Journal of
Media and Communication Studies

ACADEMIC JOURNALS
expand your knowledge

About JMCS

The Journal of Media and Communication Studies (JMCS) is a peer reviewed open access journal. The journal is published quarterly and covers all areas of the subject.

Open Access Policy

Open Access is a publication model that enables the dissemination of research articles to the global community without restriction through the internet. All articles published under open access can be accessed by anyone with internet connection.

The Journal of Media and Communication Studies is an Open Access journal. Abstracts and full texts of all articles published in this journal are freely accessible to everyone immediately after publication without any form of restriction.

Article License

All articles published by Journal of Media and Communication Studies are licensed under the Creative Commons Attribution 4.0 International License. This permits anyone to copy, redistribute, remix, transmit and adapt the work provided the original work and source is appropriately cited. Citation should include the article DOI. The article license is displayed on the abstract page the following statement:

This article is published under the terms of the Creative Commons Attribution License 4.0 Please refer to https://creativecommons.org/licenses/by/4.0/legalcode for details about Creative Commons Attribution License 4.0

Article Copyright

When an article is published by in the Journal of Media and Communication Studies, the author(s) of the article retain the copyright of article. Author(s) may republish the article as part of a book or other materials. When reusing a published article, author(s) should; Cite the original source of the publication when reusing the article. i.e. cite that the article was originally published in the Journal of Media and Communication Studies. Include the article DOI Accept that the article remains published by the Journal of Media and Communication Studies (except in occasion of a retraction of the article)

Self-Archiving Policy

The Journal of Media and Communication Studies is a RoMEO green journal. This permits authors to archive any version of their article they find most suitable, including the published version on their institutional repository and any other suitable website.

Please see http://www.sherpa.ac.uk/romeo/search.php?issn=1684-5315

Digital Archiving Policy

The Journal of Media and Communication Studies is committed to the long-term preservation of its content. All articles published by the journal are preserved by Portico. In addition, the journal encourages authors to archive the published version of their articles on their institutional repositories and as well as other appropriate websites.

https://www.portico.org/publishers/ajournals/

Metadata Harvesting

The Journal of Media and Communication Studies encourages metadata harvesting of all its content. The journal fully supports and implements the OAI version 2.0, which comes in a standard XML format. See Harvesting Parameter

Memberships and Standards

Academic Journals strongly supports the Open Access initiative. Abstracts and full texts of all articles published by Academic Journals are freely accessible to everyone immediately after publication.

All articles published by Academic Journals are licensed under the Creative Commons Attribution 4.0 International License (CC BY 4.0). This permits anyone to copy, redistribute, remix, transmit and adapt the work provided the original work and source is appropriately cited.

Crossref is an association of scholarly publishers that developed Digital Object Identification (DOI) system for the unique identification published materials. Academic Journals is a member of Crossref and uses the DOI system. All articles published by Academic Journals are issued DOI.

Similarity Check powered by iThenticate is an initiative started by CrossRef to help its members actively engage in efforts to prevent scholarly and professional plagiarism. Academic Journals is a member of Similarity Check.

CrossRef Cited-by Linking (formerly Forward Linking) is a service that allows you to discover how your publications are being cited and to incorporate that information into your online publication platform. Academic Journals is a member of CrossRef Cited-by.

Academic Journals is a member of the International Digital Publishing Forum (IDPF). The IDPF is the global trade and standards organization dedicated to the development and promotion of electronic publishing and content consumption.

COUNTER (Counting Online Usage of Networked Electronic Resources) is an international initiative serving librarians, publishers and intermediaries by setting standards that facilitate the recording and reporting of online usage statistics in a consistent, credible and compatible way. Academic Journals is a member of COUNTER

Portico is a digital preservation service provided by ITHAKA, a not-for-profit organization with a mission to help the academic community use digital technologies to preserve the scholarly record and to advance research and teaching in sustainable ways.

Academic Journals is committed to the long-term preservation of its content and uses Portico

Academic Journals provides an OAI-PMH(Open Archives Initiatives Protocol for Metadata Harvesting) interface for metadata harvesting.

Contact

Editors

Table of Content

Journal of Media and Communication Studies

ACADEMIC JOURNALS
expand your knowledge

Full Length Research Paper

Rural women's radio listening behavior and program preferences in SNNPRS, the case of Sidama and Gedeo Zones

Yohannes Shiferaw Jira

School of Journalism and Communication, Addis Ababa University, Addis Ababa, Ethiopia.

The objective of the study was to identify rural women's radio program preferences and listening behaviours. Survey was used to gather information from 200 rural women selected through multistage sampling from Sidama and Gedeo Zones. Descriptive statistic such as frequency and percentage were used to present results. Moreover, association among the different variables was tested using correlation and multiple regressions. Result from Pearson Correlation analysis indicated that there exist significant but negative association between radio listening hours and variables such as number of children, habit of listening before marriage, skill to operate radio, and education level. The result of the multiple liner regression indicated that a significant regression equation was found $(F_{5,136})=8.679$, $p=0.0005$) with an R^2 of 0.242. Education with $\beta-.263$; $p=0.001$, makes the largest unique contribution to explaining the dependent, and listening habit before marriage is the next strongest unique contributor with $\beta.242$; $p=0.003$. Based on the results, it was recommended that health and agricultural issues should be included in programming; that more local news should be presented, that more traditional music be selected, and that program for women should be aired in the morning and evening times.

Key words: Behaviour, Listening, Preference, Radio, SNNPR, Women, Gedeo, Sidama.

INTRODUCTION

In all the developing countries, women share significant number of the workforce in farming. They are responsible for half of the world's food production and between 60 and 80% of the food produced in most developing countries (Farm Radio Network (FRN), 2004). Rural women in developing countries are producers of about 80% of foods and are responsible for supervising about 30% of rural families (Abedi et al., 2011; Adeola and Ayoade, 2011). In Ethiopia, the role played by women in agriculture is tremendous and extremely decisive. In this country, women are considered to be the major sources of agricultural produce (Mogues et al., 2009). Insuring media access to this large sector would significantly help in the development process. With the heavy investments of international agencies, globally, there is an opportunity to make significant improvements in the quality of life and health of rural women via the mass media, especially radio. This helps women by empowering them with social, economic and political knowledge they require to better take part in the system they are part of. There are

several types of information different stakeholders desire to forward to the needy women in rural areas in Ethiopia. Information demanded by rural women include variegated health issues, family planning, legal matters, political participation, human right, child upbringing, technological knowledge and many other (Oyelude and Bamigbola, 2012).

Women are highly in need of information that will lead to their political, social, and cultural empowerment (Adeola and Ayoade, 2011). In this information society, in any area of empowerment, access to information is very crucial; thus, one of the policy frameworks should be to promote equitable access for both women and men to resources, knowledge, information and services including basic needs. It is also vital to facilitate the implementation of corrective measures to address existing inequalities in access to and control over resources, as well as other empowerment opportunities (Department of Trade and Industry DTI, 2011).

With the rise of many local and community radios, the medium has proved itself to be one of the best means to access communities with development issues (Myers, 2008). Radio reaches a large number of people instantly over a wider geographical area. In areas where other media are barely accessible, the role of radio is paramount. Radio's immediacy, portability and ubiquity make it an invaluable tool in emergencies and the humanitarian aid context (Sharma, 2012; Querre, 1992). From a development perspective, women comprise a particularly important audience for radio programming. Radio's power to make social, economic, and political information accessible to rural women remains quite remarkable (Myers, 2008).

Access to information for women is often limited due to cultural, religious and sometimes sociological factors. The use of radio, like all ICTs, is not gender neutral. There are significant differences between the way women and men use radio; and there is evidence that women have less access to radio than men. According to Myers (2008), several factors were found to negatively affect rural women listeners in Eretria, namely: men's ownership and control of radio sets, women's lower levels of education (and lack of knowledge of languages other than their mother tongue), and women's higher and more constant domestic workload which left them little time to devote to radio listening. Women's workload restricts them from concentrating on content of radio.

