

**MODALITY AND IDENTITY CONSTRUCTION IN THE
NARRATIVES OF LIBYAN EFL LEARNERS**

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FACULTY OF LANGUAGES AND LINGUISTICS

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Modality and Identity Construction in the Narratives of Libyan EFL Learners

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ABSTRACT

Identity construction occurs either in the personal or social levels. Such construction of identity manifests in various ways most particularly through the narratives. Therefore this study seeks to examine the identity construction of Libyan ELF learners through their personal narratives. More specifically, this study focuses on identity construction through the use of mood and modality. Thirty personal narratives from thirty Libyan EFL learners are examined and analyzed. The study uses the qualitative research paradigm in collecting and analyzing the data. Positioning theory is used as the theoretical framework (Bamberg 1997, 2003, 2004, 2010 and 2011). The researcher also adopted the theories introduced by Halliday in Halliday & Hasan (1989) and Halliday & Matthiessen (2004). The findings of the study reveal that academic identity, personal identity, ethnic identity, social identity, national identity are the identities that Libyan EFL learners construct. Furthermore, the imperative, declarative, and interrogative modals are the moods in which identity construction is revealed. It is also evident that modalities enhance the identity constructed by the Libyan EFL learners. It can be generalized that construction of identity through narrative discourses is guided by social ideology and linguistic choices.

ABSTRAK

Pembinaan identiti berlaku pada tahap peribadi atau sosial. Pembinaan identiti ini dapat dilihat dengan jelas dalam pelbagai cara khasnya melalui naratif. Kajian ini bertujuan untuk menyelidik pembinaan identiti dalam kalangan pelajar ELF dari Libya melalui naratif peribadi mereka. Secara khasnya, kajian ini memfokuskan kepada pembinaan identiti melalui penggunaan modus dan modaliti. Sebanyak 30 buah naratif peribadi daripada 30 orang pelajar EFL dari Libya telah dikaji dan dianalisis. Kajian ini menggunakan paradigma kajian kualitatif dalam pengumpulan dan penganalisan data. Kajian ini menggunakan kerangka teori Bamberg (1997, 2003, 2004, 2010 dan 2011). Selain itu, penyelidik juga mengadaptasi teori-teori yang diperkenalkan Halliday dalam Halliday & Hasan (1989) dan Halliday & Matthiessen (2004). Hasil kajian menunjukkan bahawa identiti akademik, identiti peribadi, identiti etnik, identiti sosial, dan identiti bangsa merupakan identiti-identiti yang dibina pelajar-pelajar EFL dari Libya. Tambahan lagi, pembinaan identiti didedahkan melalui modus-modus imperatif, penyata, dan pertanyaan. Selain itu, ia juga menunjukkan bahawa modaliti-modaliti memperbaiki pembinaan identiti pelajar-pelajar EFL dari Libya. Ia boleh disimpulkan bahawa pembinaan identiti dalam wacana naratif berpandukan ideologi sosial dan pilihan linguistik.

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CHAPTER ONE

INTRODUCTION

1.1 Introduction

Narrative is a discursive strategy which reflects the individual's perceptions, ideologies and concepts play an important role in the construction of identity (Bruner, 2004 & Fabricio, 2006). Therefore, telling a story in form of narration which can be categorized as a procedure of showing, reflecting and constructing one's identity. De Fina (2006) provided two aspects of narrative and identity construction. The first aspect relates to a specific way or ways of telling the story wherein individuals share linguistic forms, rhetorical and interactional materials, and the second aspect relates to the negotiation of personal and social roles.

Narrative follows some semantic and syntactic patterns to convey meaning. Smith (2003) examined how syntactic patterns of sentence structure are embedded into particular types of text and discourse genres. There are several approaches that attempt to link the semantic and syntactic patterns of the language to how speakers convey meaning in interactions (e.g Brown & Yule, 1983; Coulthard, 1977, 1983; Levinson, 1983; Schiffrin, 1982, 1985, 1994; Stubbs, 1983). Through the semantic and syntactic structures of a particular discourse, identity is constructed.

Due to the emergence of globalization, the wide spread use of technology and the use of English, identity has become a major issue. People believe that having one language in common may lead to one identity. Such assumption will be discussed in this study.

Therefore, this research aims to examine the construction of identity in personal narratives, more specifically the construction of identities among Libyan EFL learners.

1.2 Background of the Study

Libya is situated in the Northern coast of the African continent, bordering the Mediterranean Sea on the north, Tunisia and Algeria to the west, and Chad and Nigeria to the south. Egypt is the eastern neighbor and Sudan is situated in the southeast of the country. The capital city of Libya is Tripoli. The landmass is about 1,800,000 square kilometres which makes it the fourth largest country in the continent and the 17th largest country in the world with 5.7 million inhabitants.

Historically, the country was inhabited by two ethnic groups, Arabs and Berbers. However, Berbers settled in Libya in 7th century B. C. when the country was colonized by Phoenicians and Greeks. Phoenicians controlled the eastern region which used to be called Cyrenaica, while Greeks obtained the control of the Western region called Tripolitania. In 1911, the country was handed over to the new colonizers, the Italians, who divided Libya into three regions: Cyrenaica, Tripolitania, and Fezzan. Based on this division, modern Libya has now three different cultural groups who live in the East, West, and South and they speak different dialects and languages.

Nowadays, Libyans' national identity is guided by socio-political ideologies, but linguistically, Libyan societies distinguish themselves by some linguistic features such as accent and some particles. For example the particle '*bah*' (*ok*) is used in a specific society

in Libya and which carries its distinct identity. The unique linguistic distinction among Libyan societies is considered to be a significant step towards the construction of identities.

Identity is the perception of an agent of the 'self' in contrast with 'others'. Identity is revealed in different types such as national identity, group identity and cultural identity which manifest in their norms, practices and languages. Moreover, identity defines the position of the speaker or writer among 'others' both in spoken and written discourse. Considering that Libya has different communities and linguistic groups living under one national flag is no exception. These different identities are constructed through perception of the outside world and the adjustment of the 'self' to the perceived image.

Language is an important factor in reflecting identity. It contributes to the construction of identities through the narratives of the speakers who belong to a specific linguistic and cultural community. Therefore, this study attempts to shed light on the discourse of Libyan EFL learners. The study aims to analyze how the identity of Libyan EFL learners is constructed in their personal narratives more specifically through the use of mood and modality.

1.3 Problem Statement

This study investigates and examines the construction of identity through the use of mood and modality particularly among Libyan EFL learners which is one of the least studied phenomena in which most studies concentrated on phonology and syntax. Exploring the construction of identities among Libyan EFL learners will uncover how different identities are constructed and perceived through the personal narratives. Halliday

(1994) stated that learning a new language influenced the learners' mindset, and as a result it influenced the construction of identity. In relation to the Libyan EFL learners, their personal narratives would be a good venue to examine and analyze on how new language learners are influenced in constructing their identities. To analyze the process of identity construction, this study examines the use of mood and modality in the learners' narratives.

1.4 Objectives of the Study

This study aims to investigate how the discourse of mood and modality reflect the construction of identity among Libyan EFL learners' personal narratives. This research specifically aims to:

- 1) Examine the construction of identity among Libyan EFL learners through their personal narratives; and
- 2) Analyze the construction of identity through the use of mood and modality in the participants' narratives.

1.5 Research Questions

This research examines the construction of identity of the Libyan EFL learners through their personal narratives.

More specifically, this research seeks to answer the following questions.

1. What identity do Libyan EFL learners construct in their personal narratives?
2. What mood and modality are used when constructing identity among Libyan EFL learners?

1.6 Significance of the Study

This study provides a better understanding on how Libyan EFL learners are influenced and construct their identities in their personal narratives. The findings of this research can also be helpful in the field of education specifically in understanding the concept of language, discourse and identity. Moreover the findings may shed light in providing an explanation on the construction of identity and perception of the Libyan EFL learners and show how language structure reflects the social and cultural background of individuals.

1.7 Scope and Limitations

This study focuses only on the construction of identity among Libyan EFL learners. This study limits its data to 30 Libyan EFL learners who are studying in undergraduate and postgraduate degrees at the University of Malaya and the University Putra Malaysia. The analysis of the study focuses on the use of mood and modality in personal narratives of Libyan EFL learners.

1.8 Chapter Summary

Chapter one introduces the concept of identity construction in the narratives of Libyan EFL learners. It specifically examines the use of mood and modality which manifests themselves in the Libyan EFL learners' personal narratives. It can be assumed that identities may vary among Libyan EFL learners due to their sociolinguistic differences.

With the increasing number of EFL learners in Libya, the construction of identities in discourse is becoming important.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter introduces some key terms and notions pertaining to identity construction such as language, the social construction of reality and discourse. Moreover, it includes a discussion on positioning theory, Halliday's systemic functional linguistics and identity construction. The last section of the chapter presents the existing studies related to the construction of identity through a particular discourse, especially through the use of mood and modality in personal narratives.

2.2 Language and the Social Construction of Reality

The social construction of reality refers to the social interactions which play a key role in creating and shaping the world of human beings (Berger and Luckmann, 1966). Social interactions are usually possible through language which is an important tool for communication, and an essential factor in the social construction of human reality. Berger and Luckmann state:

The common objectivations of everyday life are maintained primarily by linguistic signification. Everyday life is, above all, life with and by means of the language I share with my fellowmen. An understanding of language is thus essential for any understanding of the reality of everyday life. (37)

Sapir (1929, 1949) and Whorf (1956) believe that language has a significant influence to the perception and the formation of social reality. Human beings perceive and understand the world around through language and the creation of social reality is revealed through the language used in every social interaction. As a result, people's perception of social reality may vary due to different sociolinguistic backgrounds. Therefore, the process of identity construction and how certain identities are perceived would differ. Sapir-Whorf's hypothesis argues this issue as following:

Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the 'real world' is to a large extent unconsciously built upon the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached... We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation. (Sapir 1958 [1929], p. 69)

Moreover, the role of language in the analysis of everyday reality integration becomes essential by linking up the limited domains of meaning with commonsense knowledge, enabling the speakers of the language to interpret and give meaning to the dreams via understandings that are relevant in real life. Language can transcend the reality of everyday life by referring to the experiences relating to the limited domains of meaning and spanning "the discrete spheres of reality" (Sapir 1958:40).

2.3 Discourse Analysis and Identity Construction

When analyzing identity through narratives, discourse analysis can be used as the analytical framework. Discourse analysis is an approach which has been applied in investigating and understanding a wide range of texts and contexts in various disciplines such as political rhetoric, professional documentation, interview or focus group interview, natural speech, internet communication, journalism and mass media. In the last few decades, studies in discourse analysis have mainly focused on the links between language and identity. These studies have attempted to advocate, rationalize and provide the fundamental role of language in identity construction and to examine the link between language and culture. Moreover, these studies have made use of different procedures in conceptualizing and theorizing discourse analysis, conversation analysis and critical discourse analysis (Brown and Yule, 1983).

