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THE CULTURAL DIMENSION OF TEACHING ENGLISH AS A FOREIGN LANGUAGE IN AN ARAB GULF STATE

BY

FATMA ALI ABU JALALAH

B.A. Al Fatih University, Tripoli

R.S.A. Diploma

M.Ed. Manchester University

A THESIS SUBMITTED FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

SCHOOL OF EDUCATION

UNIVERSITY OF DURHAM

1993

- 9 DEC 1993

بسم الله الرحمن الرحيم

In The Name of Allah The Most Merciful The Most Beneficient

DEDICATION

To my beloved husband, Mustafa, and to our dearest children Basil,

Feras, Hadeel and Haneen.

ABSTRACT

This thesis concerns teaching the cultural component of EFL in an Arabic/Islamic country (Qatar). It proposes, through empirical research, to answer some important questions related to teaching this dimension. The study investigates the current policy and practice of teaching the cultural component, whether EFL can/should be taught together with the Western cultures in an Arabic/ Islamic society, and if so, which cultures and what cultural aspects should be included. It also examines the possible effects this issue may have on pupils and TEFL in Qatar.

Chapter 1 describes the status of English as a world language internationally, in the Gulf and in Qatar. In addition ELT objectives with reference to their cultural component are discussed. The research problem and questions, the significance, scope and limitations of this study are stated.

Chapter 2 presents a brief account of the history, geography, religion, population and government of Qatar. It also introduces the Educational system with special reference to the present ELT situation and the cultural dimension of the current ELT course.

In Chapter 3 the literature related to the definitions and nature of culture, whether it can be learned and why it should be learned is presented. Chapter 4 analyses the role of culture in the different teaching methods. Literature related to when culture could be taught, what to teach about culture and how is also presented. The Islamic perspective to teaching FLs and cultures is also outlined.

Chapter 5 describes the stages followed in developing and administering the research instruments. It also includes a description of the population, sample and sampling techniques. It presents the characteristics of teacher and pupil participants and a description of the analytical procedures followed.

Chapter 6 analyses the quantitative and the qualitative findings of the study. Chapter 7 summarises the findings and presents some conclusions and recommendations including suggestions for further research.

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Last, but not least, I would like to express my sincere gratitude to my beloved husband, Mustafa. His endless support, help and patience made this task easier. Without him I would have never been able to complete this work. From the bottom of my heart I thank my beloved children, Basil, Feras, Hadeel and Haneen for their patience and perseverance.

DECLARATION

This thesis results entirely from my own work and has not been previously offered in canditure for any other degree or diploma.

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CHAPTER 1

THE NEED FOR ENGLISH

1.1 INTRODUCTION

In this chapter we shall address the importance of English language internationally, in the Arab World, in the Gulf area and in the State of Qatar. It is intended to shed light on the importance of this language in order to pave the way for the current study and also to provide the reader with an idea about the status of English language in different sectors in Qatar, whether governmental or private. The objectives of teaching English as a foreign language with particular reference to its cultural component internationally, in the Gulf States and in Qatar, are addressed to clarify the degree of importance assigned to the cultural dimension in foreign language teaching, which in turn, clarifies the field of the current study. This chapter will also include a statement of the research problem, the questions that the research seeks to answer, as well as the significance and the limitations of the study.

At the end of the chapter an account of the organization of the research is presented.

1.2 THE IMPORTANCE OF ENGLISH LANGUAGE

* "And of his signs is the creation of the heavens and the earth, and the variation in your languages and your colours: verily in that are signs for those who know." (Qur'an 30:22)

This is a decree from God that there will be many languages and since it is man's nature to seek knowledge, language is his prime concern since it is the conveyer of knowledge and the channel through which civilizations are transmitted.

Foreign language learning has been a tradition all over the world for a long time but the emphasis in foreign language learning has changed in the last three or four decades. Whereas the purpose of language teaching used to be to equip pupils with the ability to read a foreign literature and to write in or translate from and to the foreign language, the aims are now to provide them with the competence to speak and to communicate with native and non-native speakers of that language. More and more people all over the world nowadays are learning languages for utilitarian purposes and for wider communication. The learning of foreign languages has increased rapidly in the twentieth century promoted by the widespread and diverse means of transportation and communication that have helped people to perceive the whole world as a small village.

Meanwhile, the English language is undoubtedly the most important language in the world. It has been gaining impressive influence and expansion all over the world and it is seen by linguists, educationalists, politicians and businessmen as the language of the century and is thought of as a global language and the lingua franca of the world. It has become the language people seek when interacting across borders and cultures. It is the language that achieves humanity's dream of having a universal language as Romo (1991:2) maintains:

> "Thus, this dream of humankind has come true. We now have a universal language."

The English language has gained this position due to it enjoying certain characteristics that are seen as prerequisites for promoting the spread of languages.

These characteristics, as Fishman (1977, cited in Abu Galalah 1992: 120) indicates, are:

1 The military imposition that demonstrates the power of the mother tongue speaking country or countries.

2 The duration of the authority of the country or countries.

3 The linguistic diversity of the language.

4 The material incentive offered by the country or countries.

5 Other promotional features such as urbanization and good means of transportation, the state of economic development of the country or countries and their educational development, the religious composition and political affiliation.

With Britain gaining political and economic power in the 19th century, the English language enjoyed these characteristics and spread widely and was used in some of the former British colonies. It also enjoys these characteristics in the present century, English represents the advancement of countries like America, Canada, Australia and Britain itself in trade, commerce, industry, science, and technology. It has become the lingua franca of the century and its emergence as an international language has begun to receive more and more attention. Learning it has become a necessity and the number of people who speak it as a native, second and/or foreign language is continuously increasing to the extent that it is predicted that it will be universally recognized as the key to economic development and personal betterment. This fact attracts many of the authorities in language to write about it. In an article

in the "Sunday Times" Rayment (1990) quotes David Hicks, Director General of the English Speaking Union. He writes:

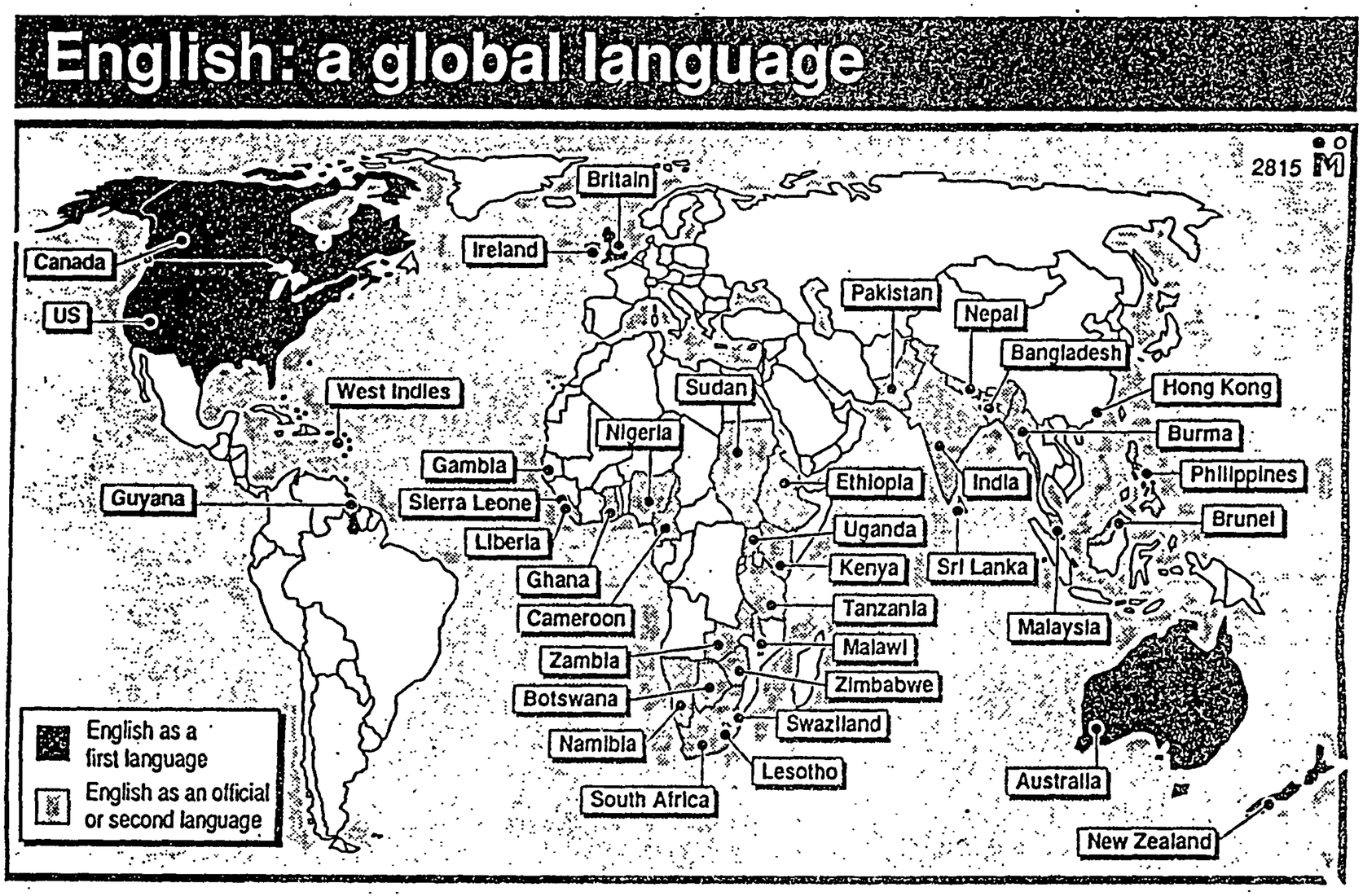
> "We think there are now one thousand million people using English with reasonable fluency. It's becoming the lingua franca, the common language of the world."

Map 1.1 from the Weekly Gulf Times newspaper (17 December 1992) shows the spread of English as a native, second/foreign language all over the world. The reasons behind this spread of the English language all over the world are explained by Kachru in the following lines:

> "During the last fifty years, the spread of English has been characterised by several political and sociolinguistic factors which deserve mention. At present, English is fast gaining ground in the non-Western countries, and the mechanism of its diffusion, by and large, is being initiated and controlled by the non-native users .... English is used as an additional language- often an alternative language in multilingual and multicultural context. In a socio-economic sense, a large number of English using countries fall in the category of "developing" nations, their needs for the use of English are determined, on the one hand, by considerations of modernization and technology, and on the other hand, by linguistic, political and social "fissiparous" tendencies." (1985:14)

According to Crystal (1987: 358), the number of fluent English speakers has more than doubled in 30 years. About 350 million people use the language as a mother tongue, 350 million as a second language and at the most conservative estimate, 100 million are fluent in English as a foreign language. He also indicates that, according to surveys carried out by Unesco and other world organizations, English is used in over 60 countries and has a prominent place in a further 20. It is either dominant

FIGURE 1.1


English: a global language
2815
Britain
Ireland
Canada
US
West Indies
Guyana
Gambia
Sierra Leone
Liberia
Ghana
Cameroon
Nigeria
Sudan
Ethiopia
Uganda
Kenya
Tanzania
Malawi
Zimbabwe
Zambia
Botswana
Namibia
Swaziland
Lesotho
South Africa
Pakistan
Nepal
Bangladesh
India
Sri Lanka
Hong Kong
Burma
Philippines
Brunei
Malaysia
Australia
New Zealand
English as a first language
English as an official or second language

or well established in all six continents. It is the main language of books, newspapers, airports and air-traffic control, international business and academic conferences, science, technology, medicine, diplomacy, sports, international competitions, pop music and advertising. He adds that two thirds of the world's mail is written in English. 80% of the world's electronics retrieval system is stored in English. English radio programmes are received by over 150 million people in 20 countries.

The prominence of the English language as an international language has been acknowledged by many linguists. When trying to point out the main reasons for the promotion of this international status of English, Romo mentioned reasons related to the number of native speakers of the language, the political influence of the countries where the language is used natively, the cultural influence, the wealth in natural resources and the structure of the language itself. However, he concluded that it is very difficult to establish the causes or determine the reasons since other world languages share these causes and reasons yet they have failed to gain this international status. He summed up his argument by the following conclusion:

> "Perhaps the best explanation is that there has been a combination of factors that have led to the current situation. The fact remains that English has become the most frequently used language internationally, on television and international news, international conferences, the United Nations, sports, export trade and international associations and scientific journals. It is the language of international tourism and more and more countries are making English their lingua franca to communicate with the rest of the world." (Romo, 1991:6)

English language is used by many people for business, communication, education, science and technology. It is used for most occupational purposes all over the world or as Quirk says for "external purposes". We witness daily examples of many situations where English is the only means of communication between people from different countries and where the knowledge of this language is taken for granted by the different interlocutors. Quirk describes the situation by saying:

> "Now English is in daily use among three or four hundred million people who were not brought up speaking it as their native language. Most of them live in countries requiring English for what we may call "external" purposes: contact with people in other countries, either through the spoken or the written word, for such purposes as trade and scientific advance." (1985:1)

English importance as the language of science and Education is reflected by the increasing numbers of students who pursue their education in the English speaking countries. The number of students from third world countries who seek knowledge and education in the English mother tongue countries, being the base for science, technology and education, constitutes a high ratio. Fishman (1977, cited in Abu Galalah 1992:122) maintains that English mother tongue countries will continue to host more than 40% of the non English speaking world's foreign students in spite of political or economic conditions that are meant to prohibit it. Keegan (1987) addresses the increasing number of students pursuing their education in English speaking countries and states that in 1987 British universities and colleges educated nearly 100,000 foreign students." (Daily Telegraph: 18 June 1987), while this number reached to 337,000 foreign students in the USA in 1983, as Crystal (1987) says.

In the Arab World, the presence of English is more prominent than ever before due to the increasingly sophisticated way of life, which is a result of the industrial, technological, economic and educational boom in the area. English nowadays is a commodity most people in most Arab countries eagerly seek to acquire, either through the formal education systems, or privately through other institutions that offer to teach English language, such as the British Council, American Cultural Centres, and the many other private institutions that are spreading in most Arab cities. Abu Hamadia (1984:21) writes:

> "In the Arab countries - except for the former French colonies - English is the sole non-native language taught in the public school systems."

Zughoul and Taminian (1984:156) indicate that in higher education, English in particular remains the medium of instruction in most of the universities of the Arab World, especially in the faculties of science, engineering, and medicine.

1.2.1 ENGLISH LANGUAGE IN THE GULF AREA AND IN QATAR

In the Gulf area, which is witnessing development on a large scale in almost every sector of life, the need for English is more prominent than at any time before. The language is used for instrumental, occupational and/or integrative purposes. Abu Eshy (1988:25) indicates that:

> "Muslim users of English language vary between those who use it for instrumental purposes: whether due to their occupational needs or educational necessity, and those who use it for sentimental or integrative purposes."

Today English is viewed as a utilitarian language for certain specific purposes like education, broadcasting, medicine and for all international purposes whether commercial, cultural or diplomatic. English language has achieved extra significance since the discovery of oil because it is the main medium of communication between the oil companies, and the government and employees who are in the main non-Qatari.

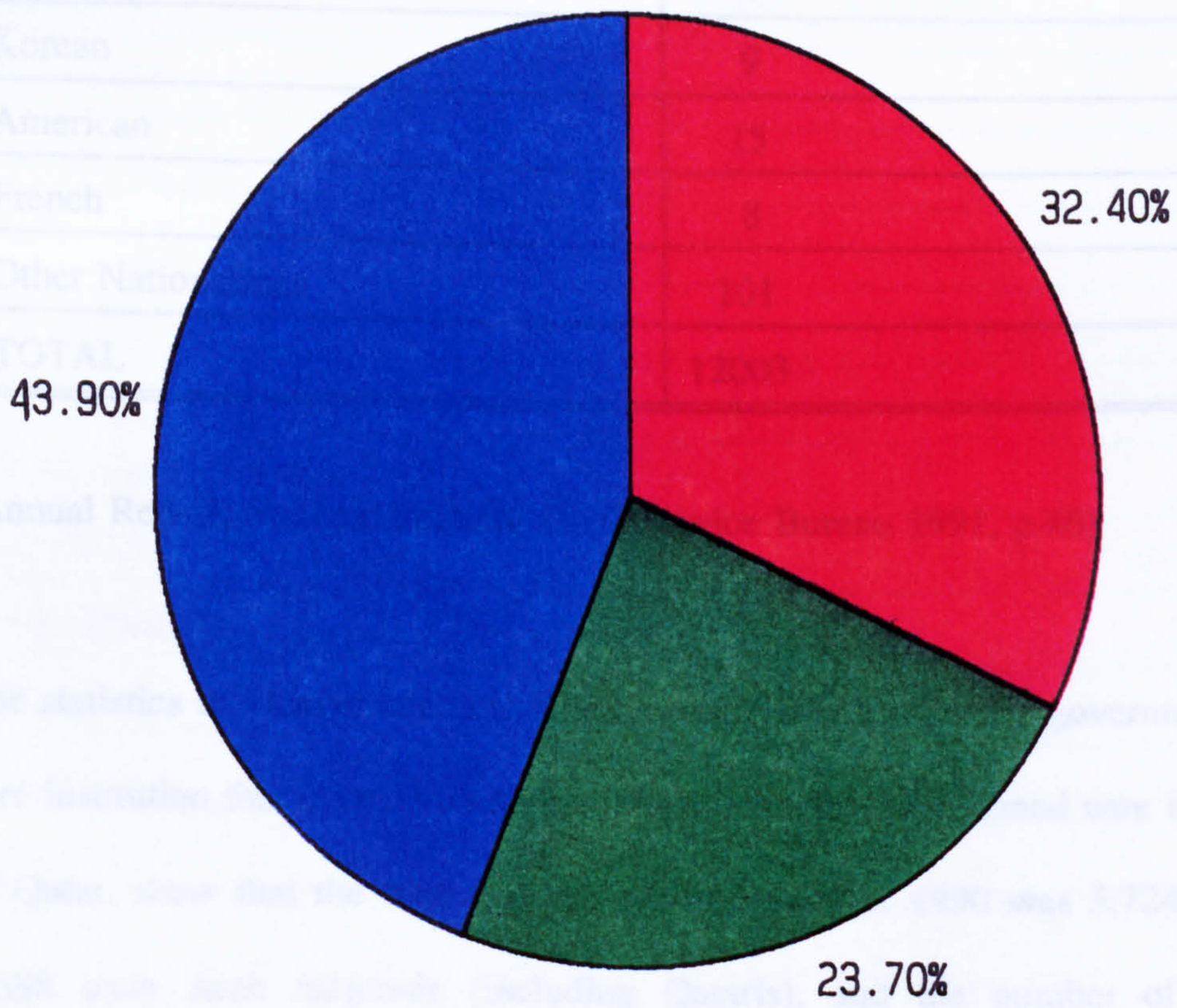
The production of oil in the Arabian Gulf area has contributed towards changing the pattern of life from a traditional economy, based on pearl diving, fishing and limited farming activities, to a modern economy based on industrial, trade and financial activities. Oil exploitation, its complex technology and affluence were the impetus for cultural and educational change as well. The Gulf States, nowadays, have trade exchanges with countries all around the world; Japan, America, Europe, Canada and China, for instance. The area is considered a good consumer of the world's technological, scientific, medical and industrial achievements. English, being the international lingua franca, is therefore the medium of communication and transaction. English current usage in Qatar and the other Gulf States is pertinent in two main areas. First there is an external use where English is used as a means of communication in the State's relations with the international community, whether for educational, political or commercial reasons. The second use is internally, which

means the policy of the State of Qatar towards English language as a tool of communication in the different sectors of the state where great numbers of expatriates from all over the world take part in the development of the country and for them English is the only means of communication with the Qatari nationals and with other expatriates. (What is said in this field about Qatar can be applied to other Gulf States that share the same circumstances, like Kuwait, Bahrain, UAE and Saudi Arabia for example). Expatriates in the Gulf States at large, and in Qatar in particular, come from many countries from all over the world. Statistics of government employees in Qatar show that the total number was 37,028 on 31 December 1991. Of this number, Qataris totalled 16,253, other Arab nationalities 8,772, and foreign employees 12,003.

Figure 1.2 shows the classification of government employees according to nationalities.

The non-Arab employees come from many countries as can be seen from Table 1.1.

Figure 1.2: Distribution of Government Employees By Nationality



(Annual Report, Statistical Section: Civil Service Bureau)

Table 1.1: The Distribution of Government Non-Arab Employees according to Nationality

Indian	4769
Pakistani	3175
Bangladeshi	1894
Iranian	1818
British	110
Philippine	59
Sri Lankan	45
Korean	9
American	15
French	8
Other Nationalities	101
TOTAL	12003

(Annual Report, Statistic Section: Civil Service Bureau 1991, p.46)

The statistics of Hamad Medical Corporation (HMC), the only government health care institution that offers free comprehensive medical and dental care in the State of Qatar, show that the total number of employees in 1990 was 3,724, of which 1,598 were Arab nationals (including Qataris), and the number of non-Arab employees was 2,126. Table 1.2 lists the number of non-Arab employees.

Table 1.2: The Distribution of HMC Non-Arab Employees according to Nationality

American	29
Argentinian	3
Australian	1
Bangladeshi	19
Brazilian	2
British	30
Canadian	5
Costa Rican	1
Dutch	2
Ghanaian	2
Indian	1159
Indonesian	1
Iranian	89
Irish	8
Japanese	1
Kenyan	1
Malaysian	1
Mauritian	6
New Zealander	1
Nigerian	8
Pakistani	128
Philippine	609
Spanish	1
Sri Lankan	7
Swedish	3
Tanzanian	2
Turkish	6
Yugoslavian	1
TOTAL	2126

(Hamad Medical Corporation: Administration Section, 1990)

The same features of such a multi-national work force can be noticed in other sectors of business in the country, such as Qatar General Petroleum Corporation (QGPC), Qatar Fertiliser Company (QAFCO), Qatar Steel Company (QASCO), Qatar Petro Chemicals Company (QAPCO). The number of the work force in these companies is shown in Table 1.3, and is divided into Arab nationals and foreigners.

Table 1.3: The Distribution of the Work Force Employed in National Companies

Company	Arab Employees	Foreign Employees	Total
QGPC	2198	1559	3757
QAFCO	247	522	796
QASCO	331	735	1066
QAPCO	391	196	587

(It should be noted that the official language of these companies, as stated in their letters sent to the researcher in reply to her inquiries, is the English language - Appendix 1)

It should also be noted that the demand for more executives and workers from the west is expected to increase in the nearest future due to the discovery of the huge North Gas Field in Qatar which entails plans for the establishment of a considerable number of industries and consequently the construction of many factories. This means that Qatar will witness an increasing number of people who use English in their communication. This issue sheds more light on the future of English language in Qatar as well.

With this multi-national, multi-racial mixture of work forces in most sectors in the country, the English language has become the international lingua franca for communication. It is unofficially the working language in trade, business, industrial, retail, banking and travel sectors and a knowledge of English is considered essential by employers and a prerequisite for employment in most fields.

The different ministries and institutions in Qatar used to handle their correspondence within the country in the English language until the endorsement of Cabinet decree number 14 of 5 April 1989 in which all ministries and government institutions were asked to use the Arabic language for their internal correspondence and decrees. However, English is still the working language in Hamad Medical Corporation, all industrial companies, banks and within the ministries as well. Furthermore, Qatar Broadcasting Service, established in June 1968, carries the voice of Qatar in Arabic, English, French and Urdu. The transmission in English continues for 18 to 18½ hours daily. (Qatar Year Book, 1987/88:75)

Qatar Television started transmission in July 1974 and now transmits its programmes on three channels. One of them, Channel 37, transmits only in the English language, where a considerable number of English films and series are shown daily.

The Department of Press & Publications publishes a number of books in English, such as Qatar, Glimpses of Qatar, Qatar in Profile, etc. Additionally, the number of newspapers and magazines circulated in the country, which are published in the English language, is continuously increasing. Every country in the Gulf area Publishes at least one newspaper in English, a privilege that is confined solely to English language. "The Gulf Times" was the first English newspaper launched in

Qatar in 1978, and it was followed by the bi-monthly magazine "This is Qatar" in 1980. Other publications like "Al-Murshed" and "Qatar Construction" are published in both English and Arabic at the same time.

> "During the 1970s, interest grew in Arab and international affairs as the country witnessed a massive expansion in international trade. This led to the establishment of many new publications and publishing organizations which began as local media but rapidly took on regional and international dimensions." (Qatar Year Book, 1987/88:79)

The importance of English language can be noticed simply by looking at any street in Doha, which typifies any capital city in the area, where road signs, shop notices, posters and vehicle number plates are all written in English and Arabic. (See visuals attached to Chapter 1 which show the use of English language in streets and in main sectors like trade, banking, health and communication) A British Council Report (1982:1-5) on the role and status of English language in Qatar, indicated the following:

> "...Qatar is obliged to use, wherever possible, English as a means of communication and instruction at the professional level. English is the most important foreign language in the country, then, partly because of the residual political influence of the United Kingdom but mainly because it is the lingua franca of industry and commerce."

This realization of the importance of English leads us to discuss the objectives of English language teaching internationally, in the Gulf, and in Qatar in particular.

1.3 THE OBJECTIVES OF ENGLISH LANGUAGE TEACHING

Given the content in which English is used as an international language in Qatar and other Gulf states, it is important to consider what objectives are set within the education system for the learning of English. The information obtained as a result of considering these objectives directly reflects the importance assigned to the teaching of foreign languages and provides a basis for the discussion of the main topic of the research; i.e the teaching of the cultural dimension of foreign languages in general and English language in particular.

From an international perspective, the objectives of teaching foreign languages are listed in a Unesco working paper (1975 as cited in Yalden,1983:5) as follows:

> "Command of a written or oral means of expression, access to a literature or culture, promotion of international understanding and of exchanges between countries, acquisition of a technical, scientific or professional vocabulary, development of the ability to analyse and synthesize knowledge through contact with other conceptual and relational structures."

Van Ek, in the Council of Europe book, (1986) emphasizes the justification of FLL in general education and indicates that FLL is an essential component of programmes for general educational aims. It is also stresses that what FLL involves is the most important factor. Van Ek has this to say:

> "Whereas the need for FLL is derived from general educational aims, the manner in which FLL may contribute to these aims is determined by analysing what FLL involves. After all, foreign language teaching and learning are subject-specific educational activities and it is through these subject-specific activities that general aims are to be achieved." (Van Ek, 1986:33)

Furthermore, the following overall framework for the description of comprehensive FLL objectives is drawn up in the same context of the work of the Council of Europe (1986:35/6):

FLL OBJECTIVE

Communicative Ability:

- Linguistic competence
- Sociolinguistic competence
- Discourse competence
- Strategic competence
- Sociocultural competence
- Social competence

Optimal development of personality:

- Cognitive development
- Affective development

Today's philosophy of education in the Gulf States is exemplified in the goals and objectives of education in these states. One of the goals of education approved by the Seventh General Assembly of Ministers of Education for Arab Gulf States necessitates the development of a person by:

a - Creating a suitable attitude in the citizens of the region towards international understanding and co-operation based on justice..... and

b - Creating a consciousness of the significance of co-operation and interdependence at all levels viz, the Gulf, the Arab world, the Islamic world and the world. Added to that and supporting this international view, the same assembly states that: "The Arab nation, from the Gulf to the Ocean, is a part of an international community, it interacts with it and receives positive and negative effects. Therefore, while setting the objectives of education, one must consider the course of events, trends, and other factors in determining this course." One of the trends mentioned later in the same document is "Rapid scientific and technological development and expansion of knowledge and culture". (The Educational Goals and The General Foundations of Curricula in the Arab Gulf States 1983:20)

The educational policy of all Gulf States was determined by the common educational policy formulated by the Arab Bureau of Education for the Gulf States (ABEGS, 1983). The ABEGS published guidelines for the teaching of the English language and culture in schools in the Arabian Gulf, including the following goals in the affective domain. According to these guidelines the pupil should:

1 Develop a positive attitude towards learning English as a target language, to the extent that it does not affect his positive attitude towards Arabic.

2 Be aware of additional basic characteristics of English culture, in addition to those of Arabic and Islamic culture.

3 Be willing to enjoy listening to English spoken in different modes (songs, dialogues, speeches, etc.) and reading for pleasure, in addition to enjoying listening to Arabic spoken in the same modes and others.

4 Find pleasure in discovering new means of reading and listening to English (and Arabic).

5 Be willing to learn more names of English places and people, in addition to Arab/Islamic culture.

6 Be willing to use English as another means of communication (in addition to Arabic).

7 Acquire reasonable understanding of the native speakers of English on condition that it does not create a negative attitude towards the pupil's Arab/Islamic culture.

8 Have continuing interest in reading English books and periodicals that deal with various subjects, with special interest in Arabic and Islamic topics.

9 Enjoy constantly increasing variety of good English dramatic and other programmes on the radio, television, etc. especially on Arab and Islamic topics.

10 Be able to express, in speech or in writing, the beliefs, values, etc. acquired from the English and Arab/Islamic culture. (Arab Bureau of Education for the Gulf States, 1983)

In the United Formula for Goals of Subjects in General Education Stages in the Arab Gulf States, and under the subject "Foreign Languages" the following objectives are stated:

At the end of the secondary stage, the students should:

1 Acquire a favourable attitude to the English language.

2 Acquire a good understanding of English language culture and literature.

3 Acquire a good understanding of English speaking people on the condition that the above will <u>not</u> lead to the creation of a hostile or indifferent attitude to the students' Arab/Islamic Culture. (Arab Bureau of Education for the Gulf States, 1985:35)

On the same lines, the following extract from the educational policy of Saudi Arabia, as cited in Abu Eshy, (1988:18) stipulates:

> "Giving concern for international accomplishments in the fields of science, literacy works and permissible arts."

It also stipulates:

> "Teaching the students at least another living language beside their own native one in order to allow them to enrich themselves with science."

It should be noted that the foreign language taught in the Saudi Arabia educational system is the English language.

The State of Qatar, as well, emphasizes the importance for Qatar to "be open to the world". In the Objectives of English Language Teaching Document it is stated, "One of the foremost aims of education in Qatar, as stated in the Educational policy of the State of Qatar is to open itself to the outside world through co-operation in the fields of science, culture, and civilization so that it can benefit from the achievements of more advanced countries." (1986:1)

Since full and effective communication is exchanged and transmitted through a common language, and since English is the international language of communication in the world, it has been incorporated in the curriculum ever since public education first began in Qatar in 1952 (Ministry of Education, Annual Report, 1984). The following five general aims are taken from a set of ten issued by the Ministry of Education in 1986 to indicate the general aims of teaching English in Qatar.

1 To acquire a basic communicative competence in order to be able to use English appropriately in real life situations, to appreciate the value of learning English as a means of communication with English speaking people,

and to gain access to their knowledge in various fields and to the technology which has international currency.

2 To provide the potential for pursuing academic studies or practical training in English-speaking countries or in countries where English is, for some subjects, the medium of instruction.

3 To expand one's own cultural awareness by learning about the cultural heritage of English-speaking peoples and by so doing, to arrive at a livelier appreciation of both cultures.

4 To increase by means of a common language the possibility of understanding, friendship and co-operation with all people who speak that language.

5 To exploit one's command of English in order to spread in the world a better understanding and appreciation of one's own religion, culture, and values and to influence world public opinion favourably towards one's people and their causes. (The Objectives of ELT 1986:2,3)

These goals and objectives express the concern of the Gulf States in general to preserve the Arabic language and Islamic culture, while improving the English language proficiency of the learners and creating favourable attitudes towards English speaking peoples and their cultures. They also show that English is needed in order to prepare students for international communication with people from different parts of the world having different cultures.

On the other hand, these goals and objectives also reflect a fear and caution of the impact of the introduction of Western culture on school children that might be detrimental to their native language and culture. These goals, therefore, are conditional upon the fact that the introduction of the Western culture should not lead to negative attitudes towards the native language and culture.

1.3.1 TEACHING CULTURE IN ELT

This short introduction is intended to clarify the necessity of English in the Qatari society in particular, and in the Gulf States generally, but the question that should be raised is whether the English language could and/or should be taught together with the culture of English speaking people aiming at introducing the learners to the outside world, widening their horizons and fostering favourable attitudes towards other cultures and languages as is indicated in the ELT objectives cited above. From an educational perspective this seems to be necessary. The contemporary conditions of the world necessitate learning about other peoples' cultures. Adler (1976:362) elaborates on these conditions by saying :

> "The conditions of contemporary history are such that we may now be on the threshold of a new kind of person, a person who is socially and psychologically a product of the interweaving of cultures in the twentieth century."

The inclusion of the study of culture of the target language in second and/or foreign language teaching has received great consideration in past decades and again recently. This consideration is due to the notion that in order to be able to use and understand the foreign language effectively, one should know something about the cultural settings in which the language operates. This notion, which is expressed in

the ELT objectives in the Gulf States, Qatar, and Saudi Arabia (as indicated above), is also expressed in the Bellagio Declaration of the European Cultural Foundation and the International Council for Education Development in 1981. The declaration stipulates that:

> "For effective international co-operation, knowledge of other countries and their cultures is as important as proficiency in their languages". (Cited in Byram, 1989:61)

In the Council of Europe book "Education and Culture", which is referred to earlier and which outlines the objectives for foreign language learning, it is stated that "sociocultural competence is a component of FLL objectives which is particularly suitable for the achievement of general aims through the pursuit of subject-specific aims." It is also stated that this competence is essential to the correct and appropriate use of a language, and thus a condition for extending the learner's horizon of communication beyond that of his own linguistic community on one hand, and on the other hand, and through the above, it will contribute to the achievement of the following general aims listed in the British National Congress For Languages And Education (NCLE) specification:

- Understanding and accepting the feelings of other people, empathy

- Accepting people with different social and ethnic backgrounds, avoiding rigidity and stereotyping

- Developing positive attitudes towards experience

- Developing a zest for living and the full attainment of human potential (Cited in Van Ek; 1986:59)

This account of foreign language objectives from a diversity of sources and the emphasis the above quoted objectives put on achieving sociocultural competence and expanding the learner's awareness and understanding of other cultures and peoples, gives us the impetus to say that a foreign language course is (or should be) a matter of both linguistic and cultural content. On the other hand, it is a commonplace here as well to say that every language segments reality differently. The foreign language is not an alternative way of expressing reality as the learner knows it in his own language. It is an expression or construction of different reality altogether. Since different languages are carriers of different cultures and different cultures structure the world differently, these divergences are necessarily reflected in their linguistic systems, as argued by many linguists and anthropologists such as Whorf and Sapir, for example, whose hypotheses will be presented and discussed in Chapter 3. Whorf (1956:252) emphasized this issue by saying:

> "...And every language is a vast pattern-system, different from others, in which are culturally ordained the forms and categories by which the personality not only communicates, but also analyses nature, notices or neglects types of relationship and phenomena, channels his reasoning, and builds the house of his consciousness."

Therefore, the introduction of English language together with its culture/cultures into an Arabic Islamic world, is an important issue that deserves scrutiny, study and investigation, particularly since several EFL specialists with experience in the Arabian Gulf have written about the cultural conflict that sometimes hinders the

English language development of Arab learners (Abu Hamdia, 1984; El-Sayed, 1988; Fellman, 1973; Zughoul et al., 1979). Abu Hamdia, for example, has this to say:

> "...the Arabs find themselves caught in a dilemma, torn between loyalty to Arabic, out of ideological, cultural, and nationalistic values, on the one hand, and the linguistic concomitants of importing and adopting technology from its English-based sources, on the other." (1984:28)

This is a dilemma which we shall find again in our own data in chapter 6, where participants show conflicting views regarding their awareness of the importance of foreign culture learning and the fear from the negative effects of introducing it.

However, most of the observations and comments we have from different sources so far, were based on intuition and subjective impressions rather than on data-based studies. The same remark was mentioned by Fahmy and Bilton (1992: 272) indicating the lack of scientific investigation regarding the desirability of teaching the English speaking cultures in the Arab/Islamic world. This research, therefore, is intended to focus on the possibility of including the cultural dimension of English language in EFL courses for an Arab/ Islamic society, namely the Arabian Gulf area to provide an empirical investigation of the problem of including the target culture in the foreign language courses.

1.4 STATEMENT OF THE PROBLEM

Foreign language teaching involves multiple issues and factors that determine the success or failure of this process. One of the widely held assumptions in the field of foreign language teaching is that language and culture are closely related. Hoffman (1989:118) says:

> "It is a central assumption in anthropological studies of learning that language and culture, as symbolically construed meaning systems, are interdependent: the acquisition of language is tied to social and cultural context, and the acquisition of culture occurs at least in part through language."

The feeling among linguists is that culture is a main factor that determines success in learning a foreign language. (e.g. Brooks,1960; Politzer, 1960; Hendon,1980; Rivers,1981; Loveday,1982; Valdes, 1990; and Byram 1984, 1986, 1989). Byram (1989:60) quotes Grindhammer who indicates that:

> "Culture learning is actually a key factor in being able to use and master a foreign linguistic system" and it is not just a "rather arbitrary claim that culture learning is a part of language teaching."

Byram argues that foreign language teaching should encourage both language and culture learning, he says:

> "Just as language teaching should develop an awareness of the nature of language and language learning, so should it also develop an awareness of the nature of culture and culture learning." (1984:204)

On the other hand, others see that many learners master the foreign language without being exposed to its culture. Widdowson (1988:18) for example, maintains that we can learn a foreign language to meet our needs even if we do not learn the culture of the people who speak that language. He says:

> "But one can learn and use a language in dissociation from its past or present cultural affinities. There is no equation between language and culture."

Alptekin and Alptekin (1984) have another point of view. They argue that teaching English as a foreign language in third world countries can lead to cultural colonisation.

The problem, therefore, is whether English as a foreign language should and could be taught together with Western/Christian culture in an Arabic/Islamic society and, if this is possible, which English culture/s should be taught, and what should the content and the methodology be.

The researcher has thus chosen this topic because it is significant for TEFL in Qatar and the other Gulf States. It is, however, a rather delicate and sensitive issue due to the differences in ideologies, ways of life, ways of thinking, customs and traditions, religious beliefs, and even geographical, political and historical situations that both Western people and Arab Muslims have. The long standing historical and political conflict between the east and west and the long periods of colonisation of the Arab countries by Western countries add other dimensions and complexities to the sensitivity of the issue and create a feeling of caution and doubt towards all that

is Western. With all these ideas in mind, the researcher proposes to answer some crucial and broad questions that are related to this issue; should TEFL make reference to the sociocultural norms and values of English speaking peoples? Will this affect learners positively by broadening their horizons and opening their eyes on other peoples' way of life or negatively by encouraging them to absorb all that is Western, irrespective of whether it is useful to them or in agreement with their culture and religion, or will they experience a dilemma of conflicting cultural allegiances? Which English culture/s are to be referred to, and to what extent? What is the optimum age for introducing the foreign culture in TEFL? And how is the cultural component of TEFL to be taught?

1.5 RESEARCH QUESTIONS

The issues involved in this study are formulated in the form of broad preliminary questions in an attempt to specify and articulate them clearly. The questions also relate the general issues to the specific situation in Qatar as one of the Gulf States.

1 What has the policy and practice concerning the inclusion of the cultural dimension of English language in the English language course in the Qatari school system been?

2a Can English be taught as a foreign language with reference to English speaking cultures?

2b Should English be taught as a foreign language with reference to English

speaking cultures?

3a Can English be taught as a foreign language in an Arab/Islamic country, especially in Qatar, with English speaking cultures?

3b Should English be taught as a foreign language in an Arab/Islamic country, especially in Qatar, with English speaking cultures?

4 If English is to be taught with reference to English speaking cultures in Qatar, what would the effects be?

5 If English is to be taught with reference to English speaking cultures in Qatar, what should:

a - the content, and

b - the methodology be?

1.6 SIGNIFICANCE OF THE STUDY

The significance of the study can be clearly seen through many factors. Firstly, there is a noticeable lack of literature and research on the aspect of introducing the cultural component of English as a foreign language (EFL) in the Arab World in general and Gulf States in particular:

> "...to date there is a dearth of literature about the sociocultural dimension of programmes of this type and almost no data-based research has been conducted on this important subject." (Fahmy and Bilton, 1992:271)

Most studies related to the sociocultural aspect are concerned with the experience foreign learners undergo when facing a new culture in the host country (e.g. Kamal, 1984; Al-Khedaire, 1978; Stassis, 1984; Armstrong, 1981), but, to my knowledge, so far no study has addressed the issue of introducing the foreign culture in the foreign language classroom in the Gulf area.

The literature reviewed in connection with this study reveals that Arab students from the Gulf States lack the cultural knowledge needed to understand and function in a Western society. (e.g. Abu-Eshy, 1988; Al-Khedaire, 1978; Kamal, 1984; Al-Banyan, 1974.)

Along the same lines, the important influence of sociocultural competence that learners should acquire to function positively in the national and international world is also playing a significant role in shaping the general objectives of foreign language teaching, language syllabuses and language methodology. This indicates and substantiates the need for a study that explores the possibility of introducing the target culture together with the target language, and in doing so it may shed light on this largely ignored issue, find answers to the questions raised and contribute to solving the pertinent problems in syllabus design, by indicating the aspects of the foreign culture that should or should not be incorporated in the EFL syllabus.

This study could also be significant in text book evaluation and material construction particularly as there is a feeling of dissatisfaction concerning the current EFL course in Qatar, as the reader will recognize when presented with an account of the current situation of TEFL in Qatar, in Chapter 2.

Furthermore, the findings of the study may contribute to better EFL teaching and, as a result, to better learning, and, consequently, this may contribute to arousing students' motivation. This is in accord with what is indicated by many linguists and educationalists, who say that teaching a foreign language with its culture will affect language learning positively. (Byram 1989, Oksaar 1983, Hickey 1980, Nostrand 1974.) Nostrand, for example, says:

> "All the motives for language study that we have reviewed reach their fulfilment only with understanding of a culture, either as an explicit goal or as a means to successful communication." (1974:273)

The findings of this study will be beneficial in determining the content of TEFL courses not only in the Qatari school system, but also the courses taught at the University of Qatar and other sectors and agencies interested in English language teaching in Qatar.

The findings of this study could also be extrapolated to other language situations in the other Gulf States that share Qatar's educational features.

The present study has the advantage of being pioneering in its field in Qatar and the

Gulf area. It will also lay the groundwork for future research in the field of cross-cultural studies.

1.7 SCOPE OF THE STUDY

The present study seeks to address the cultural dimension of teaching English as a foreign language in one area of the Arab/Islamic world; the Arabian Gulf states, namely: Saudi Arabia, Kuwait, United Arab Emirates, Bahrain, Oman and Qatar. These states are religiously, geographically, culturally, socially and economically similar. Moreover, they share one distinctive educational policy and have formed their shared educational objectives after the establishment of the (GCC) Gulf Cooperation Council in 1981 and the educational organizations such as the Arab Bureau of Education for the Gulf States and the Gulf States Educational Research Centre.

As far as foreign language teaching is concerned, English language is the first foreign language employed in the school systems of all the Gulf States. It is taught for six to eight years. The approach followed in TEFL in most of these states is the communicative (Functional/Notional) approach and the course in use is the "Crescent English Course" published by Oxford University Press. It is used in Kuwait, Bahrain, the United Arab Emirates and Qatar. The course in use in Oman is "English for Oman" by Longman and the one used in Saudi Arabia at present is "Saudi Arabian Schools' English" by Macmillan Press Limited.

It should be added that the Gulf States are currently planning for a unified and improved curriculum for English language teaching in all stages of public education as stated in the final report of the meeting of experts and specialists from all Gulf States which was held in Kuwait from 17 to 20 March 1990. Consequently, the study and the findings of the investigation and research in any one of these states might be applied to the others to a large extent.

The Arab World extends geographically all along North Africa from the Atlantic Ocean in the west to the Arabian Gulf in the east. Twenty one Arab countries exist in this huge geographical area. These countries want to unify their educational systems and define them. The (ALECSO) Arab League Educational Cultural and Scientific Organization in collaboration with Unesco stated in its conference held in Abu-Dhabi in 1977 the following:

> "The Arab States have for some time been following the path of educational renewal in order to achieve the democratization of education, the strengthening of cultural identity and development of the sciences and technology necessary for progress." (1978:25)

However, the achievement of these goals is faced by a main problem as it is stated by Kadri (1986:21) who indicates that:

> "The main problem is how to find consensus on what is the Arab philosophy of education upon which all policies depend and it is not easy to, technically, define it at the moment as the Arab World is not as homogeneous as it may at first appear."

We should also mention that the policies concerning foreign language teaching are different from one part to another in the Arab World. While French still

enjoys great prestige and is still of great value in certain parts of the Arab World, namely: Morocco, Algeria, Tunisia, Syria, Lebanon, Somalia and Mauritania, English has become the number one foreign language taught in all other Arab countries. (Nasr, 1982:21) The educational policy in the Libyan Arab Jamahiria, however, is an exception, where foreign languages teaching has been cancelled from the curricula for some years and is still under further consideration at present. These are further reasons for limiting the scope of this study to the Gulf area only.

The population of the study was chosen from the second level of secondary pupils who have been studying English language for seven years and still have one year of study to finish the secondary stage. These pupils were chosen due to the fact that at age 16-17 they are mature enough to understand the questions and are able to give accurate answers to the questionnaire. These pupils are expected to have some knowledge of the cultural component of the English language that is included in the text books as well as other aspects of the English culture which they grasp from other sources and, consequently, they will be in a better position to decide what they know and what they would like to know. The population of the study was chosen from Qatari schools only because this study is an exploratory one. Its findings may be generalized to other Gulf States schools in future studies.

1.8 ORGANIZATION OF THE STUDY

- Chapter 1 of this thesis gives an account of the importance of English language internationally and locally in the Gulf States. It also provides an account of ELT objectives and of the position of the cultural dimension in those objectives. It states the research problems and the questions it seeks to answer and includes a presentation of the study's scope and significance.

- Chapter 2 presents information about the State of Qatar as a country and an account of the educational system in Qatari schools with special reference to ELT and the cultural component in the current English language course.

- Chapter 3 presents a review of the pertinent literature concerned with the relationship between language and culture. The discussion in this chapter reveals that the cultural dimension of the language can and should be an integral part of foreign language teaching. The pragmatic and the educational goals of teaching foreign culture in the foreign language classroom are discussed from the proponents' as well as the opponents' points of view.

- Chapter 4 provides the theoretical background of the methodology of teaching culture. The position that culture occupies in the different teaching methods is discussed in addition to different proposals for

teaching culture. Furthermore, this chapter clarifies views regarding the optimum age for teaching foreign culture, what to teach about culture and how. The Islamic point of view related to teaching/learning foreign languages and their cultures is also examined.

- Chapter 5 outlines an account of the field work. It deals with research instruments, and procedures followed in data collection and sampling. It also presents data regarding the characteristics of participants and the statistical procedures followed in the analysis of data.

- Chapter 6 deals with the presentation and analysis of the data that was collected by means of the research instruments.

- Chapter 7 summarizes the findings of the study and presents the conclusions and recommendations. It also presents suggestions for further research.

1.9 SUMMARY

This chapter has provided a brief account of the importance of English language as the language of communication, industry, business, education, sports and tourism all over the world. It is undoubtedly the lingua franca and the first international language in the world. It is evident that the need for English language in the Gulf area, an area of increasing development and exploitation, is increasing. An account of TEFL objectives nationally and internationally was

presented to clarify the overwhelming consensus that language learning should play a particular role in the socialization of learners and should contribute to broadening the learners' horizons of the national and international spheres surrounding them by introducing them to other peoples' cultures and ways of life. This account raises the importance of the cultural component of TEFL and necessitates a study to investigate the importance of this dimension in the TEFL setting in the State of Qatar. This chapter also included a statement of the research problems, the preliminary research questions, the significance and limitation of this study.

FIGURE 1.3

VISUALS SHOWING THE IMPORTANCE OF ENGLISH LANGUAGE IN QATAR

Figure 1.3.1

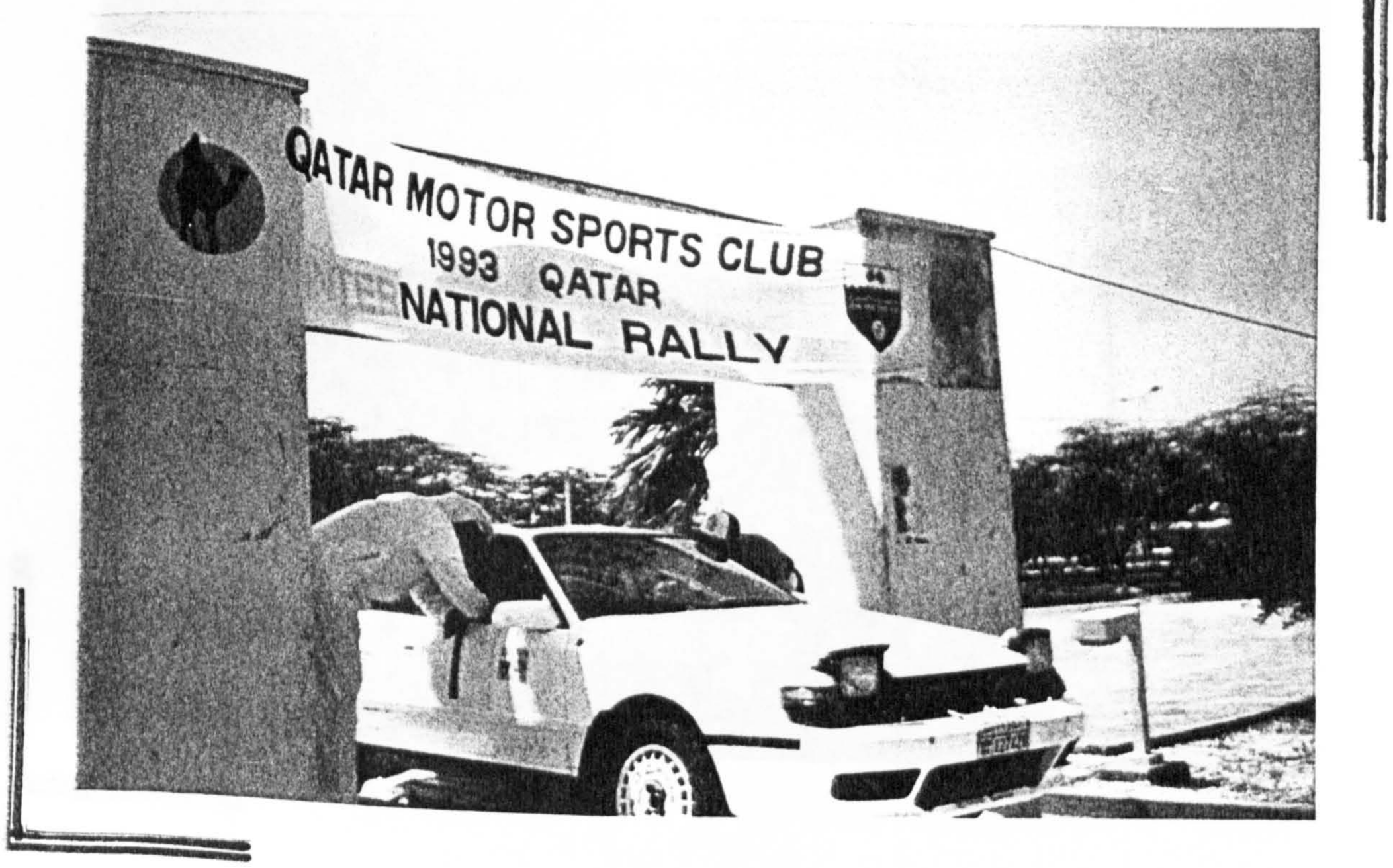


Figure 1.3.2

Figure 1.3.3

Figure 1.3.4

Figure 1.3.5

Figure 1.3.6

Figure 1.3.7

الموسسة العامة القطرية للاتصالات السلكية واللاسلكية (كيوتل)
Qatar Public Telecommunications Corporation (Q.TEL)
P. O. BOX 217, DOHA, QATAR ص . ب ٢١٧ ، الدوحة ـ قطـــر

BILL

MUSTAFA AHMED ABU TALAL RES
P.O.BOX-11307
DOHA.

TYPE OF SERVICE	TELEPHONE
SUBSCRIBER NO	438147
DATE OF BILL	20-SEP-92
BILL REFERENCE	4381470-9209

					TOTAL
TOTAL OUTSTANDING AMOUNT PREVIOUS BILL					0.00
PAYMENTS DURING THE PERIOD					0.00
DISPUTED AMOUNT FROM PREVIOUS BILL				0.00	
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AUG 08.34		JORDAN	9626846741	5.17	39.75
AUG 10.13		JORDAN	9626846741	1.42	12.75
AUG 20.28		JORDAN	9626849810	0.34	3.24
AUG 21.16		JORDAN	9626849810	14.20	77.49
SEP 18.45		JORDAN	9626846741	2.22	12.96
SEP 21.21		SAUDIARABIA	96635873762	13.11	33.00
SEP 00.53		SYRIA	96311711266	0.37	3.90
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ROUNDING					-0.06
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NK - QATAR ISLAMIC BANK.
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111627

التاريخ
DATE:
17TH JUNE 1993.

قيمة الشيك المصرفي DRAFT AMOUNT	سعر التحويل RATE	ريال قطري/عملة أجنبية QAR/FCY AMOUNT	عمولة COMM.	أجور بريدية POSTAGE	المجموع TOTAL
180.00 GBP	5.680000	1,022.40	0.00	0.00	1,022.
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CASH COLLECTED/DEBIT TO ACCOUNT No.:
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توقيع العميل
CUSTOMER'S SIGNATURE

STATE OF QATAR
MINISTRY OF PUBLIC HEALTH
PRIMARY HEALTH CARE DEPARTMENT

Name :
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Tel.: 426479
C. R. No.: 6398
P.O.Box: 13414
DOHA - QATAR

№ 0799

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الموسسة الأهلية لخدمات الحاسبوتر والالكترونيات

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CASH / CREDIT INVOICE

Mr./M/s.

الرقم No.	رقم الصنف ITEM NUMBER	التفاصيل DESCRIPTION	الكمية QTY.	سعر الوحدة Unit Price Rls. ريال	Unit Price Db. درهم	المبلغ AMOUNT Rls. ريال	AMOUNT Dh. درهم
1		Compro 386 DX-25, 2mb ram, 80mb hard disk, 1.2mb & 1.44mb floppy drive, multi I/O card (2S, 1P, 1G) Fdc, Ide Enhanced, VGA card Super VGA monitor, mouse.	1	6400	00	6400	00
		Star LC24-200 Color Printer, 24 pin, 80 Columns	1	1800	00	1800	00
		Printer Cable (Free)	1	0	00	0	00
						200	00
						2000	00
						300	00
						300	00

Total only
Goods once sold will not be taken back, or changed
Salesman Sig.
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المجموع فقط
البضاعة المباعة لا ترد ولا تستبدل
Received Sig.
توقيع المستلم

OTRONIX.
COMPRO
The Computer behind the man
Star
the ComputerPrinter
CTX
WHERE MONITORS ARE CTXCELLENT

Figure 1.3.8

HAMAD MEDICAL CORPORATION

OPHTHALMOLOGY SECTION

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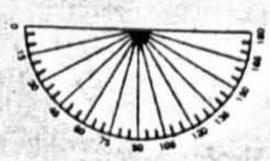

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I. P. D. .....

Temples .....

Eye Size .....

Signed .....

Order sent to .....

Date ..... O/N ..... Frame .....

Date of receipt of appliance ..... Lenses .....

Case(s) .....

I have received spectacles of the above specifications:

Signature .....

Date .....

961750

Jaidah Motors and Trading Company شركة الجيده للسيارات والتجارة

P.O. Box 150 • Doha • Qatar • Arabian Gulf

ص.ب ١٥٠ • الدوحه • قطر • الخليج العربي

29.11.1980

TO WHOM IT MAY CONCERN

This is to certify that Mr. Mustafa Ahmed Abu Jalalah P.O. Box 36, Tel: 872025 has purchased a Chevrolet Impala from our show-room on this day. Details of the vehicle are as follows:

Make: Chevrolet Impala 1981 model 6 cylinder 4 door with A/C
Model: 1BL69
Xco No. 137607
Colour: Lt.Blue/White
Chassis No. 2G1AL69A4B1101312

for/
JAIDAH MOTORS & TRADING CO.

HISHAM I. DARWISH
Vehicle Sales Manager

TRADING/TECHNOLOGY

P. O. Box 3549 DOHA
Telephone No. : 321431/26119
Telex No. 4581 DH

Romance

ص . ب : ٣٥٤٩ الدوحة
تلفون: ٣٢١٤٣١/٢٦١١٩
تلكس : ٤٥٨١ دح.

☒ Debit Note
☐ Credit Note

No 01825

Date 11.10.80

Mr./Messrs ACCOMODATION DEPARTMENT, (MR.MUSTHAFA AHAMED ABU GHALAB

P. O. Box

Telephone No.

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السيد / السادة
تلفون
نيدنا على حسابكم / حسابكم لدى دفاترنا المبالغ المبينة

We have debited/credited your account in our books for the following amounts

Ref. No.	PARTICULARS	Qty.	Unit	Debit QR.	Debit DH.	Credit QR.	Credit DH.
SIV NO 1796	FOR THE SUPPLY OF:						
	FRIDGE:MODEL:B1654	1		2,900	00		
	COOKER:MODEL:D2508	1		1,520	00		
				4,420	00		
	LESS			587	00		
	(Q.RS THREE THOUSAND EIGHT HUNDRED THIRTY THREE ONLY)			3,833	00		

E & O. E.

CHAPTER 2

THE EDUCATION SYSTEM IN QATAR

2.1 INTRODUCTION

In this chapter a short review of the geography and history of Qatar, its government and the religion of the indigenous nation is presented. The population and the main sources of economy are also presented. The review briefly covers the educational system in the country from the beginning of formal education in the 1950s up to the present time, together with an account of the students, teachers and different levels of education. The position of English language teaching in the school curriculum, the developments of teaching this subject in general and the current situation in particular, in addition to the calibre of English language teachers and the cultural component of the current English course are presented as well. The presentation of these issues is considered of particular importance as background information for the present study. It will become evident, for example, that although there are policy statements about the significance of the cultural dimension of the foreign language, which were quoted in chapter 1, there is in practice an unsatisfactory situation. In particular, the cultural dimension of the course used in schools is unsatisfactory when analysed for its content. In later chapters we shall see that teachers and learners too are not satisfied with the course.

2.2 GEOGRAPHICAL AND HISTORICAL BACKGROUND

The State of Qatar consists of a peninsula, projecting northwards and is situated halfway along the western coast of the Arabian Gulf that surrounds it on the eastern, northern, and western sides, and is bordered by the Kingdom of Saudi Arabia to the south-west, and the United Arab Emirates to the south-east.

Belonging to Qatar are some offshore islands, the most important of which are the islands of Hawar and Halul. Qatar, and its dependent islands, cover a total area of approximately 11,427 square kilometres. (State of Qatar Annual Statistical Abstract, 1987:1)

The landscape of Qatar is generally flat, arid and low except for some modest hills and higher ground to the north-west, some rocky outcrops in the north and some scattered sandstone hills in Umm Said and the south-east of the peninsula.

Qatar has a desert climate with a long, hot and very humid summer and a mild, pleasant winter with little rainfall. The minimum and maximum temperatures recorded throughout the year vary between 7°C and 25°C in January and between 22°C and 46°C in June. The humidity sometimes exceeds 90°. (Annual Statistical Abstract, 1987:1)

The most important city in Qatar is Doha, the capital and administrative and commercial centre, where government Ministries, together with the financial and business firms, are located. Its international airport and its main port link the state with the world. About 59% of the total population live in Doha and its surrounding suburbs such as Al-Rayan, and Khalifa Town.

Umm Said is Qatar's industrial centre, situated on the east coast, 45 Ms south of Doha. It has oil refineries, an exporting terminal, and a port, together with steel, chemical, fertiliser, petrochemical and natural gas liquefaction plants and flour mills. Al Khor is the third most important town on the east coast, 57 Ms to the north of Doha. It is known for its traditional harbour, beaches and watch towers. Dukhan is the fourth most important town. It is the site of the first oil well which was discovered in 1939. Other towns include Al Wakra, Al Shamal and Al Ruwais.

Danish archaeological expeditions between 1956 and 1964 unearthed evidence that Qatar had been inhabited since the Stone Age. The discoveries of Sumerian type pottery, from the time of the Ur, link Qatar with the Iraqi civilisation of ancient times. (Ministry of Information, 1978/79)

In the second century, Qatar contributed towards the growth of the region's cultural, trade and economic links with other parts of the world, thanks to its strategic important situation on the trade routes to India, Dilmun (Bahrain), Saudi Arabia and Mesopotamia. (Yousef, 1981:98)

During the Islamic era, the major districts of the Gulf region, Al Hasa, Bahrain, Kuwait, Qatar, Oman and the Emirates formed an integral area known for its independence and unique cultural and political background. (Ministry of Information, 1983)

However, the importance of Qatar's geographical position attracted many European countries. It witnessed the Portuguese invasion in the sixteenth century that was followed by two centuries of colonial rivalry between the Portuguese, Dutch, French, British and Turks. In 1913, the Anglo-Ottoman treaty recognised the independence of Qatar and in 1916 the State entered into a treaty with Britain whereby Qatar was a protectorate. This situation continued until independence on 3 September 1971, when Qatar announced the formal termination of the treaty with Britain and became a sovereign Arab state. Within a few days, it became a member of the Arab League and of the United Nations. In 1980, the Gulf Arab States announced the establishment of the Cooperation Council of the Gulf Arab States. The six member states; Saudi Arabia, United Arab Emirates, Qatar, Bahrain, Kuwait and Oman, are currently implementing far-reaching economic reforms that aim at creating a free trade area.

2.3 THE GOVERNMENT

Currently, Qatar is ruled by the Al Thani family, who came to Qatar from Saudi Arabia in the eighteenth century. (El Malakh, 1985:3)

The system of government in Qatar developed along with its political evolution. It is based on the Provisional Amended Constitution of Qatar, which upholds the separation of the legislative, executive and judicial powers. The Emir is both the Ruler and the Head of the State. The Council of Ministers constitutes the highest executive body. The Advisory Council, consists of 30 members and was established to assist the Emir and the Council of Ministers in drafting laws and regulations.

The Qatari judiciary system enjoys independence in the carrying out of its duties, with Islamic doctrine constituting the fundamental source of legislation.

2.4 RELIGION

Islam is the country's official religion and Islamic jurisprudence "the Sharia" is recognised as the basis of the legal system. (Ministry of Education, 1982/83) Qur'anic learning and adherence to the Islamic faith are values that are held in high esteem. The religious leaders have had a strong influence on the educational, legislative and judicial systems. (Al-Atari, 1989:187)

The meaning of the word "Islam" implies peace and submission; the peace that one gains through the voluntary submission to the will of Allah. For Muslims, whether in Qatar or elsewhere, Islam is a complete way of life and is universal in terms of geography and time. Maududi (195():10) explained the comprehensiveness of Islam and indicates that it does not admit a conflict nor even a significant separation between spiritual life and mundane everyday life. The comprehensiveness of Islam

is an important factor that encourages Muslims to achieve and transfer all kinds of knowledge. The acquisition of languages is a chief vehicle for the transmission and the achievement of knowledge. Therefore, Islam values learning languages and considers them as signs of the Creator manifested to his creatures. In the variety of languages, Syeed (1986:81) comments:

> "There lies God's signs, and those who attempt to know them are designated by the Qur'an as "alimun" (knowledgeable), an honourable title conferred by God on linguists who are motivated by this world-view."

This what is said in the Qur'an about the high ranks given by God to the knowledgeable:

> "Say "Are those equal, those who know and those who do not know? It is those who are Endued with understanding that receive admonition." (XXX1 X: 9)

In another chapter (Sura) it is also indicated that:

> "God will Raise up, to (suitable) ranks (and degrees) those of you who believe and who have been granted knowledge." (LVlll: 11)

From this Islamic viewpoint, and in addition to the secular benefits, learning foreign languages enjoys a high position in the schools' curricula. This topic, however, will be discussed in more detail when we look at foreign language and culture learning in Islam.

2.5 POPULATION AND ECONOMY

The origin of the majority of Qatar's population can be traced to two overland movements that occurred in the eighteenth century. The migrants were bedouins searching for water sources and grazing land. By the turn of the century, a small number of Persians had come to Qatar, and many more came during the 1930s. (Zahlan, 1979:99) The discovery and exploitation of oil prompted an influx of great numbers of skilled and unskilled expatriates who came to take part in the development of the country. Prior to the exploitation of oil in 1949 the population was estimated to be between 25,000 and 30,000. Today, the population of Qatar according to the 1986 census is 371,863. The expatriate population is thought to outnumber the Qatari nationals in the total population as well as in the labour force (Al Misnad, 1984:15). The majority of these expatriates come from Pakistan, India and Iran. They are mainly employed in the private sector as technicians, artisans, clerks, labourers and craftsmen. Next in number come the Arabs, namely Egyptians, Palestinians, Jordanians, Sudanese and Syrians. They are mostly employed in the public sector, while the Westerners work in technological end professional capacities. (Melikian, 1981:22) The foreign labour force dominates the total labour force in all sectors except the oil industry, where Qataris constitute more than half of the total force. (El Malakh, 1985:12)

Oil, both onshore and offshore, is the backbone of Qatar's economy. The income from the export of oil is estimated to be 92% of the total revenue of the State. The discovery of huge gas reservoirs in one of the largest natural gas fields in the world,

in the north of Qatar, estimated at about 50 trillion cubic feet, guarantees the welfare of its people for many years to come. (Nafi, 1983:67)

The production of oil has contributed towards changing the pattern of life from a traditional economy based upon pearl diving, fishing and limited farming activities, to a modern economy based upon industrial, commercial and financial activities. This change was the impetus for cultural change. Melikian says:

> "In less than three decades its relatively simple, austere and well-integrated culture has become a more complex culture with new needs." (1981:25)

The government has made a continuous effort to benefit fully from its oil revenues in the development of all sectors in the country. As a result, new government institutions have evolved, new concepts of administration are being introduced, technology has been imported, the educational, medical and other public services are being expanded and an industrial sector has come into being.

2.6 THE EDUCATION SYSTEM IN QATAR

School education in Qatar is compulsory. It is provided free-of-charge for both sexes, at all levels, including those of university and post-graduate study. Systematic education, however, began only very recently, when the first boys' school was established with only 240 students in 1952. The first girls' school began operation in 1956 with only 50 students. (Al Kobaisi, 1979:36) By 1992, the total number of

students had risen to 90,932 with girl students comprising 43,793. (These numbers include students in both public, private and adult sectors). The number of public schools for all educational levels has now reached 194, and the number of private schools is 145. (Ministry of Education, Annual Report, 1991/92) Table 2.1 shows the development of public education in Qatar from the academic year 1951/52 to 1991/92.

Table 2.1: Number of Students, Teachers, and Schools in the Public School System

Academic Year	Number of Students		Number of Teachers		Number of Schools	
	Male	Female	Male	Female	Male	Female
1951/52	204	-	6	-	1	-
1955/56	1000	50	45	1	15	1
1960/61	4023	1942	359	135	40	20
1970/71	10704	7827	626	447	47	38
1980/81	20588	19356	1606	1882	71	70
1986/87	27522	26657	2483	2782	80	81
1989/90	31300	30614	2470	3845	80	111
1991/92	30443	30039	2453	4469	97	97

(Ministry of Education, Statistic Tables, 1986/87 & 1991/92)

There are 145 private schools for both male and female students at kindergarten, primary, preparatory and secondary levels. These schools are under the supervision of the Ministry of Education. The total enrolment in these schools is 25,107 students at all levels, and the number of the teaching staff in them is 1,757. (Ministry of Education, Annual Report, 1991/1992)

An adult education and literacy programme was established in 1954 under the name "Evening Education Section", to provide education for those who missed education during their youth, due to the late start of systematic education in Qatar. Schools conduct evening courses for adults, both males and females who, after finishing the allocated programmes, are allowed to pursue their higher education either at the University of Qatar or abroad. The number of adult learners in the evening classes reached 5,343 students in 1991/92, with females comprising 2,459 students.

The foundations of university education in Qatar were laid in 1973 with the opening of two Teacher Training Colleges (one for men and another for women). In 1977, the University came into formal existence with the addition of the following faculties: Science, Islamic Jurisprudence and Islamic Studies, Humanities, Social Sciences, Engineering, Administration and Economics and the Faculty of Technology. The number of students enrolled in to University of Qatar in 1977/78 was 1,234 while the number of those enrolled in 1991/'32 was 1,552. 1,365 students are Qataris, and the remainder come from other Arab and Islamic countries. From 1977 to 1991, the University graduated a total of 9,384 students. (University of Qatar Newsletter, Issue Number 1, Spring 1992)

Qatar's education system is not geared towards co-education. Religious beliefs and customs require separate schools for boys and girls with men teachers for boys, particularly at the preparatory and secondary stages, and female teachers for girls at all stages.

The general school system is centralised. The power of policy making, curriculum development, textbook production, promotion and termination of staff, instruction on school routines and policies lie in the hands of the Ministry of Education. Teachers, under the centralised system, do not take part in any of the educational decisions related to the choice of materials, methodology, the suitable time allocated for teaching school subjects, etc. Furthermore, teachers are supposed to follow a syllabus distribution given for them at the beginning of the scholastic year. Accordingly, they have to cover the assigned syllabus in a certain period of time regardless of the insufficiency of the allocated time or the lack of suitability and desirability of the specified material for the pupils. In other words, this means that teachers' main concern becomes to cover the assigned amount of the syllabus regardless of the outcome. A Unesco expert who studied the Qatari educational system wrote:

> "Education in Qatar, as in I most of the Arab States especially in the Gulf area, is almost completely centralised. Policies, curricula, textbooks, plans for expansion, examinations, all emanate from the central office and teachers exercise no influence on the shaping of education and policy. Their job is to see that those subordinate to them apply them literally." (Al Hafidh, 1973:54)

The school system consists of three levels: the primary level starting from the age of six (6 years), the preparatory level (3 years) and the secondary level (3 years). This system has been employed by the Ministry of Education since the start of formal education and was confirmed later on as a result of the decision taken by the Arab League.

> "In 1985 and as a result of a decision taken by the cultural department of the Arab League which was initiated in the same year, elementary, preparatory, and secondary stages were considered to be the main formal stages in public schools in Arab countries. The State of Qatar as a member of this league abided by this decision." (Ministry of Education Report, March 1985: 23)

After the first year of secondary education, the student selects one of two branches of specialisation, either arts or science. In order to obtain the Secondary School Certificate, which is a prerequisite for university entrance, the student has to spend a further two years studying his branch of specialisation. There is no credit-hour system and students in each grade, at each level, study the same subject matter using the same textbooks. In addition to the general schools: primary, preparatory and secondary, there is a technical secondary (industrial) school and a commercial secondary school where students spend three years after the preparatory stage and get the secondary certificate in their field of specialisation. There is a religious institute comprising preparatory (3 years) and secondary (3 years) classes and the emphasis in these classes is on religious studies as well as other school subjects.

2.6.1 TEACHING STAFF IN QATAR

Qatar has achieved a noticeable increase in the number of students of all levels in the last two decades (see Table 2.1). This has been accompanied by an increase in the total number of teachers in public education from 1,374 in the academic year 1972/73 to 6,922 in 1991/92. (Ministry of Education, Annual Report, 1991/92). Education in Qatar, however, is characterised by a lack of Qatari teachers, particularly male teachers. The teaching force is dependent upon expatriates who are either on contract or seconded from neighbouring Arab countries, mainly, Egypt, Jordan, Palestine and the Sudan. Table 2.2 shows the distribution of the school force in the government schools in the academic year 1991/92, in terms of gender and nationality. From the table it is clear that the proportion of Qatari teaching staff, especially male teachers, is low in comparison with expatriate teachers.

The participation of Qatari women in teaching activities is also much higher than that of Qatari male teachers. Several studies document the disinclination of Qatari nationals (particularly males) for teaching for social and economic reasons. After the independence of the country, a great variety of posts became available in state departments which offer greater personal advantages and greater social prestige status than the teaching profession. Those professions are less demanding than teaching which is said to have heavier responsibilities and to be more time consuming and less financially rewarding. (Razik, 1982:32)

Table 2.2: Distribution of School Staff in Government Schools by Nationality, Sex and Teaching Level

Teaching Level	Qataris		Non-Qataris		Total	
	M	F	M	F	M	F
Primary Stage	282	2492	760	160	1042	2652
Preparatory Stage	113	789	679	189	792	977
Secondary Stage	54	553	565	287	619	840
Total	449	3834	2004	635	2453	4469

(Including administrative personnel)

(The Ministry of Education, Annual Report, 1991/92)

Al Kobaisi (1979:185) indicates that Qatari schools also suffer from the lack of qualified teachers in addition to the shortage of Qatari teachers. The term "qualified teacher" comprises all teachers holding certificates from Secondary Teacher Training Institutes, Teacher Training Colleges or from Faculties of Education. The proportion of male teachers who did not have educational qualifications 1991/92 was 48.06% while this proportion reached 39.02% among female teachers (including administrative personnel). (Ministry of Education, Annual Report, 1991/92)

2.7 ENGLISH LANGUAGE TEACHING IN QATAR

In Chapter 1 the need for English language in Qatar was discussed, and it was also pointed out how the awareness of the importance of English as the main language of international commerce, science, technology and diplomacy led to the inclusion of this language in the school curriculum from the beginning of formal education in Qatar. In this section, an overview of the position of English language as a school subject, the different approaches to teaching it and the calibre of English language teachers in Qatar is presented, aiming at giving the reader an impression of the current situation of English language teaching which is important for the present study. This section will also include a discussion of the cultural component of the existing English course, the Crescent English Course (CEC), since this will shed light on the current situation and pave the way for further discussion of the main issue of the study.

English language was introduced into the educational system in Qatar from the very beginning of formal education. Initially, it was taught from the beginning of the primary stage, but it was subsequently decided to confine English teaching to the preparatory and secondary stages. Later on, in 1968, however, the Ministry of Education introduced English in Grade 6 (primary) and in the following year it was introduced in Grade 5, and this is still the current situation. (Naji, 1980:13)

Like other school subjects, English language teaching suffered from the lack of comprehensive scientific planning. The school curricula were borrowed from other

neighbouring Arab countries that preceded Qatar in education, such as Egypt, Jordan, Syria and Iraq, irrespective of any drawbacks or inadequacies prevailing in those curricula.

The English textbooks used at that time were the same series used in most Arab countries (e.g. Egypt, Jordan, Syria, the Sudan and Kuwait) and the methodology adopted - the grammar translation method - was also the same. Qotbah (1990) indicates that there is no record of the English textbooks taught during the early stages but he was able to obtain the names of the books that were probably used from available documents and personal contact. The books he cited are:

1 **Comprehension and precise pieces for overseas students.** By L. A. Hill, published by Longman (1950-56).

2 **New method English for the Arab World.** By Michael West (1952-63).

3 **I Remember.** By Husn Fariz, Published by Longman, Green and Co. (1953-60)

4 **Easier English Practice.** By G.C. Thornly, published by Longman (1962).

5 **Exercises in English Patterns and Usage.** By Ronald Mackin,

published by Oxford University Press (1960-66).

6 **Junior English Composition and Grammar.** By J.A. Bright, published by Longman (1954-70).

7 **English for Use.** Published by the Amalgamated Publishing House, Cairo. (No date or author mentioned).

In the 1960s the audio-lingual approach came into being in the school situation, after proving successful during the Second World War, particularly in the U.S.A. As a result, a new series of textbooks entitled **Living English for the Arab World** by W. S. Allen and Ralph Cook and following this approach was introduced in the area and then in Qatar in 1965.

The advantages of introducing this approach in the Arab Gulf States, as Kharma and Hajjaj (1986:55-56) point out, are that the approach was innovative in its day and was seen as an improvement on previous approaches. The introduction of this approach started the trend of pre-service and in-service training, which made teachers see the importance of learning theories, and the identification of TEFL aims. Teachers started to expect and expect innovation. They were also introduced to a systematic approach to teaching (techniques of presentation, repetition, drilling and reinforcement) and testing (objective tests for discreet language items of multiple choice and matching types, reading, comprehension, open-ended questions and essays), as well as the usage of audio-visual aids. Furthermore, the introduction of

this approach in the Gulf area was seen as a useful base from which to introduce new and more productive approaches.

However, at the beginning of the 1970s, the audio-lingual approach came under heavy criticism from theoretical linguists, teachers and learners who, as Krashen says: "found the specific practices excruciatingly boring." (1983:14)

This criticism arose for many reasons such as the insistence on the development of oral skills while neglecting the reading and writing skills. The approach also attaches excessive weight to grammatical facts of secondary importance and follows a hierarchical order of grammatical forms. The focus is on surface structure of sentences and students repeat the drills without understanding what they are saying. Furthermore, the approach insists on external factors, such as imitation, frequency and reinforcement as bases for language acquisition and it neglects the internal factors, such as cognitive organisation and affective factors which are central to language acquisition.

An awareness of the limitations of the structural approaches and the structurally based materials spread among the educational authorities in Qatar, as well as the other Gulf States, and a feeling of dissatisfaction with the students' level of English language attainment grew in the Ministry of Education in Qatar. This state of dissatisfaction coincided with the prevailing demand for learning languages for real communication in real life situations to cope with the new stage of travel, education, technology, business and trade that sprang up in the Gulf area, which created a

potential for change in approaches and methods in language learning and teaching. This change necessitated the adoption of the communicative approach which has been influential in foreign language teaching in Europe since the early 1970s. Thus, the change was introduced and embodied in a syllabus entitled the Crescent English Course (CEC).

2.7.1 THE INTRODUCTION OF THE CRESCENT ENGLISH COURSE (CEC)

A short discussion of the approach behind the CEC will be necessary before discussing the introduction of this course and its implementation in Qatar.

The communicative approach to language teaching has become a catch phrase in language teaching, a vogue term applied in syllabus design, teaching materials and classroom practice, (Ellis, 1982:73). It is the approach that recognises teaching of "communicative competence" as its aim. Thus it distances itself from the traditional approaches where the emphasis was put heavily on teaching structural competence. Communicative language teaching was presented as an approach to foreign and second language learning in the early 1970s in Europe. In 1975, the Council of Europe published the **Threshold level** as a project which embodies language curriculum development and later on the series entitled **Waystage English** was published.

The introduction of this approach was received as a welcome move by many educators and linguists.

> "The movement to the communicative approach to syllabus design is a movement in the right direction, and one which will provide both better conditions for learning and at the same time, a better fit between the purposes (needs, wants, wishes) of the learner and the objectives of the teaching programme." (Yalden, 1983:81)

Later on, the CEC was another embodiment of the communicative approach to language teaching. It was first introduced in Qatar in 1976 and after that it was introduced in Kuwait, the UAE and in Bahrain in the late 1970s. It is a new integrated 8-year course consisting of one book for each class, with ancillary materials. It is especially designed for the Arab World and the Gulf States in particular and therefore purports to be more suited to the local situation than previously used materials. The course is claimed to be based on four main principles: communication, individualization, socialisation and enjoyment, as stated by Dr. Neil Bratton, (the English Language Consultant employed by the Ministry of Education in Qatar to advise on the English language project), at a London seminar, July 1978, under the title "Teacher Training Guidelines For The Crescent English Course".

Seeking the assistance of regional and international expertise on the best means of improving the standard of English language teaching and learning, the Ministry of Education invited the American University of Beirut and Oxford University Press to make a joint proposal covering all aspects of a project such as research, design,

publication, implementation, teacher training and testing. (Naji, 1980:13) After a full year of preparation and discussion (1975/76) the first two books of the CEC were presented in 1977. In 1980, the English Language Teaching Development Centre was created to execute and direct the English Language Project and to improve all aspects of English language teaching in schools in Qatar. In 1980 the publication of the first version of the Crescent series came to an end by 1984 and some books had been revised as a result of feedback from teachers and inspectors.

Through the introduction of this course into the Qatari school system, many changes have been introduced in the educational field. In-service teacher training was introduced and included newly recruited teachers as well as old hands. This opened the teachers' eyes to the new linguistic and educational theories and introduced them to useful material, visual aids and methodology. (Abu Jalalah, 1989:145)

The adoption of communicative ideas has changed the emphasis from teacher-centred classes to learner-centred ones, where pupils start to take part in the teaching/learning process, and gain confidence in using the language. The course also introduced new ideas in respect of testing as oral and listening tests were adopted for the first time, as parts of the communicative tests.

However, since its implementation, and up to now, the course has been under constant review and criticism. Several committees and different teams from outside the country evaluated the situation and as a result many reports were written pointing out the positive and negative sides of this course and giving suggestions and advice

concerning the improvement of the current unsatisfactory situation and the low standards of students in English Language (e.g. Oxford University Press International Advisory Meeting's Report, May 1977, The British Council's Reports 1978, 1980, 1982, Report on testing consultancy visit by Brendan J. Carroll, 1980, The Arab League Educational Cultural and Scientific Organization (ALEC SO) Report, 1981, and Curriculum and Textbooks department's Report, 1988). Briefly, the general criticism may be attributed to the following reasons:

- The lack of general or specified objectives for ELT in Qatar at the time of publication and implementation of the CEC. The ALECSO team's report (1982) commented on this state by saying:

> "The fact that English language instruction was conducted without the guidance of clear cut aims and objectives has brought about enormous problems and confusion to those engaged in the task."

ELT objectives were formally produced in 1985 as "The terminal performance objectives of English language teaching in general education in Qatar". (Ministry of Education Report, 1985:6) Even then, these objectives were not taken into consideration during the revision stages.

> "Although Oxford University Press was advised to start revising the textbooks according to the objective it made no serious attempts to do so and was eventually told not to go ahead with the revision." (Ministry of Education Report, 1989:4)

- The lack of relevant information about the students' needs, level of

attainment and the teachers' qualifications and proficiency level, since these factors were not fully investigated before the implementation of the course.

- The CEC, being an innovator course, lacks systematic language skills training and has encountered difficulties arising from the variability of linguistic forms realising single notions/functions. Additionally, the course, while catering for the language functions, does not introduce systematic practice of structural patterns. In their report, Early and Mounford, a British Council team, (1980:13) concluded:

> "The very real merits of the course are in danger of being misunderstood, unexploited and misapplied. We recommend that steps are taken to revise the course in order to introduce more control, more regularity, more structuring, more relevance into the material so that the course aims can be adequately achieved by teachers charged with the task of implementing it."