Audiences remain largely illusive for programmers of media producers. It is only through research that a media outlet can get a glimpse of its audiences (Webster et al., 2006). The need for audience measurement is currently largely a function of a changing media environment (Fourie, 2003; Gane, 1994; Blumler et al., 1985). According to Mytton (2007), the questions "Who is listening?" or "Who is watching?" are increasingly loosely imaginable. Knowledge of some level about the people who are watching or listening is required from the part of the media producers.

Despite the criticisms on broadcast media, radio is still a popular medium with almost 90% of the population in many parts of the world tuning in for an average of 24 h a week (Hargrave, 2000; Shingler and Wieringa, 1998). Shingler and Wieringa (1998) further point out that radio has basic qualities that make it so "enduringly popular". Chief among these qualities is radio's ability to talk directly to the audience. Radio is less demanding compared to TV and print that require the involvement of sight. Due to this most people use radio as a background to other activities. Because radio is easier to access (in cars, the workplace, through personal headsets), it has been found to be an ideal medium for keeping people informed about breaking news stories (Fleming, 2002; Buzzard, 2002). The scholars explains that radio's codes are purely auditory, consisting of speech, music, sounds and silence, and since, as we shall see, the ear is not the most 'intelligent' of our sense organs their deployment has to be relatively simple. The media through its reach to people at large has been instrumental though not to the extent desired in supporting the movement for women emancipation by focusing neglect and marginalization of the position of the women in society (Oyelude and Bamigbola, 2012; Crisell, 1994).

Audiences should be at the heart of any plan of media programming. Audiences' lifestyle highly affects their media viewership or listening behavior. The time at which a specific demographic group of audiences tune to a media outlet helps programmers to effectively disseminate appropriate information at the appropriate time. Rural women are among the most overburdened member of the community. They are responsible for almost all activities at home including child rearing and the various chores that they are required to do. There exists a relatively commonality of activities among rural women in many parts of Ethiopia. Sharma (2012) contends that an abundance of studies has been made all over the world that shows the male dominance in media production and content. But "how gender is related to media consumption is one of the most under-theorized questions in mass communications research".

In Ethiopia, the accessibility of radio has increased in the last decade with introduction of FM radio. Many remote parts of the country are now tuned to at least two or more radio channels, some even in their local languages. This accessibility of radio motivated many rural women to develop a desire to possess radio sets. In addition of buying low cost radio sets, women now can access programs from their own mobiles. These and other factors contributed to the increase in women radio listeners in the country. It is very vital for programmers and other stakeholders to understand the preference of rural women and their listening behavior in order to produce contents in more appealing manner and in accordance with women busy working schedules. The significance of this study, therefore, lies in its attempt to

identify listening behaviors and program preferences of rural women. Audience research can be used as a means of maximizing the effectiveness of public advocacy campaigns, and of improving and enhancing education and information for effective democracy and good governance (Mytton, 2007). If there is no proper study to identify the specific time rural women be free from their daily routines and get the chance to tune to radio, any message forwarded to this group of audiences would not meet its goals. This is because as women would probably be busy doing their jobs when the messages intended to them are being aired. As the development of media in Ethiopia is at its infancy, and due to limited academics in the area of media studies, research in media and radio in the country has a very long way to go. Studies that analyze audience behavior are very rare and programmers don't seem to care as the level of competition remains insignificant. Though there is vital gender centered differences in media use across audiences, there exist very limited or no study focusing on rural women and their program preference and listening behavior in the area.

This study is, therefore, designed with an intention of investigating rural women's program preferences and their listening behavior. It attempts to also identify specific times of a day they tune to radio. The findings of such study would be significantly important for radio programmers in the area as it provides them proper feedback on what kind of programs rural women prefer to listen to. It may also be helpful to programmers in showing them the specific time of a day women in rural areas listen to radio. This knowledge helps programmers to identify the appropriate time to produce and air contents designed to be transmitted to rural women.

MATERIALS AND METHODS

For this particular study, two zones in SNNPR, Sidama and Gedeo Zones were selected. Based on the recent Census conducted by the CSA, Sidama Zone has a total population of 2,954,136, of whom 1,491,248 are men and 1,462,888 women; with an area of 6,538.17 square kilometers, Sidama has a population density of 451.83. More than 94% live in rural area, while 5.51% are urban inhabitants; a further 0.18% are pastoralists. A total of 592,539 households were counted in this zone, which results in an average of 4.99 persons to a household. The same census report indicates that Gedeo Zone has a total population of 847,434, of whom 424,742 are men and 422,692 women; with an area of 1,210.89 square kilometers, Gedeo has a population density of 699.84. 87% live in rural areas while 12.72% are urban inhabitants (CSA, 2007). A total of 179,677 households were counted in this Zone, which results in an average of 4.72 persons to a household. In these zones, 3 districts were identified from each. Multistage technique was used to identify the zones. Selection of these districts was conducted using lottery method. These districts include *Bule, Yirga Chefe and Wenago* from Gedeo zone; and *Dale, Hula* and *Aleta Wendo* from Sidama zone. Gedeo and Sidama languages are dominantly spoken in the areas. Data collection settings were rural villages in these districts. Rural women in the six districts of the two zones were subjects of the study. The women who were selected did live in rural area and agriculture was their major means of living. Subjects were restricted to those who actually have access to the medium.

Cross sectional descriptive survey was used in the study and quantitative data were extracted from women in the selected area by trained enumerators. The researcher identified 240 rural women (households) that responded to the questionnaire from the two zones. The decision about sample size was made based on sample size determination table developed by Bartlet et al. (2001). Bartlet and his colleagues stated that researchers may use this table if the margin of error shown in the table is appropriate for their study. Based on anticipated return rate for self-administered questionnaire of 80%, the corrected sample size came to 220. This was divided to the two zones each getting 110 respondents that fill the questionnaires. 200 papers were used for the study after some were rejected for incompleteness. Collected data were properly edited, coded and entered to the SPSS software for further analysis. Descriptive statistics such as tables and graphs were used in the analysis. Moreover, association among the different demographic and socio-economic variables was tested using different statistical tools, such as Pearson correlation and multiple regressions (Jensen, 2002). Based on the obtained results the researcher also forwarded recommendations.

RESULTS

Demographic data indicates that the age range was between 18 and 50 years, but majority were between 26-35 years of age, significant majority were at an elementary level education, 46.2% had family size of more than 5, and that 39% had 1 to 3 children. Response also indicated that 70% of respondents understand the Amharic language to some extent. Data on socio-economic status revealed that 66% were at moderate economic status, and 61.5% claimed that their dominant income comes from cash crops.

When asked about the type of gadget respondents use to listen to radio, majority (50%) indicated that they used a normal radio set while 24.7% indicated that they listen from a tape recorder set. 97.5% stated availability of radio programs in their language in the area and 72% had a functional radio at home. While 71.5% listen to radio, 52.7% stated that they listen to radio occasionally and 37% listen to radio frequently. Respondents were asked if they had skills in manipulating radio, majority 84.2% stated that they had the skill to do so.

When respondents were asked who from family members dominantly open/shut radio sets, while 62.3% stated that any member in the household can operate and 94.5% stated that they had no restriction at all. Respondents were also asked to compare their radio listening habits before and after marriage and surprisingly enough majority 77.4% stated that they listened to radio more after marriage. Respondents were asked to indicate the specific time of a day they habitually listen to radio dominantly. While 45% said they listen to radio in the evenings, equally significant percentage, 35%, said they usually listen to radio during the morning hours. When asked about their language preferences for radio 79% state they prefer local language.

Table 1. Correlation test result.