Diachronically, the term *discourse* has been borrowed from the Latin '*discurere*', which '*dis*' means (*in between and back and forth*) and '*currere*' means (*to run*). Previous studies have concentrated on some aspects of discourse such as gesture, gazing, facial expression, and overall body language. Discourse analysis is considered to be a qualitative method in studying the language and society. It has been developed and adopted by several scholars, proponents, and researchers, which collectively can be called social constructionists. Accordingly, the definition for the term social constructionism is based on the assumptions that (1) individuals construct their own version of reality, (2) this reality is socially constructed, (3) and the individuals are completely the production of social interactions (*International Sociological Association*, 1998. Retrieved on 02-11-2012).

Discourse analysis includes: conversation analysis, speech act theory, ethnographic analysis of discourse, critical discourse analysis, and narrative discourse analysis. As a result, Bamberg *et al.* (2010), De Fina & Georgakopoulou (2008) and Schiffrin (1994) adopted the concept of discourse analysis in personal narratives which examines analyzes the process of identity construction. Nevertheless, the narrative discursive approach has gone through different developments. The discursive approach to narration and the construction of identity is grounded in the social constructionist approach which focuses on discourse analysis, ethnography and some other psychological concepts and issues. In addition, this approach concentrates on explicating the argumentative and rhetorical structure of discourse. Consequently, scholars like Foucault (1972) assume that identity is fundamentally identified through macro-social conditions. In response to Bamberg *et al.* (2010)'s claims that a distinction has to be made between common social contextual conditions and specific contexts within these general conditions. Moreover, Harris (1952) has attempted to relate linguistic forms to the social context. Thus, the assumption behind is an attempt to provide a comprehensive understanding of what is said and how it is said. On the other hand, Bamberg (1997 and 2003) applied the concept of positioning along with narratives in examining identity construction. Bamberg's (1997) positioning theory looks at the relationship between identity and subjectivity in narratives. Subjectivity in narratives is a process where a person identifies; cultural, social, traditional, and language background manifest in a particular discourse specifically in personal narratives.

2.4 Positioning Theory

This study uses the positioning theory as its theoretical framework. Positioning approach offers a useful metaphor for understanding how people in everyday life preserve

or change their messages, genres and any positioning discursive practices aiming to construct their identities and relationships (Harré and Van Langenhove, 1999). They define “position” as “a complex cluster of generic personal attributes” structured differently, affecting the possibilities of intergroup and interpersonal actions through assignment of some rights, obligations and duties to an individual. The seminal concept of positioning conveys sociolinguistic and anthropological meaning among others and the role of language or the micro discourses of talk and speech in discursive production of diversities of self-identities.

Based on Harré and van Langenhove’s (1999), positioning theory, various theoretical frameworks have been established by scholars, for example, Wortham and Locher (1996) who provide five types of cues relating to the position themes in a situational attraction. First, a narrator must choose words and expressions to give semantic to their characters by resorting to sets of various paradigmatic words and expressions to express interactional positions. Second, through speaking, the narrator chooses some verbs with meta-pragmatic applications to describe the events occurred in the past. Third, the narrator usually attributes the quoted expressions and statements to his/her character by portraying their own ‘selves’. Fourth, the narrator uses evaluative indexicals which presupposes something about the narrator’s character and social position. Lastly, the narrator uses the epistemic modalization which aims to characterize his/her relative epistemic condition and status regarding his/her character (Wortham, 2000: 23).

Regarding these various points of views, there is an attempt to understand how positioning interactions mediate individual’s discourses. Potter (1998) argues that positioning interactions of actors mediate the social and individual matrices with the

ideological one. In his concept of *footing*, Schiffrin (2006) argues that positioning has implications in interaction and sociolinguistic positioning puts the speaker in various and interrelated domains of linguistics either on the level of referential domain (who I am) or social action (position him/herself) in comparison to others. Duveen& Lloyd (1993) argue that social presentations give people the possibility to be able to position themselves in various ways based on culture, social stratification, and educational level and so on. Georgakopoulou (2007) has also made a connection between personal positioning and identity from a sociolinguistic perspective.

Bamberg et al's (2010) concept of identity positioning provides a more comprehensive approach that explains positioning through various sociolinguistic, narrative and discursive lenses. Bamberg's (2010) concept of narrative positioning looks at how people use stories in their everyday situations to construct their identity. It focuses on individuals' identities that emerge in small stories that have been traditionally neglected in narrative and identity researches. The approach of narrative and identity positioning argues that the 'self' is constantly changing, and that by examining the navigation of small stories in a concrete talk-in interaction, it is possible to empirically examine the procedures employed by the story-teller to establish a particular meaning of the 'self' (Bamberg, 2008:380-381).

In narrative positioning, there are two dimensions of analysis. The first dimension is analyzing the way in which characters are drawn up in the referential world, and the second, analyzing the way the interactive accomplishment of the story occurs. These two dimensions deal with how speakers demonstrate their construction of normative discourses. Therefore, this approach is especially useful which strikes a balance between an orientation

that views the subject as being positioned by dominant discourse, on the one hand, and an orientation that views the subject as positioning itself and subjectively constructing discourses on the other (Bamberg, 2011). The narrative positioning can be divided into different levels of positioning. Level one involves an analysis of how the characters are established in the story and how they are stabilized with respect to each other. The second level involves an analysis of the interaction between participants and how the story gets told in the interaction. At this particular level; one may ask the questions why and how is the story told among participants in the interactions. The third level of positioning relies on the previous two levels by showing how participants have progressively worked up the construction of normative discourse and by how respondents position themselves in their discourses. (Bamberg, 2011)

By analyzing these three interrelated levels, it can be understood how narrative positioning contributes to the construction of self (Bamberg, 2004). Thus, positioning theory provides ways of capturing what we mean by identity in everyday conversations and interactions.

Another recent study by Bamberg, *et al* (2010) argues that self-identity of actors revolves around three main dilemmatic positions, namely: *agency and control position*, in which agents put themselves in the position of agentive self-constructor; *the sameness among the 'self', 'me' and the 'others'*, whereby the speaker sets boundaries separating him/herself from others so that the group belongings and individual identities become visible and constantly change which reflects the ideology in the narratives of the speakers through their life courses. These three positions are sensitive to capital discourse (master narrative) and small discourse (small stories of individuals). Moreover Bamberg (2008)

states that small discourse makes up an entrance to understand the interaction through discourse and construction of identity among speakers of a language.

Some experts in linguistics believe that speakers' choices of language both in spoken and written or signed interactions are limited. Nevertheless, the actual choices that can be used by a speaker in the form of utterances form the core of the analysis since they reveal how a speaker of a particular language creates meaning out of the context wherein speakers use their relevant life experiences in choosing and formulating utterances in their everyday interactions. Conversely, users of a language use *indexical devices* to give cues to listeners on the ways they should read and decode the messages conveyed in a certain discourse. It is through reading and decoding of messages that listeners can understand the real intentions of the speakers, and most importantly to reveal the speakers' identity (Bamberg, 2011).

On the whole, discourse and identity have been explicated and explored in several studies. Yet, traditional and recent studies adopt different approaches, such as critical discourse analysis, and narrative discourse analysis. Therefore, constructing identities through narratives seems to attain a central focus and attention in today's studies.

2.5 Halliday's SFL and Identity Construction

When studying identity construction, systematic functional linguistic is seen to be helpful in identifying the identity constructed by individual. Systematic Functional Grammar (SFG) is one of the significant theories in linguistics, which has been the center of attention from various scholars and researchers working in the realm of natural language

processing. Michael Halliday was the first to develop and introduce the SFG in the 1960s. Systemic Functional Grammar is a study that looks at the development and detailed network of systems of a language and other functions of a language in general. Halliday's Systemic Functional Linguistics (as cited in Halliday & Matthiessen's, 2004; and Halliday, 1994) emphasizes on semiotics, the linguistic codes employed in language and linguistic interactions. It examines the way texts and utterances are produced with specific meaning. It explains the situational and functional organization of a language in a social context (Halliday, 1985:11). SFL deals with the ways language users generate texts and utterances to convey the meanings through the "generalized meta-functions", interconnecting the language to the outside world where interactions and their roles in society matter. Systemic Functional Linguistics attributes three meta-functions to language; interpersonal, ideational and textual reflected in a vast network of system of potential meanings such as transitivity and quality with specific set of semantic features for production of utterances (<http://www.isfla.org/Systemics/definition.html>. Retrieved on 01-07-2012).

Interpersonal metafunction refers to the power and social relations among the speakers of a given language. It deals with the speaker's situational role in the produced discourse (Halliday & Martin, 1981: 328). Ideational metafunction expresses the logical and experiential content of the text, explaining the experience of individuals. The textual metafunction, on the other hand, deals with coherent and cohesive production of text through structuring and organizing the linguistic information residing in a given clause. SFL considers language as a functional social phenomenon concerning with the text structure mechanism, meaning and function of the language. Moreover, it analyzes language in a social context with a particular choice of lexico-grammar built under the

impact of cultural and social contexts. According to SFL, meaning can be achieved via linguistic choices in syntagmatic and paradigmatic levels of discourse where the uttered words are arranged in a text or utterance. Halliday (1978:96) argues that:

Discourse is a multidimensional process and text as its product not only embodies the same kind of polyphonic structuring as is found in grammar, (in the structure of the clause, as message, exchanges and representation), but also since it is functioning at a higher level of the code, as the realization of semiotic orders 'above' language, may contain in itself all the inconsistencies, contradictions and conflicts that can exist within and between such high order semiotic systems.

Therefore, discourse analysis is a study that looks at the lexico-grammatical aspects of a language within physical, social, cultural, cognitive, situational and interpersonal contexts.

2.6 SFL and the Concept of Mood and Interpersonal Meta-function

Mood is a kind of interpersonal communication system which includes speech function, tone and modality (Halliday, 1981). The focal point of this interpersonal meta-function is the social interrelations and roles through level of formality, clausal mood (whether imperative, interrogative, or declarative) and pronouns. The distance or degree of intimacy and the type of relationship between the listener and speaker (or reader and writer) can be explored through modality. In addition, the pronominal determination system shows how the referent stances recognize a referent with respect to the reader and writer and the speaker and listener.

The concept of mood as an interpersonal communication is made up of *subject* (S), *finite* (F) and *residue* or the rest of the clause is determined as a verbal group. The subject-finite order in a clause generates the declarative mood, whereas the finite-subject order establishes the interrogative mood (Bloor and Bloor, 2004). Therefore, WH or Yes-No questions determine the declarative or interrogative mood which includes the mental, material, relational, verbal, or existential processes. However, in terms of F, S and Tense (T), SFL assists speakers in expressing some functions of speech such as enticing, persuading, proposing, confirming, inviting, motivating, demanding, ordering, recommending, denying and persisting via a group of mood clauses (Halliday, 1994). A clause can be imperative or indicative through the delicacy scale (level of particularity and detail) in the system of mood. The indicative clauses can be divided into two groups, interrogative and declarative (Bloor and Bloor, 2004).