- The lack of co-ordination between the publishers and the local English Language Project Committee. It is stated in the committee's report (7 March 1987) that the publishers did not fulfil their obligations, and did not follow the Committee's recommendations. Instead of revising books, as requested by the Ministry of Education in Qatar, they submitted copies which were prepared before they had received the Committee's recommendations.

- The discrepancy between the high requirements of the course and the low

proficiency levels of teachers, the majority of whom have learnt English in Arab World institutions and universities and have had only a limited, if any, experience in the use of authentic English in the appropriate cultural and social context. In addition to that, in the absence of continuous teacher training, teachers develop their own methods regardless of the communicative nature of the course. They use their common-sense and intuition in their techniques which are, in most cases, not related to the nature of the course.

> "The linguistic and professional level of the B.Ed. or B.A. English language teacher who has graduated from one of the Arab countries (as almost all of them are), does not make him/her competent enough to be able to decide what lo leach." (Al-Laithy, 1989. Cited in Abo Galalah 1992:22)

(The calibre of English language teachers in Qatar will be discussed in section 2.7.2.) However, it should be added here that as a result of the novelty of the course and the low proficiency level of teachers, they tend to follow the instructions presented in the teachers's book literally. This situation, in addition to following the instructions imposed by the educational authorities in the centralised system did not allow a sufficient latitude for the teachers.

- The low proficiency level of teachers affects English exams to a large extent. Since the promotion of pupils from one class to the other depends on their attainment results and since these results comprise one way of

assessing the teacher's proficiency level, exams become highly valued by teachers as well as pupils and the content of examinations influences the content of teaching. This situation affects teaching to a large extent and hence the emphasis falls on what should be memorised for the exams regardless of the communicative nature of the course.

As a result of the current dissatisfaction, it was decided to establish a Technical Committee to study the possibility of local editing of new English material, (7 March 1987). At the committee meeting (10 April 1988), the difficulty of local publishing was discussed, and the idea was rejected due to the lack of local talent and high financial costs. As a result the following suggestions were put forward:

1 To ascertain the policy of the Gulf Arab States Educational Research Centre (GASERC) in respect of publishing English books.

2 To establish a committee from the Ministry and the University of Qatar to prepare a series of English books, starting with experimental pamphlets, and to monitor the results continuously.

3 To show the ELT objectives to reputable establishments and publishers and to study their proposals.

4 To continue using the current material for the present. Currently, a revised version of the course is being published. The first five revised books are

used in schools and seem to be more satisfactory than the previous ones. In a few years it is planned to receive the other revised books of the series.

2.7.2 CALIBRE OF ENGLISH LANGUAGE TEACHERS

According to the Ministry of Education's Annual Report, 1991/92, the number of male English language teachers in all stages is 245. 117 of them have university degrees besides having educational qualifications, 90 have university degrees but do not have educational qualifications, and 22 have only educational qualifications.

With regard to female English language teachers, 208 out of 271 have university degrees and have educational qualifications. 43 have university degrees but have no educational qualifications and 17 female teachers do not have a university degree but have other educational qualifications, the remaining three female teachers have neither a university degree nor an educational qualification.

Table 2.3 shows the distribution of English language teachers in terms of gender and qualifications in the three educational stages in Qatar.

Table 2.3: Distribution of English Language Teachers in the Educational Stages in terms of Sex and Qualifications

Educational Level	University Degree				Below University			
	Ed Qualification		Non-Ed		Ed Qualification		Non-Ed	
	M	F	M	F	M	F	M	F
Primary Stage	24	47	23	5	25	17	1	3
Preparatory Stage	55	90	32	14	12	-	-	-
Secondary Stage	38	71	35	24	-	-	-	-
Total	117	208	90	43	37	17	1	3
Percentage	22.7	40.3	17.4	8.3	7.2	3.3	0.2	0.6

(Ministry of Education, Annual Report, 1991/1992)I

It is noteworthy, however, that in spite of having university degrees not all English language teachers, who are non-native speakers of the English language, have the proficiency level required in the job of teaching an innovatory course such as the Crescent course. This can be attributed to the fact that most of these teachers' experience comes from the structural courses dominant in schools in their own countries. Therefore, most of them lack the experience in the target culture and do not have the necessary proficiency level whether for teaching the language itself or its cultural component which is necessary for achieving the communicative competence that the CEC aims at.

The low standard of teachers' proficiency is indicated in many of the previously

mentioned reports as one of the crucial factors of the current situation of ELT in Qatar.

> "One of the factors contributing to the low standard of students in Qatar is the lack of good and suitably qualified teachers." It adds that: "Many teachers were plucked from the universities and then taken away for the teaching profession." (ELTA-OUP, 1981:7)

It is also pointed out that a needs analysis profile of non- native teachers of English showed two areas which needed attention:

- The need for a language improvement course.
- The need for teachers to be shown how to use the new methodological ideas in the classroom. (Ibid:11)

The lack of experience in the foreign culture was not mentioned in any of these reports due to the considerable novelty of this issue in foreign language teaching and due to the lack of attention paid to this component by the authors of the course.

2.7.3 THE CULTURAL COMPONENT IN THE CRESCENT ENGLISH COURSE

Having this brief discussion of ELT history in Qatar and of the introduction of the CEC in the Qatari schools, it is important to examine the cultural content of this course to find out if it serves the achievement of the ELT cultural objectives that were cited in section 1.3. This analysis is necessary to this study because one of its aims is to investigate current policy and practice of teaching the target cultural

component in the English language course in the Qatari schools. In chapter 1, the local policy regarding the teaching of the cultural dimension was indicated. The quoted ELT objectives in the Gulf area and in Qatar demonstrate that this dimension enjoys high importance. In this section we shall examine the current teaching material to see if it is appropriate for the achievement of these objectives. (The larger question of the part culture plays in EFL teaching is addressed in chapters 3 and 4)

Before starting the analysis of the course it is important to refer to the first English language seminar that was held in Doha, Qatar, from 8 to 10 June 1976, and sponsored by the Ministry of Education and Youth Welfare of the State of Qatar, in association with the English Language Teaching for the Arab World and Oxford University Press Development Project (ELTA/OUP). The goal of that seminar was to bring together experts from the Arab World to discuss the development of English language teaching curricula in the schools of the area and to lay the foundations for the "Crescent English Course". Our aim is to investigate the position assigned to the cultural component in this seminar. The seminar report reveals that the cultural content of the new teaching materials constituted an important aspect of the discussion. In a paper presented by Dr Laila Ahmed, ELT Consultant, Ministry of Education, Coordinating Consultant for the Project in the United Arab Emirates, under the title: "The Cultural Content of the Material", the speaker had this to say:

> "The question of what the cultural content of our material should be arises in the first place because of the nature of language itself - a nature which sets apart from most other subjects in the school

curriculum. In the foreign language lesson, our target may be to teach certain language items or skills, but we do not usually do this through prose about those items or skills. but through prose about quite other matters - oil in the Gulf, for instance, or a visit to London. One point we must consider then is to what extent this prose should be about the learner's own culture and environment, and to what extent it should be about the culture in which the target language is actually rooted."

In reply to this question the following suggestions were raised:

- One strand of the material should be based on the learner's experience and environment.

- One strand should be on the history and civilisation of English speaking nations, which includes the major events in their history and their literature (in the widest sense).

- The materials should include passages on comparative civilisation.

- It was questionable whether books should include a strand about Islamic civilization.

The conclusion of the speaker was that we want to familiarise our students with literature of the English-speaking nations and thus with the forms of logic implicit in their language structures. On the other hand, the panellists indicated that there should be an attitude of cultural parity when approaching the learning of English, i.e. that Arab students should have the right to have something relevant to their life and

culture in their teaching materials balanced by material about English life and institutions. A caution against the clash of identities that might hinder learning was also raised.

> "Inevitably if one likes a language and speaks it well one is in a way embracing the whole way of life, and Arabs have to make up their minds to what degree they want to embrace other people's culture without seeming to lose their identity." (OUP, 1976:16)

In reply, another opinion proposed that the majority of Arab learners of English learn it for instrumental purposes and only few Arabs have integrative purposes. This opinion implies that loss of identity as a result to teaching the culture of the foreign language is unlikely.

To sum up, this discussion shows that ELT experts in the Gulf area consider the cultural dimension of the foreign language as an important component that should be integrated in the foreign language course and that the course should include, in addition to the target culture, aspects about the native culture of the learners. It also shows that ELT experts are concerned with the effects that may result from the inclusion of the target culture and secondly have not given a clear opinion to whether a strand about the Islamic civilization should be included in the course. It should also be noted that in the report of this meeting, there is no reference to any scientific investigation, survey or study on which the panellists built their suggestions and conclusions. Their ideas are of intuitive and subjective nature. Nevertheless, these ideas and suggestions constituted the cornerstone for the design and implementation of the CEC. It is important, therefore, to analyse the cultural content

of the Crescent course teaching materials to find out to what extent the native and/or the target cultures are presented, to what extent the proposals of the meeting were realised and more importantly, to what extent the course contributes to the achievement of the ELT objectives quoted in section 1.3.

2.7.3.1 ANALYSING TEXTBOOKS

The literature concerned with analysing the cultural component in foreign language textbooks does not reveal the existence of many approaches to conducting such analysis. Andersen and Risager, for example, argue that the content of FLT should consist of teaching both language and the social reality of the foreign language community. They also emphasize the notion that cultural studies should be realistic, truly representative of the society whose language we teach. By "realism" they refer to the degree to which the reader may perceive and accept the image presented of the society and its culture as being realistic. The basic principle of selecting the sociocultural aspect, as they indicate, is that it should be in a maximal accordance with the social reality of the foreign society which should be seen as a dynamic totality. Therefore, the sociocultural aspect according to their descriptive and evaluative approach to textbook analysis should include the following aspects:

- different social classes or strata
- different groups, such as age groups, occupational groups, minority groups
- different situations of working and of spare time occupations

- and has to give an impression of the total life situation of the persons or groups presented in the material. (1978:74/5)

In a later paper they present another model for analysing textbooks, which is derived from models for analysing realistic prose. In this model they suggest four categories for implicit and explicit information about the foreign society:

- the sphere of activity and consciousness of the persons (subjects of conversations, norms and values)
- verbal and non-verbal interaction (nature of social relationship, sex and generation roles)
- explicit information about the country or countries (historical, geographical, contemporary, social, etc.)
- different, appropriate varieties of language should be exemplified for the range of social groups included. (1981)

Risager (1991) also presents a model for analysing textbooks based on analytical categories that she has distributed into four groups; the micro level which includes phenomena of social and cultural anthropology. The macro level compromises the social, political and historical matters. The third deals with international and intercultural issues and the last presents the point of view and style of the author(s).

As a result of her description of the development of textbooks, she concludes that

all textbooks share a definite sociocultural focus where people are from the middle class, or socially indefinable, of both genders, living in urban environment and carry out certain trivial linguistic interaction. The age of characters is more or less adapted to the age of the pupils. She also argues that the subjectivity and feelings are under-represented, while books are characterised by an objective, neutral style.

Huhn (1978) establishes seven criteria dealing with the treatment of content. His suggested criteria, as Byram (1989:72) says, depend on the aims of cultural studies. He stressed two aims: enhancing the understanding and co-operation between peoples and contributing to pupils' political and social emancipation. The criteria he suggests are:

- factual accuracy and contemporarity of information in cultural studies - an *a priori* point which raises immediately the question of keeping books up-to-date

- the avoidance or at least relativization of stereotypes by making pupils conscious of them

- the presentation of a realistic picture, not one which implies the foreign society is problem-free

- freedom from, or at least the questioning of, ideological tendencies in

the material - pupils should not be encouraged to accept the dominant image of society, whether foreign or their own, but rather to question it, partly through comparison

- the comparative dimension further requires that phenomena be presented in their structural, functional context rather than presented as isolated facts

- the sixth and seventh criteria are concerned with the presentation of historical material: its relevance to understanding contemporary society should be explicit, and where presented through personalities it should be made clear that they are products of their age. (Cited in Byram, 1989:73)

In our analysis of CEC we shall follow the procedure that Byram et al (1991) followed in their analysis of textbooks where they provide a descriptive account based on a systematic reading of the CEC textbooks and then evaluate the books' content against the book writer's aims as well as against Risager's criteria of realism. As a first step, it is important to consider the functions that the course was designed to perform, and the audience for which it is intended (Holsti, 1969, cited in Byram, et al, 1991:313). The Crescent English Course, as we indicated before, is a notional-functional course that employs the communicative approach to teaching and like other communicative approaches hopes to equip pupils with the necessary knowledge to be able to visit English speaking countries and communicate with English

speaking people. The concentration of the course is, therefore, on the language functions regardless of other important components. It is an integrated course prepared for pupils in the Arab World (especially in the Gulf States as indicated by the authors). It aims at developing and promoting communication, individualization, socialization and enjoyment. The fact that the course is intended to promote communication and socialization implies that the cultural and social components are integrated together with the linguistic component of the course. This is assumed because there can not be real communication and socialization without a knowledge of the culture in which, or about which, pupils are expected to communicate and socialize. (Further discussion on these issues will be presented in Chapter 3 and 4) The course objectives, however, do not refer to the cultural component as part of the course. A British Council report on the course was presented to the Ministry of Education sums up the objectives of the course as follows:

> The aim of the CEC is to develop in pupils the communicative competence necessary to use English in real life situations and settings.... One of the key conditions for developing communicative skills is to establish balance between the demands of fluency and accuracy and to ensure that pupils are encouraged rather than penalized in their early attempts both in production and reception to communicate and are encouraged to extract what meaning they can get from reading or listening to texts or tasks and are not expected to reach 100% comprehension. (British Council Report, 2/9/1978:15)

We shall turn now to the analysis of the content of the course concentrating on its cultural component.

Due to the lengthy nature of the CEC, which covers eight books taught over eight scholastic years, starting from Primary 5, the researcher finds it sufficient for the purpose of the study, firstly, to give an overview of the topics and themes which are presented in the first five books of the Crescent series. This is seen necessary to provide the reader with a total image about the course. Secondly, the researcher intends to conduct an analysis of the cultural content of three books that are taught in the secondary stage. Namely, Book 6 which is taught for pupils in the first year in the Secondary stage, Book 7 which is taught for pupils in the second year secondary and Book 8 which is taught for third secondary pupils. The reason for this choice takes into consideration the fact that pupils' sample for the present study was chosen from second secondary pupils in the Qatari schools, as was mentioned in Chapter 1 and will be explained in Chapter 5. This means that the analysis of these books is directly related to the books studied by the sample who studied Book 6 a year before the study and was studying Book 7 at the time of the study.

Among other teaching materials, such as tapes and other ancillary materials, the concentration in the analysis will be on textbooks due to their particular importance since they are, after all, meant to serve as a guide to the target culture through its language and play an important role in determining the nature of the cultural information presented in the classroom. Textbooks are of importance for both teachers, who are generally inexperienced in the target culture, and for the learners who consider it their source of reference.

It should be noted that the currently employed first five books constitute the revised

version of the Crescent series. They came to light after drastic evaluation and revision. It is planned to have revised versions of the last three books of the series over the coming years. Books 1 and 2 are taught to pupils in Primary 5 and 6 of (11/12 years old). They introduce the basics of the language through different themes, such as identifying objects, parts of the body, colours, locations, introductions, likes and dislikes and daily routines. In these two books aspects of both the Arabic and English cultures are introduced with more emphasis on the native culture. The native culture is shown through introducing people form other Arabic countries such as Kuwait and Dubai, introducing Arabic cities and towns, using Arabic names for the characters. The target culture is limited but there are some English nursery rhymes and some simple drawings that represent the target culture.

Books 3,4 and 5 are taught at the Preparatory stage for pupils of 13/15 years old. These books employ an eclectic approach regarding the introduction of the cultural component where a mixture of aspects of the native culture and other different cultures is presented. A gradual presentation of the cultural component is employed in these books. They start with large doses of the native culture and small amounts of the target cultures, and gradually information about the target cultures is increased in a balanced manner with the native culture. There are references to the historical and geographical aspects of the native rather than the target culture. These are introduced through simple reading passages and scenarios about life in the past in the Arab World, the present daily life of learners and some passages about Islamic values and traditions. The economy, population, climate, food as well as places of

interest in countries such as Japan, Australia and Britain are presented in addition to some nursery rhymes and simple poems from the target literature. The books include some colourful pictures and sketches which are mostly related to local situations and people. A few pictures are used to illustrate social and geographical aspects in the target countries. However, the cultural input is presented indirectly and implicitly. This means that there is no direct reference to ways of life in Britain; for example, what school children do, when they go to school, famous cities, people or places and what people eat or wear there. The interaction between interlocutors is free from feelings and takes place in limited situations; at home, in streets, at schools and in a snack bar. The characters in these books are mostly young people who have some short conversations with parents, teachers, policemen or salesmen. Although these books introduce some information about the geography and weather of both the native and some other countries such as Japan and Britain, for example, they do not include historical events, or aspects about the civilisation and literature of English speaking peoples as was recommended in the ELT experts meeting.

In general we can conclude the cultural content in the first five revised books of the CEC is insufficient in quantity and inadequate in appeal. It does not meet the previously quoted criteria of the cultural content. The inclusion of the native culture on the one hand, and the non-inclusion of any aspects that are in opposition to the native culture of the learners on the other, meet the recommendations of the ELT experts in their earlier mentioned seminar (1976).

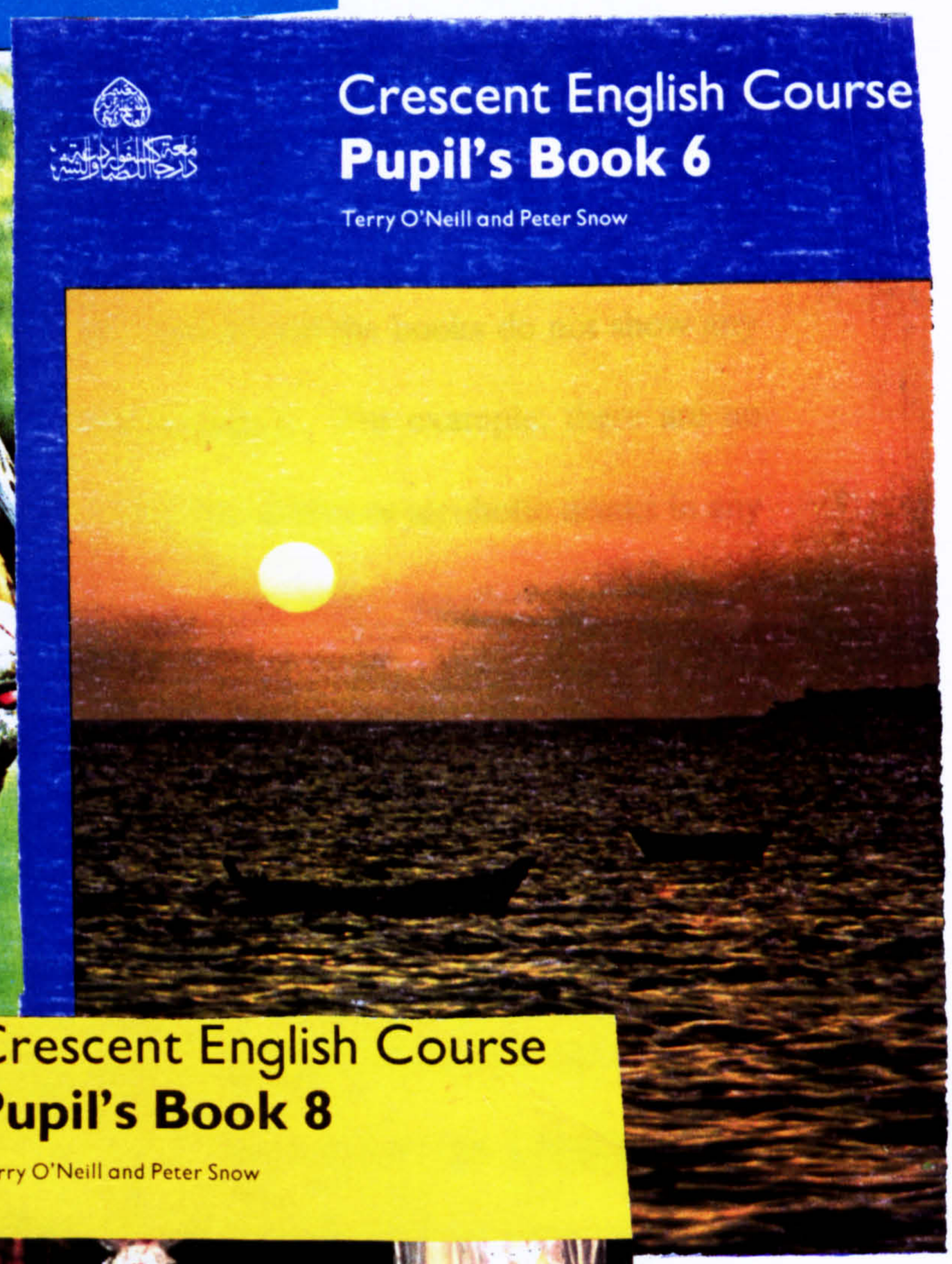
To analyse the cultural content of books 6, 7 and 8, we shall first provide a descriptive account, based on reading the three textbooks in order to highlight the major themes. This will help us and the reader to develop an overall image of the textbooks. Secondly we shall evaluate the existing content in the light of previously cited criteria, the recommendations of the ELT experts and in the light of the ELT objectives.

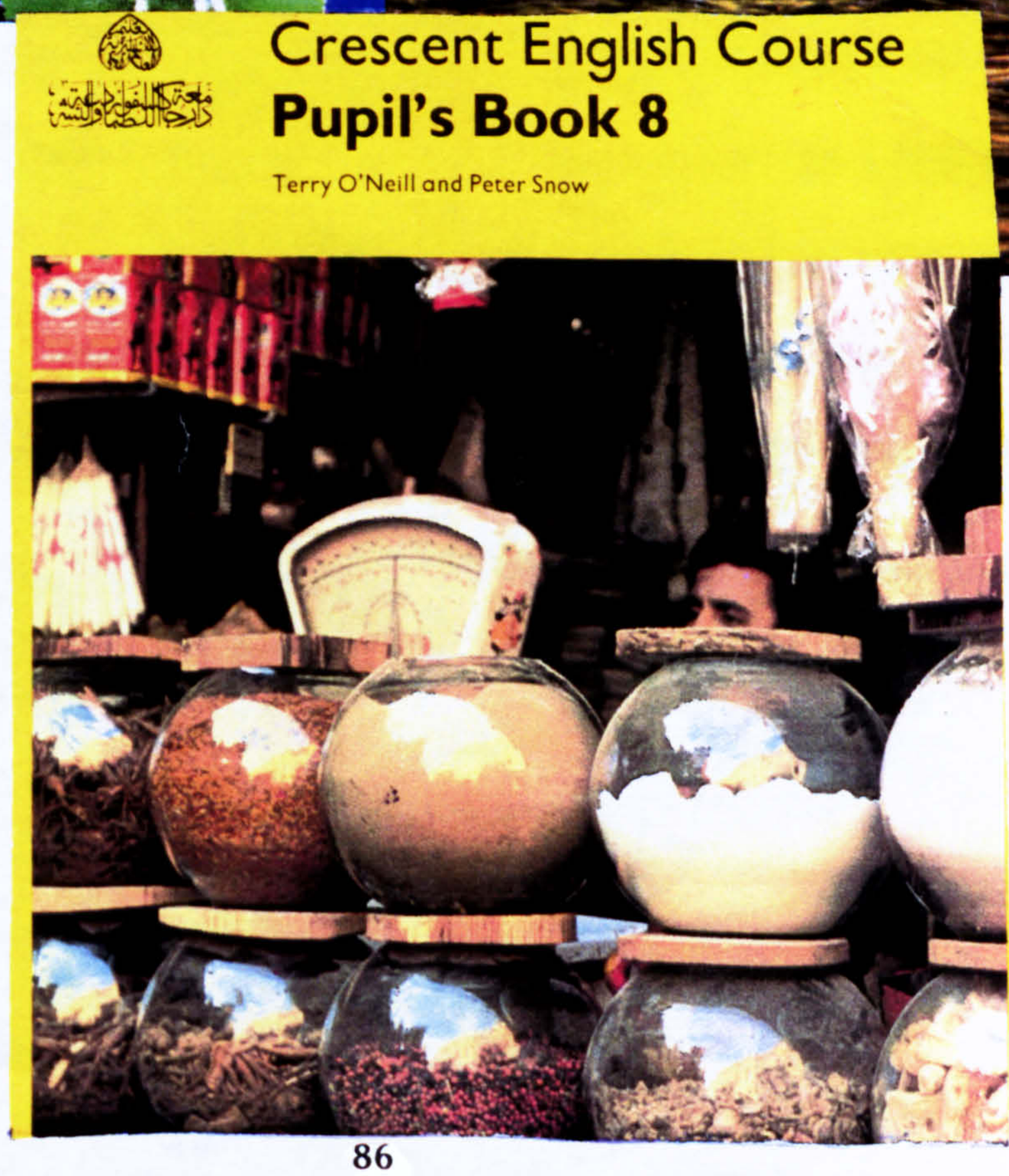
The Visual Material

As a first step, the visuals presented in these books will be examined because the visual message has a powerful impact on the learner. The cover pages of the three books all display pictures of Arabic life. Book 6 carries a picture of the Arabian Gulf and traditional dhows. Book 7 shows a traditional Arabic falcon that represents the traditional sport of the Arab nobility and Book 8 has a picture of a traditional spice shop. (See Pictures below)

Inside the three books there are coloured and black and white photographs, sketches, and cartoon style characters. Although Risager (1991:185) argues that the primitive drawings of the early textbooks have been replaced by a large amount of realistic drawings and photos, showing persons, environments, etc., pictures in these three books are not realistic and are unrepresentative of everyday life either locally or in the target countries. They are purposeful pictures and sketches which are specially designed to associate with the texts and serve the linguistic or functional aim of the teaching units. They are culture free in the sense that they are generalised and could

THE COVER PAGES OF BOOKS 6, 7, AND 8





be pictures of people living anywhere be it in the Arab World or in the Western countries. Some of the cartoons presented in these books tend towards caricature and therefore are portraying stereotypes. (e.g Book 7, units 3 and 8) There is not any trace of a picture that illustrates social or geographical scenes in the native countries or showing any contrasting scenes between the native and the foreign countries.

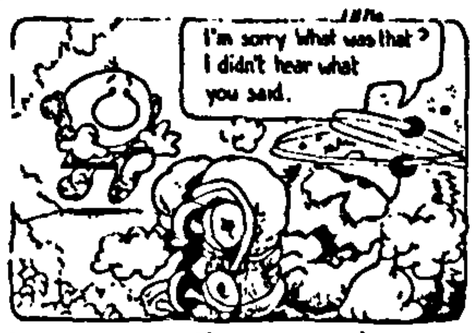
However, being especially designed for the Arab World the books do not show any pictures that could be offensive to the native culture. For example, there are no traces of parties, discos, women wearing immodest clothes or alcoholic drinks in any of the books. (Examples of pictures from these three books are displayed below)

Themes in CEC: Books 6, 7 and 8

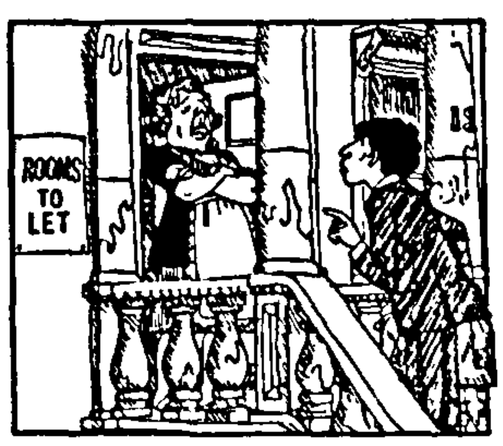
The visual aspect is in all cases subordinate to the written text, which presents the cultural knowledge. Examining the contents of the three books, one can notice that each of them is divided into a number of units, each addressing a different aspect which is related to a general theme. In book 6 the themes appear under the following titles: The World of the Unknown, The World of Sports, The World of Medicine, The World of Radio, Road Safety, The Blow out, The World of Homes, and The World of the Future. Within each unit the topics and situations presented are related to the title of the unit.

PICTURES FROM BOOKS 6, 7, AND 8

BOOK 6



BOOK 7



Talking about Feelings

A wedding

3. Intention and disapproval: Headmistress and Teacher

BOOK 8

Teaching units in Books 7 and 8 are of instrumental nature since they are related to the language functions they introduce. There are units under such headings: Obligation, Approval and Disapproval, Blame and Release and Request, Asking for Clarifications and Explanations, etc. The topics and situations within these units are related to the theme of the unit and introduce the specified language function in different settings. "Obligation", in Book 7 for example, is presented through the following situations: an air hostess announcement for passengers, rules of the park, rules of a full-boarding school and rules of houses to let. Under the same heading in Book 8 the following situations are presented: an Arab host trying to persuade a guest to stay longer and eat more but the guest expresses his obligations to go, Christopher Columbus is giving a speech to inform his men of their obligations, etc.

Although Book 6 presents general information and almost culture-free situations, it includes a passage about Western music which (from the researcher's experience) usually creates a productive discussion and debate between pupils. The target culture is also presented in this book, unlike the other two, through a series of stories about a fictional British school boy, "Barry Jones". These stories appear at the end of each teaching unit. Instructions in the teacher's Book urge teachers to ask pupils to read the texts and pick up the facts about life in Britain included in each story. These are usually referred to as "hidden facts" not explicitly stated in the text. No further discussion or activities are suggested. Pupils usually memorise these facts since there is always a question on this area in the exams. These stories provide settings for presenting the linguistic and cultural features embedded in short scenarios, narratives and descriptions. They present typical aspects of British family life, school system,

life in the countryside, British theatre and some also present a comparison between the British and the American cultures. "The Jones" represents a typical, white working class British family, where the father is a taxi driver, the mother is a housewife with two children, a boy and a girl. These stories show realistic settings of this family's everyday life, and are really a welcome part in the course. Pupils interviewed for this study referred to these stories as sources of information about English speaking people. Nevertheless these stories, although the only window to the target culture in the books, do not give a clear image of life in Britain. They do not represent the different social class different dialects from places all over Britain, and social problems. They do not give a variety of impressions of life styles in Britain. (Extracts from these stories are shown below)

All the books include some poems from the target literature. However, these poems are not given much attention by either teachers or learners and sometimes are omitted from the assigned syllabus.

Book 7 presents aspects of the target culture in an implicit manner. This includes rules and regulations of boarding schools, and parks and houses to let in Britain. Some important achievements in the world of sports, arranging holidays, going to cinemas, in additions to some British jokes. (See examples below)

Book 8 includes some passages that are related to the target culture such as "Christopher Columbus Voyage" and the "First World War". (see examples below)

EXTRACTS FROM BARRY JONES STORIES (BOOK 6)

Barry on the Radio

'Yuri Gagarin! Yuri Gagarin!' shouted all the other boys at school the next day. I felt awful. Our school had lost, 29 points to 14 and everybody said it was my fault. I could not answer a single question.

'Never mind,' said Nick. 'It's our turn to go to the school farm next week. That'll be all right.'

Great! A whole week in the country with no questions and no Yuri Gagarin.

Barry Jones – Superstar

'I'm glad you've been picked for the school team,' said Dad. 'I didn't know you could play so well.'

'It's my little secret,' I answered.

'Anyway, well done. I'll take you to the cinema tonight,' said Dad. 'And you, Sue.'

'I want to see "Space Patrol" at the Ritzy,' said Sue.

'You can't,' I said. 'You're not allowed. You're not old enough.'

'I can go if I go with an adult and we're going with Dad, aren't we?' Sue was right.

The film was really great. There were lots of fights between strange blue creatures in flying saucers and us Earth people. It was quite frightening in parts but I like that. The only thing wrong with the film was Sue. She ate popcorn all the time and popcorn is not the best food in the world.

red and white shirts just like ours!

'Come on, Central!' somebody shouted. It was Sue watching from the touchline. Unfortunately she was shouting for the wrong team!

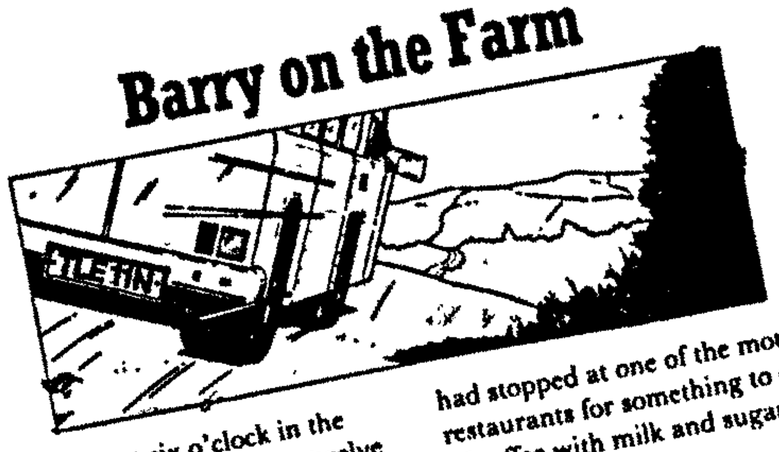
Anyway we changed into some old shirts we found. Each one was a different colour. Queen's School looked like a football team; we looked like a crowd of crazy peacocks.

'Run, Barry. Faster! Shoot!' shouted Sue.

'Wake up, Jones!' shouted Mr Walters.

Barry goes to the West End

Barry on the Farm



We set off for the farm at six o'clock in the morning. In the small school bus were twelve boys, their luggage for a week and Mr Edwards, the geography teacher so there was not much room.

London was almost empty at that time of the morning and Mr Edwards drove through the quiet streets like a racing driver.

'What's the speed limit, sir?' I asked.

'50 kilometres an hour, Jones,' he replied.

'Why?'

had stopped at one of the motc restaurants for something to c of coffee with milk and sugar

Afterwards we carried o motorway as far as Bristo motorway to Exeter and country roads to the far Dartmoor. That is the piece of country in th

'Look, a cow,' said N the farmyard.

Barry in the Theatre

'Macbeth, Act 1, Scene 1 – An Open Place. Thunder and Lightning.'

I knew that the first scene of 'Macbeth' happened in a thunderstorm so I was not surprised when bright lights and loud noises filled the theatre.

Sue, however, said 'Ooh!' every ten seconds.

'Stop it,' I said.

'Stop what?' she said.

'Stop it,' Mum and Dad said.

Barry in the Kitchen

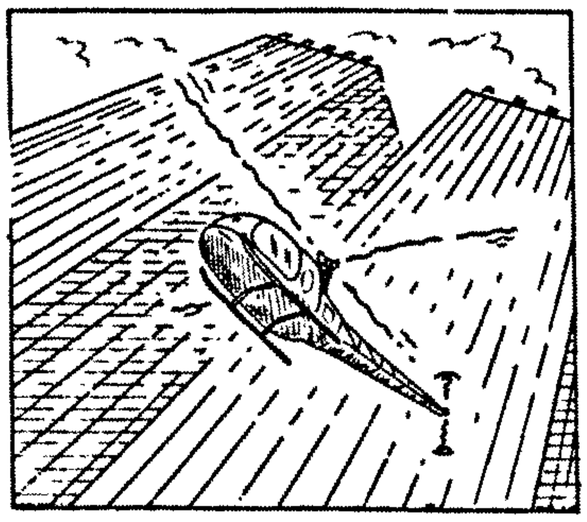
Sue and I were in the kitchen at home, making the best fruit cake in the world. Sue's school and four other girls' schools in our part of London were having a cookery competition. Each girl had to cook a cake and the best cake would win a prize; well, not the cake itself but the girl who had cooked it. I was helping Sue make the cake and we both had white hair. We

Barry Jones – Cowboy

'All right,' I shouted back. 'We're not all cowboys'. Then suddenly the stupid animal thought it would like to be in front of everybody else. It started to gallop like a racehorse, up the path and past the others. I pulled the reins as hard as I could.

'Stop!' I shouted.

Barry in New York



It is noteworthy that even such reference to the target culture is not made explicit neither in the Teacher's Book nor by the teachers themselves. Apart from that, the target culture is not presented directly. The reader of this book can not find examples of the different social classes, dialects, minority groups, social problems or contemporary events. Aspects related directly to the British or American way of life, thinking, achievements, advancements in different fields and many other elements that reflect the cultural dimension of the foreign language are ignored in the CEC.

All three books thus concentrate on presenting the language forms and functions through general, indeterminate, culturally neutral conversations or reading passages most of which have no direct specific reference to one country or nation. In general, the content of the three books displays the language in the context of unspecific culture.

Both ELT objectives and the experts' recommendations stress the existence of the native culture in the course. This is seen as an important factor for preserving the learners' identity and culture. The learners' native culture is also presented in an implicit and limited way.

Book 6 introduces a passage about Arabic food and hospitality in Unit 7 and reference to a blow out in an oil well in Kuwait in Unit 7. Unit 8 of Book 6 introduces an Arab family "AlEid" who move to a new house instead of their small flat. Although the characters of this family represent Arab persons, Mr and Mrs

AlEid, their son Omar and their daughter Hala, the criteria they use for the choice of their new house are not in agreement with Arabs' choice of a house. The man wants a house with a garden because he likes gardening, the woman wants the house to be handy to the shops and the boy wants it to be within a garden, near the cinema and the swimming pool, while the daughter wants it within a walking distance from the college, to have a good walk. In the Qatari family girls do not walk to school or college, and in fact there are no colleges at all. Women in general do not walk to shops to do shopping and men rarely practise gardening since this is somebody's else job. This is one example of the discrepancy between the information included in the course and reality. The authors could have saved themselves the trouble and introduced the whole topic from a British perspective to give the learners some realistic picture about housing in Britain.

Book 7 introduces a passage about falconry as a sport of the nobles in the east and another passage about a Western film that takes place in the desert. Neither of the two passages presents any useful information for the learners that they can use to compare or contrast with other similar aspects from the target culture for example. The two passages are there in the book to serve a linguistic or a functional purpose. Book 8 includes more passages and pictures which represent the native culture than the other two books. It includes passages about the Holy Qur'an, the Hadith or the traditions of the Prophet, and the duties of the Muslim mother. The passage of "The Battle of Yarmmuk" presents the historical perspective of the native culture. In addition, Arabic names of characters and places are used together with foreign names in the three books. (See examples below)

EXAMPLES OF THE TARGET CULTURE IN BOOK 7

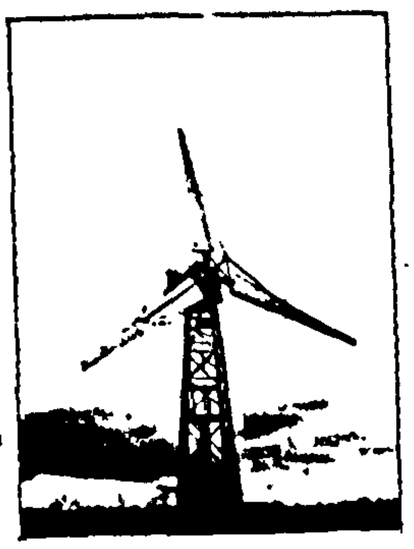
U.S. plans world's most powerful windmill

The United States will build a four-megawatt power windmill in the state of Wyoming, it was announced here today. It will be the most powerful windmill in the world, and will cost six million dollars.

Engineers intend to link it to a conventional hydroelectric power plant. They believe that the four-megawatt windmill will provide enough electricity for 1,200 families.

If this project proves successful, a whole power complex made up of 50 windmills linked to a hydroelectric plant will be considered.

The single windmill being planned at the moment will have three glass fibre blades 78 metres across mounted on an 80-metre high tower. Engineers note that this will be the most powerful unit of its kind but not the largest in size.



By-laws in respect of Parks, Gardens and Open Spaces

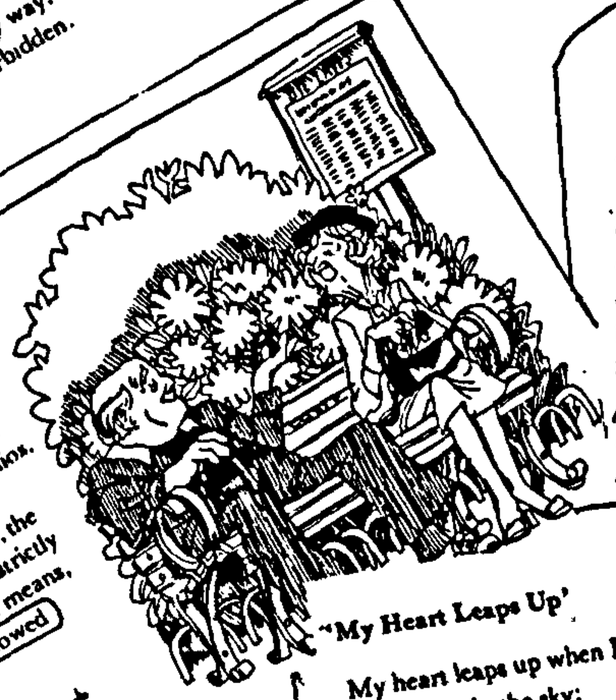
1 No person shall climb any wall or fence, in or enclosing the park, or any tree or any barrier, railing, post, fountain, monument or other erection, except those expressly provided for children.

2 The playing of any musical instrument, transistor radio or any device likely to cause annoyance to any person is strictly prohibited.

3 Ball games are forbidden.

4 No person shall allow any dog belonging to him or in his charge to enter or remain in the park unless such dog is on a lead.

5 Trees, shrubs and bushes must not be damaged or interfered with in any way. The picking of plants and flowers is strictly forbidden.



Harry: Nice and peaceful here, isn't it, Ethel?

Ethel: Lovely!

Harry: Nice to find a place away from those youngsters with their transistor radios.

Ethel: Yes, Harry.

Harry: It says on that board over there, the playing of transistor radios is strictly prohibited. Know what that means, Ethel? It means it's not allowed.

Ethel: Yes, Harry.

HILLINGDON DOWN SCHOOL, COGGESHALL, ESSEX.

10 Oct.

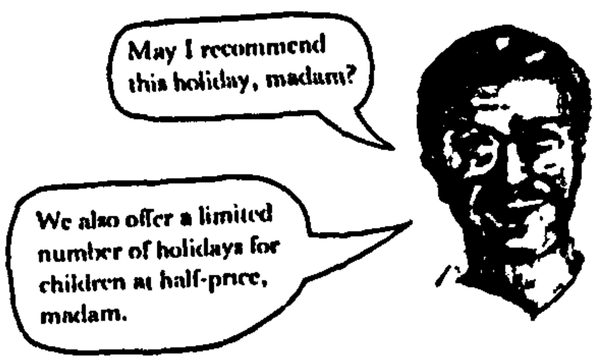
Dear Dad,

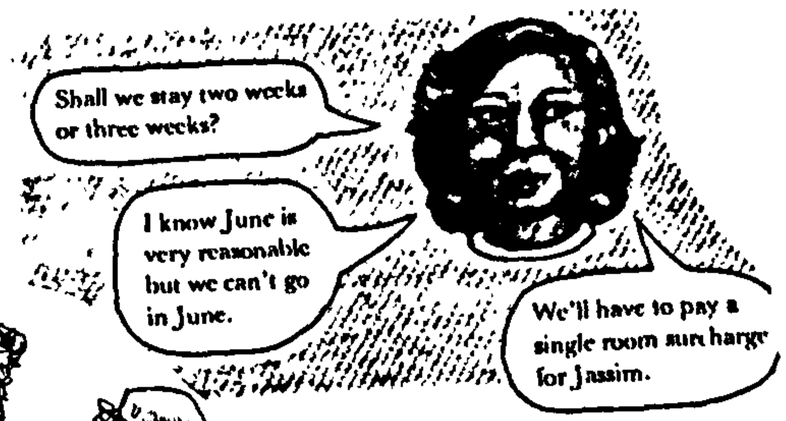
It's a bit odd to be writing to you in English, but it's a school rule, so I've got no choice in the matter. The trouble with this school is that there are too many rules. Most of the time it's 'You've got to do this and you must do that.' I'm not joking, Dad. For example, in the morning, we've got to make our beds just the way they want them made – it's like being in the army. And we mustn't walk around with our hands in our pockets – 'slouching along', they call it – running in the corridors is strictly forbidden, we're not allowed to have food in our dormitory – which we need, believe me, after shepherd's pie, toad-in-the-hole and rhubarb with custard – and we have to go to sleep immediately after lights-out. Well, they can't make us go to sleep; what it really means is no reading after lights-out.

'My Heart Leaps Up'

My heart leaps up when I *behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man:
*So be it when I shall grow old.
Or let me die!
The Child is father of the Man;
And I *could wish my days to be
*Bound each to each by natural piety.

William Wordsworth
(1770–1850)





Last night, I went to the cinema with Jane, but the evening was spoiled because we got into an argument with the man sitting next to us. He asked us for a light, but Jane asked him not to smoke. She pointed out that we were in a 'no smoking area', but he ignored her. She asked him again to put out his cigarette or to move to another part of the cinema. He got quite angry and suggested that we move instead. I felt terrible. I knew he would not move and I thought it might save a lot of trouble if we did. But Jane refused. She felt that he should move and she requested him to do so, yet again. By this time, Jane was very annoyed. Then a gentleman leaned forward and advised her to call the usherette, which she did.

Have I told you the one about the firing squad?

Three men had been sentenced to death. They were going to be executed by a firing squad and, naturally, none of them wanted to die. Then one man had an idea; they would each shout out a warning, which would frighten the firing squad away, and then they would escape.

Nothing more than your duty

In 1492 Christopher Columbus left Spain to look for a new route from Europe to India. By accident, he discovered America! This is a speech that he could have given, before he left, to the men sailing with him.

'Gentlemen, in a few hours' time we will leave our country and loved ones behind us and turn our faces to the west. Before we set out, I feel obliged to talk to you about the duties and responsibilities you must carry during this great adventure.

Letters to the editor

P.O. Box 173
Salmuyen

Dear Sir,

In the past few weeks, I have seen three accidents caused by stray dogs running across the street in front of oncoming cars. I suggest that something should be done about these animals and their owners.

Couldn't there be a law that would oblige owners to fit their dogs with collars that would carry the owner's name and address? Then, if stray dogs cause an accident, the police would know who was responsible. The knowledge that they would be identified and held responsible might persuade dog-owners to keep their pets under control.

Faisal Ahmad.

Ozymandias

I met a traveller from an *antique land
Who said: Two vast and *trunkless legs of stone
Stand in the desert . . . Near them, on the sand,
Half sunk, a shattered *visage lies, whose frown,
And *wrinkled lip, and *sneer of *cold command,
Tell that its sculptor well those passions read
Which *yet survive (stamped on those lifeless things),
The hand that mocked them, and the heart that *fed:
And on the pedestal these words appear:
'My name is Ozymandias, king of kings:
Look on my works, *ye Mighty, and despair!'
Nothing *beside remains. Round the decay
Of that colossal wreck, *boundless and bare
The lone and level sands stretch far away.

Percy Bysshe Shelley (1792-1822)

Mary's dog ran through Mr Brown's garden last night.

Mary: Good morning, Mr Brown. I've come to apologise for something. You see, my dog ran through your garden last night and damaged some flowers.

Mr Brown: Yes, I noticed that this morning. Couldn't you control him?

Mary: No, I'm afraid I couldn't. Please forgive me.

Mr Brown: There's nothing to forgive. It wasn't your fault.

Reporting historical events: The First World War

Below is a real newspaper report of a bombing raid carried out during The Great War of 1914 to 1918, also called The First World War. The report appeared in the *Lloyd's Weekly News* of May 27th, 1917.

16 GERMAN AEROPLANES RAID SOUTH-EAST ENGLAND.

76 PEOPLE KILLED AND 174 INJURED.

27 WOMEN AND 23 CHILDREN AMONG THE DEAD.

THREE ENEMY MACHINES DESTROYED BY OUR AIRMEN.

From this brief analysis, one can say that the cultural contents of the three books (except Barry Jones stories in Book 6) are not related directly to a specific country or people. They do not give any realistic picture of a foreign country. Information is presented in such a way that it does not give common-sense knowledge of English speaking people. This content, in fact, does not meet the categories specified to measure the cultural content in textbooks. It also does not contribute to the achievement of the previously stated ELT objectives of broadening the learners' horizons of the world around them, creating positive attitudes towards speakers of English and providing them with explicit knowledge about their own culture or other cultures.

The recommendation of the ELT experts regarding the inclusion of both the native and the target cultures are met - aspects of both cultures are, in fact included. However, it should be taken into account that firstly, what is presented is insufficient both in quantity and in quality. The empirical investigation of the study will shed more light on this area and will provide results that support the findings of this analysis. Secondly, the content is not designed according to a scientific study that aims at finding out the cultures that learners would like to know about, their perceptions of English speaking nations, the cultural aspects they are interested in, how to present these aspects effectively to the learners, etc. The importance of this aspect of foreign language learning calls for accurate investigation and further research. This study is devoted to that purpose and the discussion presented in this section will be related to the findings of the study that will be presented in Chapter 6.

EXAMPLES OF PUPILS' NATIVE CULTURE IN BOOKS 6, 7, AND 8

BOOK 6

The World of Food

HOSPITALITY - THE ARAB WORLD

We learned a lot. We learned that hospitality is a big part of Arab life. 'If people are standing at the door of your house, don't shut it before them,' is another saying that we found. And that seems to be the way Arab people live. They entertain warmly. To persuade a friend to stay for lunch is an honour. It is also an honour to be a guest. It is common, in the Arab World, to prepare extra food in case an unexpected guest should arrive. When a meal is over, there should always be some food left, otherwise somebody might think that someone had not been satisfied and could have eaten more. We were very interested; we decided to find out what is eaten in the Arab World.

The World of Energy

The Story of a Blow-Out

How the news came . . .

'A news flash. Reports are coming in of a fire at an exploratory well forty kilometres west of Ahmadi. The cause of the fire is not yet known. The information we have is a little confused but, according to first reports, there are many dead and injured and there are fears that the fire may spread to other wells. We will give you more information as soon as we have it. That's the end of the news flash.'

BOOK 7

Outstanding among this week's films is 'CARAVAN', a film about the ancient trade routes of the Middle East. Writer/director Tafiq Ali has recreated remarkably well the adventurous journeys the caravans made over long distances carrying gold, precious stones, silk and salt. But first and foremost, this is a film about people – ordinary people – not all of whom are traders. Khalid (Youssif Medhoun), the leader of the caravan, and Sami (Ali Rashid) his 14-year-old son, are quite magnificent. The close bond between the father and son is a feature of the film. In one unforgettable scene Sami, who has fallen into the hands of raiders and escaped, warns his father of their approach. The camera stays on the face of each, showing the fierce pride of the father and the satisfaction of the son as his father says, 'Well done!'

The Falcon

This is a scene that has probably been familiar along the Gulf Coast almost as long as there have been falcons with men to tame them and use them against other creatures birds, hares and even gazelles. Falconry today has a small but steadily growing number of followers throughout the world, from America to Japan. But, without doubt, the most dedicated followers of the sport are the leaders of the modern Arab world. Not only has falconry traditionally been *the* sport of Arab nobility, but the bird itself is regarded as a symbol of authority and its use as the emblem of the United Arab Emirates is not surprising.

BOOK 8

The duties of a Muslim mother

The main duty of a Muslim mother is to try to make sure that her children live by the teachings of the Qur'an and the Sunnah of the Holy Prophet. Muslim women must read the Qur'an and the Hadith so that the instructions contained in them are put into practice in their everyday lives.

The Holy Qur'an

The Holy Qur'an is the final word of Allah, given to His last Prophet Muhammad (peace and blessings of Allah be upon him). It is a book of Hidāyah, that is, guidance for all people looking for Allah and moral perfection. The Holy Qur'an is called 'al-Furquân', or the Distinguisher. It is also known as the word of Allah, the Book and the Light. Some of these other names are mentioned in the Holy Qur'an and some were given to it later. The Holy Qur'an was revealed in parts, as necessity demanded, over a period of 23 years. It has 30 sections and contains 114 Suras, or chapters, of varying length.

The Hadith – or Traditions

The traditions of the Prophet Muhammad (peace and blessings of Allah be upon him) form the second source for the teachings of Islam. The first source is the Holy Qur'an. These traditions are better known as Sunnah or Hadith and there are three kinds: a saying of the Holy Prophet, an action or practice of his, his silent approval of an action or practice of another person.

Reporting historical events: the Battle of Yarmuk

If newspapers had existed long ago, this is how one historical event might have been reported in 'The Times', the famous London daily newspaper. Remember, the report is written from the point of view of a British journalist.

23 AUGUST, 636

Byzantine Army Routed

Heraclius to Quit Syria

Moslems Led Again by Khalid ibn-al-Walid

From Our Own Correspondent, Antioch, Wednesday.

P.O. Box 1212
Dubai
Wednesday 2nd

Dear Hamad,

You asked me in your letter what I'd like to do when I'm with you. To be honest, I feel like a complete rest so I wouldn't mind staying — at home reading for the first few days. After that? Well, I fancy going fishing again, if that's possible. I enjoyed it so much last time and perhaps this time my luck will be better. Another thing that I'd like to do is to go camping for a couple of nights. I'd prefer to go with just 2 or 3 people but if you feel obliged to invite more, it doesn't matter.

I'm really looking forward to seeing you again.

Yours,
Tony

2.8 SUMMARY

This chapter provides the reader with background information about the State of Qatar. It included a brief account of the geography, history, religion, population and economy of the country. An account of the educational system of the country, including the number of students, schools and teaching staff is also provided. There is a detailed focus on English language instruction, the approaches and courses employed and on the teaching force as well. The introduction of the current English language course, the Crescent English Course, is also described and an analysis of the cultural content of this course is presented. This introduction is important to help the reader relate the present study to its setting and to relate the information presented in this chapter to the further data that will be presented later. In the following chapters we shall first turn to the broader context of discussion of the teaching of language and culture before returning to the particular problem of teaching in an Arab/Islamic state, through an empirical study.

CHAPCHAPTER 3

THE RELATIONSHIP BETWEEN CULTURE AND LANGUAGE

3.1 INTRODUCTION

This chapter and the following aim at providing the theoretical foundations for teaching the cultural component in the foreign language classroom. In this chapter we shall present an account of the different definitions given to culture to clarify what is meant by this term. Definitions covering culture as a communication system, as a system of symbols and meaning and as a social phenomena are discussed. The implications that these definitions have for foreign language teaching will also be clarified.

We shall then consider the current views regarding whether or not culture can, in fact, be taught. This discussion is of great importance to this study since it will enable us to relate the practical issues of teaching culture to the theoretical foundations behind them and to relate this directly to the English language teaching situation in Qatar.

The last section of the chapter will introduce the rationale behind teaching the target culture in the foreign language classroom. In this section we shall present an account of the goals of teaching culture and the effects it has on learners and on the foreign language teaching/learning process.

3.2 WHAT IS CULTURE?

Defining culture is not an easy task as Kaplan and Manners (1972:3) indicate: "Culture is admittedly an omnibus term." However, many people have defined culture to the extent that Kroeber and Kluckhohn made a critical survey of the various definitions of the concept of culture and came up with 164 different definitions. Culture has been defined from many perspectives. Some anthropologists and linguists maintain that it is a communication system, while others see it as a system of symbols and meanings. It is also viewed as a social phenomenon and as a learned behaviour. Kroeber and Kluckhohn (165th definition) see culture as a representative of all these systems. They state that culture is:

> "a product, is historical, includes ideas, patterns, and values, is selective, is learned, is based upon symbols, and is an abstraction from behaviour and the products of behaviour." (Kroeber and Kluckhohn, 1952:181)

In the following sections we shall first discuss some of the different definitions given to culture and then discuss their significance in relation to foreign language teaching.

3.2.1 CULTURE AS A COMMUNICATION SYSTEM

Some definitions refer to culture as a communication system through which people transmit their ideas, beliefs, and values. Guthrie and Hall (1981:5) have this to say:

> "Culture is essentially a form of communication with learned and shared explicit and implicit rules for perceiving, believing, evaluating and acting."

Since culture is described as a communication system and the carrier of the social process, the relationship between culture and language is an undeniable fact. Language is seen as the transmitter of the cultural symbols and is a keystone in the structure of a culture. It embodies the values and meanings of that culture and determines the cultural identity of a nation. It is also stressed that language is above all a vehicle of culture and that any language which does not express a culture is empty. Brooks (1960:88) emphasises the strong ties between language and culture by saying:

> "Language is the most typical, the most representative and the most central element in any culture. Language and culture are not separable."

Elaborating on the role played by language and its position within a culture Byram indicates that :

> "Language is not simply a reflector of an objective cultural reality. It is an integral part of that reality through which other parts are shaped and interpreted. It is both a symbol of the whole and a part of the whole which shapes and in turn is shaped by sociocultural actions, beliefs and values." (Buttjes and Byram, 1991:18)

These definitions and explanations of both culture and language show that both of them are two interrelated elements, which implies that to teach a foreign language one can not just separate it from its culture and social context. This is especially

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relevant in the case of foreign language teaching in Qatar. As stated before (see section 2.7.3), the course used, the CEC, aspires to teaching pupils communication and socialisation with native and non-native speakers of English language. This implies that language and culture should be integrated in the English language course to achieve such goals.

Culture is seen as being dynamic and cumulative. The fact that culture is dynamic implies that it is changeable rather than static. It is also argued that cultural changes are reflected in the language people use to express their cultural values, beliefs and thoughts that will change as culture changes. Peterson et al (1965:16) comment on the intertwined dynamics of culture and communication as follows:

> "Communication is the carrier of the social process. It is the means man {woman] has for organising, establishing and modifying his [her] social life .... The social process depends upon the accumulation and transmission of knowledge. Knowledge in turn depends upon communication. Without it, man could achieve only the most primitive knowledge and hence only the most primitive society. Without it human society would remain static, grounded in instinctive behaviour, not much different from the societies of other animals."

The influence culture, as a communication system, has on language as another communication system, and in particular on the types of discourse people use and find acceptable is undeniable. Many anthropologists refer to this phenomenon and give examples of the large number of words used to describe snow in the northern cold countries which do not exist in the linguistic system of other cultures which are not exposed to the same conditions. It is also argued that the change in culture is

followed by a change in the meanings and styles of discourse. Whyte and Braun (1968: 136) maintain:

> "From this point it follows that as a culture changes, we can expect to find changes in the meanings of words and phrases and changes in the style of discourse."

This causal relationship can also be noticed in the Gulf area as a result of the cultural changes that the whole society has undergone. Before the discovery of oil, and when people depended on fishing and pearl diving for earning their living, they used to have many lexical items related to that culture. Nowadays, in the post-oil modernised culture most of this terminology is not used and the discourse styles are undoubtedly different from those used in the past.

Culture is also perceived as being distinctive. Each culture has its own ways of doing things and dealing with things. This is due to a unique organization in terms of which its distinct components are related to each other. (Corder 1973:68) This property of culture means that no two cultures can be the same regarding perceiving things and dealing with them. Therefore, this issue is of paramount importance in the field of foreign language teaching where pupils are introduced to a different linguistic system that embodies different cultural ideas and values. Having a distinctive culture, and being unaware of the cultural differences that exist between their native and the foreign culture, pupils tend to address the foreign linguistic information with their native cultural values. The result of such a mismatch is what linguists call a first culture interference or transfer. (Further discussion on this issue

will be presented in section 3.4.2.1) This discussion clearly signals the importance of not only including the cultural context, but also that this context should be up to date and accurate since we need to understand the underlying culture to understand changes in language.

The discussion also indicates that culture is a communication system, which is dynamic, changeable, distinctive and has a strong effect on the language to which it is intrinsically related. Other definitions of culture look at it from other perspectives. It is seen as a system of symbols and as a social phenomenon as we shall see below.

3.2.2 CULTURE AS A SYMBOLIC SYSTEM

The review of literature reveals reference to culture as a system of symbols and meanings which are transmitted through a linguistic system. It is argued that the interpretation of cultural signs and their values, and the association between form and meaning is culturally determined. (Williams: 1965, Leach: 1982, Robinson: 1985 and Geertz: 1975) Geertz for example refers to culture as a symbol of meanings or, to use his words, "a web of cultural meanings within which individuals live", according to which language is considered a principal carrier of meanings. He defines culture from this perspective as follows.

> "Culture is an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic form by means of which men communicate, perpetuate and develop their knowledge about attitudes towards life."

(1975:89)

Robinson considers the symbolic definition of culture as one of four categories; the behaviourist, the functionalist and the cognitive in addition to the symbolic. According to her, culture as a symbolic system reflects the interrelationship that exists between language and culture. She argues:

> "Symbolic anthropology is concerned with the dynamic inter-relationship between language and meaning, experience, and reality. Accordingly, culture (which is the product of this inter-relationship) is a dynamic system-an ongoing, dialectic process, giving rise to symbols which may be viewed historically. Past experience influences meaning, which in turn affects experience, which in turn affects subsequent meaning and so on." (1985:11)

According to the symbolic definition of culture, to teach culture we should teach the symbols of meanings and the symbols which carry the meanings, being linguistic or non-linguistic. Robinson elaborates that this theory of culture as symbols and meaning and suggests that cultural understanding is an ongoing dynamic process in which learners continually synthesize cultural inputs with their own past and present experience in order to create meaning.

The close relationship between language and culture as (meanings embodied in symbols) has intrigued linguists and other scholars for a long time. The debate goes on as to whether culture affects language or whether language affects culture and the argument is concerned with whether language or culture affect our thoughts and perceptions. The discussion of this relationship will be presented below in order to clarify the effects of languages and cultures on peoples' perceptions and ways of life.

3.2.2.1 Culture, Language and Perception

The linguists who started people thinking seriously about these issues were Edward Sapir and B. Lee Whorf. They argue through their hypothesis, which is known as the "Sapir-Whorf Hypothesis", that language determines thought and that every language has a definite world view. The social and cultural aspects of meaning was one of Sapir's main interests. He believes that our whole view of the world is shaped by the language we learned as a child. He sees language as one of the channels through which meanings that constitute the social system or the culture are exchanged. He says:

> "The use of language in culture accumulation and historical transmission is obvious and important .... The importance of language as a whole for the definition, expression and transmission of culture is undoubted." (1949:26)

Although this point of view highlights the precedence and influence of language over culture, it nevertheless emphasises the interrelationship between them. Sapir indicates this relationship by stating that language is a means of communication and that it is necessary for the development of culture. In another place he also states that both language and culture change even though they do not go hand in hand. He thinks that the cultural changes are more noticeable and quicker than the linguistic development. This point of view corresponds with what we have already said about culture as being changeable and dynamic and that the changes in culture affect the style of discourse. Sapir explains this relationship as follows:

"As both of these are directly determined, to begin with, by fundamental factors of race and physical environment, they will parallel each other somewhat closely, so that the forms of cultural activity will be reflected in the grammatical system of the language .... though the forms of language may not change as rapidly as those of culture, it is doubtless true that an unusual rate of cultural change is accompanied by a corresponding accelerated rate of change in language." (1963: 100)

This point of view yet again supports our argument regarding the mutual relationship between language and culture and strongly supports what we have already said in (3.2.1) that language can not and should not be divorced from its cultural context.

The next point of the argument that Sapir and Whorf present is that language determines thought and perception rather than the reverse. Sapir says:

> "Language powerfully conditions all our thinking about social problems, and processes. Human beings do not live in the objective world alone, nor 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." (1929 :209

Whorf goes as far as to deny the possibility of thinking without language. He believes that all higher levels of thinking are dependent on language and believes that thinking itself is in language. He expresses himself as follows:

"Actually, thinking is most mysterious, and by far the greatest light upon it that we have is thrown by the study of language. This study shows that the forms of a person's thoughts are controlled by inexorable laws of pattern of which he is unconscious. These patterns are the unperceived intricate systematizations of his own language shown readily enough by a candid comparison and contrast with other languages, especially those of a different linguistic family. His thinking is in a language ... and every

> language is a vast pattern system, different from others, in which are culturally ordained the forms and categories by which the personality not only communicates, but also analyses nature, notices or neglects types of relationship and phenomena, channels his reasoning, and builds the house of his consciousness." (1956:252)

The role language plays in determining our thought is undeniable. This hypothesis retains a persistent appeal, it carries intuitive conviction, as Widdowson (1988) maintains. However, the role played by culture should not be ignored either. It is important to state that culture plays a significant role in determining peoples' thoughts and perceptions. This role is admitted by many linguists who think that culture among other things determines our thoughts and perceptions. (e.g. Carroll: 1963, Bernstein :1965 and 1975, Robinson: 1985) Carroll explains:

> "Mental operations and other behaviours are independent of the language in which they are carried out.... A world view is more likely to have arisen from social and historical factors which have nothing to do with language." (1963:2)

It is also argued that language is a product and a reflection of the culture in which it exists and that language is an agreement between members of the society to communicate their thoughts and values. In order to be understood, language has to be in a cultural context. Hickey (1980:475) indicates:

> "Natural languages neither arise nor function in a vacuum but always form part of a wider culture from which it derives its significance. There is only "language in culture", just as there is only "meaning in culture."

Commenting on the relationship between language and culture, Stern refers to Malinowski's viewpoint that indicates the position of language in a culture:

> "Language is essentially rooted in the reality of the culture, ... and the customs of the people, and it can not be explained without constant reference to the cultural setting and the surrounding circumstances." (Stern, 1983:207)

Examples drawn from the learners' culture, similar to those already mentioned relating to the various words for snow, indicate that thought and perceptions are affected by peoples' cultures. The geographical landscape of Arab countries for example, determines the language they use. The number of words a Qatari uses to refer to the different kinds of sand and soil in the desert is amazing for an English visitor to Qatar. While the Qatari, on the other hand will be amazed by the number of words used in Britain to describe the weather and different kinds of rain. At another level, the reply you would get from an Arab for admiring an item of clothing for example, in the form of offering the item as a gift by saying "It can be yours" or "here you are". The language used in this context is affected by the speaker's culture where hospitality and generosity are highly appreciated qualities. The speaker's culture also affects his expectation and thought of the other interlocutor. The speaker does not expect the other person to accept that offer which is made out of courtesy. In order to reply properly, the interlocutor needs to be knowledgeable of the first speaker's culture. These examples clarify that culture influences both our perceptions and our language as well.

This suggests that language is a reflection of culture. It is the researcher's observation that terms, idioms, expressions, and phrases in a language will no doubt reflect the beliefs and values of people using that language. Language has certain forms and grammatical structures and patterns, but it also has its idiomatic expressions and words which carry associations that differ from one society to another. When Shakespeare chose a "Summer's Day" for his comparisons, the idea of a hot, humid and dusty day comes to the mind of a Qatari living in the Gulf area. The learner needs to learn contrastive analysis of the cultural connotations of different expressions and artifacts in order to decode messages and interpret their meanings.

To sum up, the previous argument displays two points of view; while one opinion indicates that language has precedence over culture and that it determines it and accordingly determines people's thoughts and perceptions, the other view states that culture precedes language, affects people's language and discourse and consequently determines their thoughts and world view. The important conclusion that arises from this argument is that both opinions indicate that language and culture, or the symbols and meanings, affect each other and are strongly interrelated. Both of them play a significant role in shaping people's views of the world and their way of life. Therefore, whether language precedes culture or vice versa, or whether language has influences culture and thought or the opposite, no one can deny that there is a large interaction between them. This interaction is always there and to try to eliminate it is to try to stop communication. Valdes (1986:1) says:

> "Stated perhaps simplistically, the current consensus is that the three aspects (language, culture, and thought) are three parts of a whole, and cannot operate independently, regardless of which one most influences the other two. To see them as three points in a constantly flowing circular continuum is surely more accurate than, say, to see them as an isosceles triangle, with one dominant over the other two."

This conclusion is of great importance to foreign language teaching. It demonstrates that both language and culture, being so influential on people's thoughts and perceptions, should be integral parts of an integrated language course that aims at promoting the understanding of other people's culture and enhancing positive attitudes towards speakers of the foreign language. These are central ELT objectives in both Qatar and the Gulf in general. It is not feasible to achieve such objectives with the currently used course which does not present the cultural content of the language as a distinct part and where the few cultural topics that are included in the course are presented haphazardly here and there as discrete unrelated elements. Whyte and Braun stress the necessity to treat teaching both language and culture as one inseparable task. They say:

> "It is generally recognized that one must learn the language and culture. This way of putting it suggests that these are two separate tasks. Our experience indicates that it is more profitable to consider them one task. As one learns the language, he should be viewing the culture through his observation of language usage. As he learns the culture he should develop a framework which enables him to communicate effectively to native speakers and interpret more skilfully what they are saying to him." (1968:133)

3.2.3 CULTURE AS A SOCIAL PHENOMENON

Other scholars make reference to culture as a social phenomenon, a way of life, based on cultural meaning. Williams (1965) cited in Byram (1989:80) refers to three categories of culture, the third of which is the social phenomenon. He defines it as follows:

> "A description of a particular way of life, which expresses certain meanings and values not only in art and learning but also in institutions and ordinary behaviour. "

Defining culture as a social phenomenon refers, according to Robinson (1985:6) to what is shared of the rules and reasons for particular behaviour. Such rules and reasons could be observable or non-observable, describable or otherwise. Culture being social is also referred to by anthropologists as being overt and covert, as Linton (1940) put it or as implicit and explicit according to Kluckhohn (1949). What people can talk about, such as their traditional customs and laws, constitute the overt or explicit culture. What they take for granted or exists beyond conscious awareness, is their covert or implicit culture. This view of culture encompasses other elements than the observed external products of culture. It also focuses on the internal aspects such as people's beliefs, the way they construe the world and the meaning they give to classifications and their value system. Goodenough's widely quoted definition encompasses these qualities of culture and therefore, is worth quoting here:

> "A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members. Culture is not a natural phenomenon; it does not consist of things, people's behaviour or emotions. It is rather an organization of these things. It is the form of things that people have in mind, their models of perceiving, relating, and otherwise interpreting them." (Cited in Byram, 1989: 81)

Defining culture from this social perspective, other anthropologists have emphasised that culture includes all the different social strata within the society where each of them is ranked by its own distinctive cultural attributes, linguistic images, manners and styles of food, etc. (Leach:1982 cited in Byram: 1989:81) Leach also warns of the separation of one culture from another within the society. In the light of the fundamental social qualities of culture how can a foreign language learner understand, socialize and enjoy the foreign language (to use the previously mentioned main objectives of CEC) if s/he is unaware of these important cultural qualities inherent in the foreign language. It is clear from these definitions of culture as a social phenomenon that it represents people's way of life and that it is an essential component that should be incorporated into foreign language teaching courses if the social goal of language is to be achieved. Learners of the foreign language should be aware of the overt and covert aspects of the target culture, the different social strata that exist within the foreign society, the artefacts and their cultural meanings as well as people's behaviours and their cultural significance in order to function properly as foreign language learners who aim at using the language for successful communication.

To sum up , taking into account the previously presented qualities of culture as a communication system, as a system of symbols and meanings and as a way of life we can conclude that it is of paramount importance for a foreign language learner to know about the culture that is embodied in that language. This knowledge should include not only the actions of people but also the meanings behind them. The intrinsic interaction between language and culture and the influence they have on each other is another reason that necessitates integrating them in the foreign language course. This discussion suggests that culture should be taught and the question that needs to be addressed now is : Can culture be learned? It is to this area that we turn in the following section.

3.3 CAN CULTURE BE LEARNED?

In the previous sections, by analysing the different definitions given to culture, we discussed what it means. The discussion revealed that culture is highly significant to the process of understanding and learning a foreign language due to its nature as a communication system, a system of meanings and symbols and a social phenomenon representing peoples' way of life and due to the mutual interaction between both culture and language. The conclusion indicates that it should be incorporated in the foreign language course. In this section we will look at the definitions of culture from another perspective to see whether it can be learned and taught.

The earliest modern definition of culture was formulated by Edward Brunet Tylor in 1877 who defines it as:

> "The complex whole which includes knowledge, belief, art, morals, law, customs, any other capabilities and habits acquired by man as a member of society." (Cited in Guthrie at al, 1981: 2)

In this definition he refers to two important points, as Sachs (1989:20) says: that culture is learned and thus is not part of nature since it is through membership of a group that individuals acquire it, and secondly it is a complex whole rather than a single trait.

The definition of culture as a learned behaviour is expressed by many other anthropologists and linguists (e.g. Lado: 1957, Benedict: 1946, Kroeber and Kluckhohn: 1972) Linton expressed his view by defining culture as:

> "The total sum of the knowledge, attitude and habitual behaviour patterns shared and transmitted by the members of a particular society." (Cited in Lado, 1957: 11)

Lado puts it as clearly as that: "Cultures are structured systems of patterned behaviour." (1957:11)

These definitions, although based on a behaviouristic approach to culture and confining it to learned and overt discrete behaviours, indicate that it is something tangible and can be learned and taught.

Furthermore, culture is a human phenomenon which has the characteristic of being species-specific and man-made. Man is distinguished from other animals, as Shapiro (1971:4) says, by his upright posture and highly developed brain, that he laughs, speaks, or thinks and that he has a culture. This suggests that culture is undoubtedly the result of social invention, as has already been pointed out in our previous discussion of culture as a social phenomenon. The fact that culture cumulates and reveals progress, where each generation benefits from and adds to accumulated knowledge and experiences of its predecessors which in turn are passed to the succeeding generation, is further proof that culture is learned. The previously discussed definitions of culture as being dynamic and changeable support the notion that it can be learned since changes usually result from learning new experiences and practising them.

The accumulated and transformed culture, however, is not restricted and limited to the behavioural, overt and observable part of the culture. It, in fact, exceeds these limits to include all aspects of the culture that a society experiences and consequently passes from one generation to the other. It also transfers the meanings and their significance to the people. The analogy between culture and language strengthens the argument that culture can be learned. Byram (1989:84) elaborates on this by advocating that FL teaching should be culturally broad.

> "In the context of FL teaching, therefore, to describe the behaviours, the artifacts, the institutions of foreign culture is inadequate. It is to remain stuck in the behaviorsim of pre-1957. It is necessary to give an account of the significance of behaviours, artifacts and institutions in terms of the culturally agreed meanings

which they embody, of which they are realisations."

3.3.1 THE ANALOGY BETWEEN LANGUAGE ACQUISITION AND THE ACQUISITION OF CULTURE

The issue of culture learning can also be explored from another perspective; the analogy between language and culture acquisition. Due to the fact that language theories are much better known to linguists and more developed than the theories as to how a person acquires his mother culture (C1), the theories of L1 acquisition are referred to in order to explain the acquisition of L2 or FL with the assumption that both are identical or that L2 is the development of a new system separate from L1 (Littlewood, 1984:14/15). Consequently, and because of the complex and integrated relationship between language and culture, as observed in sections 3.2 and 3.3, scholars often draw the analogy between C1 and C2 acquisition. Bochner, for example maintains that:

> "An analogy can be drawn from the field of second language learning." (1982:28)

Byram (1986:329) attributes this analogy with language acquisition to two factors and maintains that:

1 If culture is considered to be a communication system, then the theory concerning one system (language) can be helpful in describing others.

2 Since culture is "learned" in the language classroom, then it will be at least convenient that both are derived from similar sources.

This leads us to say that since C1 is acquired in a similar way as L1, and since learning L2 is similar to learning L1, then learning C2 should be similar to learning L2. This also means that culture can be learned in the same way as language can.

In this view of culture, then, we can say that the answer to the previously raised question is a qualified yes. Culture, undoubtedly, can be learned and taught. If we consider how the foregoing discussion affects foreign language teaching we can say that since culture is inseparable from language and since it is a system of communication, socialisation and a carrier of the symbols and meanings of people's ways of life and since it is something that foreign people can learn, then culture should be taught in the foreign language classroom. It, therefore, should form part of the foreign language course employed in Qatar, if the objectives of foreign language teaching to facilitate communication, understanding and socialization between people are to be achieved.

We have argued that culture should and can be incorporated in foreign language teaching which leads us to seek answers for another important question which is "why should pupils learn about the FL culture/s?" or "what are the goals and effects of cultural studies?" The next section will address this area.

3.4 RATIONALE FOR TEACHING TARGET CULTURE IN THE FL CLASSROOM

3.4.1 INTRODUCTION

In this section the discussion will address the aims and goals of teaching the foreign culture and the effects this component has on learners and on the teaching/learning process. This will take into consideration both the proponents' and opponents' points of view.

The discussion presented in this section is of paramount importance to this study since it presents what linguists and educationalists have said and recommended regarding the points under consideration. The opinions drawn from the pertinent literature will be the basis and springboard for this novel study to build upon and be compared with. They will also be compared with ELT experts and teachers opinions that were obtained from the empirical investigation. However, it should be noted that the views obtained from the reviewed literature, in general, represent a Western point of view which refers to one Western culture being taught in another Western country. The geographical, historical and religious similarities that exist in this situation do not exist in the practice of teaching Western cultures in an Arab/Islamic country. The empirical study will allow us to investigate whether the aims that are considered adequate and appropriate in the West, have the same appeal in the Arab/Islamic situation.

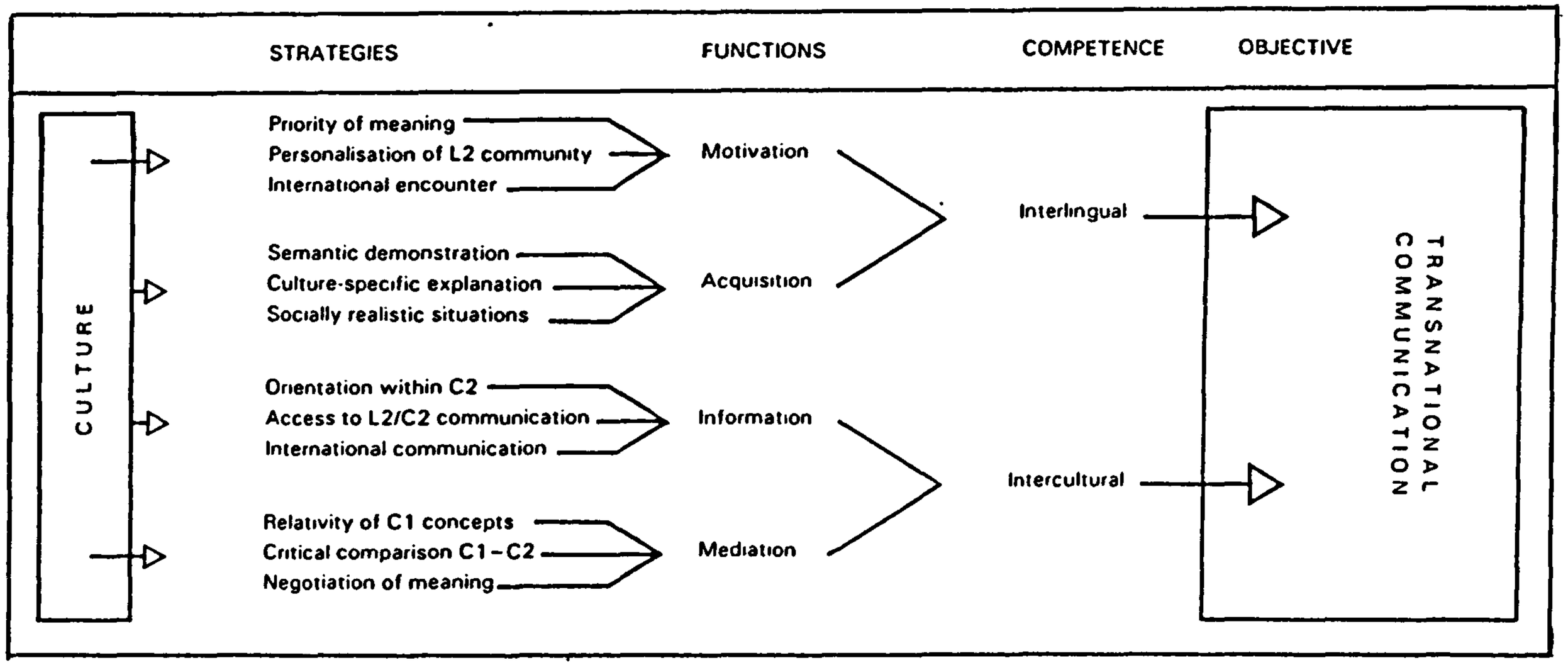
3.4.2 WHY SHOULD CULTURE BE TAUGHT IN THE FL CLASSROOM.

"Foreign language teaching in general education aspires to high and noble aims which are not only linguistic." (Buttjes, 1991:103)

The goals of teaching foreign culture in the foreign language classroom as detected from the reviewed literature can be classified into two broad categories; the first category includes a group of, to use Buttjes' (1991) terms, pragmatic goals, while the second category presents the educational goals of teaching foreign culture. Other linguists, however, classify these goals under other umbrella terms. Nostrand (1966) classifies the purposes of teaching about the foreign way of life (culture) as cross-cultural communication and cross-cultural understanding. Jarvis on the other hand presents them under three goals: Cognitive (knowledge), skill (doing) and affective (feeling).

Teaching foreign culture in the foreign language classroom as Buttjes (1991) sees it, can achieve both interlingual and intercultural competence. In figure 3.1 he summarises the roles that culture can play in foreign language teaching to achieve these competences. In the following sections we shall discuss the various goals of culture teaching.

FIGURE 3.1 FOREIGN LANGUAGE AND INTERCULTURAL LEARNING



Foreign language and intercultural learning

(DIETER BUTTJES AND MICHAEL BYRAM 1991:10)

3.4.2.1 The PRAGMATIC GOALS OF TEACHING THE FOREIGN CULTURE

1. <u>Teaching culture for communication:</u>

Teaching the foreign culture in the foreign language classroom is seen by many linguists as preparation for international contact and communication, (e.g: Byram, 1984,1986,1988; Valdes, 1986, 1990; Robinson, 1985; Morain, 1983) or what Nostrand (1966) refers to as "cross-cultural communication"

The second half of this century witnessed the adoption of the "communicative approach to language teaching" which recognizes the teaching of "communicative competence" as its aim. According to the advocates of this approach, (e.g. Hymes, 1971; Widdowson, 1974; Breen and Candlin, 1980; Johnson and Morrow, 1981) communication is a form of social interaction, and sociolinguistic competence is one of the four areas of knowledge and skill that the theoretical framework for communicative competence includes i.e. grammatical competence, sociolinguistic competence, discourse competence and strategic competence. (Canale:1983) Sociocultural and sociolinguistic competencies are also included as necessary component for the "communicative competence" in the work of Council of Europe (cited in section 1.3), where communicative ability is a main aim of FLL.