Independent variable		Dependent variable
		Listening hours
Number of children	Pearson Correlation	-0.175(*)
	Sig. (2-tailed)	0.036
	N	144
Number of children sent to school	Pearson Correlation	-0.230(**)
	Sig. (2-tailed)	0.005
	N	150
Habit of listening before marriage?	Pearson Correlation	0.319(**)
	Sig. (2-tailed)	0.000
	N	146
Skill to operate radio	Pearson Correlation	0.239(**)
	Sig. (2-tailed)	0.004
	N	142
Education level	Pearson Correlation	-0.315(**)
	Sig. (2-tailed)	0.000
	N	144

**Correlation is significant at the 0.01 level (2-tailed). *Correlation is significant at the 0.05 level (2-tailed).

Respondents were asked their demand of program content from radio and 47.9% stated they need health related issues while equally significant percent, 40.5% indicated they need the radio stations to present contents on agricultural issues. Majority's main goal for listening to radio was to seek knowledge (58.2%) while another 22.6% listen for entertainment. Respondents were also asked to rank their preferences of radio program by genres. Accordingly, majority (76%) ranked news as their number one preference. In case of content related preference, 45.2% of respondents preferred health contents as their number one choice followed by agricultural program which was selected by 37% of respondents. 52.1% ranked local news as their first choice followed by national news with 32.2% respondents ranking it first. As far as music is concerned, 62.3% preferred traditional music while 34.9% preferred a combination of both modern and traditional music.

Results of correlation analysis

This section provides a Pearson Correlation test results of associations between radio listening hours and selected variables.

Table 1 shows the correlation analysis result of some variables such as number of children, number of children sent to school, habit of listening to radio before marriage,

skill to operate radio, and education level which were tested against the dependent variable, hours listening per day. The result of the Pearson correlation shows that there exist significant negative correlation between number of children and listening hours r= -0.175, significant at 0.01 level (P=036). Similarly, significant negative correlation was also found between a number of children sent to school and listening hours. Moreover, the significant negative correlation was found between listening hours and independent variables such as habit of listening before marriage [r= -0.319; significant at 0.05 level (p=000)], skill to operate radio [r= -0.239; significant at 0.05 level (p=004)], and education level [r= -0.315; significant at 0.05 level (p=000)].

Results of multiple regression analysis

A multiple liner regression was calculated to predict participants listening hours based upon education (EDUC), number of children (NCHDSC) skill to operate radio (SKLOPR) listening habit before marriage (HBFMAR) (Table 2). Preliminary analysis was performed to ensure there was no violation of the assumptions of normality, linearity, and multicollinaity. A significant regression equation was found $(F5,136)=8.679$, p=0.0005) with an R^2 of 0.242. The model explained that 24.2% of variance was because of the independent

Table 2. Multiple regressions result.

Model	Un-standardized coefficients		Standardized coefficients	t	Sig.	95% Confidence Interval for B	
	B	Std. error	Beta	Lower bound	Upper Bound	Zero-order	Partial
(Constant)	1.323	0.183		7.248	0.000	0.962	1.684
NCHD	-0.186	0.092	-0.186	-2.010	0.046	-0.368	-0.003
NCHDSC	-0.011	0.026	-0.040	-0.429	0.669	-0.063	0.040
HBFMAR	0.234	0.077	0.242	3.048	0.003	0.082	0.386
SKLOPR	0.243	0.107	0.174	2.266	0.025	0.031	0.455
EDUC	-0.269	0.082	-0.263	-3.300	0.001	-0.431	-0.108

a Dependent Variable: hours spent listening. NCHD=Number of children; NCHDSC=number of children sent to school; HBFMAR=listening habit before marriage; SKLOPR=Skill to operate radio; EDUC=Education level of respondents.

variables. Education with Beta value -0.263; p=.001, makes the largest unique contribution to explain the dependent variable, and listening habit before marriage is the next strongest unique contributor with Beta value for 0.242; p=.003. Number of children and skill to operate radio scored relatively lowest Beta value (B= -186; p= 0.46 and B= 0.174; p=0.025). Children sent to school did not make significant unique contribution to the prediction (B= -0.040; p= 669).

DISCUSSION

The main objective of this study was to identify radio program preferences of rural women and their listening behaviors. Demographic and socio-economic data indicated that majority of respondents were between 26-35 years of age; 95.5% were married and that 43.5% had at an elementary level education. The fact that majority had elementary education is helpful as it implies their level of understanding radio messages. Such listeners do have a more cognitive capacity to understand messages disseminated through radio. As far as family size is concerned, 63.5% had medium level family size and 46% had more than 5 children. Lesser number of family size and that of children is believed to have the opportunity to listen for more hours as pressure from daily family and child care chores reduce.

In case of perceived economic status, 66% categorized themselves as belonging to medium economic status. Radio can be among the most affordable media technology among people in this economic status. Majority indicated that they used normal radio set and that lower percentage used cell phones for radio listening indicates the lower access of mobiles to rural women in the area. There is a very high opportunity for interventionists as 97.5% stated availability of radio programs in their local languages in the area. Presence of radio in local languages is an advantage for programmers and people planning to intervene with messages. In case of frequency of listening, 52.7% of

participants stated that they listen to radio occasionally while 37% of them stated they listen to radio frequently. This figure indicates that larger majority listened radio up to a desired level. The majority 84.2% stated that they had the skill to operate radio sets. The importance of this is that even when they are alone women can manage change of channels and opening and shutting operations without seeking assistance from another person. Still the presence of some women who are unable to operate radio calls for an intervention. The fact that respondents could access radio out of their home in places like shop and public transport even ensures a more profound accessibility among some. While 62.3% respondents stated that any member in the household can operate, and 94.5% stated that they had no restriction in listening radio. Such results confirm that women are active, free and independent on their viewing behaviour and preferences. The result goes against the perception that women are deprived of accessing and operating on radio due to pressure especially from their husbands. These findings also go against Myers (2008), who found that factors, such as men's ownership and control of radio sets negatively affecting rural women listeners in Eretria.

As far as demand of information from radio, majority of the respondents stated that they demand health related issues while equally significant percent (41%), stated they require radio stations to air agricultural topics. It is, therefore, helpful to suggest shift in focus and include more of programs on health and agriculture. News programs were found to be majority's (76%) preference while the remaining favoured entertainment. Programs intended for rural women can, therefore, be programmed with news, comedy and drama being the dominant contents. Respondents' radio news type preference indicated that majority ranked local news as their first choice followed by national news with 32.2% respondents ranking it first. Therefore, including extra local and national news has the potential to attract more women. As far as music is concerned, majority (62.3%) preferred traditional music implying that programs can be acceptable if combined by traditional songs compared to

other types of music.

Pearson correlation analysis for association was conducted on some socioeconomic and demographic variables against frequency of radio listening. The result indicated that there exist significant but negative association between respondents' educational level and frequency of their daily listening hours (r=-0.239), significant negative association was also found between respondents' economic status and frequency of listening (r= -0.270). Negative association between listening hours and both educational level and economic status implies that increase in education and economic status is associated with decrease in hours of listing to radio. Even though the reason why the association in both cases became negative requires further study; one possible explanation could be that educated and those with higher economic status may have other media alternatives like TV which could share time spent on radio consumption. Correlation analysis result also shows that there exists significant but negative association between frequency of radio listening and respondents' number of children, the number of children sent to school, (r= -0.174); (r= -0.209), respectively. Burden created at household level due to care for children hinders women form listening to radio. Understanding Amharic and frequency of listening to radio were also surprisingly found to be negatively associated (r= -0.174) implying that those who understand the language listen to radio lesser. Reason for this condition demands further research. There also exist significant association between frequency of listening radio and skill of operating radio (r= 0.241). This is important because it has an implication that training women on how to operate radio sets can increase frequency of listening.

The result of the multiple liner regression which was calculated to predict participants listening hours based upon education (EDUC), number of children (NCHDSC) skill to operate radio (SKLOPR) listening habit before marriage (HBFMAR) indicated that a significant regression equation was found $(F_{5,136})=8.679$, $p=0.0005$) with an R^2 of 0.242. The model explained 24.2% of variance because of the independent variables. The fact that the combined effect is lower calls for further study that includes more variables which could boost the predictability of listening hours. Education with β -0.263; p=0.001, makes the largest unique contribution to explaining the dependent variable implying that as more women get education, listenership would decrease. This predicts even a lower accessibility of radio in the future. Listening habit before marriage is the next strongest unique contributor with β 0.242; p=0.003. This implies that if girls are introduced to radio prior to marriage, there is a chance that they continue listening after marriage. Number of children and skill to operate radio both indicated relatively the lowest prediction score. It can be stated that reducing child care burden of women and improvement in their operating skill might increase listening hours to some extent.