Speech-functional roles contribute to achievement meaning through '*mood*' in the form of question, or statement, command, offer and request. Semantic aspects of function like declaration (statement), asking for information (interrogative), or requesting service (commands) are believed to be present in all languages in the same format, while other elements such as organization, structure, realization and degree of delicate choices are different from one language to another. Any interaction in a particular language involves demanding, indicating, and evaluating the information and responses through the probability degree. Metaphorically, a command is a question or a statement, e.g., "She must/should/will give her son freedom. Would she ask him to stay?" (Bloor and Bloor, 2004).

Modality refers to the attitude of a speaker towards an event or situation stated in a sentence or a proposition declared in a statement. Modality is an essential linguistic means for realizing the function of interpersonality and expression of social roles occurring between a speaker and listener (or a writer and reader) (Halliday, 1994; Halliday and Hasan, 1989). According to Palmer (1990), modality can be both deontic and epistemic. Deontic modality indicates the norms speakers/writers consider in determining which future event is possible, necessary and desirable. Epistemic modality concerns the tools by which writers/speakers express judgment on the truth of the uttered or written propositions.

Most of the modal expressions may be employed in both ways. However, there are some ambiguities in the interpretation and analysis of sentences like “*Peter must take shower every day.*” Modal operators have different degrees of probability, certainty, or obligation based on the type of the modal used in the clause. These various degrees are considered as values with different levels: high, median, and low. As displayed in the following table.

Table 1: Values in Modality

High	Should, must, has to, ought to, need to, is to
Median	Shall, will, would
Low	Can, could, may, might

Halliday (1994:362); Tatsuki (2006:76)

The theories by Halliday (1994) and Bamberg (2008), show that there is a relationship between the discourse of a speaker or writer and his/her identity construction in narratives. Modality can also reveal the identity of the speaker or writer through his/her

created narrative. Table 1 shows different levels of modality values as represented by the modal verbs. These theories are applied to the discussions of the narratives written by the participants using modality in their texts. In identifying and analyzing the use of modalities it is crucial to examine the discourses of the participants which contribute to the construction of their identities, and how their identities are revealed in their narratives.

2.7 Review of Related Studies

Studies on the relationship between language and identity construction have developed for the last two decades wherein many researchers and scholars have sought to advocate and rationalize the central role of language in identity construction (e.g. Benveniste, 1971 and Bruner, 1990). Therefore, psychology, linguistics, sociology, social theory and gender studies among others have provided and established the important function of language in the creation, negotiation and construction of identities among language users. However, examining identity construction through discursive point of views demands two dimensions (discourse and construction), which will be done by bringing them to focus on identity. Therefore, the structure and semantic aspects of any discourse are the reflections of the speaker's and writer's identity. Gee (1996) states that identity is socially constructed through the speaker's discourse towards self and others, the relationships represented in the structural contents of discourse, dominant ideologies, power structure and social practices which are considered as different discourses common in a given society (Gee, 1996).

Another field of study which examines identity construction through discourse has become the central focus of researchers across a different range of academic disciplines

including social sciences and humanities. Various analytical approaches have been used by the researchers in studying identity construction. Some of these studies focus on examining particular identity category like gender, sexuality and national identity. Studying specific categories of identity provides a better understanding on the process involved in identity construction. Therefore, in the field of discourse and identity construction, scholars such as Bethan Benwell and Elizabeth Stokoe (1988) have introduced a comprehensive overview of some basic analytical methods and theoretical perspectives in the study of identity through discourse. These include discursive psychology, conversation analysis, membership categorization analysis, narrative analysis and critical discourse analysis.

Young (2008), in her study on the impact of English on the construction of identity in different Asian societies including Korea, Singapore and Malaysia, assumes that language and identity are not really interrelated since no significant role of English is detectable in the construction of the national identity of these countries. However, the obtained results revealed different responses concerning the role of English as the main factor of the construction of the national identity. In Korea, for example, which has not experienced colonialism by European powers, English has been adopted as the main medium of education and communication in many domains such as state and private institutes, business and politics. In some other countries like Malaysia and Singapore, with long history of colonial exploitation by different western and eastern colonizers, English has been adopted as a means to unite the different ethnic groups. As a result the use of English language is common which is different from standard international English, and of course, from their native languages, for example, in Malaysia, people speak a different variety of English also known as “*Manglish*” (Malay English) which has different phonetic and semiotic structures (Young, 2008).

Language is directly related to some social phenomena such as nationalism, which is formed based on the biased perceptions of the world outside by the speakers of one language in a specific atmosphere as his/her mother tongue. After the World War II, as Anderson (1991) asserts, several kinds of nationalisms came into existence including: Creole nationalism (in Central and Latin America), linguistic nationalism, official/dynastic nationalism, and post-colonial nationalism (mainly in Africa and Asia), which were created mainly as media of identity for their speakers in contrast to the English in practice in England and which is spoken by the British. Another form of nationalism distinguished by Anderson is post-colonial nationalism which grew in Africa and Asia following the nationalistic developments in Europe and the Central America, that is, Creole colonies. Therefore, there were some relationships between the nationalistic fervor in these colonial societies and the formation of identity for their members speaking the language of their colonizers.

English as an international language has a significant influence that affects the formation and reformation of the identity of its speakers and learners especially for English as a second language speaking countries. Branningan (1998) stated that the main purpose of language is to exchange ideas as well as to construct identity of the individuals.

Discourse, by which it is meant all sign systems and generators of meaning, is the only material subject of the study, and, therefore, the only route to the past, to self, to any form of knowledge. Discourse is also, of course, the system through which we describe and read, through which More fashioned himself, and through which we fashion our study of him (Branningan (1998) 62).

The language that is produced or used by an individual has a direct relation to his/her thoughts which are a reflection of his/her identity. A civilized and mentally developed individual, who enjoys a systematic and progressive mind, usually displays his/her thoughts and intentions through a systematic and developed discourse or language. A nation's degree of civilization has a profound impact on the language its citizens are using and, conversely, a sophisticated language deeply influences its speakers' minds and thoughts. Therefore, the condition of the speaker's mind has a direct impact on the quality and complexity of the produced language, and vice versa. The same is true about the effects that a language has upon the thinking quality of the person. The influence of language in the evolution of human beings is to a degree that the development of a child's brain depends strictly on the level of his/her dominance of the mother tongue or the acquired language. If she/he can manipulate the language freely and easily, she/he can extensively and effectively get involved in the data interaction among the other fellowmen and, as a result, help her/his mind grow freely and maturely. Similarly, a defected language leaves its negative impact upon the minds of its speakers. As a result of this, all the thoughts and opinions in all fields of studies come under the influence of language in their formation and transmission (De Jouvenel 1957):

The elementary political process is the action of mind upon mind through speech. Communication by speech completely depends upon the exercise in the memories of both parties of a common stock of words to which they attach much the same meanings. Even as people belong to the same culture by the use of the same language, so they belong to the same society by the understanding of the same moral language. As this common moral language extends, so does society; as it breaks up, so does society.” (De Jouvenel 1957:304)

Therefore, by manipulating and controlling the language of a given nation, one can influence the minds of its speakers and ultimately dominate their behavior and destiny.

Government institutions, mass media, writers, educational institutions are some of the agents and tools through which one can control language and ultimately the thought and identity of the individuals who form the masses.

Foucault (1972) classifies the way to control discourse into two categories. The first category is the external system (*rules of exclusion*) and the second category is the internal systems. Then he explains the “external delimitations” as prohibition, the opposition of reason and madness, and the opposition between true and false. Prohibition refers to the limitations in the application of language for the expression of any idea or thought since we are not free to say just anything when we like or where we like. In the modern era, the area of “politics, sexuality, mad speech,” may limit the expression of thoughts or any sort of speech that may jeopardize the power position of the ruling authority, i.e., any action or speech that is considered to have the potential of undermining the domination of the institutionalized niche of those in authority. The prohibition applied to speech and language reveals its link with power. Since the search for knowledge and science is the hunt for the truth and consequently for the power, Foucault believes that truth has slipped through time from the grips of the interlocutor to what was enunciated – its form, object, meaning, and relation to what is referred to. If the interlocutor is a man of knowledge who owes his authority only to his own real personality and not to the predetermined governmental or social positions, he has more authoritative and powerful influence over the other classes of the society in defining and representing the truth about facts. Thus, they give us the opportunity to say something other than the text itself, but on condition that it is the text itself which is uttered and, in some ways, finalized. In this case, the speaker is the principle unifying factor in a particular group of disciplines and statements, which itself “is opposed to both the commentary principle and the author-principle.” The speaker is “constrained by

certain assumptions about a thing, that is, within a certain theoretical field (as medicine cannot talk now about the influence of the stars, etc.)” (Foucault, 1972:62). Furthermore, Foucault states that disciplining helps to control monitoring and controlling system in the “production of discourse, fixing its limits through the action of an identity taking the form of a permanent reactivation of the rules” (Foucault, 1972:75).

Therefore, language is the only determinant factor in producing meaning, shaping identities and creating thoughts. It is through language that a speaker communicates with his/her environment. Language enables its speakers to acquire information and communicate their thoughts and eventually reveal the speaker’s identity. And the tactful and finely measured employment of these codes can leave the desired impact on the minds of language users. The mastery on the common language between the speaker and his audience is an essential requirement for this purpose. And a prerequisite for this mastery is the formation or re-formation of the identity which occurs through language and leaves its impact on the way individuals communicates their thoughts and intentions to others.

Although many studies have explored discourse and identity construction, these studies have used different approaches and theoretical frameworks, yet, discourse analysis is seemingly the common concept among these studies. Consequently, studies on discourse analysis, identity construction, narrative discourse and identity, mood and modality, and positioning theory are fundamental in making this study

Choi (2009) examines identity construction among Asian learners of English in an after school site, where he described how identity is constructed among four Asian students involved in this study. This study was conducted through reading multicultural literature

and responding to each other via face to face interactions. The study also reveals that all participants stressed that they considered the two cultures both mother tongue and English as target languages. The participants stated that the variations of accent among them is due to the ethnic identity that they should maintain even when English is used for communication. Choi's (2009) study only focuses on the speaking and reading skills. It did not include the writing skills of the students and their relationship with their cultural features and characteristics.

Fei, Siong, Kim & Yaacob (2010), investigated the role of English in the construction of the socio-cultural identity of young adult Malaysians. The participants were 20 undergraduate students, aged 20-24 years old. The results of the study reveal that speaking English among undergraduate students in Malaysia does not interfere with the ethnic identities of the individuals. The study further shows that the undergraduate students are well aware of the importance of both languages for enhancement and the solidarity of the unity among Malaysians. They also emphasize the role of bilingualism in improving the social capital, enhancing their own social status, and increasing their opportunities of finding better jobs and promoting them to higher levels in their career.