Communicative competence includes both sociocultural rules of use and rules of discourse. The former set of rules, which is our concern here, is referred to as

sociolinguistic competence and thus addresses the extent to which utterances are produced and understood appropriately in different sociolinguistic contexts depending on contextual factors such as the use of participants, purposes of the interaction, and norms or conventions of interaction. (Canale, 1983:7) With this in mind, it becomes apparent that the development of communicative competence in a foreign language classroom involves more than the mastery of a surface linguistic code. It involves, as Byram maintains:

> "The development of an awareness of and sensitivity toward the values and traditions of the people whose language is being studied." (1989:42)

It is also argued that linguistic knowledge and sociocultural knowledge are interrelated and interdependent and, in order to master one of them, students should master the other. Hymes (1971:277) defends this by saying:

> "We have then to account for the fact that a normal child acquires knowledge of sentences, not only as grammatical, but also as appropriate. He or she acquires competence as when to speak, when not, and as to what to talk about with whom, when, where, in what manner."

Commenting on the same issue, Ochs (1988:14) says:

> "Given the meanings and functions are to a large extent socioculturally organized, linguistic knowledge is embedded in sociocultural knowledge."

It is argued that if language teaching is restricted to the linguistic notions, this will lead to the achievement of neither the language nor the communicative competence. Buttjes (1991:7) explains the effect of teaching the linguistic code only as follows:

> "The conviction is growing that narrow linguistic notions of language that disregard the social and cultural context of language use and learning can do justice to neither the language learning process nor its objective of cross-cultural communication. The reason for frustration in language learning and failure in cross-cultural communication are increasingly seen to be cultural rather linguistic in nature.

It is argued that teaching about people's cultures and societies is a linguistic matter because, as Byram says, as individuals and as social beings learners are linguistic animals. It is also cultural because language and culture are inseparable. Thus, it becomes clear from the previous opinions that it is necessary for pupils, in order to communicate successfully in the foreign language, not only to know and master it as a linguistic code but also to acquire its cultural component. We have already mentioned in section (3.2) that culture, like language, is a communication system and we have indicated that both language and culture are inseparable and in order to understand language and function in it properly (i.e. communicate whether verbally or non-verbally) learners have to know the cultural dimension of this language. This indicates that facilitating cross-cultural communication is one of the main aims of teaching the cultural component.

This discussion takes us back to the English language course that is employed in Qatar, the CEC, which is meant to be communicative in nature. The course, as we

said before (see section 2.7.3) aims at promoting communication in English with the native and non-native speakers of the English language. We have just argued that for pupils to be able to communicate in the foreign language, they have to know both linguistic and the sociolinguistic (cultural) component of the language. They should develop awareness of the values, traditions, artefacts and knowledge of the native speakers' behaviour and their implications. CEC analysis presented earlier (2.7.3) showed that the course lacks sufficient and adequate cultural knowledge that is considered necessary for communication. The empirical investigation will prove that learners, teachers, and policy makers are not satisfied with the cultural content of the course. The communicative objective of the course cannot therefore, be achieved unless the cultural component of the language is considered.

2. Culture 1 Interference and transfer

Another main reason for the inclusion of a cultural component in foreign language teaching concerns the notion of interference and transfer from L1 to L2 and from C1 to C2 and vice versa. The argument is that the learner of a foreign language is a native speaker of a first language or languages, and since any kind of learning does not begin in a vacuum, the influence of the first language is always apparent in the learning of other languages. A great deal of the literature of foreign language teaching has considered this influence on the linguistic aspect of the language and many linguists attribute learners' syntactical and phonological errors to L1 interference, in addition to other reasons which are beyond the scope of this study. Lado explained this process as follows:

> "Individuals tend to transfer the forms and meanings, and the distribution of forms and meanings of their native language and culture to the foreign language and culture. Both productively when attempting to speak the language and to act in the culture, and receptively when attempting to grasp and understand the language and the culture as practised by natives" (1957:2)

In order to eliminate these errors, linguists resort to contrastive analysis of syntax and phonology of both languages and concentrate on similarities and differences between them. With regard to cross-cultural transference it can be observed that there are "cultural accents" just as there are "linguistic accents". Soffietti (1960) asserts that cultural accents are just as real and of the same nature as linguistic ones. Cultural accents, likewise, are the result of the conflicting habit patterns interfering with each other.

Furthermore, Byram indicates that semantic interference or transfer are evidence of the interdependence of language learning and culture learning:

> "For the association of an L1 meaning with an FL word is a cultural transfer; the FL word is being used to refer to an L1 cultural phenomenon." (1989:42)

Since unfamiliarity with the cultural component of the language leads to misunderstanding and unsuccessful communication as indicated by many linguists and anthropologists, (e.g. Adams, 1966; Parker, 1986; Valdes, 1990) the idea of interference and transfer from Culture 1 to Culture 2 should be given the same attention that is given to linguistic interference and transfer. Hickey (1980:475) argues that in any culture the meaning of a term may differ in denotation and

connotation from the meaning of a corresponding term in other cultures and, therefore:

> "Language learning should include an attempt to acquire explicit information on the ethnography of at least one community in which the target language is spoken."

It is also argued that this may contribute to the understanding of the student's mother culture. If he is presented with a systematic cross-cultural presentation of the basics of cultural systems, he is likely to develop a tolerance and understanding of other systems' viewpoints and, in turn, a better understanding of certain aspects of his own culture.

> "If we teach language without teaching at the same time the culture in which it operates, we may be teaching meaningless symbols to which the student may attach the wrong meaning. Unless the student is warned, unless he receives cultural instruction, he will associate native concepts or objects with the foreign symbols." (Politzer, 1960:100)

The unfamiliarity of Arab pupils with the English speaking cultures leads to apparent misunderstanding which results in many instances of interference and transfer. We have already referred to one example in section 3.3, when we explained how an Arab living in the Gulf area would interpret Shakespeare's "summer's day". Another example will add further clarity to this point. Let us take as an example the English words "lunch" and "dinner" which for a Qatari pupil have different meanings from the new experience and new terms introduced with the English concepts. To him/her, lunch is the main meal of the day when hot food and

main courses are served in the afternoon. Dinner, on the other hand, is the meal served in the evening, usually later than the English dinner, and includes light food. The simplest response to this new experience is to equate the Arabic meaning to the English terms. It is in other words, C1 interference or transfer from C1 to C2.

This implies that teaching the cultural component of foreign language teaching helps to eliminate the notions of interference and transfer which undoubtedly affect foreign langauge learning negatively.

Referring back to TEFL in Qatar, the course employed ignores this issue completely. No reference has been made to clarify some of the areas where C1 interference is likely to occur.

3. Teaching culture for socialisation

The individual is a social being, who from birth, is involved in a continuous interactive socialisation process during which he internalizes social meanings and social skills and continues to construct his schemata of knowledge. He learns his native language through this socialization process, under the guidance of adults and within the norms, and concepts of the culture in which he lives. Blount explains the process of the child's socialization and points out the importance of language and culture for this process. He says:

> "Eventually through social interaction, an infant begins to acquire language, the association of sound and meaning. The acquisition of meaning is the beginning of the acquisition of culture. As children gain more knowledge, their ability to function as members of society increases." (1982:55)

Since foreign language teaching is a factor in the learner's socialization then teaching the sociocultural dimension of the language is inevitable. It is an illusion to believe in the feasibility of teaching grammar and lexis while ignoring the social and cultural content of a language that aims at enhancing socialisation and communication. If language is taught for communication and socialisation, Byram argues, teachers then need to teach about the culture of that language.

> "...as language teachers attempt to give learners more than the grammatical competence,...language teachers find themselves relying on analysis of how native speakers use the particular language for social intercourse. Such sociolinguistic analysis introduces culture-specific pragmatic uses of language and begins to uncover some of the values and norms of the culture for the language teacher. Sociolinguistics is therefore a necessary and natural extension of the linguistic disciplines to which language teachers must look." (1989:42)

Risager and Anderson argue that teaching foreign languages should include the social reality as one of the main components:

> "Our point of departure is that language teaching, at every level, consists of teaching both the language and the social reality of the foreign language community. Consequently, we find it necessary to demand a careful and coherent planning of the sociocultural content as well as of the linguistic content <u>and</u> a conscious integration of these two aspects. (1978:73)

This means that the process of foreign language and culture learning should go

hand in hand under the guidance of teachers in order to prepare learners for the process of socialization with native or non-native speakers of the language. It also implies that without the cultural component, the aim of socialization will not be achieved. We need to indicate, yet again, that the CEC aims at enhancing socialization, but it does not consider the cultural dimension.

4. The interrelated nature of language and culture

Although the relationship between language and culture cannot be a goal for teaching culture in foreign language teaching, it is however, a strong reason for teaching them together, and therefore should be included as an answer to the main question introduced above "Why should culture be taught?"

It has been argued earlier that language and culture are inseparable and that they can not be divorced from each other. (See section 3.2 and 3.3) Furthermore, many scholars argue that the artificial separation of language from its cultural component for some pedagogical reasons, such as the teaching of grammatical points for example, cannot be justified, since both these phenomena are interrelated and inseparable. Byram maintains:

> "Language cannot be used without carrying meaning and referring beyond itself, even in the most sterile environment of the foreign language class. The meanings of a particular language point to the culture of a particular social grouping and the analysis of those meanings - their comprehension by learners and other speakers- involves the analysis and comprehension of that culture." (1989:41)

Valdes (1990:20) argues that even if the opponents ignore culture in their classrooms because they either ignore the concept or deny its validity:

> "...they teach it every day. There is no way to avoid teaching culture when teaching language."

Beardsmore (1986) cited in Corson (1989) warns of the risks that accompany the teaching of the linguistic code without its cultural content:

> "...not only will the learners' resulting behaviour appear strange and alienating to native speakers of the foreign language, but a good deal of the friction across linguistic boundaries tends to arise out of situations where speakers of two languages who possess both sets of linguistic patterns, apply the second set of patterns using the cultural values of the first. At one level this can produce simple bewilderment; at another, it can lead to charges of ignorance, rudeness or arrogance." (1986:334)

Consequently, it becomes clear that foreign language teaching should include the cultural component of the language as an integral part of the FL course.

5. <u>Teaching culture arouses pupils' motivation and interest.</u>

It is assumed that introducing culture in an FL classroom gives learners a sense of reality because they will be studying facts about real people. The explanation of cultural topics throughout the course helps students to relate the often abstract sounds and forms of a foreign language to real people and places, (Chastain, 1971: 303). Prodromou calls for reality in FLT and sees the inclusion of the

cultural factor as a useful way:

> "The need is for more real content as opposed to the imaginary entertaining story lines and situations we find in most textbooks. If we consider the cultural factor in language teaching the distinction seems to be a useful one." (1988:76)

Thus, teaching about culture in foreign language classes is argued to have a great significance in creating interest and motivation toward learning the foreign language. Buttjes, emphasising the important role that culture can play in the foreign language classroom, maintains that motivation for learning the foreign language can be raised through cultural awareness, and language acquisition can be facilitated through culturally "thick" and socially realistic presentation, (1991:9). Hendon (1980:192) believes that teaching about foreign culture:

> "...stimulates interest in FL study, besides being a welcome change from much of the oral drill or grammar exercises. Most students are curious to know more about the foreign peoples and their way of life and many find the discussion about culture an exciting experience. Cultural materials provide many topics of personal interest to a student, thereby increasing motivation. The inclusion of culture in an FL classroom could well provide an important bridge for the language student in his search for relevance."

Sharing the same opinion, Valdes (1990:21) maintains that:

> "Attention to cultural studies doubles the usefulness of the lesson, not only in adding another dimension, but also in making the lesson more interesting and therefore easier to learn."

6. Teaching culture contributes in preparing learners for the future.

A great number of anthropologists have discussed the problems people face when confronted with a new culture problems which lead to what is known as the "culture shock". It is defined by Kim as "the anxiety that results from losing all of our familiar signs and symbols of social intercourse." (1988:177) The introduction of cultural studies in the FL classroom is thought to pave the way for the students to learn about the way of life of other peoples and, consequently, to mitigate if not to prevent culture shock. Nostrand (1966:4/5) says:

> "The learner should be able to elicit the potential friendliness of the foreign community and avoid causing a "culture shock", the shock that comes of encountering a distinctly different way of life and set of assumptions."

This goal of culture teaching is of particular importance to learners in the Gulf States in general and in Qatar in particular. We have indicated in chapter 1 (section 1.6) that many studies and research proved that Arab students who study in America and in Britain lack the knowledge of the cultures and suffer from the culture shock that they encounter as a result of facing Western cultures. The researchers recommended having orientation courses that introduce the new- comers to the Western cultures before and after they leave their countries. (Kamal: 1984, Al-khedaire: 1978, Al-Banyan: 1974 and Abu Eshy: 1988). Furthermore, it should be indicated that most Qatari students who study abroad (in the West) either go to Britain or America, as indicated in the Ministry of Education Annual Report. (This will be discussed in

detail in chapter 6) This information shows beyond doubt the importance of teaching the foreign culture in the foreign language classroom.

3.4.2.2 The Educational Goals of Teaching Culture

> "There is no area of education with a greater responsibility than that of foreign language education. In our classrooms we have the opportunity to help students become open, accepting and caring citizens of the world community." (Morian, 1983:410)

Teaching culture in the foreign language classroom has educational value, in addition to the previously mentioned pragmatic goals. Buttjes (1991:8) maintains that the educational motive was derived later and finds more supporters who see that foreign language teaching is not only useful but also necessary for an understanding of other people and other cultures. (e.g. Byram:1984, 1986, 1989, 1990 and 1991, Valdes: 1986, 1990, Robinson: 1985, Morian: 1983 and Risager and Andersen: 1978, 1981). Nostrand refers to this category of goals as "cross-cultural understanding" and maintains that this objective takes into account not only a considerable range of aspects of culture but also the techniques for understanding culture (1966:45). The educational goals of teaching foreign culture in the foreign language classroom include the following:

1. <u>The Acquisition of a Wider World-View</u>

The objectives given to justify the inclusion of a foreign language in a school

curriculum, as was indicated in chapter 1 do not consider mastering the linguistic system as an ultimate aim. It is considered as a means to an end. This end is to prepare students to live in a wider world, to communicate successfully and effectively with the native speakers of that language and to be open, accepting and caring citizens of the world community. Teaching about other peoples' cultures in the foreign language classroom is argued to have great advantages in broadening pupils horizons by offering them insights into and access to other cultures which leads to the acquisition of a wider world-view and understanding of "otherness". Goodson et al argue that if this is the aim of including foreign languages in the school curriculum, teaching about the way of life of the people who speak these languages becomes inevitable. They maintain:

> "If one of the aims of education is to increase children's awareness, tolerance and understanding of the world about them, to widen their experience and horizons, the teaching about the wider world must have a place in the curriculum." (1985:1)

Furthermore, Buttjes argues that teaching about other peoples' cultures is justified especially at this stage of international interaction. He says:

> "Presenting cultural and social alternatives may provide new orientations for the individual who is led to respect the plurality of thought and the historicity of cultural practice. At a time of increasing international dependency and imminent global threats, this may prove to be a rationale both necessary and appropriate for language teaching." (1991:9)

This goal of culture teaching, however, should not be thought of as a way of

brainwashing or robbing learners of their native patterns of thinking or of leading their own lives. Kimball (1974) believes that learning something about another culture does not mean that one should change his native cultural patterns. On the contrary, one should think of it as an increased awareness of the meaning of his culture through the examination of other cultures. Byram, Goodson and Valdes see teaching the culture of the foreign language as a way of contributing to the general education of the pupils. Goodson et al (1985:105) state that:

> "Foreign language learning makes an invaluable and unique contribution to the education of every child, offering him what no other subject can; an opportunity to see into another society and to see his own language and society through the eyes of a foreigner. It offers pupils an opportunity to view with sympathy and understanding another society and another culture."

Referring to TEFL in the Gulf States and Qatar, this discussion leads us to say that if ELT previously quoted objectives, (See section 1.3) are to be achieved, students should be taught about the cultures of the English speaking people.

2. <u>Encouraging positive attitudes and understanding of other people</u>

The arguments for the contribution of teaching culture in the foreign language classroom to pupils' education and personality include encouraging positive attitudes towards and understanding of the speakers of that language. It is also maintained that this state of understanding helps to encourage tolerance, overcome stereotypes and to reduce prejudice and egocentricity.

At the FIPLV meeting of the Western European Associations in Madrid (1988), the agreed declaration on modern language teaching spoke of language learning for communication, culture, and intellectual development. The cultural objective was:

> "To counter prejudice and stereotypes by encouraging positive attitudes toward other countries and those who live in them, and by awakening an interest in foreign cultures and life styles, to foster a willingness to see one's own culture in a broader context." (Cited in McNair, 1988:1)

It is also assumed, as Corson (1989) says, that different behaviour styles will inevitably become more familiar through cultural studies and this is perceived to be of great value for the children's future lives. Hicks and Townley (1982:3) open their book with the following paragraph:

> "Children who are in school now will in the twenty-first century have to cope with a future very different from today. The ability to cope with that future will depend, in part, on being able to take a global, as well as a national and local perspective on current issues of conflict, change, development, peace and justice."

In agreement with this view, Byram (1989b:5) indicates that teaching culture in the FL classroom can be a major factor in extending the notions of primary and secondary socialization as well as the process of tertiary socialization, in which young people acquire an inter-cultural communicative competence: the ability to establish a community of meanings across cultural boundaries.

Furthermore, Midgley (1980) and Benedict (1964) warn of dire consequences of

egocentricity, and the assumption that one's own customs are universal, or more insidiously, natural. Learning about other cultures and gaining insights into them enable pupils to get rid of "ethnocentrism": the state of the mind in which the ways of one's own group seem natural and right for all human beings everywhere. Learning about other cultures and forming a global view point helps learners then, to realize that every culture has its own uniqueness, and consequently, helps them not to judge people from other cultures according to the values of their own culture. This may lead pupils to realize that there is no linguistic purism or cultural purism, but that all languages and cultures borrow from each other and that there are no right and wrong cultures but rather, that every culture is valid and acceptable to the people who live within it.

To recapitulate, this section clarifies that teaching foreign culture in the foreign language classroom has many benefits for foreign language learners. In addition to having utilitarian goals it also contributes to the learners' general education. The goals that could be achieved as a result of teaching this component in the foreign language classroom meet to a large extent the objectives that TEFL in the Gulf States and in Qatar in particular, aspire to achieve. (See section 1.3)

Furthermore, in chapter 2, it is indicated that a state of dissatisfaction about TEFL exists among concerned people. The analysis of the cultural component of the CEC, (section 2,7.3) indicated that this component is not covered adequately or sufficiently. The lack of cultural component in addition to the lack of attention given to its teaching could be the major causes of this unsatisfactory situation. This

situation then, indicates that special attention should be paid to the cultural component in the English language teaching material whether in the existing course or in any proposed one. The current situation also necessitates that an empirical study should be executed to find out the possibility and desirability of teaching the foreign cultural component in the foreign language classroom. The current research is devoted to such a study.

Nevertheless, as is usually the case when introducing a new educational idea, there are always differing points of view. In the next section we will discuss the views against introducing the cultural dimension in the foreign language classrooms.

3.5 THE OPPONENTS' POINTS OF VIEW REGARDING TEACHING THE TARGET CULTURE

Other scholars, however, are against teaching the target culture in the FL classrooms. This opposition can be traced to many factors such as educational, political, historical, social, and/or economical factors.

From the educational angle, some scholars (e.g. Alptekins, 1984; Finocchiaro, 1982; Widdowson, 1988; Brumfit, 1980) argue against the assumption that the foreign language cannot be used if it is emptied of its cultural content, and that teaching FL without referring to the cultural content of the language is not valid. These assumptions, is argued, are unrealistic. They indicate that the advocates of such

assumptions discount the psychologically sound and motivating effects of helping and encouraging students to use the new language to describe their own culture. (Alptekin after Finocchiaro, 1982:68)

Brumfit, criticizing the same assumption says:

> "We have the strange paradox that in mother tongue teaching we emphasize the clarity of the child's ability to express himself, while in FL we demand that he expresses a culture of which he has scarcely any experience." (1980:295)

In reply, it should be indicated that many of the advocates of teaching foreign culture in the foreign language classroom call for paying attention to the pupil's native culture and previous experience, especially at the early stages of teaching culture. They stress the fact that the learner of a foreign language and culture is a native speaker of another language, has a native culture and previous experiences which should be taken into account and that the newly introduced cultural input should build upon the previous ones rather than to eliminate them. Byram (1989) says that the learner's culture and language can be used. Some others call for contrastive analysis of both native and target culture which means that the native culture should not be ignored or negatively influenced when learning about other cultures. Learning about other cultures is also seen as a development of the notion of critical understanding of pupils' own culture which is a healthy sign in the pupil's education. Furthermore, it is suggested that a process of selection and organization takes place when learning new experiences and that we do not absorb everything we are taught.

> "We do not simply absorb all the information we get...; rather, we take in information selectively, then classify, categorize, relate and organize it into a meaningful whole... Pre-existing cognitive structures organize the process of new information." (Freedman et al, 1981:113)

The opponents of teaching the language through its cultural content argue that it does not seem reasonable to suppose that all features of a language system are culturally marked so as to convey particular ways of interpreting the world. It is also argued that we do not have to take the language and the culture together as a package deal since the two are not bound inextricably together. The Alptekins (1984) argue that there are learners, even in the industrial countries who, although rejecting the cultural norms and values of the English culture, want to learn the language and still acquire the language satisfactorily.

The opponents also maintain that there are considerable variations in the written and spoken discourse of the foreign language in addition to the variations in the communicative convictions of language use across the sub-cultures of social groups and different professional and occupational domains. They, therefore, raise the question of which culture should we teach when we teach a foreign language such as the English language? Which world do we introduce to learners of English? (Widdowson: 1988, Alptekin and Alptekin: 1984, Ladousse: 1984 and Connor and Kaplan: 1987). Widdowson, however, concludes that he does not mean that aspects of the foreign culture would not figure in a language programme, but the justification for inclusion would be on the grounds that they provide subject matter which provoked the learning process, creating an interest in learners so as to give some

stimulus to the learning of the language. He assumes that as the learner progresses in the knowledge of language and applies it to a wider range of uses he will naturally acquire cultural knowledge contingently. But, in this case, it is learned as a consequence and not taught as a precondition. (1988:16-21)

The previous reasons that are raised as obstacles to the teaching of culture are the same reasons one can give to indicate that it is necessary to teach culture to foreign learners to make them aware of the varieties of spoken and written discourse, as well as the cultural and social differences that exist between the different strata and sub-strata within each society. These differences make it necessary for the foreign language learner to know about culture if s/he is to function properly as a speaker of the language and to understand what really exists in the foreign society. It should be added that learners who learn the language separated from its cultural content, in fact learn the linguistic code, i.e they study about the language usage rather than how to use the language for communication and interaction. Learning the linguistic code (as we shall discuss later in chapter 4) does not lead to the achievement of the humanistic and educational objectives of FLT such as the stipulated FL objectives that were cited in chapter 1.

It should also be noted here that English as a foreign language is different from other foreign languages because it serves as a world language or as an international language and that including its cultural component is important in that it provides the learners with information about the cultures of the speakers of this language with whom the learners could communicate in many different places and on different

occasions. Widdowson is talking about foreign languages in general where English is increasingly becoming a world language more than a foreign one. With English gaining this important position in the Gulf area and in Qatar, as we indicated in chapter 1, learning about the cultural content is needed for successful communication, on the one hand, and in order to avoid cultural transfer and interference, on the other.

The opponents also argue that the cultural content should not be taught for political and historical reasons. It is argued that teaching the FL (English language in particular) with its cultural content, will lead to a cultural colonisation. Holly and the Alptekins warn of the cultural imperialism that results from the teaching of English as a foreign language, together with its cultural content, and argue that the introduction of English with its culture in the third world is risky.

> "English is not simply a language like any other language. In the contemporary world it can also act as a means of political-cultural colonization of the spirit, serving the interests of the most powerful concentrations of economic power the world has ever known." (Holly, 1990:18)

Byram (1989:59) comments on this opposition to the notion of including the cultural component of the English language and explains that it is due to the special nature of English language, as the language of technology and science, and the language of dominance since it is the language of the strongest nations of the world, and to the past and present history of colonisation which is associated with these nations. As a result, some opponents to the idea of teaching EFL think that this can lead to

cultural colonisation.

It should be pointed out here that the native culture in Qatar is highly valued and appreciated to the degree that it is unlikely that the introduction of the cultural content of the foreign language will lead to cultural colonisation, particularly since teaching foreign languages does not take place in isolation of other school subjects or far from the controls of the educational policy. The state of openness to the world that Qataris have as a result of the welfare of discovering oil, as was pointed out in chapter 1, and the easy and vast communications available for the pupils of today have already introduced the pupils to the cultures of the whole world, not only to one specific culture. This fact makes the introduction of the cultures of the language they study through systematic and organized presentation much more desirable than getting distorted information through the different media sources.

Some opponents criticize the inclusion of culture in the FL classroom with the aim of creating integrative motivation in the students; the motivation that will lead the learners to want to interact with the target language like native speakers. Brumfit (1978:23) says:

> "No one who is not intolerably alienated from his own environment is going to want to learn English in order to become English (or American) to such an extent that he never uses it to express the ideology, the assumptions, the cultural basis of himself rather than of Englishmen."

However, most learners nowadays learn English for instrumental reasons, in order

to have access to available science and technology, which is mostly in the English language, and in order to be able to deal with people from all over the world where the international language used by most of them is English. In so doing, they are willing to learn English within national or international norms and values with the possibility of becoming bilingual without being bicultural. Teaching foreign culture aims at helping them to understand other people and to develop an intercultural competence rather than a bicultural one.

So far, we have pointed out that the opponents base their opposition on educational, political and psychological factors. The argument gives evidence that teaching about the foreign culture is inevitable in time when the whole world is becoming more of a small village. The cultural input is most likely to have positive rather than negative effects on both learners and the process of learning of the foreign language.

Looking back at the objectives of EFL in the Gulf area and in Qatar, we can see that these objectives necessitate learning about English speaking cultures. The goals and values of teaching culture that are raised by the proponents of teaching culture meet the desired objectives of English language teaching. The empirical investigation will make it clear whether the opinions of the people concerned in Qatar are for or against the teaching of the cultural content as we will see in chapter 6 and 7 of this study.

3.6 SUMMARY

In this chapter we have shown, through the different definitions given to culture, that it is a system of communication, socialisation and a system of symbols and meanings. We have also explained the inseparable relationship between culture and language. It has also been indicated that both language and culture affect our thoughts, perceptions and our way of life, a fact which necessitates that they should be taught together.

We also raised the question of whether culture can be learned. It has been argued that culture, in all its states, overt and covert, behaviours, symbols and meanings can be learned. The analogy between language and culture acquisition in addition to the other definitions also emphasises that culture can be learned. The contributions of teaching culture to the learners' general education and to their language learning have been discussed to provide answers to the question of why we should teach culture. Although the discussion dealt with the cultural component of foreign languages in general, it is possible to apply the conclusions of this discussion to English as a foreign language which is our concern in this study. It can therefore, be safely generalized that the cultures of English as a foreign language can and should be taught in the English language classroom. This is a qualified yes to the research questions:

- Can English be taught as a foreign language with reference to English speaking cultures?

- Should English be taught as a foreign language with reference to English speaking cultures?

In the next chapter literature concerning the methodology of teaching culture will be considered in order to see how the theoretical ideas obtained from this chapter can be applied in practice.

CHAPTER 4

CULTURE AND FOREIGN LANGUAGE TEACHING

4.1 INTRODUCTION

In chapter 3 we focused the discussion on three main areas, the definitions and nature of culture, whether it can be learned and taught and if so, why it should be learned and taught. The discussion revealed that culture and language are inseparable. Both of them are necessary for communication, are social phenomena and represent a system of symbols and meanings that constitute peoples' ways of life. The characteristics of culture indicated that it should be incorporated with language in foreign language courses that aim at promoting communication, socialisation with and understanding of the native speakers of that language. It was also concluded that in terms of theory and description, culture can be described, observed and therefore, can be taught and learned. The goals and values of teaching culture in foreign language classroom proved to be positive and congruous with the foreign language teaching objectives in the Gulf area and in Qatar. This implied that culture should be taught in the foreign language classroom in order to achieve these goals. The next step of this research will investigate how culture can, practically, be taught in the context of existing or new methodologies.

Teaching culture is a novel field in the Gulf area as was indicated before. It is therefore felt necessary to present a review of the literature related to the methodology of teaching culture. The ideas that will be presented in this chapter would be useful as reference for teaching culture on the one hand, and as a basis for future teacher training programmes on teaching culture, on the other. However, it should be noted that the ideas and opinions presented in the review of literature do

not correspond directly to the situation in the Arab/Islamic States, since language teaching cannot be considered a universal activity, and due to differences that exist between the native culture of the learners and the target culture, as was previously mentioned. The ideas presented in this field should, therefore, not be generalized without careful investigation and caution to find out their reliability and suitability to the situation in question.

Chapter 4 then, will first present a historical review of the position culture occupies in the different foreign language teaching methods. This will help us to relate the discussion to the existing TEFL situation in Qatar and to anticipate the suitable position culture should occupy in the English language course for the Qatari schools. The optimum age for teaching culture is an important dimension in the discussion of teaching culture. This dimension will be tackled in this chapter from a Western perspective and later the same issue will be discussed through the findings of the empirical study where it will be presented from an Arab/Islamic perspective. We shall next present an account of different proposed methods and approaches for teaching culture. The different views regarding the cultural content that can help achieve the goals of teaching culture in the foreign language classroom, that were stated in chapter 3 and how cultural studies can be taught will be presented in this chapter as well.

After presenting the Western point of view regarding teaching foreign culture, it is of paramount importance to present the Islamic point of view concerning the same issue. The last section of this chapter will shed light on this area by clarifying the

Islamic view which is considered a pre-condition for the approval or rejection of the cultural component of foreign language teaching.

This chapter, while presenting the following account of opinions, tries at the same time to investigate the implications that these ideas may have for pupils in the Qatari school system. This issue will be discussed in greater detail in the following chapters.

4.2 THE POSITION OF CULTURE IN FL TEACHING METHODS

If we address the position of culture in FLT more directly, we find that different roles are assigned to cultural studies in the foreign language classroom according to the different teaching methods adopted. It is important therefore to discuss the position which culture has occupied in foreign language teaching from a historical perspective. This will focus attention on the position of culture in the currently followed methodology in the local situation and give insights into other new or existing methodologies. The position of the cultural dimension, and the objective of culture teaching, in different teaching approaches; the grammar translation method, the audio-visual, the communicative, the civilization, the intercultural approaches and "British Studies" will be presented below.

1 The Grammar-Translation Method

According to the grammar-translation method, the objectives of teaching a foreign language are concerned with teaching generative grammar, rules of syntax and morphology that would enable the intellectual learner to produce grammatically correct and meaningful sentences or texts. The objectives focus on understanding the meanings of sentences, memorization of vocabulary and on translation from one language to the other as well. Rivers gives the following account of these aims.

> "When this method was developed ... the aim of modern languages was to prepare students to read and appreciate great literature and philosophy, a goal that was to be reached by serious mental effort in language study" (1983:2)

Learning languages was done through a process which includes knowledge about the language. This means that teaching usage took precedence over any consideration of language use. The content of language teaching, therefore, was context-free and has no place for cultural studies in the anthropological/way of life sense but it was concerned with culture in the sense of literature and art. (Jane and Michael Clarke, 1990:32)

2 The Audio-Visual Approach

The audio-visual approach to language teaching focused on the behavioural verbal aspects of the language. The main objective was that learners should learn language structures and patterns (primarily spoken) which after a lengthy study and practice become as habits, and can then focus on the message to allow for communication

in the target language. This approach stresses the linguistic objective of language teaching; language is the tool of communication. However, communication according to this approach does not happen naturally as it takes place in real situations. It is rather the result of practice and memorisation of language patterns. In general terms, the concentration in foreign language teaching falls on what to teach and how to teach the language. Although the content of teaching intertwines language and culture and the approach considers teaching culture in the foreign language classroom, culture, however, is looked at from a behavioural perspective. It comes within the language, and language has precedence over it. When the linguistic forms progress, the cultural content is learned and this assumes that a degree of control of the language is required before cultural content may be learned. Accordingly, teaching the cultural component is an implicit objective and the main concentration is on mastering the linguistic forms. This view of language and culture is compatible with the ideas of Sapir and Whorf on language and culture where they treat culture from a behavioural perspective and consider it as part of the language which has precedence over it. (see section 3.2.2)

Although this approach considers culture as inseparable from language in terms of methodology there is no specific cultural training as such in practice. Culture is introduced as discrete add-on parts to a course rather than as an integral component integrated with language. Furthermore, Murphy (1988) points out that the audio-visual approach relies on cognitive modes of understanding, on intellectual mastery of materials, where the learners are not actively involved and the learning content is seen as an object rather than an activity. Sampson (1984:45) clarifies this

point by saying:

> "When language learning is considered as an object, it is external and independent of the learner. When language is considered as an activity in which humans engage, then learning a language is considered part of a process of socialization."

3 The Communicative Approach

The developments in theories of language acquisition in the classroom context led to changes in methods. The emergence of the communicative approach to language teaching as a result of the changes in content and methodology of foreign language teaching extends the concept of communication to include the verbal and non-verbal aspects. According to this method, communication is perceived as a social act. It includes para-linguistic cultural signs and their meanings in addition to behaviours This approach aims at achieving the communicative competence (as was clarified in section 3.2.1), which aims at learning how to act adequately and appropriately with language, and presupposes an appreciation of language use which is culturally specific. As a result, learners become actively involved with the language, not only concentrating on the cognitive dimension of learning, but also on the psycho-socio-cultural dimension. Murphy maintains that this approach laid the foundations for a reconsideration of the place and role of the cultural dimension in language learning/teaching. Nevertheless, this approach deals with culture as a sub-component of communication. It comes through communication and is inherited in language. Culture is still perceived as part of the language and is expected to be learned as language learning progress. Byram believes that language teaching achieves advances since the emphasis is shifted to active use of the language and its social

feature is recognised. However, he thinks that this is still restricted to language use without paying attention to its culture.

> "The communicative approach provides pupils with immediate experience of the language .... Nonetheless, despite "authentic materials" imported into the foreign language classroom, the experience is a restricted and limited version of using the language in the foreign culture and society, and the principal focus remains on the language, and on learners' fluency and accuracy in language use." (Buttjes and Byram, 1991:21)

Textbooks which follow the communicative approach may attempt to deal systematically with language and meaning, yet, as Murphy suggests, there are no signs that cultural variables are being dealt with in a consciously principled way. The teaching of culture is still an implicit objective. The CEC taught in Qatar is an example of such communicative courses. Although this course is meant to be communicative and to enhance communication, it virtually ignores the cultural component of the language. The little cultural input that the course includes, is presented in the same way as the audio-lingual textbooks; it is presented implicitly, unsystematically and in discrete scattered elements. Such a way of presentation as Robinson (1985:36) argues is unrepresentative of the process by which culture is naturally acquired.

> "Discrete point instruction is not only unrepresentative of the process by which culture is naturally acquired, according to anthropological studies reviewed; it is equally unrepresentative of all individual learning and language learning in particular, from the point of view of human memory."

These two approaches; the audio-visual and the communicative, however, share the

notion of culture as an "object", as a set of conventions and artefacts. The focus is on observable products and behaviours and on what can be described, which meets the behavioural definition of culture as was indicated in section (3.3) This way of perceiving culture leads, as Murphy (1988) argues, to two problems:

1 The selection of a few, isolated, de-contextualized features results in learners acquiring a superficial, touristic knowledge of the target language.

2 A descriptive point of view does not attempt to analyse the circumstances and reasons as to why these phenomena occur. Therefore, Murphy suggests, learning a foreign culture should go beyond learning a description of it.

4 <u>The Civilisation Approach</u>

The two approaches that acknowledge culture teaching as an explicit objective are the civilization approach and the intercultural approach. "They start from the idea that the cultural domain surpasses the linguistic one." Murphy (1988:149) The civilization approach relies on cognitive modes of understanding, is teacher centred and juxtaposes language and culture, where language is seen as an object not as an activity and as a means to an end of getting access to cultural knowledge in the sense of "high culture". Accordingly, the cultural content compromises:

"some historical events and characters, geographical notions,

> institutions such as judicial, political, educational systems representing an aggregation of factual knowledge." Murphy (1988:150)

This means that the cultural content is presented in discrete unrelated topics, as it is with the audio-visual and the communicative methods. It also means that culture, in this perspective, limits its teaching and learning to high levels, such as university level .

5 The Intercultural Approach

The intercultural approach, on the other hand, implies the presence of C1 and C2 in the foreign language learning situation. Language is a part of culture and studying it (language) is not sufficient for cultural understanding. In this approach, the humanist, developmental and preparing for life dimension is clear since language and culture learning is expected to lead to a better knowledge of self and others and to greater tolerance aiming at eliminating ethnocentricism. The intercultural approach includes the affective aspect and aims at changing the pupils' monocultural dimension into a multicultural one. This means that they have to move from noticing the boundary marker of another culture, or to say, from the mere knowledge of the other culture, to appreciating another way of life. Consequently, this leads to an understanding which implies having knowledge, interpreting it, and empathizing with people.

> "Deep cross-cultural understanding can only occur if the affective dimension of cultural acquisition is integrated with the cognitive

dimension." (Murphy, 1988:152)

The aim of this approach is to develop in students the ability to formulate valid hypotheses about the meanings cultural phenomena have for natives. It does not, however, involve learning a new world view or becoming a foreigner. It tries to enrich learners' identities by increasing their perception of other people. This approach to language and culture teaching meets the symbolic definition of culture as was clarified in section (3.2.2). This concept of culture as a creative, historical system of symbols and meanings, as Robinson (1985:11) maintains, has the potential to fill in the theoretical gaps left by behaviourist, functionalist and cognitive theories.

Another recent development in teaching culture has been the emergence of "British Studies" as an academic discipline particularly in former Eastern Block States. The aims of such courses are to foster "sophisticated thought about British culture" and through focusing on "modern British culture which translates into a whole way of life." (Leonard A Stone, 1993:13) However, when we look at the syllabus we see a heavy emphasis on literature and politics and little in the way of life which one would expect.

To recapitulate, in this section we have presented the position of culture in foreign language teaching methods. The discussion reveals that culture teaching has no place in the grammar translation method. The audio-visual and the communicative approaches to language teaching deal with culture from a behavioural perspective. What is taught, although implicit, unsystematic and discrete, are the overt, observable

and superficial features of the culture. This indicates that culture is perceived as an object. The other two approaches, the civilisation and the intercultural approaches, on the other hand deal with culture explicitly and pay attention to the behavioural and symbolic forms of culture, or to put it in other words deal with culture as the way of life of people which includes not only what they do, but also how they do it and the meanings and significance of their actions. The civilisation approach is expected to be more suitable for university students since the concentration is on the methods of teaching "High Culture". Similarly the newly suggested approach "British Studies" with its emphasis on historical and political matters also suits university students. The intercultural perspective of culture, therefore, is what we should aspire to if the humanistic aims of teaching foreign languages are to be achieved. This approach to culture learning brings together the learner's native culture and language and the target culture and language and builds on the learner's past experience which helps to achieve changes in pupils from monocultural to intercultural. Such changes help the learner to respect and understand himself and his culture as well as others and other cultures.

The communicative approach to culture teaching is exemplified in the current English language course used in Qatar, the CEC. The argument presented in this section about the position of culture in the communicative approach reinforces the findings of the analysis of the cultural content of the CEC in the analysis conducted in chapter 2. In that analysis we concluded that the cultural content of the course, especially in the last three books, is neither sufficient nor adequate. It is decontextualized and presented in discrete elements. The empirical investigation of

this study will support further the results of this analysis. This argument suggests that some practical action should be considered if the objectives of ELT, cited in chapter 1 are to be achieved. The currently used material could be developed in the light of current methodological ideas and in the light of the findings of the empirical study. The adoption of a more humanistic approach in which learners become cognitively and affectively involved, should be considered.

4.3 TEACHING CULTURE IN THE FL CLASSROOM

4.3.1 INTRODUCTION

In the previous chapter it was concluded that the cultural dimension of the foreign language can be taught and learned. The inseparable relationship between language and culture and the nature of culture as a representative of a people's way of life, through which they transmit their beliefs, thoughts and traditions and being the system that carries the symbols and meanings of every aspect of their life, has convinced educators and practitioners as we ourselves that it should be taught as an integral part of the foreign language, although there are some others who do not entirely agree with this issue.

However, the appropriate age for teaching culture, the cultural content itself and how cultural studies should be taught are still matters for discussion and debate. This section is intended to provide the reader with a review of the related literature to the following areas.

1 At what point in foreign language teaching may cultural studies best be developed?

2 Proposals for methods and approaches for teaching culture

3 What should be taught about culture?

4 Practical applications for teaching culture.

This review will enable us to relate the points under discussion to the Western perspective on the one hand, and later on to the local perspective, on the other. This in turn will enable us to compare the two perspectives and choose the most appropriate approaches for particular learners.

4.3.2 AT WHAT POINT IN FL TEACHING MAY CULTURAL STUDIES BE DEVELOPED?

Before discussing the methodology of teaching the cultural component of the foreign language it is important to consider the age factor, i.e when to teach this component, due to its relevance to curriculum planning. There is still an ongoing debate on the optimum age for teaching foreign languages in Qatar. A recent discussion has started in the Ministry of Education in Qatar that suggests that teaching English language should start from the beginning of formal education (age 6). Educators and authorities have divided opinions. While some of them justify teaching foreign languages at an early age, others think that we should allow some time for the mother tongue to be learned and mastered before we burden the child with another language. The debate will be even stronger when it comes to teaching a foreign

culture in addition to teaching a foreign language. Due to its relevance to teaching foreign language and culture in Qatar, this issue will be examined through a review of the pertinent literature in order to relate the current ideas to the responses obtained from the informants in the subsequent empirical study.

The literature reviewed, however, does not present an agreed theory with regard to the optimal age for introducing cultural studies. While some authors propose that the teaching of cultural studies should start as early as possible, others believe that it is better introduced at later stages.

Some scholars advocate teaching culture at the early stages of foreign language instruction. (e.g. Brooks, 1968; Cornfield, 1966; Seelye, 1972; Hendon, 1980; Dodge, 1972; Tucker and Lambert, 1973; Robinson, 1985) The proponents of the early cultural teaching justify their decision by referring it to recent social-psychology investigations which, as Tucker and Lambert (1973:248) maintain, recommend that cultural and linguistic instruction should be started early, preferably by the age of ten. Cognitive psychology, as pointed out in Robinson (1985:46), suggests that early childhood is the most essential period for basic cognitive development. Some psychologists even suggest that a child's general intelligence and personality are formed during the first months of life; others see that this starts by the age of seven. Robinson adds that some basic levels of representation in the brain and category prototypes may occur in childhood. Commenting on this, Robinson (1985:47), states:

> "Many patterns of perception may occur in early childhood. Therefore, the influence of cultural experience on general perception may be greatest in early childhood. This would suggest that instruction aimed at developing cultural versatility in these terms might most effectively be incorporated into the early years of schooling."

She also points out that other aspects of culture such as identification and group affiliation may optimally be acquired during adolescence.

> "Junior high school may be a particularly relevant time for cultural instruction aimed at developing positive attitudes towards, and identification with, other people. This may be an optimal time for what language educators have called broadening student understanding and lessening insularity." (1985:47/8)

Other educators propose an early age for the start of cultural education of not more than the age of ten. Their justification is that at this age foreign people are most likely to appear "different but interesting," while later they will be judged as "different but bad", (Dodge et al, 1972; Tucker and Lambert, 1973). This view corresponds with the first argument in that it is better from a cognitive and psychological view to start teaching culture at an early stage. The third justification given for the early start of cultural teaching draws on the analogy with native culture and language acquisition as was previously clarified in section (3.3.1). Supporting this argument Hendon says:

> "The individual's adjustment to socially acceptable behaviour is learned quite early in life, as is language with all its complexities. Therefore, it is this type of culture that should be taught from the very beginning of language instruction." (1980:192)

Another reason is given for the teaching of cultural studies in the early stages of foreign language instruction, namely the lack of sufficient time of exposure to foreign language teaching, which is due to the high attrition rate at the end of the second year of high school language study. Thus it has been suggested that cultural studies could even be done in the native language. Hendon points out:

> "One cannot afford to wait until the student is able to study the foreign culture in the target language. Culture should be taught when we have students to teach." (1980:193)

Brooks, as well, lends his support to the early teaching of cultural studies because of the decrease of the population in language classes with each succeeding year of advancement. He comments:

> "The concept of culture can be communicated to only a relatively small number of students, unless this is done in the earliest phases of their instruction." (1968:206)

It should be noted here that the cognitive and psychological reasons given for the early start of teaching the cultural component could be acceptable if the aim of teaching culture is, as Robinson says, "to develop cultural versatility and to influence the general perceptions". Teaching the target culture in Qatar, as the ELT objectives indicate, aims at developing understanding and positive attitudes towards the speakers of the English language on condition that this does not affect the learners' native culture negatively. This means that the policy of TEFL in Qatar, while supporting teaching other cultures for understanding and creating positive attitudes

towards other cultures and peoples, does not support the idea of cultural versatility or influencing general perceptions. Pupils are urged to preserve their cultural identity and at the same time to understand and tolerate others.

It should also be clarified that TEFL in Qatar takes place over a relatively longer period of time than that allocated to teaching foreign languages in USA, for example. English language is taught as a compulsory school subject for eight successive years. This means that the reasons previously given concerning the insufficiency of instructional time and the lack of availability of learners in the cultural studies classes does not stand as a reason for the early start of teaching culture in Qatar.

In contrast to the above, there are other opinions that support the idea of starting cultural teaching at a late stage. The justification given is that the early stages are occupied with other linguistic features or devoted to mastering the basics of the language. The ideas obtained from policy maker interviewees in Qatar are similar to this view to a large extent, as we will see later. In the American Modern Language Association's (MLA) report on an "Inter-disciplinary Seminar in Language and Culture" (1953), the same question was raised and it was suggested that the intermediate stage of foreign language teaching is the best stage for introducing cultural studies. The report says:

"Although it is true that certain cultural insights are transmitted almost at the very outset of the student's contact with a foreign language, very often the first year of instruction is heavily preoccupied with giving him some degree of control of a modicum of vocabulary and a minimal set of language patterns. The second

> year, then, offers a somewhat greater opportunity of emphasis upon content and attitude rather than the sheer acquisition of a set of skills. Therefore, if the cultural objective is to be realized at all through foreign language instruction, we must think of it as especially pertinent to this intermediate stage of the student's foreign language experience." (1953:1197)

A third suggestion is proposed to solve the problem of the suitable age for teaching culture. According to this suggestion, appropriate models of cultural aspects could be chosen for each specific age group. The choice takes the age, psychological, cognitive and social factors into consideration. Keller (1983a), taking an anthropological perspective to cultural teaching, suggests that three different models of culture may be variously appropriate to different age groups of children learning a foreign language.

1 A behaviourist model where culture is analysed as patterns of acquired behaviour and transmitted through symbols, and is appropriate for early stages of learning.

2 A functionalist analysis of the interdependence and causes of cultural developments would, on the other hand, go beyond surface phenomena and be more appropriate to the level of interest of older pupils.

3 A Marxist model further reveals conflicts of interest and resistance to existing power structures. (Cited in Byram, 1986:328)

Byram addresses the problem of what should be taught at which level. He suggests

following a self-presentation approach to culture teaching. This approach can present a solution to the age problem where it provides criteria for selection that start with narrow identified sub-strata for the early ages and then the circle widens according to the increase of learners' age to include various national sub-strata. In this approach the cultural information is introduced through presenting different social strata or groups that exist in the society taking into account the age and level of the learner.

The idea of presenting a specific model for each age group seems to be more suitable to the foreign language teaching situation in Qatar and in the Gulf area. The suggested models should also specify the most appropriate cultural aspects for the specific age group. The presentation of the cultural aspects can then progress as Keller suggests from the behavioural, tangible, observable and describable aspects and artefacts to what we called in chapter 3 the covert or abstract symbols and meanings and their significance to the native speakers of the target culture, or as Byram suggests through the self-presentation method which could be a reasonable solution for the age problem as well as for the content problem.

> "The kind of self-presentation suggested here would give learners a conscious, ordered series of insights into the system of meanings which underlie the sense of national community, at elementary level, and regional community, at advanced level." (1989:98)

The discussion in this section regarding the optimum age for teaching culture reveals diverse opinions. Some linguists and scholars go for starting teaching culture at the earliest stages of teaching the foreign language even if the presentation is done in

the native language, while some others argue that this should start some time later after the basics of the foreign language are established. A third group suggests that the teaching culture should follow a certain system of presenting the cultural component where the information presented widens and increases according to the age of the learner. The researcher finds this third choice more suitable to the local Qatari situation of foreign language teaching. However, the final conclusion regarding this issue will be guided not only by the opinions obtained from the reviewed literature, but also by the opinions obtained from the study informants. This issue will be discussed in the following chapters when we introduce the findings of the empirical study.

4.3.3 PROPOSALS FOR METHODS AND APPROACHES FOR TEACHING CULTURE

In chapter, 3 we indicated that there are two sets of educational and pragmatic goals that cultural studies aspire to achieve in foreign language teaching. Many scholars argue that, if the previously cited goals are to be achieved, the cultural component of foreign language courses should be well prepared and the teaching material should be carefully selected and based on clearly set out goals. (e.g. Nostrand, 1974; Seelye, 1984; Byram, 1989, 1990; Murphy, 1988; Risager and Andersen, 1978). In this section we will discuss the methods and approaches that scholars find appropriate for presenting the cultural input and consequently for achieving the previously cited goals. Behaviourist, cognitive/multicultural and intercultural proposals will be presented below to show the three point of views and to assess

their suitability as methods for teaching culture in foreign language classroom.

The behaviourist approach to teaching culture, represented in Seelye's approach to teaching culture in foreign language teaching, which is discussed in his book "Teaching Culture" (1984) and in Nostrand's "emergent model" (1974), is a translation of the ideas and methodology of the audio-visual method that were discussed earlier in section 4.2. This approach intends to give learners descriptive knowledge about the target culture without paying much attention to the cognitive, affective or humanistic effects of teaching a foreign culture. Robinson (1985:9) maintains that this approach is built on behaviourist and functionalist foundations: "A constant concern is to understand why people act the way they do." An account of both Seelye's and Nostrand's proposals will be presented in order to clarify their points of view.

According to Seelye, cultural teaching must be purposeful if it is to lead anywhere. There should be a sound reason behind each and every cultural activity. (1984:48) He suggests that cultural data could be integrated into a cultural pattern and related to one of the seven goals of cultural instruction that he describes. He maintains that classroom activities should be related in a reasonable way to one of these goals. However, before stating these goals, he indicates that there should be a super goal, which for him is that:

> "All students will develop the cultural understandings, attitudes and performance skills needed to function appropriately within a society of the target language and to communicate with the culture

bearer." (1984:49)

This "super goal" reflects a pragmatic approach to teaching culture, where pupils learn the cultural input to function in the target community rather than to understand, tolerate and form positive attitudes of this community. The sub-goals that he states, which are realization of the super goal, refer to:

1 **The sense of functionality, of culturally conditioned behaviour**

The student should demonstrate an understanding that people act the way they do because they are using the options that society allows for satisfying basic physical and psychological needs.

2 **Interaction of language and social variables**

The student should demonstrate an understanding that such social variables as age, sex, social class, and place of residence affect the way people speak and behave.

3 **Conventional behaviour in common situations**

The student should show an understanding of the role convention plays in shaping behaviour by demonstrating how people act in common mundane and crisis situations in the target culture.

4 **Cultural connotations of words and phrases**

The student should show an awareness that culturally conditioned images are

associated with the most common target words and phrases.

5 **Evaluating statements about a society**

The student should demonstrate the ability to evaluate the relative strength of a generality concerning the target culture in terms of the amount of evidence substantiating the statement.

6 **Researching another culture**

The student should show that she/he has developed the skills needed to locate and organize information about the target culture from the library, the mass media, people, and personal observation.

7 **Attitude towards other cultures**

The student should demonstrate intellectual curiosity about the target culture and empathy towards its people.

Nostrand, on the other hand, believes that understanding a foreign culture has two components: experience of the reality and knowledge about it. For these two components to be achieved, he suggests two categories of devices. He indicates that by using these devices we can gain the advantage of assuring that both needs are fulfilled, while recognizing that some procedures provide for both. The repertory of techniques for working towards understanding of a culture is organized into 20 devices. Eleven of them constitute the experiential techniques and the other nine are the knowledge techniques. They are as follows:

Experiential techniques:

1 Non-verbal bridges to the new culture

2 Semi-verbal bridges

3 Situational dialogue and representative monologue

4 Literature, the cinema, and the theatre

5 Audio self-instruction, broadcasts, and television

6 The mini-drama and the culture assimilator

7 Native informants and language camps

8 Pen pals, tape pals, and "twinned" classes

9 Role playing

10 The experience-based project

11 Testing effective results

Cognitive techniques:

1 Observation and inference, with Socratic prompting

2 The incidental comment

3 Systematic exposition of a topic, including individualized self-information

4 Participatory exposition

5 The writing of simulations

6 Analytical techniques

7 Bibliography

8 Techniques of synthesis

It should be noted that these techniques are arranged here, as Nostrand indicates, from those usable early in language teaching to those requiring more language skills, (1974:281/82).

From these two proposals we can notice the behaviourist, pragmatic view of culture teaching represented in the suggested contents. Both inventories stress the understanding of the rules of behaviour. Seelye's goals, and Nostrand's devices to achieve his goals of experiencing the reality of the target culture and gaining knowledge about it are beneficial in facilitating cultural description and awareness of why people behave the way they do and seeing the interaction between language and behaviour. On the other hand, they presuppose a particular view of teaching and learning, namely that they consist primarily of transmission of a body of knowledge. This kind of knowledge could be acceptable with the behaviourist view of culture, but when culture is learned in the sense of introducing pupils to new ways of life and new meaning systems, such methods can not be adequate. Robinson states the disadvantages of such behaviouristic methods, (1985:9) She maintains that firstly, since behaviours are perceived differently by different people, this results in methodological problems for designating exactly what constitutes culture behaviour. Secondly, it should be noted that behaviours and functions change across time, across individuals, and within individuals from situation to situation. Thirdly, while this approach concentrates on what is observed it neglects what is not observed but shared between members of the society, which includes the "symbolic" nature of culture which represent, in addition to the observable component, the meanings and significance of the actions and artefacts that a people share and feel even though

they cannot see or describe them. It should also be noted that the cultural input suggested takes the form of discrete titbits, in a similar way to all behaviourist material that follow the audio-lingual approach. We have quoted Robinson before where she indicated that people tend to learn coherent and related elements more than they learn discrete and decontextualized items. (Robinson :1985:36). Such methods, therefore, will not be adequate to achieve the educational and humanistic goals that we wish to achieve as a result of teaching foreign cultures.

In section 3.4 we mentioned that Jarvis (1977) identified three educational objectives for teaching culture and divided them into; cognitive (knowledge), skill (doing) and affective (feeling) categories. In this section we shall present his view on how these objectives could be achieved and see whether this method of teaching culture can achieve the goals of foreign language and culture teaching.

In his approach to teaching culture, which presents a cognitive and unicultural perspective, Jarvis does not seem to be in agreement with the behaviourists who argue that all education should result in observable skill development. He believes that teaching culture should achieve the three previously stated goals. He suggests a multicultural approach to teaching culture. To achieve the cognitive (knowledge) goal, Jarvis proposes that one should consider the point of concentration; whether students should concentrate on the target culture or on generalities applicable to many cultures. He indicates that culture-specific information is still necessary but "there is a strong consensus that developing the multicultural concepts must balance unicultural concepts." (1977:153) This point of view depends on the notion that

students are likely to deal later with a wide variety of cultures, and so multicultural insights provide a framework which in turn facilitates subsequent learning specifics. Jarvis also adds that:

> "Multicultural generalities illustrated by target culture specifics are ideal. Periodic reference to the mother culture and third or fourth cultures can help keep the discussion on a higher level of abstraction and avoid a supercilious, judgmental approach." (1977:153)

Although Jarvis raises the notion of using the mother culture to aid understanding of the target culture, he does not make it clear how it can be incorporated in the foreign language classroom.

To achieve the skill or process objective, he argues that students should develop process skills to continue learning on their own; two of these important crosscultural process skills are communication which is seen as both a general component and a culture-specific one, and the other is to develop in students cultural research skills, such as critical thinking, problem-solving skills, hypothesis formation, data collection and inductive reasoning. (1977:159)

To achieve the affective (feeling) objective he suggests the development of three foremost values, among the other various values, in all students. These are: the habit of an empathetic view, or "trying to see things the other person's way", and, second, is flexibility which is the active result of empathy. He indicates that "flexibility, a willingness to be changed as well as to change others, is more important than

language skills, knowledge of culture, and even empathy." (1977:158) And the third value is curiosity, which is a worthy attitude to cultivate in students. He also argues that several basic concepts are important for language professionals involved in teaching culture and he groups them under three broad headings: (1) structuralism, (2) intercultural differences, such as differences in values and norms and the in-groups and out-groups opposition and (3) intracultural differences. He sums up his argument by saying:

> "In summary, we have advocated teaching the multicultural concepts of structuralism, the existence of intercultural differences in values, norms, and in-groups, and the existence of intracultural social cleavage and chronological change. These multicultural concepts can and should be illustrated by target-culture specifics wherever possible, plus specifics from American, and third and fourth cultures." (1977: 157)

Jarvis's proposal is seen as a development of the behaviourists' views on teaching culture. His approach to cultural teaching shifts attention from the observable aspects to include the cognitive and affective aspects as well. Teaching culture is seen as promoting communication and education and resulting in tolerance and empathy which are important goals for a foreign language learner. However, the proposal does not explain the relationship between teaching culture and the foreign language. In short the question remains when to teach both and how.

Byram (1989,1990, 1991), while stressing the fact that language and culture can not and should not be separated in foreign language teaching, presents a model for teaching cultural studies in the foreign language classroom that takes into account

the native language and culture of the learner. This, it is argued, results in expanding their understanding of their culture as well as the world .

> "Just as the ethnographers interpret a foreign culture by using, modifying and expanding the first language of their readers, so the teacher can draw upon and modify the language of his or her learners." (1991:18)

He proposes teaching language and culture by using two possible approaches. The first is by using the learner's mother tongue as a medium of study of a foreign culture. The second is by integrating language and culture learning by using the foreign language. He maintains that this process contributes to the development of the learner's socialisation to achieve intercultural competence. He describes this process as follows:

> "The integration of language and culture learning by using the language as a medium for the continuing socialisation of pupils is a process which is not intended to imitate and replicate the socialisation of native speaker peers but rather to develop pupil's cultural competence from its existing stage, by changing it into an intercultural competence." (1991:19)

This model, which incorporates insights from sociological, anthropological and psychological theories, aims at developing the native socialisation capacity of the pupil to an intercultural one. This process is different from the touristic competence that some teaching materials, such as the CEC, develop in pupils in that it modifies the monocultural awareness to intercultural awareness, while the touristic competence prepares learners just to survive in the "hostile" environment of the foreign country. This process shows the role language plays as a carrier and a

transmitter of culture. It also shows that the developed socialisation process while contributing to the acceptance of others may help to eliminate ethnocentricity and encourage the acceptance of otherness. This means the achievement of the main aims of teaching foreign culture that were clarified in the previous chapter.

Byram proposes that the two approaches should be combined in the foreign language classroom - the use of the learner's native language and the use of the foreign language. He explains the model as follows:

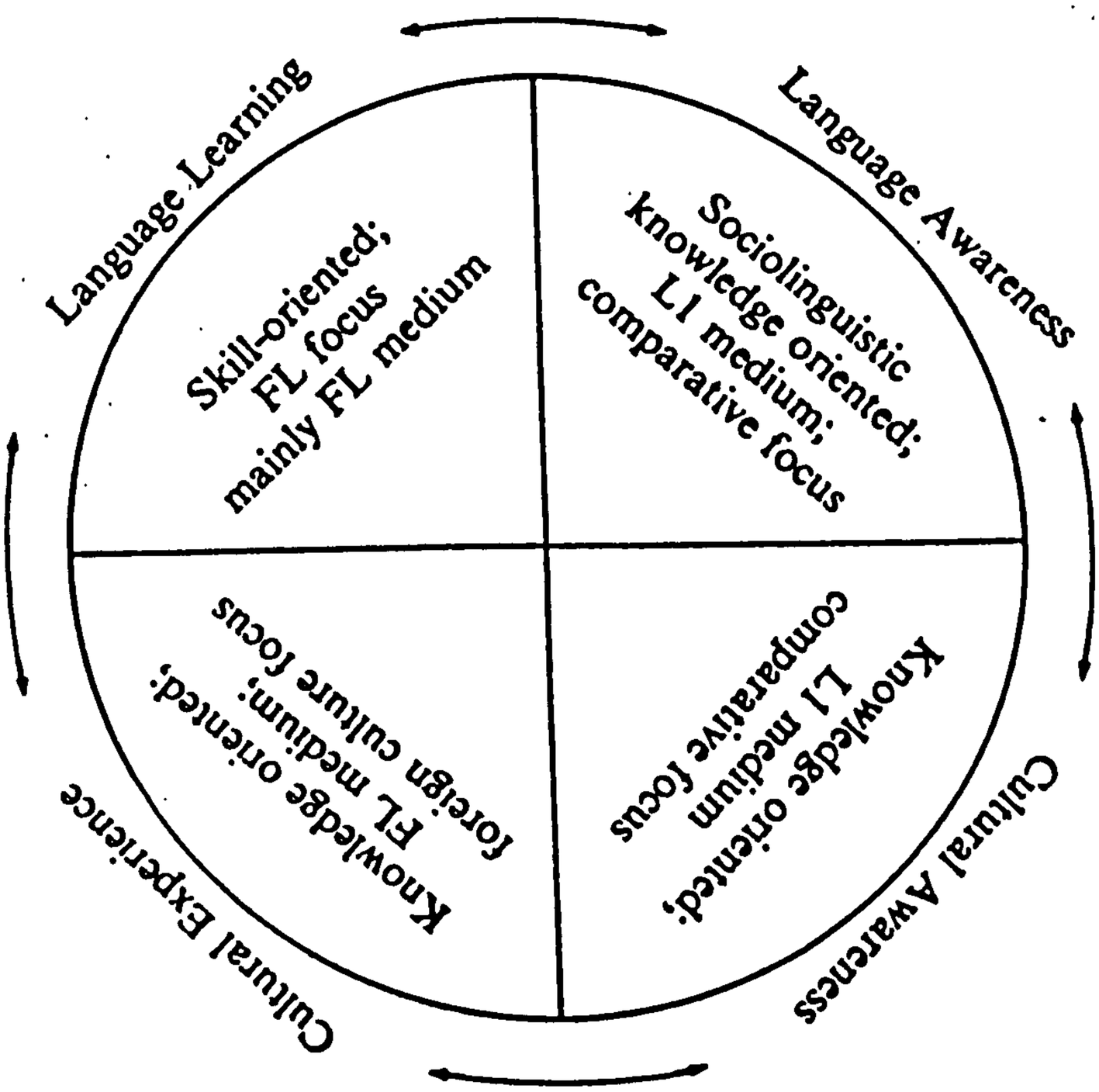
> "The use of the learner's mother tongue, for the comparative analysis of own and foreign cultural meanings can be combined with the teaching of the foreign language as a subject and as the medium of the affective as well as cognitive experience of foreign cultural phenomena. This would involve, first, the study of the nature of language as a social and cultural phenomenon "Language Awareness". Second, the study of language would in turn be combined with a study of culture, both of these carried out with comparative techniques using the learners' mother tongue (Cultural awareness). Thirdly, the direct experience of selected aspects of the foreign culture from the viewpoint and within the ethnic identity of the foreign peer group would be in the foreign language, and this would in turn contribute to the language learning process." (1991:19)

Figure 4.1 represents the process as a circle of experience and techniques. The double headed arrows show the mutual support of each quarter with the other two adjacent quarters. (Byram, 1991:20). The first component in this model is language learning. The focus here is on learning the foreign language, and thanks to the communicative approach, the emphasis now is on language use with special attention paid to language as a social phenomena. The second sector represents language

awareness, where learners, when presented with the opportunity to analyse and understand the relationship between language and cultural phenomena, will be able to develop positive attitudes to language learning and cultural knowledge. The third component, cultural awareness, which although concerned with the relationship between language and culture, stresses the non-linguistic dimensions of culture and focuses on the question of change from monocultural to intercultural competence. For cultural experience to be achieved learners need to have direct experience with the target culture either by travelling and experiencing the target culture or by creating a similar atmosphere in the classroom. The direct experience may be available for pupils in Western countries, as Byram argues, through exchange visits and holidays.

The attention and time that are to be allocated for each quarter of the circle, as Byram says, can be determined by the stage of learners' development and advancement. Byram suggests that the four components of this model could be incorporated in foreign language teaching programmes where more emphasis and time allocation for language learning (60%) at the beginning of the course and less time for the cultural awareness and experience (10%). By the end of the course more emphasis and time should be allocated for cultural experience (40%) and equal time (20%) for the other three strands of the model. The idea that the cultural experience is introduced from the viewpoint of the foreign peer group also means

Figure 4.1: A Model Of Foreign Language Education



A model of foreign language education

(D. Buttjes and M. Byram, 1991:20)

that what is selected from the foreign cultural component would be suitable for the age of the learner. Therefore, this model can contribute to solving the problem of the optimum age for teaching culture, as discussed in the previous section. Furthermore, this model clarifies the new role that foreign language teachers should play in educating pupils, to help them understand themselves and the world around them.

> "Like other teachers this task as "mediator" is to help pupils - and here the term is more appropriate than "learners" - to understand themselves and the world about them. The specific task as a teacher of language and culture is to help pupils realise that that world is not monolingual and monocultural. He or she has to encourage them to take that step outside their monocultural world which can be likened to a further, tertiary stage of socialisation." (1991:29/30)

If this is achieved, foreign language teaching will, undoubtedly, be achieving the goals outlined in section (1.3).

It is the researcher's opinion that this comprehensive model suits the English language teaching situation in Qatar. Use of this model can promote language learning and awareness and at the same time may enhance cultural awareness which leads to creating positive attitudes and understanding of English language speakers. As far as the cultural experience is concerned, this kind of experience could be possible for pupils in Qatar. Travelling has become easier and more available to some students. (31% of the pupil sample for this study indicated that they visited English speaking countries, as will be clarified in the next chapter). The number of Western people working in the Gulf area is increasing and is expected to increase,

especially in Qatar after the recent discovery of the huge North Gas Field, which will create more chances for industrial work where Western experience and technology will be needed. Therefore, the direct experience with the target culture could be available to the majority of pupils either locally or abroad. It could be more available if proposals such as having exchange visits, are considered.

In this section we have considered three different approaches to teaching culture. While the behaviourist approach confines itself to the observable and describable side of the culture, the multicultural approach although it specifies reasonable goals in theory, does not specify the relationship between language and culture. The intercultural approach to language and culture teaching, on the other hand, provides theoretical and practical instructions on teaching both language and culture in the foreign language classroom and clarifies the objectives of each component. Furthermore, this approach shows practically how language and culture can be and should be combined together and how the humanist objectives of foreign language teaching can be achieved.

Presenting these three examples of proposals for teaching culture in the foreign language classroom, however, does not mean that these are the only proposals available. These were discussed to show the different points of view and to benefit from what is suitable for the learners in the local situation. Having considered the methodology of culture teaching, the next point of the discussion should be directed to the content of cultural studies, or to what should be taught about culture.

4.3.4 WHAT SHOULD BE TAUGHT ABOUT CULTURE?

Teaching the cultural component of the foreign language is of a novel nature in TEFL not only in Qatar, but also in the other Gulf States, as we indicated in chapter 1. This component has not been considered by authorities either in the rationale of the course in use or in the teacher training programmes that used to take place at the early stages of using the communicative teaching materials. Moreover, English language teachers in the Qatari state schools are all non-native speakers of the target language, who lack knowledge and experience of the target culture. The inclusion of this section about "what to teach about culture" and the next section of "how to teach culture" are of special importance since they form the basis for introducing the cultural component in TEFL and also can serve as a reference for future teacher training programmes. It is hoped that the ideas and material presented in these two sections will contribute to giving English teachers insights in this hitherto ignored area of TEFL.

The literature reviewed shows that there is a lack of a methodical approach to cultural studies. Linguists have been concerned to a large extent with establishing the nature and role of cultural studies so that other elements of teaching culture such as the content and methodology are virtually ignored. Advocates of teaching cultural studies in foreign language classes are attempting to build theories from which the content, the methodology and the materials can be developed. Nonetheless, some scholars outline the cultural content of foreign language courses. (e.g. Andersen and Risager, 1979, 1981; Huhn, 1978; Keller, 1983b; Nostrand, 1974; Seelye, 1984;

Byram,1989 and 1991) The views regarding the proposed cultural content of foreign language teaching can be grouped under the following headings:

1 Integration of language and culture

In the previous sections we discussed the importance of integrating language and culture since this is a consequence of their inseparable nature. Linguists argue that this integration should be adopted when considering the content of cultural studies. One of the issues they raise is the degree of integration of cultural material into the language material. While the majority of scholars believe that there should be a full integration of cultural and language materials, some emphasize the value of separate materials for special culture classes, usually taught in the native language (e.g. Lewald: 1974, Keller and Ferguson: 1976) This approach, however, is beyond the scope of the current study, since we are concerned with teaching culture in the foreign language classroom. Nevertheless, it is important to recognise that this view is supported by many others.

Byram, for instance, advocates the integration of both language and culture, as was indicated before (section 4.3.3). He suggests that the content of language teaching material should be based on a descriptive analysis of the structure of the language to be acquired along with a descriptive analysis of the culture associated with it. Knowledge of the language is to be taught together with knowledge about the language. The third didactic is that needed in teaching culture. He proposes that the content of a foreign language syllabus might include, firstly:

"An account of the language to be learned in the form of a descriptive analysis of the structure of the language and a specification of what the learner will acquire." Secondly, knowledge about language: "It would consist of a series of statements about language and languages together with some indications of realizations of the statements in the mother tongue and the language being learned." Thirdly, "A descriptive analysis of a culture associated with the language of study and a series of statements about cultural phenomena which may be exemplified in the home and foreign cultures." (Byram, 1989:19)

Another approach to the integration of language and culture is suggested by Valdes in what she calls the "incidental approach to culture" where the focus of the lesson may be of syntactic or phonetic features but the content is cultural. (1990:21). She, however, does not give a full explanation of how culture can be taught. Her perspective seems to be more of a behaviouristic nature since it depends on the pragmatic and descriptive perspective of culture more than catering for the humanistic and educational goals behind teaching culture.

2 <u>The notion of realism and representativeness</u>

Another measure that is proposed as a basis for choosing the content of the cultural input is the measure of realism. Some scholars emphasise the notion that the content of cultural studies should be realistic, truly representative of the society, and should also represent the society whose language we teach in an acceptable manner (e.g. Byram, 1991; Andersen and Risager, 1978, 1981; Huhn, 1978). Andersen's and Risager's previously cited opinion is worth quoting again.

> "Foreign language teaching is a factor in the learner's socialization, and as the language course material and the concrete teaching situation contribute to his conception of the foreign language community, language teaching ought to give a realistic picture of the foreign society, a picture that also gives the learner insight into conflicts and social problems." (Andersen and Risager, 1978:73)

In section 2.7.3, we explained their views regarding the content of the cultural component and we pointed out that realism for them refers to the degree to which the reader may perceive and accept the image presented - no matter how complete or partial - as being realistic.

Andersen and Risager suggest that the cultural content should be used also as a means of drawing on the learner's own experience and creating an awareness of "the relationship between conditions of life and consciousness". (1981:32) In another place they add a different view of the significance of differentiation in proposing a "cyclic approach". They explain that approach as follows:

> "From the earliest stage, the content provides the learner with some concepts and categories that are used during the whole language course, but in a more and more differentiated manner, going from rather simple to more complex social structures." (1981:35)

Huhn (1978), as well, calls for realism in cultural content, but realism for him is to show a true picture of the society "not one which implies the foreign society is problem-free". His proposal on treatment of cultural content was previously discussed in section 2.7.3. Realism in the cultural content is also interpreted as

being composed of studying facts about real people and places, where the explanation of cultural topics throughout the course helps students to relate the often abstract sounds and forms of a foreign language to real people and places. (Chastain, 1971:303). Prodromou calls for this kind of reality in FLT and sees that the inclusion of the cultural factor is useful.

> "The need for more real content as opposed to the imaginary entertaining story lines and situations we find in most textbooks. If we consider the cultural factor in language teaching the distinction seems to be a useful one." (1988:76)

There are also suggestions to refer to literature and history as source of material for cultural studies (e.g. Buttjes, 1983; Ziegesar, 1978), while others suggest that the work of the Council of Europe should be consulted when choosing the themes for the content of foreign language courses (e.g. Kruger, 1981). Baumgratz and Neumann (1980, cited in Byram, 1989:76) recommend the use of texts from the media and suggest that documents from both the home and foreign culture should be deliberately juxtaposed. They, in addition to others (e.g. Byram, 1991; Murphy, 1988) call for the use of mother tongue in cultural studies as a means for interpreting the foreign culture.

3 <u>Differences and similarities</u>

The idea of establishing the content of cultural studies on the basis of some comparative and contrastive principles between the native and foreign culture(s),

where the learners are given the opportunity of finding and discussing the similarities and differences between the two cultures, finds some advocates, (e.g. Lado, 1957; Andersen and Risager, 1978; Baumgratz and Neumann, 1980; Triandis, 1975, and Gohring, 1975).

While some linguists emphasize the importance of concentrating on the differences others find it necessary to start with similarities between cultures. Hall (1976:54), for example, in his book "Beyond Culture" argues forcefully for the need to make students aware that cultures are different. While others believe that contrasting cultures and showing the differences emphasises differences between the native and the foreign culture. Nostrand, for example, warns against the emphasis on cross-cultural contrasting of discrete elements which, as he indicates:

> "Leaves the learner with his private belief that only his view really makes sense - unless he learns to feel the "fitness" of the detail as perceived by the bearer of the other culture." (1974:273)

Robinson concurs:

> "We have seen how initial negative impressions may be formed when we perceive differences....In like manner, initial positive impressions may result when we perceive similarities. Therefore, language teachers should dwell on the similarities between cultures rather than on the differences." (1981:150)

4 An Anthropological basis

Social anthropology is considered by some as a parent discipline to language and

culture teaching. It is believed that it can play a significant role in determining the content of language teaching which, it is argued, should be built on bodies of knowledge rather than skill training. There exists some experience of establishing a course of cultural studies on an anthropological basis. "Man: A Course of Study" by (MACoS, 1968-70) is an example. Such an example, as Byram says:

> "May offer a very valuable starting point for developing content and methods in cultural studies." (1989:45)

The content of this course is described by Bruner (1966:74) as follows:

> "The content of the course is man: his nature as a species, the forces that shaped and continue to shape his humanity. Three questions recur throughout. What is human about human beings? How did they get that way? How can they be made more so?"

Ethnography, as an anthropological descriptive technique, can be useful in obtaining cultural information and evaluating instructions. Building the content of foreign language/culture teaching on ethnography, as Robinson (1985:73) maintains, facilitates interaction and deeper understanding among people from the different cultures involved. The notion of ethnography depends on describing the culture from the point of view of the native people, with special attention to the ways people interpret, categorise and evaluate things. This method, as Robinson maintains, provides cultural information about the target culture to be incorporated in the foreign language course instead of the usual content that depends on observed behaviours and customs. Such a method provides methodological ideas for studying culture and at the same time gives the learners the opportunity to learn about their culture and values.

> "Ethnographers learn about their own culture and values by comparison and contrast with the informant's point of view." (Robinson, 1985:82)

To sum up, the cultural content of foreign language teaching should take into account all these criteria since the ideas raised in this section are all of special importance. It is evident so far, that language and culture should be integrated in the foreign language course. This has been justified by reference to their inseparable nature and by the communicative role both of them play in the life of cultural actors. It is evident that for foreign language/culture teaching to achieve the educational and pragmatic goals, cited earlier, the cultural content of the language course should also be built on reality and should be representative of the native culture to a large extent. How can we expect pupils to understand the other people's point of view and way of life if they are taught that the society in question is problem free and an ideal society where there is no racial discrimination, crime or unemployment? The advantages and disadvantages of comparing and contrasting the native and foreign cultures should be taken into account together with the particular situation and conditions of teaching. Concentration on similarities could be beneficial in some cases but it may lead to the feeling that there are no differences. The converse is also true. What really matters is that the content of the course should have a balance between teaching the foreign language and the foreign culture. When this balance is achieved the content can be adjusted to suit the local situation.

The content of the cultural component will be discussed in the following chapters where the data obtained from the empirical study informants will be discussed and

compared to the ideas discussed in this section. To give an integrated image of teaching culture in the foreign language classroom, we shall discuss how culture can be taught. We have already seen how ethnography can be employed not only to determine the content of the course but also as a means of studying culture and understanding peoples' ways of life. The following section will give an account of the difficulties that face culture teaching and some techniques used in teaching culture as described by practitioners.

4.3.5 PRACTICAL APPLICATIONS FOR TEACHING CULTURE IN THE FL CLASSROOM

In chapter 2 we pointed out that English language teachers in Qatar, being non-native speakers of the target language, do not have the necessary proficiency and expertise to enable them to teach the cultural component of the foreign language. We have also referred to the novelty of this dimension of EFL not only in Qatar, but also in all Gulf States. These reasons justify the inclusion of this section in this study as a means of clarifying how cultural studies would be taught and developed further if the empirical data shows that it is desirable to incorporate this component in EFL in Qatar.

The process of culture teaching is not an easy one, and it remains a serious issue for most language teachers. The reasons behind the perceived difficulties lie, partially, in the immensity of the subject of culture which is considered far more difficult to teach than is language itself. The second problem, as Jarvis (1977) points out, refers

to the teacher's ever decreasing amount of time with students as language requirements have been reduced over the decade. He also declares that the general lack of training in teaching culture constitutes another obstacle in the way of teaching culture.

> "Faced with a numbing overchoice in which aspects of culture to teach, pressed to teach language in less time than humanly possible, and poorly assessed by his training and texts, the average language teacher has honoured his commitment to culture erratically at best." (1977:151)

The problem of teacher expertise is also raised when discussing culture teaching.

Bruner (1966:74) recognizing this problem, says:

> "The first and most obvious problem is how to construct curricula that can be taught by ordinary teachers to ordinary students and at the same time reflect clearly the basis or underlying principles of various fields of inquiry."

The solution that is proposed is that teachers can be learners as well as teachers at the same time. Byram explains this by saying:

> "Teachers become learners alongside their pupils, but superior in certain learning skills and, more important, in their understanding of the rationale of the process in which they are all engaged." (1989:46)

The problem of teacher expertise is one of the main factors contributing to the dissatisfactory TEFL situation in Qatar, as we indicated in chapter 2. The solution

proposed here could be helpful but would not be sufficient in itself to prepare teachers for teaching the cultural component. Teacher-training programmes that make use of the ideas and experience of the worldwide profession would be necessary if the cultural dimension is to be incorporated in the syllabus. Strevens stressing the necessity of teacher expertise says:

> "Maximum rates of achievement in the learning and teaching of a foreign language are typically produced when skilled and devoted teachers are encouraged by society and their profession to cherish willing learners." (1980:28)

In addition, there is a void created by the absence of a fully developed theory of cultural studies which is, of course, reflected in the methodology of culture teaching. Kramsch in an article in Foreign Language Annals, has argued that the methodology for teaching culture has not kept pace with recent advances in the teaching of foreign language itself. (1983:437) The absence of well-constructed methodology for teaching cultural studies in the foreign language classroom has resulted in the appearance of intuitive techniques, which in the absence of a rationale for certain teaching methods, will be valid and constitute methodology. Both techniques and methods will be referred to in the following discussion of how we can teach cultural studies in the foreign language classroom. The literature reviewed reveals some methods and techniques that are used by practitioners for teaching foreign culture. An account of some of them is presented below.

1 The Culture Capsule

One of the earliest of these techniques is known as the culture capsule, and it was advocated by Taylor and Sorenson (1961:350-54). It is, as the authors say:

> "A method for the production of short, meaningful programmes using the anthropological view of culture for application in the ordinary classroom." (1961:350)

It is a creation of brief, usually ten minute, lectures built around one minimal difference between the target culture and the student's own. It also tries to pick out those key cultural differences which are especially difficult for the outsider to understand on the basis of his own life experiences, and aims at producing understanding not merely tolerance of the target culture. It is suggested that this technique can be enhanced by any aid that can enliven the class and bring the cultural point right into the students' hands, such as visuals, realia, lecture notes, all could be filed away in a neatly labelled shoe box (the culture capsule) and stored for future reference. (Morain, 1983:403) The authors suggest cross-referencing the capsules as they are created to ensure a systematic approach that would avoid the presentation of "bits and pieces" of culture, and that the level of the language should be kept to the level of the students whatever the level of sophistication of the ideas in the culture capsule is, since the technique is intended primarily to teach the language with culture content.

2 The Culture Cluster

Although the culture capsule is widely accepted as a useful device for teaching culture, it is thought that its effectiveness is limited when one is dealing with broader topics. In order to overcome this problem, another approach to the teaching of culture was developed at the University of Georgia, United States. It is known as "the culture cluster" and is defined as:

> "A series of culture capsules each of which introduces a different aspect of a central theme. Presented as brief lessons, they lead to a summarizing activity which takes the form of a dramatic simulation." (Mead and Morain, 1973:331)

They also point out that a cluster of three capsules and a simulation might require ten minutes of class time each day for three days, with thirty minutes allowed on the fourth day to stage the simulation and review the cultural implications. Thus, the culture cluster in its cumulative impact, is divided into daily segments which allow for repeated interaction of language and culture. It is also argued that the preparation of these clusters requires research and a sizeable investment of time. Furthermore, the consultation with native speakers advised as a supportive supply of information. These efforts, are reported to be more than rewarding:

> "The cluster technique sustains their (students') interest from day-to-day and leads to an increasing understanding of culture." (Mead and Morain, 1973:331/32)

3 Culture Assimilator

A good technique for teaching cross-cultural understanding is the culture assimilator which, as Hendon (1980:194) says, was first developed by social psychologists in order to facilitate adjustment to a foreign culture. The methodology of this technique requires that a short description of an incident of cross-cultural interaction between the native speaker and a representative of the foreign culture which the native speaker is likely to misunderstand takes place and is followed by four different explanations from which the students should try to select the correct one. If the student makes the wrong choice, he/she is asked to look up additional explanations which lead to another choice. A similar technique is used by Gumperz in his video "Crosstalk", which shows examples of crosscultural misunderstandings with the task of the students being to identify the causes of breakdown. This technique is said to involve the students in a basically self-learning technique.