Based on the results, the researcher would like to suggest the following points to be considered as a recommendation by programmers, NGOs, and other stakeholders who intend to use radio to reach women in rural contexts. As morning and evening times are found to be preferred time for radio listening for rural women, messages intended to women should be aired at these specific times. Women do have high level of demand for health and agricultural related information; therefore, programmers should develop contents on these issues and satisfy the demand of women in rural areas. Affordable radio sets should be provided for households that do not have radio on a long term installment scheme if donation is impossible. The study shows that very significant number of women in rural area use radio for information and entertainment; therefore, those who want to address women's issues need to be encouraged to use radio for any constructive intervention. Efforts should be made to help younger women develop radio listening habit before marriage as this could be continued latter in marriage life. Affordable day care services and kindergartens need to be introduced to reduce child care burdens of women. This could give women a chance to tune to radio for more hours.

CONFLICT OF INTERESTS

The author has not declared any conflict of interests.

ACKNOWLEDGEMENT

REFERENCES

Abedi M, Allahyari S, Khodamoradi S (2011). Role of Agricultural Extension and Education on Rural Women: Trends toward Micro-Credits Programs. African Journal of Business Management. 5(15):6579-6585.

Adeola R, Ayoade A (2011). Extension Agents' Perception of the Information Needs of Women Farmers in Oyo State, Nigeria. Global Journal of Human Social Science 11(10):33-36.

Bartlet JE, Kotrlik JW, Higgins CC (2001). Determining appropriate sample size in survey research appropriate sample size in survey research. Information Technology, Learning, and Performance Journal 19(1):43-50.

Blumler JG, Gurevitch M, Katz E (1985). Reaching out: A future for gratifications research. In Rosengren, Wenner L, Palmgreen P (Eds.), Media gratifications research: Current perspectives. Beverly Hills, CA: SAGE. pp. 255-273.

Buzzard SF (2002). The peoplemeter wars: a case study of technological innovation and diffusion in the ratings industry. Journal of Media Economics 10(4):273-291.

Crisell A (1994). Understanding Radio. Second Edition. Rutledge, London.

Central Statistical Agency (CSA) (2007). Central Statistical Agency Ethiopia. National Census Bureau Report.

Department of Trade and Industry (DTI) (2011). Towards an enabling environment for women economic empowerment in South Africa. Available at: http://led.co.za/sites/led.co.za/files/cabinet/orgname-raw/document/2011/ thedti_economic _empowerment_of_ women_2011.pdf

Farm Radio Network (FRN) (2004). Radio Programs for Women. Available at: www.swc-cfc.gc.ca

Fourie PJ (2003). The future of public broadcasting in South Africa: the need to return to basic principles. Communication 29(1and2):148-181.

Fleming C (2002). The Radio Handbook, 2nd edition. Rutledge, London.

Gane R (1994). Television audience measurement systems in Europe: a review and comparison. In: Kent R (ed.) Measuring media audiences. London: Routledge pp. 22-41.

Hargrave AM (2000). Listening 2000, Broadcasting Standards Commission and the Radio Authority.

Jensen K (2002). A Handbook of Media and Communication Research: Qualitative and Quantitative Methodologies. New York, NY: Rutledge pp. 123-230.

Myers M (2008). Radio and Development in Africa. A Concept Paper Prepared for the International Development Research Centre (IDRC), Canada. Available at: https://mediavelopmentsuport.org/files/resources

Mytton G (2007). Handbook on Radio and Television Audience Research. Manual produced by BBC World Training Trust, UK. pp. 56-57.

Oyelude A, Bamigbola A (2012). Women Empowerment Through Access To Information (Ati): The Strategic Roles Of Non-Governmental Organizations In Nigeria. Available at: http://conference.ifla.org/ifla78

Querre F (1992). A Thousand and One Worlds - A Rural Radio Handbook FAO: Rome.

Sharma D (2012). Mass Media Utilization Pattern of Farm Women. International Journal of Scientific and Research Publications 2(5):1.

Shingler M, Wieringa C (1998). On Air: Methods and Meanings of Radio, London: Arnold.

Mogues T, Cohen MJ, Lemma M, Randriamamonjy J, Tadesse D, Paulos Z (2009). Agricultural Extension in Ethiopia through a Gender and Governance Lens. A Working Paper, Development Strategy and Governance Division, International Food Policy Research Institute, Addis Ababa, Ethiopia.

Webster JG, Phalen PF, Lichty LW (2006). Rating analysis: The theory and practice of audience research. Mahwah, New Jersey, NJ: Lawrence Erlbaum.

AJ ACADEMIC JOURNALS
expand your knowledge

Journal of Media and Communication Studies

Full Length Research Paper

Well-received Chinese rhetorical strategies as identified in the public speeches and reports by Chinese leaders

Pinfan Zhu

Department of English, College of Liberal Arts, Texas State University, United States.

Cross-cultural communication is inseparable from both oral and written communication. But effective language communication requires effective rhetorical strategies in terms of selecting the most effective means of persuasion to ensure its success. Aristotle defined rhetoric as *"the art of identifying (and applying), in any given situation, the most likely means of persuasion."* Naturally, to conduct effective communication with cross-cultural audiences requires us to find out or understand the favorable expressions used in that country. In this way, the speaker can say in the target language what audiences from that country or culture like to hear, and thus win over their trust. This study explores the well-received Chinese rhetorical strategies or means of expressions used by Chinese leaders in their public speeches or reports through discursive analysis. It has identified six commonly used means of expression as persuasive means to engage and influence the audiences. In light of the analysis here, the author hopes other researches could also identify well-received means of expression or persuasion in other cultures, and thus make contributions to the art of cross-cultural public speaking.

Key words: Cross-cultural communication, rhetorical strategy, Chinese, means of expressions.

INTRODUCTION

Cross-cultural communication is inevitable with globalization and is ever on the increase. Unlike communication within the same culture, it requires communicators or translators to have a good understanding of all the concerned aspects of the target culture such as its business conventions, cultural values and assumptions, relevant laws and regulations, communication styles, etc. Overlooking any of those aspects will lead to troubles or even failures in achieving the business goals. The author once discussed business

blunders in language use, website design, and business translation in previous issues of *Journal of Technical Writing and Communication*. But in this article, the focus is on identifying favorite rhetorical strategies in a different culture, taking China as the example. Rhetoric is defined as means of persuasion according to Aristotle (*Rhet.* I.2, 1355b26f), and nowadays is also defined as an art to make the language more effective, beautiful, convincing, and acceptable to audience so as to achieve different communication purposes. Audience is the most important

E-mail: pinfan_z@yahoo.com.

element of a rhetorical situation because our communication goal in the last analysis is to make the audience accept, trust, and appreciate our ideas. Thus, only by meeting the audiences' needs and giving them what they like, can a writer or speaker easily win over their trust and achieve the communication goal. As a language of each culture has its own conventional or favorite expression forms, syntaxis, and discourse organizational patterns which people of that culture consider idiomatic, effective, or comfortable to accept, the task is naturally to identify these language elements to effectively communicate with them. Limited by the space, this article mainly focused on the Chinese means of expression. The author does so because China is the second largest economy in the world that deserves our attention. Through extensive reading, examining, and analyzing reports and speeches made by leaders of China and relevant literature, the author has identified some frequently used or well-received rhetorical strategies works and speeches by Chinese people.