Pizarro's (2008) study investigated identity construction for some teachers and students of English in a secondary school context in Western Sydney. Pizarro's used instructional and learning experiences belonging to a small group of English instructors and students. The results claim that students display significant actions in recreating the 'self' depending on their desires. Furthermore, the results also shows that students' identities reflect their teacher's culture, whereas disaffected students showed a desire to ignore the teacher's culture to achieve their desire to be part of their peers' subculture.

Dowling (2011), on the other hand, explored identity construction among students through their art work whereby silhouette figures implicitly reflect the identity of the students. Furthermore, group discussions, individual dialogues, and casual conversations were involved to observe how the students construct their identities through their cultures. She reported that belief in identity of oneself evolves to trust the instinctual inner voices, and to create, understand, accept and examine the concept of identity without any hesitation. Also Dowling's study claims that identity is a common social aspect. With the existing studies relating to identity construction, this study attempts to explore the use of mood and modality in identity construction in narrative texts. Enhancing the concept of identity, the researcher in this study seeks to examine narrative discourse of mood and modality of Libyans to identify how they construct their identity through learning and applying English to their everyday life context. For this investigation, as elaborated in chapter three, the researcher employs narrative discursive approach to analyze the collected data.

Bamberg, De Fina, and Schiffrin (2010) have explored the identity construction from the discursive point of view. Bamberg, De Fina, and Schiffrin (2010) attempted to provide a thorough understanding of how the construction of identity is embedded in the linguistic forms (and henceforth, discourse). Furthermore, they attempted to find out answers to the central questions in their study, which are: how and why does discourse become relevant to identity practice? The study looked at identity as constructed through discourse as negotiation among topics of speaking in social context and as emerging the subjectivity form and a self-sense. This conceptualization of identity construction differentiates the three identity categories: 1) agency/control, 2) different/same, and 3) constancy/change. The results revealed that identity is constructed through linguistic forms

rather than the topics when speaking. In contrast, this study tries to examine the identity constructions within a discourse from structural perspectives of mood and modality. The study attempts to distinguish the referential function, contextual function, and communicative function of the discourse, as stated in the works of Halliday (1989).

Terent (2012) examines the discursive positioning of native English teachers in Hong Kong and their role in the formation of identity through teaching. Terent (2012) also compares the native English teachers and local English teachers' role in the construction of identity among students. However, the study presents other goals by studying the challenges of facing native teachers in environments other than a native English milieu. The study looks at how native English teachers teach and position their identity discursively and practically. The study relied on a meta-theatrical approach as guidance into analysis (*Positioning Theory* (Davies & Harri, 1999); *Modality Theory* (Fairclough, 2003 & Bucholtz, 2005); *Mood Identity Theory* (Wenger, 1998 and Tsiu, 2007), and interviewing eight native teachers with different cultural and professional backgrounds. The main result was that the native English teachers positioning their identity as professional teachers give negative connotations to the local teaching method of teaching English, describing it as a traditional method. Unlike local and non-native English teachers, native teachers' stress on modality. They have to stress on the intentional goals in positioning their actions particularly in their relationship with local institutions and teachers. It is interesting to explore the teachers' impact in the students' identity construction.

Ideland and Malmberg, (2012) examined the construction of identities through a socioscientific discussion, wherein they explored the discourse in the Vision II scientific classroom. In addition, they also looked at how different students in this classroom construct their identities from a socioscientific discussion. The data were analyzed and

categorized into three discourse groups, namely; school scientific discourse, general school discourse, and body discourse. The outcomes confirm that learners talk about this issue differently, and, hence, they employ different ways to construct their identities. The study concludes that identity construction through discourse always conforms to the sociopolitical aspects. It is interesting to examine the teachers' role in the construction of identity among students, especially analyzing the grammatical aspect of a particular discourse, specifically the use of mood and modality (Halliday and Hasan 1989).

Victor Ho (2010) studied the construction of identity through the discourse of modality. There were 11 native English teachers in a Hong Kong public educational institute. He explored how the professional leaders construct their identity in various forms. The study relied on scripted composed messages sent to subordinates via emails and utilized post-modern theoretical approaches to deconstruct the identity through modality. The investigation shows that professional leaders offered five various forms in constructing their personal identity when they deal with their subordinates: 1) identity construction of an accountable leader: in this shape of identity the leaders utilized modality in the lexico-grammar in their construction of identity and legitimated their power of leadership with choice of this kind of identity by frequent resorting the two types of modality systems (including the agent in the clause construction and application of the active voice); 2) using relational approach of constructing their identity thorough applying the Rational Persuasion convincing their subordinates to conform their identity with that of the teacher; 3) formation of an authoritative leader's identity through showing the discourse of the authority to the subordinates; 4) using polite shapes in communicating with the subordinates thorough applying social managements approaching the workers; 5) identity

construction of a capable leader through appearing as a powerful authority and capable of management.

In a study conducted by Xu (2012), 16 English letters of EBLT from the interpersonal function point of view was analyzed. In doing so, he employed Halliday's SFL as his main theoretical framework, especially, its interpersonal function (Halliday, 2000). Besides, the study also examined the four types of modality, usability, probability, inclination, and obligation. The analysis focused mainly on two different domains: a) the common mood and modality in the letters; b) the mood and modality types and the role of these modalities in enhancing the interpersonal interactions between the senders and receivers. The study shows that there are three types of moods that are: declaratives, imperatives and interrogatives (Yes/No interrogatives and exclamatives). The study further discovered that the declaratives are highly presented while the other types of the mood are rare. Furthermore, the study reveals that inclination takes up 53% of the modality style, obligation 17%, and probability 27% and finally usability 3% of the written styles. On the level of interpersonal interactions, the study found that the second pronoun takes place strongly indicating that the relationship between the reader and writer is convening high interpersonal interactions based on cooperation and mutual understanding. As this study misses out the significance of mood and modality as its focal point of investigation, the present research project takes mood and modality into consideration and adopts narrative discursive approach. Rugen (2009) examines the discursive construction of identity among English teachers in Japan. The study investigates positioning in the conversational narrative of the Japanese English teachers (JPTFS), applying positioning identity approach (Bamberg, 1997, 2003). The study deconstructs the complex statuses subjects position themselves in or are positioned among social discourses of English in Japan. The main

findings of the study showed that learners position themselves as uncountable of their successes as English learners, and, in addition to the discursive identity of the teachers, they are coupled with larger social identity. Therefore, positioning identity of the teacher is closely related to the linguistic contextualization of cues (references, prediction, meta-pragmatic descriptors, and evaluative indexical and epistemic modalities).

Soreide (2007) studied how teachers' identities are negotiated and constructed in the classrooms. The study recruited five Norwegian female elementary school teachers to find out how their identities are narratively built and comprehended. Theoretically, the study was based on post-structuralism and discourse theory in combination with the theories of narrative identity. The study results confirm that teachers position themselves as someone who is a) highly concerned with the students' educational development and well-being; b) as persons who are very much oriented towards cooperation with pupils, colleagues and parents and c) concerned and oriented in the social environment of the classroom. Moreover, the study explains that teachers' identities are very flexible and dynamic, capable to be shaped, reshaped and adapted with the conditions and situations through a complex process. However, identity construction through discourse of modality got less attention among the previous studies and researches and, therefore, the researcher of the present project of the analytical study attempts to shed more light on the application of identity construction with the central focus on the discourse of mood and modality hoping to discover how the identity of Libyan EFL learners is constructed through mood and modality.

Vergaro (2011) has conducted a study in which he investigates the impact of linguistic strategies applied to projection of specific personas within the academic writing

of the selected English learners in Italy. The study concentrates specifically on the identity of the third type to find out how rhetorical positioning captures the writer's presence in the text with a strong authorial voice through specific linguistic structure such as personal pronouns. The study aims to identify how students position themselves as writers in a discursive practice of writing through utilization of personal pronouns, and, in so doing, how they construct and project their identity during the discourse practice. The data analysis procedure combines quantitative and qualitative methods through recruiting 20 freshmen students in the University of Perugia in Italy. The study concludes that learners are not interested in accepting the authority connotations and personal commitment implicit in the pronouns. Also the study shows that students tend to behave as agents defocusing all the analyzed texts and contributing to the pronoun usage to create such an effect. Moreover, the application of pronoun seems to result in a high level of employment of passive structures, lacking the evaluative emphatics or lexis.

De Fine & Georgakopoulou (2008), on the other hand, attempted to address issues pertaining to discourse and identity, wherein the study investigated the balance between narrative discourse and construction of identity. The data was obtained from three Greek female adolescents through two sets of stories, rejected event stories and shared event stories. The results revealed that the identities of the participants are interconnected with the larger social roles they hold and their identities as close relatives or friends who share an interactional history.

Riessman (2000) has investigated the counter personal narrative of selected Indian women who suffer from dysfunction of pregnancy. The study identifies how the cultural discourse of gender defines women by their marital and childbearing status. The researcher

claims that, in Southern India, married women face severe stigma when they cannot reproduce child or also known as 'Gita'. In doing so, the study adopts positioning theory proposed by Bamberg (1997) which aims to know how women position themselves in society and construct their identity. The results of the study reveal that Gita symbolizes subordination of a childless woman in South India by constructing a passive and stigmatized position for her. However, at the same time, a woman resists the dominant cultural narrative via active participation in public spheres as lawyer, politician, and similar professions. Positioning theory, helps to understand the narrative discursive approach, which enhances the perception towards socially constructed identity which is in the case of women in South India.

Mok's (2012) research explores the ways in which the residents in Dementia Care use language to enact and construct roles and relations with each other. By using Systemic Functional Linguistics, the study focuses on various dimensions of the interactions like a) the contributions of the individual of Dementia to their interactions, and b) the connections between such interactions and the personhood of the individual with Dementia and the role-relations that are constructed by the individual with dementia and their interlocutors. The study focuses on mood analysis, modality, speech function analysis and dynamic and multi-layered interpretation. Five participants were interviewed and described as Dementia persons. The study comes to set certain points such as: 1) the level of enacting of interpersonal relations wherein individuals of Dementia are capable of (successfully creating and enacting interpersonal relations with each other through the use of language in conversations; 2) the level of valuing and enacting positive social interaction, wherein the conversations are largely driven by the residents themselves, and lulls in the conversations are rare; besides, overall participants demonstrated positive relations with each other; 3) the

level of the dynamic-construction of role-relations, wherein the enacted roles and relations are observed to change from one conversation to another within a single conversation, and also the study reveals that the differences in the other participants' role-relations, as enacted in their different interactions, were also evident; 4) in the course of the conversations and informal observations by the researcher, the participants never demonstrated any obvious impairment in grammar. The results claimed that the participants were able to successfully manipulate elements from different paradigms in the mood system (e.g., Subject choice, modality, clause structure) to express various interpersonal meanings.