4 Mini-Drama

Mini-Drama is another technique used to teach cross-cultural understanding. It consists of three to five short scenes, which are usually examples of the native people's misinterpretation of the foreign culture, assigned to a group of students a day or two before it is to be performed in class. The students themselves act out the differences that cause misunderstanding of the foreign culture. At the end of the last scene the cause of misunderstanding is explained. Hendon points out the advantages of this technique by saying that:

> "It confronts the students with a "real-life" situation. .... The drama teaches that different peoples have different ways of dealing with a given situation and that knowing the vocabulary is not enough to avoid misunderstanding. Communication involves more than just words." (1980:195)

In addition to these techniques, there are others mentioned in different sources.

Hendon (1980), for example, explains the advantages of using the following techniques as means of teaching culture; comparisons between the native and foreign cultures, the use of the "audio-motor unit", role play, folklore and folk tales, folk songs and folk dances, newspapers and magazines, proverbs and humour. The use of films and slide shows, and meeting and interviewing foreign visitors besides students' own projects are all useful techniques for crossing the cultural gaps between nations.

Jarvis' ideas (1977), on the other hand, are based on social studies and he suggests some other inductive techniques that help the students to think for themselves. These techniques as Jarvis indicates:

> "Encourage hypothesis formation, data gathering, evaluation, generalization, and application rather than mere memorization." (1977:166)

He suggests that these inductive techniques can be grouped into categories of inquiry, discussion and acting.

In the course of the discussion in this chapter we have already referred to other

productive methods and techniques of teaching culture. The self-presentation method, suggested by Byram (1989) and was introduced in section 4.3.3 is one of these methods. Employing ethnography as a foreign culture learning technique has been advocated by Robinson (1985), Byram (1998) and Zarate (1990)

Furthermore, reference can be made to empirical research to develop ideas of teaching new experiences. Robinson analysing the process of culture acquisition from the empirical point of view, concludes that:

1 Culture is acquired and transmitted through the perceptual modes, verbal or non-verbal.

2 Culture is transmitted within an integrated context i.e when signals through various senses or modes send the same message.

3 Culture is acquired gradually, through repeated exposure to similar stimuli or events. (1985:26)

When discussing what is called the "multi-modal cultural transmission", she argues that sound, space, time, body movement, touch, taste, smell, sight and even telepathy are learning modes for transmitting cultural messages and that the integration of these modes encourages cultural acquisition. This implies that "discrete point" teaching is inadequate, and hollow in terms of cultural acquisition.

> "The more modes which are activated and integrated in the transmission of a single message, the stronger the learning appears to be." (1985:26)

This implies therefore, that course designers and teachers should incorporate the different modes and involve the various senses in the process of teaching cultural content. The choice of teaching material should be built on contextualized, related and meaningful elements that concentrate, in addition to the description of the cultural values and artefacts, on the meanings and significance they have for the native people.

Psychology, as Robinson (1985:17) says, reveals that the process of foreign language and culture acquisition should undergo some stages similar to the stages that the individual undergoes in his socialisation process, during which and under the supervision of adults, he internalises the social meanings and social skills and continues to construct his schemata of human knowledge. Teaching/learning foreign culture should therefore be gradual, guided, and presented in integrated contexts under the supervision of the teacher. Learning a foreign language should also introduce new experiences and reconsider old experiences since there is voluminous psychological literature which supports the idea that the perception and organization of new information is influenced by previous experience (e.g. Freedman, Sears and Carlsmith, 1981; Lindsay and Norman, 1977; Taylor and Crocker, 1980). This means that when exposing pupils to learning a foreign language and culture, we should not consider them as a blank page since, as we mentioned before, they have already internalized their own culture and language. They own a set of schemata of

knowledge. From this perspective Robinson (1985) indicates that other research proves that our perception and learning is affected by our own cultural experiences. She points out four types of cultural experiences that should be taken into consideration when teaching new experiences, cultural or linguistics:

1 Availability of particular **content** or stimuli which affects **familiarity** on the part of cultural members. She maintains:

> "The way students think about things, i.e., the mental operations they perform, is influenced by their own familiarity with the content. Therefore, culturally familiar content is an essential ingredient in introducing the learner to new concepts." (1985:16)

2. **Organization** of stimuli. It is argued that we may not perceive or we may take longer time to perceive stimuli which are incongruent with our anticipation. The implication of this is that we should not expect our students to interpret automatically material as intended by the teacher and that the aim of what we teach should be clear to the students.

3 Most available or culturally familiar **mode of stimulus input.** Robinson suggests that our previous experiences within a culture influence our preferred way towards the mode of introducing new experience. She refers to two modes; "field dependence", i.e. emphasis on elements grouped together and perceived first as a whole, and "field independence", i.e. emphasis on individual elements perceived independently of the background.

She also points out that the organization of instruction in bilingual and second language programmes tends to reflect the mode field independence and concentrates on individuality, but she also encourages other modes and thinks that if concentration is placed on analytical abilities, other modes of perception would suffer. Therefore, the suggestion is that we can diversify the organization of our teaching so as to develop dual perceptual styles and patterns of organization. (1985:20-1)

> "A more effective approach to presenting material builds a bridge between the two cultures, which joins previous cultural experience with the new, by using multi-modal inputs." (1985:23)

4 Most familiar **mode of response** elicited. Cultural experience also affects the modes of responding that will be familiar.

> "If culture is in part a way of responding, then second language, foreign language and bilingual learners will need to become versatile in their means of responding to target cultural information. Eliciting multi-modal responses to instruction will facilitate this process." (1985:24)

To conclude, although teaching culture is recognized as not being an easy job due to lack of time and expertise on the teacher's part and due to the enormous number of aspects that should be taught about culture, this section gives suggestions in the form of ideas, techniques and methods some of which are inducted from works in other fields such as psychology and sociology in addition to empirical research. The literature of culture teaching does not provide a recognized theory in culture

teaching. This implies that it is the syllabus designers' and teacher trainers' job to provide teachers with and to train them in the use of such materials and techniques. We have indicated that if foreign cultural studies (through the empirical study) prove to be desirable and acceptable in Qatar, English language teachers have to be trained in teaching this new dimension of the language.

4.4 LEARNING FOREIGN LANGUAGES AND CULTURES IN ISLAM

Having considered the foreign language and foreign culture teaching/learning from a Western perspective and having realised through the reviewed literature the importance assigned to learning about other peoples' cultures, it is important to relate the theory on language and culture learning to the Islamic context. This section is intended to provide the reader with a review of the Islamic principles and views concerning the notions of seeking knowledge, learning the languages and studying cultures of the speakers of these languages.

Islam is a way of life, a living force manifest in every aspect of human life. It is not simply an abstract ideal conceived just for nominal adoration or a stagnant idol to be worshipped by admirers every now and then. Islam pays extraordinary attention to the intellectual structure of man and builds this structure on sound foundations. Islam appreciates and honours learning and the relationship between both religion and learning is very apparent from the first verse in the Qur'an that

God revealed to His Prophet. He says:

> "Read: In the name of thy Lord Who createth, Createth man from a clot. Read: And thy Lord is the Most Bounteous, Who teacheth by the pen, Teacheth man that which he knew not." (96: 1-5)

The above verses starting with the word Read, in the imperative form, show the great importance attached to learning, an aspect which runs throughout both the Qur'an and the Hadith (the Prophet's elaborations).

Kamel (1980: 12) mentions that in this verse the first object that God swore by in the Qur'an and so honoured was the pen, and in the words of another verse: "By the pen and [by] that which they write" (68:1); the second thing sworn by, as we see from the words "[by] that which they write" was writing itself.

This indicates the great importance God attaches to the light of knowledge, which is in Islam the unique faculty of man and is an integral part of his personality and his being. It is knowledge that qualifies man to be the viceroy of his Creator and entitles him to command the respect and allegiance even of the angels of God. Islam encourages learners and seekers of knowledge and the devotion to true knowledge is regarded by Islam as a devotion to God. Kamel (1980: 12) maintains that the Qur'an mentions the term "knowledge" and its derivatives about eight hundred and fifty times in connection with God, His messengers and mankind. God instructs the Prophet to invoke Him and says, "O Lord, increase me in knowledge". The Imam al-Qurtubi, cited in Kamel (1970: 12), comments on this:

> "Were there anything more exalted for God than knowledge, then had He commanded His Prophet to ask Him for it when He directed him to call upon him."

Allah also states:

> "Are those who know, equal with those who know not?" (39: 9) and in another chapter it is stated: "Allah will exalt those who believe among you and those who have knowledge, to high ranks."
>
> (58:11)

Muslims are also called to be active, to pursue their studies in other lands, and to research into the history of mankind and to seek knowledge wherever it can be found. "Say, travel to the earth, and see how He originated the creation." (29:20)

The tradition of the Prophet (peace and blessing of Allah be upon him), the second source for the teachings of Islam, is rich with examples and sayings that encourage seeking knowledge and learning. He says:

> "Quest for learning is a duty incumbent upon every Muslim."
> (Abd Albaqi, 1952:81)

There are many other Qur'anic verses and Ahadith that indicate the importance Islam attributes to learning. However, the central point in this study is learning foreign languages and cultures. Therefore the researcher proposes to present a background to language and culture learning in Islam.

Islam enjoins the acquisition of any knowledge and language learning is considered a science and as a chief vehicle for transmitting knowledge. Foreign language learning, therefore, is considered a necessity, a useful science that Muslims must seek. It is therefore obligatory. The Muslim experts (fuqaha') and Imams explain that acquiring sciences that are needed by a society is a collective duty (the Arabic words are: "farD kifaya"), i.e. it is an obligation that ought to be fulfilled by a group within the society. It does not necessarily have to be done by others but if it is not fulfilled the blame falls on the whole nation. This means that there should be a group of Muslims in Islamic society who commit themselves to learning, studying, knowing and teaching foreign languages with all their varieties and dialects. If this group fulfils its duties towards learning and teaching those languages the rest of the society becomes free from this obligation. In this respect, Islam is pioneering. Commenting on the importance of learning foreign languages during an interview with the researcher, Dr. Y. Al Qaradawi, the former Dean of the Faculty of Islamic Jurisprudence and Islamic Studies, and the Director of the Hadith and Sunna Research Centre at the University of Qatar, indicated that learning foreign languages is a necessity, especially at this time, as he considers this as a means for transmitting Islamic views and receiving the views of other religions and nations. He also indicated that learning foreign languages is a duty, and referred to an Islamic principle that says: What is necessary for achieving other duties is considered a duty. Learning foreign languages is a duty in order to fulfil the other duties of transmitting Islam to other nations and for communicating with them. Dr. Al Quradaghi, a lecturer at the Faculty of Islamic Jurisprudence and Islamic Studies at the University of Qatar, when interviewed by the researcher, said no other system or religion

considered learning languages as one of the collective duties of the society as Islam did. There is evidence in the Holy Qur'an and in the tradition of the Prophet that shows the importance of this issue. In the Holy Qur'an there is a decree from God that the differences in peoples' colours and languages are among His signs that He created for the seekers of knowledge. He says:

> "And among His signs is the creation of the heavens And the earth, and the variations in your languages And your colours: verily in that are Signs for those who know." (30: 22)

Dr. Al Quradaghi comments on the above verse by saying that God, in this verse, indicates that "language" is one of God's signs, and this means that anyone who learns one language is in fact learning one of God's signs since Allah invites us to reflect and consider these signs, where He says:

> "Thus doth God, Make clear to you His signs: in order that you may consider." (2:219)

The other implication of the verse is the connection between the creation of skies and earth and the varieties of languages and colours. Dr. Al Quradaghi says that the relationship here indicates that we will not be able to know the secrets of skies and earth unless we know the different languages. Language learning is the key for discovering the universe and the world around us. It is a major channel through which people can learn about each other as God tells them to do.

In the early days of Islam the obligation to learn foreign languages was exemplified by the direct order of the Prophet (peace and blessing of Allah be upon him) to one of his gifted companions, Zaid bin Thabit, who had distinguished himself by memorizing the Qur'an. The Prophet ordered him to learn Hebrew. Zaid narrated:

> "The Prophet ordered me to learn the writing of the Jews. I even wrote letters for the Prophet (peace and blessing of Allah be upon him) to the Jews and also read their letters which they wrote to him." (Khan, 1977:233)

The Prophet (peace and blessing of Allah be upon him) said that His letters were not safe in the hands of the Jews, which means that they might change their meanings and that was the reason that He wanted one of his companions to translate and interpret between the Prophet (peace and blessing of Allah be upon him) and them. There is a common saying attributed to the Prophet that learning foreign languages is protection against mischief.

Ibn al-Athir maintains that the Prophet used to receive letters written in Syrian, so he ordered Zaid to learn it too. (Vol. 2:222) Al-Tilmisani states that Zaid's learning of languages extended to Persian, Roman (Latin), Coptic and Abyssinian. He acquired all these through contact with speakers of those languages while in Medina. Abu Gamrah is quoted as saying:

> "I used to interpret between Ibn Abbas (the Prophet's cousin) and the people." (Al-Tilmissani, 1980:208)

Muslim experts (fuqaha') indicate that this action by the Prophet provides clear evidence that Muslims should learn foreign languages. They also maintain that it is the duty of Muslims to spread the Islamic religion, and this necessitates learning foreign languages. It is also maintained that the knowledge of foreign languages enables Muslims to study and benefit from books written in those languages and gives them the chance to agree or disagree with Western authors who write about Islam.

The Umayyads' and Abbasids' reigns witnessed a great increase in the learning of foreign languages and in the translation from different languages into Arabic. Badeau (1983:3) mentioned that before the end of the first Arab dynasty (that of the Ummayyads), classical works were being translated into Arabic. The emphasis on the learning of foreign languages continued in the Abbasids' reign, which enjoyed a great scientific revival. The Khalifas used to give large donations to those who translated the classical works of others into Arabic.

This proof from the Qur'an, from the traditions of the Prophet (peace and blessing of Allah be upon him), and from the works of rulers who followed, indicates that Islam encourages knowledge, science and learning foreign languages and that those who devote their lives to learning and teaching these sciences are praised by God to the degree that the Prophet puts the ink of learned men on the same plane as the blood of martyrs.

Islam also encourages the acquisition of the cultures of others and the knowledge of

other nations' ways of life. In the Qur'an Allah says:

> "O mankind, verily We have created you from a single (pair) of a male and a female, and have made you into nations and tribes, that you may know each other. Verily the most honoured of you in the sight of God is the most righteous." (49:13)

This is a clear indication of Islamic principles where humanity represents one family springing from one and the same father and mother, and aspiring to the same ultimate goals. Abdalati (1975:123) comments, saying that when people realize that they all descended from Adam and Eve, and that they are the creation of God, there will be no room for racial prejudice, social injustice or second class citizenship. People will be united in their social behaviour. In the Qur'an and the Traditions of Muhammad there is a constant reminder of this important fact, namely the unity of humanity by nature and origin. This is to eliminate racial arrogance and claims to national or ethnic superiority, and paves the way for genuine brotherhood. (Qur'an, 4:1; 7:189; 49:10-13)

In the same verse it is indicated that the aim behind this brotherliness is that all people should know each other and to know others means to know their ways of life, their traditions and their cultures.

Allah also states in another chapter in the Qur'an that the Prophet was sent to the whole of humanity, and not to a single nation:

> "We have not sent thee, But as a universal (Messenger), To men giving them Glad tidings, and warning them (Against sin), but most men Understand not." (28:34)

Dr Al Quradaghi, approving of acquiring others' cultures, explains that the Holy Qur'an contains many chapters (Suras) that tell us about other nations' news and stories, such as those from Jews and Christians. He maintains that this is evidence of the universality and comprehensiveness of Islam, and an indication of the fact that we should also know about other nations with the proviso that it is beneficial to Muslims.

From this section we can conclude that teaching and learning foreign languages and cultures is necessary for Muslims and it is even obligatory for a group within the society since it is one of the useful sciences that ought to be learnt by Muslims.

This Islamic perspective on learning foreign languages and foreign cultures is a very important point to take into consideration when formulating the Educational Objectives in the Gulf States and in Qatar (see Section 1.3.1), where teaching foreign languages and cultures is a desired objective. Learning about other peoples' ways of life is a means of broadening pupils' horizons, opening their minds to the world, and preparing them for communication with other nations, in order to spread the Islamic religion and to benefit from other peoples' knowledge and civilization.

4.5 SUMMARY AND CONCLUSION

In this chapter the reviewed literature provided us with the Western point of view regarding the major topics related to teaching the cultural dimension of the foreign language in the foreign language classroom. Teaching foreign languages and cultures from the Islamic point of view was also investigated. The implication of this discussion can be summarised in the following points:

1 From an Islamic view point, Muslims are urged to learn foreign languages and study their cultures. The aims of this are, firstly, to benefit from all sciences and advancements recorded in these languages. Secondly, Muslims are urged to be knowledgeable and open to the world. This knowledge is necessary for them to know about other nations and other religions and at the same time to enable them to transmit their religion and culture to other peoples. Thirdly, this notion is perceived as a guard against mischief and misinterpretation. This Islamic perspective enhances learning about other culture on condition that the Islamic personality should be preserved and positively rather than negatively influenced. Accordingly, English being a world language, is a compulsory school subject and is a pre-requisite for all courses at the University of Qatar in addition to being a major subject of study. This language is used, according to the Islamic teachings, for the translation of Islamic books and pamphlets to carry the voice of Islam to the world. Furthermore, many English books are translated into Arabic to make the Western literature and civilisation accessible to the Arabic reader.

English language is the language of diplomacy, politics, business and communication, as was indicated in chapter 1.

2 From a historical perspective, the position that culture occupies in the different teaching methods differs from one method to another depending on the objectives, content, and methods of teaching. The communicative approach, which is employed in English language teaching in Qatar, while recognising culture as part of the language, does not consider teaching it as a specific part of teaching foreign languages. Culture is introduced in the communicative materials in discrete, decontextualized, unrelated items which aim at facilitating communication. The objectives are of a behaviouristic nature and aim at achieving pragmatic goals. Previously cited objectives (section 1.3) aspire for English language teaching to achieve educational goals in addition to pragmatic ones. According to these objectives, teaching EFL is perceived as a means to understanding English speaking peoples, acquiring favourable attitudes to them, in addition to expanding pupils' awareness of their own and of English speaking peoples' cultural heritage, so they arrive at a livelier appreciation of both cultures. The approach currently followed does not cater for these objectives as was indicated in section 4.2. The intercultural approach to culture teaching, on the other hand, provides better grounds for achieving the objectives that ELT hopes to achieve. This approach, by integrating L1 and C1 with L2 and C2 in the process of foreign language teaching/learning, builds the newly acquired experiences on the pupil's previous experiences and furnishes the grounds for

arousing awareness of both the native and the target culture. Furthermore, this approach aims at expanding the pupil's monocultural perspective to an intercultural one. This approach not only meets the demands of TEFL in Qatar, but also provides opportunities for positive changes in the pupils' perceptions and images.

3 The reviewed literature revealed a diversity of opinions regarding the suitable time for teaching foreign culture in Western school systems. Not all ideas and suggestions raised by linguists and scholars are congruent with the TEFL situation in Qatar, as was pointed out in section (4.3.2). The suggestions for presenting the cultural content in appropriate models of cultural aspects, takes into consideration the age, psychological, social and cognitive characteristics of the pupils. This approach is more appropriate to TEFL in Qatar, especially, since the notion of teaching about the foreign culture is perceived with caution and fear by the society at large, as we will see in the following chapters. Following a graded model similar to the one suggested by Byram or Keller, the cultural input can be introduced in small doses at the primary stage and can be about simple cultural ideas about some sub-strata of society presented, as indicated by Byram, by characters of the same age group. The cultural information may increase and the presenters can grow gradually in correlation with the growth of the pupils.

4 The cultural content as the literature reveals should be integrated with the language, and should be realistic and representative of the culture and the

society. To be realistic and representative, the content then should display all aspects of the target society. This point of view is not congruent with the Islamic point of view. The previously quoted objectives state that teaching foreign languages and cultures should not be in opposition with the learners' Islamic religion and cultural values. It should not lead to any negative influences on the pupils' attitudes towards their language and their culture. Including a realistic and representative Western culture in the TEFL courses would contradict these objectives since there are certain areas in the Western Culture that are in opposition with the pupils' religion and culture. Such areas, which will be presented in the following chapters when we analyse the empirical data, should, therefore be avoided. However, the cultural content may include other aspects and introduce many other cultural areas and still preserve its realism and representativeness.

The theoretical part of this study reveals that English is an important language in Qatar in general and is a compulsory school subject. Teaching this language is intended to achieve pragmatic and educational goals. The reviewed literature shows that such goals can not be achieved through teaching the linguistic code of the language only and that the cultural content of the language has to be incorporated if such goals are to be achieved. The investigation of the literature in chapter 3 revealed that culture as a humanistic, social and communicative phenomenon can be learnt and the natural interrelationship between it and language, together with its other characteristics, emphasised that it should be taught. This part of the investigation gave answers to the research question as to whether English can and

should be taught with the cultures of English speaking people. The theoretical literature regarding the methodology and content of teaching culture provided us with a variety of options and ideas that will be related to the findings of the empirical investigation in the following chapters. The next part of the thesis is an empirical study which aims to find out what pupils, teachers and policy makers think about the situation and issues in question.

CHAPTER 5

FIELD STUDY DESIGN, DEVELOPMENT AND ADMINISTRATION

5.1 INTRODUCTION

The main aim of this study is to investigate the possibility of teaching English as a foreign language with its cultural content in the Gulf States, in general, with special reference to Qatar. We argued in chapter 2 that existing practices appear unsatisfactory, despite the stated objectives in Qatar and other Gulf States. In chapters 3 and 4 we examined the theoretical options and possible developments for cultural teaching in a Western and in non-Islamic perspective and, in comparing the theory with practice analysed in chapter 2 we concluded that there is potential for development within an Islamic perspective which has not yet been fulfilled in the teaching materials and methods in use.

In the following chapter we shall turn to an empirical investigation in order to establish whether teachers, pupils and policy makers are willing to see the development of the theoretically feasible potential. We shall investigate their views on the present situation and on the possibilities for development. The researcher used the following procedures as a preliminary stage to obtain a general idea of the prevailing situation and opinions:

1 Conducting preliminary interviews and having talks with educational authorities at the Ministry of Education in Qatar and at the University of Qatar.

2 Conducting interviews with male and female secondary pupils in secondary schools in Qatar.

The results of these investigations were encouraging and lend support to the prevailing opinion that language should be taught with its cultural component in the foreign language classroom. Documents reviewed ascertain the importance of giving learners a cultural background of the nations that speak that language aiming at broadening their horizons about the world around them. (See Section 1.3.1)

Policy makers were in favour of teaching aspects of the foreign culture in the foreign language classroom on the condition that what is taught should not be in opposition to the cultural values of the learners.

Discussions with both male and female pupils revealed their desire to know more about the speakers of English. They expressed their approval of learning about the real way of life of English speaking people and expressed their disapproval of the way textbooks present those people and their countries as being idyllic and free of any problems. Among other points they raised was the fact they are already exposed to the world through media and travel, but still they wanted to learn more from such sources as textbooks and teachers.

As a result, the researcher began to see the need for instruments that would be tailor-made to ascertain the opinions of people who are in direct contact with the English language: the teachers and pupils. Because of the innovative nature of the research, we found it difficult to use standardized tests, as is the case with some other research, since we could not find any test that is adequate for the purpose of the study. The reader should remember that the area of the research has not been

undertaken as yet (Section 1.6), so we therefore found it wiser to devise our own instruments.

The instruments we used to collect the data were questionnaires, for both teachers and pupils, and interviews and discussions with policy makers as well as pupils. In using these data collecting instruments together, our aim was to establish what Dunkin and Biddle call "Covariation" between the different data we aimed to gather (Dunkin and Biddle, cited in Biddle and Anderson, 1986:232). This approach opted for methodological pluralism, is called by Denzin, (cited in Cohen and Manion, 1980:21ff), multimethod or triangulation between methods. This eclectic procedure of data collection increased the validity of the data and, in addition, it provided us with different points of view.

The design and development of these instruments will be the main topic of this chapter. Firstly, we will present an account of the preliminary investigation that was carried out as a first step in designing the instruments and, secondly, we will give the sequence of the procedures that were followed to implement the instruments and administer them. The following plan gives an account of the steps followed.

INSTRUMENT DESIGN AND IMPLEMENTATION

STAGE 1: PRELIMINARY INVESTIGATION

	TEACHERS		PUPILS
1	Using the Delphi-Technique with experts in TEFL and education to gather data.	1	Interviews and discussions with male and female pupils.
		2	Designing questionnaire
2	Interviews with policy-makers and ELT staff.		
3	Designing questionnaire.		

STAGE 2: DEVELOPMENT OF QUESTIONNAIRES AND ADMINISTRATION

1	Piloting questionnaire on male and female English Language teachers.	1	Piloting questionnaire on male and female secondary pupils.
2	Testing validity by juries.	2	Testing validity by juries.
3	Testing reliability by Test-retest technique.	3	Testing reliability by Test-retest technique.
4	Administering questionnaire to English language teachers.	4	Administering questionnaire to second level secondary pupils.

5.2 STAGE ONE: PRELIMINARY INVESTIGATION

This stage includes both investigations with teachers and pupils. An account of what was carried out with teachers is given first, followed by what was carried out with pupils.

5.2.1 THE TEACHER INVESTIGATION

In order to design the teachers' questionnaire, the researcher followed the procedure of the "Delphi Technique", which is a method used to obtain the reliable opinions of experts on a specified subject. Although it employs questionnaires, this method is different from the typical questionnaire survey. An explanation of the procedure of this method is given in the following sections.

5.2.1.1 The Delphi Technique

The basis of the method is the repeated administration of a questionnaire to each member of a panel of experts without face-to-face contact. After each round of the questionnaire, some form of group feedback is provided to each panellist. Panellists are then asked to re-evaluate their responses in light of the feedback. (Heath et al, 1988)

People who have employed this method (e.g. Gordon and Helmer, 1964; Dalkey and Helmer, 1963; Martino, 1972; Heath et al, 1988; and Borg and Gall, 1983) indicate

that it enjoys many advantages over committees' open discussions. Heath et al, for example, comment that:

> "The Delphi Method is designed to preserve the advantages of group decision making without the disadvantages normally experienced by committees. In effect, The Delphi Method is based on the notion that several minds are better than one in making subjective estimates or predictions about what will happen in the future and that experts within a controlled communication environment, will make judgements based on rational thought and shared information, ultimately reaching sound conclusions." (Heath et al, 1988:27)

Some researchers, however, mention that the main disadvantage of the Delphi Method is that it requires a considerable amount of time to carry out and makes heavy demands on the respondents' time. (Borg and Gall, 1983:414).

It should be noted, that the procedure followed in this study was not completely identical with the procedure usually followed in a Delphi technique, since the aim of using the present study was not to reach the panel's consensus on the questions raised, as is the case with other studies which adopted the same method. The main aim of using this technique was to find out experts' opinions about the problems under investigation. Their answers were then structured in a scale-type questionnaire and distributed to English language teachers in schools. This procedure enabled the researcher to collect the data required for the study, together with the opinions of the people concerned, and at the same time to avoid imposing any subjective ideas and opinions.

5.2.1.2 The Panel

Careful panel selection is crucial for conducting a Delphi to the extent that Cicarelli (1984:140) says: "A Delphi is its panel." Therefore, careful consideration must be given to assessing the degree of expertise and the panel members have to be significant, active contributors to the contemporary literature in the field under study.

> "Genuine insights into the future of a discipline are more apt to come from active scholars and practitioners...[who] are currently engaged in the basic research that will help shape the future of the discipline if not determine it." (Cicarelli, 1984:140)

The main aim of this study is to find out if it is possible and desirable to teach English as a foreign language with the Western cultures of English speaking people in an Arab Muslim country such as Qatar and, if possible, what effects on pupils would be expected, and what aspects of the target cultures would be appropriate. Therefore, the experts' opinions in the field of TEFL and education in Qatar were sought.

The panel for this study consisted of English language inspectors, English language teachers at the English Language Department and English Language Teaching Unit at the University of Qatar, English language teacher trainers at The Curriculum and Textbook Department, and English language teachers at the British Council English Language Centre in Doha.

The education authorities' opinions were of great importance, since they are the policy makers who have direct influence and direct contact with the TEFL field. However, due to their many responsibilities, it was rather difficult to ask them to participate in the questionnaire rounds. Instead, it was considered more fruitful to interview them and use these interviews as part of the qualitative data gathered for this study. In the course of the discussion they were asked the same questions included in the first round of the Delphi and their opinions were included in the second round of the questionnaire. (Further discussion of these interviews will be presented later on in this chapter.)

5.2.1.3 The Delphi Procedure

The development of the investigation underwent many stages and was administered in two rounds. Below is a description of these rounds.

Round One:

The first version of the questionnaire (Appendix 2) took up eight pages and carried on its first page some explanation of the aims of the investigation and explained its importance. It also informed the participants that that was the first round and that their answers would help to form the basis for the next stages. The second page included questions about basic details, such as nationality, sex, qualifications, occupation, place of work and years of teaching EFL in Qatar and elsewhere. On the third page were some policy statements that came from documents mentioned

earlier (see section 1.3.1) which indicated that English language teaching could include aspects of English speaking cultures, in order to give the participant an idea about Qatar's and the Gulf States' policy concerning the subject under discussion. The following pages carried the content items which were derived from a review of the pertinent literature in the field of teaching the cultural component of foreign languages (Chapters 3 and 4). Some questions came in a scale-type form (1 and 2) and the others came in an open-ended form (3-7), which is an accepted approach in the first stage of a Delphi according to what Borg and Gall (1983:414) maintain:

> "An open ended approach can also be used in the initial questionnaire in which each respondent would be asked to list goals that he or she considers important."

The questions covered the following areas:

1 The content of an English language course for secondary and preparatory pupils in Qatar, with the cultural component in mind.

2 The degree of importance of including the cultural aspects of English speaking people in an EFL course. This question intended to find out whether ELT experts' views regarding the importance of teaching the target culture in an Islamic society are congruous with the aims of ELT in Qatar and the other Gulf States, which were cited in chapter 1 and with the Islamic views regarding teaching foreign languages and their cultures that were discussed in chapter 4.

3 The effects of teaching the cultures of English speaking people on preparatory and secondary pupils in Qatar with reference to the pupils' religious beliefs, national customs, attitude to the Arabic language, and personalities. Our discussion of the educational and pragmatic values of teaching about the foreign culture in chapter 3 highlighted the benefits that pupils may gain as a result of learning about other peoples' ways of life. This area of the investigation intended to investigate the possible effects on Arab/Muslim learners. Furthermore, these questions addressed the effects of teaching culture on preparatory and secondary pupils only because the interviews conducted with policy makers favoured teaching the foreign culture at later rather than earlier educational stages. The question intended to investigate the effects of teaching the foreign culture on pupils in the two educational stages separately to find out if experts think that the effect will be different on pupils in the preparatory stage (12-15 years old) and those in the secondary stage (16-18 years old). Results from round one, however, suggested that there would not be major differences in the expected effects between pupils in the two educational stages, particularly if the cultural component presented takes into account the age factor. Therefore, the other rounds did not include questions of this type.

4 Which one/s of the English speaking cultures are to be included and why.

5 Which aspects of the cultures should be highlighted. These two questions (4 and 5) were intended to find out the desirable cultures and cultural content

that would be taught to learners in the Gulf States. The pertinent literature reviewed in chapter 4 provided suggestions for various criteria for choosing the cultural content. Question 5 intended to find out what aspects are preferred in the Arab/Islamic society and whether the suggested aspects meet the Western criteria or not.

6 The aim behind teaching the cultural component of the target language. For this question, three quotations including aims of teaching this component were given and respondents were invited to comment on them. (see Appendix 2)

The first quotation came from the objectives of teaching the cultural component of FL as stated in the FIPLV meeting of the Western European Associations (1987) and indicates that teaching culture is to counter prejudice and stereotypes by encouraging positive attitudes towards other countries and peoples. The second one argues that the aim is to achieve a socio-cultural competence where language is learnt in a context and culture should be taught to gain understanding rather than tolerance, (Byram: 1988). The third quotation, on the other hand, suggests that teaching culture aims at enriching learners' identity by enlarging their perceptions and helping them to form valid hypotheses about the world.

7 The effects of including the cultural component in an ELT course on the target language learning. These questions aimed at finding out the expected effects that ELT experts in Qatar have regarding this issue compared to the

effects as perceived form a Western perspective as was discussed in section 3.4.2.1.

A reasonable amount of space was given for the answer to each question and respondents were also invited to use extra sheets of paper or to write on the back of the page if necessary.

On 1 November 1991, 80 copies where distributed to different departments at the University of Qatar, as follows: 23 copies to the teaching staff at the Department of English and Modern European Languages, 34 copies to the teaching staff of the English Language Teaching Unit, and two copies to members of the Curriculum Department. At the Ministry of Education, seven copies were distributed to English language male inspectors and eight copies to English language female inspectors, in addition to one copy to a teacher trainer and another to a researcher at the English Language Section in the TextBook and Curriculum Department. Four more copies were given to the representative and English language teachers at the British Council in Doha. The questionnaires were distributed through the secretaries of these departments and were accompanied by a letter thanking the respondents and requesting them to return them within a two-week period. However, the period was extended by more than three weeks and the researcher contacted many of the members personally to collect the questionnaires. A considerable number of them did apologize for not answering the questions because, as they said, the questions required time and effort.

Forty completed questionnaires (50%) were received and the data collected from them was the base for Round 2. Out of this number there were 18 men (45%) and 22 women (55%). There were 17 (42.5%) Arab respondents and 23 (57.5%) non-Arabs. 16 (40%) respondents were from the Ministry of Education, 14 (35%) from the English Language Teaching Unit, 6 (15%) from the Department of English and Modern European Languages, 1 respondent was from the Curriculum Department at the Faculty of Education, University of Qatar, and 3 respondents (7.5%) were from the British Council in Doha. The majority of the respondents have higher degrees in the field of ELT and have worked in other Arab and Islamic countries.

Round Two:

The data obtained from the first round was studied and after elimination of redundant and overlapping information, the answers to each question were put into a scale-type question where respondents were asked to indicate the degree of their agreement or disagreement, or the degree of the importance of the given item on the given scale. (Appendix 3)

The first question was about the effects of teaching the cultures of English speaking countries on Qatari pupils. It included 52 items and the respondents were asked to indicate their degree of agreement with each item. The second question was: "Which cultures would you suggest including in an EFL course for Qatari pupils and why?" The British, both the British and the American, and all English speaking

cultures were given as choices, and reasons for each choice were also supplied. The respondents were asked to choose the appropriate culture/s and reasons by expressing their degree of agreement on the scale. The third question addressed the area of which aspects of the English speaking cultures are considered essential, important, not important, or not wanted to be included in an EFL course for Qatari pupils. 16 items were given in this question. The fourth question presented 14 items representing different goals for teaching the cultural component of EFL in an English language course in Qatar and respondents were asked to indicate their degree of agreement with the points raised.

On 10 January 1992, 40 copies of the second version of the questionnaire were distributed to the respondents of the first version, accompanied by a letter of thanks, and they were asked to feel free to add any comments or items to the ones already included. The contributors were asked to return the completed questionnaires within two weeks. 25 completed questionnaires were received. Some of them included some useful comments, which the researcher took into consideration while constructing the main version of the teacher questionnaire. The data collected was statistically analysed according to their frequencies and percentages. The items that had high scores (50% upwards) constituted the basis of the teacher questionnaire, which will be discussed in Stage Two.

5.2.2 THE PUPIL INVESTIGATION

As a preliminary stage in the preparation of the pupils' questionnaire, the researcher

conducted some exploratory, unstructured and informal interviews with male and female pupils from first, second and third secondary classes. In these audio-recorded interviews, the researcher gave the pupils an idea about the study and its aim. The general meaning of the term "culture" was also discussed with the pupils. Pupils were asked some open-ended questions that covered all the problems under investigation. They were encouraged to talk and were given sufficient time to express themselves and to comment or argue with each other in order to get as much data as possible from these interviews. The interviews were productive and the ideas obtained from them, together with feedback from the experts' opinions and ideas from the reviewed literature, constituted the items of the pupil questionnaire. (These interviews constitute part of the instruments used in this study. The procedure, the sample and the data collected from them will be discussed in full, later on in this chapter. Their content will be part of the discussion in the following chapters as part of the qualitative data that was gathered to support the information obtained from the questionnaires).

5.3 STAGE TWO: QUESTIONNAIRE DEVELOPMENT AND ADMINISTRATION

In the following sections the procedures followed in developing the questionnaires are described starting with descriptions of their contents.

5.3.1 THE CONTENT OF THE TEACHER QUESTIONNAIRE

The answers collected from the second round gave an indication of the important and the less important items in the questionnaire and the comments received from colleagues and some respondents also shed light on some more important aspects. The advice and recommendations of some experts in Education and TEFL were sought through all the development stages of the questionnaire.

The questionnaire consisted of 12 pages (Appendix 4) and was divided into:

(I) An introductory section which explained the aims of the questionnaire and indicated the importance of the teachers' participation and collaboration. Teachers were also assured that their answers would be treated confidentially and that they would not be used for any purpose other than that of the study.

(II) The personal data section which contained a set of personal detail questions about the participants, including their nationality, sex, years of experience in TEFL in Islamic and non-Islamic countries, their educational qualifications and place of work.

(III) Then came the questionnaire itself which was comprised of nine questions. The first question asked the respondents to choose whether an English course for Qatari schools should include English language and (1) a mixture of the cultures of English speaking people and the Arabic/Islamic cultures, (2) aspects of the

Arabic/Islamic culture only, (3) aspects of the cultures of English speaking peoples only, or (4) no reference to any cultural component.

The second question aimed at finding out the degree of importance of including the cultural aspects of English speaking people whether it is (1) essential, beneficial and therefore compulsory, (2) important and there is no harm in including it, (3) of little importance and could be excluded, or (4) harmful and therefore should be excluded.

The third question intended to find out the most suitable educational stage for introducing the cultural aspects of the target language to pupils, whether it should start from primary, preparatory, secondary, or university level or whether it should not be introduced at all.

The fourth question included 22 different cultural aspects that could be incorporated in an English course. Respondents were asked to indicate whether the item was: (1) necessary, (2) important, (3) not important, or (4) not wanted. The items included in this question covered various cultural aspects: social, educational, legal, medical, working life, and arts and heritage of people.

The fifth question asked which culture/s was/were to be included in an English language course and why. In 5.A the respondents were given the four cultures that were chosen in the previous rounds: the British, the American, the Australian, and the Canadian cultures, and were asked to tick the one/s they found appropriate to be included. In 5.B seven different reasons for including the cultural component in the

foreign language, as they were perceived by experts in the first two rounds, were listed and respondents were asked to tick the reasons they found appropriate for including the culture/s they chose.

The sixth question contained 28 scaled-type statements that covered some possible effects of teaching the English speaking cultures to pupils in Qatari schools. The first 10 items covered the possible effects on pupils' religious beliefs. Items 11, 12, 13, 14, 15, 16, 17 and 18 introduced the possible effects on pupils' national customs, while Items 19 and 20 dealt with the possible effects on pupils' own language. Items 21, 22, 23, 24, 25, 26, 27 and 28 gave the possible effects on pupils' personalities. Respondents were asked to indicate the degree of their agreement or disagreement with each statement by ticking the appropriate box from the five boxes on the scale: strongly agree, agree, no opinion, disagree, and strongly disagree.

The seventh question contained 10 statements. The first five of them were statements in favour of teaching the cultural component of the target language while the other five were against it. Respondents were asked to indicate their agreement or disagreement by ticking the appropriate box from the five-point scale.

Questions 8 and 9 aimed at evaluating the cultural content of the target language in the English course books used in schools. In Question 8 school teachers were invited to indicate whether the books they use for teaching include too much, much, little, or nothing of the cultures of English speaking people. In Question 9, they were

asked to indicate whether the cultural content (if it exists) is more than enough, enough, or not enough.

5.3.2 THE CONTENT OF THE PUPIL QUESTIONNAIRE

Similar to the teacher questionnaire, this 11-page questionnaire was divided into three sections (Appendix 5):

(I) An introduction that explained the aims of the questionnaire and indicated the importance of the pupils' opinions and participation in the study. Pupils were also assured that their answers would be treated in confidence and would not be used for any purposes other than the present study.

(II) The personal data which aimed at collecting data about the type of pupils answering the questionnaire. It asked for basic detail about the pupils, such as nationality, sex, branch of study, name of school, and name of area where the pupil came from. It also included some details about parents, such as their educational and professional back-ground, and the languages they speak as native or non-native ones. Pupils were also asked about the languages they knew well, their standard in written and spoken English, whether they have visited any English speaking countries and, if so, which ones and for how long. The aim of these questions was to find out the different variables that might affect the pupils' answers to the research questions.

(III) The questionnaire itself was comprised of nine questions. Questions 1, 2, 3, 5, 6, and 7 in the pupil questionnaire were identical to Questions 1, 2, 3, 5, 8, and 9 respectively in the teacher questionnaire. Question 4 investigated the possible cultural aspects that could be incorporated in an English language course for the Qatari schools. The first 16 items were identical with the first 16 items in the teacher questionnaire. The last five items were different from the last six items in the teacher questionnaire. This was due to the fact that some ideas were raised by experts in the first two rounds of the Delphi and were not mentioned in the pupil interviews, while some others were raised by the pupils in their interviews.

In Question 8, 30 items expressing possible (evaluative, factual and non-factual) perceptions of English language speakers were presented and pupils were asked to indicate their agreement or disagreement with these items by ticking the appropriate box from a five-point scale. This question was considered important since pupils' perceptions could determine their answers to the rest of the questions. The statements were chosen from pupils' opinions expressed during the preliminary interviews and they covered a wide range of different aspects such as: Westerners' social life, education systems, food, technological achievements, interests and behaviour and attitudes towards Arabs and Muslims.

Question 9 was the last in this questionnaire. It aimed at finding out the possible sources of pupils' ideas and perceptions. Seven different sources were presented and pupils were asked to rank them according to their importance to them as sources of their information. The sources given were: the media, communication with English

speakers, English textbooks, reading from general books (outside school), teachers, family members, relatives, friends who have visited or lived in English speaking countries, and visiting or living in English speaking countries. Pupils were also invited to add any other sources of reference.

When the English versions of both teacher and pupil questionnaires were completely constructed, an Arabic translation for both of them was prepared, revised and verified by two judges from the English teaching staff at the English Language Teaching Unit at the University of Qatar. It was decided to give the Arabic questionnaire not only to pupils but also to teachers to overcome the possibility of any misunderstanding of any terms and to allow the respondents to express themselves as explicitly as possible. (The Arabic version of each questionnaire is included next to the English one in the appendices).

5.3.3 PILOT STUDY

Before the final versions of the questionnaires were given to teachers and pupils, they were pilot tested for the following reasons:

1 To check the appropriateness of items in terms of clarity, intelligibility and questions' formation and presentation.

2 To eliminate redundant, ambiguous and difficult words and replace them with more appropriate ones.

3 To reduce the percentage of subjectivity and personal bias of the instruments.

In this pilot study, that took place on 16 March 1992, 10 English language teachers (males and females) from the University, and 10 male and 10 female English teachers from schools were given the questionnaire. After it was completed, the researcher had discussions with some of the teachers about the formation of questions and their content.

20 male and 20 female second secondary pupils answered the pupil questionnaire on 18 March 1992. It took them 50 minutes to answer it, which is almost equal to one school lesson. The researcher had an informal discussion with the female pupils on the clarity of meaning and the length of the questionnaire and got similar feed-back from male pupils through a male relative of the researcher. (N.B. It is not common for a female to visit male schools in Qatar.) Comments from both teachers and pupils were valuable and led to some minor changes and modifications of the wording and construction of some questions. However, the basic content remained unchanged.

5.3.4 THE VALIDITY OF THE QUESTIONNAIRES

Any test or instrument should be checked for validity, i.e. to tell whether the questions or items really measure what they are supposed to measure. A test is said to be valid if the data serve the purpose for which they were collected. (Zeller, 1988:322) explains the term by saying:

> "A measure is valid if it does what it is intended to do. Alternatively stated, an indicator of some abstract concept is valid to the extent that it measures what it purports to measure."

Although there are four types of validity: content validity, construct validity, concurrent validity, and predictive validity, content validity was used to measure the validity of the two questionnaires. This is due to their nature or, to put it another way, due to the nature of the opinionnaires which are constructed to find out the opinions of informants on the cultural content of a suggested EFL course, so they measure an intended content area, where content validity is the most suitable measure. The other kinds of validity, however, were not relevant to the present situation since they measure different areas than the one employed in this study.

> "For any given test it is important to seek evidence concerning the appropriate type of validity, given the intended purpose or purposes of the test." (Gay, 1976:88)

Furthermore, there are two types of content validity: face validity and sampling validity. Gay explains:

> "Content validity requires both face validity and sampling validity. Face validity is concerned with whether the test measures the intended content area, and sampling validity is concerned with how well the test samples the total content area." (Gay, 1976:88)

Since content validity is commonly assessed by those with expert judgement, the

questionnaires were validated by submitting them to a panel of experts in the areas of educational research, and TEFL. The experts were supplied with copies of the research questions, a clear idea about the population and the purpose of the study, and were asked to judge the instruments' validity and to suggest any changes that they considered necessary. The suggested changes were made, and the instruments were then resubmitted for further evaluation. No major changes were proposed at this stage and the panel was satisfied with both the face and sampling validity and so the instruments were put into the final form. (Appendix 6 includes a list of the expert panel who judged the questionnaires' validity.)

5.3.5 THE RELIABILITY OF THE QUESTIONNAIRES

An instrument is said to be reliable if it gives a stable result when re-applied under similar conditions after a reasonable passage of time. Slavin (1984:77) defines it as follows:

> "The term reliability refers to the degree to which a measure is consistent in producing the reading when measuring the same thing."

The reliability of the questionnaires was determined thanks to the test-re-test technique. 10 male and 10 female English language school teachers answered the teacher questionnaire twice with a two week interval between the two administrations. 20 male and 20 female second secondary pupils answered the pupil questionnaire following the same procedure followed by the teachers.

To estimate the reliability of the questionnaires the Cronbach's coefficient alpha, being one of the most appropriate methods to measure reliability, was used. The findings were as follows:

A - The correlation coefficient between the two teacher questionnaire tests was 0.82.

B - The correlation coefficient between the two pupil questionnaire tests was 0.78.

The two results were considered satisfactory and gave the researcher confidence in the questionnaires. It should be noted that both teacher and pupil questionnaires are lengthy ones, including many items, and that this in itself increases the reliability of the instruments according to Hatch and Farhaday who state that:

> "The longer the test, the more reliable it will be." (1982:246)

5.3.6 POPULATION AND SAMPLE

As formal learning is always associated with teaching, we found it necessary that the target population, to which generalizations about this study are to be made, is basically that of English language teachers and pupils teaching and learning English in formal situations in the State of Qatar.

Social science research is aimed at developing useful generalizations about society. However, due to practical constraints on research sources, the social scientist, as Ross (1988:527) maintains, is usually limited to the study of a sample rather than a complete coverage of the population for which these generalizations are appropriate. We therefore resorted to sampling, which is defined as:

> "The process of selecting a number of individuals for a study in such a way that the individuals represent the large group from which they were selected. The individuals selected comprise a sample and the large group is referred to as the population." (Gay, 1976:66)

Our survey population constituted English language teachers and second level secondary pupils in Qatar.

5.3.6.1 The Sampling Technique Employed

The sampling technique we used was based on a proportionate stratified random principle of selection, which requires that the population is divided into sub-populations called strata and that the random sampling is conducted independently within each of these strata. It is proportional because the sample size from any stratum is proportional to the population size of the stratum, (Ross, 1988:530).

In addition to that, cluster sampling was also used at the stage of distributing questionnaires to schools and classes because this method of sampling is advisable when the researcher does not have control over the participants. According to Gay, any intact group of similar characteristics is a cluster e.g. classrooms,

schools, etc. (1976:74)

The following steps, as identified by Gay, were followed:

1 The populations were determined and identified.

2 The desired size of the samples was determined.

3 The different strata were also identified and the appropriate percentage from each stratum was also estimated.

4 Then the randomly selected clusters of teachers and pupils in randomly selected schools and classes were chosen.

5.3.6.2 The Teacher Questionnaire Sample

The total number of English language school teachers in the public schools in Qatar in the academic year 1991/2 was 516 male and female teachers distributed in the three educational stages: primary, preparatory and secondary. (Ministry of Education, Annual Report, 1991/92) When choosing the sample, and due to the relatively small number of the total population, the researcher attempted to include 214 (41.4%) of the total number of teachers and, at the same time, this proportion included nearly 40% of the different categories comprising the sample. As a result, there was 41.6% of the male and 41.3% of the female teachers. Among each category there was nearly the same percentage of teachers working in the different educational stages. Nationality, however, was not taken into consideration because expatriate teachers outnumber Qataris, especially in the

Table 5.1: **Distribution of School teachers' Population and Sample by Sex and Place of Work**

Place of Work	Male		Female		Total	
	Population	Sample %	Population	Sample %	Population	Sample %
Primary	73	20 27.0%	72	25 34.7%	145	45 31.0%
Preparatory	99	42 42.4%	104	45 43.3%	203	87 42.8%
Secondary	73	40 54.7%	95	42 44.2%	168	82 48.8%
Total	245	102 41.6%	271	112 41.3%	516	214 41.4%

boys' schools. (A description of the background of these teachers is given in Section 2.7.2.) Table 5.1 shows the distribution of teachers and sample according to sex and place of work. It should be noted, however, that the number of questionnaires distributed to preparatory and secondary teachers was deliberately increased while the number given to primary teachers was decreased, taking into account that teachers' promotion in Qatar from one stage to another takes place on the basis of experience and qualifications and so, teachers at the secondary and preparatory stages represent the more qualified and experienced category of teachers and their opinion is of high value.

The number of questionnaires allocated for each educational stage was then distributed to randomly chosen schools in different geographical situations, including primary, preparatory and secondary schools in three different rural areas outside Doha, the capital city. These areas were: Al Shamal town in the north, Al Khor town on the eastern coast and Al Wakra town in the south.

In addition to this sample, another 20 copies of the English version of the questionnaire were distributed to English language teachers at the English Department and the English Language Teaching Unit at the University of Qatar, where the total number of English teaching staff was 60. Some of these teachers had been involved in answering the first two rounds of the questionnaire as well.

The teacher sample may be considered representative in many respects. It includes teachers who represent the different strata included in the study. The

percentage of the male teachers corresponds quite closely to the actual percentage of the population and so does the female sample. The percentage drawn from each educational level corresponds to a large degree to the percentage of the actual distribution of the population.

5.3.6.3 The Pupil Questionnaire Sample

Second level secondary pupils at Qatari schools were chosen to comprise the survey population from which the sample for this study was drawn. The total number of second secondary pupils in the academic year 1991/2 was 3,065. (Ministry of Education, Annual Report, 1991/92) Of this number male pupils were 43.8% and female pupils comprised 56.2%. Those who were in the scientific section were 46.3% while arts pupils were 53.7%. Of the total number 79.9% lived in Doha and 20.1% came from different rural areas.

The sample of the study constituted 15% of the population which is an acceptable percentage for descriptive studies such as the present study. Gay (1976:77) indicates that:

> "In general the minimum number of subjects believed to be acceptable for a study depends upon the type of research involved. For descriptive research, a sample of 10% of the population is considered minimum."

12% of second level secondary pupils who lived in Doha and 27% of the pupils

who were from the rural areas constituted the sample. This decision was taken due to the relatively small number of pupils in the rural areas. The percentage taken would make it possible to compare and contrast between these two strata. As a result, the total of the sample was 460 (15%) of which 293 were from the Doha area and 167 from other rural areas.

Four secondary male and four secondary female schools situated in different areas in Doha were chosen for the administration of the questionnaire to both arts and science pupils. The number of questionnaires distributed in each school corresponded with the percentage allocated to that school on the basis of its second secondary science and arts pupils. The same three schools in rural areas chosen for the administration of the teacher questionnaire were also chosen for the distribution of the pupil questionnaire. The same procedure that was followed in the Doha schools was also followed in the rural areas. Table 5.2 shows the distribution of the population and sample according to the area, sex, and field of study.

A list of the names of male and female schools in Doha and the rural areas is provided in Table 5.3.

The choice of second level secondary pupils as a sample for this study was made as a result of many factors. Firstly, pupils of this age (16/17) are mature and grown up enough to understand and to be able to answer the questionnaire particularly when the topic under investigation needed knowledge and awareness.

Table 5.2: Distribution of Pupils' Population and Sample by Area, Sex and Study

Branch of Study	Doha Male		Doha Female		Areas Male		Areas Female		Total	
	Pop.	Sample %	Pop.	Sample %	Pop.	Sample %	Pop.	Sample %	Population	Sample %
Science	721	86 11.9%	492	59 12.0%	119	32 26.9%	88	24 27.3%	1420	201 14.7%
Arts	365	44 12.1%	870	104 12.0%	137	37 27.0%	273	74 27.1%	1645	259 15.7%
Total	1086	130 12.0%	1362	163 12.0%	256	69 26.95%	361	98 27.1%	3065	460 15.0%

Secondly, by secondary two, pupils should have covered seven books of the 8-book Crescent English Course employed in the Qatari schools. This means that they should have formed a considerable idea about the content of the course and are in a position that enables them to answer questions that deal with such content. In addition, these pupils have one more scholastic year to spend at school, after which most of them will be joining universities, some of which may be in one of the English speaking countries. Another point to add is, pupils at third secondary, for example, were not approached due to their many responsibilities preparing for the School Leaving Certificate examinations. It was also reported by other researchers that these pupils lack the enthusiasm and attention needed for answering questionnaires.

Table 5.3: A List of Secondary Schools where the Pupils' Questionnaire was administered

Doha	Rural Areas
I Boys' Schools	
1 - Alistuqlal Secondary	Al Shamal Secondary
2 - Doha Secondary	Al Khor Secondary
3 - Ahmed bin Hambal Secondary	Al Wakra Secondary
4 - Khalifa Secondary	
II Girls' Schools	
1 - Rab'a Aladawiyah Secondary	Al Shamal Secondary
2 - Amina bind Wahab Secondary	Al Khor Secondary
3 - Aliman Secondary	Al Wakra Secondary
4 - Um Hakim Secondary	

The pupil sample may be considered representative of the survey population in a number of ways:

1 The percentage of each strata in the sample, i.e. male and female, those from Doha or other areas, and those studying scientific or literary subjects, corresponds quite closely to their actual percentages in the population.

2 The sample included pupils from different nationalities, since classes in the Qatari schools include mixed nationalities, as the distribution of pupils in the different schools takes place according to the geographical situation of their accommodation. This means that pupils at any school may be considered as a representative sample of the whole population. The nationality factor was not specified in the description of the sample due to an operational reason. Although it is easy to find out the number of Qatari and non Qatari pupils in each school and class, it has a negative effect on pupils to indicate that a certain number of this or that nationality are wanted to answer the questionnaire. Therefore this factor was left open and pupils from different nationalities took part in the study.

5.3.6.4 The Questionnaire Administration

The agreement of the Ministry of Education is a pre-requisite for the actual inauguration of questionnaires in schools. Therefore, copies of the two questionnaires, accompanied by a letter explaining the aim of study and

requesting the agreement of the Under Secretary Assistant for Educational Affairs, were sent. When written agreement (Appendix 7) was received, copies of it were handed to the authorities at Boys and Girls Inspectorate Departments who, through their secretarial sections, shared the task of distributing and collecting questionnaires to and from teachers, boys' schools, and schools in rural areas. The researcher personally administered the girls' and female teacher questionnaires in Doha female secondary schools and supervised pupils and answered their queries. In general, no significant problems were encountered.

5.4 INTERVIEWS AND SAMPLE

The other method of data collection employed in this study was through interviews. This method was followed due to the many advantages it has over other methods of data collection. These advantages,as indicated by McMillan and Schumach (1989:265), are:

1 - the interview is normally flexible and adaptable;

2 - it can be used with many different problems and types of persons, such as those who are illiterate or too young to read or write;

3 - the responses in interviews can be probed, followed up, clarified, and elaborated to achieve specific accurate responses;

4 - in face-to-face interaction, verbal as well as non-verbal behaviour can be noted which provides the interviewer with the opportunity to motivate the respondent;

5 - lastly, interviews result in a much higher rate of response than questionnaires, especially for topics that concern personal qualities or feelings.

Oppenheim, 1966: 31 gives a similar account of the advantages of interviews, he says:

> "The greatest advantage of the interview in the hands of a skilled interviewer is its flexibility. The interviewer can make sure that the respondent has understood the question and the purpose of the research .... Above all, they can build up and maintain rapport, that elusive motivating force that will keep the respondent interested and responsive to the end of the interview.....the richness and spontaneity of information collected by interviews is higher than that which a mailed questionnaire can hope to obtain."

However, some precautions are recommended by Goetz and LeCompte (1984) who call for the care and attention that should be paid in preparation of the questions, that they should be directly related to the objectives of the study and follow one sequence in each interview. The problem of subjectivity and bias from the interviewer's side may also result in low reliability of the interview and therefore the interviewer needs intensive training in conducting the interview and he/she should also pay attention to the problem of time consumption that is considered as a major disadvantage of interviews.

In this section, an account of some interviews held with policy makers at the Ministry of Education, and a sample of secondary male and female pupils, is

presented. The aim is to shed light on the interviewees' viewpoint and attitudes towards the whole issue of the current study. This qualitative method of investigation is considered by the researcher as a means of searching out and clarifying factors which are intuitively significant. The qualitative data collected by this instrument will be complementary and explanatory to the quantitative data obtained through the two questionnaires. It is the researcher's belief that investigating the issue with authorities and pupils in further depth in face-to-face interaction would result in more data being obtained than would be obtained from a questionnaire. Such detailed data would lend support, explanation and validation to the data obtained by the other research instruments. Furthermore, the ideas obtained from these interviews were also used in the preliminary investigation stage for forming the questionnaires.

5.4.1 THE POLICY MAKER INTERVIEW SAMPLE

Policy maker opinions and ideas are of great importance in this study in which we discuss the possibility of introducing the cultural component of EFL in the English language course. It is after all the opinions of these people that influence and contribute putting such decisions into practice or not. Therefore, the following persons were interviewed:

1 - Mr Saif Alkawari, Under Secretary Assistant for Educational Affairs, Ministry of Education

2 - Mr Ahmed Abu Shirbak, Director of Curriculum and Textbook

Department, Ministry of Education

3 - Mr Ali Almannai, Chief Director of General Educational Inspectorate, Ministry of Education

4 - Dr Abdelhalim Abu Galalah, English Language Inspector, Ministry of Education

5 - Miss Aisha al Thani, English Language Inspectress, Ministry of Education

6 - Mr Rod Webb, English Language Trainer, Ministry of Education

7 - Dr Yosif Alqaradawi, Director of the Sunnah and Hadith Research Centre, (the former Dean of the Faculty of Islamic Jurisprudence and Islamic Studies), University of Qatar

8 - Dr Ali Alquradaghi, a member of staff of the Faculty of Islamic Jurisprudence and Islamic Studies, University of Qatar.

5.4.2 THE PROCEDURE

As a first step, an interview schedule was prepared before hand to help the researcher to cover all the points necessary for the investigation and to ensure addressing all the interviewees with the same questions. (Appendix 8) The interview questions were similar to the open-ended questions presented to the Delphi panel in the first round. Appointments were then made with each interviewee and a brief idea about the subject was given in advance. Permission for recording the interviews was also obtained from the individual members of the panel. At the beginning of the interviews, the researcher explained the topic and the aim of the study and a combination of structured and semi-structured types

of questions were asked and the interviewees were urged to explain, clarify and justify their viewpoints. In these sessions, which lasted for nearly one hour, the participants showed a great deal of cooperation and open-mindedness and provided the researcher with highly appreciated data. Their answers were direct and consistent and showed understanding of the whole issue which assured the researcher of the validity and reliability of the content of the interview schedule.

5.4.3 THE PUPIL INTERVIEW SAMPLE

A random sample of pupils, incorporating 28 female and 27 male secondary pupils chosen from the three grades in the secondary stage; namely first secondary, second secondary and third secondary, was used in the interviews. These pupils come from two secondary schools situated in Doha, Al Eeman Secondary School for Girls and Doha Secondary School for Boys. These two schools are considered representative of all secondary schools in Qatar since they were unexceptional in terms of kinds and numbers of pupils who come from different nationalities, different social, economical, and educational backgrounds. This, as we mentioned in Section 5.3.6.3 above, is due to the fact that pupils in the country are distributed in schools according to their houses' geographical situation. The researcher made sure that the sample included pupils of different nationalities. There were Qatari, Egyptian, Palestinian, and Jordanian pupils and these constitute the overwhelming majority of nationalities in schools in Qatar. The following table (5.4) shows the number of participants according to their grades.

Table 5.4: Pupils Interview Sample

Educational Level	Girls	Boys
First Secondary	10	10
Second Secondary	8	9
Third Secondary	10	8

5.4.4 THE PROCEDURE

After obtaining permission from the two schools, informal interviews were conducted by the researcher in the girls' school and by a male English teacher (a relative) in the boys' school. Pupils were interviewed in groups from the same grade at the same time. In the beginning pupils were given the choice as to whether to take part in the interviews and the ones who expressed approval constituted the population. The purpose of the study and of the interviews was explained and a relaxed atmosphere prevailed at all times. Pupils' permission to record the interviews was also sought. An interview schedule (Appendix 9) was used with the pupils. The pupils were highly motivated and had the desire to talk to the extent that each interview took more time than what was actually specified for it. On average, each interview continued for about 50 minutes. Pupils showed a clear understanding of the questions and discussion points raised in the

interviews. This lent support to the validity of the interviews. The findings of these interviews will be presented in the next chapter.

5.5 CHARACTERISTICS OF PARTICIPANTS

5.5.1 TEACHERS

The teacher sample represented 41% of the total population. (see Section 5.3.6.2) 234 copies of the teacher questionnaire were distributed to the allocated schools and to the university teachers (section 5.3.6.2). 212 copies were received and after examination 15 copies were discarded as a result of being incomplete. Consequently, 197 teachers comprised the actual teacher sample. The demographic data for these participants showed that there were 69 (35.0%) Qataris and 128 (65.0%) non Qataris. Although nationality was not taken into account when choosing the sample, these figures reflect the actual situation where non Qatari teachers outnumber Qatari teachers not only in TEFL but also in the other school subjects (see section 2.6.1). The number of male and female participants in the sample was almost equal. 98 teachers (49.7%) were male teachers and 99 teachers (50.3%) were female. Figure 5.1 shows the distribution of the teacher sample in terms of nationality and Figure 5.2 shows their distribution in terms of sex.

Figure 5.1: Distribution of Teacher Sample in Terms of Nationality

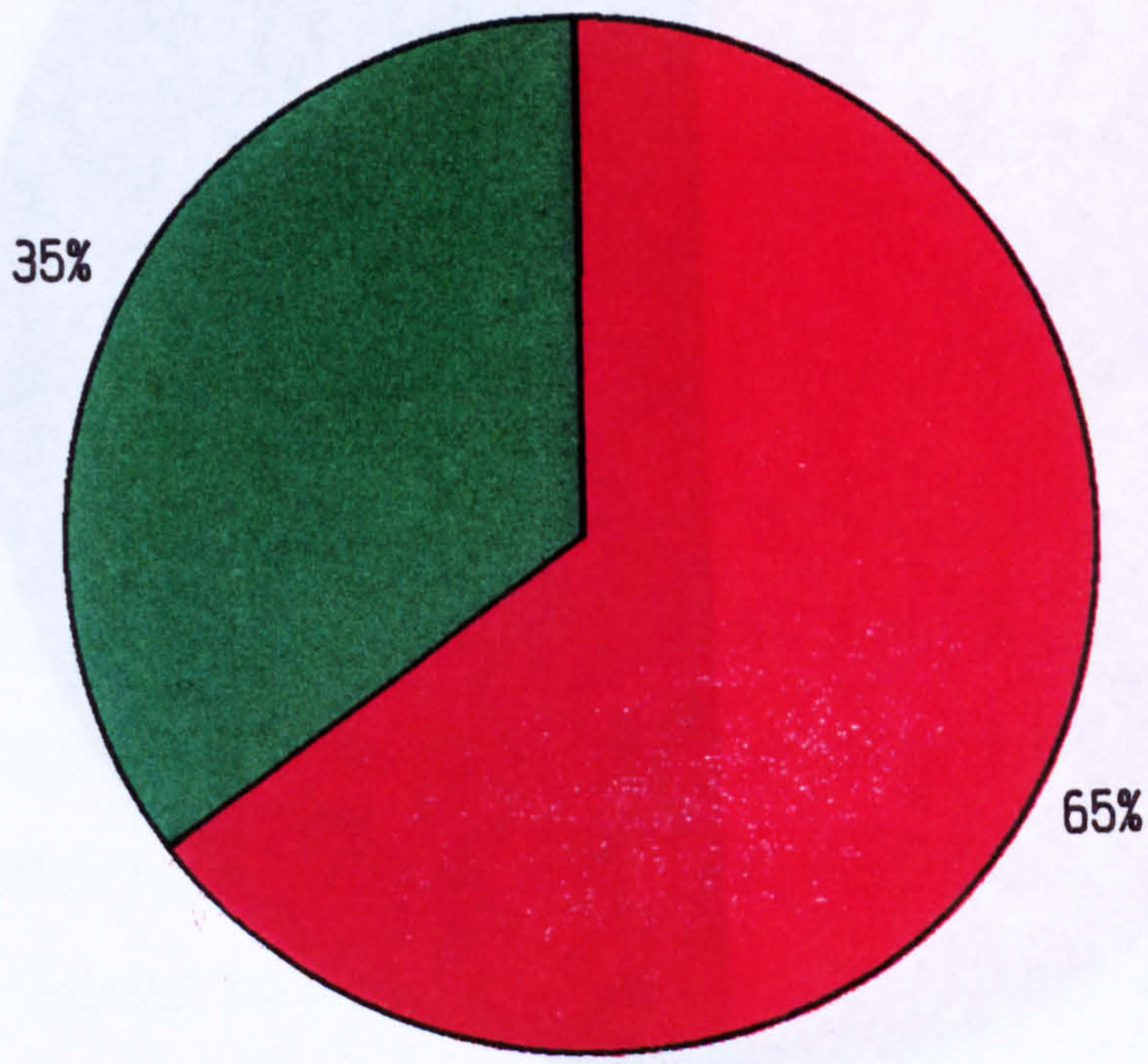
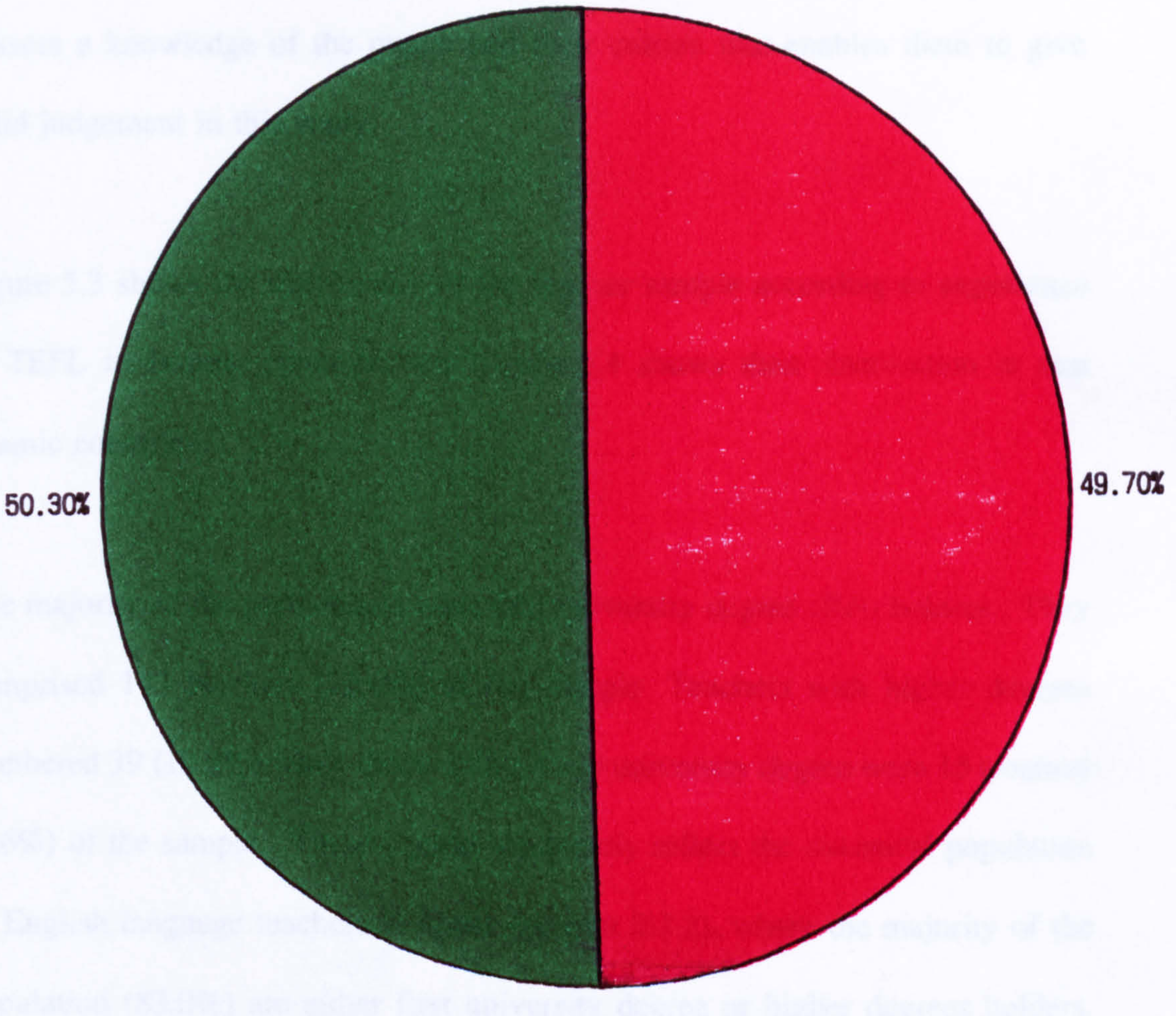


Figure 5.2: Distribution of Teacher Sample By Sex



As far as experience is concerned, 33 teachers (16.8%) of the sample had taught EFL for less than five years in an Islamic country, while only 2 (1.0%) had taught English for less than 5 years in a non-Islamic country. 160 teachers (81.2%) had an experience of teaching English in an Islamic country for more than five years and 14 (7.1%) taught English for more than five years in a non-Islamic country. These figures show that the majority of the participants (81.2%) had extensive experience in teaching English in an Islamic context which implies that they possess a knowledge of the pupils and their culture that enables them to give valid judgement in this study.

Figure 5.3 shows the distribution of the teacher sample according to experience of TEFL in Islamic countries and Figure 5.4 shows their distribution in non Islamic countries.

The majority of the participants were first university degree (BA) holders. They comprised 143 teachers (72.6%) of the sample. Teachers with higher degrees numbered 39 (19.8%) while those without any university degree were 15 teachers (7.6%) of the sample. These figures adequately reflect the statistical population of English language teachers in Qatar (section 2.7.2), where the majority of the population (83.0%) are either first university degree or higher degrees holders, and only (17.0%) do not hold a university degree. Some of this last category, however, hold other educational qualifications. Figure 5.5 shows the distribution of the teacher sample according to their qualifications.

Figure 5.3: Distribution of Teacher Sample by Experience of TEFL in Islamic Countries

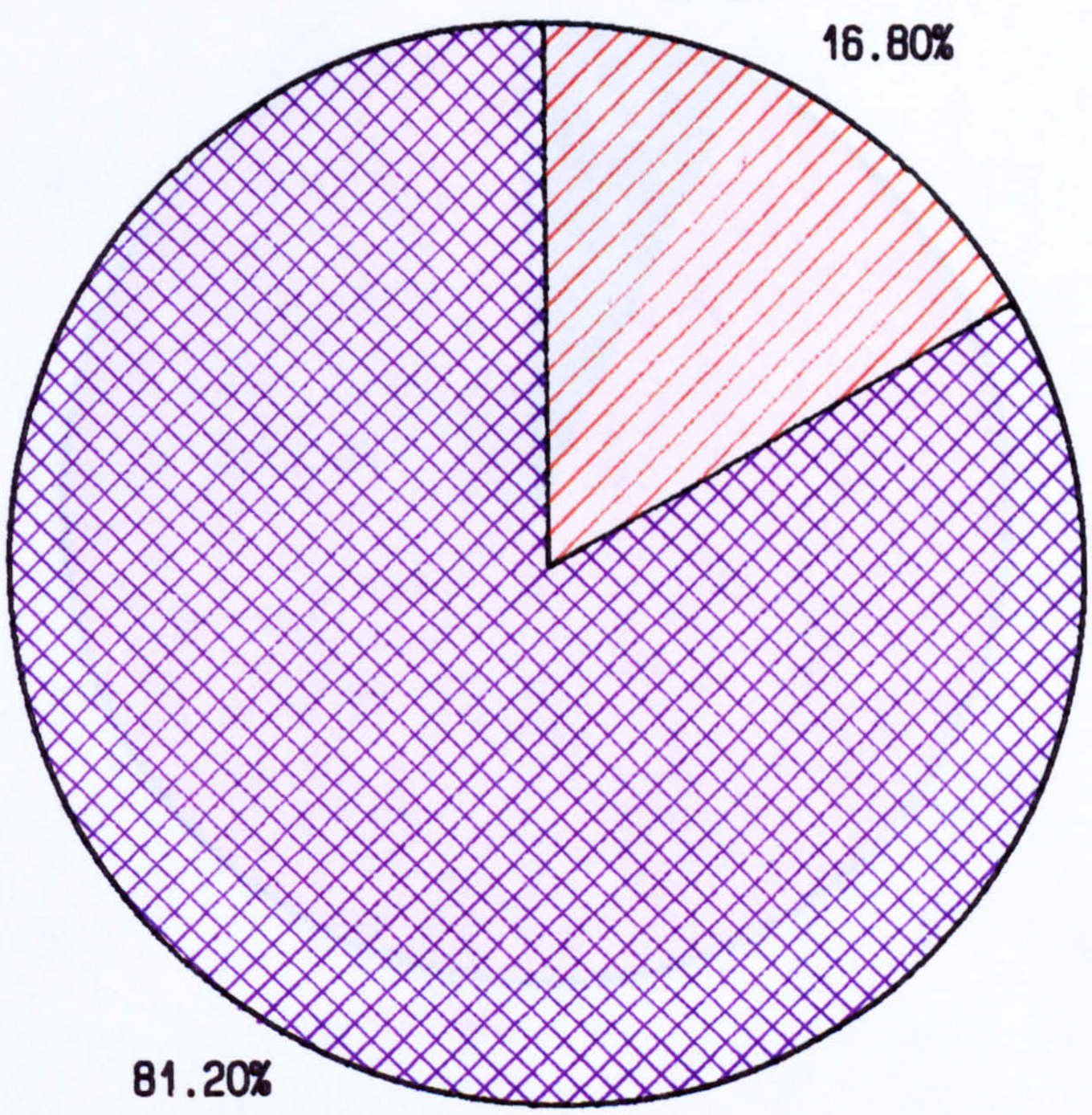


Figure 5.4: Distribution of Teacher Sample by Experience of TEFL in Non-Islamic Countries

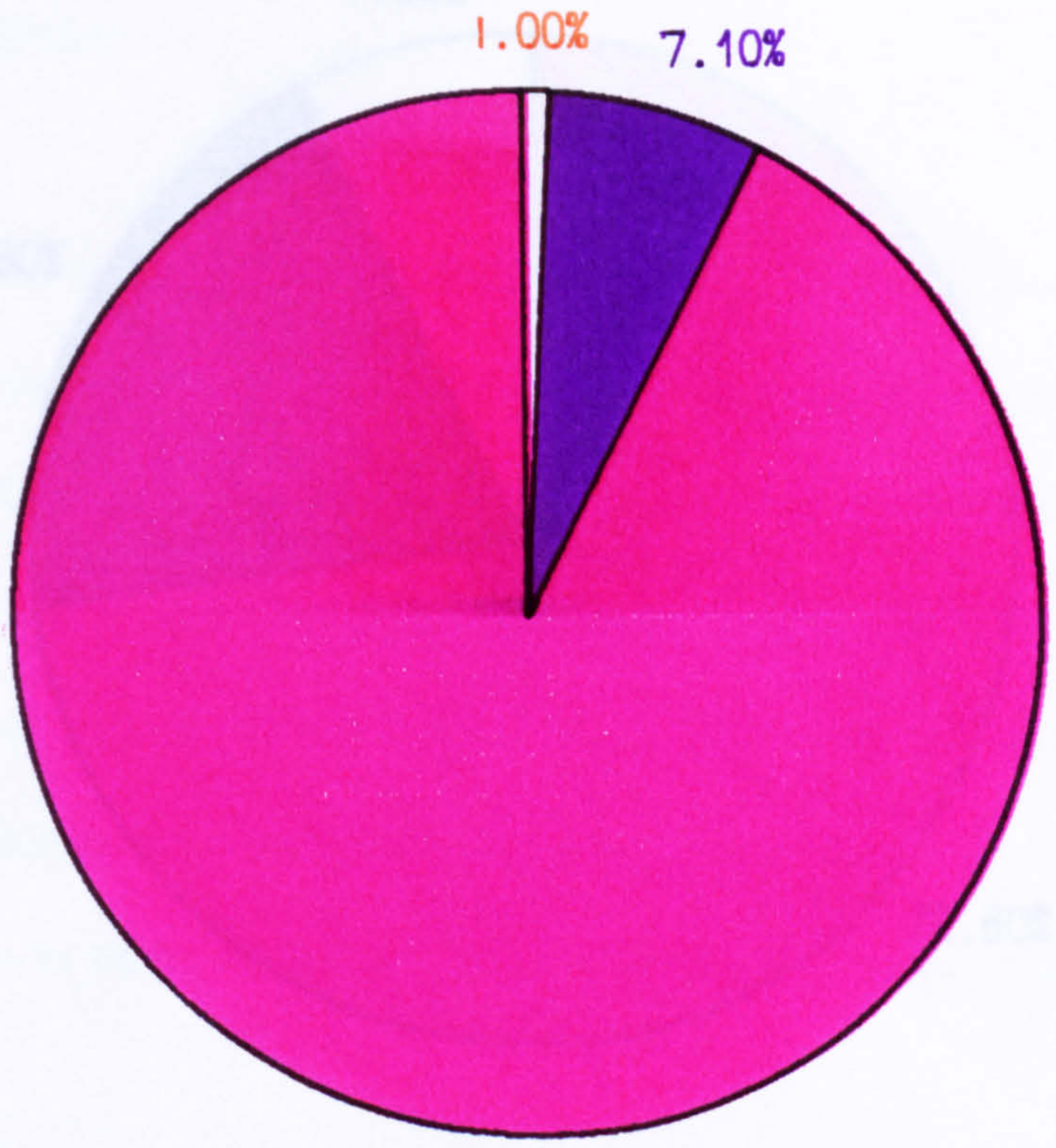
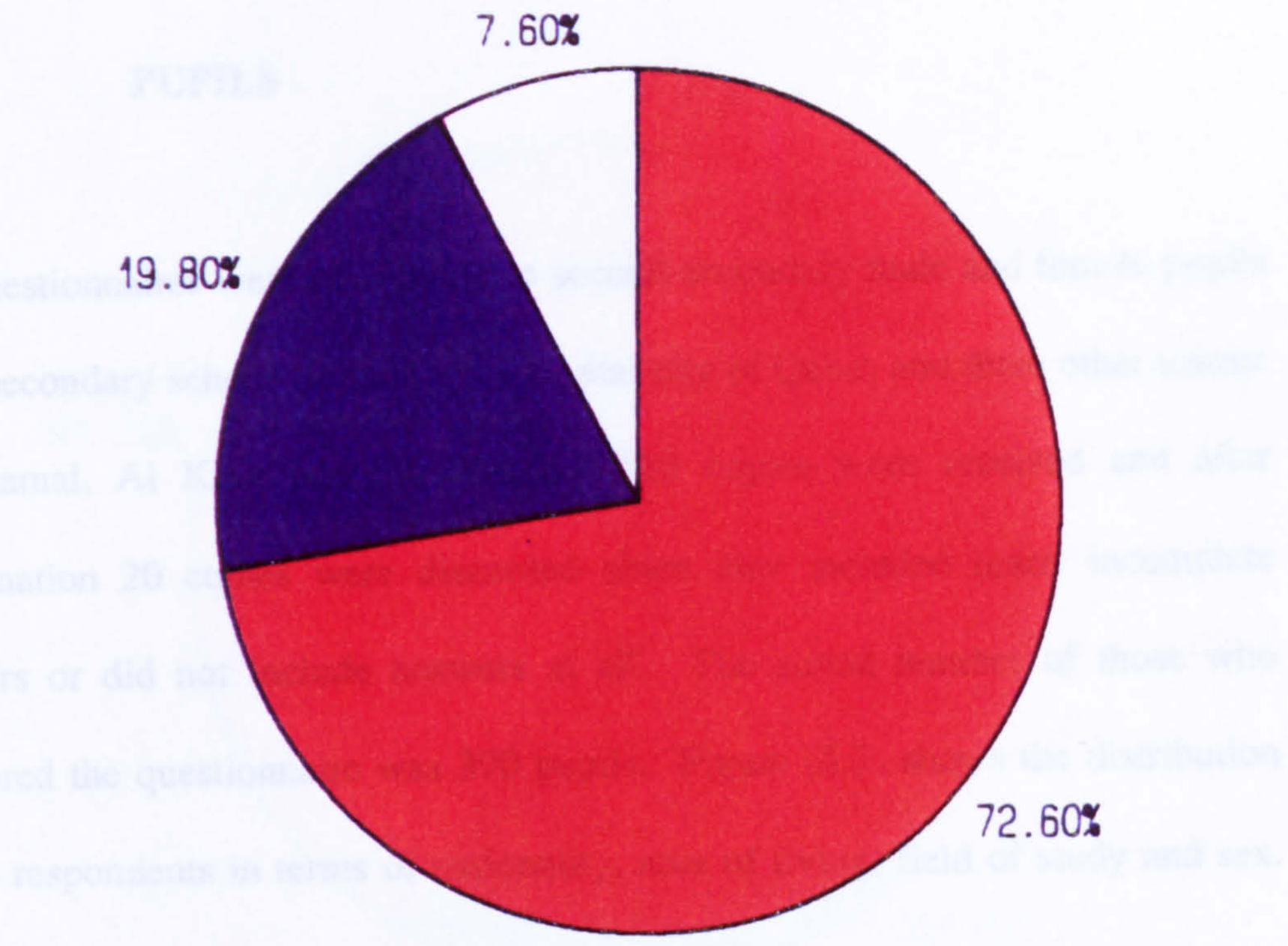


Figure 5.5: Distribution of Teacher Sample By Qualifications



There were 25 participants who worked in primary schools (12.7%) and those who worked in preparatory schools comprised 82 (41.6%), while there were 76 (38.6%) teachers who worked in secondary schools, and 14 teachers (7.1%) were from the University of Qatar, either teaching in the English Department or in the English Language Teaching Unit. From this account it is clear that the sample includes teachers representing all strata in the study. This situation is presented in Figure 5.6.