LITERATURE REVIEW

Researches into the language use features of Chinese leaders do not seem to have yielded abundant results, compared with other types of language studies. Having examined the literature on language use characteristics of Chinese leaders in mainland China and the internet sources, the author has read these articles: "On Mao's philosophical works*"* (Jing, 2017), "Mao's writing characteristics*"* (Xia, 2013), "Mao Zedong on approaches to writing" (Li, 2018), "The writing artistic features of Deng Xiaoping for his speeches" (Fu, 2017), "Stylistic Features of Xi Jinping's Language" (Wen, 2013), and "The literature world of Mao Tsetung" (Boorman, 2014), These works mainly focus on the characteristics of language used by the leaders mentioned earlier, such as the vocabulary features, syntactical features, or rhythmic features or the styles. For example, Xia discussed Mao's skills in textual organization. Jing praised Mao's philosophical thinking while Fu studied Deng Xiaoping's direct style and arrangement skill in writing. And Wen commented that Xi Jinping liked to use stories, chatting style, heuristic approaches, and emotional appeal in his writing. Boorman mainly studied Mao's techniques in writing poems and his opposition to sticking to the eight-section ancient Chinese prose writing style. Overall, most of these articles approach the writings and speeches of Chinese leaders from linguistic and philosophical perspectives, which cause the author to explore from a different angle, which is a rhetorical perspective. Rhetoric and technical communication are the research area of the author. So, he tries to identify if some of the language preferences and characteristics of these leaders are also their rhetorical strategies to persuade their audience and make their language effective. These two are the purpose

of rhetoric, which differentiate the author's study from those of others' researches.

METHODOLOGY

Discourse refers to any instance of language use such as a piece of writing or speech. Discourse analysis aims at studying how language is used in specific situations. A discourse is a collection of one's language uses that reflects his/her style, tone, diction, syntactic preference, preferred language strategies and linguistic idiosyncrasies. Thus, to understand the characteristics of one's language use, an effective way is to use discourse analysis. Since the author explores in this article the language strategies used by Chinese leaders for persuading their audiences, Naturally, discourse analysis becomes his preferred choice. Specific practice includes data collecting, data analysis, and result reporting. To reach this goal, the author read works written by representative or important Chinese readers and tried to identify patterns that help support the hypothesis that common sayings, four-character Chines idioms, use of metaphors, use of stories, and ancient poems, quotations from renown sources are well-received language strategies used by Chinese leaders. Some of these strategies were identified through the author's literature review as stated earlier. The author took works by Mao Zedong, Deng Xiaoping, Hu Jintao, and Xi Jinping as his study scope because they are very well-known leaders and published more works than others did. Specifically, Works studies include *Four Collections of Mao's Anthology*, *Selected Works by Deng Xiaoping* and *Selected Works by Xi Jinping*. Through identifying and analyzing language use features and patterns in aspects like content, syntax, and vocabulary, the author has come up with the following strategies in persuasion and making the language effective.

Strategy 1: Use of common sayings

Identification is an important rhetorical theory of Burke (1969), who suggests that "you persuade or communicate with a man only insofar as you can talk his language by speech, gesture, tonality, order, image, attitude, idea, identifying your ways with his". This theory clearly tells a good way to persuade your audience is to identify yourself with them to make them aware that you are a member of them and share the same value, assumptions, or belief with them, which is an effective way to let them accept you and your ideas. Common sayings are popular sayings, most of which were summarized by the general public from their life or working experiences. Ordinary people are familiar with them and understand them easily. Burke's theory of identification may not be familiar to Chinese people. But Mao (1930) advocated that language should be learned from the general public. So, using common sayings of the general public is an effective way to communicate and persuade them. China's leaders understand well this important way of communication and like to use this form of language frequently in their reports and speeches.
  In his *Speech at the Sixth Plenary Session of the 18th Central Commission for Discipline Inspection,* President Xi Jinping (2016) used the following popular sayings: "Tigers that want to eat up sky but don't know where to

start with" to describe people who want to do big things but without a specific plan. He also used "To forge iron, one needs to be strong" to indicate that, to fight corruption, one needs to be morally sound first oneself, "not only shoot tigers but also swap flies" to mean cleaning up corrupted officials holding both very high leading positions in the Central Committee and lower positions at the local level, "They would be caught in the rounding-up" to imply (corrupted elements) would be arrested in the anti-corruption campaign, "You have your way of closing the door while I have my way to loophole it" to describe a situation where ordinances banning power-abusing were enacted but ill practice of rule-breaking by way of loopholes still exists, and "like railway cops, each is responsible for his own section" to criticize a situation where lack of overall and coordinated management is obvious. In this speech, more than 50 popular common sayings were used. In his other speeches, such as "Speech at the Symposium to Commemorate the 120th Anniversary of Comrade Mao Zedong's Birth," "New Year Message (Xi, 2014b)," and "Speech at the Moscow Institute of International Relations," Xi (2013), he used many popular sayings like "lack of calcium" to mean people short of beliefs in the great cause, "glass door" to refer to not easily visible impedance to private enterprise investment, "the suitability of shoes is decided by one's own trying" to mean a good road for development is only known by a country itself by experimenting, and "weeds on the wall" to criticize people without a firm stand (weeds moving in whatever directions as the wind blows them). Editorial comment (Ma, 2020) from New China Net explicitly points out using common sayings is one of the typical language styles of Xi.

In fact, the use of popular common sayings was also similar in works or speeches by former presidents of China. Mao (1942) once pointed out, "Language is not something that can be easily learned well. One needs to put hard-working efforts in it. One must learn language from the general public whose vocabulary has rich, vivid, and reality-reflecting expressions" in the speech of 'Anti-Stereotypical Communist Party Writing Style' at the Cadres' Conference in Yanan. Mao used numerous such sayings in the four volumes of *Mao Zedong's Selected Works* and one famous saying is the expression "Imperialism is a paper tiger."

Deng Xiaoping, another former president also liked to use common sayings. In his works on *Decision of the Central Committee of the Communist Party of China on Several Major Issues Concerning Comprehensively Deepening Reform* (Deng, 1988), Deng used the saying like "To grope in a river to cross it" to describe an uncertain situation China was facing in the course of opening to the outside world. Deng was famous for his use of the saying "Cats, no matter they are black or white, are good cats so long as they catch rats" (Deng, 1962) to explain that, whatever method is a good method as long as it helps to complete something.

Examples mention earlier show that China's leaders paid attention to identifying themselves with common working people by speaking their language and expressions, which helped them effectively make their ideas accepted by the general public.

Strategy 2: Use of four-character Chinese idioms

Ethos is one of the important persuasive means in Aristotelian rhetorical theory. Ethos is to use one's good character, trustworthiness, and professionalism to persuade people. Though ethos, as a term of rhetoric, is not familiar to Chinese people, the concept of having a decent face is what Chinese seek. A decent face, as they believe, provides them with credibility and trust and brings them the respect from people around them. To show one's command of encyclopedic knowledge is definitely a good way to earn a decent face and win over audience's trust. Otherwise, Chinese people would not have the proverb like "a bird's beauty is known by its colorful feathers while a man's beauty is by his knowledge." Naturally, it's important for an orator or writer to show his/her knowledge to the audience. One strategy to achieve this purpose is to employ as many four-character Chinese idioms as possible in the speech or writing.

Four-character Chinese idioms are the most expressive element in the Chinese language. There are about 4,000 such idioms. These idioms have 4 Chinese characters in them. Each character is a syllable with a different tone. Each idiom sounds rhythmical and musical with four different tones put together. When a bunch of such idioms are used, they read like a poem and sound very pleasing to ears. In form, they look symmetrical and orderly. In meaning, they can be antithetical, parallel, repetitious, progressive, and antonymous. Their origins are from numerous fields, covering areas such as historical anecdotes, daily life experience, ancient poems, natures of animals, plants, human body, tools, emotions, behaviors, etc. They are the crystallization of human understanding of all aspects of the world. Chinese people especially like those idioms. Whenever they find a non-native speaker using those idioms in his/her speech, they feel amazed and adore the speaker very much. So, using such idioms is an inevitable part in speeches and reports by China's leaders.

Take Xi for example: in his speech at G20 Summit, he used such four-character idioms to communicate that Chinese people emphasize unity, harmony, and peace because they seek "和衷共济、和合共生," which means seeking harmony, coexistence, and mutual benefits but never "国强必霸，穷兵黩武" which means a strong country is bound to seek hegemony or the willful use of force or wars. To persist in opening to the world, he used idioms like 轻关易道，通商宽农，应有之义, which means the governance of a country should be based on simple

customs procedures, improved infrastructures, convenience for business transactions, and preferential agricultural policies. What implies in these idioms is the importance of building an open-to-the-world economy. He emphasized "行胜于言" which means action speaks louder than words. Referring to management strategy, he holds that "小智治事，大智治制" which means that people with petty shrewdness attend to trivial matters while those with greater wisdom attend to governance of institutions. Finally, Xi stressed that people should be the priority of a country because he said,

"民惟邦本，本固邦宁" which means that the people are the foundation of a country and only when the people lead a good life can the country thrive.