Finally, Bamberg (2011) study offers a theoretical framework for the discursive construction of narrative identity. This approach is countering the previous theories that used to deal with identity arguing that there are three dilemmas when we deal with identity. It looks at the sameness of the meaning of the 'self' across time. Secondly, the person's uniqueness vis-a-vis others, and lastly, the agency construction as constituted by self-narration as a speech activity that makes claims vis-a-vis the "who-am-I?" question. However, the alternative approach focuses on small stories that are grounded in spoken discourse. This type of analysis possibly solves the three dilemmas of the identity through answering the question "*who am I?*" Moreover, the new approach offers some understating to how persons position themselves as a referential world is the constructed narrative and how the referential world (of the theme and subject matter of the story) is constructed as an interactive engagement function. So the approach concerns how persons index the self-identity in contexts of sequential moments of interaction. The existing studies on identity construction give different view on its process, formation and perception of different identities. It is also clear that identities are constructed in many different especially in the used of a particular language. Moreover, it also shows that identity construction is influence

by several factors such as society, tradition, people's perception, and practices. Nevertheless, this research uses Bamberg's approach to narrative discourse and identity, along with the systemic functional grammar (SFG) as the main conceptual framework. This study aims to explore the identity construction among Libyan EFL learners. It analyzes the used moods and modalities in the discourse of personal narratives.

2.8 Chapter Summary

This chapter presents the studies related to identity construction. It includes a discussion of the basic key concepts pertaining to the processes and factors that influence the construction of identity. Moreover, it also discusses the connection or link between language and social construction of reality, discourse analysis and identity construction, positioning theory, and SFL and identity construction.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents and discusses the theoretical framework and research design of the study. It specifically discusses the participants of the study, data collection, written text, and data analysis.

3.2 Theoretical Framework of the Study

Generally, discourse analysis includes the major theoretical approaches and methodological perspectives such as: Conversation Analysis, Speech Act theory, Ethnographic Analysis of Discourse, Critical Discourse Analysis and Narrative Discourse Analysis. However, in recent years, some scholars and proponents have shifted their attentions and concerns from traditional approaches to new trends of discourse analysis and attempted to establish a relationship between discourse and identity construction (Bamberg, 1997; Gee, 1999). Therefore, the construction of identities as social event can be investigated from viewpoints of different discourses such as narratives discourse, descriptive discourse, and interactions, from which the narrative discourse is the focus of the current study.

Before proceeding to detailed discussion about narrative discourse and identity construction, an overview on the theories and concepts upon which this research has been based and developed. The concept of narrative discourse and identity has been introduced

by Bamberg (1997), who shifted his area of research from psychological conceptualization of discourse analysis into sociological aspects. He proposed a discursive approach to narrative analysis of identity in his narrative development - six approaches. Bamberg (2004b) assumes that while individuals interact, they provide the way to investigate how they construct and manage their social identities in that particular context. This concept supports the ideas introduced by Halliday, and Halliday & Hasan (1989), which forms the main theoretical framework of the study, and through which they debate the context and relationship of discourse with individual and society.

In 2000, Bamberg introduced another concept to support the approach of discursive narrative and identity, which was an extension to his previous studies about identity construction, which focuses more on the narrative discourse. In 2004, Bamberg and Andrew jointly published *Considering Counter-Narratives: Narrating, Resisting, Making Sense* in which they attempted to shed more light on narrative discourse and identity. In 2006, Schiffrin, De Fina, and Bamberg introduced a principal book whereby they gave a comprehensive conceptualization of methodological and theoretical issues pertaining to discourse and identity. Considering the abovementioned theoretical development of narrative discourse and identity construction approach, this study adopts the theories and ideas introduced and discussed by Bamberg (1997, 2003, 2004, 2010, and 2011) to examine how identity of Libyan EFL is constructed in their personal narratives.

As a part of theoretical perspectives of discursive narrative approach, there is positioning theory which builds on the insight that considers identity as a socially built phenomenon constructed at several levels, namely: through the relationship between the utterance and its speaker; through the relationship between the self and the other; through

the relationships within the structural discourse content; through relationships with the dominating ideologies, social practices and power structures representing a social phenomenon as Discourse (Gee 1996). One of the objectives of positioning theory is more clear identification of the mechanisms through which social and linguistic processes are reified as observable outcomes which can be glossed by others as identities.

Bamberg (1997, 2005) and Halliday (1984) have contributed to development of positioning theory by investigating agency as bi-directional. Socio-cultural and historical forces position speakers in their situated practices in the form of master narratives or dominant discourses constructing who they are in fact without their agentive involvement. However, speakers appoint themselves as interactive and constructive agents and select the means which assist them to build their identities.

Positioning theory offers a valuable tool and significant theoretical construct for analytical study of identity by examining the discourse strategies and linguistic mechanisms in which speakers position themselves in status of rejection or acceptance. The linguistic strategies which are applied in constructing particular personas cover constructed narratives. It has also been suggested that speakers construct positions in face to face with their previous selves through the control of the time categories in reconstruction of their life experiences. Since reflect over the past events from the present point of views and experiences, they are engaged in an ever-evolving interpretation of their lives and roles. Overall, and considering the above points, the researcher adopts narrative discourse and identity construction as the conceptual approach in this study with special attention to the positioning theory (Bamberg, 1997) which seems to be the most suitable approach for

investigating the relationship between discourse and identity construction through modality analysis.

The analysis and discussion revolve around the personal narratives of the population samples of Libyan EFL learners. As commonly defined, narrative tells at least a story in oral or written form which can be considered as a text of the narrative. As a text, narrative relates a story although all texts do not tell a story as narrative texts. In order to tell a story, a narrative text (or as it is also known, narration) uses a specific writing style to convey the intended message usually employing images, actions or dialogues that occur between one character and another or other characters, or himself/herself. The story is sometimes related by the author (as narrator) through direct narration which is told in a usually long text following linguistic rules of syntax and language. The conscious and subconscious mind of the author or narrator is usually reflected in the narration which determines the word choice (or diction) and syntactical structure of the text including modals and other grammatical and linguistic elements. Narration can be a real or fictional story, or a combination of both, fed with some of narrator's imagination in creating the plot of the story and the characters' actions and reactions involved in the plot. The selected extracts from the narratives in this study are analyzed according to the positioning theory in relation with the other relevant concepts and approach mentioned in this section.

Studies show that different ways of constructing identities through discourse but different approaches such as conversation analysis and narrative discourse analysis have been employed. Recently, narrative discourse has received special attention in the analytical works of some scholars such as Bamberg (1997, 2003) and Halliday and Hasan (1989) where they have attempted to establish a proper ground for the study of narrative

discourse and identity construction, as well as presenting a suitable framework for the analysis of the elements of clause structure including Mood and Modality based on the description of clause structure by Halliday and Hasan (1989) and Halliday (1994 and 1985) and on Systemic Functional Grammar (SFG). The current study aims to analyze the use of modality in the narratives of the participants to determine the construction of identity as reflected in the modality position.

A modal is a part of the verbal group clause encoding the opinion of the speaker or the primary tense use in the sentence. A modal has also two main interpersonal roles in the communications and interactions of the speaker using the verbal clause. As Bloor and Bloor (2004) point out, the role a modal is categorized into covers two main functions of interpersonal interactions, that is, Modal or Tense. The examples below denote samples of each category:

(a) Tense: e.g.

1 – “She is eating an apple.” (Present Tense)

2 – “She ate the apple.” (Past Tense)

3 – “she will eat the apple.” (Future Tense)

(b) Modal: e.g.

4 –“She could eat the bananas.” (Modal of Ability)

5 –“She may be able to eat all the bananas.” (Modal of Probability)

6 –“She can move the desk.” (Modal of Possibility)

7 –“She could pass the exam and join the club.” (Modal of both Ability and Possibility)

8 –“She can compose music.” (Modal of Ability)

As the example sentences display, the employed modals are of various kinds and applications. There is also another type of modal known as Modal Finite, which is used to encode a speaker’s or writer’s opinion which can be positive or negative as in “She could not eat all the bananas.” However, “not” is utilized to stress only on the modal’s negative polarity, without which the sentence or clause is considered positive.

Finite denote tense and/or modality, which, however, does not include only modal verbs such as "will/would", "shall/should", "may/might", "can/could", "must", or marginal modals like "had to", "used to" and the like. Modality, in fact, further includes all lexical verbs which can be classified into two main categories as following:

A) Modalisation: concerns probability of an action (tending toward certainty in some cases) or its usuality of occurrence.

E.g.

9 - “She may have taken my book by mistake.” (Probability)

10 -“She goes mountain climbing every weekend.” (Usuality)

B) Modulation: manifests obligation in an action (and sometimes permission) or inclination for doing an action.

E.g.

11 - “We ought to/should sit up till morning.” (Obligation)

12 - “He must finish his assignments by next week.” (Obligation)

13 - “He will remain out till midnight.” (Inclination)

Furthermore, it should be noted that Modal Adjunct also indicates some other aspects of the speaker’s or writer’s attitude and mood regarding the relevance of the produced message and its reliability as demonstrated in Example 14 below:

E.g. 14 - “He will probably be able to pass the test.”

“Probably” in example (14) can be considered as a prototype of the function attributed to Adjunct representing the speaker’s or writer’s degree of commitment to the made proposition. Modal Adjunct consists of Mood and Comment Adjuncts, which are out of the scope of the current research paper.

This study, nevertheless, approaches the phenomenon of narrative discourse and the construction of identities among Libyan EFL learners through mood and modality qualitatively. The study employs the narrative discursive approach to analyze and examine the construction of identities through the application of modality in the narrative statements

of the students about themselves. The data of this study includes narrative texts obtained from Libyan participants.

3.3 Research Design

This study uses a qualitative research approach to examine the identity construction of Libyan EFL learners more specifically in the use of mood and modality. Using a qualitative approach is believed to be useful and would provide reliable results of the study (Gorman & Clayton, 1997: 23). Consequently, (30) participants are involved in this study. The data includes the personal written narrative text of the EFL Libyan learners.

3.4 Participants

The participants of this study comprise of 30 Libyan university students who are undergraduate and postgraduate degrees students at the University of Malaya and the University Putra Malaysia. The participants consist of 15 males and 15 females whose ages range between 20 and 40 years old. All the participants are currently studying either general or professional English at the Malvern International College in Kuala Lumpur. Their learning of English is either required by their university or to improve English language skill. All the participants signed consent forms to participate in this study.

3.5 The Written Text

The data includes one set of written narrative texts. The researcher introduced the topics to each group of the participants asking them to write on one of the topics introduced

to them honestly and anonymously, while they asked about their personal perceptions in their given narratives. The length of time given is 3 hours from 9:00am – 12:00pm. The researcher made sure that the topics were familiar to the participants so that they can write their personal experiences.

3.6 Data Collection

The researcher followed several steps to collect the data for this study. First, the researcher obtained a consent form from the Deputy Dean at the Faculty of Languages and Linguistics (Postgraduate Office), University of Malaya to conduct the data collection. Second, the consent form was obtained from Libyan Students' Affairs Division to provide the researcher with relevant information about Libyan students in Malvern International College. Third, the researcher visited the Malvern International College to discuss and explain to the management and lecturers the main purpose and methods of the current study and distributed the consent forms for the participants. Fourth, the researcher distributed the questions form which includes topics such as "The difficulties of learning English in Malaysia" to the participants and asked them to write their personal experiences.