5.5.2 PUPILS

460 questionnaires were distributed to second secondary male and female pupils in 14 secondary schools in Doha, the capital city of Qatar, and three other towns: Al Shamal, Al Khor and Al Wakra. 410 copies were received and after examination 20 copies were discarded since they included many incomplete answers or did not include answers at all. The actual number of those who answered the questionnaire was 390 pupils. Figure (5.7) shows the distribution of the respondents in terms of nationality, area of living, field of study and sex.

From the figure one can see that there were 219 Qatari pupils (56.2%) of the sample compared to 171 (43.8%) non Qataris. These figures show the actual distribution of pupils where classes, as was mentioned earlier in (section 5.3.6.3), include mixed nationality pupils. The non Qataris are mostly Arabs who mainly come from Egypt, Jordan, Palestine, the Sudan, Syria and some other countries but in smaller quantities.

Figure 5.6: Distribution of Teacher Sample By Place of Work.

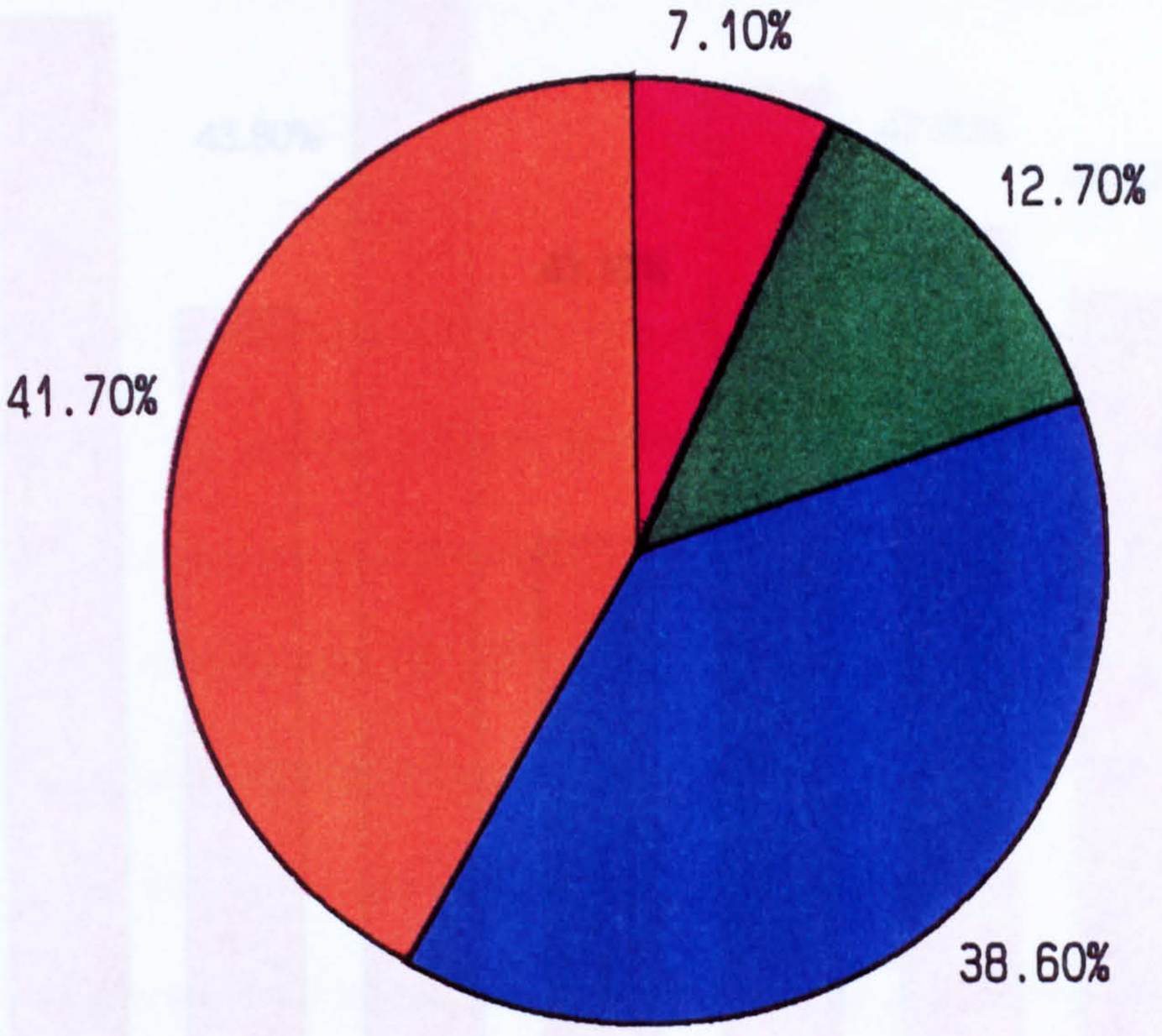
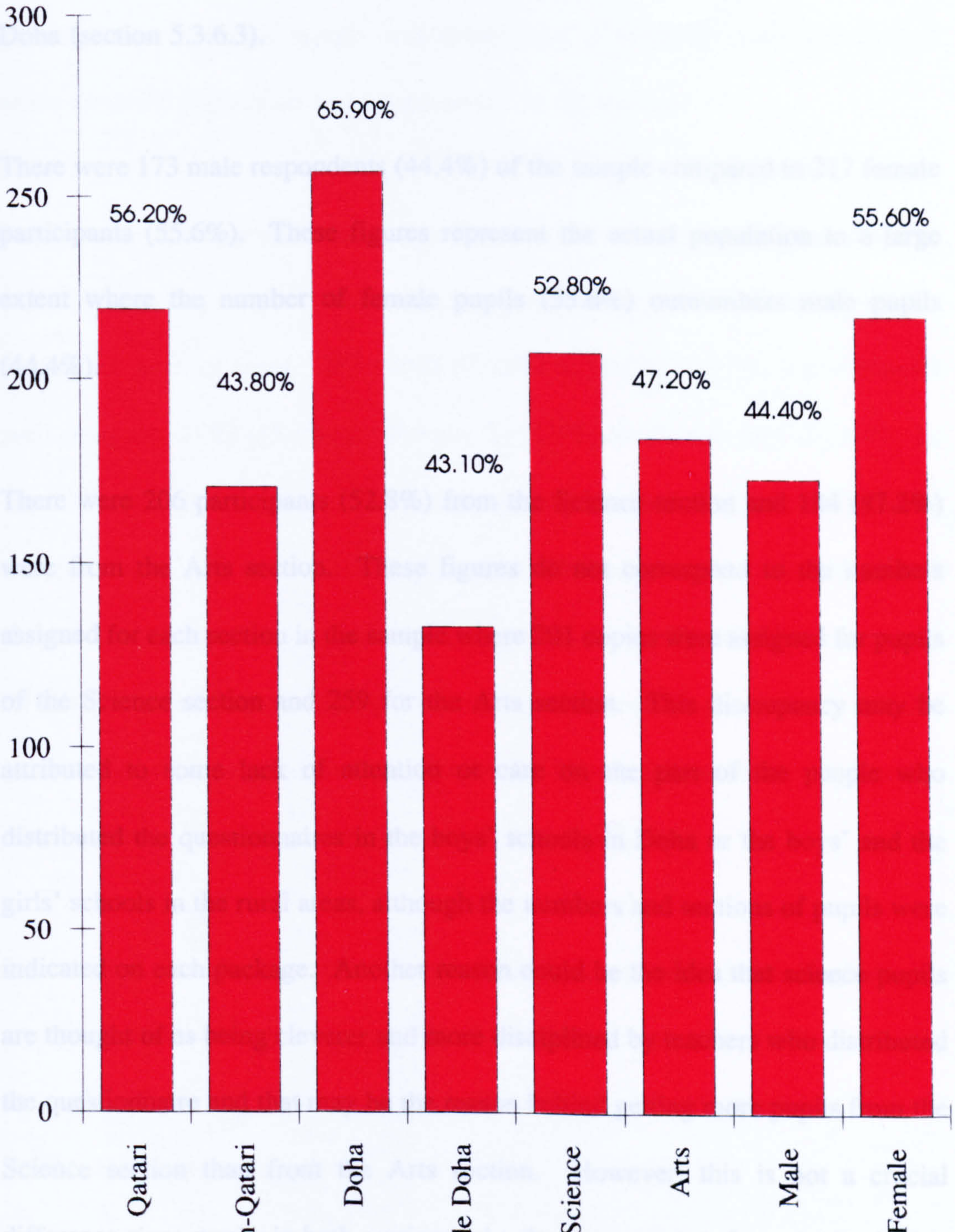


Figure 5.7: Distribution Of Pupil Sample By Nationality, Area Of Living, Field Of Study And Sex



The participants from Doha numbered 257 (65.9%) while 133 respondents (34.1%) were from the rural areas. It should be noted that the number of pupils in Doha out- numbers those in the rural areas and that is why it was decided to include 27% of the sample from pupils in rural areas compared to 12% from Doha (section 5.3.6.3).

There were 173 male respondents (44.4%) of the sample compared to 217 female participants (55.6%). These figures represent the actual population to a large extent where the number of female pupils (55.6%) outnumbers male pupils (44.4%).

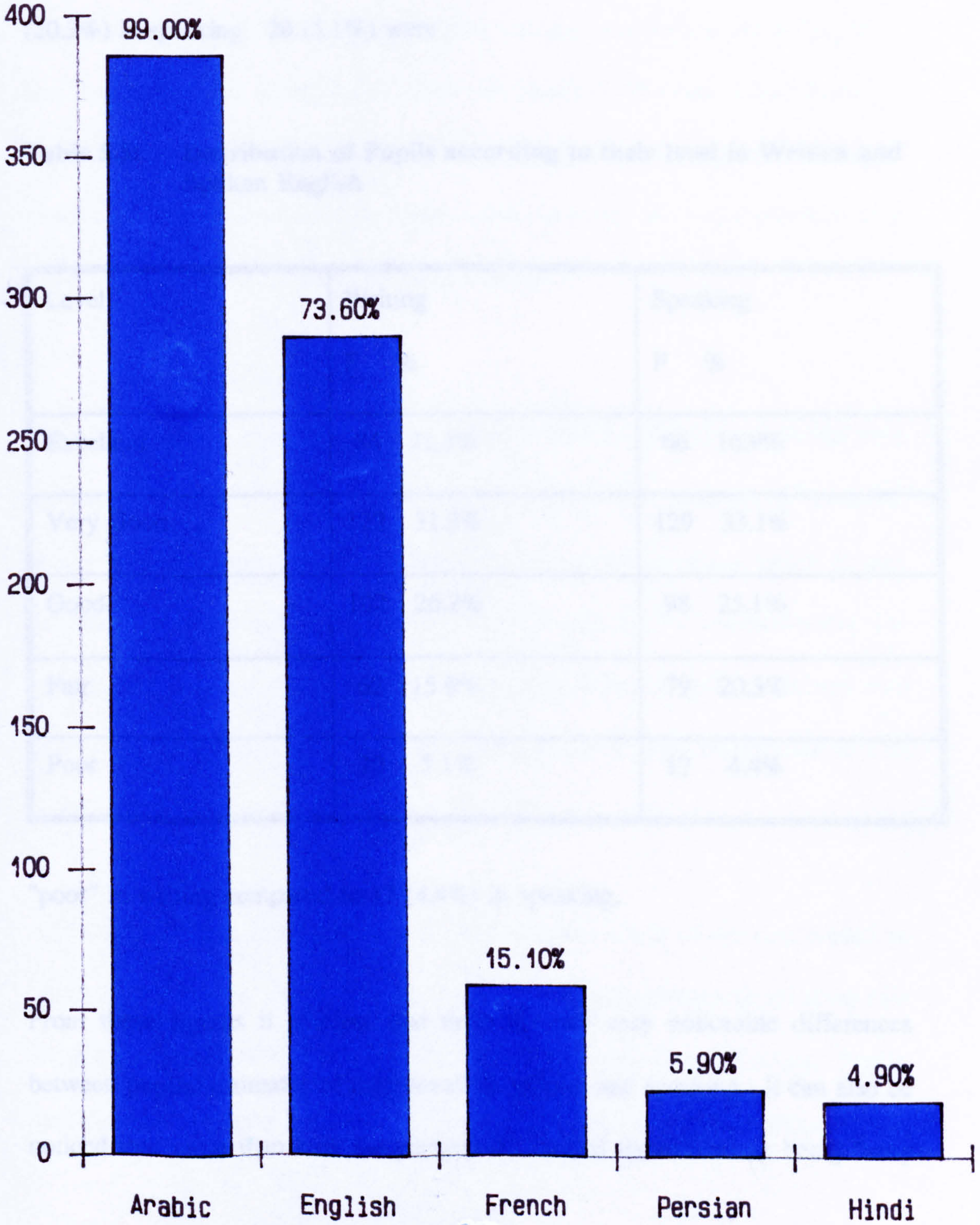
There were 206 participants (52.8%) from the Science section and 184 (47.2%) were from the Arts section. These figures do not correspond to the numbers assigned for each section in the sample where 201 copies were assigned for pupils of the Science section and 259 for the Arts section. This discrepancy may be attributed to some lack of attention or care on the part of the people who distributed the questionnaires in the boys' schools in Doha or the boys' and the girls' schools in the rural areas, although the numbers and sections of pupils were indicated on each package. Another reason could be the idea that science pupils are thought of as being cleverer and more disciplined by teachers who distributed the questionnaire and that may be the reason behind getting more pupils from the Science section than from the Arts section. However, this is not a crucial difference since pupils in both sections take the same courses from the beginning of their formal education up to the end of the first level of the secondary stage.

In addition, they do the same English course with an extra book called "Use Scientific English" for science pupils in second secondary. This means that whether the sample included pupils from the Science or Arts section this should not affect pupils' opinions considerably. The classification was taken into consideration when the sample was determined in order to make sure that all strata from the population were represented in the sample.

Pupils were asked about the languages they knew well. 386 participants (99.0%) reported that they knew Arabic well and this is because Arabic is the mother tongue for most of them. 287 pupils (73.6%) indicated that they knew English well compared to 59 (15.1%) for French, 23 (5.9%) for Persian and 19 (4.9%) for Hindi. Participants mentioned other languages such as German, Urdu and Spanish, but these were only in very small quantities. These figures show that English is the most widely known foreign language reported by pupils and this is due to the fact that they have been learning this language for seven years so far, in addition to the other reasons mentioned in Chapter 1. Figure 5.8 shows the distribution of participants according to the languages they know.

Pupils were asked to indicate their standard in written and spoken English on a five point scale starting from "excellent" and ending with "poor". The following table (5.5) shows the distribution of pupils according to their perceived levels in written and spoken English.

Figure 5.8: Distribution of Pupils Sample By Languages They Know



From the table it can be noticed that 84 (21.5%) reported that they were "excellent" in writing compared to 66 (16.9%) in speaking. 122 (31.3%) expressed that they were "very good" in writing compared to 129 (33.1%) in speaking. There were 102 (26.2%) participants "good" in writing while there were 98 (25.1%) in speaking. 62 (15.9%) pupils were "fair" in writing and 79 (20.3%) in speaking. 20 (5.1%) were

Table 5.5: Distribution of Pupils according to their level in Written and Spoken English

Level	Writing F %	Speaking F %
Excellent	84 21.5%	66 16.9%
Very Good	122 31.3%	129 33.1%
Good	102 26.2%	98 25.1%
Fair	62 15.9%	79 20.3%
Poor	20 5.1%	17 4.4%

"poor" in writing compared to 17 (4.4%) in speaking.

From these figures it is clear that there are not very noticeable differences between pupils' estimates of their levels in writing and speaking. It can also be noticed that more than half the participants ranked themselves as being "very

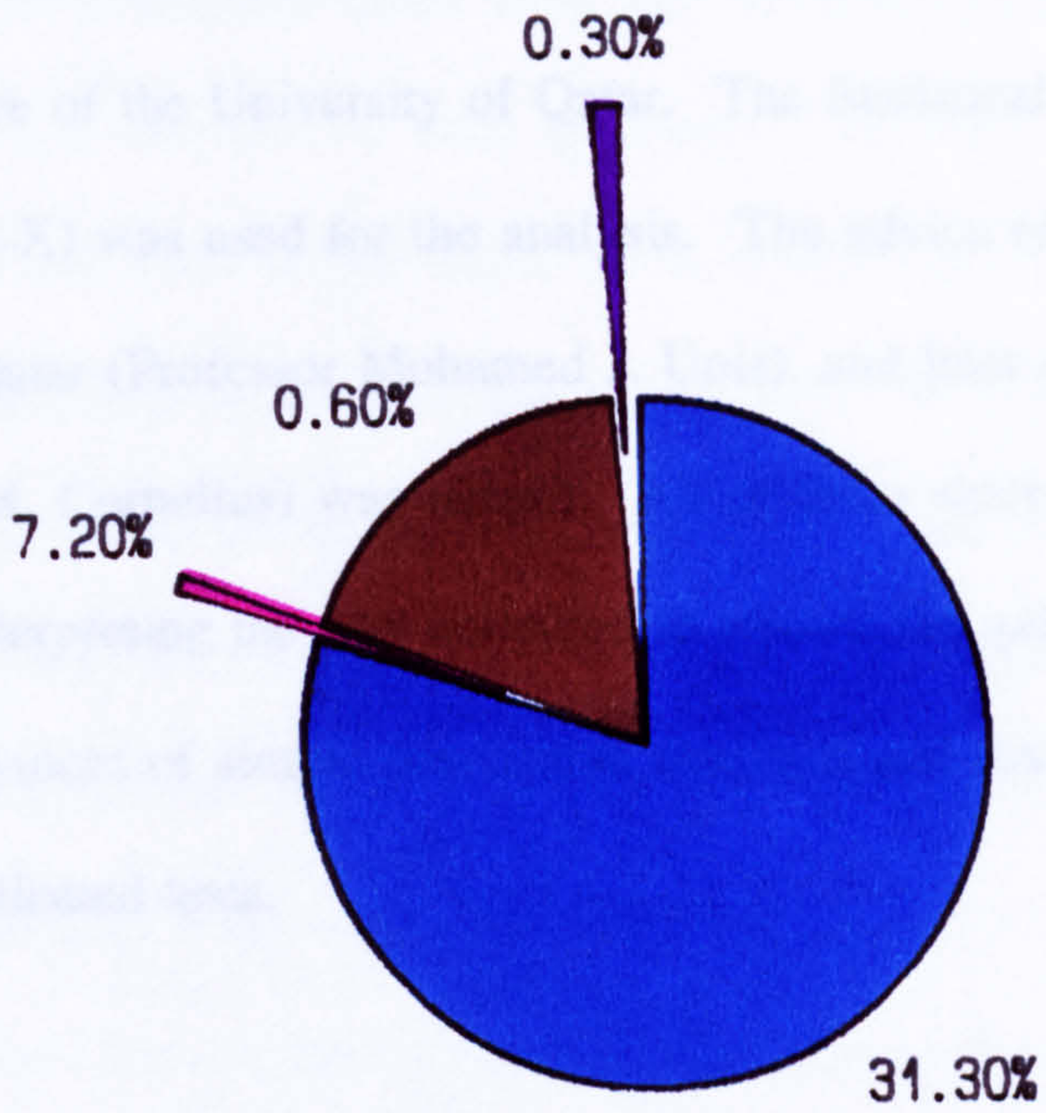
good" and "good" in writing (57.5%) and a similar percentage in speaking (58.2%).

130 participants (33.3%) of the sample had visited English speaking countries. 122 (31.3%) of them had visited Britain for periods ranging from less than a month to 12 years. 24 (6.2%) had visited America for periods extending from less than a month to seven years. Only two pupils (0.5%) had visited Australia for less than a month and only one pupil (0.3%) had visited Canada for two years. Other countries, such as India and East Asian countries, were also mentioned by some pupils. Figure 5.9 sums up these findings.

From these figures it can be seen that Britain is the country that was visited most by pupils followed by America. This is due to the political, educational, economic and business relations Qatar has with these countries which in turn influences peoples' visits to them. These figures will also have some correlations with pupils' choices of cultures they would like to know more about, and also answers to the question concerned with the sources of their information as will be presented and discussed later on.

At the time of data collection it was not clear how much of the data would be necessary for the analysis and interpretation but it was important to get some idea about the possible variables that might be needed at the advanced stages. Pupils, for example, were asked questions in order to get information about their parents'

Figure .9: Distribution of Pupil Sample by Countries They Visited



jobs, educational background, and languages they knew. However, it was thought that this data was not crucial to the discussion and there was no need to present it or use it in the analysis.

5.6 DATA TREATMENT: STATISTICAL PROCEDURES

The data collected was coded and was then entered into a computer at the Computer Centre of the University of Qatar. The Statistical Package of Social Sciences (SPSS-X) was used for the analysis. The advice of statisticians at the University of Qatar (Professor Mohamed J. Unis), and later at the University of Durham (Mr. M. Cornelius) was sought. All of them shared the view that the best way for interpreting the data collected to answer the questions of this study was the employment of simple descriptive statistics and that there was no need for other complicated tests.

Consequently, descriptive statistics, namely frequency and percentage counts were used to analyse the data. The reason behind this analysis approach is that the data collected in this study was crude data that can be directly presented and analysed by means of frequencies and percentages since most of it involved the participants' free judgement and opinions, which is better analysed and interpreted from an anthropologist/ethnographer's view rather than from a statistician's. However, it should be noted that this does not mean that numbers were not useful

in our study. In fact they were the basis for comparing, contrasting and interpreting results. Approving of this approach, Gay (1976:223) indicates:

> "The first step in data analysis is to describe, or summarize, the data using descriptive statistics. In some studies, such as certain questionnaire surveys, the entire analysis procedure may consist solely of calculating and interpreting descriptive statistics. Descriptive statistics permit the researcher to meaningfully describe many, many scores with a small number of indices.

So, frequency and percentage tables were used to describe the data and to calculate the most important elements in each question. The mean score was considered appropriate and was used to rank some items in terms of the degree to which they possess a characteristic of interest (Gay, 1976:221). It was used, for instance, to rank the cultural aspects according to the degree of importance assigned to each item from both the teachers' and the pupils' points of view. To do that each degree in the scale was given an arbitrary value; (e.g. essential (4), important (3), not important (2), and not wanted (1)), then the number of responses to each choice was multiplied by the value assigned to each choice. The total sum which represents the raw score of the individual item was divided by the number of participants who answered that item. This procedure was also followed with other questions, as will be made clear from the tables and discussion in the next chapter.

Answers to each question will be presented in a table that shows the frequency, the percentage and the mean score (where necessary) for each item, and then the data is summarized so the participants' ideas and perceptions emerge from the analysis.

To make comparison and/or contrast more obvious the percentages of the two higher responses on each scale (e.g. strongly agree and agree; strongly disagree and disagree) will be combined together if results of such a combination reveal some interesting points for the discussion and interpretation of data.

While the techniques of descriptive statistics mentioned above serve efficiently to achieve the objectives of this study in terms of identifying participants' answers, it was also decided to test if there were relationships or associations between the two categories of participant; teachers and pupils and between the independent variables within each category.

Because the data obtained are ordinal, the non parametric Spearman correlation coefficient will be used in some cases to identify the kind of relationship between the variables of this study.

> "When the variables in the correlational analysis are measured on an ordinal (ranking scale, the appropriate statistics to use is Spearman's rank order correlation." (Hatch and Farhady, 1982:205)

The Chi-Square test and levels of significance will be also used in other situations. The practical significance of the data will be set at the ratio level of 0.05.

The presentation will take the teacher data in relation to one question followed by pupil data, if that is available in both questionnaires, and then the results

obtained from both sources will be summarized so as to give overall opinions. The same procedure will be followed with results obtained from interviews with both policy makers and pupils. Finally, a conclusion emerging from the whole data and discussion will be presented at the end of each section. Significant results between variables will be displayed and discussed at the right place in the course of the analysis. The statistically insignificant ones will be only shown in the appendices

As far as the interviews are concerned, they are employed in this study as sources of qualitative data that will be used to support and back up the quantitative data acquired from the questionnaires and to give explanation and evidence of what educationalists and authorities think of the issues under investigation and, at the same time, to give a chance for individual pupils' ideas to be heard and in turn to be used as examples for explaining and interpreting the other data that we have acquired from the questionnaires which naturally do not have enough space for describing and interpreting individuals' views. In addition to that, this qualitative data was a source of other characteristics that did not emerge in the data obtained from questionnaires. It was our belief that if statistical results from questionnaires were to be interpreted well, they must be accompanied by descriptions of the whole reality from the view point of the authorities and pupils. These descriptions may become more influential than the conclusions drawn from them.

The number of policy makers and pupils who were interviewed (8 and 55 respectively - see Section 5.4.1/3) was relatively small. These numbers did not

necessitate the use of computer packages for the analysis of the data and therefore they were analysed "by hand". Firstly, policy maker and pupil recorded material was transcribed onto papers carrying the interviewees' names and posts. After that papers specially divided into parts, each allocated for a special question, were prepared and answers for each question were entered into the parts specified for them. This made reference to the answers practical and easy.

5.7 SUMMARY

This chapter presented an account of the steps and procedures that were taken by the researcher during the fieldwork process of the study. This included the procedures that were followed in preparing the instruments of the study; namely the teacher and pupil questionnaires and interview schedules.

A description of both the English language teacher and the second secondary pupil population and sample was also given, backed up with an explanation of the sampling techniques employed. The account also included a description of the pilot study and the procedures that were followed to ensure the validity and reliability of the instruments.

In this chapter we also introduced the findings related to the characteristics of the participants and an account of the statistical procedures that will be employed in the analysis of the study findings. The next chapter is devoted for the presentation and analysis of the findings of this study.

CHAPTER 6

DATA PRESENTATION AND ANALYSIS

6.1 INTRODUCTION

The major purpose of the current chapter is to present, analyze and interpret the data collected from the field study comprised of the content of teacher and pupil questionnaires and interviews with authorities and pupils.

The presentation is designed to expose all the data, thus assuring a good understanding of its significance. Therefore, the teacher and pupil participants' responses to the different items of the second sections of the questionnaires will be presented. This will include teacher data followed by the pupil data supported by or contrasted with policy maker and pupil interviews data. If an item is included in only one of the two questionnaires, then the findings of that item will be presented only from the side of the concerned participants.

In accordance with the objectives of the study mentioned in Chapter 1 the analysis will focus on:

1 Investigating the availability and sufficiency of the cultural component in the current English language course, and the other sources for cultural information available for pupils.

2 Investigating whether the cultures of English speaking people should be taught together with the English language and, if so, the degree of importance assigned to them and the optimum stage for introducing them.

3 Finding out which English cultures should be included in the course and reasons behind choosing them.

4 Investigating the possible cultural aspects to be included in an EL course, and investigating the relationship between pupils' perceptions of English language speakers and their choice of the cultural aspects they choose.

5 Clarifying the possible effects resulting from including and teaching the cultural component of EFL in an EFL course on pupils and on TEFL itself, as seen from policy maker and teacher participants' points of view.

6 The analysis also seeks to find out the relationship between teachers and pupils as informants in this study. Therefore, the data relevant to each item is treated individually from both the teachers' and pupils' points of view, respectively, and then the relationship between both samples of informants is interpreted.

7 Interesting differences or similarities between different independent variables within each category such as male/female teachers or pupils, or other variables is presented and discussed whenever they are considered of significance to the discussion.

8 The presentation and discussion of each item includes the results of the interviews conducted with policy makers and pupils and extracts from these interviews are presented when necessary.

The following plan shows the presentation and sources of data.

POINTS OF INVESTIGATION AND DATA SOURCES

1 **The cultural content of English textbooks**

- 1 - Teacher questionnaire
- 2 - Pupil questionnaire
- 3 - Policy makers' interviews
- 4 - Pupil interviews
- 5 - Pupils' other cultural information sources

2 **The importance of teaching culture**

- 1 - Teacher questionnaire
- 2 - Pupil questionnaire
- 3 - Policy maker interviews
- 4 - Pupil interviews

3 **English cultures to be included and why**

- 1 - Teacher questionnaire
- 2 - Pupil questionnaire
- 3 - Policy maker interviews
- 4 - Pupil interviews

4 **Cultural aspects to be included/pupils' perception of English speaking people**

- 1 - Teacher questionnaire
- 2 - Pupil questionnaire
- 3 - Policy maker interviews
- 4 - Pupil interviews
- 5 - Pupils' perceptions

5 **The effects of teaching culture on pupils and TEFL**

- 1 - Teacher questionnaire
- 2 - Policy maker interviews

In the following sections, the presentation and analysis of the data is done in detail following the plan introduced above.

6.2 EVALUATION OF THE CULTURAL COMPONENT IN THE CURRENT ENGLISH LANGUAGE COURSE

The first point in the discussion is to investigate the availability and the degree of sufficiency of the cultural component in the current English language course. Teachers participating in the study were asked two questions related to this point. The first question was: "Do the English books you are teaching include aspects of the cultures of English speaking people?" They were asked to indicate their answers on a four point scale: a lot, much, a little and nothing. The second question was: "If your answer to the previous question is (a lot, much or a little), do you think that what the course presents of the cultures of English speaking people is: more than enough, enough or not enough?"

Figures 6.1 and 6.2 show the frequencies and percentages of teacher answers to these two questions.

N.B: It should be noted that these two questions were addressed to school teachers who teach the course under investigation, the CEC. University teachers, who do not teach this course, were not asked these questions and, consequently, are not to be included as respondents to these two questions.

Putting the two questions together, the results suggest that although a majority (67.2%) feel there is only a little information, just over half of them (54.1%) are

Figure 6.1: Percentages of Teacher Answers to the Amount of Cultural Content in CEC

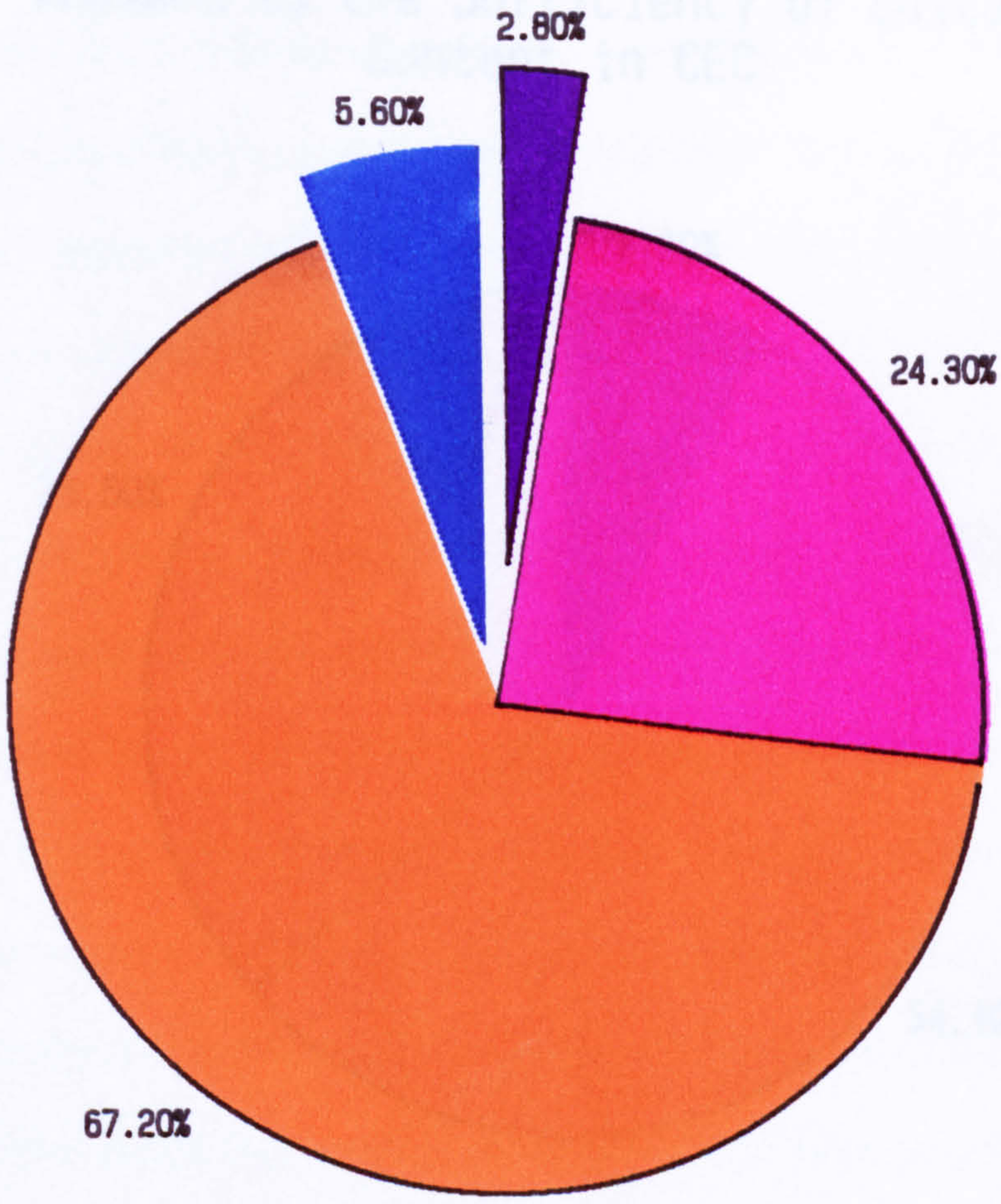
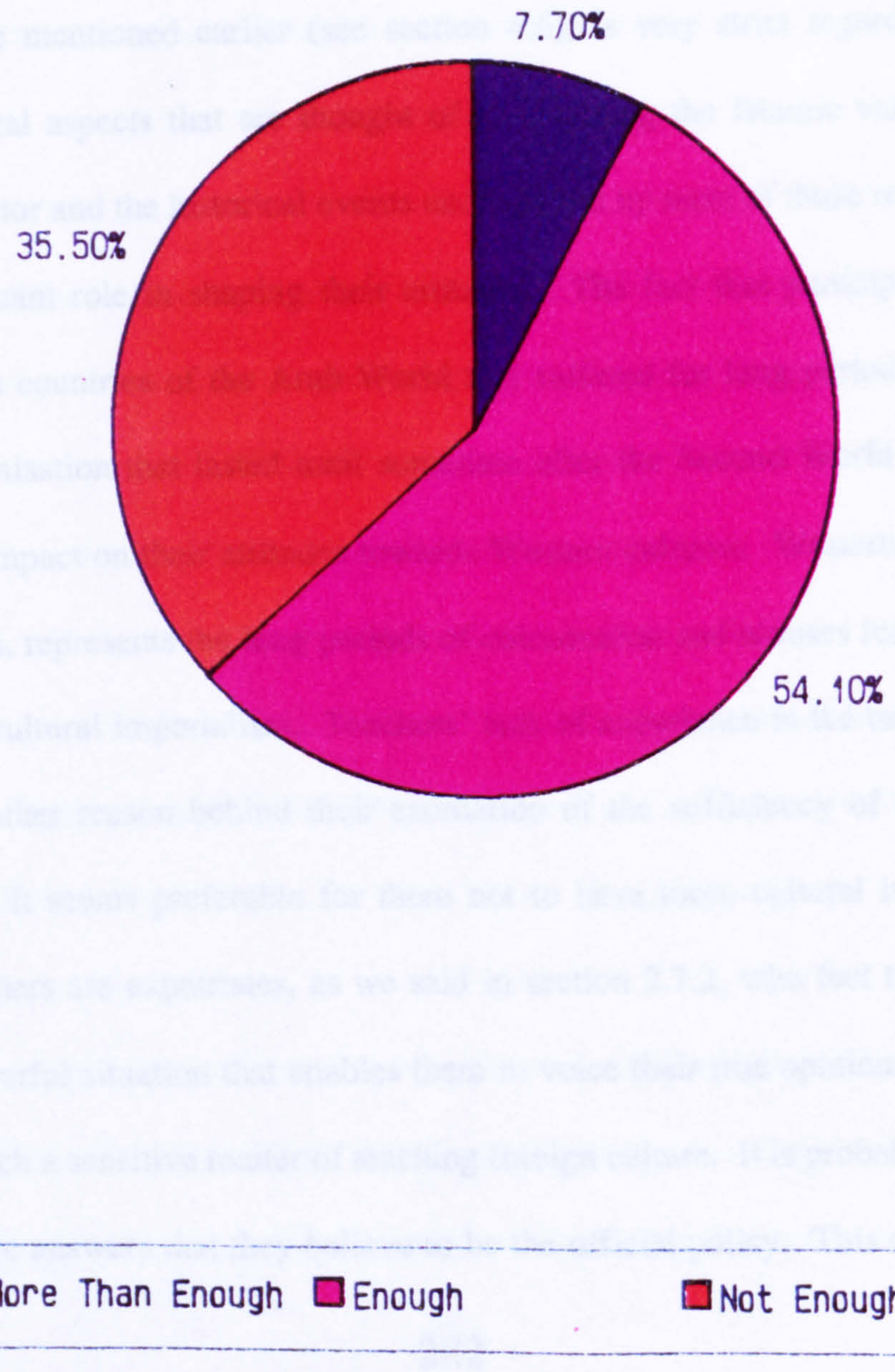


Figure 6.2: Percentages of Teacher Answers to the Sufficiency of Cultural Content in CEC



satisfied that this is enough.

In answering these questions teachers are referring to all the CEC series, from Book 1 to Book 8, since teacher informants were chosen from the three educational stages; primary, preparatory and secondary. These findings show that, although the participants are English language teachers, they have different points of view regarding the sufficiency of the cultural content in the current English language course. Many factors play roles in determining these results. Among them is the Islamic religious background which, although encourages knowledge about other languages and other cultures as we mentioned earlier (see section 4.6), is very strict regarding some targeted cultural aspects that are thought of as opposing the Islamic values. The nationality factor and the historical events encountered by most of those respondents play a significant role in shaping their attitudes. The fact that participants come from different countries of the Arab World that suffered for long periods from the Western colonisation that lasted until sometime after the Second World War, may have strong impact on their attitudes towards Western cultures. Western culture, in their opinions, represents the long periods of colonisation and arouses fears that this may lead to cultural imperialism. Teachers' lack of experience in the target culture could be another reason behind their estimation of the sufficiency of the cultural component. It seems preferable for them not to have more cultural input. Most English teachers are expatriates, as we said in section 2.7.2, who feel that they are not in a powerful situation that enables them to voice their true opinions, especially regarding such a sensitive matter of teaching foreign culture. It is probably therefore that they give answers that they believe to be the official policy. This could be one

of the likely reasons behind their answers that the little cultural content in the current course is enough.

To test the significance of effect of the independent variables of nationality, age, educational stage (place of work) and qualifications regarding the amount and sufficiency of the cultural content in CEC, Chi-Square test was used. Table 1 (Appendix 10) shows the frequencies and percentages, Chi-Square and the level of significance of teacher answers to the amount of cultural input in CEC in terms of nationality, sex, qualifications and the educational stage in which they work. Table 2 (Appendix 10) shows the same results with regard to the sufficiency of the cultural content in the CEC.

The findings of the significance test prove that none of the independent variables has a statistically significant effect on teacher responses to the amount and sufficiency of the cultural component in CEC. This agreement could be attributed to the similar Arabic/Islamic cultural background of the teachers, where they are all Arabs except four of them who come from Iran (2), Pakistan (1) and India (1). (Ministry of Education. Annual Book: 1991/92) It was mentioned before that Islam, in addition to being a religion, is a code of life that guides the behaviour and thoughts of Muslims to a large extent.

Pupils were asked two similar questions related to the book they are using, which is Book 7 of the Crescent series. Figures 6.3 and 6.4 show pupil answers to the questions of the amount and sufficiency of the cultural content in the English

textbook they are using.

From these figures it can be noticed that the majority of the informants 61.5% indicated that the amount of English speaking peoples' culture presented in the textbook is "little", while 26.6% see this content "much" and 54.1% of them think that amount is "not enough" but 26.7% think it is "enough".

This data indicates that pupils want to know more about the cultures of the target language thanks to many factors; the state of openness and wide communication that Qatar has with the world, the feeling of the importance of English as a world language, and the fact that the young generations become able, because of the welfare of the country, to visit other countries such as English speaking countries, (See section 5.5.2) and to communicate with the peoples of these countries. Such factors enhance their desire to know more about the target culture, and as Abo Galalah concludes in his Ph.D thesis (1992: 276), the group of students who have visited an English speaking country have more positive attitudes toward the integrative orientation of English. It could also be assumed that pupils did not consider the effect of the target culture on learners as seriously as teachers did. Furthermore, the fact that most pupils are Qataris puts them in a more powerful position to voice their opinions more freely than non-nationals.

Tables 6.1 and 6.2 respectively, show the frequencies, percentages, Chi-Square and significance of the pupil responses in terms of the different variables to the amount and sufficiency of the Western Cultural input in the CEC. Table 6.1 reveals that the

Figure 6.3: Percentages of Pupil Answers to the Amount of Cultural Content in CEC

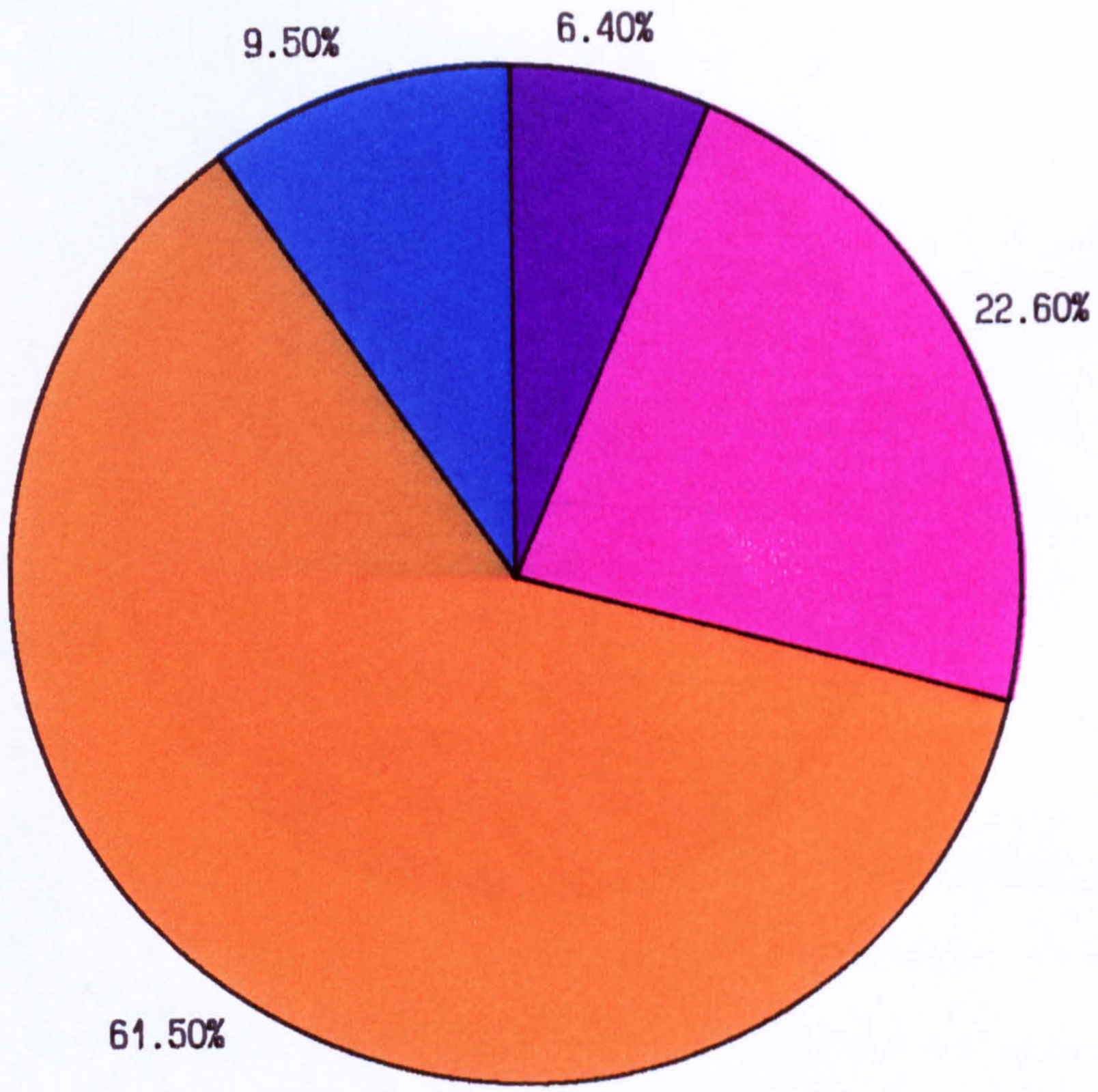
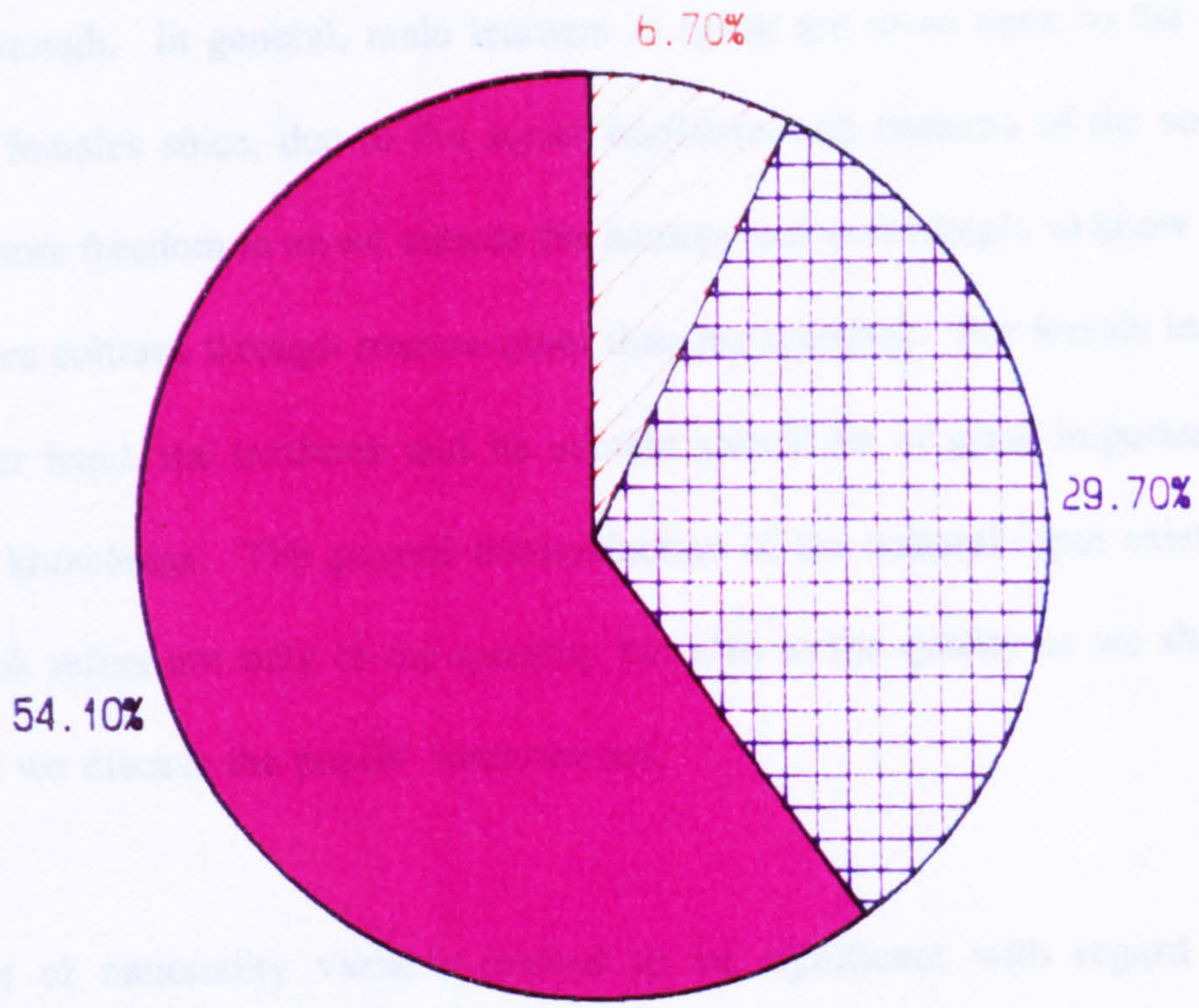


Figure 6.4: Percentages of Pupil's Answers to the Sufficiency of Cultural Content in CEC



nationality, area of living, and field of study variables do not have significant effects on the participants' responses regarding the amount of cultural content in CEC. The independent variables of gender, however, proved to be significant in their estimation of the amount of cultural content that exists in CEC. This level of significance, which amounts to 0.0003, reveals that both sexes' evaluation of the cultural content in the textbook is different. 70.0% of female pupils see the cultural content as being little and 58.5% of them see it as being not enough compared to 50.9% of the male pupils who indicate that there is little cultural input and 48.8% of them see it as being not enough. In general, male learners in Qatar are more open to the outer world than females since, due to the social traditions and customs of the society, they have more freedom to travel outside the country and accordingly to know about other peoples cultures through sources other than the textbook. For female learners on the other hand, the textbook and its content should be of great importance as sources of knowledge. The general dissatisfaction of the cultural input existing in the textbook refers not only to the quantity but also to the quality as we shall see later when we discuss the pupils' interviewees.

The effect of nationality variable proved to be significant with regard to the sufficiency of the Western cultural input in the CEC (Table 6.2), where the level of significance was 0.0040. 47.0% of the Qatari pupils find the cultural content in the textbook insufficient compared to 63.5% of the non-Qatari pupils. This statistically significant difference could be attributed to differences in social backgrounds where although the majority of pupils have the same Islamic values as we said before, Qataris are more conservative when it comes to the culture and value matters than

Table 6.1: Frequencies, Percentages, Chi-Square and Significance of Pupil Answers to the Amount of Cultural Content in CEC by Nationality, Area, Study and Sex

N =390

Amount of Cultural Content	Nationality				Area of Living				Field of Study				Sex			
	Qatari		Non-Qatari		Doha		Outside		Science		Arts		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
A lot	17	7.8	8	4.7	16	6.2	9	6.8	10	4.9	15	8.2	15	8.7	10	4.6
Much	45	20.5	43	25.1	62	24.1	26	19.5	45	21.8	43	23.4	54	31.2	34	15.7
A little	135	61.6	105	61.4	153	59.5	87	65.4	129	62.6	111	60.3	88	50.9	152	70.0
Nothing	22	10.0	15	8.8	26	10.1	11	8.3	22	10.7	15	8.2	16	9.2	21	9.7
Chi-Square	2.48				1.66				2.48				18.55			
Significance	0.4771				0.6457				0.4777				0.0003*			

* Significant at P <0.05

Table 6.2: **Frequencies, Percentages, Chi-Square and Significance of Pupil Answers to the Sufficiency of Cultural Content by Nationality, Area, Study and Sex**

N = 353

Sufficiency of Cultural Content	Nationality				Area of Living				Field of Study				Sex			
	Qatari		Non-Qatari		Doha		Outside		Science		Arts		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
More than enough	15	6.8	11	6.5	14	5.5	12	9.1	11	5.4	15	8.2	14	8.1	12	5.5
Enough	80	36.5	36	21.2	69	26.8	47	35.3	52	25.4	64	34.8	59	34.1	57	26.3
Not enough	103	47.0	108	63.5	147	57.4	64	48.1	120	58.5	91	49.5	84	48.8	127	58.5
Chi-Square	15.38				5.78				9.39				6.68			
Significance	0.0040*				0.2157				0.0519				01537			

* Significant at P <0.05

non-Qataris who come from different countries such as Egypt, Jordan, Syria, Palestine and the Sudan, where people are more open to the West and lead more westernised lives. It could also be said that non-Qatari participants show more positive tendency to having more cultural input due to their families higher educational qualifications which are reflected on children's awareness of the importance of the cultural content. (Non-Qataris represent a highly educated sector in the country.)

The field of study variable is almost significant, where the significance level is 0.0519. The percentages of science pupils who find the cultural content enough (25.4%) is less than the percentage of pupils in the arts section (49.5%) while those science pupils who think this content is little and not enough (62.6%/ 58.5%) outnumber those in the arts section (60.3%/ 49.5%) respectively. This could be referred to the fact that pupils who choose the science track are better with regard to the educational standard and more motivated than those of the art section. This may suggest that they are more aware of the existence and consequently of the importance of the cultural content in textbooks.

Table 6.3 and 6.4 present both teacher and pupil answers to the two questions of amount and sufficiency of Western cultural content in English textbooks. These tables are displayed to make a comparison between the two categories of informants easier. The tables reveal that there is an agreement between teacher and pupil answers to the question of the amount of Western cultural input in the textbooks but that there is a significant difference in their views of whether it is satisfactory.

45.1% of teachers find the cultural content enough compared to 26.7% of the pupils. 35.5% of teachers indicate that this content is not enough against 54.1% of the pupils.

The significant statistical differences between teacher and pupil participants regarding the sufficiency of the existing cultural content in the CEC could be attributed, as we said before, to the reserved attitudes that teachers have as a result of past history of colonisation on part of the target nations and to the differences that exist between cultures due to religious values and traditions. Most probably, they have the feeling that larger doses of Western cultural input in the English course would have negative influences on pupils and therefore find the cultural input that exists in the English course sufficient. Such factors may not have as much effect on pupils as they have on teachers. Pupils of today, who live in the era of wide communication and openness to the world, are eager to learn more about other nations' cultures and therefore they think that this little cultural input that exists in their English textbooks is insufficient.

The agreement between all the independent variables of English language teachers and three out of four of the independent variables of the pupil participants on one side, and between teachers and pupils in general, on the other, about the amount of the cultural content in the CEC undoubtedly proves that they believe there is little input of the cultures of English speaking people presented in the CEC. This result could also be confirmed by looking back at the analysis of the cultural content of CEC presented earlier in section 2.7.3. In that analysis, the researcher pointed out

Table 6.3: Frequencies, Percentages, Chi-Square and Significance of Teacher and Pupil Answers to the Amount of Cultural Content in the English Textbooks.

N of Teachers = 183 N of Pupils = 390

Amount of Cultural Content	Teachers			Pupils		
	Frequency	Percentage	Missing Cases	Frequency	Percentage	Missing Cases
A lot	5	2.8	6	25	6.4	0
Much	43	24.3		88	22.6	0
A little	119	67.2		240	61.5	0
Nothing	10	5.6		37	9.5	0
Chi-Square	5.97					
Significance	0.25					

* University Teachers were not asked this question

Table 6.4: Frequencies, Percentages, Chi-Square and Significance of Teacher and Pupil Answers to the Sufficiency of Cultural Content in the English Textbooks

N of Teachers = 183 N of Pupils = 390

Sufficiency of Cultural Content	Teachers			Pupils		
	Frequency	Percentage	Missing Cases	Frequency	Percentage	Missing Cases
More than Enough	14	7.7	5	26	6.7	0
Enough	99	54.1		116	26.7	0
Not Enough	65	35.5		211	54.1	0
Chi-Square	27.49					
Significance	0.001*					

* Significant at P <0.05

that the three books taught at the secondary stage do not contain that much of the cultures of English speaking people. What really exists in the books from the cultural component (except for the Barry Jones stories in book six) is not presented directly and does not provide the learners with realistic and significant knowledge about the target culture to understand other peoples' way of life, broaden their horizons nor to help them to tolerate or understand others. In other words, it does not help to achieve the educational goals of TEFL in Qatar, which were mentioned earlier in Chapter 1 (see section 1.3).

The qualitative data gathered from policy maker and pupil interviews add further depth to the quantitative data collected through the teacher and pupil questionnaires. It is therefore important to mention the opinions expressed regarding the amount and sufficiency of the Western cultural input in the CEC.

An English language Inspector thinks that there are aspects of the Western culture in the CEC and that this component is gradually introduced starting from the primary stage. At this stage, the course introduces aspects which, although Western, are familiar to the young learners as a result of availability of such aspects in the home country. She gave examples of the different sports, clothes items and shopping centres which are originally Western and are now available in Qatar. She also explained that these aspects become familiar as a result of the close relationships and contact between nations. At the preparatory stage, she said, the concentration is not on British or American culture. Books include aspects from different places of the world, and at the secondary stage the dose is somewhat increased. When replying

to the question of the sufficiency of the cultural component in the CEC, she had this to say:

> I think it is not enough. When we deal with languages we deal with their cultures. Therefore, we need to have a realistic image of the target culture. What we have is not authentic, we do not have a realistic image of the countries where the target language is spoken. What we see is something fabricated specially for us. We are not calling for transforming our countries and our pupils to Western countries and Western pupils because we can't and should not do that. The gradual introduction of foreign cultural aspects is needed. We do not want to have a big jump from the familiar to the unfamiliar.

Another English language Inspector, who has been involved in TEFL in Qatar since the earliest stages of the employment of CEC, pointed out that the authors of the CEC took into account the particularities of the area in terms of the religious and social factors. As a result, it can be seen that everything, such as layout, drawings and pictures, is presented from an Islamic view. There is no trace of anything in opposition to Islam. He added that the fact that people in Qatar visit England frequently is taken into account in the course. Therefore, names of places are mentioned in the course. When he was asked about the amount of the cultural content of the target language that is in existence in the CEC, he said:

> There is little of the target culture. We need to see a bit more of that, not in terms of names of places in England, for example, but of the other facets of culture that would probably initiate better awareness of the target culture.

He also commented:

> The cultural content of the course is not enough. My judgement would depend on quality rather than on quantity.

It was mentioned earlier (section 5.4.3) that 28 female secondary pupils and 27 male secondary pupils from the three levels at the secondary stage were interviewed in groups of four or five, from the same level, at a time . The pupils who were interviewed were asked about the amount and sufficiency of the Western cultural content included in their textbooks. Most pupils thought that what the book includes is very little and not enough. A small proportion of them, especially male pupils, think that the cultural content of the books is sufficient. Some pupils, male and female, expressed their views that they would like to see more Islamic cultural content in addition to the Western cultural content.

The books were criticised for not giving enough information about English speaking people. This conversation took place with one female pupil. (N.B "I" from now on stands for interviewer and "P" for pupil)

I: Do you get information about English speaking people from your English textbook?

P: The book we are studying now does not give us enough information about English speaking people. What we study is only very little. It is either grammar or is tailored to serve the aim of the lesson.

Even the cultural aspects which are presented do not appeal to the pupils. They look forward to more useful and important information.

P: It is true that the book introduces information about the British. We know that they have eggs and cornflakes for breakfast and they eat turkey at

Christmas, but what are we going to do with this information? We need to know important things about them. We need to know information that is useful for us.

Another female pupil replied to the question:

I: Are you satisfied with your English textbook?

P: No, it does not include all what we want. It only introduces functional and grammatical expressions. It should include general information about other nations; their interests and thoughts.

Another pupil talked about the scientific book (We mentioned earlier that science pupils study an additional book that includes scientific texts.)

I: Do you get cultural information about English speaking people from your English textbooks?

P: Yes, the book gives us some information. In our scientific book we learn a lot about inventions and scientists and in the book we studied at third preparatory we learned about men's and women's clothes.

Pupils could see the advantage of including cultural information about other nations. They pointed out that the book is useful because it provides them with information about other people and that they appreciate having more cultural information. One pupil said:

P: What the books include is quite good. We can benefit from it. It is useful for us especially if we visit one of these countries. We know many things from the English textbooks. If we didn't study English we would not know these things. It would be better if we knew more about English people.

Third year secondary pupils indicated that they were unable to express themselves in English because the book, as they said, does not help them to do that. They

thought that it includes only language and vocabulary that they will be tested in.

I: Does your English textbook include aspects of the English speaking peoples cultures?

P: We don't know much about them because we don't learn English in depth. The book does not give us that. All that we learn is language and vocabulary that we will be tested in at the end of the year. We need to know more about other people.

Third year secondary pupils were aware of the Islamic cultural aspects that the book introduces, since, as we mentioned in chapter 2 (see section 2.7.3), book 8 includes passages about the Islamic culture and religion. One of them commented on that by saying:

P: What the book includes about the Islamic culture is good. It helps us to explain our culture and religion to foreigners. If I travel abroad I would be able to communicate with them. We know all this information in Arabic but we should know more about Islam in English.

The majority of pupils who were interviewed expressed opinions that indicate the presence of little of the cultures of English speaking people in the English textbooks and that this cultural content is not enough. One male pupil answer to the questions about the amount and sufficiency of the cultural content was:

P: The books do not teach us the cultural component in the first place. We get only a small proportion of this information. This is not enough. It is very little.

It is thought that the cultural component is ignored and sacrificed for the sake of

teaching language forms and functions.

P: The book includes only a little. They concentrate on special parts of the lesson such as grammar and functions. I mean the aim of the lesson. I think this is not enough.

Some pupils thought that the cultural content is acceptable.

P: The book gives us some good information that could be beneficial for the pupil if he travels to Western countries, on condition that he knows English. I think it is enough.

From the interviews conducted with male and female secondary pupils, it seems evident that they have acquired the same impressions concerning the cultural component of the English textbooks. They indicate that what is presented regarding this component is very little and that it is not enough. Many of them think the amount of information should be increased and should cover more important and more interesting topics.

To conclude, it is clear that there is a general agreement between the quantitative data obtained through teacher and pupil questionnaires and the qualitative data gained from the authorities and pupils interviews. Most informants think that the English textbooks do not include "a lot" or "much" Western cultural information. Pupils were more specific and indicated that there is little of these aspects and that what exists is not enough on the one hand, and not relevant to what they expect or need to know, on the other. Teachers, however, although aware of the little amount of cultural content, think that it is enough. This state reflects contradictory answers

and conflicting opinions.

The same conclusion was reached when the cultural content of the Crescent books was analysed in section 2.7.3, where it was mentioned that the cultural content presented is not enough and is not presented in a systematic or planned way. Furthermore, the discussion of the cultural aspects of the life of English speaking people about which pupils would like to learn more and which will be presented in the following sections of this chapter, will reveal that what the current text books present is not quite relevant to the pupils' needs and does not meet their expectations.

6.2.1 PUPILS' SOURCES OF INFORMATION ABOUT ENGLISH SPEAKING PEOPLE

The pupils perceptions of English speaking people and countries are shaped by a whole range of factors and sources. It is relevant at this stage to present and analyse the pupil answers to the question about the sources of their information about the English speaking people. Their answers will shed more light on the role played by English text books and teachers as sources (among others) providing them with information about the cultures of the English people.

In answering the following question: "Where do you get your ideas and impressions of the English speaking people from?" pupil respondents were asked to rank seven

sources starting with the most effective ones. They were also asked to add other sources if they thought necessary. The given sources were:

1 Media (TV, radio, video, newspapers and magazines)

2 Communication with English speaking people

3 English textbooks

4 Reading (books and stories) inside and outside school

5 Teachers

6 Family members, relatives and friends who have visited or lived in English speaking countries

7 Visiting or living in English speaking countries.

Table 6.5 shows the frequencies and percentages of each rank given for each item. The first column shows the frequencies and percentages of informants who classified the given item as their first source of information and column two shows the number of those who classified the same item as the second source of their information, etc. The mean score was calculated for each item to rank these information sources according to their importance for the informants.

Table 6.6 shows the mean score and the rank order of these items. The mean scores ranged between 5.45 and 1.43 on a 7-point scale. Four sources recorded more than 3.5. These are media, general reading, family and relatives and English speaking people.

Table 6.5: Frequencies and Percentages of Pupil Ranking of Information Sources

N = 390

Information Sources	1		2		3		4		5		6		7		Pupils not choosing this Item	Missing Cases
	F	%	F	%	F	%	F	%	F	%	F	%	F	%		
1 Media	213	55.6	20	5.2	43	11.2	12	3.1	52	13.6	16	4.2	27	7.0	0	7
2 English Speaking People	33	9.8	64	19.0	61	18.2	49	14.6	20	6.0	65	21.1	44	12.0	47	7
3 English Text-books	3	1.2	8	3.3	14	5.8	45	18.8	97	40.4	28	11.7	45	18.8	143	7
4 General Reading	60	15.8	75	19.8	93	24.5	29	7.7	32	8.4	39	10.3	51	13.5	4	7
5 Teachers	5	1.8	26	9.4	21	7.6	84	30.3	37	13.4	55	19.9	49	17.7	106	7
6 Family and Relatives	54	14.7	96	26.1	58	15.8	30	8.2	28	7.6	53	14.4	49	13.3	15	7
7 Visiting English Speaking Countries	9	2.9	47	15.3	58	18.8	45	14.6	25	8.1	61	19.8	63	20.3	75	7

The ranking of media as the most important source since it scored the highest mean score (5.45), is a natural result of the international openness that Qatar has on the world. It was mentioned earlier in section 1.2.1 that there is a television Channel (Channel 37) on Qatar TV that transmits most of its programmes in English. This includes a considerable number of films and TV series. The Qatar Broadcasting Service also transmits its programmes in English for more than 18 hours daily. This is in addition to the large number of private video centres in the country (32 dealers are listed in the Yellow Pages of the 1992/93 Qatar Telephone Directory) that provide a variety of English films for their customers. The considerable number of English publications, newspapers and magazines is another source for the pupils' information. (The Ministry of Information in Qatar) issued nine English publications in the year 1992 in addition to two local magazines, Al-Murshed and Qatar Construction, and the Gulf Times newspaper). The high ranking of the general reading of books and stories, whether in the native or the target language, at school or outside school, may be attributed to the fact that the school textbooks of other subjects such as history and geography for example, present some information about the English speaking nations and countries. Reading outside school can also include some media sources such as magazines and new papers in addition to general books and stories. Pupils generally and females in particular read magazines and stories that present Western cultures.

Family members, relatives and friends who visited or lived in English speaking countries formed the third source of pupils' information about English speaking people. It is not surprising to find this source occupying such a high rank, since

Table 6.6: Mean Scores and Ranking of Pupils' Information Sources

	Information Sources	Mean	Rank Order
1	Media	5.45	1
2	English speaking people	3.52	4
3	English textbooks	1.43	7
4	General reading	4.37	2
5	Teachers	2.35	6
6	Family and relatives	4.18	3
7	Visiting English speaking countries	2.80	5

travelling to or living in Western countries for various reasons, such as getting further education, business, tourism or medical treatment, is very common in Qatar as can be seen from the next paragraph which shows the number of pupils who have visited English speaking countries and the duration of their visits. Staying in these countries enables the residents to better understand the people of these countries, their customs and some of their cultural aspects. Such information and the impressions people have during their stay in English speaking countries are usually transmitted to other family members and friends who are always eager to learn about other people and other countries.

The fourth and fifth sources were communication with English speaking people, and visiting or living in English speaking countries, respectively. We have mentioned earlier in section 5.5.2 that 33.3% of the pupil informants had visited English speaking countries, namely, Britain 31.3%, America 6.2%, Australia 0.5%

and Canada 0.3%, and that their stay in these countries extended from less than a month to more than 10 years. This explains their choice of these two sources as sources of their information. It should also be added that pupils in Qatar have a chance of communicating with English speaking people in their home country where, as we mentioned in section 1.2.2, the country is open to a considerable number of expatriates from all over the world. English speaking people work for both the government and for the private sectors in the country.

School teachers and English textbooks were the last two sources in the ranking order. Looking at table 6.5 we can see that quite a large number of pupils, 27.7% and 37.3%, respectively did not choose these two items as sources for their information. It should also be noted, yet again, that school teachers in general and English teachers in particular in the Qatari schools are either Qataris or come from other Arab countries (see section 2.6.1). Furthermore, the data collected about the teacher participants in this study showed that the majority of this sample, 81.2%, had an experience of teaching English in Islamic countries for more than five years, while only 1.0% of the sample taught English for less than five years, and 7.1% for more than five years in non-Islamic countries. (see section 5.5.1) These figures suggest that their contact and experiences with Western countries and their cultures are not sufficient to qualify them to be sources for information about English speaking countries and people.

This result also gives more support to pupils' responses to the first point in the discussion (section 6.1), where they indicated that there is little cultural input in the English textbooks and that what exists is not enough. We can add now that these

books are not considered as prime sources of information about English speaking people.

Table 6.7 shows the ranking order of information sources according to pupils' nationality, area of living, field of study and sex. Table 6.8 shows the Spearman correlation coefficients between the different variables. From this table it can be noticed that the correlation is considerably small between the variables (smaller than 0.60). This suggests that there are low degrees of association between the different variables' ranking order of the information sources. The low degree of association between Qataris and non-Qataris on the one hand, and between those who live in Doha, the capital city, and in the rural areas, on the other hand, could be due to the different life styles the groups have which in turn affect the degree of availability and access they have regarding the different information sources.

It was mentioned earlier that male and female pupils in Qatar have different roles in the social life and consequently practise different ways of life (see section 6.2). This is also reflected on their order of the information sources and provides explanation to the low correlation between the two groups.

The correlation between arts and science pupils, however, is higher than that between the other variables (0.607). This could be due to the similar educational background of both groups.

Table 6.7: Pupil Mean Score and Ranking of Information Sources by Nationality, Area, Study and Sex

Information Sources	Nationality				Area				Field of Study				Sex			
	Qatari		Non-Qatari		Doha		Outside		Science		Arts		Male		Female	
	M.S	Rank	M.s	Rank	M.S.	Rank	M.S.	Rank	M.S.	Rank	M.S.	Rank	M.S.	Rank	M.S.	Rank
Media	5.29	1	5.77	1	5.42	1	5.60	1	5.31	1	5.60	1	5.39	1	5.50	1
English People	3.40	3	3.5	4	3.54	4	1.90	5	3.33	4	3.36	4	3.34	4	3.06	4
English Textbooks	1.70	7	2.06	7	1.96	7	1.67	6	1.95	7	1.76	7	1.64	7	2.04	7
General Reading	4.38	2	4.36	2	4.56	2	5.67	1	4.51	2	4.75	2	4.71	2	4.11	2
Teachers	2.38	6	2.7	5	2.53	6	1.3	7	2.33	6	2.38	6	2.23	6	2.44	6
Family	2.44	5	4.16	3	4.24	3	4.07	3	4.21	3	4.08	3	3.95	3	4.36	2
Visiting English Speaking Countries	2.85	4	2.15	6	2.82	5	2.82	4	2.74	5	2.16	5	2.89	5	2.81	5

M.S = Mean Score

Table 6.8:

- - - - - - - - - - - - - - SPEARMAN CORRELATION COEFFICIENTS - - - - - - - - - - - - -

Pupil Ranking of Information Sources

NONQAT	.3571						
	N(7)						
	SIG .216						
DOHA	.3571	.8929					
	N(7)	N(7)					
	SIG .216	SIG .003					
OUTSIDE	.9643	.4286	.3214				
	N(7)	N(7)	N(7)				
	SIG .000	SIG .169	SIG .241				
SCIENCE	.5357	.7500	.9286	.4286			
	N(7)	N(7)	N(7)	N(7)			
	SIG .108	SIG .026	SIG .001	SIG .169			
ARTS	.8571	.6429	.5000	.8929	.6071		
	N(7)	N(7)	N(7)	N(7)	N(7)		
	SIG .007	SIG .060	SIG .127	SIG .003	SIG .074		
MALE	.8108	.4865	.5045	.8469	.5225	.7027	
	N(7)	N(7)	N(7)	N(7)	N(7)	N(7)	
	SIG .013	SIG .134	SIG .124	SIG .008	SIG .114	SIG .039	
FEMALE	.5000	.7143	.7143	.4286	.8214	.7143	.2342
	N(7)	N(7)	N(7)	N(7)	N(7)	N(7)	N(7)
	SIG .127	SIG .036	SIG .036	SIG .169	SIG .012	SIG .036	SIG .307
	QATARI	NONQAT	DOHA	OUTSIDE	SCIENCE	ARTS	MALE

" . " IS PRINTED IF A COEFFICIENT CANNOT BE COMPUTED.

The qualitative data collected from the pupil interviews support the findings obtained through the quantitative data. For many interviewees, be they male or female, media in general and TV films and programmes in particular, are the main source of their information about English speaking people. The ideas and impressions they get from media influence their perceptions of the Western nations to a large extent.

I: Where do you get your ideas and information about English speaking people from?

P: I think I get my information mainly from the television and after that from newspapers and magazines.

P: From TV films and programmes. I always watch Channel 37.

Family members, relatives and friends were mentioned frequently as important sources of pupils' information and this, as we said before, is due to the travel and contact that Qatari people have with the Western world.

P: My family talks a lot about English people and also my friends who go there.

P: My father studied in England and he tells me about them. I also know more from reading general books and stories.

Communication with Westerners who live in Qatar was mentioned by a female pupil.

I: Where do you get this information from?

P: I usually talk to my friends who visit these countries and I talk to foreign ladies I meet in parks and hospitals or any where about their countries. I like to know more about them.

I: What do you mean by foreign ladies?

P: British, American and Filipinos.

Communication with foreign people outside the country was mentioned as another source of information.

I: Where do you get this information from?

P: From reading books, talking to foreigners and from my friends from European countries.

I: Which European countries do you mean?

P: Britain and...

Again very few pupils mentioned that formal teaching, teachers or English textbooks have played a significant role as sources for information regarding English speaking people.

I: Where do you get this information from?

P: From the school library and sometimes from school books.

I: Which books do you mean?

P: History, geography and some from English books.

The data obtained from these interviews clearly reveal that media, family members, relatives and friends and communication with foreign speakers in the host country or in foreign countries are good sources for pupils information and, as we will see later, play a significant role in forming pupils' perceptions and images of the speakers of English.

There is evidence from the interview data that school teachers and English textbooks are not influential as sources of information. Second and third year secondary pupils complained of the lack of information about other peoples.

P: What we get from the English book about English people is very little and teachers are very much concerned about teaching us the grammar, vocabulary and language functions that we will be tested in.

P: The English textbook does not offer us all we want to know about English speaking people. What it presents are vocabulary and language that we can use in limited fields.

P: I am not happy with my English book. It presents only grammatical and functional structures. I think it should provide us with more information about other nations.

This evidence supports the data collected from the pupil questionnaire, where teachers and English textbooks occupied the last ranks as sources of information. This finding also gives more validity to the data obtained concerning the cultural content and its sufficiency in the English textbooks (section 6.2), where the data revealed that there is an agreement between English teachers and pupils that English textbooks present a little of the cultural aspects of English speaking people although teachers were satisfied with this amount. This also explains the data obtained from the pupil questionnaire and interviews that ranked English textbooks as the last source of pupils' information about English speaking people.

6.3 IMPORTANCE OF TEACHING CULTURE

The first point of the presentation was meant to evaluate the amount and sufficiency of the cultural component in the currently employed English language course, the CEC. The second area in the presentation and analysis will address the desired content of an English language course that informants would like to see employed in Qatar, the importance of teaching the cultural component of English language in the English language course and the suitable time for introducing the foreign culture in the foreign language classroom. Policy maker, teacher and pupil informants, in the questionnaires

and in the interviews, were asked three questions related to these areas.

The first question covers the various possibilities for the content of the English language course that participants would like to see employed in the Qatari schools. The second question addresses the importance of including the cultural component in an English language course, while the third question raises the age factor, ie when to teach culture. In the following sections we will present the findings of both the quantitative and the qualitative answers to these questions.

6.3.1 THE DESIRED CONTENT OF THE ENGLISH LANGUAGE COURSE

Teacher and pupil informants were asked to indicate (by ticking the most appropriate answer) whether they think the English language course in the Qatari schools should include:

1 English language and a mixture of both English speaking peoples' cultures and the Arabic/Islamic culture

2 English language and aspects of the Arabic/Islamic culture only

3 English language and aspects of the cultures of English speaking people only

4 English language without reference to any cultural component.

Table 6.9 shows the frequencies and percentages of teacher informants' responses. The majority of teacher participants 75.1% was for including aspects of both the cultures of

English speaking peoples and the Arabic/Islamic culture. Small proportions of teacher participants supported the inclusion of the native culture only (15.2%) or the target culture only (8.6%), although it still can be noticed that those who chose the native culture are more than those who chose the target culture. The high percentage of those who chose the mixture of cultures indicates that there is a great interest in including the cultural component be it Western or Arabic/Islamic in the English language course. It seems that this majority of teacher participants does not have specific opinions regarding which culture should be included in the English language course. It is the researcher's opinion that this state of unspecifity is due to the novel nature that this component acquires.

Table 6.9: Frequencies and Percentages of Teacher Responses to the Desired Content of the English Course

N = 197

Item No	Items	F	%	M.C
1	English language and a mixture of both English speaking peoples' cultures and the Arabic/Islamic culture	148	75.1	-
2	English language and aspects of the Arabic/Islamic culture only	30	15.2	-
3	English language and aspects of English speaking peoples' cultures only	17	8.6	-
4	English language without reference to any cultural component	2	1.1	-
Total		197	100	

This component of TEFL, undoubtedly, comprises a new variable not only for English language teachers in Qatar, of whom the researcher is one, but also for policy makers and curricula designers whose opinions regarding this dimension have not been specified yet. The cultural dimension of EFL has not been explained or discussed either during the pre-service or during the in-service training programmes. This current situation gives more importance to this pioneering study which is the first of its kind in the Gulf area that tackles the cultural dimension of foreign language teaching in such detail. It is therefore necessary to interpret the participants' views with caution.

Frequencies, percentages, Chi-Square and significance of teacher participants' responses to the desired content of English language course are shown in table 3 (Appendix 10). It is evident from this table that the different independent variables do not have statistically significant effects on teacher responses regarding this question. The table also shows the agreement between the different independent variables in terms of percentages.

Pupil participant data for this question give yet more support to what was obtained from the teacher participant data. Table 6.10 shows the frequencies and percentages of the pupil answers to the question of the desired content of the English language course. From this table it can be noticed that the majority of the pupil participants (64.8%) was for including a mixture of both Western and Arabic/Islamic cultures.

This result reflects yet again the desire of all parties to see the cultural component being taught in the English language classroom. There is a desire to know about the target

culture, but at the same time both teachers and pupils have linked this with the desire to preserve the native culture as well. It seems that there is a feeling that including aspects of the target culture in the English language course could have a negative effect on the native culture, a feeling that urges participants to be reserved when giving their opinions and to call for the native culture to be included as well. Table 4 (Appendix 10) shows pupil participants' responses to the desired content of the English language course in terms of percentages and frequencies.

Table 6.10: Frequencies and Percentages of Pupil Responses to the Desired Content of the English Language Course

N = 390

Item No	Items	F	%	M.C
1	English language and a mixture of both English speaking peoples' cultures and the Arabic/Islamic culture	252	64.8	1
2	English language and aspects of the Arabic/Islamic culture only	45	11.6	-
3	English language and aspects of English speaking peoples' cultures only	46	11.8	-
4	English language without reference to any cultural component	46	11.8	-
Total		389	100	

The Chi-Square and level of significance of each of the independent variables are also given in this table, where it is clear that none of the variables has a significant effect on pupil responses. From this table, one can still notice that female learners are slightly

higher than male with regard to choosing a mixture of both native and target cultures (67.3% compared to 61.6%) while males were more supportive to the inclusion of the native culture than females. (14.0% against 9.7%).

Figure 6.5 shows the percentages of both teacher and pupil responses to the question of the desired content of the English language course. Chi-Square test results indicate the existence of statistically significant differences between teacher and pupil participant responses to this question where the Chi-Square was 28.14 and the level of significance was 0.0000 (Table 6.11). Although the majority of both parties went for the first choice of including aspects of both the native and the target culture and although small proportions of both parties chose the other three options in this question, it can be noticed that teachers are more enthusiastic than pupils are regarding the first and the second choices which include the teaching of the native and target cultures or the native culture only. Teacher percentages were 75.1% and 15.2% compared to the pupil percentages (64.8% and 11.6%) respectively. They are more reserved than pupils are about teaching the language with the cultures of English speaking people only (8.6% against 11.8%). This result is also supported by what Abo Galalah concluded, that Qatari student informants in his study expressed highly positive attitudes toward the target culture and the countries that speak English as a first language. Adult respondents and interviewees appeared to be more related to their own culture and to their own ways of life, expressing rather neutral views in this regard (1992: 323).