Mao (1945) did the same in his works of *Coalition Government*, volume 3, page 316, where he encouraged his people to be engaged in self-criticism or self-purification. For this purpose, he used 4-character idioms like "流水不腐，户枢不蠹，知无不言，言无不尽，言者无罪，闻者足戒，有则改之，无责加免，" which can be translated as follows: Running water is never stale and an active door hinge is never worm eaten, so people should constantly make mutual criticism and self-criticism to stop from being corrupted. They should say all they know and say it without reserve; blame not the speaker but be warned by his words; correct the mistakes if you have committed them and guard against them if you have not made the mistakes.

Deng Xiaoping in his 37 articles used almost 200 four-character idioms according to Chinese Idiom Net. For example, in his report on "Current Situation and the Tasks" (Deng, 1979)，Deng used "含糊不清"to mean ambiguity and vagueness of policies, "确确实实" to mean very true indeed, "不足之处" to mean short comings, and "平平稳稳" to mean stable and steady development. In another article "Adhere to the Four Modernizations" (Deng, 1978)，he used "不可估量"to mean inestimable value, "千难万苦"to mean thousands upon thousands of hardships and troubles, "混淆视听"to mean sending confusing and misleading messages, and "堆积成山"to mean accumulated problems like a mountain.

Obviously, the foregoing paragraphs reflect the similar preference for four-character idioms by leaders of China in their writing and speaking. Limited by the space here, the author has to present only a few of them as examples. Again, the reason for using them is that such four-character idioms have an encyclopaedical coverage of all fields of knowledge. They demonstrate the speaker or writer's knowledge adequately, and they sound very rhythmic and pleasing to ears. Chinese people like these idioms very much and consider a person capable of using

such idioms extensively as being very knowledgeable. Thus, using such idioms is an effective way of winning over the audience's respect. Moreover, Chinese Central TV Station of sponsor four-character idioms competitions for people of all ages to participate in, and winners win big prizes for such competitions, which is a piece of evidence to show Chinese people's preference for using these idioms. So using them is a good strategy to accommodate the Chinese audience' need.

Strategy 3: Use of metaphors

A metaphor is a figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable. Metaphor is a kind of rhetorical devices, and rhetoric, according to Plato (1909) is cookery that offers a pleasant feeling and enchant peoples' soul (463a6-465e1). So, the charming of this rhetorical device is obvious. Advantages of using metaphors are these: (1) they help make abstruse concepts easier to understand; (2) make strange things familiar to people; (3) make abstract things concrete; and (4) make descriptions more vivid, picturesque, and impressive. Consequently, using metaphors is an effective rhetorical strategy to impress the audience. A few examples of metaphors are provided in the following paragraph in italics for easy recognition.

Xi is fond of using metaphors. He compares civilians to *parents providing livelihood for us*, reading to *brain enrichment*, a united leading group to *a fist*, self-purification to *looking into the glass, putting one's collar in place, and taking bath;* and China to *a peaceful, affable, and civilized lion* (Wen, 2017)*.* In the struggle against corruption, Xi compared high-rank corrupted officials as *tigers* and lower-rank corrupted officials as *flies*, and all these tigers and flies must be swept away. He emphasized that *the master-switch* (core value issues of ideals and beliefs) must be well handled and that cadres need to be *recharged* (strengthened) of their awareness of contingencies (Xi, 2017).

Mao also made an abundant use of metaphors on all kinds of occasions, a Chinese scholar (Zhang, 2011) made statistics of all the metaphors used by Mao and found 183 uses of more than 20 types of metaphors in his 120 articles. For example, he pointed out that imperialism and all reactionaries were *paper tigers*. Young people are the *morning sun at 8 o'clock*. Socialism is *east wind* while imperialism is *west wind*. He criticized people who did not hold a firm stand as *shallow-rooted weeds on the wall* that swayed back and forth in the wind. He reminded people that making revolution is not *inviting guests to a feast, nor writing an article, nor painting a flower, nor doing embroidery,* we cannot be that elegant… (General Political Department of PLA. 1967). In explaining the dialectic relationship between internal causes and external causes, Mao compared the former to *an egg*, the

latter to *temperature* and stressed that *temperature* becomes operative only through *the egg* by turning it to a chick, but temperature cannot change a stone to a chick; thus, internal causes (egg) are the base while external causes (temperature) are the condition. Internal causes play a decisive role.

Deng (1992) used metaphors as well. He referred to fighting without involving masses as *dancing in nude*, described downsizing institutional structures as *obesity diminution,* compared Sino-Japan technological cooperation relationship to *teacher-student relationship*, considered the practice of mechanically implementing policies without adapting to actual needs as *mail room* phenomenon (all mail pieces were packed there), and depicted the handling of a very high-rank officer's problem as *touching the buttocks of a tiger.* These metaphors are so imagery, vivid, and easy to understand that there is no wonder that the Chinese people are so much in favor of them.

Aristotle held that the right use of metaphors is an inborn talent that can not be learned and that metaphors make learning easier (Poetics iii). Chinese people like learning and admire talented people who are good at using metaphors to teach things; naturally, using metaphors becomes one of the well-received rhetorical strategies.

Strategy 4: Use of stories

Stories are interesting and welcomed by people all over the world. Stories can hold audience' attention with their interesting plots and educational contents. Using stories is thus an effective strategy to engage or move the audience. Xi used this strategy in his speech. Xi explained what was meant by Asian Destiny Community by telling this story in Nazarbayev University, Kazakhstan.

A Chinese volunteer marrow donor Zhangbo, who had successful matched his marrow with a Korean patient, had a car accident in 2008, but after his recovery from the medical treatment, he continued to donate his marrow to the Korean, saying that good fortunes and disasters were unpredictable in one's life, now that the Korean was in a great trouble, it did not matters too much for him to give him a hand. And so far, 156 cases of marrow donation have been completed by Chinese donors, among which 45 are for the South Korean patients (2013).

In addition to this story, Xi told other stories about the friendships between China and other countries. In Tanzania, he told a story about how a young Chines couple loved Africa and tried their best to help the local people, another one in Mexica about how a Mexican football coach helped Chinese football team achieved good records, one more about how Chinese diving coaches helped Mexican diving team achieved good records, and more ones about how in history the Qin Dynasty and Tang Dynasty perished because of the

severe corruption in the then governmental departments (Xi, 2016).

Mao was also fond of using stories in his works. He used an inspiring story of an ancient Chinese fable "The Old Foolish Man Who Removed the Mountains" (Lie, 475 BC) to encourage his people to strive indestructibly for the final success. The story goes like this:

In ancient China, there was an old man called Foolish Old Man who had two high mountains beyond his doorway, creating great trouble for him to reach out. So, Foolish Old Man was determined to dig up the mountain and unblock the way. Hoe in hand, he led his son digging up the mountains incessantly. Another greybeard called Wiseman sneered at them, saying how silly of you to do this! It's quite impossible for your few to dig up these mountains. The foolish old man replied, when I die, my sons will carry on, when they die, there will be their sons and grandsons, and so on to infinity. High as they are, they will not grow any higher; with every bit we dug, they will be that much lower. Why can't we clear them away? Having refuted the Wiseman's wrong view, he went on digging, unshaking in his conviction. God was moved by his deeds and sent two angels to carry away the two mountains (This story was repeated six times in other works by Mao).

In addition to this story, Mao used the story of *The Farmer and the Viper* to warn all the soldiers not to show mercy on ferocious enemy (1949). On another occasion, he told a story of "Big Donkey in Guizhou Exhausted Its Tricks" (Liu, 618; Tang Dynasty) which goes like this:

A small tiger found a big donkey in Guizhou Province. The tiger was scared of the donkey's size at the beginning. But after it observed the donkey for some time, it found the donkey had only a couple of tricks like kicking and braying, so the tiger was no longer afraid and dashed over the donkey and killed it.