3.7 Plan for Analysis

The collected data for this study were analyzed according to the narrative discursive approach of identity construction. The central focus of the discussion is on the discourse of mood and modality. In addition, the theories of Halliday and Hasan (1989) were employed in this study for the analysis of the structure of the discourses. This study followed these steps: 1) examine the identity construction of Libyan EFL learners through their personal

narratives, and 2) analyze the use of mood and modality in the participants' narratives which reflect their identity. The present study has been conducted in four main stages as following:

Stage One: In the first stage, the written texts were examined and categorized according to the application of mood and modality in the included sentences. The study of clauses and their components in English would reveal the real nature of the modals syntactic positions and roles in the produced clauses and sentences. For this stage of the study, Halliday and Hasan's (1989) theory of functional grammar in conjunction with discourse analysis of the mood and modality and identity construction was employed for the samples and examples illustrated in the previous sections. This stage included collection of the required data selected according to their relevancy to the study;

Stage Two: After the first stage, it was followed by the analysis of the written texts in English. In this phase of research, the clauses including modals were extracted from the text and categorized according to the classes defined for the study of the word types and their positions in the sentences;

Stage Three: The third stage covered the classification and analysis of the collected and selected data. This stage examined the extracted clauses in accordance with the SFG in English. The results obtained from this stage are presented in the next chapter, Chapter 4, which concerns with the analysis of the data;

Stage Four: The last stage concentrated on the results and conclusions derived from the previous stage and analysis of the data. The obtained conclusions are applied to the

interpretation and explanation of the outcomes and findings of the present study. The final outcome resulting from the final interpretation of the results and conclusions closes the current research giving way to new suggestions which can be used in future studies related to the current topic, with various perspectives.

3.8 Chapter Summary

This chapter elaborated and presented the theoretical framework, whereby the researcher provides a detailed description of the theories for data analysis. In addition the chapter introduced the research design, methodology and research stages, wherein the researcher explained a research approach, procedures of data collection as well as the description of data is provided.

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION

4.1 Introduction

This chapter presents the results of the identities constructed by the Libyan EFL learners in relation with their cultural and linguistic backgrounds. The analysis is presented by discussing the construction of identity seen in the personal narratives of the Libyan EFL learners. Moreover, the use of mood and modality is examined and analyzed specifically in the construction of identities in the participants' personal narratives.

4.2 Identity Construction and Personal Narratives

4.2.1 Agency in Identity Construction

According to Bamberg (2010) in his “Narrative Discourse and Identities”, speaking subject is considered as a physical agent whose identity is constructed through his/her interactions or (talks) with other fellows and environment. Accordingly, the findings of this study reveal that the participants position themselves as (*agentive self – constructors*) while constructing their identities. This is clearly shown in the data where individuals place themselves in a position in relation to “others” (as agents) as demonstrated in the following extracts. However, it is noteworthy to mention that the grammatical and diction mistakes in the narratives of the participants have been thoroughly marked but not corrected to keep the original text intact.

4.2.1.1 Academic Identity

Extract (1)

..... *According to my experience with learning English in Malaysia, really it was troubled phase that we all have to face when go abroad. I cannot forget I used to take my dictionary everywhere I went, although this stage in my life benefited [?] me a lot.....*

In extract 1, the speaker places himself agentively in the position of someone who has enough experience of various situations of learning English in different places in Malaysia for example, *According to my experience with learning English in Malaysia*. This kind of self-reference, to which Bamberg (2010) refers to as “High Agency”, is considered as a kind of self-expression which is commonly practiced by many individuals. In addition, the frequent use of ‘I’ considerably indicates the self-expression of the participant. For example, *I cannot forget I used to take my dictionary everywhere I went*, which can be regarded as a way of constructing an identity through acquisition of a new language (English), and hence constructing his academic identity (a context where a person talks about academics). In addition the participant subconsciously considers himself in the position of a representative of “all” when he said “we all”. The collective pronoun “we” in (*...that we all have to force...*) may refer to his collective identity as Libyans or all international students. This is possible, because of the interaction with other agents who contribute to the construction of group (or collective) identity in a community within the academic context. Academic identity is also evident in the next extract

Extract (2)

... .. *I came to Malaysia to broaden my knowledge educationally, thus this has made me go through many various experiences in this country. Personally, I have learnt that most*

Malaysians are very friendly and sociable too. I have had many different conversations with Malays and most of them were great. There are very welcoming people and have shown that they do not look at racial differences also [?]. Even though slight cases of racism have occurred but minor though.....

The speaker in Extract 2 rhetorically and argumentatively expresses his attitudes and impressions about Malaysian. However, in doing so, the speaker attempts to claim self-fashioning and identity by placing himself in a position using 'I'. Bamberg (2004) states that the narration point of presenting 'I' at different times and places is subjected to speaker's character and mood variations. This particular way of presenting 'I' can be viewed as highly effective in constructing "self" in a particular context which contributes to the construction "self". The participant in the same extract, attempts to reveal his academic identity by referring to his knowledge about the Malaysian society and Malaysians' behavior and reactions to foreigners, especially international students. In other words, it can be stated that the position of 'I' in a particular narrative discourse is a way of bringing a self-claim. Bamberg (2004) referred to it as, "the way I want you to understand me". In addition, looking at the rhetorical style of the speaker through which he extensively places himself in the agency position (the extensive use of "I" in extract 2) where approximately in all sentences the speaker is in a subject position rather than the theme that he is talking about.

The two points that are considered as key factors for the writer to be able to adapt himself to the new environment are nearly lack of racism and availability of discount shopping centers in Malaysia. Both of the elements gain importance according to the racial and economic status of the writer. Coming from an African and possibly an economically

weak country necessitates him to search for an environment which provides security against the concerns which originate from racism and luxury and expensive markets. However, the participant saves his position as the controller of the text rather than falling subject to the context to be narrated merely turning to the theme of the story. This is one of the significant elements in the process of identity construction in the participant's through which he prefers to be identified as a recognizable individual rather than a passive subject of a narration even though written by the 'self'. This kind of identity can be considered as 'agentive identity' which defines the narrator as the subject through constructing academic identity.

Extract (3)

.....*I am still studying English, and during my studies I encountered several difficulties, the first was at the beginning of joining the study where my English was very bad and I could not understand the teacher.....*

In Extract 3 the participant attempts to construct his academic identity (*I am still studying English*) by positioning himself as someone aiming at studying English for academic purposes. In addition, the participant uses agentive pronoun and puts himself as agent in relation to the speaking subject (Learning English) so that he topicalizes himself rather than being merely as speaking subject. Moreover, he agentively tries to construct his academic identity. It also shows that the narration revolves around the narrator as the agent giving significance to him as the controller of the situation in an academic context.

4.2.1.2 Personal Identity (Ego Identity)

Erikson (1959) coined "ego identity" following Freud's "ego ideal." He argues that, the task of ego identity is to select and integrate self-representations rooted in childhood memories. However, it is usually overlooked in the literature that, the ego is considered as an agent who chooses and integrates, as an inner 'synthesizer' silently organizing a coherent experience in the personality of individual.

Extract (4)

..... *My personal experience in Malaysia is amazing, because of many factors. A lot of people would say Malaysia is not a good country, but from my experience is really lovely country that everyone has to try visiting it. Since I have been in Malaysia for more than one year, I would say I can live with different cultures and different people.....*

In extract 4, the participant has positioned himself in the place of someone who is knowledgeable about the kind of life in Malaysia wherein he has able to successfully adapt her/himself to the new situation and environment. This way, the writer may attempts to show that he has reliable information about Malaysian people and their cultures, while many negative ideas expressed by others about Malaysia are made irrelevant in the discussion by turning the focal point of it to his 'self' and his exclusive experiences with the local people and variety of cultures in the country. This is done by putting himself in a high agency position, as what Bamberg (2010) termed as Heroic position. Furthermore, the experience of the participant helps to construct his identity according to the situation and environment in which he lives. This shows a strong adaptation capability which is a

positive factor in constructing his adaptational identity which is a sub-category of personal identity.

Extract (5)

..... Learning English in Malaysia has variety of [?] difficulties and problems, but I want to talk about some of [its] advantages one of them you learn English if you want if you don't want learn English [?] you can study by [?] Arabic language.....

The participant in extract 5 uses self-expression in the form of low agency to express his personal identity. In the opening sentence in his essay, the writer puts himself in a less influential, weaker, and less responsible position by attempting to direct the line of discussion from the negative points of learning English in Malaysia to more positive points (*advantages*). He suggests to others who have problem with English to go to one of the many Arab schools or which use Arabic as their medium of instruction. Thus the participant, at least subconsciously, considers the current situation of the Libyan EFL learners in Malaysia more hopeful and advantageous regarding their acquisition and practice of English. However, later in the essay, the writer deals with not only the “disadvantages” of learning English in Malaysia for those who come from Arab countries including Libya, but also some other problems that other international students encounter when they arrive in Malaysia. The suggestions of the participant to go to other schools where Arabic is the educational language or those countries where English is the first language returns to his own problem with English and the suggestions can be considered mainly directed to himself since the structure of the sentences and vocabulary betray the low level of the writer’s English competency and hence constructing his personal identity.

4.2.2 Sameness – Differentness in Identity Construction

Narrative discursive approach has identified sameness and differentness as the theme underlying identity construction (Bamberg, 2003). Sameness and differentness can be looked at from the perspective of the position of speaking subject in relation to the ‘other’ (what it talks about and who are being talked to). This is collectively called ‘self-differentiation’ and ‘self-integration’ (Bamberg, De Fina, & Schiffrin, 2010) which can be categorized under racial or ethnic identity. Moreover, category attributions to characters that offer membership categories or linguistics choices for description of events, as category-bound activity indicators, show the relationship with these categories in terms of distance, where speakers mark boundaries around themselves separating the ‘self’ from the ‘others’ (Bamberg, 2011). As a result, speakers’ identities and affiliations are visible in this kind of narratives. Furthermore, speakers in their interactions indicate their ethnic identity by positioning themselves either integrated or different regarding the sameness and differentness between ‘self’ and ‘others’. Consequently, the data reveals that some of the participants, as individuals, in these narrative essays place themselves in terms of self-differentiation and self-integration based on their own experiences and perception of themselves (their identities). There are some cases in the discussed narratives which slightly referred to the self-differentiation and self-integration of the participant, but in this section the researcher deals with the case in a more exclusive and deeper way to trace the identity construction through the sameness and differentness which are evident in the narratives.