Figure 6.5: Percentages of Teachers' & Pupils' Answers to The Content of The Desired EL Course

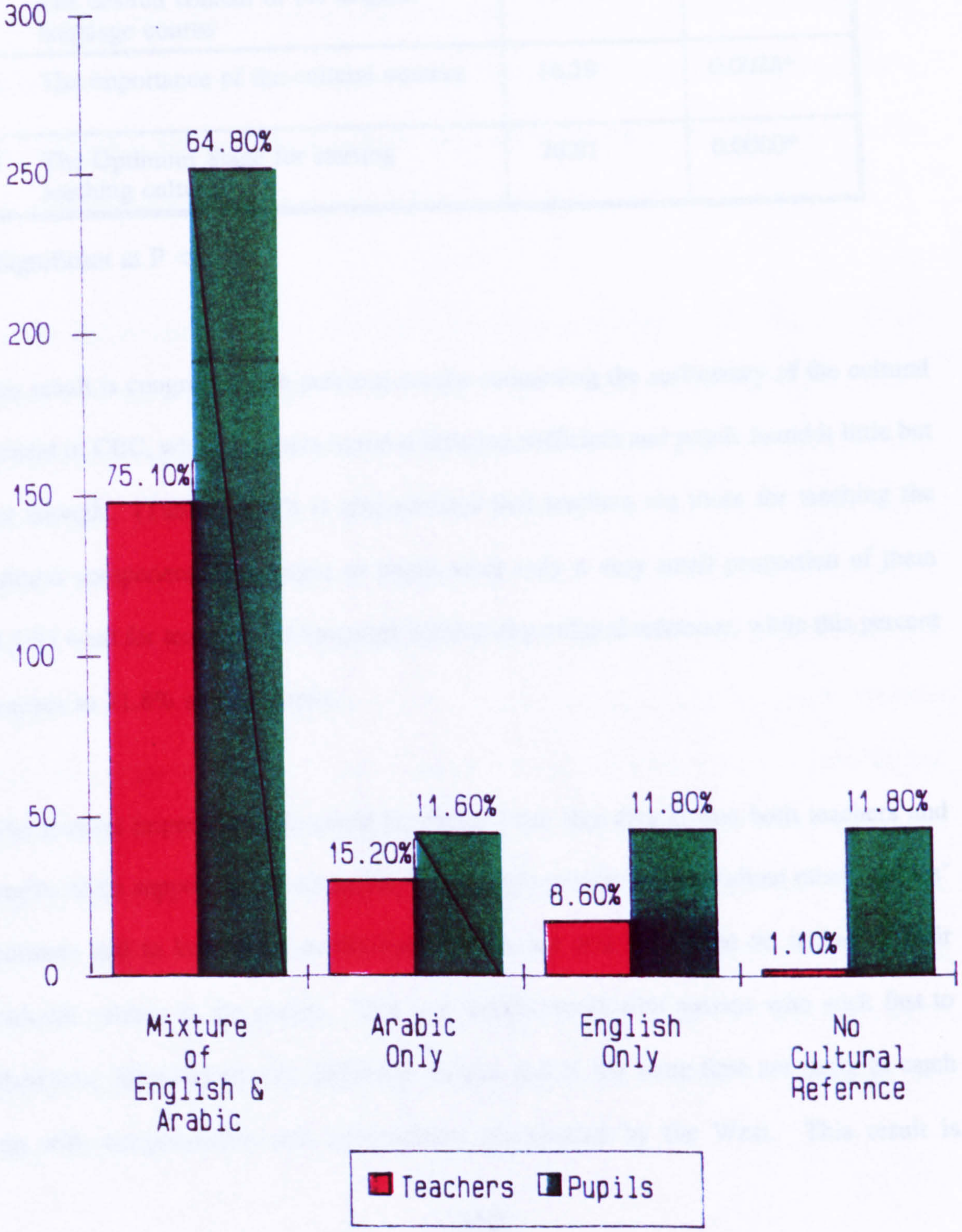


Table 6.11: Chi-Square and Significance of Teacher and Pupil Answers to the Desired Content, Importance and the Optimum Stage for Starting Teaching Culture.

		Chi-Square	Significance
1	The desired content of the English language course	28.14	0.0000*
2	The importance of the cultural content	16.19	0.0028*
3	The Optimum Stage for starting teaching culture.	76.81	0.0000*

* Significant at $P < 0.05$

This result is congruent with previous results concerning the sufficiency of the cultural content in CEC, where teachers found it little but sufficient and pupils found it little but not enough. (Table 6.3) It is also obvious that teachers are more for teaching the cultural component be it native or target since only a very small proportion of them (1.1%) went for teaching the language without any cultural reference, while this percent reaches to 11.8% among pupils.

The general impression that could be drawn from this data is that both teachers and pupils while supporting the inclusion of the target culture to know about other peoples' cultures and to keep open to the outer world, are still very keen on including their cultural content in the course. This is a natural result with nations who stick fast to their long inherited Islamic traditions values, and at the same time are eager to catch up with modernisation and advancement represented by the West. This result is

congruous with ELT experts' recommendations at the first ELT seminar that was held in Doha, 1976. In section 2.7.3 we cited their recommendations of including aspects of both the native and the target culture in the English language course.

The data obtained from the questionnaires and interviews give answers to the question raised at that seminar on whether there should be a strand about Islamic civilisation in the EL course. The data gives support to the inclusion of this strand. Pupil interview data reveals that they would like to know more about the Islamic culture in order to be able to convey this part of their culture to other people.

The qualitative data gathered from authorities and pupils give more support to the findings obtained through the questionnaires data. Most policy makers expressed approval and enthusiasm for the idea of teaching the cultural component of the target culture in the foreign language classroom and considered this as a window from which pupils can see the world. However, the general opinion obtained from nearly all policy makers interviewed was that the foreign culture should be presented together with the pupils' native culture. The general feeling was that including a mixture of both Western and Arabic/Islamic cultures would maintain a balance between the two cultures and grant the pupils the opportunity of gaining knowledge of both cultures. The notion was that pupils should not lose contact with their native culture all the time even in the foreign language classroom. This was looked at as an important factor in determining the pupils' identity and at the same time providing them with the necessary English terminology that they need when they want to express themselves and talk about their own culture.

Opinions also referred to the idea of having a mixture of both the target and the native culture as a positive educational objective that could enable the pupil to understand, compare and/or contrast aspects of both cultures.

It should also be indicated that all policy makers interviewed were very cautious concerning the cultural content and expressed their opinions that what is to be presented from the foreign culture should by no means be in opposition to the pupils' own values, traditions and religion. They stressed the notion that we have got to be selective and that what we select should not jeopardize the pupils' own culture.

The Chief Director of General Educational Inspectorate elaborated on this issue. He had this to say:

> I am for teaching English language with its cultural content because we can't separate languages from their cultures. However, there are some cultural aspects which are useful to us and which we have got to know while there are others which are not important to us as Arabs and Muslims. The methodology of teaching culture is also very important, i.e. the moral, religious and social dimensions of the target culture should be clarified. They should not be accepted as a whole package. We should clarify whether this cultural aspect is positive for us and serves our ideas and needs or otherwise. This should be made clear for the pupils through the syllabus, methods, and activities. Our aim of teaching foreign cultures should serve the intellectual, moral, behavioural and cultural entrenchment of the pupil and be a protection against the values and thoughts that contradict his own.

An English language Trainer maintained:

> I believe that the target culture content should be guided by two main principles.

Besides the pedagogical principle, he stressed the importance of being sensitive to the native culture.

> Sensitivity to the native culture ie endeavouring not to adversely affect the way learners view their own culture and, where appropriate, positively enhancing their view of it.

An English language Inspector emphasized the importance of including the cultural component of the target language together with the native culture. She also suggested that this should be gradual and that the dose of the target culture could be increased in the advanced educational stages. She explained her views regarding this gradation by saying:

> There should be a mixture. The introduction of the cultural content should be gradual. The target culture could be introduced in large quantities at the Secondary stage. In books 7 and 8, for example, there could be from 70% to 80% of the target culture and from 20% to 30% of the native culture.

This suggestion meets to a large extent Byram's suggestion of the gradual introduction of the cultural input that was discussed in section (4.3.3), where the model starts with little cultural input and much of the language and ends with more cultural teaching.

The Director of Curriculum and Textbook Department indicated the importance of teaching foreign cultures and clarified his point of view concerning the content of the foreign language course. He said:

> Knowledge of other cultures is a very important issue. It is also a main educational objective. I think the English language course should

include a mixture of both cultures; the pupil's native culture and the foreign culture. However, the dose of the cultural component allowed should be controlled by the educational policy of the country, by age and by the educational stage of the pupil.

Through interviews with pupils, the majority of them expressed their opinion that the course should include aspects of both English speaking peoples' cultures and the Arabic/ Islamic culture. They attributed this choice to their need to know about other nations' cultures to be able to communicate with them when necessary and at the same time to know how to express their ideas about their own culture and religion.

I: What should the English language course include from the four choices?

P: English language and a mixture of both cultures so I can talk to anyone who asks me. It is true that we know about our culture but that is in Arabic. We can't talk about it in English. When I learn this in English I acquire new expressions and vocabulary that I can use even with my friends.

P: It should include both Western and Arabic cultures in order not to forget our culture while we study about other peoples' cultures

P: The course should include a mixture of both cultures. This will give the pupil the chance to compare between cultures. If the pupil studies English speaking peoples' cultures s/he may be negatively affected but if s/he studies both cultures s/he will be in a better position.

Some interviewees suggested that the course includes the target culture only. The same issue was raised by pupil participants who answered the questionnaire where 11.8% of them were for including the target culture only in the language course. Pupil interviewees argued that they know their own culture well and that they can learn more about their own culture from other readily available sources be it textbooks, media or

other societal institutions.

P: We know about the Arabic culture from various other .We know it well. We want to know more about foreign cultures.

On the other hand, there were pupils who supported the idea of having English language and Arabic/Islamic culture only similar to those who chose this aspect from the research questions (11.6%). They also had their arguments. One pupil expressed strong feelings regarding the importance of learning about his own culture in English.

P: I like to study more about the Islamic culture in English. This will help me explain my ideas to them (foreigners) when I go there (abroad).

Another pupil presented the issue as if it were a mutual concern. He argues that we should not be interested in their language and culture if they are not interested in our language and culture.

P: We should keep close to our culture. We study foreign languages to deal with them (foreigners) but we should not forget our culture. After all they do not care about our language and culture so why should we study their culture?

The interviews, however, present clear evidence that the majority of policy makers as well as pupils are for including the target culture in the foreign language course. Most of the informants suggested that the course should include aspects of both the native culture and the target culture.

From the above findings the researcher has drawn a comprehensive and positive picture regarding the importance of teaching the cultural component of the target language.

Although people value their cultural heritage highly, they still feel the need to know about other peoples' cultures. They view it as an aid to catch up with the world's advancement in the fields of science, technology and business as will be clarified when we present pupil answers to the cultural aspects that should be included in the course and their perceptions of English speaking people.

6.3.2 THE IMPORTANCE OF THE CULTURAL CONTENT

Teacher and pupil informants were asked about the degree of importance they assign to the inclusion of the cultural component of English language in the English language course. They were asked to indicate the degree of importance by ticking the most appropriate answer from the following choices.

1 Essential and beneficial and therefore, should be compulsory

2 Important and there is no harm in including it

3 Of little importance and could be excluded

4 Harmful and therefore should be avoided.

Teacher respondent answers are shown in table 6.12. The data reveal that the majority of teacher respondents (67.5%) indicate that including aspects of the target culture in the English language course is important and there is no harm in including it, while 13.2% saw that this issue is essential and beneficial and therefore should be compulsory compared to 17.3% who see it as being of little importance and felt that it could be

excluded and a small proportion (3.3%) who consider that it is harmful and should be avoided.

Table 6.12: Frequencies and Percentages of Teacher Responses to the Importance of the Cultural Component

N = 197

	Degree of Importance	F	%	M.C
1	Essential and beneficial and therefore should be compulsory	26	13.2	-
2	Important and there is no harm in including it	133	67.5	
3	Of little importance and could be excluded	34	17.3	
4	Harmful and therefore should be avoided	4	2.0	
Total		197	100	

This shows that a high percentage of the participants (80.7%) supports the inclusion of the cultural component of the English language and perceives it as being essential and important. No statistically significant effect of the different independent variables on teacher responses regarding this question was detected, as can be seen from table 5 (Appendix 10) which shows teacher responses in terms of the different independent variables.

This result reveals beyond doubt a high level of estimation of the importance of the

cultural component of the target language among English language teachers. Nevertheless, although they think it is important, they think however that a little is enough as we can see by looking back at the findings of teacher responses regarding the amount and sufficiency of the cultural content in CEC that are presented in section 6.2, where the majority indicated that the cultural content is little but sufficient. This reveals a state of uncertainty among the teacher respondents.

This state of uncertainty could be attributed to the conflict that exists among most sectors of the society who aspire to preserving the Islamic identity on one side, and who look forward to modernisation, which means westernisation, on the other. Furthermore, the novelty of the discussion of the cultural dimension in TEFL in Qatar makes decision taking regarding this dimension a rather difficult task.

Relevant to the same issue, over half pupil participants (53.2%) indicates that the cultural content of English language is important and there is no harm in including it in the English language course, and 26.8% see the inclusion of the cultural component as essential and beneficial and should be compulsory. (Table 3.13) None of the independent variables has a statistically significant effect on pupil responses to this question, as can be noticed from table 6 (Appendix 10).

Figure 6.6 shows the percentages of teacher and pupil responses to the importance of the cultural content. The Chi-Square test (Table 6.11 above) shows statistically significant differences between teacher and pupil responses, where the level of significance is 0.0028. From figure 6.6 one can see that the difference between the two

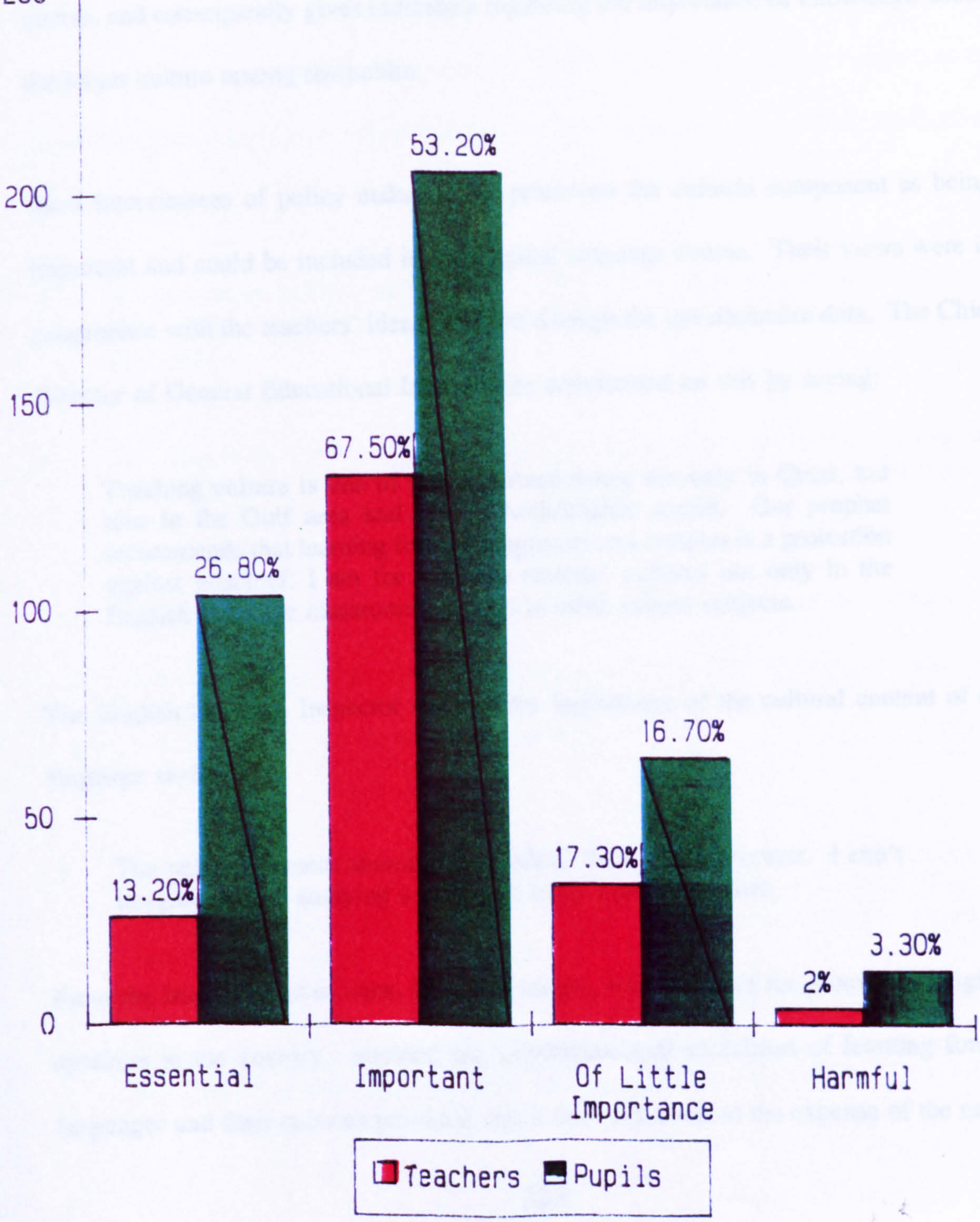
parties arise in their estimation to whether this component is "essential and should be compulsory" or "important and there is no harm in including it". Pupils seem to be more enthusiastic about the idea of including this component where the proportion of pupils who perceive this component as essential is more than double the proportion of teacher participants. We can also notice that the teachers agreed more than pupils with the second choice (67.5% compared to 53.2%). These difference could be referred, as we said before, to the high degree of enthusiasm amongst the pupils and to the state of reservation that is shown through teacher responses.

Table 6.13: Frequencies and Percentages of Pupil Responses to the Importance of the Cultural Component

N = 390

Item No	Degree of Importance	F	%	M.C
1	Essential and beneficial and therefore should be compulsory	104	26.8	2
2	Important and there is no harm in including it	206	53.2	
3	Of little importance and could be excluded	65	16.7	
4	Harmful and therefore should be avoided	13	3.3	
Total		388	100	

Figure 6.6: Percentages of Teachers' & Pupils' Answers to The Importance of The Cultural Content



The agreement between the two groups could be clearly noticed with regard to the other two choices that suggest that this component is of little importance and could be excluded and harmful and should be avoided. Only a small proportions from the two parties went for these two choices which clearly reveals that both teachers and pupils are aware of the importance of including the target culture in the foreign language course, and consequently gives indicators regarding the importance of knowledge about the target culture among the public.

Most interviewees of policy maker status perceived the cultural component as being important and could be included in the English language course. Their views were in congruence with the teachers' ideas obtained through the questionnaire data. The Chief Director of General Educational Inspectorate commented on this by saying:

> Teaching culture is one of the important issues not only in Qatar, but also in the Gulf area and in the Arab/Islamic world. Our prophet recommends that learning foreign languages and cultures is a protection against mischief. I am for teaching nations' cultures not only in the English language classroom but also in other school subjects.

The English language Inspector stressed the importance of the cultural content of the language saying:

> The cultural content should be included. It is very important. I can't imagine myself studying a language away from its culture.

From the Islamic point of view, Dr. Alquradaghi, who is one of the prominent religious speakers in the country, stressed the importance and usefulness of learning foreign languages and their cultures provided that it does not come at the expense of the native

language and culture. He said:

> Learning foreign languages should not be at the expense of learning Arabic language, the language of the Holy Qur'an. This is a main condition. Another condition is that we should not learn the foreign cultures which are not congruent with our Islamic traditions and Islamic values. Otherwise, there is no objection to learning languages and any cultural aspects being intellectual, theoretical or analytical. It is a fact that learning all these aspects is required in Islam. Our prophet urges us to do so.

Pupils interviewed showed awareness of the importance of the cultural component of English language and expressed their desire to know more about the cultures of English speaking people.

P: It is important to know about them. It is good to have more information about them. We should know how they think, live, behave and everything. It is important.

P: It is important, I think to know about other people cultures. People in England think differently than we do. We should know how they think, how they invent things... that is really useful.

Negative attitudes were the outcome of personal experience or exposure to some sources such as television films. As a result some pupils indicated that the cultural component is going to be harmful and therefore not needed.

P: I remember when I was in Britain how some of them behave. They show no respect to foreigners. They just think they are better than everybody. They are arrogant and not helpful. There is nothing to learn from their culture. I think we have our own culture which is better than theirs.

P: Some Western films teach us violence and hatred. If people there are all like that we should not learn about their culture. It will be harmful.

The findings regarding the degree of importance of including the cultural component of the language reveal that the participants in general consider this as an important issue that could be included in foreign language teaching. The data, however, reveal the existence of differences between the estimation of the degree of importance by teachers and pupils. Policy makers expressed their agreement that this is an important issue in education and that including it could be fruitful if pupils' own cultural values, religion and age are taken into consideration. These results coincide with the previous findings concerning the content of the English language course where the general indications suggest that the course should include the target culture in addition to the native culture.

6.3.3 THE OPTIMUM STAGE FOR INTRODUCING THE CULTURAL COMPONENT

Both teacher and pupil participants were asked to indicate (by ticking the appropriate answer) whether cultural aspects should be introduced starting from:

1 the primary stage

2 the preparatory stage

3 the secondary stage

4 the university level

5 or should not be introduced at all.

Table 6.14 shows teacher responses to the optimum stage for introducing the cultural component in the foreign language course. Table 6.15 shows the same results in terms

of the different independent variables. It also shows the Chi-Square and the significance level between the different variables. From this table it could be noticed that all variables have statistically significant effects on teacher responses to this question.

Table 6.14: Frequencies and Percentages of Teacher Responses to the Optimum Stage for Starting Teaching Culture

N =197

Item No	Educational Stage	F	%	Missing cases
1	Primary Stage	44	22.4	1
2	Preparatory Stage	74	37.7	
3	Secondary Stage	55	28.1	
4	University level	15	7.7	
5	Not to be included at all	8	4.1	
Total		196	100	

Looking at the percentages in table 6.15, one can notice that on no other issue in the questionnaire, the respondents were as clearly divided as on this item. While there is a slight tendency of some teachers (37.7%) towards starting from the preparatory stage, others prefer the secondary stage (28.1%) and 22.4% choose the primary stage. Qatari teachers are more supportive to the inclusion of the cultural component at the preparatory stage (55.1%) while the majority of non-Qataris, although is relatively a small majority (30.7%), goes for the secondary stage. The proportions of those who chose the university level are small and almost equal. Female teachers, most of whom are Qatari, (see section 2.6.1: Table 2.2) expressed their support for the preparatory stage (47.5%) which coincides with the Qatari teachers' choice. Male teachers amongst

Table 6.15: Frequencies, Percentages, Chi-Square and Significance of Teacher Answers to the Optimum Stage for Starting Teaching Culture by Nationality, Sex, Qualifications and Place of Work

N = 197

Educational Stage	Nationality				Sex				Qualification						Place of Work							
	Qatari		Non-Qatari		Male		Female		No degree		1st degree		Higher degree		Primary		Preparatory		Secondary		University	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Primary	9	13.0	35	27.6	22	22.7	22	22.2	8	53.3	26	18.2	10	26.3	9	36.0	11	13.4	19	25.3	5	35.7
Preparatory	38	55.1	36	28.3	27	27.8	47	47.5	2	13.3	62	43.4	10	26.3	9	36.0	35	42.7	27	36.0	3	21.4
Secondary	16	23.2	39	30.7	33	34.0	22	22.2	4	26.7	40	28.0	11	28.9	1	4.0	28	34.1	21	28.0	5	35.7
University	5	7.2	10	7.9	8	8.2	7	7.1	0	0	12	8.4	3	7.9	3	12.0	4	4.9	7	9.3	1	7.1
Not included at all	1	1.4	7	5.5	7	7.2	1	1.0	1	6.7	3	2.1	4	10.5	3	12.0	4	4.9	1	1.3	0	0

Chi-Square	15.39	12.15	19.43	22.18
Significance	0.0040*	0.0162*	0.0127*	0.0355*

* Significant At P <0.05

whom non-Qataris are the majority support the secondary stage. The highest percentage of first university degree holder teachers (43.4%), who represent the majority of the teacher sample (72.6%) support the inclusion of the cultural component at the preparatory stage, while those with no university degree go for the primary stage (53.3%) and the post graduates' decisions are nearly equally divided between the choice of the three educational stages.

Teachers at the three educational stages seem to support the preparatory stage where the percentages are 36.0%, 42.7% and 36.0%, respectively. University teachers gave equal support for the primary and the secondary stages.

These results indicate that the general opinion, although not clearly specified, is for starting teaching the cultural component at the preparatory stage, although the other opinions which are expressed by relatively high proportions should not be neglected. The findings also reveal that teachers' opinions regarding the most suitable educational stage for introducing the cultural component of the target language are diverse. This diversity is also outstanding in the literature of foreign language and foreign culture teaching where no generally accepted theory in this respect has yet emerged. This was discussed earlier in this thesis. (See Section 4.3.2)

The majority of pupils (58.2%) indicated that teaching culture should start from the early stage, the primary stage while 22.3% go for the preparatory stage and 11.3% chose the secondary stage. Those who are against including culture at all constitute a relatively small proportion 4.9% (Table 6.16).

Table 6.16: Frequencies and Percentages of Pupil Responses to the Optimum Stage for Starting Teaching Culture

N =390

Item No	Educational Stage	F	%
1	Primary Stage	227	58.2
2	Preparatory Stage	87	22.3
3	Secondary Stage	44	11.3
4	University level	13	3.3
5	Not to be included at all	19	4.9
Total		390	100

The Chi-Square test shows that the sex variable has a statistically significant effect on pupil responses to this question, where the significance level is 0.0391, as can be seen from table 6.17. The proportion of female pupils that supported the inclusion of the cultural dimension at the primary stage is higher than the male proportion (63.1% compared to 52.0%), while male pupils were in favour of including the cultural component at later stages more than female pupils. This result is congruent with previous results that indicated significant differences between male and female learners regarding the amount of cultural content in English text books (section 6.2, table 6.1) as well as results regarding the desired content of the English course, where females were more in favour of a mixture of both native and target culture (table 6.3).

The differences between sexes could be attributed, as we said before, to the social environment that allows males more freedom than females. As a result, female learners

Table 6.17: Frequencies, Percentages, Chi-Square and Significance of Pupil Answers to the Optimum Stage for Starting Teaching Culture by Nationality, Area of Living, Study and Sex

N = 390

Educational stage	Nationality				Area of Living				Field of Study				Sex			
	Qatari		Non-Qatari		Doha		Outside		Science		Arts		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Primary	130	59.4	97	56.5	156	60.7	71	53.4	107	51.9	120	65.2	90	52.0	137	63.1
Preparatory	48	21.9	39	22.8	53	20.6	34	25.6	51	24.8	36	19.6	43	24.9	44	20.3
Secondary	21	9.6	23	13.5	31	12.1	13	9.8	28	13.6	16	8.7	23	13.3	21	9.7
University	7	3.2	6	3.5	5	1.9	8	6.0	9	4.4	4	2.2	10	5.8	3	1.4
Not included at all	13	5.9	6	3.5	12	4.7	7	5.3	11	5.3	8	4.3	7	4.0	12	5.5
Chi-Square	2.61				6.59				7.78				10.08			
Significance	0.6256				0.1592				0.0999				0.0391*			

* Significant at P <0.05

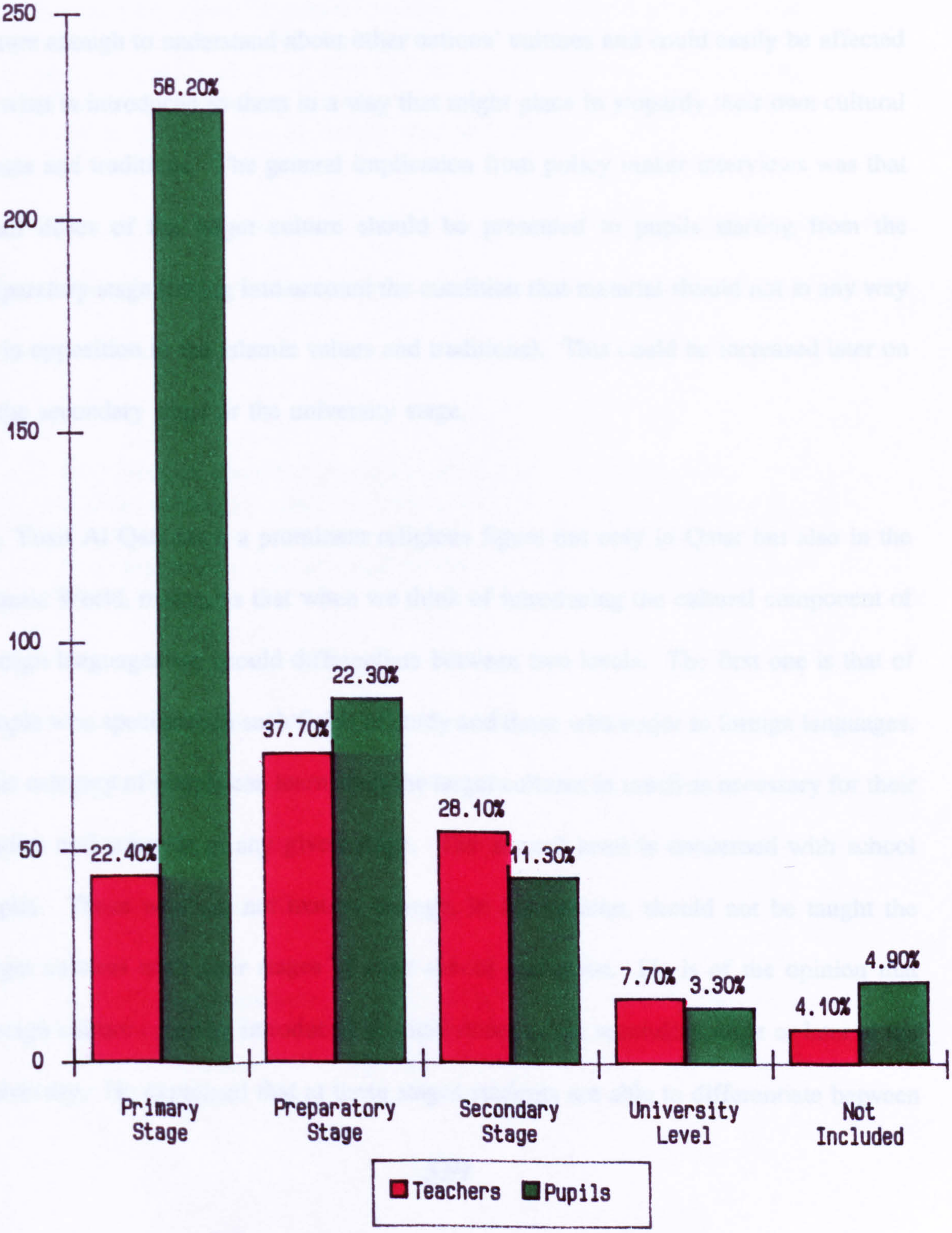
reflect more actively on their studies and therefore see that such an important component of foreign language should be introduced early.

The data obtained from Figure 6.7 give us an indication that teachers as well as pupils are aware of the importance of including the cultural component in the English language course since relatively small proportions of both groups voiced the opinions that the cultural component should not be included at all. This is a further internal validation of earlier data that showed the desired content and degree of importance of the cultural content. (section 6.3.1 and 6.3.2) The participants' opinion regarding when to start teaching culture is diverse and there are statistically significant differences between teacher an pupil participants. (see table 6.11) The Chi-Square was 76.81 and the level of significance was 0.0000. Pupils, being so eager to know as much as they could about other nations and other countries, were more keen on starting having cultural input from the primary stage (58.2%) than teachers (22.4%) who supported the inclusion of this component at the preparatory stage (37.7%) and the secondary stage (28.1%).

This state of diversity could be due to the fact that teachers are by and large more aware that pupils at the primary stage are still too young to learn the basics of the foreign language, let alone the cultural input. It is therefore advisable to view pupils' opinions with caution.

Through the interviews with policy makers, the researcher was under the impression that most of them were rather cautious and reserved regarding the idea of introducing the target culture starting from the early stages, such as the primary stage.

Figure 6.7: Percentages of Teacher & Pupil Answers to The Optimum Stage for Starting Teaching Culture



They put forward some reasons for their opinions. It was maintained first that pupils' own cultural ideas and values are in the process of being acquired at this stage. As a result, they felt the introduction of the target culture at this time might interfere with the pupils' native culture and consequently might lead to confusion. It was also thought that pupils are still too young at this stage to carry the burden of learning the cultural input of the foreign language in addition to the foreign language itself. These pupils are not mature enough to understand about other nations' cultures and could easily be affected by what is introduced to them in a way that might place in jeopardy their own cultural values and traditions. The general implication from policy maker interviews was that small doses of the target culture should be presented to pupils starting from the preparatory stage (taking into account the condition that material should not in any way be in opposition to the Islamic values and traditions). This could be increased later on at the secondary stage or the university stage.

Dr. Yusif Al Qaradawi, a prominent religious figure not only in Qatar but also in the Islamic World, maintains that when we think of introducing the cultural component of foreign languages we should differentiate between two levels. The first one is that of people who specialize in such fields of study and those who major in foreign languages. This category of people can learn from the target cultures as much as necessary for their studies and sciences at any given stage. The second level is concerned with school pupils. Those who are not mature enough, in his opinion, should not be taught the target cultures until later stages of their school education. He is of the opinion that foreign culture could be introduced in small doses at the secondary stage or later at the university. He explained that at these stages students are able to differentiate between

what suits their religion and traditions and what does not.

The Under Secretary Assistant for Educational Affairs elaborated on this point saying:

> I think that a pupil should be intellectually mature before we present her/him with a foreign culture. The primary stage is a basic stage for learning certain skills. At the preparatory stage, pupils pass through a very critical and dangerous stage. Studying a foreign language is OK but studying it with its cultural context is a questionable matter. I think the secondary stage is the most suitable. At this stage pupils are mature and presumably have acquired the values and traditions of their own culture, which serves as a safeguard when they acquire another culture and thus enables them to choose what suits them.

The idea of gradual introduction of cultural input was mentioned earlier (section 6.2).

It was also addressed by many other personnel. The Chief Director of General

Educational Inspectorate said:

> I think that we should start with small doses at the preparatory stage and at the secondary stage we introduce more in respect of quality and quantity. Doing this, we follow a kind of gradation for the pupils to accept the ideas which are good for them and to reject what does not suit them.

The English Language Inspectors were for introducing the cultural component right from the beginning of teaching the foreign language provided that what is introduced is appropriate to the pupils' age and does not include any negative aspects of the target culture. An inspector had this to say:

> We should start gradually and with small quantities at the beginning. Something like 10 to 20% of the content at the primary stage, from 50 to 60% at the preparatory stage and from 70 to 80% at the secondary stage.

Another English inspector said:

> I think you can start teaching culture early on, right from the beginning, but depending on the dosage. How much is too much and how much is too little? This is to be decided. Certainly from early on, and again provided that it does not in any way mar the local culture.

Pupils were also of diverse opinions. A few were eager to start learning about cultural matters of English speaking people as early as the primary stage, while the majority suggested the preparatory and the secondary stages. Those who chose the preparatory stage explained that this early start would provide pupils with more knowledge about the speakers of the language.

P: I think we should start learning the cultural content from the preparatory stage in order to form a good background about this culture when we grow up and go to the secondary school and when we go to the foreign countries we will have good knowledge about them.

Those who suggested the beginning of secondary stage maintained that pupils at this stage are mature enough to know and understand other peoples' cultures and are prepared to discriminate between the cultural aspects that suit them and those which do not.

P: We should start from the secondary stage. Pupils at this stage are older and more mature. They can distinguish between the good and the bad. They know what suits them and what doesn't.

The data obtained from both the quantitative and qualitative sources support the findings of the previous questions on the content and the importance of the cultural component and add more evidence that it should be taught in the English language classroom. The

question of when to start reflected opposing viewpoints. between some policy makers and teachers from one side, where the majority advocate the preparatory and secondary stages and between some other policy makers and the majority of pupils who suggest the primary stage as their choice. The differences are also apparent between the different independent variables within each group of the participants. Female teachers and female learners seem to be more keen on starting earlier than male teacher and pupil participants. Furthermore, all independent variables within the teacher sample proved to have statistically significant effects on teacher responses.

The general feeling obtained from interviews suggests giving small doses at the preparatory stage which could be increased in quantity and quality at the secondary stage, taking into consideration that what is presented should not antagonize pupils' native values and traditions. However, it can be easily detected that these views lack specificity. Most of the policy makers seem to express feelings that are not based on concrete or scientific evidence. None of them has presented a strong argument regarding when to start teaching target culture in the school system or at the university. It is probably due to the fact that the question of teaching cultural matters is still in its early stages and that the years to come will certainly evoke better and clearer understanding on the part of all parties concerned. Another point is that policy makers and teachers are torn between the need to introduce the target culture and, at the same time, the urge to protect their own cultural heritage. They seem to sense that the glamour of the target culture is so immense that it might negatively influence the young. Pupils, on the other hand, do not suffer from such complex feelings. They expressed their feelings as the consumers, which in my view is an issue that should be looked at

with respect and concern. An immediate solution may be impossible in a society shouldering the impact of cross-cultural influences in an era witnessing great advancements in communication and media which make the world look more like a small village. These advancements oblige every society to open doors wide on the outer world. At the same time, it is evident that a sweeping feeling of protectiveness of one's own values and culture is prominent due to strong ethical drives.

The next point of the discussion is directed to which of the English cultures should be included in the English language course and for what reasons.

6.4 WHICH ENGLISH CULTURES SHOULD BE INCLUDED AND WHY

The presentation of this section will include the findings of two questions dealing with which cultures should be included and the reasons for that choice. These two questions were addressed for both teacher and pupil participants in the questionnaires as well as for policy makers and pupils in the interviews.

6.4.1 WHICH CULTURES SHOULD BE INCLUDED?

Both teacher and pupil participants were asked to indicate (by ticking the appropriate answer) which cultures should be included in the English language course. The following four cultures were given:

1 Australian

2 American

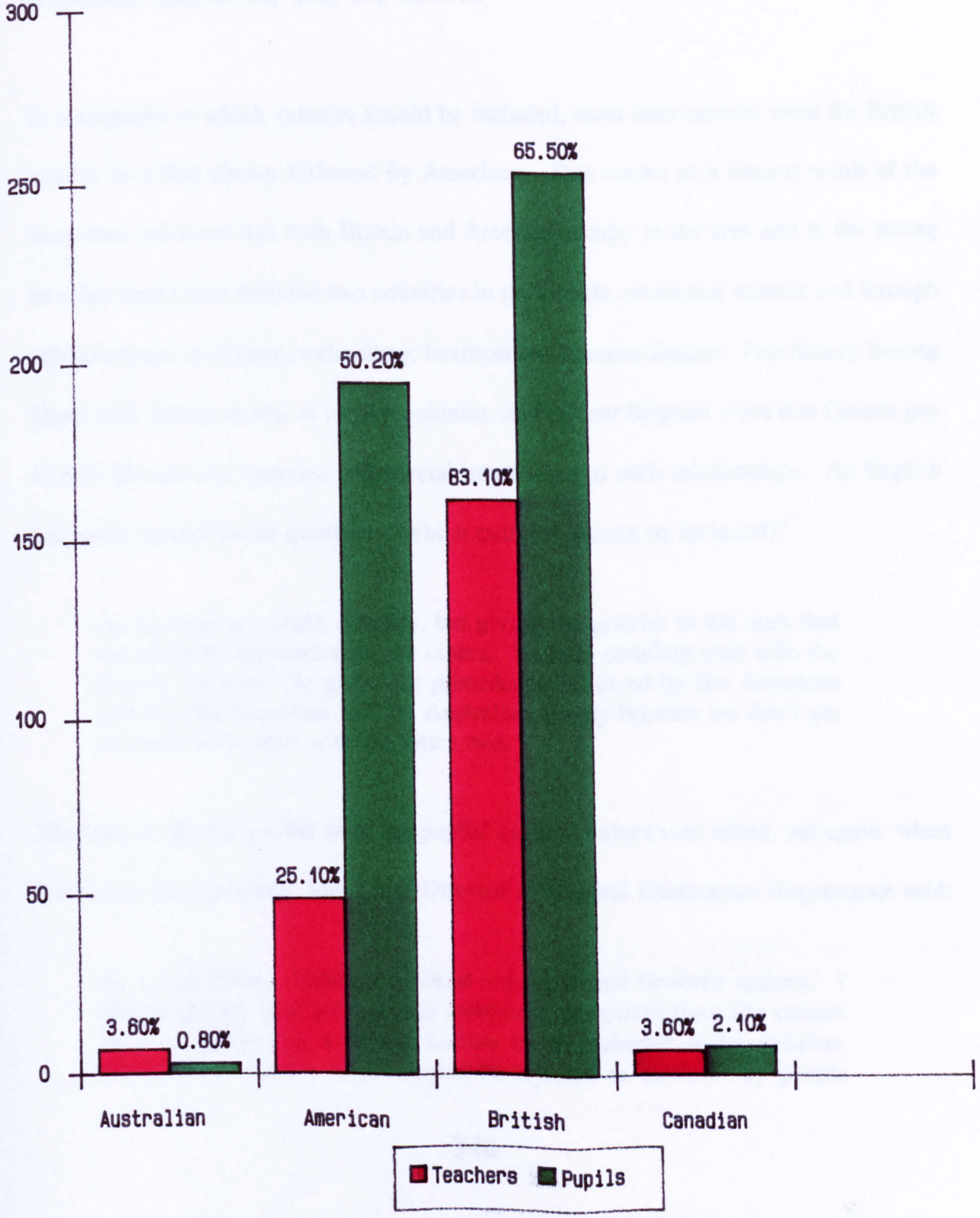
3 British

4 Canadian

Figure 6.8 shows the percentages of teacher and pupil participants answers to this question. It is very clear that the majority of both teachers and pupils (83.1% and 65.5% respectively) chose the inclusion of the British culture. American culture occupied the second highest rank. It was chosen by 25.1% of the teacher informants and by 50.2% of the pupil informants. The ranking order of these cultures shows that the British culture occupies the first rank in both teacher and pupil ranking followed by the American Culture. The other two cultures, were chosen by only small proportions from both participant parties. The data also reveal that the British culture occupies a stronger position in the scale which could be due to the long established relationships between Britain and Qatar, a former British colony, and which still has strong diplomatic, economic, educational and cultural ties with Britain.

The data also suggest that pupils support the inclusion of both British and American cultures more than teachers do. This could be a result of the contact pupils have or expect to have with these cultures. Looking back at section (5.2.2) we see that Britain and America were visited by pupils more than other English speaking countries and as it will be mentioned below 119 Qatari students are studying in Britain and 283 students in America out of the 999 students who are studying abroad in 1992/93. (Ministry of Education 1992/3).

Figure 6.8: Percentages of Teacher and Pupil Answers to Which Cultures Should be Included



Tables 7 and 8 (Appendix 10) show the frequencies and percentages of teacher and pupil responses to the cultures to be included, distributed by the different variables. These two tables show the same results obtained from the general data of both teachers and pupils, i.e. there is a general agreement on choosing the British culture as a first choice followed by the American amongst all independent variables. Only small proportions went for the other two cultures.

In a response to which cultures should be included, most interviewees went for British culture as a first choice followed by American. This comes as a natural result of the important positions that both Britain and America occupy in the area and to the strong ties that bind Qatar with the two countries in diplomatic, economic matters and through advancements in science, technology, business and communication. Past history linking Qatar with Britain as one of its past colonies, and current frequent visits that Qataris pay to both Britain and America add special importance to such relationships. An English Inspector replied to the question: "Which cultures should be included?"

> As much as we could, actually, but giving the priority to the ones that we come across more than the others. I would certainly start with the British culture to be given the precedence followed by the American and then the Canadian and the Australian simply because we don't get in touch very often with the latter two.

The idea of choosing what suits the pupils' cultural values was raised, yet again, when answering this question. The Chief Director of General Educational Inspectorate said:

> As I said before, there are general values shared between nations. I should choose what suits us and serves our objectives from any culture be it an African or a British culture to be included in the syllabus. What has a negative effect should be rejected or modified by people

> who design these syllabuses. If there should be only one source, then it would be the British culture.

Some of the interviewees indicated that the course should include aspects of all cultures in order to prepare pupils to be able to cope in an international world. The Director of Curriculum and Textbook Department, for example, went for a mixture of cultures to be included in the course maintaining that this is the strategy in action these days.

> We should include cultural aspects from all English speaking peoples' cultures. This will help our pupils and prepare them to communicate with different nationals.

The English Language Trainer also had this to say:

> All cultures where English is a genuine language (not just a lingua franca) ie the United Kingdom, the Republic of Ireland, the United States of America, Australia, New Zealand and Canada.

The pupils who were interviewed went for different choices though the emphasis was on British and American cultures. They gave reasons for their choices.

P: We should know more about the British culture because it is the main source for the English language and the British are closer to the Arabs since most Arabs go to Britain and America and they do not go to France and Germany.

P: We should know about the cultures of all countries to give the chance for the pupils to increase their knowledge and they can develop it (if it appealed to them) through reading or other fields of research.

P: I think we should know about the British and the American and compare them because they are advanced in industry, tourism, and in military fields. This will be beneficial for the pupil.

Pupils think that England and the British are better than other Western countries and nations and representatives of all of them:

P: The British culture because it is much older, with more established traditions and customs than the American.

P: It is better to know about the British culture because if we know their culture, we know about all Westerners.

Pupils also raised the point that concentration on one culture, such as the British culture, limits their perceptions of other nations and narrows their knowledge of the world.

P: We should not concentrate on the British culture only, as the current case is. We don't know anything about other countries. All that we know about America is that their language is not correct English.

P: We should know about all English speaking countries and nations.

These interviews give more evidence to what the quantitative data revealed. The general tendency is to know about the British and American cultures.

6.4.2 REASONS FOR THE CHOICE OF CULTURES

Seven frequent and prominent reasons for choosing certain cultures to be included in the English language course were collected from the first and second Delphi rounds and from interviews. These reasons were given to both teacher and pupil participants to choose from by ticking the appropriate ones. The reasons are:

1 It is the main culture among those of all English speaking peoples.

2 It is familiar to pupils due to their exposure to that culture through media and frequent visits.

3 It is important due to its dominance in science, technology, business and communication.

4 People of that culture represent the overwhelming majority of English speaking people.

5 Almost all English textbooks are written or produced by writers and authors from the country of that culture.

6 It is the culture pupils are most likely to meet during their studies or visits.

7 Qatar has strong political and economic bonds with the country of that culture.

Tables 6.18 and 6.19 show the frequencies and percentages of both teacher and pupil responses to this question. The rank order of the reasons is also given, according to the highest percentages, to indicate the most important reasons behind the participants' choice. It should be noticed that all the suggested reasons received considerable acceptance by both teacher and pupil participants. The three reasons chosen by the majority of teachers reflect the current status of both the British and the American cultures in Qatar and the Gulf area. Pupils need knowledge of these cultures to enable them to pursue their education or to tour in the target countries (reason 6).

Pupils' familiarity with these two cultures and their direct contact with these cultures either in the pupils' home country, or through constant exposure through media, add further support for including them in the course.

Table 6.18: Frequencies, Percentages and Ranking Order of Teacher Answers to Reasons for Choosing Cultures

N =197

Reasons for choosing Cultures		F	%	F	%	Mssing Cases	Ranking Order
1 -	It is the main culture among all those of English speaking peoples	94	48.2	101	51.8	2	4
2 -	It is familiar to the pupils due to their exposure to that culture through media and frequent visits	124	63.6	71	36.4	2	2
3 -	It is important due to its dominance in science, technology, business and communication	86	44.1	109	55.9	2	6
4 -	People of that culture represent the overwhelming majority of English speaking people	64	32.8	131	67.2	2	7
5 -	Almost all English textbooks are written or produced by writers or authors from the country of that culture	92	47.2	103	52.8	2	5
6 -	It is the culture pupils are most likely to meet during their studies, visits or other occasions	125	64.1	70	35.9	2	1
7 -	Qatar has strong political and economic bonds with the country of that culture	116	59.5	78	40.0	2	3

Table 6.19: Frequencies, Percentages and Ranking Order of Pupil Answers to the Reasons for Choosing Cultures

N = 390

Reasons for Choosing Cultures		Yes		No		Missing Cases	Ranking Order
		F	%	F	%		
1 -	It is the main culture among those of all English speaking peoples	182	47.4	202	52.6	6	3
2 -	It is familiar to pupils due to their exposure to that culture through media and frequent visits	167	43.5	217	56.5	6	4
3 -	It is important due to its dominance in science, technology, business and communication	194	50.5	190	49.5	6	2
4 -	People of that culture represent the overwhelming majority of English speaking people	123	32.0	261	68.0	6	6
5 -	Almost all English textbooks are written or produced by writers and authors from countries of that culture	102	26.6	282	73.4	6	7
6 -	It is the culture pupils are most likely to meet during their studies, visits or other occasions	251	65.4	133	34.6	6	1
7 -	Qatar has strong political and economic bonds with that country	167	43.5	217	56.5	6	4

The political and economic bonds that Qatar and the other Gulf States have with both Britain and America are other factors to be taken into consideration.

When choosing the American and British culture to be included in the English language course, the majority of teacher participants was also aware of the fact that they are the main cultures among other English speaking countries (reason 1) and that English textbooks are written by or produced by Americans and the British (reason 5). Therefore, these two reasons were chosen by nearly half the teacher sample (48.2%) and (47.2%) respectively.

Table 9 (Appendix 10) shows the percentages and ranking order of teacher participants' responses to reasons for choosing target cultures distributed by the different independent variables. It can be noticed that some differences emerge between the ranking order of the given reasons by the different independent variables. Reason 6 which occupied the first rank in the general ranking, for example, is ranked the first by non-Qataris, males, preparatory and university teachers while it is ranked the second by Qataris, females, first university degree holders and secondary teachers. It also can be noticed that item 4 which was the last in the teacher general ranking is still ranked the last by all variables.

Reason 6 was chosen by the highest proportion of both teacher and pupil informants, 64.1% and 65.4% respectively. This is a result of the fact that most Qatari students who pursue their education abroad go to either Britain or America, as indicated in the Annual Statistics of Scholarships- Ministry of Education 1992/93. It is stated that, of the 999

Qatari students who are studying abroad in the academic year 1992/3, 119 are in England and Ireland and 283 are in America, while only 31 students are distributed in other European countries, Pakistan, Japan and Canada. The rest of the total number study in other Arab countries. This number, however, represents the proportion of students who are financed by the government. Others are self-financed and therefore, are not registered in the Ministry's statistics.

In this context, it is not surprising to notice that of those pupil participants who have visited English speaking countries, most (see Section 5.5.2) have visited Britain (31.3%), followed by America (7.2%) and with only small proportions having visited Australia and Canada. Abu Galalah, in his Ph.D thesis (1992 :287) indicated that there is a positive relationship between visiting English speaking countries and a positive attitude towards the target culture. He added that in most cases, direct exposure to the foreign culture through visits, promotes a level of tolerance, understanding and appreciation of that culture. The findings of the current study lend more support to the previous study. It could be added that visiting English speaking countries could be one of the reasons that pupils want to know more about those countries and their cultures. As a result, they chose the cultures of the countries they have visited to be included in the course they study.

Pupils were also aware of the fact that the cultures they chose to know about are the dominant ones in science, technology, business and communication. This reason was chosen by 50.5% of the pupils' informants and occupied the second rank between other reasons. Pupils who feel that they are lagging behind in these important fields are eager

to know about other people and other cultures where such qualities exist. Pupils expressed the desire to know about the scientific and technological achievements and advancement in the English speaking countries in many occasions during the interviews. This aspect of the target culture received very high acceptance by pupil participants, as we will see later when we present the related findings. It did not, however, receive the same attention from teachers where it occupied the sixth rank. Teachers seem to give priority to other reasons such as pupils' familiarity with the culture and the likelihood of contact that pupils may have with that culture. Relevant to the same issue, 47.4% of pupil participants indicated that the cultures they wanted included in the English language course are the main ones among other English speaking countries (reason 1). 43.5% indicated that they wanted to know about these cultures due to their familiarity with them and because of the strong political and economic bonds that Qatar has with these countries.

Table 10 (Appendix 10) shows the percentages and ranking order of pupil participant answers to the reasons behind choosing the target cultures distributed by nationality, place of living, field of study and sex.

No significant difference can be noticed between pupils' independent variables with regard to reason 6 which occupies the first rank by all variables except males where it is ranked the second. The same remark applies to reason 3 which is ranked the second by all except males who ranked it as their first choice. Pupils agreement regarding items 4 and 5 is unanimous. These reasons occupy the 6th and 7th rank respectively.

As a response to the question regarding the reasons behind the choice of particular cultures, policy makers gave many reasons related to the ones included in the questionnaires. Many of them chose the British culture because it represents that of the main English speaking peoples. It is the original and the oldest among other English speaking people. It is also the closest to the pupils due to historical reasons and as the result of the exposure pupils have to it. The Under Secretary Assistant for Educational Affairs said:

> I think we should include the culture of the main language; the British culture. The British culture is better due to historical reasons. Britain is the base of English language.

Interest was shown also in cultures due to their scientific and technological dominance.

An English Language Inspector maintained:

> From the academic and scientific side, I would choose the American culture but from the historic, diplomatic and economic side I would go for the British culture.

Pupils interviewed indicated that they would like to include the British culture as a first choice and the American as the second. They gave similar reasons to the ones given by authorities (extracts from what they said were presented earlier in section 6.4.1). This fact reflects their awareness and great interest in the whole issue of teaching the cultural component and shows their eagerness to know more and more about the English speaking cultures in general and the British and American cultures in particular.

To sum up what has been said about English speaking cultures that should be included

in the English language course, it is clear that the majority of participants are in favour of including aspects of the British and American cultures. That choice clearly comes as a result of many factors, including the past and present ties and relationships with these countries, the frequent exposure to these cultures locally or in their native countries and their dominance in science, technology and education.

6.5 THE CULTURAL ASPECTS TO BE INCLUDED IN THE ENGLISH LANGUAGE COURSE

The first and second rounds of the Delphi technique that was followed with ELT experts and practitioners in Qatar in the preliminary stage of the investigation resulted in having 22 cultural aspects that could be included in the English language course. School teachers were asked (by means of a questionnaire) to indicate the degree of importance of the 22 different cultural aspects on a four point scale. (See Teacher questionnaire, section 2, question 4, Appendix:4). Tables 6.20 and 6.21 show the frequencies, percentages, mean score and the ranking order of teacher answers to these aspects. Table 6.22 shows the total frequencies and percentages of negative answers "Not wanted and Not important" versus positive answers "Important and Necessary" for each item. These tables aim at presenting the items that should or should not be incorporated in the English language course from the English language teachers' points of view.

Table 6.21 shows that 17 of the 22 items recorded a mean score ranging from 3.5 to 2.5 out of 4 points on the 4-point scale. From table 6.22 it is clear that the same 17 items

were perceived as being "Important" or "Necessary" by the majority of the respondents. The percentages of responses which classified these items as "Important and Necessary" ranged between 96.9% and 51.1%.

The 17 Items that have the highest mean scores were numbers 9, 19, 4, 1, 15, 16, 17, 21, 11, 12, 13, 18, 20, 22, 7, 2, and 14 respectively. These items cover a range of different cultural aspects. Items 9, 16 and 7 represent the scientific, technological, educational and cultural matters, and they were highly valued by the respondents. It is clear that teachers express interest in the educational and scientific aspects, which reflects what they want to have included in the language course. Items 4 and 19 deal with the positive values, forms of politeness and good behaviour, which are favoured as well. Some social aspects of the English speaking cultures were thought of as important and necessary such as the daily family life, peer interactions, friendship and family relationships and the work system in the target culture, (Items 1, 17, 18,13 and 14).

Items related to the needs of respondents who frequently visit English speaking countries for different reasons, were preferred as well. These items include the medical system, places of interest, the markets and shopping, (15, 11 and 12). In addition to that, respondents favoured inclusion of aspects related to the contemporary attitude of the Western nations towards world problems, aspects that are similar and those which are different with the native culture.

On the other hand, aspects that scored high percentages as being not wanted and not

important and also scored low mean scores included items 3, 5, 6, 8, and 10. In general, these items represent aspects related to certain social sides of the Western life which are perceived as being different from and in opposition to the native social aspects of the participants. These items included the position of man and woman in the society, the Westerners' social customs and traditions, the negative sides of English people lives such as social problems, addiction to drugs and crime, how they spend their holidays and free time and their political and legal institutions.

The rejection of these aspects reflects the point of view of the educated sector in the society and in turn, reflects the society's view regarding the target culture. The social items that were perceived as not important and not wanted represent the main points of difference between the teachers' native culture and the target culture, since they are in opposition with the Islamic traditions and values. Therefore, such aspects should be avoided. Pupil participants were also asked to indicate the degree of importance of 21 cultural aspects (these aspects were chosen from the interviews with ELT experts and pupils on a four point scale. (See pupil questionnaire, section 2, question 4, Appendix 5) Table 6.23 and 6.24 show the frequencies, percentages, the mean score and the ranking order of each item by the mean score, while table 6.25 shows the total frequencies and percentages of negative answers "Not wanted and Not important" along with the positive answers "Important and Necessary" for each item. From these tables we can see that pupil participants perceived 13 items out of the given items as being important and necessary. These items were perceived as such by the majority of the participants (from 96.9% to 52.4%) and scored means ranging from 3.6 to 2.5 out of 4 points on the 4-point scale.

Table 6.20: Frequencies, Percentages and Mean Score of Teacher Answers to the Importance of Cultural Aspects

N = 197

Aspect No	Cultural Aspects	1		2		3		4		TS	MS	MC
		F	%	F	%	F	%	F	%			
1 -	Daily family life	7	3.6	29	14.9	88	45.4	70	36.1	609	3.1	3
2 -	Social ceremonies on occasions like marriages and festivals	24	12.5	62	32.3	67	34.9	39	20.3	505	2.6	5
3 -	Man's and woman's position in the society	36	18.6	61	31.4	71	36.6	26	13.4	475	2.4	3
4 -	Positive sides of Westerners' lives such as discipline, cleanliness and respect for time	4	2.1	14	7.2	86	44.3	90	46.4	650	3.4	3
5 -	Negative sides of Westerners' lives such as social problems, addiction to drugs and crime	69	35.6	39	20.1	55	28.4	31	16.0	436	2.2	3
6 -	Peoples' social customs and traditions	41	21.5	81	42.4	54	28.3	15	7.9	425	2.2	6
7 -	Westerners' cultural heritage and traditions	22	11.3	50	25.6	94	48.2	29	14.9	520	2.7	2
8 -	How they spend their holidays, weekends and leisure time	40	20.5	73	37.4	65	33.3	17	8.7	449	2.3	2
9 -	Their scientific and technological achievements and reasons behind them	2	1.0	9	4.6	71	36.4	113	57.9	685	3.5	2
10 -	Their political and legal institutions	37	19.2	77	39.9	59	30.6	20	10.4	448	2.3	4
11 -	Places of interest	11	5.6	35	17.9	103	52.8	46	23.6	574	2.9	2
12 -	Markets and shopping	10	5.1	47	24.0	95	48.5	44	22.4	565	2.9	1
13 -	Westerners' working lives, work systems, how they get jobs and the jobs they prefer	16	8.2	44	22.4	87	44.4	49	25.0	561	2.9	1
14 -	Women's work and the jobs that they prefer	30	15.5	65	33.5	76	39.2	23	11.9	480	2.5	3

15 -	Their medical system in hospitals and clinics	11	5.6	26	13.3	116	59.2	43	21.9	583	3.0	1
16 -	The educational systems in these countries	11	5.6	27	13.8	108	55.1	50	25.5	589	3.0	1
17 -	Peers interactions and friendship	10	5.2	24	12.4	113	58.5	46	23.8	581	3.0	4
18 -	Family relationships	13	6.8	39	20.3	98	51.0	42	21.9	553	2.9	5
19 -	Forms of politeness and formality	2	1.0	4	2.0	88	44.9	102	52.0	682	3.5	1
20 -	Contemporary attitudes to world events and problems	15	7.7	32	16.2	96	48.7	51	25.9	571	2.9	3
21 -	Aspects that have similarities to the native culture	8	4.1	32	16.2	104	53.6	50	25.8	584	3.0	3
22 -	Aspects that have differences to the native culture	13	6.7	44	22.6	98	50.3	40	20.5	545	2.8	2

TS = Total Score
MS = Mean Score
MC = Missing Cases

1 = Not Wanted
2 = Not Important
3 = Important
4 = Necessary

Table 6.21: Teacher Answers to the Cultural Aspects ranked by Mean Score

N = 197

Cultural Aspects	Ranking Order of Cultural Aspects by Mean Score	Mean Score
Their scientific and technological achievements and reasons behind them *(9)	1	3.5
Forms of politeness and formality (19)	2	3.5
Positive sides of Westerners' lives such as discipline, cleanliness and respect for time (4)	3	3.4
Daily family life (1)	4	3.1
Their medical system in hospitals and clinics (15)	5	3.0
The educational systems in these countries (16)	6	3.0
Peers interactions and friendship (17)	7	3.0
Aspects that have similarities to the native culture (21)	8	3.0
Places of interest (11)	9	2.9
Markets and shopping (12)	10	2.9
Westerners' working lives, work systems, how they get jobs and the jobs they prefer (13)	11	2.9
Family relationships (18)	12	2.9
Contemporary attitudes to world events and problems (20)	13	2.9
Aspects that have differences to the native culture (22)	14	2.8
Westerners' cultural heritage and traditions (7)	15	2.7
Social ceremonies on occasions like marriages and festivals (2)	16	2.6
Women's work and the jobs that they prefer (14)	17	2.5
Man's and woman's position in the society (3)	18	2.4
How they spend their holidays, weekends and leisure time (8)	19	2.3
Their political and legal institutions (10)	20	2.3
Negative sides of Westerners' lives such as social problems, addiction to drugs and crime (5)	21	2.2
Peoples' social customs and traditions (6)	22	2.2

* Number between brackets shows the number of the item in the question

Table 6.22: Frequencies, Percentages and Mean Score of Teacher Answers to the Cultural Aspects classified as Not Wanted and Not Important Versus Important and Necessary

N = 197

Cultural Aspect No	Not Wanted and Not Important		Important and Necessary		Missing Cases
	F	%	F	%	
1	36	18.5	158	81.5	3
2	86	44.8	106	55.2	5
3	97	50.0	97	50.0	3
4	18	9.3	176	90.7	3
5	108	56.6	86	44.4	3
6	122	63.9	69	36.2	6
7	72	36.9	123	63.1	2
8	113	57.9	82	42.0	2
9	11	5.6	184	94.3	2
10	114	59.1	79	41.0	4
11	46	23.5	149	76.4	2
12	57	29.1	139	70.9	1
13	60	30.6	136	69.4	1
14	95	49.0	99	51.1	3
15	37	18.9	159	81.1	1
16	38	19.4	158	80.6	1
17	34	17.6	159	82.3	4
18	52	27.1	140	72.9	5
19	6	3.0	190	96.9	1
20	47	24.2	147	75.8	3
21	40	20.6	154	79.4	3
22	57	29.2	138	70.8	2

The other 8 items were perceived by the majority of respondents (from 76.6% to 52.4%) as being not wanted and not important and scored the lowest mean scores.

The items which were classified as being important and necessary for the pupils cover areas that represent the general advancement of these nations in fields such as science, technology, education and medicine, (items 9, 15 and 16). The way Westerners think of Islam and the Muslims (item 19) came at the front of the aspects wanted by pupils. The aspects which were thought of as being positive such as cleanliness, punctuality, and dealing with them on friendly basis (3 and 6) were also chosen as being important and necessary. In addition, pupils showed interest in the Westerners working life, political and legal institutions, places of interest, markets, their cultural heritage and also more than half the participants (59.5%) classified knowledge of the negative sides of Westerners lives such as the social problems and the reasons behind those problems as important and necessary compared to 40.6% who thought that these aspects are not wanted and not important. This point was raised by pupils interviewed as well. Pupils who suggested including the social problems explained that knowledge of these aspects would develop their awareness of and provide them with protection against such negative sides, while those who were against that maintained that they should not know about such points which might have negative influences on pupils.

Aspects related to the Westerners special ways of life: their daily life, social ceremonies, habits and traditions, the position man and woman occupy in the society, religion and their food habits and food preferences (items 1, 2, 6, 8, 14, 18, 20 and 21) were classified by the majority of the respondents as being not wanted and not important.

Table 6.23: Frequencies, Percentages and Mean Score of Pupil Answers to the Importance of Cultural Aspects

N = 390

Aspect No	Cultural Aspects	1		2		3		4		TS	MS	MC
		F	%	F	%	F	%	F	%			
1 -	Daily family life	118	31.1	140	36.9	82	21.6	39	10.3	800	2.1	11
2 -	Social ceremonies on occasions like marriages and festivals	140	36.4	150	39.0	67	17.4	28	7.3	753	1.9	5
3 -	The position of man and woman in the society	78	20.1	107	27.5	118	30.3	86	22.1	990	2.5	1
4 -	Positive sides of their lives like discipline, cleanliness and respect for appointments	13	3.4	30	7.7	132	34.0	213	54.9	1321	3.4	2
5 -	Negative sides of their lives such as social problems, addiction to drugs and crimes and the reasons behind them	80	20.7	77	19.9	126	32.6	104	26.9	1028	2.6	3
6 -	Westerners' social customs and traditions	113	29.1	124	32.0	108	27.8	43	11.1	857	2.2	2
7 -	Westerners' cultural heritage and literature	66	17.2	92	24.0	136	35.4	90	23.4	1018	2.6	6
8 -	How Westerners spend their holidays, weekends and leisure time	124	32.5	129	33.9	80	21.0	48	12.6	814	2.1	9
9 -	Their scientific and technological achievements and reasons behind them	7	1.8	5	1.3	89	23.1	285	73.8	1424	3.6	4
10 -	Their political and legal institutions	58	14.9	90	23.1	136	35.0	105	27.0	1066	2.7	1
11 -	Places to visit	24	6.2	58	15.0	167	43.3	137	35.5	1189	3.0	4
12 -	Markets and shopping	64	16.5	111	28.5	131	33.7	83	21.3	1011	2.5	1
13 -	Westerners' working lives; work system, how they get jobs, jobs they prefer	28	7.2	84	21.5	147	37.7	131	33.6	1161	2.9	0

14 - Women's work and jobs they prefer	76	19.6	127	32.8	122	31.5	62	16.0	944	2.4	3
15 - Their medical system in hospitals and clinics	9	2.3	31	8.0	121	31.2	227	58.5	1342	3.4	2
16 - Their educational system in schools and universities	15	3.9	34	8.8	128	33.0	211	54.4	1311	3.3	2
17 - How to deal with them on a friendly basis	25	6.5	43	11.2	125	32.6	190	49.6	1246	3.2	7
18 - Their religious rituals, how they pray and what they say in their prayers	187	48.2	86	22.2	69	17.8	46	11.9	750	1.9	2
19 - What they think of Islam and Muslims	23	5.9	22	5.7	80	20.7	262	67.7	1355	3.5	3
20 - What and where they eat	142	36.5	156	40.1	62	15.9	29	7.5	756	1.9	1
21 - Their special meals on special occasions	146	37.7	153	39.5	53	13.7	35	9.0	751	1.9	3

TS = Total Score
MS = Mean Score
MC = Missing Cases

1 = Not Wanted
2 = Not Important
3 = Important
4 = Necessary

Table 6.24: Pupil Answers to the Cultural Aspects Ranked by Mean Score

Cultural Aspects	Ranking Order of Cultural Aspects by Mean Score	Mean Score
Their scientific and technological achievements and reasons behind them (9)	1	3.6
What they think of Islam and Muslims (19)	2	3.5
Positive sides of their lives like discipline, cleanliness and respect for appointments (4)	3	3.4
Their medical system in hospitals and clinics (15)	4	3.4
Their educational system in schools and universities (16)	5	3.3
How to deal with them on a friendly basis (17)	6	3.2
Places to visit (11)	7	3.0
Westerners' working lives; work system, how they get jobs, jobs they prefer (13)	8	2.9
Their political and legal institutions (10)	9	2.7
Negative sides of their lives such as social problems, addiction to drugs and crimes and the reasons behind them (5)	10	2.6
Westerners' cultural heritage and literature (7)	11	2.6
The position of man and woman in the society (3)	12	2.5
Markets and shopping (12)	13	2.5
Women's work and jobs they prefer (14)	14	2.4
Westerners' social customs and traditions (6)	15	2.2
Daily family life (1)	16	2.1
How Westerners spend their holidays, weekends and leisure time (8)	17	2.1
Social ceremonies on occasions like marriages and festivals (2)	18	1.9
Their religious rituals, how they pray and what they say in their prayers (18)	19	1.9
What and where they eat (20)	20	1.9
Their special meals on special occasions (21)	21	1.9

Table 6.25: Frequencies and Percentages of Pupil Answers to the Cultural Aspects classified as Not Wanted and Not Important versus Important and Necessary

N = 390

Cultural Aspect No	Not Wanted and Not Important		Important and Necessary		Missing Cases
	F	%	F	%	
1	258	68.0	121	32.0	11
2	290	75.4	95	24.7	5
3	185	47.6	204	52.4	1
4	43	11.1	345	88.9	2
5	157	40.6	230	59.5	3
6	237	61.1	151	38.9	2
7	158	41.2	226	58.8	6
8	253	66.4	128	33.6	9
9	12	3.1	374	96.9	4
10	148	38.0	241	62.0	1
11	82	21.2	304	78.8	4
12	175	45.0	214	55.0	1
13	112	28.7	278	71.3	0
14	203	52.4	184	47.5	3
15	40	10.3	348	89.7	2
16	49	12.7	339	87.4	2
17	68	17.7	315	82.2	7
18	273	70.4	115	29.7	2
19	45	11.6	342	88.4	3
20	298	76.6	91	23.4	1
21	299	77.2	88	22.7	3

The rejection of such items shows, yet again, that pupils are not interested in learning about some of the aspects related directly to Westerners social life due to the differences and opposition that exist between the two cultures. This choice shows as well that pupils appreciate their own social aspects and food habits and as a result they reject what is not congruent with them.

Table 6.26 reveals the ranking order of the mean scores of the 16 cultural aspects which were identical in both the teacher and pupil questionnaires. From this table it is possible to notice that both teachers and pupils highly appreciated the inclusion of aspects related to science and education, the positive sides of Western life, the Western medical system, and places of interest in these countries. These aspects (9, 4, 15, 16, and 11) received similar appreciation of both teachers and pupils and occupied the position of the 6 highest mean scores. The participants nearly reached an agreement related to the Westerners' working life (item 13) where it occupied the sixth rank in the pupil answers and the eighth one in the teacher answers. Both respondents placed the same degree of importance on including places of interest in the target countries (item 7). It occupied the ninth rank and scored nearly similar mean scores (2.7 and 2.6) by teachers and pupils respectively.

There are some aspects that received low mean scores and are considered not wanted and not important by both parties of respondents. In this category falls item 6 which was classified as not wanted and not important by 63.9% of teachers and 61.1% of pupils and item 8 (57.9% of teachers and 66.4% of pupils). These items, as was mentioned earlier, are related to the Westerners' private life, which is considered as

Table 6.26: Teacher and Pupil Ranking Order of the first 16 Cultural Aspects by Mean Score

Cultural Aspects Order in Questionnaires	Teachers		Pupils	
	Ranking Order of Cultural Aspects	Mean Score	Ranking Order of Cultural Aspects	Mean Score
1	9	3.5	9	3.6
2	4	3.4	4	3.4
3	1	3.1	15	3.4
4	15	3.0	16	3.3
5	16	3.0	11	3.0
6	11	2.9	13	2.9
7	12	2.9	10	2.7
8	13	2.9	5	2.6
9	7	2.7	7	2.6
10	2	2.6	3	2.5
11	14	2.5	12	2.5
12	3	2.4	14	2.4
13	8	2.3	6	2.2
14	10	2.3	1	2.1
15	5	2.2	8	2.1
16	6	2.2	2	1.9

Spearman Correlation Coefficients = 0.88

Significance = 0.000

being different from the Arabic/Islamic way of life.

The disagreement between the two categories is evident in item 1, which scored a high mean score by teachers (3.1) compared to a low one (2.1) by pupils. While 68.0% of the pupils indicated that this item is not wanted and not important 81.5% of the teachers think it is important and necessary. Items 2 and 12 show the same discrepancy between teacher and pupil estimation of the degree of importance of some cultural aspects. These results reflect the different interests and point of views of the two categories.

General agreement between the two categories of participants (teachers and pupils) is not expected due to age, social and educational differences. Where there is agreement between their views regarding the choice of cultural aspects, it indicates the importance of these aspects. This agreement, undoubtedly, results from the shared Islamic traditions and values that govern all aspects of their lives as well as the shared points of view that the whole Arabic/Islamic society has regarding the importance of and the need for the advancement and achievements that the Western World possesses, and regarding the shared views that all humanity has with respect to the general values and morals.

Tables 6.27 shows the Spearman correlation coefficients between teacher different independent variables. From the table it can be noticed that there are high correlations between most independent variables (greater than 0.75), which suggests high degrees of association between them. The correlation between teachers at university and teachers at school, however, is considerably small (smaller than 0.44). This could be attributed

---------- SPEARMAN CORRELATION COEFFICIENTS ----------

Teacher Response to Cultural Aspects That Should Be Included in The EL Course

	QATARI	NONQAT	MALE	FEMALE	UDQ	QRD	PSQ	PRI	PREP	SEC
NONQAT	.8909 N(10) SIQ .000									
MALE	.9030 N(10) SIQ .000	.9758 N(10) SIQ .000								
FEMALE	.9515 N(10) SIQ .000	.9394 N(10) SIQ .000	.9273 N(10) SIQ .000							
UDQ	.9542 N(10) SIQ .000	.9236 N(10) SIQ .000	.9603 N(10) SIQ .000	.9175 N(10) SIQ .000						
QRD	.9152 N(10) SIQ .000	.9879 N(10) SIQ .000	.9879 N(10) SIQ .000	.9636 N(10) SIQ .000	.9419 N(10) SIQ .000					
PSQ	.8909 N(10) SIQ .000	.8545 N(10) SIQ .001	.7939 N(10) SIQ .003	.9152 N(10) SIQ .000	.7890 N(10) SIQ .003	.8424 N(10) SIQ .001				
PRI	.7697 N(10) SIQ .005	.8788 N(10) SIQ .000	.8788 N(10) SIQ .000	.8424 N(10) SIQ .001	.8074 N(10) SIQ .002	.8667 N(10) SIQ .001	.8424 N(10) SIQ .001			
PREP	.9515 N(10) SIQ .000	.9030 N(10) SIQ .000	.9030 N(10) SIQ .000	.9758 N(10) SIQ .000	.8869 N(10) SIQ .000	.9394 N(10) SIQ .000	.9152 N(10) SIQ .000	.8061 N(10) SIQ .002		
SEC	.9515 N(10) SIQ .000	.9394 N(10) SIQ .000	.9394 N(10) SIQ .000	.9030 N(10) SIQ .000	.9725 N(10) SIQ .000	.9273 N(10) SIQ .000	.8424 N(10) SIQ .001	.8182 N(10) SIQ .002	.8667 N(10) SIQ .001	
UNIV	.3457 N(10) SIQ .164	.1358 N(10) SIQ .354	.0494 N(10) SIQ .446	.2346 N(10) SIQ .257	.1464 N(10) SIQ .343	.1050 N(10) SIQ .386	.4383 N(10) SIQ .103	.0494 N(10) SIQ .446	.2717 N(10) SIQ .224	.2655 N(10) SIQ .229

" . " IS PRINTED IF A COEFFICIENT CANNOT BE COMPUTED.

to the small number of university teacher participants (7.1% of the teacher sample). The fact that there are English native speakers among the university teachers and that they teach older students and use different teaching materials could be another reason for the low degree of association between university teachers and school teachers.

The Spearman correlation coefficients was applied to find the level of correlation between pupil different independent variables as well. Table 11 Appendix 10 reveals that the correlation between all variables is very high (greater than 0.95), which suggests in all cases a high degree of association between all variables with regard to the cultural aspects that should be included in the English language course.

The same test was applied to find the level of significance between teacher and pupil responses to the 16 identical aspects. The Spearman correlation coefficients was high (0.88) and the significance level was 0.000. This gives an indication of high association between teacher and pupil participants with reference to the first 16 cultural aspects.

The qualitative data from interviews with policy makers and pupils regarding the target cultural aspects that could be included in the English language course shed light on what is accepted and provide explanations for that. It is evident that the native culture and its values should be regarded as the spring board for the choice of certain aspects from the target culture. What corresponds with the native values and ethical system could be included and what is against them should be avoided. It is also emphasized by the majority that we have to be selective and cautious. Most interviewees mentioned aspects related to the technological and educational achievements, the positive sides of

the English speaking people's social life. These aspects do not oppose the native ethical and social values. Honesty, cleanliness, discipline, punctuality, respect of time and work were stressed due to the fact that these values are called upon in the native Islamic culture. The Chief Director of General Educational Inspectorate elaborated:

> We should be selective and choose what goes with our Islamic ideas from all fields: economy, technology, education, etc. The religious aspects should be taught from a contrastive perspective that aims at creating awareness but not belief.

The Under Secretary Assistant for Educational Affairs pointed out that we should include aspects that are different to our culture in order to introduce the pupils to unfamiliar things. He said that it is better for them to know such things in the classroom rather than to discover them through other available sources such as TV and video films, especially when the world is getting smaller and smaller through media and communication. This opinion points out the real situation of life in Qatar and at the same time it adds further internal validation to pupils' replies regarding the sources of their information about English speaking people when they regarded media as their first source.

Other interviewees were of the opinion that we should not introduce the negative sides of the target culture in order not to give value judgements of other peoples' cultures nor determine what is right and what is wrong. Others, however, believe that we should introduce such aspects in a critical manner in order to safeguard our children and to prevent the dangerous impact of the negative aspects. Dr. Alquradaghi said:

> I think that social problems are important. There is no objection to including them, but the aim should be to criticise them and and to show their positive and negative sides. We can also show pupils the Islamic point of view in relation to such aspects. In addition to that we should introduce the positive sides since there are many in their cultures that should be highlighted.

Interviews with pupils showed that they are interested in many sides of the target culture. They expressed the desire to know about the important and necessary aspects such as the educational system in the target culture, for example, but not about what people eat and do in the social occasions, for example, which pupils perceive as being useless. They expressed interest in positive and negative aspects and gave reasons for that. Their view points seem to be in contrast with policy makers' and teachers'.

I: What do you like to know about English speaking people?

P: English literature, customs and traditions, the religious rituals, discipline, education,what they do at school, places to see when we visit these countries, their family life.

I: Do you want to know about things which are similar to our culture or about the different things?

P: We should know the differences. We know our customs well, but we should know their customs even if they were wrong. If we do not know what is wrong, we will do it one day. If pupils know about drugs and their dangerous effects, they will avoid that.

P: We should know about the good and the bad aspects so that pupils do not believe that life in those cultures is free from problems and everything is good.

The advantage of qualitative data (as we said before) is that it reveals interesting points of view that can not emerge through quantitative data. Pupils' views in this respect reveal that they are interested in knowing about the differences between their culture and

the target culture and about the good as well as the bad aspects. The justifications they give to their choices are important and coincide with what linguists give as reasons for including the cultural aspect in TEFL. In section (4.3.4) it was pointed out that textbooks tend to show unrealistic pictures of societies, where people are always leading happy and problem-free lives. Pupils interviewed could anticipate this problem and indicate that they want to have a realistic picture of the target culture. Andersen and Risager (1978:73) were quoted earlier but it is worth quoting them again here:

> "Foreign language teaching is a factor in the learners' socialization, and as the language course material and the concrete teaching situation contribute to his conception of the foreign language community, language teaching ought to give a realistic picture of the foreign society, a picture that also gives the learner insight into conflicts and social problems."

Pupils indicated that they want to know the images and perception of English speaking people with regard to Islam and to the Muslims.

> P: We would like to know about their religion, how they pray, why they are Christian, what they think of Islam, the Muslims and Arabs. I think that when I study the language through such interesting topics, I understand it better and I like it even more.

Data collected through questionnaires and interviews allow some general conclusions and interpretations to be made regarding the cultural aspects that could be included in the English language course in Qatar. Policy maker, teacher and pupil participants approved of the aspects related to fields of advancement in the target culture, such as the technological, educational and medical fields. The participants who have the feeling that the Western nations are ahead in such fields and that the native nation are still lagging behind in these areas, voiced opinions that the demonstrated knowledge about

these aspects is undoubtedly useful in arousing pupils' motivation, enhancing their interests in such fields and consequently acting as a step forward in the way of achieving success and advancement.

The second category of cultural aspects that participants suggested is related to the Westerners' positive sides of life, their punctuality and respect for time and work, their forms of politeness and formality and how they fulfil their obligations. These aspects represent the positive values which should be highlighted and encouraged, not only in the English language textbooks but also through the other school subjects. They are highly appreciated and considered necessary and important. The reason behind this choice could be traced to the fact that these positive universal values are appreciated and encouraged by Islam, which attributes great importance to ethics and moral values to the extent that the Prophet (p.b.u.h) declares that part of his mission is to exhort and perfect moral values.

Participants approved of aspects related to tourism and travel such as "places of interest, markets and shopping". The inclusion of such aspects is important if we take into account that Qatari people travel a lot to Western countries to tour and to do their shopping.

On the other hand, aspects related to the Westerners' social life, their ceremonies, habits and traditions, their social problems, the position of man and woman in the society and woman's work, are looked at as being different from and alien to the Arabic/Islamic culture and, therefore, are regarded by teachers and policy makers as not important or

not wanted to be included in the course. Pupils interviewed, however, show a desire to know about such aspects and give reasonable and acceptable justifications for their choices. The school is, after all, the place where pupils should learn what is good and beneficial and what is bad and harmful.

However, the reason behind the rejection of such aspects lies in the opposition that exists between the Western and Islamic viewpoints concerning these aspects. The researcher feels that it is important at this stage to shed some light on the Islamic principles related to the individuals' social life alongside these aspects of the target culture.

6.5.1 THE PARTICIPANTS' CULTURE

The native culture of the participants serves as the framework for their perceptions and images which, in turn, affects their choice of what is suitable and needed and what is harmful and should be avoided. We have mentioned earlier (section 4.4) that Islam is a religion as well as a complete way of life for the learners. The Islamic culture, its values and traditions control all aspects of the Muslim's life. For Muslims, Islam is comprehensive and universal and therefore, covers all aspects of life and stands valid for all times. It is from the Islamic perspective that Muslims give their evaluation to the different concepts as being suitable or unsuitable.