Mao used the story to tell the soldiers not to fear the apparently powerful Japanese aggressors. They could definitely defeat those aggressors because they were not as powerful as they appeared.

When he found some cadres were busy about aimlessly without focusing on the most important task, Mao used *Story of Xiangshan* (Han, 1103), a story about a lady who dedicated herself to Buddhism and practiced kind deeds constantly to finally became Bodhisattva, to educate those cadres so that they knew how to concentrate on the most important task.

In 1962, Mao found some very conceited managerial cadres who did not show concern for the masses or listen to their opinions and suggestions. So, in a report given at the Expanded Work Meeting held in Beijing, he told them a story of *King Bawang Bidding His Concubine Farewell.* The story was about a very conceited king who never

accepted and heard others' good advice. So, he suffered a fiasco and had to leave his concubine by killing himself. The purpose was to warn those cadres of being abandoned by masses because of their refusal to accept or hear different opinions so that those cadres would change their attitude (Mao, 1962).

Strategy 5: Using ancient poems

In the history of Chinese literature, abundant beautiful poems were written in different dynasties, especially in the Tang and Song Dynasties. Those beautiful poems are like shining pearls that Chinese people like very much, especially those written by famous poets. People who can use those poems in writing or recite them in their speech are normally highly regarded as elegant literati. Chinese parents even start to teach their pre-school kids those poems and let them recite before guests. They will feel very proud if their kids receive praises from the guests. People really like those small kids who can recite ancient poems. TV programs often show ancient poem reading performances. Chinese people like to use those poems at the beginning of a grand celebrating event to express their excitement or create a romantic atmosphere. Naturally, using ancient poems will be an effective way to win respect and engage the audience. As a result, leaders of China cannot overlook this; they use these poems in their reports and speeches.

In the opening speech at the G20 Summit in Hangzhou China, Xi (2016b) as the key note speaker, had the following remarks in which a classic poem was used within the quotation marks:

The tidal bore is sweeping up the Qiantang River these few days. As an ancient Chinese poem reads, "The tide riders surf the currents; the flags they hold up never get wet". I, like all of you, look forward to a G20 that will ride the tides in the world economy. I believe that, with various parties working together, the Hangzhou Summit will certainly achieve success.

At the beginning of his speech at APEC summit, Xi intoned a poem from the Tang Dynasty: 秋天来了，山明水净，夜晚已经有霜；树叶由绿色转为焦黄色，其中却有几片树叶成红色，在浅黄色中格外显眼, meaning: The fall has brought about clear mountains and lucid waters, and the night befalls with frost; leaves have turned from green to dark yellow, with a few glistening with red radiance, which appear very conspicuous among the yellow leaves (2014). He also used another verse from the Song Dynasty while he was visiting Britain. At the British State Banque, he said 来而不可失者，时也；蹈而不可失者，机也, meaning: Opportunity may knock just once, grab it before it slips away (Xi, 2015).

On June 21, 2016, Chinese President Xi Jinping published a signed article on a leading Uzbek newspaper *Narodnoye Slove* under the title of "A Glorious New Chapter in China-Uzbekistan Friendship" before his state visit to the Central Asian country. The quoted poem in the article, also carried by the Jahon News Agency, is as follows:

"绿野草铺茵，空山雪积银,"这是 600 多年前明代中国官员出使中亚后写下的诗句。乌兹别克斯坦的壮美景色自古为中国人所熟知和向往.

"Grass-covered land is lush green and snow-clad mountains are translucent and silvery." This is a poem written by a Chinese envoy in the Ming Dynasty after his mission to Central Asia over 600 years ago. The magnificent landscape of Uzbekistan is familiar to and admired by the Chinese people since ancient times.

The quote indicates Xi also used poems from other dynasties of China. He used about thirty ancient poems in his different reports and speeches.

Mao Zedong was a poet himself. He wrote more than 130 poems which were well read in China, especially in late 60s and 70s. He loved the poetry of the Tang Dynasty better than of others. For example, to describe the friendship between China and Albania in the 60s of last century, Mao quoted a line from Wang Bo's poem of the Tang Dynasty: "海内存知己，天涯若比邻" meaning: "A bosom friend afar brings distant land near" (Mao, 1966). On another occasion Mao used a poem by Li Bai, the greatest poet of the Tang Dynasty, to describe the warm love among Red Army soldiers: "桃花潭水深千尺,不及你我手足情!" (Zhou, 2014) which means "The Peach Blossom Pond is a thousand deep, but not as much as the love among our soldiers."

Strategy 6: Use of quotations from a broad range of sources

Quotations cover a wide range of topics such as famous persons' remarks, poems, proverbs, statistics, or whatever in a text. People use quotations for different purposes such as describing, explaining, supporting, opposing, justifying, proving, and enhancing something. An opinion or a statement can be more persuasive or effective when it is well supported with adequate evidence, and quotations can serve this purpose in writing. In addition, quotations can also demonstrate the rich knowledge of a person, which adds more credibility to this person. So, in writing or speaking, using quotations is a good rhetorical strategy. Chinese leaders know this well. They like to use quotations in writing or speaking as a strategy to attract their audience. On the other hand in China, people tend to respect or seek advice from a person who is well-read and can cite a lot

of famous persons in their speech.

   According to the statistics made by Sun Xingzhi, a Chinese scholar, Xi Jinping made more than 300 quotes from different sources in his 42 talks and reports within the period from 2012 to 2014. Here are a few examples:

(1) In praise of the victory of anti-Japanese wars, Xi quoted Mao: "Wonders in the history of war, the feats of the Chinese nation, the earth-shattering great cause" (Sun, 2014).
(2) To stress the importance of brand name products, Xi quoted Deng, "We should have our own fist products and create our own world brand, otherwise we will be bullied (Xi, 2004).
(3) To state the importance of opportunities, in a speech during his visit in Britain, he quoted Francis Bacon, "A wise man will make more opportunities, than he finds" (2015).
(4) To remind people of the bumpy road in the course of development, Xi quoted from Nikolay Gavrilovich Chernyshevsky that the road is not the history of the sidewalk on the Nevsky Prospect, it is completely forward in the fields, sometimes cutting through dust, sometimes through the mud, sometimes crossing the marsh, and sometimes through jungles (2013).
(5) To emphasize a solid base for cooperation, Xi quoted from Wei Zhong an ancient Chinese philosopher that a tree has to struct a firm root before it can flourish; a river has to have fully unclogged water sources before it can flow incessantly (Xi, 2014).

According to *People Net,* Xi Jinping's quotations cover a wide range, including famous writers from both at home and abroad of the present time and ancient time. Specific topics include proverbs, poems, popular sayings, allusions, adages, and epigrams, and the amount of quotation is large (more than 300). Needless to say, quotation is his important rhetorical strategy for communicating to his audience.

   The same can be said of Mao Zetong. Mao was a great scholar; he was well read in all kinds of books, especially Chinese classic works, so he was quite able to cite on all kinds of occasions and used these quotations to explain problems people did not understand. Mao published five volumes of works and a poem collection. According to Lu (2009), there are more than 1000 quotations in these works. Mao liked to cite from Chinese classic works more than from other sources. For example, he quoted from classic works such as *The Spring and Autumn Annals by Zuo, The Analects, Mencius, Book of Poetry, The Book of Han, Zhu Selections of Classified Conversation of Zhu Xi, Book of Documents, Book of Changes, The Great Learning, Doctrine of the Mean, Stratagems of Warring States, Book of the Later Han, Records of the Three Kingdoms, Laozi, The Art of War by Sunzi, Record of the Jin Dynasty, and The National Language by Weizhao.* One of Mao's famous quotes is from Lu Xun, another great man of letters in the history of Chinese literature,

which reads "Fierce-browed, I coolly defy a thousand pointing fingers (of the enemies). Head-bowed, like a willing ox, I serve the people."