4.2.2.1 Ethnic Identity

Extract (6)

..... *but according to what happened to me, learning English in Malaysia could be difficult, especially for those who came from Arab countries, because people there do not speak English in their daily activities, so as we students came to Malaysia for study, we may face so many problems before we start our universities. These difficulties have been problem to so many students.....*

Although positioning the ‘self’ and ‘others’ in terms of differentiation and integration can be done through marking the ‘self’ as belonging to particular social group overtly, Bamberg *et al* (2010) argue that the membership categories are most often shown covertly by positioning ‘self’ and ‘others’ in the domain of being talked about. However, the participant in extract 6 claims for ‘self-constellation’ by making boundaries between those who came to Malaysia from Arab countries (as his own ethnic group or community) and those who came from countries other countries. This way, the writer segregates his ethnic group or community in Malaysia from other ethnic groups which have similar situations in this country. This kind of segregation and classification helps him to identify himself as part of one ethnic group and construct an ethnic identity for the ‘self’ by stating that, students from Arab countries face more problems in comparison to students from other countries (for example*learning English in Malaysia could be difficult, especially for those who came from Arab countries.....*). Consequently, the participant keeps on the same sense when he states in the following sentences the reason of these difficulties, claiming that using English for daily expressions could help them overcome those problems (for example. ... *because people there do not speak English in their daily activities.....*). This

clause is also stated in support of his separation of his ethnic group from the local people, as another ethnic community made up of various local ethnic groups. In other words, the writer segregates the 'self' integrated into other Arab student groups first by imposing boundaries between his community and other students groups coming from non-Arab countries, and then between his group and the local communities.

In contrast, the speaker turns back and positions himself partly as one who has experienced these difficulties including learning English to be able to use 'self-integration' (Bamberg, 2003). However, (*...These difficulties have been problem to so many students.....*), the participant attempts to segregate the international students in general from the local people and communities. The participant in extract 6 seems to try to widen his domain of integration and sameness in contrast with the differentiation and differentness to strengthen his position from whose perspective he sees the problems and solutions in a non-Arab situation which is apparently exotic for the writer hindering the easy and fast adaptation with the current conditions and situations. This feeling originates partly from the cultural elements which have contributed a key role to the construction of his identity back at home and during his residence in Malaysia, and the culture and cultural values are significant factors in formation and reformation of identity of an individual. Since ethnic identity is a subjective identity, it can also be considered as cultural identity which is similarly subjective in its essence.

4.2.2.2 Social Identity

Extract (7)

..... At the first, I think the difficult and the [most] difficult and the biggest problem of learning English in Malaysia is the accen[t] of the people. We have chosen Malaysia

because Malaysia is English country, but unfortunately, people using a bad grammar and accen[t].....

Like the previous narrative, extract 7 focuses on the position of the participant compared to the non-Arab and local communities. Bamberg (2003) states that self-other integration and differentiation of speaking ‘selves’ in narrative discourses into constellation with others work against the assumption that self-other can be considered as different and same. However, the aspects of sameness and differentness vary from context to context. Bamberg (2011) further supports that some of these aspects can be considered traditionally as “*social identities*” where speakers in a particular situation place themselves and others in specific membership groups. The data in extract 7 attempts to make self-other differentiation when attributing Malaysian English with a bad accent and grammar in comparison to other countries (e.g. *I think the difficult and the biggest problem of learning English in Malaysia is the accent of the people*). Although the same speaker confesses that Malaysia is English learning country, he contradicts it by stating that all over this country people use bad accent and grammar (*...We have chosen Malaysia because Malaysia has English country, but unfortunately, people using a bad grammar and accen[t].....*).

It is evident in extract 7 that the participant places himself as a non-member in this bad accented social group, differentiating the ‘self’ in a position who distinguishes the bad accent and grammar in the English used in Malaysia. As a result, the participant sees himself belonging to a community which is different from the native Malaysian communities, which apparently gives him a specific position contributing to his identification of ‘self’ and ‘others’ in his narrative and constructing his group identity under the category of social identity.

4.2.2.3 National Identity

Extract (8)

.....in my country, the schools do not focus on teaching English, may that reason [?], we cannot speak English very well. For example, in Libya schools we start learning english.....

Extract (8) is a sample of self-differentiation and self-integration. It is clear from the underlinethat the speaker attempts to construct an identity for himself through differemtiating the differences (concerning English in this case) between his country and other countries. This way, the participant seems to attempt to position the ‘self’ as a member of his country in contrast with other countries with different situations and positions. Self-integration with his own country and self-differentiation from other countries is clearly stated in the referred text, in which the writer tries to construct national identity for himself by referring to his native country which can be categorized under the class of social identity.

4.2.2.4 Personal Identity

Extract (9)

....In my opinion, there is no differences between countries that do not speak mother English. Let us take Malaysia as an example, if you learning English in Malaysia you will face some difficulties in learning English.....

In extract 9 the narrative discourse of the speakers revolves around ‘self’ in relation to ‘others’ either integrated into them or differentiated from them. In this context, the narrator

attempts to construct a personal identity for himself by expressing his ‘opinion’ about English learning conditions in all countries in which English is not the native language of the speakers. The writer further attempts to generalize his ‘opinion’ about English learning in countries like Malaysia to the reader and other similar individuals who have come to Malaysia to learn English as a foreign language. This can also categorize this extract under ego identity which is the same personal identity.

4.3 Mood and Modality in Identity Construction

This section, explains how identity construction of EFL learners can be identified using moods and modality. The first part of this section discusses how Libyan EFL learners construct their identities by using moods and modalities. As elaborated in the chapter 2, modals are verbs that assist the speaker or writer to express himself in different moods listed later in this chapter. The selection and application of different models by the participant reveals the position he takes at the moment of narration. This mood and position impacts the perspective and, consequently, perception of the surrounding, including the situations, individuals and groups or communities. Distinction of the position of the participant is based on the factors determine his status and approach to the affairs and issues around him. This is one of the main elements that influence the perception of the agent of the ‘self’ and ‘other’, contributing to the formation of his identity. Discussion and elaboration of the evidences extracted from the participants’ narratives substantiates this claim and the points mentioned in the previous chapters of this research project.

4.3.1 Moods in Identity Construction

4.3.1.1. Imperative Mood

Extract (10)

.....That is why I want to advise anyone who is coming or thinking to come to Malaysia, and say should work hard and hard on learning English before travelling.....

In extract 10, the participant employs a particular imperative statement through the modal verb of ‘should’ to help construct his position as a speaker/writer and his identity using a specific mood, which is carried out by using the agentive pronoun and putting himself as the person who has the authority to advice others about their decisions and plans of coming to Malaysia for educational purposes. Moreover, application of ‘should’ gives a slight urgency to the case attempting to convince the addressee of the knowledge of the speaker which is sufficient to be taken into consideration. However, the combination of ‘I want to advise’ and ‘[they] should’ gives a stronger emphasis to the context than simple polite manner of providing someone with normal advice, or the writer wants to draw the attention of the reader to the urgency of the problem without having the intention to force or necessitate them to follow the provided advices. Furthermore, the sentences used in this context reveal a fact about the writer, that he considers him/herself in a position to give advice to others and that s/he has been able to gain enough experience to base his advice on. In particular, the participant in this extract attempts to construct his personal identity using mood, especially through application of imperative statement to give advice.

4.3.1.2 Declarative Mood

Extract (11)

..... *I found difficulty understanding the medical subjects; especially they were abandoned from the rule.....*

In addition to the imperative statements that have been used as the rhetorical style of narrative discourse to construct identities as shown in (extract, 10), the data obtained from this narrative also reveals that the participants use declarative statements, as shown in extract 11. The speaker has a self-claim when he is constructing his identity in this declarative statement. However, the participant attempts to explicate how difficult he feels when attempting to understand the medical courses. The statement does not claim that the medical subjects were really difficult to understand. However, the writer clearly shows that the understanding problem comes from him rather than the subjects. Using a declarative statement to refer to this reality from the perspective of the narrator contributes to the sense of normality of the problem. The writer expresses that the subject is really difficult and it is beyond his capabilities as a student. In the process of personal identity construction, the writer tries to convince the reader of his/her ability to understand the normal problems since in the rest of the text he attempts to substantiate his claim by stating that “*especially they were abandoned from the rule....*” This kind of identity can also be categorized as “heroic identity”.

Extract (12)

..... *I mean after the English courses in the school and some practices in the university, student will realize that he can't improve his/her language anymore.....*

Likewise, in extract 12, the speaker has made a self-claim using declarative statement as a way of acquitting the 'self' of any problem with English and learning English in a foreign country like Malaysia where English is not the native language of the inhabitants but only a second language in a position with which the writer is not satisfied. This is an expression which not only shows the personal identity of the writer, but also the personal identity constructed through this statement and the rest of the text. The writer attempts to put the entire burden on the shoulders of the society which is blamed for not being able to provide an English speaking environment for international students including the writer. Therefore, by using a declarative statement, the writer tries to achieve personal or ego identity for himself through self-declaration through statement.

4.3.1.3 Interrogative Mood

Extract (13)

..... *Living in Malaysia, we should follow instructions how we can live in Malaysia.....*

Furthermore, imperative and declarative statements are not the only moods used by the participants to construct their identities. The participants also used interrogative statement as a device for constructing identities in which are evident in extract 13. The speaker integrated himself as a member of particular social group using the pronoun (we). Making an interrogative statement, the writer attempts to entice the curiosity of the reader in finding out how they could live in Malaysia in order to have fewer problems and enjoy the facilities provided for international students. He first informs the reader of the existence of such instructions which the writer is going to provide. In this context, the writer not only creates boundaries around the 'self' and his community, but also an image of the 'self' in

the mind of the reader through application of modals such as ‘should’ and ‘can’, which contribute to the creation of the social identity preferred by the author (writer/speaker).

4.3.2 Modalities in Identity Construction

As stated by Halliday and Matthiessen (2004), the presence of modality in a discourse conveys an even more determinate attitude of the speakers towards the discourse they make. And consequently, the presence of modality would indicate that the speakers’ intention is explicitly making claim of themselves and their identities. In this section, I would like to outline what modalities are used by Libyan EFL learners to construct their identities.

4.3.2.1 Ability

Extract (14)

..... *I can speak Malay as well. I have do [?] say I do not like weather here.....*

Extract (15)

..... *you can’t get a visa easily.....*

The statements in the extracts 14 and 15 intend to show the ability of the speaker regarding his speaking Malay and getting a student visa. It is noteworthy to mention that in the extracts both “I” and “you” refer to the writer directly and indirectly respectively. “*You can’t get*” is more general than “*I can speak*”. However, these actions are shown as two main problems that international students encounter when they arrive in Malaysia as student. The ability of a student to solve these problems in his arrival is some achievement of his goals to pave the way to his successful completion of education, which are in direct

contact with the revelations of the moods and identities of the speakers. Therefore, in these statements, the writers' application of ability modals reveals their personal identity and their ability to fulfill a task.

4.3.2.2 Probability

Extract (16)

..... *I may realize that from different people.....*

In extract 16, the writer wants to show that he is able to 'realize' something but with some possibility which hinders the strong ability claim in the sayer. The writer adds probability color to his statement by using 'may' to show to the reader the possibility of failure of realization in the writer as natural consequence of this claim. Therefore, the writer subconsciously reveals his mood, mentality and personal identity through selection and application of the probability modal.