Islam enables Muslims to achieve and transfer knowledge without breaking the teachings of Islam. These Islamic teachings represent a well established code for the everyday

behaviour that Muslims are urged to follow. This code is of universal appeal: whatever leads to goodness for the individual and for the community as a whole is enjoined and whatever is injurious is prohibited. All Islamic teachings lead towards the protection of the individual's faith, life, mind, honour and property. Furthermore, anything that is considered threatening to these aspects is warned against and rejected. The researcher, therefore, chose to clarify the Islamic viewpoint on three aspects that are relevant to the topic and which could be behind the participants' rejection of some of the Western social aspects: intoxicants, woman's position in the society and the relationship between sexes.

6.5.1.1 INTOXICANTS

Islam forbids all kinds of alcoholic drinks, drugs or any other devices that may affect the mind or the body. This comes under the measures taken to protect the Muslims' faith, life, mind, honour and property. It is announced in the Holy Qur'an and in the Sunna, (ie the traditions of the Prophet), that the Muslim must not take, buy, sell or be in a place where such things are used. Allah says:

> Ye who believe! Intoxicants and gambling, (Dedication of) stones, And (divination by) arrows, Are an abomination, Of Satan's handiwork: Eschew such (abomination), That you may prosper.(V: 90)

6.5.1.2 WOMEN'S POSITION IN THE SOCIETY AND THE RELATIONSHIP BETWEEN SEXES

In Islam both men and women are equal, although each has different social roles to perform in the family and in society. Woman's rights and duties are equal to those of man but not necessarily identical. The word of Allah says:

> And women shall have rights similar to the rights against them, according to what is equitable. (11: 228)

Accordingly, all woman's rights and needs are well catered for in Islam. The Muslim woman is ordered to pursue her education and to practise the jobs that suit her nature and preserve her from the hardships of life, provided that her integrity and honour are safeguarded. Her needs are equally legitimate and are seriously taken into consideration.

It should be noted, however, that there are some measures put by Islam to ensure the protection of woman's, man's and family's faith and honour. First, Islam does not approve of sex-mixing and takes the necessary precautions to avoid the unpleasant consequences that might result from free mixing. Abu Eshy said:

> Islam by enjoining segregation between the sexes, seeks to remove all the possibilities of distractions or evil thoughts and to reduce the opportunity of misbehaviour. (1988:34).

Second, the relationship between boy-friends and girl-friends is strictly prohibited in Islam. Marriage is the legal alternative that Islam encourages and urges for both sexes. Islam regards marriage to be the normal and natural course for women just as it is for men. The Qur'an commands marriage to the spouseless even though they may be poor

or slaves. Thirdly, the main obligations of the wife and the husband are to contribute to the success of marriage as much as possible. Consequently, it is the parents' obligation to take care of their children and it is the children's obligation to obey their parents and to look after them when they need them.

The researcher's viewpoint is that the perceptions and images Arabs and Muslims have about the social life in the West do not correspond with the social life they seek or encourage, particularly with reference to areas that represent opposition to the Islamic ideas and values. Therefore, such aspects of the social life in the target culture were not welcome due to the wide social distance between the two cultures. The teaching of the cultural component of the target language should aim at narrowing the gap between the native and target cultures by showing pupils that different peoples have different cultures, by discouraging stereotyping and egocentricity and ethnocentricity among learners, and by enhancing the formation of images and perceptions of other people on realistic grounds far from overgeneralization.

6.5.2 PUPILS PERCEPTIONS OF ENGLISH SPEAKING PEOPLE

People's perceptions of speakers of the target language have serious implications for the acceptance or rejection of learning about the target culture and what people want to learn about it. Perceptions also influence the status of the target language in the community. These perceptions could be positively or negatively affected by the sources

of information pupils have about the target culture and the target people. To find out how pupils feel towards the target culture and peoples of that culture, pupil participants were given 30 factual and evaluative items covering different sides of English speaking people. These items were chosen from pupil interviews that took place at the preliminary stage of investigation (see section 5.2.2). They were asked to indicate their degree of agreement or disagreement with the given items on a five point scale. (See question 8, part 2, pupil questionnaire, Appendix 5) The analysis of these perceptions will be considered in terms of general frequencies, percentages and mean scores for each item. Tables 6.28 and 6.29 show frequencies, percentages, mean scores and the ranking order of pupil perceptions of English speaking people.

The Spearman Rank Order of Correlation Coefficients test was applied to find the degree of correlation between the independent variables. (Appendix 10: table 12) The correlation was very high between all variables considered (greater than 0.91). This suggests high association between all variables regarding their perceptions of English speaking people.

Table 6.29 shows that the highest mean score was 4.4 and the lowest was 2.5 on a five point scale. It also shows that 23 factual and evaluative items scored comparatively high mean scores ranging from 4.4 and 3.5. Among these items there were 10 that show positive perceptions toward English speaking people. These items were 2, 4, 5, 6, 9, 11, 12, 17, 18, and 25. From a positive perspective, the pupil participants felt that English speaking people are advanced in technology, science and education, have a good educational system and better teaching methods than those followed in the Arab

countries, they value work and time, practise different sporting activities, have freedom to express their opinions, have some conservative families, and that Muslims from these countries have deep faith in Islam.

Of those items that scored high mean scores, 9 show that pupils have negative perceptions of the English speaking people. These 9 were items 1, 7, 8, 10, 14, 15, 24, 26, and 27. The findings reveal that pupils regard English speaking people as liberal or too free in their social relations and in their clothes, immodest (especially women) in their clothes, materialistic, not religious, having different social classes, not having strong social ties and relationships, addicted to drugs and alcoholic drinks and dependent on fast food. The tables also show that statements containing some factual information about English speaking people, such as items 16, 21, 22 and 23, received high scores of pupils' agreement. These items indicate that the customs, traditions and educational systems differ among English speaking countries, that students in these countries choose the school subjects they want to study and that each school subject has its own classroom.

The participants, however, were neutral in expressing their opinions and indicated a lack of knowledge regarding some statements, such as items 3, 19, 20, 24, 28, 29, and 30, which address the following areas respectively: English speaking people's cleanliness, the school programme, the amount of homework given for pupils, and food being bad or healthy.

Table 6.28: Frequencies and Percentages of Pupil Perceptions of English Speaking People

N = 390

Item no.	Perceptions	Strongly Disagree		Disagree		No opinion		Agree		Strongly Agree		Missing cases
		F	%	F	%	F	%	F	%	F	%	
1	English speaking people are too free (liberal)	18	4.6	57	14.6	64	16.4	139	35.6	110	28.2	2
2	English speaking people value time and work	12	3.1	14	3.6	22	5.6	149	38.2	191	49.0	2
3	English speaking people are clean in their bodies and clothes	100	25.6	87	22.3	115	29.5	63	16.2	24	6.2	1
4	English speaking people take part in different sporting activities	12	3.1	37	9.5	70	17.9	181	46.4	87	22.3	3
5	It is easy to know English speaking people and establish relationships with them	13	3.3	55	14.1	76	19.5	186	47.7	58	14.9	2
6	English speaking people have freedom in expressing their opinions	16	4.1	33	8.5	72	18.5	145	37.2	122	31.3	2
7	English speaking people are materialists	15	3.8	47	12.1	86	22.1	94	24.1	144	36.9	4
8	English speaking women's clothes are immodest	25	6.4	25	6.4	20	5.1	74	19.0	244	62.6	2
9	There are conservative families in English speaking people that retain all good values, honour and dignity	21	5.4	26	6.7	51	13.1	164	42.1	122	31.3	6
10	Many English speaking people are addicted to drugs and alcoholic drinks	25	6.4	41	10.5	49	12.6	129	33.1	144	36.9	2
11	English speaking people are more advanced than Arabs in technology and science	22	5.6	30	7.7	26	6.7	124	31.8	185	47.4	3
12	English speaking people give more attention to talented and gifted students than Arabs do	9	2.3	11	2.8	34	8.7	88	22.6	244	62.6	4
13	English speaking people lead a healthier life than Arabs	79	20.3	122	31.3	47	12.1	88	22.6	50	12.8	4
14	English speaking people do not have as strong social relationships as Arabs do	16	4.1	28	7.2	44	11.3	107	27.4	192	49.2	3
15	There are social differences among English speaking people	10	2.6	21	5.4	64	16.4	170	43.6	122	31.3	3
16	Customs and traditions are different between English speaking countries	7	1.8	25	6.4	83	21.3	164	42.1	109	27.9	2
17	The educational level of English speaking students is higher than that of Arab students	33	8.5	44	11.3	45	11.5	129	33.1	138	35.4	1

18	Teaching methods in English speaking countries are better than methods in the Arab countries	14	3.6	43	11.0	38	9.7	129	33.1	164	42.1	2
19	The school programme in English speaking countries is less condensed than that of Arab countries	22	5.6	68	17.4	116	29.7	96	24.6	85	21.8	3
20	Students in the English speaking countries are given less work to do than students in the Arab countries	20	5.1	49	12.6	141	36.2	91	23.3	88	22.6	1
21	Students in the English speaking countries choose the school subjects they want to study	4	1.0	25	6.4	127	32.6	115	29.5	116	29.7	3
22	Each school subject has its own classroom in the English speaking countries	3	0.8	12	3.1	143	36.7	131	33.6	95	24.4	6
23	Educational systems in those countries differ from one to the other	3	0.8	14	3.6	97	24.9	174	44.6	97	24.9	5
24	English speaking people are not religious	25	6.4	91	23.3	99	25.4	78	20.0	95	24.4	2
25	Muslims from English speaking countries have deep faith	19	4.9	29	7.4	48	12.3	123	31.5	171	43.8	-
26	English speaking people's interest in civilization and secular matters overrides religious social matters	10	2.6	15	3.8	44	11.3	141	36.2	176	45.1	4
27	English speaking people depend entirely on fast food	3	0.8	13	3.3	40	10.3	157	40.3	177	45.4	-
28	English speaking people's food is bad	27	6.9	96	24.6	117	30.0	85	21.8	62	15.9	3
29	English speaking people's food is healthy and nutritious	66	16.9	78	20.0	127	32.6	88	22.6	27	6.9	4
30	English speaking people's bodies and clothes are dirty	32	8.2	90	23.1	120	30.8	73	18.7	74	19.0	1

Table 6.29: Pupil Perceptions of English Speaking People ranked by Mean Score

Item No	Total	Mean Score
12	1705	4.4
27	1662	4.3
2	1657	4.3
8	1651	4.3
26	1616	4.2
14	1592	4.1
11	1581	4.1
25	1568	4.0
18	1550	4.0
15	1534	4.0
16	1507	3.9
23	1503	3.9
9	1492	3.9
10	1490	3.8
6	1488	3.8
21	1475	3.8
7	1463	3.8
17	1462	3.8
22	1455	3.8
4	1445	3.7
1	1430	3.7
5	1385	3.6
20	1345	3.5
19	1315	3.4
24	1291	3.3
30	1234	3.2
28	1220	3.2
29	1090	2.8
13	1066	2.8
3	991	2.5

The positive perceptions and images that pupils have correspond to a large extent with the results obtained from the previous section (6.5) about the cultural aspects that pupils indicated they would like to have in the English language course. This means that what is thought to be positive in the target culture was demanded to be included in the English language course. On the other hand, negative perceptions of English speaking people were also behind the rejection of some cultural items to be included in the course.

This data allows some further interpretations. It is true that the native culture plays a significant role in forming pupil perceptions of other people, but we should not deny the role played by other information sources available for the pupils. The main source of pupil information was indicated to be the media. (see section 6.3) This explains to a large extent that pupils perceptions are influenced by what they hear, watch or read about English speaking people. TV and video films, for example, present exaggerated images of the social problems that Westerners have and, as a result, this facet of Western life is approached cautiously. On the other hand, TV documentary programmes show the Westerners' achievements and advancements, which are also felt through other sources such as school books or visiting or living in the English speaking countries. This, in turn, creates positive images about Western people, their educational systems and civilisation.

Pupil interview data reveal their perceptions and give further insights on why they think as they do and from where they got their ideas. The following presentation includes pupil responses regarding the following areas:

- English speaking people educational systems and achievements
- English speaking people values, customs and social life
- English speaking people food and hygiene
- Religion

6.5.2.1 EDUCATION AND ACHIEVEMENTS

Pupils expressed positive perception towards Western educational systems. The comparison between local and Western educational systems was apparent and gave the researcher the feeling that learners are not satisfied with the current educational system. They look forward to having an educational system that employs the positive sides of the Western model.

P: Their educational system is completely different from ours. They study less than us but their standard is very good.

I: From where have you got this information?

P: From reading books and magazines.

Pupils more than once referred to differences between the educational systems in their country and in the English speaking countries. The fact is that it is different from the situation in Qatar, where science pupils must do all the scientific subjects, pupils in the arts section must do all the literary subjects and pupils in both sections should have Arabic, English and Islamic studies as well.

P: Pupils choose the school subjects they want to study, and when they pass them with good marks they are promoted. Students there can finish their education and

start work even when they are still young.

P: The education system in America is different. They have the credit-hour system. The student can study in the morning and in the evening and after completing the course sits the exam.

P: It is different in Britain. There is more freedom. It is less strict.

Pupils also referred to influential roles played by the governments and authorities that support students and enhance advancements and progress.

P: Arab children's level of intelligence is higher than that of the Western children, but their youth advance later in different fields. America helps the American citizens to advance in education and other fields as we see on TV. They provide them with laboratories and all they need to invent things.

P: They take care of talented and gifted pupils and have special schools for them.

Pupils interviewed were impressed by the industrial, technological and scientific progress in the English speaking countries. They found this aspect of their life outstanding and expressed the desire to know more about it.

P: The British and the Americans are very advanced in technology and industry.

P: That is why we should know about the British and American cultures because they are ahead of us in tourism, industry and military sides. We can compare to see which one is better and learn from them.

6.5.2.2 SOCIAL LIFE, VALUES AND CUSTOMS

Participants showed positive perceptions and expressed admiration of how the Westerners value time and respect their work. They were also appreciative of how

Westerners benefit from their leisure time. Pupils believe that they respect each other, are formal, practical and that it is easy to establish friendships with them.

P: They are friendly. It easy to know them and establish social relations and friendships with them in a short time.

P: They love work even if they are rich. They teach their children self-dependence. They have very good ways in bringing up their children.

The agreement is apparent with reference to the negative perceptions they have about English speaking people's social life. In general, they raised the same opinions and in most cases they get their ideas and perceptions from the media, especially TV and video films.

I: What do you know about English speaking people?

P: We know that they have social problems.

P: Yes, they do not have strong social ties and relationships as here in the Arab World. Even between friends, relationships are not strong.

P: When I visited Britain I noticed that family ties are loose. They don't look after their children after they are 18. If the girl leaves her family house it is very normal there.

P: We have wrong ideas about the people in these countries. We hear that everyone has the opportunity to get a suitable job. In fact, this is not true because there are many unemployed people there.

P: We know that many of them are addicted to drugs and to alcoholic drinks because there is no supervision and care from the family.

Personal experience influences pupil perceptions to a large extent. This leads to generalization and stereotyping. English speaking people's treatment of and reaction to

Arabs and Muslims were also raised by pupils who have been to these countries.

P: When they come to our countries we respect them and offer them all that we have. In fact they don't deserve that because they don't give us any attention in their countries.

P: I know that they like Muslims and respect them. They even offered to do anything for us.

P: This must be an irregular case or individual. When they see us wearing the abaya (the silky long black robe worn by ladies over their clothes) they look at us with disgust as if we were insects. They think badly of us, and we should deal with them on the same basis.

Pupils made interesting comparisons all through out between "them" and "us" and between British and Americans.

P: The British are more conservative than the Americans. They preserve their traditions and customs.

P: They are more punctual than we are. They are more accurate in their work and devote their time to their work.

Pupil interviews reveal negative perceptions regarding Westerners' social life, customs and values. These perceptions and images give indications of the importance of teaching about other peoples' cultures in order to overcome stereotypes and overgeneralization. It is the researcher's point of view, that the English course should aim at modifying the negative images and perceptions which pupils showed, through a content that enhances positive attitudes and perceptions towards the target language, its speakers and its culture.

6.5.2.3 FOOD AND HYGIENE

Many pupils raised the issue of food, health and sporting activities. In general, they thought that Western food, although healthy, is not considered tasty. It is also believed that English speaking people lead a healthier life than Arabs and that they practise different sporting activities. The matter of cleanliness was debatable.

P: They lead a healthier life more than we do. Their way of eating what they eat, their food, in spite of the fact that it is not of much value they live longer than us. We see some of them over 60 practising daily sports.

P: They don't care as much about food and cooking as Arabs do. Their food is bad. They depend on fast food in Britain and in America.

P: They are sportive. They always practise sports and care about their fitness. They don't like to be fat. My English friends in Doha do that.

P: I think they are clean in their houses and in their bodies.

P: I don't agree with that. They have dogs living with them in their houses. They take care of them more than human beings. Some streets are clean but others are filthy and completely neglected. I saw that many times in American films.

It is important to mention here that dogs are not liked in the houses of Muslims who do not allow themselves to be touched or sniffed by dogs. The notion of having a dog in the house is, therefore, not acceptable and is attributed to dirtiness.

6.5.2.4 RELIGION

So far, it has been demonstrated beyond doubt that pupil cultural perceptions, ideas and values are strongly attributed to their Islamic background. The ethical factor seems to have a very strong influence on their cultural values and, therefore, makes any discussion and analysis rather meaningless in case it is separated from the religious framework of crosscultural exchanges. This issue was subject to discussion before. (see section 6.5.1) Here are examples of pupil perceptions in this respect:

P: I think their customs and traditions are far from our Islamic customs and traditions. Their clothes, co-education!! It is Ok to have co-education at primary school but not later than that I think.

P: Christianity does not encourage social relations and family ties as Islam does.

P: Christianity does not urge loose family relations. It does not tell children to leave the family home, or parents to leave their children. It is a result of modern society and the materialistic life they lead. The attention and care they pay to work and modernization takes them away from religion and family social life. 200 or 300 years ago, their life was religious and they had strong family ties.

The aim of this section is to capture the range of perceptions of English speaking people which exists among pupil participants which allows some conclusions to be made. The data clearly reveal that the pupil participants have positive perceptions with regard to areas related to educational systems and advancement in the fields of science, industry, and technology. They value highly the work habits of Western people, their respect for time, punctuality and to customs related to health, hygiene and sports. On the other hand, pupils showed some negative perceptions related mainly to English speaking peoples' social life and social relationships and to clothes, to food and drinks as well.

The interview data provides evidence that pupils, in general, hold stereotyped and overgeneralized impressions of English speaking people. They perceive English speaking people as materialistic, irreligious, of loose social ties, arrogant and addicted to drugs and alcoholic drinks. Such negative impressions and perceptions should be improved and adjusted through thoughtful crosscultural exchange.

Interviews also revealed similar narrow perceptions related to Western food and cuisine. Westerners are perceived as depending entirely on fast food and that their food is tasteless. Yet, pupils indicated their awareness that Westerners food is healthy and nutritious.

English speaking countries and peoples are perceived as pioneers in the fields of technology, education and science. The interviewees gave the impression that they value these qualities and consider them the main reasons for having contact or wanting to know the cultures of these peoples.

The quantitative and qualitative data regarding pupils perceptions of English speaking people however, lead to some conclusions that could be summed up as follows:

1. It is clear that the information and perceptions pupils have regarding English speaking peoples and countries are partial, fragmentary and overgeneralized. Such perceptions undoubtedly have an influence on pupil attitudes towards learning the foreign language and the target culture. Such impressions and perception place further obstacles in the learning process and accordingly, on achieving the educational goals of

TEFL. These goals raise the slogans of broadening pupils' horizons, helping them to understand and tolerate other peoples' ways of life and become open to the world.

2. Pupils perceptions have been shaped by many sources, as the questionnaire data revealed (see Section 6.2.1): media, English speaking people in either the local country or in the target country, reading, visits, family and friends, school teachers and English textbooks. The most influential source was related to media, and most negative impressions were due to media as well. School teachers and English textbooks played a minor role in providing pupils with information about the English speaking countries and people. These sources should play more effective roles in promoting positive perceptions and overcoming the narrow stereotypes that the learners possess. They should be the springboard to the development of pupils' existing images and to the creation of new positive ones.

3. It could also be concluded that the data obtained lend more support and more appeal to the inclusion of the cultural component of the target language in the foreign language course to help promote more understanding and tolerance of other people and to serve the main goal of making foreign language learning more beneficial, more interesting and more realistic.

6.6 EFFECTS OF TEACHING THE CULTURAL COMPONENT OF EFL IN THE EFL CLASSROOM

Teacher participants were asked to evaluate the effects of teaching the target culture in the English language course on pupils as well as on TEFL. The findings of this evaluation will be presented in the following sections.

6.6.1 EFFECTS OF TEACHING THE CULTURAL COMPONENT ON PUPILS IN QATARI SCHOOLS

Teachers were asked to indicate their agreement or disagreement, on a five point scale, with 28 items representing a variety of effects on pupils' religious beliefs, national customs, attitudes to the native language and on pupils' personality. These items were collected from ELT experts in Qatar during the first and second rounds of the Delphi-Technique. (see section 5.2.1) Tables 6.30 and 6.31 show the frequencies, percentages and the ranking order by mean scores of these items.

6.6.1.1 THE EFFECTS OF TEACHING TARGET CULTURE ON PUPILS' RELIGIOUS BELIEFS

Teacher participants were asked to indicate their degree of agreement with 10 items related to the effect of teaching the target culture on pupils' religious beliefs. (See Teacher Questionnaire, Section 2, Question 6, Appendix: 4) Seven of these ten items

are positive effects while the other three (2, 6 and 7) are negative effects. The mean score of responses to these items ranged between 4.2 and 2.6 on the 5-point scale. It could be noticed that the majority of participants agreed with the positive effects of teaching the target culture (eg, item 3, 8, 9 and 10). Although they disagreed that pupils' behaviour may become less religious (Item 2), they agreed that Western culture is anti-Islamic (item 6). The participants were nearly equally divided between agreeing or disagreeing that this issue will lead to religious confusion on part of the pupils.

One can conclude that the participants think that teaching target culture in the foreign language classroom will affect pupils positively since it leads to a wider understanding of culture and religion, helps them to discuss and to tolerate other religions as well. If pupils were given the tools to talk about their own religion and if English speaking people were shown to be interested in hearing about Islam, this may enhance the pupils' abilities to explain their own religion.

There are indications of a cautious feeling, however, that the Western culture is anti-Islamic and may influence pupils in a negative manner. This feeling of fear of introducing the target cultural component is clear from policy maker and teacher replies to most of the questions all through the investigation. Participants, although aware of the importance and necessity of educating pupils about other peoples ways of life, are still concerned about the possible effects that the target culture may have on pupils. This state of hesitation may be attributed to the cultural differences between the pupils' native culture and the target culture, especially with regard to religion and social life. (Such differences were explained earlier in section 6.5.1.)

6.6.1.2 THE EFFECTS OF TEACHING TARGET CULTURE ON PUPILS' NATIONAL CUSTOMS:

There were 8 items in this scale that measure the effect of teaching target culture on pupils' attitudes towards their national customs. These items suggest that this trend influences pupils' customs negatively, fosters appreciation of other peoples' customs, helps pupils to develop critical views towards their own and target customs, does not have any negative effects, fosters awareness of the variety of national customs all over the world, enhances communication with English speaking people, motivates learning English to find out about others' customs and leads to the adoption of acceptable target customs. (See Teacher Questionnaire) Table 6.30 shows the frequencies and percentages of responses and table 6.31 shows that the mean scores of these items ranged between 4.1 and 3.0 on the 5-point scale. Figures from these tables reflect that participants expect teaching target culture in TEFL to have positive effects on pupils' national customs.The high percentages of those who strongly agreed or agreed with these items suggest that there is no fear of teaching the target culture on pupils' national customs. However, teacher responses to item 11 and 14 raise, yet again, a feeling of doubt and caution towards the introduction of the target culture. 49.7% of the participants thought that pupils may be negatively influenced by the Western customs (item 11) and 42.6% disagreed that it is unlikely to have any negative effects since Qatari pupils stick fast to their long inherited customs. The possible interpretation of that would, in my opinion, be due to what teachers see in schools and streets, where some teenagers are fond of imitating the Westerner latest fashions in clothes, hair styles,

Table 6.30: Frequencies and Percentages of Teacher Responses to Effects of Teaching Target Culture on Pupils

N = 197

Item no	Effects	Strongly Disagree		Disagree		No opinion		Agree		Strongly Agree		Missing cases
		F	%	F	%	F	%	F	%	F	%	
1	It leads to a wider understanding and awareness of religion in general	17	8.6	45	22.8	40	20.3	79	40.1	14	7.1	2
2	Pupils' behaviour may become less religious	25	12.7	95	48.2	23	11.6	38	19.3	11	5.6	5
3	It fosters awareness that both culture and religion differ from one nation to the other	1	0.5	7	3.6	13	6.6	128	65.0	45	22.8	3
4	The degree of effect depends on the pupils' religious background	2	1.0	8	4.1	11	5.6	108	54.8	66	33.5	2
5	It makes pupils reflect more seriously on their own beliefs	10	5.1	54	27.4	43	21.8	67	34.0	21	10.7	2
6	Western culture is anti-Islamic	6	3.0	50	25.4	26	13.2	71	36.0	43	21.8	1
7	Pupils may not be conscious of their own beliefs and the result may lead to religious confusion	7	3.6	74	37.6	28	14.2	64	32.5	23	11.7	1
8	Pupils retain their religious beliefs. No erosion of Islamic principles would be expected	7	3.6	44	22.3	30	15.2	88	44.7	26	13.2	2
9	It increases the pupils' ability to explain Islam more fully	15	7.6	33	16.8	25	12.7	98	49.7	26	13.2	-
10	It may enhance pupils' tolerance of other religious views	10	5.1	44	22.8	43	21.8	90	45.7	8	4.1	2
11	Pupils may be negatively influenced by the Western customs included in the course	5	2.5	65	33.0	28	14.2	81	41.1	17	8.6	1
12	It may foster appreciation of other peoples' customs	4	2.0	29	14.7	11	5.6	124	62.9	27	13.7	2
13	It helps pupils to develop critical views towards own and target customs	1	0.5	15	7.6	17	8.6	137	69.5	27	13.7	-
14	It is unlikely to have any negative effects since Qatari pupils stick fast to their inherited customs	16	8.1	68	34.5	35	17.8	64	32.5	14	7.1	-
15	It fosters awareness of the variety of national customs all over the world	-	-	16	8.1	18	9.1	141	71.6	20	10.2	2
16	It enhances communication with English speaking people	3	1.5	10	5.1	8	4.1	124	62.9	51	25.9	1

17	It motivates pupils to learn to find out about other cultures and customs	-	-	8	4.1	12	6.1	130	66.0	47	23.9	-
18	It leads to the adoption of Western customs which are acceptable in the pupils' society	8	4.1	35	17.8	44	22.3	100	50.8	10	5.1	-
19	It leads to the use of English words and expressions in everyday language	-	-	24	12.2	13	6.6	113	57.4	45	22.8	2
20	It promotes respect for languages because of their close relationship to cultures	4	2.0	15	7.6	34	17.3	109	55.3	31	15.7	4
21	It helps in building the pupils' personalities and enriching their identities	4	2.0	26	13.2	16	8.1	105	53.3	39	19.8	7
22	It helps to dispel prejudice and creates conscious and mature attitudes towards other cultures	5	2.5	34	17.3	18	9.1	106	53.8	30	15.2	4
23	It would be unlikely to produce a generation of Anglophiles in Qatari society	17	8.6	78	39.6	43	21.8	48	24.4	8	4.1	3
24	Pupils' self-esteem grows with their mastery of the language and its culture	10	5.1	31	15.7	23	11.7	107	54.3	22	11.2	4
25	It contributes to the development of intellectual curiosity	4	2.0	16	8.1	34	17.3	114	57.9	25	12.7	4
26	It enhances acquisition of knowledge	1	0.5	6	3.0	1	0.5	130	66.0	57	28.9	2
27	It broadens pupils' perceptions of the world	-	-	4	2.0	3	1.5	121	61.4	67	34.0	2
28	Pupils may become vulnerable and negatively influenced	9	4.6	65	33.0	32	16.2	78	39.6	11	5.6	2

Table 6.31: Teacher Responses to the Effects of Teaching Culture on Pupils Ranked by Mean Score

N = 197

Item No	Total	Mean Score
27	838	4.3
26	821	4.2
4	813	4.2
17	807	4.1
16	798	4.1
3	791	4.1
19	764	3.9
13	765	3.9
15	750	3.8
21	719	3.8
20	727	3.8
25	719	3.7
12	756	3.7
22	701	3.6
6	683	3.5
24	679	3.5
9	678	3.4
8	667	3.4
18	660	3.4
11	628	3.2
10	627	3.2
5	620	3.2
1	613	3.1
7	610	3.1
28	602	3.1
14	583	3.0
23	534	2.8
2	491	2.6

and music, for instance. Teachers who are more protective of their own cultural customs perceive such trends as forms of cultural invasion and, therefore, express agreement that the inclusion of the cultural component in TEFL may have further negative effects on pupils. It is important, therefore, to choose course material which reflects the positive cultural aspects that would foster an appreciation of the richness of other people customs. The introduction of these aspects should be done in a way that does not indicate supremacy of the target culture or ridicule the native cultural customs, but rather helps pupils to develop a critical view towards their and other customs. It should also aim at developing an awareness in pupils that others have customs just as valid as their own.

6.6.1.3 THE EFFECTS OF TEACHING TARGET CULTURE ON PUPILS' NATIVE LANGUAGE

The majority of participants agreed with the two items related to the possible effects of teaching the cultural component in TEFL on pupils' native language. (See tables 6.30 and 6.31) It is suggested that teaching the cultural component leads to the use of English words and expressions in every day language (item 19) and that it promotes respect for languages because of their relationship to cultures (item 20). The mean scores for these items were 3.4 and 3.9, respectively. It should be noted that no negative influence on pupils' native language was foreseen by ELT experts in the Delphi rounds.

This result is supported by Zughoul and Taminian finding in their study (1984) that they

conducted at the University of Yarmouk - Jordan, to find out the linguistic attitudes of Arab university students. In this study they found that Arab students do have strong feelings about their language. They view Arabic as more expressive, more beautiful, more logical and particularly more sacred than English. (1984: 174) This confirms the opinions of English language experts in Qatar who took part in the current study.

6.6.1.4 THE EFFECTS OF TEACHING TARGET CULTURE ON PUPILS' PERSONALITY

Teachers were asked to indicate their agreement or disagreement with 8 items (See Teacher Questionnaire, items 21 to 28) reflecting possible effects of teaching the target culture on pupils' personalities. Figures from tables 6.30 and 6.31 reflect a high rate of agreement with the positive effects. One can see that the 6 positive items recorded high mean scores ranging from 4.3 and 3.5 on the 5-point scale. (See table 6.31) These items suggest that teaching target culture helps in building pupils' personalities and enriching their identities, helps to dispel prejudice, creates mature attitudes towards other cultures, heightens pupils' self-esteem with the mastery of the language and its culture, contributes to the development of intellectual curiosity and enhances acquisition of knowledge. Item 23 suggests that teaching the target culture would be unlikely to produce a generation of Anglophiles in Qatari society. The mean score for this item was 2.8 and the total percentage of those who strongly disagreed or disagreed with this item was 48.2% compared to 42.6% who expressed their agreement or strong agreement. These figures suggest that opinions are nearly divided concerning this matter which is, as we said, an indication of uncertainty.

Item 28 suggests that, as a result of teaching target culture, pupils may become vulnerable and negatively influenced. The mean score for this item was 2.8 and the total percentage of those who strongly agreed or agreed with it was 45.2% against 37.6% who disagreed with it. This reveals that almost half of the participants do not foresee pupils encountering negative effects as a result of teaching aspects of the target culture in the foreign language classroom.

The results obtained reveal that teacher participants expect target culture teaching to positively affect pupils' personalities. They also give more support to other results obtained from the previous sections regarding the importance of teaching about the target culture. However, the feeling of fear and doubt of introducing this component still exists. Table 13 (Appendix 10) shows the Spearman Correlation Coefficients between teacher independent variables regarding the effect of teaching target culture on pupils. It shows that there are high correlations between variables (greater than 0.83) which at the same time suggest high degrees of association between them. The table reveals a considerably low level of correlation between university teachers and other teachers (less than 0.64). This could be due to the same factors given in section 6.5.

The qualitative data shed light on policy maker opinions regarding the effects of teaching the target culture on pupils in Qatar. The general opinion was for teaching the target culture in the foreign language classroom. This notion was seen to have a positive impact on pupils. In their interviews, policy makers indicated that education should be a means of introducing learners to the wider world, broadening their horizons and helping them to benefit from all sources of knowledge available in the world.

Teaching the cultural component of the target language is seen as a means of achieving these educational goals. Policy makers expected no negative influences on pupils as a result of teaching the cultural component of the foreign language provided that what is introduced should be well selected to suit pupils' religion, traditions and values.

Dr. Al-Quradaghi thinks that the outcome of teaching the cultural component could be very beneficial and rewarding if its content is chosen to suit our cultural background and if it is taught properly. He said:

> I think that the effects of teaching foreign culture differ with regard to the culture which we teach and by the methodology we follow when we teach it, which depends on both teachers and textbooks. These three factors play major roles in affecting pupils either positively or negatively. Teachers, in my opinion, should have sufficient knowledge of both native and target culture in order to be able to teach the cultural component adequately.

The Under Secretary for Educational Affairs raised the age factor and indicated, as other policy makers did, that the effects of teaching the foreign culture could be negative if it is taught at the early educational stages. He maintained that at the secondary stage and at the university the likelihood of negative effects is less. Pupils at the secondary stage and university are thought to have intellectual maturity which enables them to participate in discussing the cultural input in textbooks rather than being receivers of what is presented to them.

> Negative effects are not expected at the Secondary stage. If the cultural aspects are taught before that, they could have negative effects. Furthermore, the effect factor depends on the bringing up of children. Some of them may be easily affected even at later stages of education.

The Chief Director of the General Educational Inspectorate indicated that accepting uncritically target cultures could have negative effects and that rejecting them, particularly at this period of time, could also result in negative effects. Meeting other cultures is obligatory now and it could be dangerous if we neglected the educational role of this dimension. Nevertheless, he stressed the notion that we have to be selective when we choose the cultural components. The effects expected would be positive. He said:

> If the syllabus is designed within the educational controls, and the variety of cultural aspects are well chosen, I think that we will profit from introducing this component. It will enrich pupils' personalities and knowledge. As far as religious beliefs are concerned, I am not worried about pupils since their religious feeling is deeply rooted. We can adapt other ideas and adjust them to suit our ideas and values.

An English Language Inspector thought that the effect depends on the way of dealing with and handling the cultural information. Teachers and the methodology they follow play a significant role. She pointed out that the effects would be positive in general.

> If culture is to be included, I suppose that it will have positive effects. Its good side is more likely. It will arouse pupils' curiosity, lead to reading, research and communicating with others.

The English Language Trainer related any effect of culture teaching to the age of pupils and to the more in-depth coverage of topics. He also pointed out that the methodology of a particular course plays a significant part in this issue. In his opinion, if the course encourages thinking, changes might take place. He said:

> The way pupils view their own religion (compared) to non-believers may be slightly affected. This might be the case if the pupils were given the tools to talk about their own religion, thereby implying that English speaking people would be interested in hearing about Islam. Furthermore, if English speaking people were shown to be interested in Gulf culture this might enhance the pupils' own view of their heritage.

The previous quantitative and qualitative data lead to some conclusions regarding the effects on pupils of teaching the target culture.

1 The effects expected by the majority of policy makers are positive. Pupils are already exposed to other cultures by means of travel, media, and direct contact with foreigners in the home country. Studying about these cultures will enable students to understand English speaking people, share their ideas and communicate with them. Pupils can learn to respect other people ways of life, while retaining feelings of pride for their own culture.

2 No negative effects were expected provided that the topics included in the ELT course are well chosen and taught at a later stage. This indicates that the content should not include any aspects which are in opposition with the learners' religious, cultural and social values. The topics chosen should enhance the positive values and manners and what is introduced should not subject the learners' native culture to ridicule.

3 The methodology of teaching the cultural component in the English language classroom should be taken into consideration. This means that teachers should be trained to teach this component if positive effects are to come to fruition. The

traditional way of teaching where teachers find themselves obliged to teach the assigned syllabus regardless of the outcome, would not encourage any positive changes. Teachers need to be aware of the importance of this component and need to be secure to open and discuss the cultural aspects with pupils, as the English Language Inspector said.

6.6.2 EFFECTS OF TEACHING THE CULTURAL COMPONENT ON TEFL

In this section the findings regarding the effects of teaching the target cultural component in the EFL classroom on the process of teaching and learning of English as a foreign language will be presented. First, the data obtained from the teacher questionnaire will be discussed, followed by the qualitative data from policy maker interviews.

Teachers were asked to indicate their agreement or disagreement with 10 statements presenting positive and negative effects of teaching culture on TEFL, on a 5-point scale. These items were collected from ELT experts in the preliminary stage of the investigation. The first five points presented the positive effects. They suggest that teaching target culture (1) makes the course meaningful and interesting, (2) helps produce better standards of FL learning as it offers realistic situations, (3) adds variety to the course, (4) arouses pupils' interest and motivation and (5) enriches the learners' knowledge of the outer world. The negative five points (6-10) suggest that (1) teaching target culture affects pupils negatively through developing an integrative type of attitude

towards the target culture, (2) does not affect language learning positively, (3) leads to cultural colonisation, (4) is not needed to achieve linguistic competence and (5) because learners learn English for instrumental reasons, there is no need for the cultural content. Table 6.32 shows the frequencies and percentages of responses to each item. Table 6.33 shows the percentages of those who indicated their strong agreement and agreement versus those who strongly disagreed or disagreed with the given items.

Both tables show high percentages of agreement with the five positive effects of teaching culture, where the highest percentage of strong agreement and agreement was 95.9% (item 5) and the lowest as 71.1% (item 4). The majority of respondents strongly disagreed and disagreed with the five negative effects of teaching target culture. The highest percentage of disagreement was 61.4% (item 10) while the lowest was 53.3% (item 8).

The Spearman correlation coefficients test (table 6.34) shows high levels of correlation between teachers at schools and other variables (greater than .76) but the correlation is less than (.43) with regard to university teachers. This means that there is a high level of association between all variables but not university teachers.

Policy makers stated their approval of teaching the cultural component and indicated that it would have positive effects on learning English as well. The age factor constitutes an important factor to be considered. This dimension is expected to arouse pupils' motivation and interest towards learning the language.

Table 6.32: Frequencies and Percentages of Teacher Responses to the effects of teaching Target Culture on TEFL

Item No	Effects on TEFL	1 F	1 %	2 F	2 %	3 F	3 %	4 F	4 %	5 F	5 %	Missing cases
1 -	It makes the course meaningful and interesting	2	1.0	16	8.1	10	5.1	128	65.0	40	20.3	1
2 -	It helps produce better standards of FL learning as it offers realistic situations	3	1.5	13	6.6	11	5.6	131	66.5	37	18.8	2
3 -	It adds variety to the course	-	-	6	3.0	5	2.5	147	74.6	38	19.3	1
4 -	It arouses pupils' interest and motivation	2	1.0	24	12.2	29	14.7	112	56.9	28	14.2	2
5 -	It enriches the learners' knowledge of the outside world	-	-	5	2.5	2	1.0	137	69.5	52	26.4	1
6 -	It affects pupils negatively through developing an integrative type of attitude towards the target culture	13	6.6	101	51.3	37	18.8	40	20.3	6	3.0	-
7 -	The cultural component does not affect language learning positively	17	8.6	90	45.7	30	15.2	50	25.4	8	4.1	2
8 -	Teaching English with its cultural content leads to cultural colonisation	20	10.2	85	43.1	27	13.7	48	24.4	15	7.6	2
9-	There is no need for any cultural input to achieve linguistic competence	14	7.1	94	47.7	24	12.2	47	23.9	17	8.6	1
10 -	EFL is learnt for instrumental reasons. There is no need for cultural content	19	9.6	102	51.8	17	8.6	42	21.3	16	9.6	1

1 = Strongly disagree 4 = Agree
2 = Disagree 5 = Strongly Agree
3 = No opinion

Table 6.33: Frequencies and Percentages of Teacher Answers to the Effects of Teaching Target Culture on TEFL classified by strongly disagree and disagree versus strongly agree and agree

N = 197

Item no.	Strongly disagree and disagree		Strongly agree and agree		Missing cases
	F	%	F	%	
1	18	9.1	168	85.7	1
2	16	8.2	168	86.1	2
3	6	3.0	185	94.3	1
4	26	13.3	140	71.8	2
5	5	2.5	189	96.4	1
6	114	57.8	46	23.3	-
7	107	54.8	58	29.7	2
8	105	53.8	63	32.3	2
9	108	55.1	64	32.6	1
10	121	61.7	58	29.6	1

Table 6.34: ---------- SPEARMAN CORRELATION COEFFICIENTS ----------

Teacher Responses to Effects of Teaching Culture on TEFL

	GATARI	NONGAT	MALE	FEMALE	UDO	ORD	PSO	PRI	PREP	SEC
NONGAT	.8909 N(10) SIG .000									
MALE	.9030 N(10) SIG .000	.9758 N(10) SIG .000								
FEMALE	.9515 N(10) SIG .000	.9394 N(10) SIG .000	.9273 N(10) SIG .000							
UDO	.9542 N(10) SIG .000	.9236 N(10) SIG .000	.9603 N(10) SIG .000	.9175 N(10) SIG .000						
ORD	.9152 N(10) SIG .000	.9879 N(10) SIG .000	.9879 N(10) SIG .000	.9636 N(10) SIG .000	.9419 N(10) SIG .000					
PSO	.8909 N(10) SIG .000	.8545 N(10) SIG .001	.7939 N(10) SIG .003	.9152 N(10) SIG .000	.7890 N(10) SIG .003	.8424 N(10) SIG .001				
PRI	.7697 N(10) SIG .005	.8788 N(10) SIG .000	.8788 N(10) SIG .000	.8424 N(10) SIG .001	.8074 N(10) SIG .002	.8667 N(10) SIG .001	.8424 N(10) SIG .001			
PREP	.9515 N(10) SIG .000	.9030 N(10) SIG .000	.9030 N(10) SIG .000	.9758 N(10) SIG .000	.8869 N(10) SIG .000	.9394 N(10) SIG .000	.9152 N(10) SIG .000	.8061 N(10) SIG .002		
SEC	.9515 N(10) SIG .000	.9394 N(10) SIG .000	.9394 N(10) SIG .000	.9030 N(10) SIG .000	.9725 N(10) SIG .000	.9273 N(10) SIG .000	.8424 N(10) SIG .001	.8182 N(10) SIG .002	.8667 N(10) SIG .001	
UNIV	.3457 N(10) SIG .164	.1358 N(10) SIG .354	.0494 N(10) SIG .446	.2346 N(10) SIG .257	.1464 N(10) SIG .343	.1050 N(10) SIG .386	.4383 N(10) SIG .103	.0494 N(10) SIG .446	.2717 N(10) SIG .224	.2655 N(10) SIG .229

* . * IS PRINTED IF A COEFFICIENT CANNOT BE COMPUTED.

The English Language Inspector indicated his strong approval that this component would certainly have an impetus on foreign language learning. He said:

> I would expect it to have a positive effect on the language classroom. It would not affect language instruction negatively.

The Chief Director of the General Educational Inspectorate elaborated on the general issue by saying:

> If we deal with this issue systematically and carefully, not only in textbooks but also with all accompanying activities, the results of teaching culture would undoubtedly be beneficial for the language learning and for the pupils themselves.

It is obvious that there is a general agreement between the data collected from Table 6.32 English language teachers and from policy makers in the Ministry of Education that the issue under investigation is expected to be beneficial and rewarding for both the pupils in general and for English language learning in particular.

The majority of participants favoured for the positive effects of teaching the target culture. This agreement is congruous with the previously discussed pragmatic and educational goals of teaching culture in the foreign language classroom as seen by the Western linguists and educationalists (see sections 3.4.2.1 and 3.4.2.2) The discussion raised in chapter 3 supported the notion of teaching the foreign culture in the FL classroom and the same notion is supported in this chapter from the Arab/Muslim educationalists and authorities. The results obtained from this investigation clarifies the importance and positive effects of teaching about other people cultures which in turn

necessitates the inclusion of this component in the EFL course. This is, undoubtedly, a sufficient cause for pushing this issue forward by policy makers and educationalists.

6.7 SUMMARY

The previous analysis of the collected data has so far provided answers to the research questions that are related to teaching the cultural component of EFL in the EFL classroom. The analysis presented the quantitative data of English language teacher and pupil opinions followed by the qualitative data that was collected through interviews with policy makers and pupils in Qatar. The analysis covered the following areas:

- The amount and sufficiency of target culture in the current English language course, CEC. (see 6.2.1)
- Pupils' information sources of English speaking people. (see 6.2.2)
- The desired content of an English language course for pupils in Qatar. (see 6.3.1)
- The importance of the cultural content in an EFL course in Qatar. (see 6.3.2)
- The optimum stage for starting teaching the target culture in Qatar. (see 6.3.3)
- The cultures that should be included in the EFL course. (see 6.4.1)

- Reasons for choosing these cultures. (see 6.4.2)

- The cultural aspects that should be included in the EFL course. (see 6.5)

- Pupils' perceptions of English speaking people. (see 6.5.1)

- Effects of teaching the cultural component of EFL on pupils in Qatar. (see 6.6.1)

- Effects of teaching the cultural component of EFL on TEFL. (see 6.6.2)

From the analysis, it has been evident that the English language teachers and the pupil population in Qatar represented by the study sample are on the whole for the inclusion of the target culture in the EFL course, although there are important reservations.

CHAPTER 7

CONCLUSIONS AND RECOMMENDATIONS

7.1 INTRODUCTION

The main objective of the study, as was mentioned in chapter 1 is to investigate the possibility and desirability of teaching English as a foreign language with its Western cultural content in an Arab/Islamic country such as Qatar. This aim was the guiding framework of all the chapters of this study. In the following sections we will summarize the study as a whole then we will discuss the findings and the recommendations which follow from them.

7.2 SUMMARY OF THE STUDY

Chapter one provides an analysis of the importance of English language and the position it occupies in the World, in the Arab World, in the Gulf area in general and in Qatar in particular. In this chapter it is clarified that English occupies a prominent position in the Gulf area and in Qatar due to its ever increasing importance as the international language that serves as the medium of communication in science, technology, industry, business, tourism, medicine and education. The importance of English is reflected in different sectors in Qatar where it is the foremost second/foreign language in the country and the first foreign compulsory language in the Qatari school system. We discussed the objectives of foreign language teaching from international and local perspectives. These objectives state that expanding cultural awareness and promoting understanding and tolerance of foreign language cultures are part and parcel of the main aims of foreign language

teaching. Related to this, the objectives of foreign language teaching in the Gulf and in Qatar are conditional upon the fact that learning about other cultures should not lead to negative attitudes towards the native language and culture. These objectives were the guide lines in this study which attempted to find out to what extent these objectives are met in the currently employed course and to what extent it is possible to achieve these goals. As a consequence of our analysis, we formulated research questions to enable us to proceed to an empirical study of views of English language teachers, pupils and policy makers on the desirability and options for including a cultural component in the English language course in Qatar in particular and in other Gulf countries in general.

The purpose of chapter two is to provide an introduction about Qatar's geography, history, government, population and religion to help the reader to relate the content of the thesis to the real situation in the country. The chapter also focuses on the educational system in Qatar with particular reference to English language teaching and the calibre of English language teachers. A special section in this chapter is devoted to evaluating the cultural component in the currently used Crescent English Course. It is evident from the chapter that there is a feeling of dissatisfaction about the pupils' level of attainment in English language. Many factors are considered responsible for this situation such as the current English course, teachers' level of proficiency, and the centralized educational system. In addition, the analysis of the cultural component in the current English course reveals that it is insufficient in terms of quantity and inadequate regarding quality. This conclusion is supported by the findings of the empirical research.

In order to place the issues of cultural learning in an Arab/Islamic education system in a wider content, chapter three is devoted to the review of the literature with reference to areas which are related directly to three main questions: "what is culture?, can it be learned? and why should it be learned or taught?. From the various opinions of the definitions and nature of culture, it is indicated that culture is a system of communication, a system of meanings and symbols that are related to peoples' ways of life, is a social phenomenon that is shared by all people from the different sectors of the society and is intrinsically related to language, that both of them are inseparable and can not be divorced from each other. It is also shown that to understand peoples' languages one must understand the cultural meaning and symbols embodied in the language. It is also pointed out that both language and culture play a vital role in shaping peoples' thoughts and perceptions regardless which one of them is more effective or has precedence over the other.

This part of the investigation provides evidence for the second point of the investigation which is concerned with whether culture can be learned or not. The discussion provides evidence that culture being observable, describable and a set of behaviours, can be learned and taught. The analogy between learning language and culture suggests that even the covert or implicit part of the culture which is related to the values and meanings that people share, can be learned in the same way as language.

The third area that is raised in this chapter answers the third important question: "why should culture be learned/taught?". The pragmatic goals behind teaching

culture such as the necessity of culture for communication and socialisation, the importance of culture for understanding the language, for creating interest and motivation in the FL classroom and eliminating C1 transfer and interference and avoiding the sufferings of the culture shock that people encounter when they experience a foreign culture are explained. Furthermore, the educational goals related to widening pupils' horizons and giving them access to the cultures of other peoples which helps them to acquire a world view that in turn helps them to acquire an intercultural view instead of a monocultural one are presented. The effect that such a world view has on pupils is undeniable since it leads to overcoming ego and ethnocentricity, prejudice and stereotypes. These goals that teaching culture in the foreign language classroom aspires to achieve are of more importance than the linguistic goals of teaching a foreign language as a linguistic code per se. It becomes evident that teaching about the cultural component of the foreign language is necessary and meets the objectives specified for teaching foreign languages in general and English language in Qatar, in particular.

The opponents' views on teaching culture are also introduced and refuted since the argument they raise does not match the situation of English teaching in Qatar.

The answers and opinions obtained from chapter three give the impetus for the discussion to continue in chapter 4. In this chapter the literature concerned with the practical part of teaching culture is discussed. The discussion provides answers to the question related to the position that culture occupies in the different teaching methods. It is evident that the communicative approach, which is followed in the

CEC does not present culture as a recognised component of language teaching. Instead, culture is treated as an additional part that could be acquired if language is learned and mastered. The little cultural input is presented in discrete decontextualized elements. This proves that the employed course can not achieve the objectives that TEFL is intended to achieve.

The next question that is discussed in chapter 4 is related to the optimum age for teaching the foreign culture. The idea of presenting the cultural teaching from the beginning of teaching the foreign language taking into account the age of the pupils, the social and psychological factors is a suitable solution for the argument that takes place in the West or in the local situation.

This chapter presents different approaches for teaching culture where the most practical of them seems to be the intercultural approach that takes into consideration pupils' first language, native culture and past experience. This approach allows the expansion of pupils' awareness of their language and culture and at the same time introduces the foreign culture and language. This method aims at changing pupils' monocultural perspective to an intercultural one and caters for language learning and language awareness at the same time.

Furthermore, this chapter elaborates on the methodology of culture teaching. Educators' and scholars' views regarding "what and how to teach about culture" are presented. The problems facing teaching culture, especially the problem related to teachers' expertise in the world in general and in Qatar in particular, is raised. The

necessity of teacher training programmes, amongst other solutions, is seen as an important prerequisite to introducing culture teaching.

Having presented the Western point of view regarding the issue of teaching foreign languages and cultures, the last section of this chapter addresses the Islamic view point regarding the learning and teaching of foreign languages and cultures. It is evident that Islam encourages teaching and learning foreign languages and approves of learning foreign cultures.

The discussion of the ideas presented in this chapter is highly significant to the present study since it is through this discussion that we give the reader and people concerned with the educational process in Qatar an account of what linguists, anthropologists and educationalists in the West think of the issues under discussion, issues which are novel in our local situation. These ideas will be significant for TEFL in Qatar in the future. They serve as a reference for a syllabus design and inservice or/and pre-service teacher training.

It is also necessary to investigate the local situation related to the issue of teaching foreign culture in the foreign language classroom. In chapter five, we turn to an empirical investigation of the desirability of teaching the English speaking cultures in the English language classroom in an Arab/Islamic country, i.e. Qatar. This chapter is devoted to the analysis of the procedures and methodology followed in the design and administration of the instruments of the empirical part of the study. This chapter describes the way in which the investigation was conducted, the sample of

population consulted and the techniques of data collection used. These included the employment of the Delphi-technique to gather data from ELT experts in Qatar as a first stage where the data collected was used as a bases for designing a questionnaire for English language teachers and another for pupils. Interviews with policy makers and pupils were conducted as well. It was decided to use both quantitative and qualitative techniques, which have enjoyed higher esteem in recent years, because the qualitative data support the quantitative data and aids the interpretation. The quantitative data also give a chance for individual opinions to be heard and clarified especially when the topic under investigation concerns personal attitudes and feelings.

In this chapter, we presented the empirical data. These were analysed by means of the (SPSS-X) statistical package for the quantitative data. Descriptive statistics of frequency and percentage counts were employed. The mean score was also used to rank items when needed. To test the level of significance between the different variables the Chi-square test and the Spearman correlation coefficient test were used as well.

Chapter six focuses on the presentation and analysis of the findings of the study. The chapter reveals that the cultural content in the current English course (CEC) is limited, as indicated by the majority of participants. Despite this agreement, pupils thought that the cultural input that exists is insufficient while the majority of teachers found it enough. The findings of the analysis show that the majority of all participants agreed that both the native and the target culture should be introduced

in the English language course and that this component is important and could be included in the English course. Opinions on when to start teaching culture are diverse. Teachers and policy makers supported the introduction of this component at later stages (preparatory and secondary), while pupils showed a tendency for introducing it at the primary stage. This state of disagreement on the most suitable time for teaching foreign culture is apparent in the literature riveiwed. It was indicated in Chapter 4 that this area still lacks a specified opinion. The findings related to the content of the desired English language course reveal that most participants agreed on including the British and the American cultures in the English language course. The cultural aspects that were chosen by teachers and pupils and were approved of by policy makers reveal that participants would welcome the inclusion of aspects related to the scientific, technological and educational advancement in English speaking countries. Aspects related to their educational systems, positive values, places of interest were also considered important to be included in the course. On the other hand, aspects that have opposition with learners' religion or native culture were considered as not important and not wanted. In general pupils showed more tendency to learn about negative sides of English speaking peoples' life than teachers did.

The findings revealed an association between pupils' sources of information, perceptions and the cultural aspects they would like to know about. Television and video programmes and films proved to be highly significant in shaping pupils' perceptions and consequently choice of the cultural aspects, while English textbooks and school teachers were not classified as important sources of information.

Teaching about the target culture in the English classroom was believed to have positive effects on pupils and on TEFL. This was preconditioned by two important conditions:

1 what is presented should not be, in any way, in opposition with the native religion, culture and traditions,

2 that the target cultural component should be presented at later educational stages and not at an early stage. This was also supported by members of the teaching profession.

This chapter (7), within the network of the previous chapters, provides the final findings and draws some conclusions, recommendations and suggestions for further research. Before we sum up the findings of this study it is important to remind the reader of the questions that this study proposed to answer. This will help us to relate the findings to their relevant questions. The study questions are:

1 What has the policy and practice concerning the inclusion of the cultural dimension of English language in the English language course in the Qatari school system been?

2a Can English be taught as a foreign language with reference to English speaking cultures?

2b Should English be taught as a foreign language with reference to English speaking cultures?

3a Can English be taught as a foreign language in an Arab/Islamic country, especially in Qatar, with English speaking cultures?

3b Should English be taught as a foreign language in an Arab/Islamic country, especially in Qatar, with English speaking cultures?

4 If English is to be taught with reference to English speaking cultures in Qatar, what would the effects be?

5 If English is to be taught with reference to English speaking cultures in Qatar, what should content and the methodology be?

7.3 FINDINGS OF THE STUDY

7.3.1 FINDINGS RELATED TO THE ENGLISH LANGUAGE TEACHING SITUATION IN QATAR

The current investigation encountered and the available data concerning TEFL in Qatar as well as the personal experience of the researcher as one of the EFL teaching staff in Qatar, lead to a number of important conclusions:

- English language occupies a prominent position in Qatar as it does in other Gulf states and in other parts of the world. This important status is due to many factors. It is the language of science, scholarship, technology, communication, trade,

business and many other fields. It is the language of wider communication between Arabs and foreigners inside and outside the country.

- English language is the first foreign language in the Qatari school system. It is a compulsory school subject taught to pupils from primary five (age 11) until third year secondary (age 18).

- The currently used English language course, the CEC, has been employed in the Qatari schools since 1976. It is a notional-functional course that follows the communicative approach to teaching. There is a widespread feeling of dissatisfaction among authorities about the pupils' level of attainment as a result of which the course had undergone drastic evaluation and revision. A new version of the course is being prepared. The first five books of this version are used in schools and are thought of as being better than the previous books in terms of presentation and content. (The researcher referred to this version in section 2.7.3 and it was pointed out that the cultural content, our concern in this study, is more satisfactory than that in the previous books although it is still indirectly presented and not enough.)

- English language teachers in Qatar are all Arabs, except for four who come from other Asian countries. The implication of this is that they are non native speakers of English. Their level of proficiency is not high and they lack the experience of English speaking peoples' cultures as was mentioned in section 2.7.2. It was also pointed out that reports on ELT in Qatar considered the low proficiency level of teachers as one of the main factors of the dissatisfactory ELT situation.

"One of the factors contributing to the low standard of students in Qatar is the lack of good and suitably qualified teachers." (ELTA-OUP, 1981:7)

- Most of them, especially male teachers, are non-Qataris, recruited or seconded for short periods. Taking into account the policy of the centralized educational system in Qatar, they are not in a powerful position and do not have the courage to voice their true opinions regarding the educational policy and prefer to express what they perceive to be the official policy.

- English language teachers, due to their different educational background and their proficiency level, tend to follow the instructions of the teacher book literally which necessitates that the teacher's book should include detailed instructions on teaching the linguistic and the cultural component that should be included in the course.

- Results of English exams as well as other school subjects' results are highly supervised and evaluated by the Ministry of Education. Pupils' attainment results are one way of assessing teachers' skills and professionalism. As a result, the content of exams determines the content of teaching to a large extent. Teaching becomes a means to an end. Teachers, pupils and parents work hard to achieve exam success regardless of the other linguistic and educational goals of the syllabus.

- The centralized educational system in Qatar does not allow teachers considerable latitude to choose topics or materials other than what is in the textbooks. Teachers are obliged to cover the assigned syllabus in a certain period of time, the fact that adds further demands on teachers and sheds light on the important role played by textbooks.

In the light of this background about English language teaching in Qatar, the researcher gives the findings of the current investigation regarding the cultural component of EFL.

7.3.2 FINDINGS RELATED TO THE REVIEWED LITERATURE

The literature reviewed in Chapters 3 indicates beyond doubt that the cultural component of the foreign language can be learned in the same way as language can. Being in an interrelationship with language, that they both can not be separated if we aim at understanding peoples' ways of life, justifies the integration of the cultural component with the linguistic one in foreign language teaching programmes. From the literature reviewed we can conclude that English as a foreign language should be taught with its cultural content since this serves both the utilitarian or pragmatic aims and, at the same time, the educational aims of foreign language teaching. Teaching culture prepares learners for international contact and communication and broadens their horizons by giving them access to other peoples' cultural capital. It is important, therefore, to emphasize that the current international status of English in the whole world, as was demonstrated in chapter one of this study, gives it the

prominence to be taught with its cultural content. This situation would facilitate communication between the learners of English and the native speakers of English on one hand and between English learners and other acquirers of English from the worldwide, on the other. Despite the opposing ideas, the status of English as a world language is playing a significant role in making learning it with its cultural component both appealing and important.

Consequently, the literature reviewed gives clear answers to the second question from the research questions that English as a foreign language can and should be taught with its cultural content.

7.3.3 FINDINGS RELATED TO THE CURRENT AND DESIRED CULTURAL CONTENT OF EFL

Due to the interrelated nature of this study, the findings of the different questions are inseparable in the influence they might have on other questions. The findings overlap to the extent that one finds it impractical to separate them. It is illogical to separate pupils' perceptions, for example, from the information sources which are, by and large, the main factors forming these perceptions. The choice of the cultural aspects to be included in the English language course is affected by the perceptions that pupils have formed about the native speakers of the language as well. The findings, therefore, will be presented in a way that collects together the interrelated areas and shows the kind of relationship between them.

- The evaluation of the cultural content in the currently used English course, the CEC, as seen by the majority of teachers, pupils and English language inspectors reveals that the course includes only "a little" of the cultural aspects of English speaking peoples. The majority of teacher and pupil participants agree on this compared to small proportions who view that the cultural content is a lot, much or nothing. This is confirmed by the findings of the analysis of the cultural content of CEC that is presented in section 2.7.3 and by the discussion of the position culture occupies in the communicative approach, as indicated in section 4.2

- Statistically significant differences between teacher and pupil participants regarding the sufficiency of this content emerge. While teacher participants find this cultural content as being enough, pupils think that neither the quantity nor the quality of the cultural component is sufficient. This disagreement suggests that teachers, although aware of the little amount of cultural input that exists in the course, are more reserved than pupils with regard to the sufficiency of this content.

- The variable of gender yielded statistically significant differences between male and female pupils with regard to the amount of cultural content in the CEC. Female pupils think that there is little cultural content more than males do. The differences suggest that female learners are in favour of having more cultural input than male pupils. There are statistically significant differences between Qatari and non-Qatari pupils with regard to the sufficiency of the cultural content in CEC. Non-Qatari pupils seem to be in favour of including more cultural input in the course than Qatari pupils since they consider what already exists as being insufficient.

- The analysis of the cultural content of CEC that is presented in section 2.7.3, and the data collected from participants indicate that the currently used course does not present any aspects which are in opposition or cause any offense to pupils' native culture or religion. This is considered desirable by policy makers and is urged to be followed in any proposed teaching materials. This is also a realization of the recommendations of the previously cited first ELT seminar that was held in Doha (1976).

- The findings related to the desired content of the English language course suggest a high level of agreement that the cultural component should be presented in the English language course, while very small proportions of participants suggest that the cultural component should not be included at all. Although the majority of teachers, pupils and policy maker interviewees expressed the opinion that the desired content should include English language and a mixture of both target and Arabic/Islamic cultures, there are statistically significant differences between teachers and pupils regarding this question. Teachers' percentage is higher than pupils' regarding the inclusion of the native culture only, in contrast pupils support the inclusion of the target culture only more than teachers do.

- The inclusion of the cultural component of the English language is highly approved by the majority of teacher and pupil participants. Policy maker and pupil interviewees expressed approval of the importance of this component as well. The findings, however, show statistically significant differences between teachers and pupils. The proportion of pupils who think the inclusion of this component is

essential and should be compulsory is double the proportion of teachers who support the same suggestion.

- English language inspectors who were interviewed, are of the opinion that what really exists of the target culture is little and not enough. They indicate that this content should be increased not only in terms of quality but also in terms of quantity. This suggests that there is a greater degree of agreement between pupils' and English Language Inspectors than between English language teachers and inspectors.

- The responses to these four questions, namely; the amount and sufficiency of the cultural content in the CEC, the desired content of the English language course and the degree of importance assigned to the cultural content reveal that there is a general awareness of the importance of the cultural content of the target language. This feeling is apparent in the majority's choice, who favour the inclusion of this component in the course and the choice regarding its importance. However, pupils seem to be more enthusiastic than teachers about the idea of having more cultural input in the English language course. This is revealed in their estimation of the insufficiency of the cultural component of the CEC. They expressed their dissatisfaction regarding the quantity and quality of the cultural content. Pupils' support for the inclusion of the target culture and its importance is more than that of the teachers'. This enthusiasm could be due to the state of openness and wide communication that participants witness not only in the native country, but also throughout the world.

- The findings also reveal the existence of an internal inconsistency between teachers' answers. Teachers, although supportive to the inclusion of the cultural content (75.1% of them chose the content of the English language course to be language and a mixture of both native and target cultures) and aware of its importance (80.7% of them see it as essential and important), are more reserved and cautious than pupils are towards the inclusion of the target culture. A state of uncertainty could be detected from teachers' answers to these questions. They indicated that the cultural content is important and should be part of the content of the English language course yet they indicated that the little cultural content in the current English course is enough. Such reservation and caution towards the sufficiency of the cultural content, could be attributed to a sense of fear of the possible effects of introducing the target culture. This sense of fear could be felt from teachers' responses to many questions in this study. The origin of this feeling may be due to a religious factor which could be more deeply rooted in teachers than in pupils as a result of the age and maturity factors. The sensitivity surrounding this topic lies in the religious differences that exist between the Islamic and the Christian religions. Such differences have been been pointed out when we presented the Western cultural aspects that are alien and not acceptable from the Islamic point of view in Section 6.5.1. The introduction of such aspects is expected to affect pupils negatively. As representatives of the educated sector in the society, teachers who are more aware of the religious differences between Islam and Christianity, and who try to voice the opinions which should be congruent with general education policy in the country, find it difficult to support the controversial proposal for adding more Western cultural content or to choose all aspects of the Western culture to be

included in the English language course even though they are aware of the importance of such issues. The awareness of the importance of the cultural component on the one hand and sensitivity and reservation on the other result in the state of conflict that can be felt from teachers answers.

The historical perspective could be another reason behind teachers' reserved and conflicting answers. Teachers, who suffered from the negative impacts of Western colonization in most parts of the Arab World, could be more aware than pupils are, that Western languages and cultures were imposed on the colonized Arabs at that time. They, therefore, tend to reject Western values and view them as destructive and corruptive elements to their superior cultural values, as Zughoul and Taminian (1984:167) maintain.

The novelty of the topic of this thesis adds another main reason for teachers' uncertainty and awareness. The cultural dimension of foreign language teaching has not been discussed or even pointed out in the objectives of the current English language course or in the in-service teaching training programmes that used to be held for teachers.

Another possible reason for teachers' answers could be attributed to teachers' level of proficiency, which is thought of as not very high, and to their lack of experience in the target culture. The state is confirmed by the findings of the pupils' answers regarding the sources of their information of English speaking people where teachers and English textbooks are classified as the last two sources of pupils' information

about English Speaking people. Teachers, therefore, could be aware that the inclusion of the cultural dimension would increase their responsibilities and troubles and consequently, tend to express their satisfaction with what already exists in the course in use.

- Policy maker interviews approve of including the target cultural component in the English course and indicate that they think it is an important aspect that should be incorporated in the English language course. They, like most participants, support the inclusion of both the target and the native cultures. The justifications given for the inclusion of the native culture together with the target culture are:

1 In addition to introducing pupils to other peoples' cultures, the introduction of the native culture is seen as a safeguard against the negative influences that might result from teaching the target culture and at the same time as a means for preserving the pupils' own identity and cultural heritage.

2 Another justification was raised by policy maker and pupil interviewees which indicates that teaching pupils about both cultures would provide them with the necessary English terminology they need to convey their culture to other people. This is rather important because it is one of the objectives of EFL mentioned in section 1.3. This notion, although not common in the FLT in Western countries, is very important for Arab/ Muslim pupils who consider learning foreign languages as a means of transmitting their religious and cultural values to other nations. The differences that exist between the Western and the Arabic/Islamic cultures and do

not exist between Western cultures justify such explanation for the participants' choice.

3 The inclusion of both cultures is justified from an educational perspective where it is thought that such content would allow for C1 and L1 awareness in addition to C2 and L2 awareness and learning as Byram indicates in his model (section 4.3.3). Another justification for the inclusion of C1 is that this would allow for comparisons and contrasts between cultures. This, it is argued would resultin more understanding, which would enrich the linguistic outcome.

- Opinions regarding when to start teaching the target culture are diverse. Statistically significant differences exist between teachers and pupils and between the independent variables within each group of participants. There is a tendency for teachers to prefer starting teaching target culture at later stages such as the preparatory and secondary stages, while pupils seem to favour starting teaching the target culture at the primary stage. This state of diversity with respect to when to teach target culture also exists among linguists and educationalists. Although many of them see that we should start as early as we possibly can, others think that we should give time for the native cultural values to be established (section 4.3.2).

- The age factor proved to be highly significant for policy makers, who support the idea of starting target culture teaching at the secondary stage. They tend to view the higher level of maturity of secondary school pupils as a necessary precondition

for teaching the target culture. They justify this by the notion that pupils at later stages are mature mentally and intellectually which enables them to learn another aspect of a foreign language in addition to the linguistic content. More important, they think that pupils at the secondary stage would have acquired their own cultural values and traditions, which are thought of as protection of their Arabic/Islamic identity and serve as a safeguard against any negative effects that may result from target culture teaching.

- English language inspectors interviewed supported starting teaching culture from the beginning of English language teaching. The idea of introducing it gradually starting with small doses that could be increased by time in quantity and quality was also put forward. This suggestion meet the proposals raised by Keller and Byram (section 4.3.2), where they raised the point of introducing the cultural content from the beginning of teaching the foreign language provided that what is introduced should be suitable for the age of the learners in amount and content. Pupils' responses whether in the quantitative or the qualitative data, although diverse, suggest that they are eager to know more about the cultures of English speaking peoples and to start learning about this in the primary stage. They seem to be more enthusiastic and less cautious than adults regarding the teaching of the target culture.

To summarise, the first research question concerns the policy and practice that has been followed in Qatar regarding the teaching of the cultural dimension of the EFL. Our findings regarding the evaluation of the cultural content in the current English

language course together with the objectives of English language teaching mentioned in section 1.3 and the analysis of the cultural component in the CEC (Section 2.7.3) provide answers to this question. English language objectives stipulate that this component is necessary and that pupils through learning English as a foreign language should develop a positive attitude towards learning English as a target language to the extent that it does not affect the positive attitudes towards Arabic. Pupils should acquire a reasonable understanding of the native speakers of English on condition that it does not create a negative attitude towards the pupils' Arab/Islamic culture. When it comes to the practical side, the findings of the qualitative, quantitative data, the analysis of the cultural component in section 2.7.3 and the historical perspective of the communication approach to language teaching (section 4.2) indicate beyond doubt that there is little cultural reference to English speaking peoples in the CEC. This little amount of the cultural content, although seen as sufficient by teachers, is neither sufficient nor adequate to fulfil the educational objectives of English language teaching which are stated in the ELT objectives, as the answers form pupils and English Language Inspectors indicate.

The findings related to the desired content of the English language course reveal that there is a general agreement that favours the inclusion of both the target culture and the native cultures in the English language course. Findings related to the importance of this component provide a clear cut answer. It is considered important and could be included in the course. These findings, in the light of ELT objectives, give clear indications that the target culture should be taught in the English language course in Qatar. They are also congruous with ELT objectives which necessitate that

the target culture should not override or negatively influence the native culture. The findings obtained regarding the desired content of the English course meet the recommendations raised by the ELT experts in the Gulf area during their meeting in the first ELT seminar in Doha 1967. (See section 2.7.3) They recommended that the course should include aspects of both the native and the target cultures. Our findings also answer their query of whether there should be a strand about the Islamic civilization. The findings of this study give a positive answer where policy maker and pupil interviewees indicate that there should be aspects of the Islamic culture and the quantitative data revealed that the desired content should include a mixture of both the target and the Arabic/Islamic culture.

The analysis of the social situation in Qatar, the important role English language plays in the society and the multinational population and workforce that exists in this country, as was clarified in chapter one of this study, give a clear indication that English can be taught with its cultural content in Qatar. This finding is supported by the Islamic point of view regarding teaching and learning foreign languages and foreign cultures as it is discussed and clarified in section 4.6. From this discussion it is clear that Islam demands and encourages learning foreign languages and foreign cultures and considers this as an obligatory duty on Muslims. These findings give a positive and a clear answer for the third research, question which asks whether English as a foreign language can and should be taught in an Arab/Islamic country such as Qatar.

7.3.4 FINDINGS RELATED TO CULTURAL ASPECTS THAT SHOULD BE INCLUDED IN THE EFL COURSE

- The findings of this study reveal a correlation between pupils' sources of information and the perceptions they form about English speaking people and the cultural aspects they perceived as important and necessary to be included in the English language course. Media, general reading, family and relatives and communication with English speaking people in the pupils' country or outside proved to be important sources for pupils information. Both qualitative and quantitative data indicate that media (especially TV and videos) are the most effective source of information for the pupils. This is due to vast communication systems and interaction that is spreading not only in Qatar and the Gulf but also all over the world. This situation has important implications and indicates that pupils' knowledge about other people will not be limited and they will not be prevented from discovering about other cultures and ways of life. The huge number of television channels and the ever increasing number of video centres added to books, magazines and newspapers that bring the whole world right into pupils' bedrooms. Furthermore, the direct contact with Western people either locally or abroad and the increasingly easy travel to other countries necessitate introducing the target cultures in all school subjects, especially foreign language subjects. This important issue was raised by the Under Secretary Assistant for Educational Affairs who indicated that it is far better for our pupils to know about the cultures of English speaking people in the English language classroom than to discover them through other available sources such as television and video films.

- The correlation coefficients between all pupils independent variables regarding the ranking of information sources are rather low. These low levels of correlation could be due to the different life styles that pupils lead and to the degree of access they have to the different information sources.

- English textbooks and school teachers occupied the lowest ranks as sources of pupils' information. This finding supports what has already been indicated about the little and insufficient cultural content in English textbook. It also suggests that these books do not function as sources of information for the pupils. This result also validates what was indicated about English language teachers (section 2.7.2) who lack the necessary experience of English speaking peoples' cultures and might be inhibited to discuss matters other than those specified in the textbooks with pupils. Undoubtedly, English language teachers are in need of inservice training programmes to equip them with more information and methodology on teaching this important but ignored component of TEFL. Reference could be made to the literature in sections 4.3.4 and 4.3.5. The inclusion of these parts of the study is justified by the fact that the ideas presented in these sections are completely new for English language teachers in Qatar.

- Quantitative and qualitative data related to pupils' perceptions of English speaking people reveal that pupils have positive and negative perceptions. The positive perceptions are related to the technological, scientific and educational advancement in the West. Westerners are seen to value work and time, have freedom in expressing their opinions and are practical and friendly.

- The negative perceptions in general are related to the religious, private and social life of Westerners. Westerners are thought of as being irreligious, materialistic, immodest and of loose family ties. Such perceptions are the result of differences between pupils' own religion and social life and those of the West. The big gap that exists between the Westerners' and the Easterners' perceptions of each other is also due to inherited negative images and ideas that are sometimes exaggerated by media sources whether in the east or in the west. The influence of media, for instance is rather clear in the high correlation between pupils' information sources of English speaking peoples and the perceptions they have about them. Television and video films and the lack of taught cultural information about English speaking people are responsible for the stereotypes and overgeneralized perceptions and images that pupils possess.

- The relationship between pupils' perceptions and the cultural aspects they suggest be included in the course is very clear. There is a desire to include positive aspects, while what is perceived as negative is rejected. Such findings reveal the importance of teaching pupils about other peoples' cultures and ways of life and make it necessary for pupils to know about the negative and positive sides of other peoples lives in order to get a realistic and true picture of those people. Pupils' perceptions should be taken into consideration and form an integral part of the English language course that aims at modifying and developing existing perceptions and encouraging realistic perceptions.

- Pupils' perceptions of English speaking people were always accompanied by comparisons and contrasts with the local situation. Their comparisons reveal that they are not very satisfied with the local school system. It is believed that pupils in the Arab countries are given more school and home work to do, that their school programme, in contrast to some parts of the West, is rather full and condensed with information and work. The findings also reveal that pupils are not happy with the compulsory school system. They would appreciate having more freedom in choosing the school subjects they would like to study, in a similar way to the systems that are followed in the West. The findings also reveal that although pupils are convinced that the Western food is healthy and nutritious, they still appreciate their food and eating habits. This in turn indicates that they stick fast to their national customs and traditions.

- The findings of the study reveal an agreement between all participants that the target cultural content should be chosen from both the British and the American cultures with more support for the first. Reference was also made to other English speaking cultures.

- The need to study and visit these countries is one of the main reasons for choosing these cultures. This reason reveals that participants are aware of the fact that students who visit or live in these countries lack knowledge of these cultures and therefore such knowledge should be provided for pupils to reduce the suffering of the culture shock that students and sojourners encounter when they move to a new culture.

- Most participants support the choice of those two cultures due to pupils' familiarity with them. In this light, it can be concluded that the more familiar pupils are with the target culture the more they want to know about it. This leads to the conclusion that more familiarity and exposure to these and other target cultures such as the Canadian and the Australian is needed to arouse pupils' motivation and interest in these cultures. This exposure could be done through television, video and similar media which proved to be a powerful and effective source of information, and through textbooks which should play a more effective role in providing pupils with information and in shaping realistic perceptions.

- All participants and consequently the populations they represent are aware of the need for Western technology, science and industry. This is given as one of the main reasons for including the target cultural component. Cultural aspects related to this field are highly appreciated by all participants as well. This reflects the society's eagerness for advancement in such fields.

- The political and economic bonds that Qatar has with these countries and the expected increase in demand for more executives and workers from these countries to take part in the industrial revolution planned for after the discovery of the huge North Gas Field in Qatar highlight the need for knowledge of these peoples' cultures to enable nationals to communicate with them on the right basis.

- Although realism and representativeness of the target culture is raised as one measure for choosing the cultural content as it is indicated in section 4.3.4, the

religious and social differences between the native and the target culture would not allow for the complete implementation of this measure. The findings reveal that the choice of cultural aspects to be included in the EFL course should undergo a process of choice and selection. What is congruous with the pupils' cultural values and Islamic traditions should be included. On the other hand, the aspects in opposition with pupils' culture and religion should be rejected. This is emphasized by policy maker interviewees. However, from an Islamic point of view, it is suggested by one informant (a member staff of the faculty of Islamic Jurisprudence and Islamic Studies), that pupils should be introduced to Western social problems to criticize them and show the Islamic view with regard to these problems.

These findings which are related to the target cultural aspects that should be included in the EFL course in the Qatari school system provide answers for the content part of the fifth research question which asks about the content and the methodology of teaching the cultural component. The question regarding the methodology of culture teaching is answered by reference to the related literature that is presented in section (4.3.5). Although the literature reviewed does not reveal a considerable development in the methodology of teaching the cultural component, the ideas presented in this section suggest a variety of techniques that could be employed for teaching the cultural component of a foreign language. This section also suggests some solutions to teachers' lack of expertise in the foreign culture. The ideas presented in this section form the basis for a teacher training programme and for a teacher manual for teaching the cultural component.

7.3.5 FINDINGS RELATED TO EFFECTS OF TEACHING TARGET CULTURE

- Teachers' and policy makers' responses to the possible effects of teaching English speaking cultures on pupils in the Qatari schools encourage the notion of teaching about the target culture. The majority of teacher respondents agreed with the positive effects on pupils' religious beliefs, attitudes towards their national customs, attitudes towards their native language and on their personalities. Pupils' religion and language are seen to be strong and well established to the extent that they could not be badly affected. Pupils' personality is expected to be positively affected as well.

- The novelty of the issue generates a sense of fear and precaution where participants think that the introduction of the target culture may have negative influences on pupils in general. It is feared that pupils may admire the glamorous aspects of the target culture and develop integrative attitudes towards it. As a safeguard against expected negative effects on pupils, teachers and policy makers stress that the introduction of the cultural component should take place at a late stage in the school system. They necessitate the selection of the cultural material and see it as a guarantee against negative effects and a precondition for introducing the target cultural component.

- The findings reveal high estimation of positive effects expected on TEFL as a result of teaching the cultural component of English language teaching.

Participants' expectations are in harmony with the pragmatic goals and effects raised by linguists and scholars that are discussed in section 3.4.2.1.

- Pupil participants seem to be less cautious than adults are regarding the effect of the cultural aspects related to the negative sides of the target culture. Quantitative data reveal that they are eager to know about all details of the target culture. The justification they gave for that choice is that it is better for pupils to know about the negative aspects through textbooks and under the supervision of teachers than to learn about them from other sources or, more dangerously, to practise them. Pupils raised the factor of realism as another reason for this choice. They believed that showing the positive sides of Western life will lead to the belief that this life is ideal and consequently more appealing to live in or at least to admire, the effects that are most feared and urged to be avoided.

The effects of teaching the cultural component of EFL on both pupils and TEFL give a positive answer to the fourth research question which questions the possible effects of introducing this component in the EFL classroom. Such results support the inclusion of this component and affirm the positive rather negative impact on both pupils and the educational process. Teaching about other peoples' cultures, which is not done in isolation from other school subjects, can be beneficial in reinforcing pupils' own religious beliefs and national customs. In addition this has the benefit of introducing them, at the same time, to aspects from other cultures while giving them the tools to find out the differences, know the similarities and bring closer the native and target culture whenever possible. These findings also reveal that policy

maker and English teacher points of view regarding the effect of teaching the cultural dimension of the foreign language meet the previously quoted views of linguists and educationalists in the West regarding the educational and pragmatic values of teaching culture (Section 3.4.2.1 and 3.4.2.2). This aspect of foreign language teaching is seen as a welcome addition to foreign language teaching. In spite of this fact, however, it can be noticed that the sense of fear and caution that was raised by the opponents to teaching the cultural component (Section 3.5) exists among policy makers and teachers in Qatar. The previously mentioned factors of religion and history in addition to the novelty of the subject contribute to this sense of fear to a large extent.

- The findings show that teachers who work at the university have rather low correlations with other school teachers regarding the importance of the cultural aspects and the effects of teaching the target culture on pupils and on TEFL. Although we can speculate regarding the likely factors behind this weak correlation, further research would be necessary to confirm or refute these ideas. This is beyond the scope of the current study.

7.4 RECOMMENDATIONS OF THE STUDY

To sum up, the overall picture indicates that the majority of teachers, policy makers and pupils are in favour of introducing the target cultural component that suits pupils' religious, social and cultural background and that takes their age into consideration, in the English language course in Qatar. It is the responsibility of

authorities at the Qatari Ministry of Education and course designers to take the findings of this study into consideration.

7.4.1 RECOMMENDATIONS AND SUGGESTIONS FOR THE EFL COURSE

1 The cultural component should be an integral component of the EFL course in the Qatari schools. The cultural content should include aspects of the cultures of English speaking peoples together with aspects of the Arabic/Islamic culture.