DISCUSSION

As far as the reader can see, the foregoing paragraphs have been discussing the favorite rhetorical strategies used by Chinese leaders. These strategies frequently occur in the works by the aforementioned leaders and, without exception, in each case when the author analyzed the works, they did occur. In addition, these findings are partially based on the author's empirical study as well, which includes observation. The author explains that all through his school years from an elementary school until a university, textbooks he read were filled with such expressions as mentioned earlier. In reality, the expressions he identified as well-received strategies are also used by general Chinese people. And the empirical evidence (speech cases experienced and readings covered by the author), according Aristotle's rhetorical theory, falls within the inartistic proof category and is effective for supporting one's claims. However, if the points made by the author were also supported by more statistical analyses, (quantitative study) the conclusion would be more cogent. So, Lack of more statistic data can be regarded as one of the limitations for the research. The second limitation might be that writings as examples can be more adequate as to include past leaders before Mao Zedong era so that conclusion possess greater validity. Anyhow, limited by the space, the author finds it impossible to discuss the writings of all the leaders and moreover, most of them did not have any works published, so he has to limit himself to the current and most important leaders. Finally, language use is related to personal preference, so it's not possible to see all the well-received rhetorical strategies used by a single person. This means that a strategy used by one leader may not be used by another, so by no means can a leader use all the strategies.

   Last but not least, the translation issue would be discussed. Normally, in translating poems certain poetic beauty will be lost such as the rhyme, rhythm, and witty diction in the original text if the two languages involved differ greatly. So, if the translation does not read like a poem, it is more because of this reason and thus it is simply meaning rendering. In this case, the original text is provided for reference. Because of this reason, by no means can one's translation can achieve 100% accuracy in literature works. As translation covers more than words, there surely are other aspects of rhetorical strategies untouched like writing styles, ways of organization, and syntactic features. But the purpose of this article is to identify just those about means of expressions. So, no discussion is offered on other strategies. By reaching this purpose, the author hopes to make some contribution to cross-cultural communication or international technical

communication.

Conclusion

As the analysis shows, the research result (findings from cases and examples studied) does support the hypothesis that language use features of some Chinese leaders are at the same time their rhetorical strategies to persuade their audience and make their language effective and enjoyable. This research result is of significance to the improvement of mass communication and cross-cultural communication. This is because meeting audience's needs is of priority if a speaker wants his points to be accepted by his/her audience, for no one is going to take whatever he does not need. According to Kaplan (2001), people of different cultures have different thought patterns, which result in their preferred discourse organizational approaches, sentence patterns, and communication manners, which differ from one another. People (bilingual persons or translators) who do not realize these differences will yield discourses unsuitable or unintelligible for audience from another cultures. For example, if a French speaker wants to attract and persuade his/her English audience when s/he travels to England to make a speech to audience there, s/he should not still abide by his/her conventional ways of addressing French people when addressing the English audience in their language in aspects of using sentence pattern use, words, discourse organization, and rhetorical strategies, for English people have their own preferred language usage and persuasive means. In this case, the French speaker's speech or writing would appear awkward and unacceptable to the target audience even if he is using English. But, if this speaker or writer is able to identify the preferred or well-received language strategies or conventions of the target audience and adapts his/her communication accordingly, his/her speech is easily accepted and felt enjoyable by the target audience. In this case, s/he achieves the communication goal successfully. The same principle applies to mass communication of the same country. And this is the very value of the author's research in this article and contribution to cross-cultural communication and mass communication from a rhetorical perspective.

CONFLICT OF INTERESTS

The author has not declared any conflict of interests

REFERENCES

Boorman H (2014). The Literary world of Mao Tse-tung. The China Quarterly, Cambridge University Press, 13:15-38.
Burke K (1969). A Rhetoric of motives. Berkeley: University of California Press.
Deng X (1962). How to recover agricultural production. Selected works by Deng Xiaoping. China: People's Press.

Deng X (1978). Decision of the Central Committee of the CPC on several major issues concerning comprehensively deepening reform. China: People's Press.
Deng X (1979). Report on current situation and our tasks. Uphold Four Cardinal Principles. China: People's Press.
Deng X (1988). Decision of the Central Committee of the Communist Party of China on major issues concerning comprehensively deepening reform. China: People's Press.
Deng X (1992). Report on southern inspection tour. Retrieved from http://cpcchina.chinadaily.com.cn/2010-09/09/content_13917857.htm
General Political Department of PLA (1967). Quotations from Chairman Mao Zedong. China: Dongfanhong Publishing House.
Fu H (2017). "The writing artistic features of Deng Xiaoping for his speeches" Academic Journal of Hunan Normal University.
Han B (1103). Story of Xiangshan. China: Folk Arts Press.
Jing N (2017). On Chairman Mao's philosophical works. Study of the world socialism, China: Chinese Social Science Institute, 11:6-28.
Kaplan R (2001). Cultural thought patterns in inter-cultural education. Landmark Essays on ESL Writing T. Silva and P. K. Matsuda. Mahwah, NJ, Lawrence Erlbaum Associates: pp.11-25.
Li J (2018). Mao Zedong on approaches to writing. Retrieved March 15, 2018, from http://www.mzdjnw.com/gb/maozedonggushi/2018/0617/2624.html
Lie T (475 BC). The old foolish man who removed the mountain. Collection of Chinese Ancient Fables, China: Children Publishing House.
Liu Z (618). A big donkey in Guizhou exhausted its tricks. Three Abstinences. China: Chinese Literature Press.
Lu Z (2009). Mao Zedong's study of Chinese classic works. China: New World Publishing House.
Ma R (2020). Editorial comments. Retrieved May 6, 2020, from http://www.xinhuanet.com/politics/2020-05/06/c_1125949102.htm
Mao Z (1930). Oppose book worship. China: People's Press.
Mao Z (1942). Anti-stereotypical Communist Party writing style. China: People's Press.
Mao Z (1945). On coalition government. Selected Works by Mao Zedong, Volume 3. China: People's Press.
Mao Z (1962). Speech at the expanded work conference. Selected works of Mao Zedong, Volume 8. China: People's Press.
Mao Z (1966). Congratulation telegram to the fifth congress of Albanian Labor Party. People' Daily. p1. China: People's Daily Press.
Plato (1909). Gorgias. 463a6-465e1.
Sun X (2014). About quotations cited by Xi Jingping: more from Confucius beliefs. First Financial Daily, China. P 1.
Wen X (2013). Stylistic characteristics of Xi's speech. Retrieved from http://www.xinhuanet.com/english/
Xi J (2004). Speech at the economical work conference in Zhejiang Province. Retrieved from http://jhsjk.people.cn/article/29574070.
Xi J (2013). Speech at the symposium to commemorate the 120th anniversary of comrade Mao Zedong's birth. Retrieved from http://en.people.cn/90785/8494730.html.
Xi J (2014). Speech on pioneer a more brilliant chapter of Sino-Australia relationships at G20 summit. Retrieved from http://news.sina.com.cn/c/2014-11-17/202931158896.shtml
Xi J (2014b). New year message of 2014, Retrieved from http://english.cri.cn/12394/2014/12/31/2982s859279.htm
Xi J (2015). Opening remarks at the British state banquet. Retrieved from http://www.g20.utoronto.ca/2016/160903-xi.html
Xi J (2016). A glorious new chapter in China-Uzbekistan friendship. Narodnoye Solve p1.
Xi J (2016b). Opening speech at G20 summit, Hangzhou. Retrieved from http://www.g20.utoronto.ca/2016/160903-xi.html
Xi J (2017). Report at the 19th national congress of CCP. Retrieved from http://finance.sina.com.cn/c%20hina/gncj/2017-10-18/doc-ifymvuyt4098830.shtml
Xia F (2013). Mao's writing characteristics. Retrieved December 13, 2019 from http://www.people.com.cn/
Zhang Q (2011). Mao Zedong's writing style. International Political Study. 2011(2).
Zhou S (2014). Chairman Mao loves poems of the Tang Dynasty. Retrieved from http://www.mzdyjw.com/show_content.php?id=2133

Related Journals:

International Journal of
Educational Administration and Policy Studies

International Journal of
English and Literature

Journal of Languages and Culture

Journal of
Fine and Studio Art

International Journal of
Library and Information Science

Journal of Media and Communication Studies

Philosophical Papers and Review

Journal of
African Studies and Development

Journal of
Music and Dance