4.3.2.3. Usuality

Extract (17)

..... *I always think about my family that sometimes I can't study properly; I need them to be close to me.....*

Extract 17 refers to the mood of usuality in the produced sentences, whereby the writer mentions the frequency of the stated action and, hence, its strength and impact. Using 'always' reveals that the writer's mind is nearly obsessed with his family back at home, a condition which 'sometimes' turns into a serious problem hindering the smooth study attempts by him/her. 'Always' demonstrates the to-some-extent-desperate condition of the writer and the strong emotional bond that connects him to his family. However, the

usuality of the action ‘thinking’ is less urgent than ‘always’. These two moods contribute to revelation of the personal identity and specific mood in the speaker, and consequently, reformation of the personal identity of the speaker/writer.

Extract (18)

..... and I think most Libyan people learned in this way (in private academic not in public school).....

Although “I think” renders the claim of the writer about his comment on the way “most Libyans” have learned, it makes the story develop around the writer’s ego or ‘self’. It can be concluded from the statement that by creating subjective evidence from the collective identity he belongs to, that is, Libyan community, the writer reveals his personal or ego identity and generalizes it to cover most of his community/nation. This statement is apparently related to collective identity too. However, the main theme concentrates on the narrator’s ‘self’ and ‘thoughts’ rather than community.

4.3.2.4. Potentiality

Extract (19)

.....I could have easily chosen another country other than Malaysia.....

In extract 19, there seems to be a kind of indirect and slight self-blame or appraisal of the writer for choosing Malaysia for education. With this sentence, the writer wants to show his control of the situation which has led him to Malaysia as the best place for education. Showing the potentiality of an action and deciding some other action, the writer tries to show existence of more than one option from which he could choose but has determined to come here as his final and best choice. This way the writer attempts to say

that his choice was made from a strong position, and not a desperate condition through building a personal heroic identity for himself.

4.3.2.5 Inclination

Extract (20)

..... *I would like to present some causes of the difficulties of learning English in Malaysia.....*

Extract 21 demonstrates the inclination of the writer in presenting some factors which make learning English difficult in Malaysia. This is a polite statement which shows the desire and inclination to state something, but at the same time it indirectly asks for the approval of the listener. These moods contribute to the writer's revelation of personal and ego identity in the eyes of his readers/listeners.

4.3.2.6 Obligation

Extract (21)

..... *We should get benefit from our life [?].....*

As explained earlier, 'should' is a modal verb which gives instruction and slight obligation rather than necessity. This statement is not only giving an instruction, but also provides an advice which comes from the writer. When 'should' as a modal is accompanied by 'we' as a plural pronoun referring to collective agent, the modal takes reveals the collective mood in the writer or speaker. All this contribute to construction of group identity in an authoritative position for the writer/speaker.

4.4 Chapter Summary

This chapter presented the discussions and results obtained from attempting to find out what types of identities Libyan EFL learners construct in their personal narratives and what kind of moods and modalities Libyan EFL learners used to reveal these identities. This has been done by providing explanatory examples for each subtitle mentioned here. The results are presented according to research questions. The choice and order of verbs and modals in constructed sentences, are not only influenced by the mentality and mood of the writer regarding the different issues in question, but affect the formation and reformation of the mentality and mood of the writer, which consequently lead to the construction or revelation of the speaker or writer identity. Learning a new language like English leaves its own impacts on the mood and mind of the speakers contributing to construction of his/her perception and definition of 'self' and 'other', and ultimately identity through language. The identities constructed through the discourses include personal identity, national identity, social identity, academic identity and ethnic identity.

As the examples from different extracts showed, the participants in these narrative essays temper and manage using different ways to apply modalities in their sentences. And accordingly, the modalization tempers the categorical feature of the propositions in these narrative texts. These modalities can be categorized into six groups, namely: 1) ability, which refers to the quality of being able to do something and revealed personal identity, 2) probability, which refers to the certainty of the proposition being talked about and personal identity, 3) usuality, which refers to frequency of action and personal identity, 4) potentiality, which refers to the capacity of the subject and personal identity, 5) obligation, which refers to the degree which the speaker makes between issuing a command and

injunction and collective or social identity, and 6) inclination, which refers to the speaker's willingness of the Subject and demonstration of personal or ego identity.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter provides the summary of the results on the construction of identity and the used to moods and modalities that reflect in the identities constructed. The last section of this chapter presents the conclusion and the recommendations for future researches in narrative discourse and identity.

5.2 Summary of Results

The results of this study indicate that Libyan EFL learners construct their identities in their personal narratives by following particular strategies to express their ‘self’ and placing themselves in various personal and social positions constructing specific identities for themselves. Therefore, they constructed academic identity, ethnic identity, social identity, national identity and personal identity.

It is also evident that the two strategies agency and self-construction, sameness and differentness of self-others have been rhetorically and argumentatively been followed by the participants in constructing their identities, which seems to be relevant to the reviewed literature (Pizarro, 2008, Dowling, 2011, Bamberg, Finna, and Schiffrin, 2010, Ideland and Malmberg, 2012). Hence, the consistency of the results as compared to those included in Chapter Two. This reveals the right path by the researcher and the research line. However, some studies have suggested other strategies used for constructing identity in addition to

the abovementioned ones (agency and self-construction, sameness and differentness of the self-others), this is *constancy and change* in which speakers present themselves in any narrative discourse. Therefore, rationally, I would assert that identity construction or talking about the ‘self’ is always and foremost guided by the ideology of putting the ‘self’ in relation to the theme subject as agent. Moreover, self-constellation and other social realities play a key role when someone talks about himself in contrast to others, whereby speaker in most cases attempt successfully to make a self-differentiation and self-integration.

Furthermore, the results of this study show that identity construction is revealed in the narrative discourses of the selected Libyan EFL learners using moods and modalities as shown in the following categories. Agents employ different moods and modalities to represent their identities. Thus, imperative, declarative and interrogative modals are moods used in the presented identities. Moreover, the participants use ability, probability, usuality, potentiality, inclination and obligation modalities when reflected their identities.

Although the results in different parts of the reviewed literature indicate different ways of using moods and modalities, they still share the commonality that moods in general are used to express interpersonal meta-function, namely: social roles and interrelationships through the degree of clausal mood such as (imperative, declarative, or interrogative). In contrast, modalities are used to create a distance or relationship of a kind between the speaker/writer and listener/reader in these narrative texts, and this shows the connection between the results of the current study and the previous ones. Therefore, the participants in this research project used different modalities according to their desired (or preferred or felt) distance, and the degree of intimacy and the relationship they can create.

5.3 Conclusion

The findings of the study show that Libyan EFL learners show different identities in the personal narratives. The findings reveal that academic identity, ethnic identity, social identity, national identity and personal identity are the type of identities which the participants constructed. Furthermore, Libyan EFL learners use imperative, declarative, and interrogative modals are the moods in which identity construction is revealed through. Simultaneously, ability, probability, usuality, potentiality, inclination and obligation modalities are used in the reflected identities.

5.4 Recommendations

As this study investigated identity construction of the Libyan EFL learners' personal narrative essays, future researchers may investigate another kind of discourse attempting to find out whether the results are consistently similar to the results of this study or not. As simple samples of narrative texts were included in the current study, the results might not be easily generalized, so further researches may include large samples trying to compare the obtained results with those achieved here.

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Appendix One

Questionnaires Sample

Dear Sir/Madam

This study aims to investigate the construction of Libyan identity through their discourse and the use of moods and modalities. You are asked to voluntarily write one essay on the following topics. All information and responses in this study will be kept confidential. The researcher will not share your individual responses with anyone other than the research supervisor. Your cooperative will be highly appreciated.

Based on your personal experiences and background information, write one short essay not longer than 500 words on any of the following topics:

1. The difficulties of learning English in Malaysia.
2. My personal experiences in Malaysia.
3. Learning English in Libyan Schools.

Support your sentences or paragraphs using the following modalities

Have /Has to	Must	Shall/Should	Will/Would	May/Might
Can	Could	Ought to	Need	and other modalities

Thank you for your cooperation

Appendix Two The Difficulties of learning English in Malaysia

The Difficulties of Learning English in Malaysia

According to my experience with learning English in Malaysia, really it was a troubled phase that we all have to face when go aboard. I cannot forget how I used to take my dictionary everywhere I went, although this stage in my life benefited me a lot. When I came here first I could not speak any English word correctly, but after attending the foreign schools in Kuala Lumpur everything changed, and all the difficulties used to obstacle my communication with Malaysian people and all the foreign students here vanished. Because of many reasons, we as Arabs find it difficult to blend into new societies, first as a result of the weak background of learning English that must be improved before coming to the foreign country, and second because of the culture differences, that's why I want to advice anyone who is coming or thinking to come to Malaysia and say should work hard on learning English before travelling. Another step that Arab students ought to do is to accept the culture shock as a normal phenomenon. And try as possible as they can to respect others behaviors even if that bother them. And no need to exaggerate the issue as I did, that of course may enhance your fast learning of English and can make it an easy task. Because respect others behavior means communicating easily with them and finally a good catching of English expressions and words could be achieved, and don't forget that learning the proper pronunciation must be acquainted with communication and speaking with others, now it should be mentioned here how I behaved when I arrived here. First I hated the behavior of people and the methods they use on teaching English, but with the days, I have become used to all such habits that all Arabs accept with time, we all need to learn the skill that make it easy to get along with the new opinions, habits, thoughts and life style. This experience could help others who want to come.

Appendix Three
My Personal Experience in Malaysia

My personal experience in Malaysia is amazing because to many factors. a lot of people would say Malaysia is not good country but from my experience it really lovely country that every one has to try visiting it. Since I have been in Malaysia for more than one year, I would say I can live with different culture of different people. Now I could Malay food and Chinese food and Indian food. I can speak Malay as well. I have to say I do not like the weather here because it is raining every day so people have to take an umbrella wherever they go. one thing that people should try is food. the food here is very cheap. I really like this country.

Appendix Four

Learning English in Libyan School

Learning English in Libyan school.

English is referred to as the international language, the language of science, or more frequently as that of the world. In the past the Qaddafi regime views it as a colonial language, as I remember, during my school education when I was 10 years in 1986, the committee of Higher Education issued a statement that English would no longer be part of the curriculum in the Libyan education schools and institutions. This decision has had a long-lasting effect on education. When I start my university, I found difficulty understanding the medical subjects, especially they were abandoned from the rule, and the language used in medicine studies continued in English. In 1990s the situation changed and they returned this language to the school curriculum, but as a separated subject, that means the students learn English for less than 3 hours every week. and the subjects given to students of secondary schools explain English features as if it is given to beginners, when they changed the rule and designed textbooks for high schools there was difficulty in teaching the material. We hope now with the new government to bring assistance from America and Britain to help in teaching English.