2 The proposed target cultural component should include aspects chosen mainly from the British and the American cultures in addition to other English speaking cultures.

3 The cultural component should not include aspects that represent any threat to the pupils' religion, cultural values and traditions. If, however, as suggested by some participants, aspects related to negative sides are included to show their bad effects and to contrast them with ideas from pupils' native culture, the aims behind teaching them should be clarified and specified.

4 When choosing the target cultural aspects that should be incorporated in the course, the areas proposed by participants (teachers and pupils) should be taken into consideration. Aspects related to technological, scientific, and educational advancements, medical and educational systems, positive values such as punctuality

and respect for work, Islam in the West, family daily life and places of interest, etc should be included. Topics related to impermissible food and drinks, immodest fashions, opposing religious views, and aspects related to special Western ceremonies should be avoided. Pupils' perceptions of English speaking people should be considered. The proposed material should present a realistic image of the target culture and people.

5 The proposed material should develop critical and constructive awareness of English speaking cultures as well as the pupils' native culture and avoid overgeneralization and stereotypes.

6 Video and other communication media proved to be an important source of pupils' information. The proposed material should use a variety of media sources as teaching materials.

7 The target cultural component could be presented at the primary stage in small quantities that suit the learners' age and serve the linguistic aim of the course and at the same time prepare the learners for more cultural input at later stages. The amount of the cultural input can be increased gradually in quantity and quality in the preparatory stage. At the secondary stage the amount should be increased to the extent that serves the achievement of the cultural objectives specified in the ELT objectives, i.e. expanding cultural awareness, promoting understanding and tolerance of English speaking peoples and creating positive attitudes towards pupils' own culture and the target culture. Pupils have never needed to know as much about

other people as they do in this era of vast communication and crosscultural interaction.

8 The proposed cultural material should be prepared and revised by a committee of specialists in the field of TEFL who, at the same time are acquainted with both the pupils' own culture and religion and the target culture as well.

9 The proposed cultural material should be piloted for a specific period of time and approved by the authorities before being implemented on a large scale.

10 There should be enough realization of the cultural and social aims of foreign language teaching in the detailed curricular documents or syllabuses. The assessment process needs reconsideration by authorities as well as teachers. The educational and linguistic goals of teaching English language should come to the forefront by paying special attention to the content and methodology of teaching EFL. They should bear evidence that the cultural component is an important component that should be incorporated in the English language tests. For this purpose, reference should be made to the pertinent literature on testing the cultural component.

7.4.2 RECOMMENDATIONS FOR ENGLISH LANGUAGE TEACHERS

1 Due to the novel nature of the issue of teaching the target culture in the foreign language classroom, and because of English language teachers' lack of

experience in the target culture, it is of paramount importance that teachers enrol in well organized and continuous in-service teaching training programmes. These programmes should be organized and supervised by experts in both TEFL and the target culture teaching. They should focus on providing teachers with information about the target cultures and the methodology of teaching this component in the English language classroom. It is high time to take a step forward and seriously consider the vast and rich literature of target culture teaching. The literature reviewed in Chapter 4 provides some starting points for planning teacher training programmes in the future. English language inspectors and teacher trainers will find the study findings sufficiently significant to pay more attention to training teachers and encouraging them to introduce into their lessons information about the suitable ways of life in English speaking countries.

2 Professional incentives are of great importance if these training programmes are to achieve their goals and to prove successful. Follow up and continuous assessment of teachers' attendance and participation is also needed.

3 Pre-service teacher training programmes at the University of Qatar, the body which is responsible for providing schools with new English language teachers, should provide teacher-trainees, in addition to the linguistic component and methodology, with the content and methodology of teaching the important but neglected cultural component of English language teaching. Such actions could enable them to cope with the demands of TEFL in the present era.

4 The centralized educational system at the Ministry of Education should allow teachers more freedom to determine what suits learners' needs and to choose some extra teaching material other than those specified in textbooks. Such freedom is necessary especially for teaching the cultural component. Additional teaching materials could be collected from different sources by the Ministry of Education and made available to teachers.

5 Some extra freedom is needed for teaching the cultural component. However under the current circumstances teachers may feel inhibited to tackle cultural matters that could be misinterpreted by pupils. Therefore it is necessary that teachers are given support and clear guidelines.

6 In the light of the teachers' apparent uncertainty, links of communication between teachers and the central educational authorities should be strengthened. They should be more informed about the educational policy. This could be done through the teacher training programme or via school inspectors.

7.4.3 RECOMMENDATION FOR FURTHER RESEARCH

At the beginning of the thesis we stated its scope and limitations. In the light of those and as a result of the novelty of the issue of this study and considering its findings other research is needed. The following topics of research can be put forward:

1 This study sets the theoretical foundations for the cultural component of an EFL course for pupils in the Qatari schools. The practical implementation of the proposed ideas in this study is the next necessary research step.

2 Statistically significant differences between teacher and pupil participants are apparent all through the current study. Teachers' responses showed more reservation and inconsistency towards the issues of the study. This necessitates a need for further research to find out the reasons behind such diversity in their opinions. Are they due to academic or social factors? or could it be the influence of the age factor?

3 The suitable stage for starting teaching the target cultural component for pupils in the Qatari schools was debatable and the findings related to this area are not clear cut. This area is in need of further research.

4 University teachers' responses to some questions revealed low correlation with teachers at schools. Factors behind this state are to be investigated.

5 In-service teaching training programmes in the Qatari school system with reference to English language teaching in general, and teaching the target cultural component in particular are in need of further research and investigation based on the methodology and the content of training .

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APPENDIX 1

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قابكو

شركة قطر للبتروكيماويات المحدودة
شركة مساهمة قطرية
تأسست بالمرسوم الأميري ١٠٩ لسنة ١٩٧٤
سجل تجاري رقم ١٤١ الدوحة
المركز الرئيسي ـ أميسيد
ص . ب ٧٥٦ الدوحة ـ قطر
تلفون : ٣٢١١٠٥
تليكس : ٤٣٦١ قابكو دى أج

التاريخ: ١٩٩٠/٥/١

الاشارة: ش م/أوت/١١٧٨/٩٠

السيده/فاطمة علي ابوجلاله المحترمه
الدوحه.

تحية طيبة وبعد ...

بالاشارة الى كتابك الموجه الى شركتنا بشأن تزويدك بعدد العاملين لدى الشركة.

أولا نهنئك على هذا الطموح ونتمنى لك التوفيق في الحصول على درجة الدكتوراه.

اما فيما يتعلق بعدد العمالة لدى الشركة فيرجى الاحاطة بأن
العدد الاجمالي : ٥٨٧
عدد الموظفين العرب : ٣٩١
عدد الموظفين غير العرب : ١٩٦
واللغة الرسمية المتداولة في العمل هي الانجليزية.

وتفضلوا بقبول فائق الاحترام

عن: شركة قطر للبتروكيماويات المحدودة
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رأس المال المصرح به والمدفوع ٤٣٦ مليون ريال قطري
المصنع : تليفون ٧٧٠١١١ تليكس ٤٨٧١ قابس دى أج ـ أميسيد
فاكس : (٩٧٤+) ٧٧٢٦٧٤

المؤسسة العامة القطرية للبترول

الرقم: ٤٠١/٩٠/١٨٦
التاريخ: ٨/٥/١٩٩٠ م

السيده/ فاطمه علي ابو جلاله المحترمة
ص . ب ١١٣٠٧
الدوحه - قطر .

تحية طيبة وبعد ،

اشارة الى كتابك الموجه للسيد/ مدير عام المؤسسة بتاريخ ١٧ ابريل ١٩٩٠م ، للحصول على بعض المعلومات المتعلقة بأعداد الموظفين العاملين لدى المؤسسة وفئاتهم .

يسرنا تزويدك بالمعلومات التالية راجين لك التوفيق في دراستك :

عدد الموظفين العرب	٢١٩٨ موظف
عدد الموظفين غير العرب	١٥٥٩ موظف

كما أن اللغة الرسمية المتداولة هي اللغة العربية بجانب اللغة الانجليزية نظرا لوجود أعداد كبيرة من الموظفين غير العرب تعمل في المؤسسة .

وتفضلوا بقبول فائق الاحترام ،

عبد الرسول حسن نظر
مدير شئون الموظفين بالوكالة

شركة قطر للأسمدة الكيماوية (ش.م.ق)
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السيدة/ فاطمة على أبو جلالة
ص. ب ١١٣٠٧ ،
الدوحة.

Your Ref.: إحالتكم	Your Letter of: التاريخ	Our Ref.: إحالتنا	Date: التاريخ
		ع م م/ن م ى	١٩٩٠/٥/٣

تحية طيبة وبعد ،

بالاشارة الى كتابك المؤرخ فى ١٩٩٠/٤/١٨ بخصوص استفسارك عن عدد العاملين لدى شركتنا، واللغة الرسمية المتداولة لدينا فى العمل وذلك لدراستك التى تتعلق برسالة الدكتوراه.

ولاجل مساعدتك لتحضير رسالتك الدكتوراه، يسرنا أن نقوم بتزويدك بالمعلومات التالية بناء على طلبك .

العدد الاجمالى للعاملين لدى شركتنا لغاية ١٩٩٠/٣/٣١، ٧٩٦ موظفا منقسمين الى فئتين كالتالى :

٢٧٤	موظفا عربيا
٥٢٢	موظفا أجنبيا

واللغة الرسمية المتداولة لدينا فى العمل هى اللغة الانجليزية.

متمنين لك النجاح والتوفيق فى الحصول على درجة الدكتوراه بامتياز.

وتفضلوا بقبول فائق الاحترام ،،،

عن/شركة قطر للاسمدة الكيماوية ،ش. م. ق.

على محمد مبارك،
نائب مدير التوظيف والتنظيم.

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APPENDIX 2

ROUND ONE

Dear Colleague

This questionnaire is part of a research process that aims to collect data concerning ***the cultural dimension of TEFL in Qatar.*** The questions constitute the first stage of the research. They are in the form of open-ended questions. Your answers will help to form the basis for the development of the next stage.

Your honest and accurate answers will be of great help to the researcher and to people responsible for decision making as far as TEFL in Qatar is concerned. If the spaces provided are not sufficient for your answers, would you kindly continue writing on the back of the page.

Thank you for your cooperation. Please feel free to add any additional information you consider useful. Your comments and suggestions on the questionnaire are most appreciated.

The Researcher
Fatma Abu Jalalah
University of Durham

PERSONAL QUESTIONS:

1 Gender: ----------

2 Nationality: ----------

3 Qualifications: ----------

4 Occupation: ----------

5 Place of work: ----------

6 Years of teaching experience in Qatar:

a Teaching English as a foreign language ------

b Teaching English for specific purposes ------

7 Years of teaching experience of TEFL in other Arab/Islamic countries:

Country	Duration
1.----------	----------
2.----------	----------
3.----------	----------
4.----------	----------

8 Years of teaching experience of TEFL in other countries:

Country	Duration
1.----------	----------
2.----------	----------
3.----------	----------
4.----------	----------

INTRODUCTION:

The research is concerned with the level of understanding of target language cultures which learners attain whilst learning a foreign language.

There are some policy statements, in the Gulf States in general and in Qatar in particular, which suggest that English language teaching could include information about English speaking cultures. Examples of such statements are:

1 One of the goals of education approved by the Seventh General Assembly of Ministers of Education for Arab Gulf States necessitates the development of the person by:

Creating a suitable attitude in the citizens of the region towards international understanding and co-operation based on justice ..... and creating a consciousness of the significance of co-operation and interdependence of all levels viz. the Gulf, the Arab world, the Islamic world and the world. (1983:20)

2 In "The United Formula For Goals Of Subjects In General Education Stages In The Arab Gulf States, Foreign Languages: 1985:35" it is stated that "at the end of the secondary stage, the students should:

a Acquire a favourable attitude to the English language.

b Acquire a good understanding of English language, culture and literature.

c Acquire a good understanding of English speaking people."

3 In the objectives of ELT in Qatar (1986:2,3), the following objectives are stated:

a To expand one's own cultural awareness by learning about the cultural heritage of English speaking peoples and by so doing, to arrive at a livelier appreciation of both cultures.

b To increase by means of a common language the possibility of understanding, friendship and co-operation with all people who speak that language.

Bearing in mind the position set out by the "United Formula for Goals of Subjects in General Education Stages in the Arab Gulf States" that cultural teaching should **NOT** lead to an opposition to Arab/Islamic cultural values on the part of students, please answer the following questions as honestly and openly as you can.

QUESTIONS:

1 Please circle the most suitable answer:

1.1 An English course for **Qatari preparatory schools** should include:

a English language and aspects of the cultures of English speaking people

b English language and aspects of the Arabic/Islamic culture

c English language and a mixture of aspects of the above mentioned cultures

d English language without reference to any cultural component?

1.2 An English course for **Qatari secondary schools** should include:

a English language and aspects of the cultures of English speaking people

b English language and aspects of the Arabic/Islamic culture

c English language and a mixture of aspects of the above mentioned cultures

d English language without reference to any cultural component?

2 If you think the courses should include aspects of the English speaking cultures would you consider these aspects:

a Essential and compulsorily included

b Quite important but not essential

c Less important but could be included if there is time and space?

3a What in your view would be the effect of a course which includes aspects of English speaking cultures on **Qatari preparatory pupils':**

Religious beliefs:----------

National customs:----------

Attitude to Arabic language: ----------

His/her personality? ----------

3b What in your view would be the effect of a course which includes aspects of English speaking cultures on Qatari **secondary pupils':**

Religious beliefs:----------

National customs:----------

Attitude to Arabic language: ----------
-

His/her personality? ----------

---

4 If the cultures of English speaking people are to be included, which cultures would you suggest including? Why?

5 If you think that the cultures of English speaking people should be included, what aspects should be emphasized?

6 The following statements of aims for the cultural component of a language course describe different points of view. Please give your opinion of each:

The cultural objective is "to counter prejudice and stereotypes by encouraging positive attitudes towards other countries and those who live in them, and by awakening an interest in foreign cultures and life styles, to foster a willingness to see one's own culture in a broader context". (FIPLV meeting of the Western European Associations - Madrid:1987)

"I am arguing that the aim should be socio-cultural competence in which language is learnt in context. This does not mean of course that we aim to produce native-like socio-cultural competence any more than we aim for native-speaker linguistic competence. Nor does it mean that learners should be encouraged to abandon their own cultural views and values which would in any case inevitably fail - but that they be in a position to understand the foreign culture rather than merely tolerate it." (Byram, 1988:4)

"The aim should be to develop in students the ability to formulate valid hypotheses about the meanings cultural phenomena have for natives. It does not involve learning a new world view, becoming a foreigner. Looking at the world from the other's point of view only suggests becoming perceptually versatile. It does not imply the repudiation of one's own identity. On the contrary, an intercultural approach tries to enrich learners' identity by enlarging their perception of people." (Murphy:1988)

7 Some experts state that including a cultural component in an ELT course produces better standards of language learning. What do you think of this? Please give your reason(s).

Thank you and Best Wishes

The Researcher
Fatma Abu Jalalah
University of Durham

APPENDIX 3

ROUND TWO

Dear Colleague

Please find attached the second round of this questionnaire intended to find out information concerning ***the cultural dimension of TEFL in Qatar.***

I would be grateful if you could answer the questions by ticking the appropriate answers, and if you feel that some comments should be added to any of the statements, please do add them.

I apologise for the length of the questionnaire and find myself obliged to ask you to kindly return it as soon as you possibly can.

I appreciate your help and cooperation.

Thanks in advance.

The Researcher
Fatma A. Jalalah
University of Durham

PERSONAL QUESTIONS:

1 Gender: ----------

2 Nationality: ----------

3 Qualifications: ----------

4 Occupation: ----------

5 Place of work: ----------

6 Years of teaching experience in Qatar:

a Teaching English as a foreign language ------

b Teaching English for specific purposes ------

7 Years of teaching experience of TEFL in other Arab/Islamic countries:

Country	Duration
1.----------	----------
2.----------	----------
3.----------	----------
4.----------	----------

8 Years of teaching experience of TEFL in other countries:

Country	Duration
1.----------	----------
2.----------	----------
3.----------	----------
4.----------	----------

1 **The following are some of the possible effects of teaching the cultures of English speaking people on pupils in the Qatari schools. Please tick (/) the appropriate box that shows the degree of your agreement with the given statement.**

A - Effects on Religious Beliefs	STRONGLY AGREE	AGREE	NO OPINION	DISAGREE	STRONGLY DISAGREE
1 - Teaching FL and its culture would not have any reverse or negative effect					
2 - Teaching FL and its cultural component would lead to a wider understanding and an awareness of comparative religions					
3 - This might enhance pupils to talk about their own religion					
4 - The effect would be negative in most cases since pupils at school are not mature enough					
5 - It will not have any negative effect since FL is not taught in isolation and religious beliefs are reinforced through the media, school and family					
6 - The way pupils view their religion in relation to non- believers may be positively affected					
7 - Teaching cultural aspects from the very beginning would make pupils aware that cultures and religions are different					
8 - The degree of effect depends on the pupils' background. If the pupil is brought up in a religious way, there will not be any dangerous influence					
9 - Teaching about the cultural differences might make pupils question their own beliefs and think, which is a good sign					

10 - They may not be conscious of their own beliefs yet, so the result may be - at best - total confusion					
11 - Teaching cultural aspects will make pupils feel privileged for being Muslims					
12 - Preparatory pupils are too young to hear and understand about other nations' cultures					
13 - This will increase the pupils' ability to explain Islam more fully					
14 - Pupils will gain an understanding of different life styles and develop tolerance of other religious views					
15 - The cultural influence would be limited since learners' energy would be directed towards learning the language					
B - Effects on National Customs					
1 - There would not be any negative effect on pupils' national customs as long as the course does not put the local culture to ridicule, or indicate supremacy of target culture over the local culture					
2 - Pupils may be influenced by certain English customs, being good or bad depending on what is included in the course					
3 - This would foster an appreciation and richness of the customs of other people					
4 - Pupils may develop a critical view towards their customs and the customs of others					
5 - Pupils with a strong educational background will be in a better position and will be positively, rather than negatively, affected					
6 - There will not be any negative effect because Qatari pupils stick fast to their long inherited customs					

7 - Pupils will see their culture in a wider perspective and become aware of what is going on around them					
8 - Pupils would be aware that others have customs different from their own and that they are just as valid as their own					
9 - Teaching foreign culture would affect all sides of life in a negative way and leads to imitating others in a wrong way					
10 - A greater interest in national customs may be created through comparative studies					
11 - There might be an acceptance and adaptation of some foreign customs by the pupils					
12 - Pupils are already exposed to other cultures by means of travel, the media and direct contact with foreigners in the home country, so no negative effect is expected					
13 - Pupils can understand English speaking people and share their ideas and communicate with them					
14 - Respect for other peoples' ways of life could be reached and, at the same time, pupils will be proud of their own customs					
15 - Pupils will be aware that there are a variety of national customs all over the world and that these customs are instrumental in keeping up national identities					
C - Effects on Attitude to Arabic Language					
1 - It will in the course of time affect their attitude through using English diction in every-day language					
2 - It would not affect pupils' attitudes to the Arabic language negatively					

3 - Pupils will begin to understand that Arabic is a regional language, while English is a world language, and so understand the reason for studying it					
4 - It will promote awareness of language structure and meaning through comparisons of language systems					
5 - Respect for all languages as being reflectors of culture through forms of expression and wealth of literature and tradition					
6 - It will lead to deeper understanding of linkage between languages and life with greater appreciation of the role of Arabic in the life of speakers of Arabic					
7 - If pupils are interested in languages they might become bilingual. They would not have any negative attitude to their language					
8 - It would create a deeper understanding of ones own language					
9 - Pupils would become aware of the diaglossial situation in Qatar					
D - Effects on Pupils' Personality					
1 - It helps in building another personality to be added to the pupil's own, enriching and strengthening his/her identity and broadening his/her outlook					
2 - It would create a more tolerant and open personality					
3 - It would help to dispel prejudice and create a more conscious and mature attitude to other cultures					
4 - It is unlikely that a generation of anglophiles would be produced in such a traditional society					
5 - Pupils' self-esteem would grow in line with their mastery of the language					
6 - It would contribute to the development of intellectual curiosity					

7 - It will result in a better integrated view of life					
8 - It will enhance acquisition of knowledge and motivation for learning the foreign language					
9 - Enriching the imaginative vision of the world					
10 - It will not have any serious or strong effect on the personality of the pupils					
11 - The views are the same for both preparatory and secondary pupils. Any effect would be slightly enhanced due to the age of pupils, more in-depth coverage of topics and an increased opportunity for discussion					
12 - One pedagogic goal of education is to broaden the pupils' perception of the world. The classroom is a good place to reduce narrow-minded provincialism. Teaching about other cultures enhances this					
13 - At the preparatory stage, pupils could be vulnerable and easily influenced. Cultural aspects should be carefully presented					

2 Which cultures would you suggest including? why?
Please tick (/) the appropriate box opposite to the culture(s) you choose and the appropriate box opposite the reason(s) for your choice.

A - British culture for the following reasons:	STRONGLY AGREE	AGREE	NO OPINION	DISAGREE	STRONGLY DISAGREE
1 - To support language teaching					
2 - Because it is an originator					
3 - Because it is richer than others					
4 - It is the main culture					
5 - It is near to the pupils' minds due to exposure through TV and visits					
6 - It is the oldest and typically European					

B - British and American cultures for the following reasons:					
1 - They are the dominant cultures in media, business, communication, entertainment, science and technology					
2 - Students are more familiar with these cultures					
3 - These two cultures represent the overwhelming majority of English speaking people					
4 - Almost all English textbooks are written or produced by American or British writers or authors					
5 - These are the cultures pupils are most likely to meet					
6 - Most international examinations, like the TOEFL and Cambridge Exam include aspects of these cultures					
7 - Due to political and economical bonds with both countries					
8 - Likelihood of studying in one of these countries					
C - Common aspects of cultures across major English speaking countries, for the following reasons:					
1 - English should be seen as an international language, the language of trade, commerce, science and technology					
2 - Qataris need not align themselves culturally to one country					
3 - All cultures where English is a genuine first language (not just a lingua franca) should be presented to learners to give them a wider perspective of cultures					
4 - It depends on links that the host country has with foreign countries. The culture/s of the countries that mutual relations should be highlighted					

3 What aspects of the suggested culture/s should be emphasized?

Please tick (/) the appropriate box opposite to each aspect.

Cultural Aspects	NECESSARY	IMPORTANT	NOT IMPORTANT	NOT WANTED
1 - Social aspects, e.g. ways of daily social life, family relationships, peers' inter- action, friendships, women's work, food routines				
2 - Social occasions and historical events which bear social importance to the native speakers of the target language				
3 - Lifestyles, e.g. houses, meals, work system, recreation, activities, social organisations, shopping, customs and festivities, the use of authority, forms of politeness and formality				
4 - Social classes, different accents, regional differences in cultures and dialects				
5 - Human relationships, thoughts and daily conduct, ideas and actions that develop a sense of belonging in the world, contemporary attitudes to world events and problems, expressions of sentiments and ideas through art and literature, independence of mind, approaches to study ideologies, the danger of trivialization and stereotyping				
6 - General aspects of cultures such as customs and habits, through the study of literature and general arts				
7 - Sensitivity to the environment, animals, space and pollution				
8 - Aspects that have similarities with the native culture				

9 -	Aspects that have differences with the native culture				
10 -	What we introduce should present a positive picture of life in these societies				
11 -	What we introduce should be realistic and show life as it is in these countries				
12 -	Tourism and interesting places in these countries				
13 -	History and geography of these countries				
14 -	Contemporary attitude to world events and problems				
15 -	Independence of mind, approaches to study ideologies, the danger of trivialization and stereotyping				
16 -	Pupils need not understand all aspects of the foreign culture but rather carefully chosen sides that may not in any way place in jeopardy the native culture				

4 Why should the cultural component be incorporated in an ELT course?

Please tick(/) the appropriate box opposite to each statement.

	Goals of Foreign Culture Teaching	STRONGLY AGREE	AGREE	NO OPINION	DISAGREE	STRONGLY DISAGREE
1 -	It makes the course meaningful and interesting					
2 -	It can help produce better standards of learning as it often offers authentic situations and true to life conceptions: realistic learning					
3 -	The cultural content can provide learners with new information and adds variety to the course, while a sole linguistic content can be repetitive and laborious					
4 -	It helps acquisition of knowledge of some different cultural aspects and adaption of some if valid					
5 -	It arouses pupils' interests and motivation					

- Exposing learners to other cultures would enrich their knowledge of the outer world					
7 - If the cultural component is introduced through literature, reading will improve the learners' proficiency in English					
8 - The primary aim behind understanding a foreign culture is to enhance language learning					
9 - It is possible to become linguistically competent in a FL without any cultural input					
10 - Language and culture are interlocked together					
11 - Teaching the cultural component would develop the integrative type of attitudes					
12 - Positive attitudes to the language might be more the result of good language teaching even with limited attempts to teach culture					
13 - The cultural component does not affect language learning positively. Reading about Hyde Park or Big Ben would not help learners any better than reading about the history of Arabic literature					
14 - The end results of the learning process depend on many other factors not least among them the personality of the learner					

Thank you for your co-operation

The Researcher
Fatma Abu Jalalah
University of Durham

APPENDIX 4

TEACHERS' QUESTIONNAIRE

Dear Colleague

This questionnaire is part of a research process that aims at collecting data concerning the teaching of the cultural component of the English language course in Qatari schools.

Your honest and accurate answers will be of great help to the researcher in conducting this research. So, please answer all the questions as indicated.

Please note that your answers will be treated as confidential and that no individual will be identified in the research. Furthermore, the answers will not be used for any purpose other than that of the study.

Thank you in advance for your co-operation.

The Researcher
Fatma Abu Jalalah
University of Durham

PART 1: PERSONAL DATA

1 Nationality: .....

Please tick ( ) as appropriate:

2 Sex:

( ) 1 Male

( ) 2 Female

3 Experience of teaching English as a foreign language

	In an Islamic Country	In a non-Islamic Country
1 Less than 5 years		
2 More than 5 years		

4 Qualifications

( ) 1 Under graduate

( ) 2 University first degree
( ) 3 Post graduate degree

5 Place of work

( ) 1 At a primary school

( ) 2 At a preparatory school

( ) 3 At a secondary school

( ) 4 At the university

PART 2: RESEARCH QUESTIONS

Please tick (/) only one answer that best expresses your opinion:

I An English course for Qatari schools should include:

( ) 1 English language and a mixture of aspects of the cultures of English speaking people and the Arabic/Islamic cultures

( ) 2 English language and aspects of the Arabic/Islamic culture only

( ) 3 English language and aspects of the cultures of English speaking peoples only

( ) 4 English language without reference to any cultural component.

II Is including the cultural aspects of English speaking people in the English language course in Qatar:

( ) 1 Essential, beneficial and therefore compulsory

( ) 2 Important and there is no harm in including it

( ) 3 Of little importance and could be excluded

( ) 4 Harmful and therefore should be excluded?

III The cultural aspects of English speaking people should be included in the English language course starting from:

( ) 1 the primary stage

( ) 2 the preparatory stage

( ) 3 the secondary stage

( ) 4 the university level

( ) 5 not included at all

IV The following are cultural aspects that may be incorporated in an English course. Please tick (/) the appropriate answer that indicates the degree of importance of each item.

Cultural Aspects	NECESSARY	IMPORTANT	NOT IMPORTANT	NOT WANTED
1 - Daily family life				
2 - Social ceremonies on occasions like marriages and festivals				
3 - Man's and woman's position in the society				
4 - Positive sides of Westerners' lives such as discipline, cleanliness and respect for time				
5 - Negative sides of Westerners' lives such as social problems, addiction to drugs and crime				
6 - Westerners' social customs and traditions				
7 - Westerners' cultural heritage and literature				
8 - How they spend their holidays, weekends and leisure time				
9 - Their scientific and technological achievements and reasons behind them				
10 - Their political and legal institutions				
11 - Places of interest				
12 - Markets and shopping				

Cultural Aspects	NECESSARY	IMPORTANT	NOT IMPORTANT	NOT WANTED
13 - Westerners' working lives, work systems, how they get jobs and the jobs they prefer				
14 - Women's work and the jobs that they prefer				
15 - Their medical system in hospitals and clinics				
16 - The educational systems in these countries				
17 - Peers interactions and friendship				
18 - Family relationships				
19 - Forms of politeness and formality				
20 - Contemporary attitudes to world events and problems				
21 - Aspects that have similarities to the native culture				
22 - Aspects that have differences to the native culture				

V Which culture/s do you think should be included in the English language course in Qatar?

(A) First choose the culture you think appropriate to be included and then tick (/) your choice.

( ) 1 The American culture

( ) 2 The Australian culture

( ) 3 The British culture

( ) 4 The Canadian culture

(B) What are the reasons for your choice? Please tick (/) the appropriate reasons.

( ) 1 It is the main culture among all English speaking peoples.

( ) 2 It is familiar to the pupils due to their exposure to that culture through media and frequent visits.

( ) 3 It is important due to its dominance in science, technology, business and communication.

( ) 4 People of that culture represent the over-whelming majority of English speaking people.

( ) 5 Almost all English textbooks are written or produced by writers or authors from the country of that culture.

( ) 6 It is the culture pupils are most likely to meet during their studies, visits or other occasions.

( ) 7 Qatar has strong political and economic bonds with the country of that culture.

IV The following statements describe some of the possible effects of teaching English speaking cultures on pupils in the Qatari schools. Please indicate the degree of your agreement or disagreement to each statement by ticking (/) the appropriate box.

Effects of Teaching the Foreign Culture	STRONGLY AGREE	AGREE	NO OPINION	DISAGREE	STRONGLY DISAGREE
The Effect on Pupils' Religion:					
1 - It leads to a wider understanding and awareness of religion in general					
2 - Pupils' behaviour may become less religious					
3 - It fosters awareness that both culture and religion differ from one nation to the other					
4 - The degree of effect depends on the pupils' religious background					
5 - It makes pupils reflect more seriously on their own beliefs					
6 - Western culture is anti-Islamic					
7 - Pupils may not be conscious of their own beliefs and the result may lead to religious confusion					
8 - Pupils retain their religious beliefs. No erosion of Islamic principles would be expected					

Effects of Teaching the Foreign Culture	STRONGLY AGREE	AGREE	NO OPINION	DISAGREE	STRONGLY DISAGREE
9 - It increases the pupils' ability to explain Islam more fully					
10 - It may enhance pupils' tolerance of other religious views					
The Effect on Pupils' Customs: 11 - Pupils may be negatively influenced by the Western customs included in the course					
12 - It may foster appreciation of other peoples customs					
13 - It helps pupils to develop critical views towards own and target customs					
14 - It is unlikely to have any negative effects since Qatari pupils stick fast to their long inherited customs					
15 - It fosters awareness of the variety of national customs all over the world					
16 - It enhances communication with English speaking people					
7 - It motivates pupils to learn English to find out about other cultures and customs					
18 - It leads to the adoption of Western customs which are acceptable in the pupils' society					

Effects of Teaching the Foreign Culture	STRONGLY AGREE	AGREE	NO OPINION	DISAGREE	STRONGLY DISAGREE
The Effect on Pupils' Language: 19 - It leads to the use of English words and expressions in every day language					
20 - It promotes respect for languages because of their close relationship to cultures					
The Effect on Pupils' Personality: 21 - It helps in building the pupils' personalities and enriching their identities					
22 - It helps to dispel prejudice and creates conscious and mature attitudes towards other cultures					
23 - It would be unlikely to produce a generation of Anglophiles in Qatari society					
24 - Pupils' self-esteem grows with their mastery of the language and its culture					
25 - It contributes to the development of intellectual curiosity					
26 - It enhances acquisition of knowledge					
27 - It broadens pupils' perceptions of the world					
28 - Pupils may become vulnerable and negatively influenced					

VII The following are claims for and against teaching cultures of English speaking peoples in the English language course. Please tick (/) the appropriate answers that indicate the degree of your agreement or disagreement.

	STRONGLY AGREE	AGREE	NO OPINION	DISAGREE	STRONGLY DISAGREE
1 - It makes the course meaningful and interesting					
2 - It helps produce better standards of FL learning as it offers realistic situations					
3 - It adds variety to the course					
4 - It arouses pupils' interest and motivation					
5 - It enriches the learners' knowledge of the outer world					
6 - It affects pupils negatively through developing an integrative type of attitude towards the target culture					
7 - The cultural component does not affect language learning positively					
8 - Teaching English with its cultural content leads to cultural colonisation					
9 - There is no need for any cultural input to achieve linguistic competence					
10 - EFL is learnt for instrumental reasons. There is no need for cultural content					

VIII Do the English books you are teaching include aspects of the cultures of English speaking people? Please indicate your answer by ticking (/) the appropriate answer.

A lot	Much	A little	Nothing

IX If your answer to (8) is (a lot, much or a little), do you think that what the English language textbooks present from the cultures of the English speaking people is:

( ) 1 More than enough

( ) 2 Enough

( ) 3 Not enough?

Thank you for your cooperation

The Researcher
Fatma Abu Jalalah
University of Durham

بسم الله الرحمن الرحيم

عزيزي المدرس، عزيزتي المدرسة:

هذة الاستبانة جزء من بحث يهدف الى جمع معلومات بخصوص تدريس الجانب الثقافي للغة الانجليزية في منهاج اللغة الانجليزية في مدارس قطر.

ان اجابتك الصادقة والدقيقة ستساعد الباحثة في اجراء هذا البحث. لذلك فالمرجو منك هو التكرم بالاجابة على جميع الأسئلة كما هو موضح. مع العلم أن اجاباتك ستعامل بسرية تامة ولن تستخدم لأي غرض آخر غير هذه الدراسة.

شاكرة لكم تعاونكم مقدما ،،،

الباحثة

فاطمه أبو جلاله
جامعة درهام. المملكة المتحدة

الجزء الأول: معلومات شخصية

١ الجنسية: _____

ضع علامة √ أمام الاجابة المناسبة

٢ الجنس:

( ) ١. ذكر

( ) ٢. أنثى

٣ الخبرة في تدريس اللغة الانجليزية كلغة أجنبية:

	في بلد اسلامى	في بلد غير اسلامي
١ أقل من خمس سنوات		
٢ أكثر من خمس سنوات		

٤. المؤهلات:

( ) ١ ما قبل الجامعة

( ) ٢ الشهادة الجامعية الأولى

( ) ٣ شهادة ما بعد الجامعة

٥ مكان العمل:

( ) ١ في مدرسة ابتدائية

( ) ٢ في مدرسة اعدادية

( ) ٣ في مدرسة ثانوية

( ) ٤ في الجامعة

UNIV DJUBA

الجزء الثاني: أسئلة البحث

ضع علامة √ أمام اجابة واحدة فقط والتي تعبر عن رأيك بشكل أفضل.

١ منهاج اللغة الانجليزية في مدارس قطر يجب أن يتضمن:

( ) ١ اللغة الانجليزية ومزيج من عناصر ثقافات الشعوب المتحدثة بالانجليزية والثقافة العربية الاسلامية،
( ) ٢ اللغة الانجليزية وعناصر من الثقافة العربية الاسلامية فقط،
( ) ٣ اللغة الانجليزية وعناصر من ثقافات الشعوب المتحدثة بالانجليزية فقط،
( ) ٤ اللغة الانجليزية فقط دون الرجوع الى أي محتوى ثقافي.

٢ هل تعلم عناصر من ثقافات الشعوب المتحدثة بالانجليزية في منهج اللغة الانجليزيةفي قطر:

( ) ١ ضروري ومفيد ولذلك ينبغي أن يكون اجباريا،
( ) ٢ مهم ويمكن أن يدرج في المنهج،
( ) ٣ قليل الأهمية ويمكن الاستغناء عنه،
( ) ٤ ضار ولذلك يجب أن يستبعد؟

٣ العناصر الثقافية للشعوب المتحدثة باللغة الانجليزية يجب ادراجها في منهج اللغة الانجليزية في قطر ابتداء من:

( ) ١ المرحلة الابتدائية
( ) ٢ المرحلة الاعدادية
( ) ٣ المرحلة الثانوية
( ) ٤ المرحلة الجامعية
( ) ٥ يجب ألا تدرج بتاتا

٤ فيما يلي عناصر ثقافية يمكن أن يتضمنها منهاج اللغة الانجليزية. ضع علامة √ في الخانة المناسبة التي توضح مدى أهمية كل عنصر منها.

	ضروري	مهم	غير مهم	غير مطلوب
١ الحياة الاسرية اليومية.				
٢ المراسم الاجتماعية في مناسبات مثل الزواج والاعياد.				
٣ وضع المرأة والرجل في المجتمع من حيث المساواة وفرص العمل.				
٤ الجوانب الايجابية من حياة الغربيين مثل النظام والنظافة واحترامهم للوقت.				
٥ الجوانب السلبية في حياة الغربيين مثل المشكلات الاجتماعية وتعاطي المخدرات والجرائم وأسباب ذلك.				
٦ تقاليد الغربيين الاجتماعية وعاداتهم				
٧ آداب الغربيين وتراثهم الثقافي.				
٨ كيفية قضاء الغربيون لعطلاتهم واجازاتهم السنوية ووقت الفراغ.				
٩ تقدم الغربيين العلمي والتكنولوجي وأسباب ذلك.				
١٠ المؤسسات السياسية والقانونية.				

	ضروري	مهم	غير مهم	غير مطلوب
١١ أماكن الزيارة.				
١٢ الأسواق والتسوق.				
١٣ الحياة العملية عند الغربيين، نظام العمل، وكيفية الحصول عليه، والمهن المفضلة لديهم.				
١٤ عمل المرأة والمهن التي تفضلها.				
١٥ نظام الغربيين الطبي في المستشفيات والعيادات.				
١٦ أنظمة التعليم في تلك الدول.				
١٧ التفاعل بين الاقران والاصدقاء.				
١٨ العلاقات الاسرية.				
١٩ اساليب التعامل بأدب وبطرق رسمية.				
٢٠ الاتجاه المعاصر لأحداث العالم ومشاكله.				
٢١ العناصر المتشابهه مع الثقافة الأم.				
٢٢ العناصر المختلفة مع الثقافة الأم.				

٥ أي الثقافات من وجهة نظرك يجب أن تدرج في منهاج اللغة الانجليزية في قطر؟

٥.أ. اختر الثقافة التي تجدها مناسبة لكي تدرج في منهاج اللغة الانجليزية بوضع علامة √ أمامها.

( ) ١ الثقافة الأسترالية
( ) ٢ الثقافة الأمريكية
( ) ٣ الثقافة البريطانية
( ) ٤ الثقافة الكندية

٥.ب. ما هي الأسباب الداعية لاختيارك؟ (ضع علامة √ أمام ما تراه مناسبا من الأسباب التالية:

( ) ١ الثقافة الأساسية من بين جميع ثقافات الشعوب المتحدثة بالانجليزية.
( ) ٢ مألوفة بالنسبة للطلبة نتيجة تقديمها عن طريق وسائل الاعلام والزيارات المتكررة.
( ) ٣ مهمة نتيجة للهيمنة على العلوم، والتكنولوجيا والأعمال والاتصال.
( ) ٤ أصحاب هذه الثقافة يمثلون الغالبية العظمى من الشعوب المتحدثة بالانجليزية.
( ) ٥ جميع الكتب المدرسية تقريبا مكتوبة أو منتجة من قبل كتاب ومؤلفين من ذوي هذه الثقافة.
( ) ٦ هي الثقافة التي يحتمل أن يحتك بها الطالب عن طريق الدراسة أو السفر أو غير ذلك.
( ) ٧ قطر لديها روابط سياسية واقتصادية قوية مع الدولة صاحبة هذه الثقافة.

٦ الجمل التالية تصف بعض الآثار المتوقعة على الطلاب في المدارس القطرية نتيجة لتدريس ثقافات الشعوب المتحدثة بالانجليزية في منهاج اللغة الانجليزية. الرجاء أن توضح درجة موافقتك أو عدم موافقتك على كل جملة منها بوضع علامة √ في الخانة المناسبة.

	أوافق بشدة	أوافق	لا رأي	لا أوافق	لا أوافق بشدة
<u>أثر تدريس الثقافة على عقائد الطالب الدينية:</u> ١ يؤدي الى تفهم وادراك أوسع للدين بشكل عام.					
٢ تصرفات الطلبة ربما تصبح أقل تدينا					
٣ يشجع على الادراك بأن الثقافة والدين تختلفان من شعب الى آخر.					
٤ ان درجة التأثر تعتمد على خلفية الطالب الدينية.					
٥ يؤدي الى اهتمام الطلبة بمعتقداتهم الدينية بشكل جدي .					
٦ الثقافة الغربية مناقضة للاسلام.					
٧ ربما يكون الطلبة غير مدركيين لمعتقداتهم وبالتالي فان النتيجة قد تؤدي لارتباك عقائدي.					
٨ يحتفظ الطلبه بعقائدهم الدينية. وليس من المتوقع حدوث أي تدهور في المبادىء الاسلامية.					

	أوافق بشدة	أوافق	لا رأي	لا أوافق	لا أوافق بشدة
٩ انه يزيد من قدرة الطلبة على شرح الاسلام بشكل أعمق.					
١٠ ربما يعزز تسامح الطلبة مع الديانات الأخرى.					
<u>أثر تدريس الثقافة على تقاليد الطالب:</u> ١١ ربما تؤثر التقاليد الغربية المتضمنة في المنهاج سلبيا على معتقدات الطلبة.					
١٢ ربما يعزز الاعجاب بتقاليد الآخرين					
١٣ يساعد الطلبة على تكوين آراء ناقدة تجاه تقاليدهم والتقاليد الوارده.					
١٤ انه من غير المحتمل وقوع أي آثار سلبية حيث أن الطلبة القطريين متمسكون بقوة بعاداتهم العريقه.					
١٥ يشجع على ادراك الاختلاف في التقاليد القومية في كل أنحاء العالم.					
١٦ يشجع على التواصل مع المتحدثين بالانجليزية.					
١٧ يولد لدى الطلبة الرغبة للتعرف على تقاليد وثقافات الآخرين.					

	أوافق بشدة	أوافق	لا رأي	لا أوافق	لا أوافق بشدة
١٨ يؤدي الى تبني التقاليد الغربية المقبولة في مجتمع الطالب.					
أثر تدريس الثقافة على لغة الطالب:					
١٩ يؤدي الى استعمال الكلمات والتعبيرات الانجليزية في اللغة اليومية.					
٢٠ يشجع على احترام اللغات لعلاقتها الوثيقة بالثقافات.					
أثر تدريس الثقافة على شخصية الطالب:					
٢١ يساعد على بناء شخصية الطالب واثراء ذاتيته.					
٢٢ يساعد على التخلص من التحيز ويخلق اتجاهات واعية تجاه الثقافات الأخرى.					
٢٣ لن يؤدي الى خلق جيل من المحبين للثقافة الغربية في المجتمع القطري.					
٢٤ احترام الطلبة لأنفسهم ينمو مع اتقانهم للغة وثقافتها.					
٢٥ يساهم في تطوير حب المعرفة ذات الطابع التأملي.					
٢٦ يشجع اكتساب المعرفة.					

	أوافق بشدة	أوافق	لا رأي	لا أوافق	لا أوافق بشدة
٢٧ يوسع مدارك الطلاب للعالم .					
٢٨ ربما يتأثر الطلاب بصورة سلبية.					

٧ فيما يلي مجموعة من الآراء المؤيدة لتدريس ثقافات الشعوب المتحدثة باللغة الانجليزية في منهاج اللغة الانجليزية والمعارضة لها. الرجاء ان تضع علامة √ في الخانة التي توضح درجة موافقتك أو عدم موافقتك معها.

	أوافق بشدة	أوافق	لا رأي	لا أوافق	لا أوافق بشدة
١ انه يجعل المنهج ممتعا وذا معنى.					
٢ يساعد على خلق مستوى أفضل بالنسبة لتعلم اللغة الأجنبية حيث أن التعليم يكون واقعيا.					
٣ يضفي عل المنهاج صفة التنوع.					
٤ يستحث اهتمام الطلاب ودافعيتهم .					
٥ يثري معرفة الطالب بالعالم الخارجي.					

	أوافق بشدة	أوافق	لا رأي	لا أوافق	لا أوافق بشدة
٦ يؤثر سلبيا على الطالب من خلال تكوين ميل كلي للثقافة الغربية وميل للاندماج بها.					
٧ المحتوى الثقافي لا يؤثر على تعلم اللغة بشكل ايجابي.					
٨ تدريس الانجليزية بمحتواها الثقافي يؤدي الى استعمار ثقافي					
٩ ليس من الضروري تعلم الجانب الثقافي للغة الانجليزيةلتحقيق الكفاءة اللغوية فيها.					
١٠ ان اللغة الانجليزية تدرس لأسباب نفعيةولذلك لا داعي لمحتواها الثقافي.					

٨ هل تحتوي كتب اللغة الانجليزية التي تدرسها على عناصر من ثقافات الشعوب المتحدثة بالانجليزية؟
(ضع علامة √ أمام الاجابة المناسبة)

( ) ١ كثيرا جدا
( ) ٢ كثيرا
( ) ٣ قليلا
( ) ٤ لا شيء

٩ اذا كانت اجابتك على السؤال (٨) ١ أو ٢ أو ٣ فهل تعتقد أن ما يقدمة المنهاج من ثقافات الشعوب المتحدثة بالانجليزية:

( ) ١ أكثر مما يجب
( ) ٢ كاف
( ) ٣ غير كاف

****

أشكركم على تعاونكم ،،

الباحثة

فاطمة أبو جلاله

جامعة درهام.

APPENDIX 5

PUPILS' QUESTIONNAIRE

Dear Pupil

This questionnaire is part of a research programme that aims at collecting data concerning ***the teaching of the cultural component of English language in the English language course in Qatari schools.***

Your accurate and honest answers will be of great importance to the people responsible for the educational process as far as EFLT in Qatar is concerned. Your answers will also be of great help to the researcher in conducting this research. So, please answer all these questions as indicated at the start of each question.

Please note that this questionnaire is to find out your opinions and that there are not right and wrong answers and that your answers will be treated as confidential and will not be used for any other purpose except that of this study. Best wishes and good luck.

Thank you in advance for your co-operation.

The Researcher
Fatma Abu Jalalah
University Of Durham

PART ONE: PERSONAL DATA

1 Nationality ----------

2 School: ----------

Please tick (/) the most suitable answers:

3 Area:

1. Doha [ ] 2. Al Khor [ ]
3. Al Shamal [ ] 4. Al Wakra [ ]

4 Branch of study:

1. Science [ ] 2. Arts [ ]

5 Sex:

1. Male [ ] 2. Female [ ]

6 What are the highest educational levels of your parents? please tick the appropriate answers.

Educational Level	Father	Mother
Illiterate		
Reads and writes		
Primary education		
Preparatory education		
Secondary education		
University graduate		
Higher degrees Masters, Ph.D, others		

7 What are your parents occupations?

1. Father's occupation .....

2. Mother's occupation .....

8 **What languages do your parents speak? Tick (/) the appropriate languages and then tick (N) if the language is a native language or (F) if it is a foreign language.**

Language	Father	N	F	Mother	N	F
Arabic						
English						
French						
German						
Hindi						
Persian						
Urdu						
Others? Specify						

9 **Which language(s) do you know well?**

Language

1. Arabic [ ]
2. English [ ]
3. French [ ]
4. Hindi [ ]
5. Persian [ ]
6. Others? Please specify.

_____ _____ _____

_____ _____ _____

10 What is your standard in English language as far as writing and speaking is concerned? Please tick (/) the most suitable answers:

		Writing	Speaking
1	Excellent	[ ]	[ ]
2	Very good	[ ]	[ ]
3	Good	[ ]	[ ]
4	Fair	[ ]	[ ]
5	Poor	[ ]	[ ]

11 Have you visited any English speaking country?

1. Yes [ ]

2. No [ ]

If your answer to (11) is (yes), answer question (12).

12 Which countries have you visited and for how long? Write the length of the period in days, months or years.

Country	Duration
1.	
2.	
3.	
4.	
5.	

PART TWO: RESEARCH QUESTIONS

Please tick (/) the most suitable answer:

1. The English language course in Qatari schools should include:

[ ] 1. English language and a mixture of both English speaking peoples' cultures and the Arabic/Islamic culture

[ ] 2. English language and aspects of the Arabic/Islamic culture only

[ ] 3. English language and aspects of the cultures of English speaking people only

[ ] 4. English language without reference to any cultural component.

2 Do you think that including the cultural component of English speaking people in your English language course is:

[ ] 1. Essential and beneficial and therefore should be compulsory

[ ] 2. Important and there is no harm in including it

[ ] 3. Of little importance and could be excluded

[ ] 4. Harmful and therefore should be avoided?

3 The cultural aspects of English speaking people should be introduced in the English language course starting from:

[ ] 1. The primary stage

[ ] 2. The preparatory stage

[ ] 3. The secondary stage

[ ] 4. The university level

[ ] 5. It should not be introduced at all.

4 **Which aspects of the cultures of English speaking people would you like to know? Please indicate to what extent you think each item is needed by ticking the appropriate answer from the scale.**

NOTE THAT:

Necessary means that you think the item **must** be included in the English language course.
Important means that you think the item **should** be included if at all possible.
Not important means that you think the item **does not have to** be included.
Not wanted means that you think the item **must not** be included.

CULTURAL ASPECTS	Necessary	Important	Not important	Not wanted
1 - Daily family life				
2 - Social ceremonies on occasions like marriages and festivals				
3 - The position of men and women in the society				
4 - Positive sides of their lives like discipline, cleanliness and respect for appointments				
5 - Negative sides of their lives such as social problems, addiction to drugs and crimes and the reasons behind them				
6 - Westerners' social customs and traditions				
7 - Westerners' cultural heritage and literature				
8 - How Westerners spend their holidays, weekends and leisure time				
9 - Westerners' scientific and technological achievements and reasons behind them				
10 - Their political and legal institutions				

11 - Places to visit				
12 - Markets and shopping				
13 - Westerners' working lives; work system, how they get jobs and jobs they prefer				
14 - Women's work and jobs they prefer				
15 - Westerners' medical system in hospitals and clinics				
16 - Westerners' educational system in schools and universities				
17 - How to deal with them on a friendly basis				
18 - Their religious rituals, how they pray and what they say in their prayers				
19 - What they think of Islam and Muslims				
20 - What and where they eat				
21 - Their special meals on special occasions				
22 - Others? Please specify				

5. The cultures of which countries and people should be included in the English language course in Qatar?

5.1 Choose the appropriate culture/s to be included by ticking it.

[ ] 1. Australian culture

[ ] 2. American culture

[ ] 3. British culture

[ ] 4. Canadian culture

5.2 What are the reasons of your choice? Please tick the appropriate answers.

[ ] 1. It is the main culture among those of all English speaking peoples.

[ ] 2. It is familiar to pupils due to media exposure and frequent visits.

[ ] 3. It is important because of its dominance in science, technology, business and communication.

[ ] 4. The people of that culture represent the overwhelming majority of English speaking people.

[ ] 5. Almost all English textbooks are written or produced by writers and authors from that culture.

[ ] 6. It is the culture pupils are most likely to meet during their studies or visits.

[ ] 7. Qatar has strong political and economic bonds with that country.

6. Have you learnt and do you learn aspects of the culture of English speaking people from your English course? Please tick the appropriate answer:

A lot	Much	A little	Nothing

7. If your answer to (6) is (a lot, much or a little), do you think that what your English language textbooks present from the cultures of the English speaking people is:

[ ] 1. more than enough

[ ] 2. enough

[ ] 3. not enough?

8. The following are statements about people whose native language is English. Read them and put a tick (/)in the appropriate box.

	Strongly agree	Agree	No opinion	Disagree	Strongly disagree
1 - English speaking people are too free (liberal)					
2 - English speaking people value time and work					
3 - English speaking people are clean in their bodies and clothes					
4 - English speaking people take part in different sporting activities					
5 - It is easy to know English speaking people and establish relationships with them					
6 - English speaking people have freedom in expressing their opinions					
7 - English speaking people are materialists					
8 - English speaking women's clothes are immodest					
9 - There are conservative families in English speaking people that retain all good values; honour and dignity					
10 - Many English speaking people are addicted to drugs and alcoholic drinks					
11 - English speaking people are more advanced than Arabs in technology and science					
12 - English speaking people give more attention to talented and gifted students than Arabs do					

13 -	English speaking people lead a healthier life than Arabs					
14 -	English speaking people do not have as strong social relationships as Arabs do					
15 -	There are social differences among English speaking people					
16 -	Customs and traditions are different between English speaking countries					
17 -	The educational level of English speaking students is higher than that of Arab students					
18 -	Teaching methods in English speaking countries are better than methods in Arab countries					
19 -	The school programme in English speaking countries is less condensed than that in Arab countries					
20 -	Students in English speaking countries are given less work to do than students in Arab countries					
21 -	Students in English speaking countries choose the school subjects they want to study					
22 -	Each school subject has its own classroom in English speaking countries					
23 -	Educational systems in these countries differ from one to another					
24 -	English speaking people are not religious					
25 -	Muslims from English speaking countries have deep faith					
26 -	English speaking people's interest in civilization and secular matters overrides religious and social matters					

27 -	English speaking people depend entirely on fast food					
28 -	English speaking people's food is bad					
29 -	English speaking people's food is healthy and nutritious					
30 -	English speaking people's bodies and clothes are dirty					

9. Where do you get your ideas and impressions of English speaking people from? Rank the following sources starting with the ones you think most effective. Write the number next to the source starting with number (1) for the most important and so on.

..... Media (TV, radio, video, newspapers and magazines)

..... Communication with English speaking people

..... English textbooks

..... Reading (general books and stories) outside school

..... Teachers

..... Family members, relatives, and friends who have visited or lived in English speaking countries

..... Visiting or living in English speaking countries

..... Other sources? Please specify

.....

.....

Thank you for your co-operation

The Researcher
Fatma Abu Jalalah
University of Durham

بسم الله الرحمن الرحيم

عزيزي الطالب، عزيزتي الطالبة:

هذه الاستبانة جزء من بحث يهدف الى جمع معلومات تتعلق بتدريس الجانب الثقافي للغة الانجليزية في منهاج اللغة الانجليزية في مدارس دولة قطر.

ان اجابتك الدقيقة والصادقة ستكون ذات أهمية قصوى لدى المسؤلين عن العملية التعليمية بالنسبة للغة الانجليزية في دولة قطر ودول الخليج العربي. كما أنها ستكون ذات مساعدة قصوى للباحثة لاستكمال هذا البحث. لذلك نرجو التكرم بالاجابة على جميع هذة الأسئلة حسب التعليمات الواردة أمام كل سؤال.

كما أرجو أن تلاحظ أن هذه الاستبانة لأخذ رأيك فقط فلا توجد اجابات صحيحة وخاطئة وأن اجاباتك ستكون موضع سرية ولن تستخدم لأي أغراض أخرى غير هذا البحث .

مع أطيب الأمنيات بالتوفيق.

أشكركم مقدما على تعاونكم.

الباحثة

فاطمة أبو جلالة

جامعة درهام المملكة المتحدة

الجزء الأول: معلومات شخصية

١ الجنسية: .....

٢ المدرسة: .....

(ضع علامة √ أمام الاجابة المناسبة)

٣ المنطقة:

١ الدوحه ( ) ٢ الخور ( )

٣ الشمال ( ) ٤ الوكره ( )

٤ التخصص:

١ علمي ( ) ٢ أدبي ( )

٥ الجنس:

١ ذكر ( ) ٢ أنثى ( )

٦ ما أعلى مستوى تعليمي لوالديك؟

المستوى التعليمي	الأب	الأم
١ أمي		
٢ يقرأ ويكتب		
٣ تعليم ابتدائي		
٤ تعليم اعدادي		
٥ تعليم ثانوي		
٦ شهادة جامعية		
٧ شهادة عليا (ماجستير، دكتوراه، أو غير ذلك)		

٧ ما مهنة والديك؟

١ مهنة الأب _____

٢ مهنة الأم _____

٨ ما اللغات التي يتحدثها والداك؟ (ضع علامة / أمام الاجابة المناسبة، ثم ضع علامة √ في خانة لغة أم اذا كانت اللغة هي اللغة الأصلية، أو في خانة لغة أجنبية اذا كانت اللغة المتحدثة لغة أجنبية.

اللغات	الأب	لغة أم	لغة أجنبية	الأم	لغة أم	لغة أجنبية
١ الأردية						
٢ الألمانية						
٣ الانجليزية						
٤ الفارسية						
٥ الفرنسية						
٦ العربية						
٧ الهندية						
٨ لغات أخرى؟ اذكرها						

٩ ما اللغات التي تعرفها جيدا؟

( ) ١ اللغة الانجليزية
( ) ٢ اللغة الفارسية
( ) ٣ اللغة الفرنسية
( ) ٤ اللغة العربية
( ) ٥ اللغة الهندية
٦ لغات أخرى؟ اذكرها.

_____

_____

١٠. ما مستواك الدراسي في اللغة الانجليزية من حيث الكتابة والمحادثة؟

المستوى	الكتابة	المحادثة
١ ممتاز	( )	( )
٢ جيد جدا	( )	( )
٣ جيد	( )	( )
٤ مقبول	( )	( )
٥ ضعيف	( )	( )

١١ هل زرت أي بلد من البلاد المتحدثة باللغة النجليزية؟

( ) ١ نعم

( ) ٢ لا

اذا كانت اجابتك (نعم) أجب على السؤال (١٢)، واذا كانت اجابتك (لا) اذهب للسؤال (١٣).

١٢ ما الدول التي زرتها؟ وكم المدة التي قضيتها هناك؟ (اكتب طول المدة بالأيام أو الشهور أو السنين)

	الدولة	المدة
١	_____	_____
٢	_____	_____
٣	_____	_____
٤	_____	_____

الجزء الثاني: أسئلة البحث

ضع علامة √ أمام الاجابة المناسبة:

١ منهاج اللغة الانجليزية في المدارس القطرية يجب أن يتضمن:

( ) ١ اللغة الانجليزية ومزيج من عناصر ثقافات الشعوب المتحدثة بالانجليزية والثقافة العربية الاسلامية،
( ) ٢ اللغة الانجليزية وعناصر من الثقافة العربية الاسلامية فقط،
( ) ٣ اللغة الانجليزية وعناصر من ثقافات الشعوب المتحدثة بالانجليزية فقط،
( ) ٤ اللغة الانجليزية فقط دون الرجوع الى أي محتوى ثقافي.

٢ هل تعلم ثقافات الشعوب المتحدثة باللغة الانجليزية في منهاج اللغة الانجليزية:

( ) ١ ضروري ومفيد ولذلك ينبغي أن يكون اجباريا،
( ) ٢ مهم ولا ضرر من ادراجه في المنهاج،
( ) ٣ قليل الأهمية ويمكن الاستغناء عنه ،
( ) ٤ ضار ولذلك يجب أن يستبعد؟

٣ العناصر الثقافية للشعوب المتحدثة باللغة الانجليزية يجب أن تقدم في منهاج اللغة الانجليزية ابتداء من:

( ) ١ المرحلة الابتدائية،
( ) ٢ المرحلة الاعدادية،
( ) ٣ المرحلة الثانوية،
( ) ٤ المرحلة الجامعية،
( ) ٥ يجب ألا يقدم مطلقا.

٤ على أي عناصر من ثقافات الشعوب المتحدثة باللغة الانجليزية تود أن تتعرف؟ الرجاء أن توضح مدى أهمية كل عنصر بأن تضع علامة √ في الخانة المناسبة من الجدول:

لاحظ أن :
ضروري تعني أنك تعتقد أن هذا البند يجب أن يدرج في منهاج اللغة الانجليزية.
مهم تعني أنك تعتقد أن هذا البند يجب أن يدرج في منهاج اللغة الانجليزية اذا أمكن.
غير مهم تعني أنك تعتقد أنه لا داعي لادراج هذا البند في منهاج اللغة الانجليزية،
غير مطلوب تعني أنك تعتقد أن هذا البند يجب ألا يدرج في منهاج اللغة الانجليزية.

	ضروري	مهم	غير مهم	غير مطلوب
١ الحياة الاسرية اليومية.				
٢ المراسم الاجتماعية في مناسبات مثل الزواج والاعياد.				
٣ وضع المرأة والرجل في المجتمع من حيث المساواة وفرص العمل.				
٤ الجوانب الايجابية من حياة الغربيين مثل النظام والنظافة واحترامهم للوقت.				
٥ الجوانب السلبية في حياة الغربيين مثل المشكلات الاجتماعية وتعاطي المخدرات والجرائم وأسباب ذلك.				
٦ تقاليد الغربيين الاجتماعية وعاداتهم				
٧ آداب الغربيين وتراثهم الثقافي.				

	ضروري	مهم	غير مهم	غير مطلوب
٨ كيفية قضاء الغربيون لعطلاتهم واجازاتهم السنوية ووقت الفراغ.				
٩ تقدم الغربيين العلمي والتكنولوجي وأسباب ذلك.				
١٠ المؤسسات السياسية والقانونية.				
١١ أماكن الزيارة.				
١٢ الأسواق والتسوق.				
١٣ الحياة العملية عند الغربيين، نظام العمل، وكيفية الحصول عليه، والمهن المفضلة لديهم.				
١٤ عمل المرأة والمهن التي تفضلها.				
١٥ نظام الغربيين الطبي في المستشفيات والعيادات.				
١٦ أنظمة التعليم في تلك الدول.				
١٧ كيفية التعامل معهم على أسس من الصداقة.				
١٨ شعائرهم الدينية، كيف يصلون، وماذا يقولون في صلاتهم.				
١٩ وجهة نظرهم للاسلام والمسلمين.				
٢٠ أطعمتهم المفضلة وأماكن تناولها.				

	ضروري	مهم	غير مهم	غير مطلوب
٢١ الأكلات الخاصة فى المناسبات.				
٢٢ بنود أخرى... اذكرها.				

٥ أي الثقافات من وجهة نظرك يجب أن تدرج في منهاج اللغة الانجليزية في قطر؟

٥.أ. اختر الثقافة التي تجدها مناسبة لكي تدرج في منهاج اللغة الانجليزية بوضع علامة √ أمامها.

( ) ١ الثقافة الأسترالية
( ) ٢ الثقافة الأمريكية
( ) ٣ الثقافة البريطانية
( ) ٤ الثقافة الكندية

٥.ب. ما هي الأسباب الداعية لاختيارك؟ (ضع علامة √ أمام ما تراه مناسبا من الأسباب التالية:

( ) ١ الثقافة الأساسية من بين جميع ثقافات الشعوب المتحدثة بالانجليزية.
( ) ٢ مألوفة بالنسبة للطلبة نتيجة تقديمها عن طريق وسائل الاعلام والزيارات المتكررة.
( ) ٣ مهمة نتيجة للهيمنة على العلوم، والتكنولوجيا والأعمال والاتصال.
( ) ٤ أصحاب هذه الثقافة يمثلون الغالبية العظمى من الشعوب المتحدثة بالانجليزية.
( ) ٥ جميع الكتب المدرسية تقريبا مكتوبة أو منتجة من قبل كتاب ومؤلفين من ذوي هذه الثقافة.
( ) ٦ هي الثقافة التي يحتمل أن يحتك بها الطالب عن طريق الدراسة أو السفر أو غير ذلك.
( ) ٧ قطر لديها روابط سياسية واقتصادية قوية مع الدولة صاحبة هذه الثقافة.

٦ هل تعلمت وتتعلم عناصر من ثقافات الشعوب المتحدثة باللغة الانجليزية من منهاج اللغة الانجليزية؟ (ضع علامة √ أمام الاجابة المناسبة)

كثيرا جدا	كثيرا	قليلا	لا شيء

٧ اذا كانت اجابتك على السؤال ٦ (كثيرا جدا، كثيرا أو قليلا)، فهل تعتقد أن ما يقدمه الكتاب المدرسي من ثقافات الشعوب المتحدثة باللغة الانجليزية:

أكثر مما يجب	كاف	غير كاف

٨ فيما يلي مجموعة جمل عن المتحدثين الأصليين للغة الانجليزية، (ونعني بالمتحدثين الأصليين الشعوب التي تعتبر اللغة الانجليزية لغتهم الأم مثل البريطانيين والأمريكيين ...الخ)
اقرأ هذه العبارات وضع علامة √ في الخانة المناسبة من الاختيارات :أوافق بشدة، أوافق، لا رأي، لا أوافق، لا أوافق بشده

	أوافق بشدة	أوافق	لا رأي	لا أوافق	لا أوافق بشدة
١ المتحدثون بالانجليزية متحررين جدا. (غير محافظين)					
٢ الوقت والعمل لهما قيمة عالية لدى المتحدثين بالانجليزية.					

	أوافق بشدة	أوافق	لا رأي	لا أوافق	لا أوافق بشدة
٣ المتحدثون بالانجليزية نظيفون في أجسامهم وملابسهم.					
٤ المتحدثون بالانجليزية يشاركون في مختلف الانشطة الرياضية					
٥ من السهل التعرف على المتحدثين بالانجليزية واقامة صداقة معهم					
٦ يتمتع المتحدثون بالانجليزية بحرية التعبير عن آرائهم					
٧ المتحدثون بالانجليزية ماديون					
٨ ملابس النساء المتحدثات بالانجليزية غير محتشمه.					
٩ توجد عائلات محافظة في هذه الشعوب تحترم القيم والشرف والكرامة.					
١٠ العديد من المتحدثين بالانجليزية يتعاطون المخدرات والمشروبات الكحولية.					
١١ المتحدثون بالانجليزيةمتقدمون على العرب في العلوم والتكنولوجيا.					
١٢ المتحدثون بالانجليزية يولون الموهوبين عناية فائقة أكثر مما فعل العرب.					

	أوافق بشدة	أوافق	لا رأي	لا أوافق	لا أوافق بشدة
١٣ المتحدثون بالانجليزية يعيشون حياة صحية أكثر من العرب.					
١٤ لا يوجد ترابط اجتماعي بين المتحدثين بالانجليزية مثلما هو موجود عند العرب.					
١٥ توجد فوارق اجتماعية في الدول المتحدثة بالانجليزية.					
١٦ العادات والتقاليد مختلفة بين دولة وأخرى في الدول المتحدثة بالانجليزية.					
١٧ المستوى التعليمي لدى الطلبة في الدول المتحدثة بالانجليزية أعلى من مستوى الطلبة العرب.					
١٨ طرق التعليم في الدول المتحدثة بالانجليزية أفضل منها في الدول العربية.					
١٩ البرنامج المدرسي في الدول المتحدثة بالانجليزية أقل كثافة منه في الدول العربية.					
٢٠ يعطى الطلبة في الدول المتحدثة بالانجليزية واجبات ووظائف مدرسية أقل مما يعطاه الطلبة في الدول العربية.					

	أوافق بشدة	أوافق	لا رأي	لا أوافق	لا أوافق بشدة
٢١ يختار الطلبة في الدول المتحدثة بالانجليزية المواد الدراسية التي يرغبون في دراستها.					
٢٢ توجد فصول مخصصة لكل مادة من المواد الدراسية المختلفة في الدول المتحدثة بالانجليزية.					
٢٣ نظام التعليم في هذه الدول يختلف من دولة الى أخرى.					
٢٤ المتحدثون باللغة الانجليزية ليسوا متدينين.					
٢٥ المسلمون من الشعوب المتحدثة بالانجليزية يتمتعون بايمان عميق وتفهم للاسلام.					
٢٦ اهتمام الشعوب المتحدثة بالانجليزية بالجانب الحضاري المادي طغى على الجانب الديني والاجتماعي.					
٢٧ المتحدثون بالانجليزية يعتمدون على الوجبات السريعة.					
٢٨ طعام الشعوب المتحدثة بالانجليزية سيء.					

	أوافق بشدة	أوافق	لا رأي	لا أوافق	لا أوافق بشدة
٢٩ طعام الشعوب المتحدثة الانجليزية صحي ومغذي.					
٣٠ أجسام المتحدثين بالانجليزية ليست نظيفة وكذلك ملابسهم.					

٩ من أين حصلت على الأفكار والانطباعات الخاصة بالشعوب المتحدثة بالانجليزية؟ رتب المصادر التالية بادئا بأكثرها تأثيرا عليك. اكتب الرقم بجانب المصدر بادئا بالرقم ١ للأكثر أهمية ثم الذي يليه، وهكذا.

_____ وسائل الاعلام (التلفزيون، الاذاعة، الفيديو، الصحف والمجلات).
_____ الاتصال بالمتحدثين باللغة الانجليزية.
_____ كتب اللغة الانجليزية المدرسية.
_____ القراءة (الكتب العامة، والقصص) خارج المدرسة.
_____ المدرسين والمدرسات.
_____ أفراد العائلة، الأقارب، والأصدقاء الذين زاروا أو عاشوا في البلاد المتحدثة بالانجليزية.
_____ زيارة الدول المتحدثة بالانجليزية أو الاقامة فيها.
_____ مصادر أخرى؟ اذكرها _____

شكرا لتعاونكم ،،،

الباحثة: فاطمه أبو جلاله
جامعة درهام . المملكة المتحدة.

APPENDIX 6

APPENDIX 6

THE COMMITTEE MEMBERS FOR JUDGING THE VALIDITY OF THE QUESTIONNAIRES

Name	Academic Position	Place of Work
1 - Dr Jaber Abdel Hameed Jaber	Vice President	University of Qatar
2 - Dr M Jamal Edeen Unis	Head of the Curriculum & Methodology Department	University of Qatar
3 - Dr Hamad Alneel Alfadhil	Lecturer, Curriculum & Methodology Department	University of Qatar
4 - Dr Fawzi Zaher	Director of Educational Technology Department	University of Qatar
5 - Dr Darwish Al-Amadihi	Lecturer, English Language Department	University of Qatar
6 - Dr Mohammad A Qutbah	Lecturer, English Language Department	University of Qatar
7 - Ms Kitty Hogan	Lecturer, English Language Teaching Unit	University of Qatar
8 - Mr Moawiya Abdel Majeed	Lecturer, English Language Teaching Unit	University of Qatar

APPENDIX 7

بسم الله الرحمن الرحيم

الدوحة ـ الخليج العربى

الرقم : ش.ت/٣٥/٤٤ ك ت
التاريخ : ١٦/١٠/١٤١٢ هـ
الموافق : ١٨/٤/١٩٩٢ م

الموضوع :
الاشارة :

السيد / رئيس التعليم الثانوى المحترم

السلام عليكم ورحمة الله وبركاته ... وبعد ،

فيرجى التكرم بالسماح للسيدة / فاطمة أبو جلالة بتوزيع استباناتها على مدرسى اللغة الانجليزية وطلاب الصف الثانى الثانوى . وذلك ضمن دراستها للحصول على درجة الدكتوراة .

والسلام عليكم ورحمة الله وبركاته ،،،

سيف علي الكواري
مساعد الوكيل للشئون التعليمية

APPENDIX 8

POLICY MAKER INTERVIEW SCHEDULE:

Name:_____

Position:_____

1. What should the English language course in the Qatari schools include:

    1. English language and a mixture of both English speaking peoples' cultures and the Arabic/Islamic culture

    2. English language and aspects - of the Arabic/Islamic culture only

    3. English language and aspects of the_cultures of English speaking people only

    4. English language without reference to any cultural component?

2. Do you think that including the cultural component of English speaking people in the English language course is :

    1. Essential and beneficial and therefore should be compulsory

    2. Important and there is no harm in including it

    3. Of little importance and could be excluded

    4. Harmful and therefore should be avoided?

3. Do you think the cultural aspects of English speaking people should be introduced in the English language course starting from:

    1. The primary stage

    2. The preparatory stage

    3. The secondary stage

    4. The university level

    5. Should not be introduced at all? Why?

4. What in your view would the effect of teaching aspects of the target culture be on Qatari pupils'

* Religious beliefs
* National customs
* Attitude to Arabic language
* Their personalities

5. Which culture/s of the English speaking peoples' cultures do you suggest including? Why?

6. What aspects of the English speaking peoples' cultures should be included in the course?

7. Do you think that including the cultural component of the target language would affect English language learning? How?

8. Have you any other comments on this topic that you would like to add?

N.B. Questions related to the Islamic point of view concerning the learning of foreign languages and their cultures were asked to the interviewees from the Faculty of Jurisprudence and Islamic Studies, University of Qatar.

Thank you for your response.

APPENDIX 9

PUPILS INTERVIEW SCHEDULE:

CLASS:_____

sex: _____

1. Which countries do we mean by English speaking countries?

2. What do you know about these countries and their nations? What do you know about English speaking people?

3. Where do you get your information about English speaking people from?

4. Do you learn about English speaking people from your English textbooks? How much:

   a lot, much, a little, or nothing?

5. Is what you learn from the English textbooks: more than enough, enough, or not enough?

6. In your opinion, what should the English language course include:

   1. English language and a mixture of both English speaking peoples' cultures and the Arabic/Islamic culture

   2. English language and aspects of the Arabic/Islamic culture only

   3. English language and aspects of the cultures of English speaking people only

   4. English language without reference to any cultural component?

7. Do you think that including the cultural component of English speaking people in the English language course is :

   1. Essential and beneficial and therefore, should be compulsory

   2. Important and there is no harm in including it

   3. Of little importance and could be excluded

   4. Harmful and therefore should be avoided?

8. Do you think the cultural aspects of English speaking people should be introduced in the English language course starting from:

   1. The primary stage

   2. The preparatory stage

   3. The secondary stage

   4. The university level

   5. Should not be introduced at all? Why?

9. Which culture/s of the English speaking peoples' cultures would you like to know about? Why?

10. How do you think teaching about English speaking peoples' culture would affect the pupils?

11. Suppose one member of your family has returned from one of the English speaking countries after staying there for some time. What things about that country and its people you would ask him/her about?

12. Would you like to add anything about this topic?

Thank you for your response.

APPENDIX 10

Appendix 10

Table 1: Frequencies, percentages, Chi-Square and Significance of Teacher Answers to the Amount of Cultural Content in CEC by Nationality, Sex, Qualifications and Place of Work

N = 197

Amount of Cultural Content	Nationality				Sex				Qualifications						Place of Work					
	Qatari		Non-Qatari		Male		Female		No degree		1st degree		Higher degree		Primary		Preparatory		Secondary	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
A lot	2	3.1	3	2.7	2	2.3	3	3.3	0		5	3.5	0		1	4.3	1	1.3	3	4.0
Much	14	21.5	29	25.9	25	28.7	18	20.0	5	38.5	32	22.7	6	26.1	6	26.1	16	20.3	21	28.0
A little	46	70.8	73	65.2	54	62.1	65	72.2	6	46.2	96	68.1	17	73.9	16	69.6	54	68.4	49	65.3
Nothing	3	4.6	7	6.3	6	6.9	4	4.4	2	15.4	8	5.7	0	0	0	0	8	10.1	2	2.7
Chi-Square	0.72		2.70		7.03				7.57											
Significance	0.8662		0.4392		0.3175				0.2707											

N.B. 14 University teachers were not asked this question

Appendix 10

Table 2: Frequencies, Percentages, Chi-Square and Significance of Teacher Answers to the Sufficiency of Cultural Content in CEC

N = 197

Sufficiency of Cultural Content	Nationality				Sex				Qualifications						Stage of Work					
	Qatari		Non-Qatari		Male		Female		No degree		1st degree		Higher degree		Primary		Preparatory		Secondary	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
More than enough	3	4.5	11	9.4	9	10.0	5	5.4	0	0	10	7.0	4	16.0	1	4.0	3	37	10	13.2
Enough	41	62.1	58	49.6	45	150.0	54	58.1	10	66.7	78	54.5	11	44.0	17	68.0	47	57.3	35	46.1
Not enough	20	30.3	45	38.5	33	36.7	32	34.4	4	26.7	51	35.7	10	40.04	7	28.0	29	35.4	29	38.2
Chi-Square	3.35				2.12				6.42						8.60					
Significance	0.3403				0.5463				0.3769						0.1969					

N.B. 14 University teachers were not asked this question

Appendix 10

Table 3: Frequencies, Percentages, Chi-Square and Significance of Teacher Answers to the Desired Content of the English Language Course in terms of Nationality, Sex, Qualifications and Place of Work

N = 197

Item no.	Nationality				Sex				Qualification						Place of Work							
	Qatari		Non-Qatari		Male		Female		No Degree		1st Degree		Higher degree		Primary		Preparatory		Secondary		University	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
1	54	78.3	94	73.4	69	70.4	79	79.8	12	80.0	107	74.8	29	74.4	14	56.0	65	79.3	58	76.3	11	78.6
2	11	15.9	19	14.8	18	18.4	12	12.1	2	13.3	23	16.1	5	12.8	7	28.0	11	13.4	11	14.5	1	7.1
3	3	4.3	14	10.9	10	10.2	7	7.1	1	6.7	11	7.7	5	12.8	4	16.0	5	6.1	6	7.9	2	14.3
4	1	1.4	1	0.8	1	1.0	1	1.0	0	0	2	1.4	0	0	0	0	1	1.2	1	1.3	0	0

Chi-Square	4.82	4.400	2.06	10.67
Significance	0.3058	2.06	09789	0.5574

Appendix 10

Table 4: **Frequencies, Percentages Chi-Square and Significance of Pupil Answers to the Desired Content of the English Language Course by Nationality, Area of Living, Study and Sex**

N = 390

Item no.	Nationality				Place of Living				Study				Sex			
	Qatari		Non-Qatari		Doha		Outside		Science		Arts		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
1	141	64.7	111	64.9	163	63.4	89	67.4	137	66.5	115	62.8	106	61.6	146	67.3
2	27	12.4	18	10.5	31	12.1	14	10.6	26	12.6	19	10.4	24	14.0	21	9.7
3	23	10.6	23	13.5	35	13.6	11	8.3	20	9.7	26	14.2	25	14.5	21	9.7
4	27	12.4	19	11.1	28	10.9	18	13.6	23	11.2	23	12.6	17	9.9	29	13.4
Chi-Square	1.100				2.98				2.44				4.89			
Significance	0.7770				0.3932				04861				0.1802			

Appendix 10

Table 5: Frequencies, Percentages, Chi-Square and Significance of Teacher Answers to the Importance of Cultural Content by Nationality, Sex, Qualifications and Place of Work

N = 197

Item no.	Nationality				Sex				Qualification						Place of Work							
	Qatari		Non-Qatari		Male		Female		No degree		1st degree		Higher degree		Primary		Preparatory		Secondary		University	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
1	7	10.1	19	14.8	12	12.2	14	14.1	3	20.0	19	13.3	4	10.3	3	12.0	14	17.1	6	7.9	3	21.4
2	47	68.1	86	67.2	64	65.3	69	69.7	11	73.3	96	67.1	26	66.7	16	64.0	51	62.2	56	73.7	10	71.4
3	15	21.7	19	14.8	18	18.4	16	16.2	1	6.7	26	18.2	7	17.9	5	20.0	16	19.5	12	15.8	1	7.1
4	0	0	4	3.1	4	4.1	0	0	0	0	2	1.4	2	5.1	1	4.0	1	1.2	2	2.6	0	0

Chi-Square	4.82	4.40	2.07	10.67
Significance	0.3058	0.3546	0.9789	0.5574

Appendix 10

Table 6: Frequencies, Percentages, Chi-Square and Significance of Pupil Answers to the Importance of Cultural Content by Nationality, Area of Living, Study and Sex

N = 390

Degree of Importance	Nationality				Area of Living				Field of Study				Sex			
	Qatari		Non-Qatari		Doha		Outside		Science		Arts		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
1	61	28.0	43	25.3	74	28.9	30	22.7	51	24.9	53	29.0	47	27.3	57	26.4
2	108	49.5	98	57.6	137	53.5	69	52.3	110	53.7	96	52.5	96	55.8	110	50.9
3	39	17.9	26	15.3	35	13.7	30	22.7	37	18.0	28	15.3	22	12.8	43	19.9
4	10	4.6	3	1.8	10	3.9	3	2.3	7	3.4	6	3.3	7	4.0	6	2.8
Missing Cases	1		1		1		1		1		1		1		1	
Chi-Square	4.09				6.22				1.07				3.83			
Significance	0.2514				0.1013				0.7846				0.2799			

Appendix 10

Table 7: Percentages and Ranking of Teacher Answers to the Chosen Cultures by Nationality, Sex, Qualifications and Place of Work

N = 197

Culture	Nationality				Sex				Qualification						Place of Work							
	Qatari		Non-Qatari		Male		Female		No degree		1st degree		Higher degree		Primary		Preparatory		Secondary		University	
	%	Rank	%	Rank	%	Rank	%	Rank	F	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank
1 Australian	2.9	3	4.0	4	5.2	4	2.0	3	0	0	2.8	3	7.9	4	0	0	1.2	4	4.0	3	21.4	3
2 American	36.2	2	19.0	2	15.5	2	34.7	2	13.3	2	28.2	2	18.4	2	8.0	2	30.9	2	24.0	2	28.6	2
3 British	75.4	1	87.3	1	87.6	1	77.8	1	93.3	1	80.3	1	89.5	1	88.0	1	76.5	1	85.3	1	100.0	1
4 Canadian	0	0	5.6	3	6.2	3	1.0	4	0	0	2.1	4	10.3	3	0	0	3.7	3	1.3	4	21.4	3

Appendix 10

Table 8: Percentages and Ranking of Pupil Answers to the chosen Cultures by Nationality, Area of Living, Study and Sex

N = 390

Cultures	Nationality				Area of Living				Field of Study				Sex			
	Qatari		Non-Qatari		Doha		Outside		Science		Arts		Male		Female	
	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank
1 Australian	0.9	3	0.6	4	0.4	4	1.5	4	1.0	4	0.5	4	1.2	3	0.5	4
2 American	50.9	2	49.7	2	55.3	2	40.5	2	46.4	2	54.6	2	45.1	2	54.0	2
3 British	64.0	1	67.3	1	63.8	1	68.7	1	69.8	1	60.7	1	64.7	1	66.1	1
4 Canadian	0.9	3	3.5	3	1.6	3	3.1	3	2.0	3	2.2	3	1.2	3	2.8	3
Missing Cases	2		-		-		2		1		1		-		2	

Appendix 10

Table 9: Percentages and Ranking of Teacher Answers to Reasons for Choosing Cultures by Nationality, Sex, Qualifications and Place of Work

N = 197

Reason no.	Nationality				Sex				Qualification						Place of Work							
	Qatari		Non-Qatari		Male		Female		No degree		1st degree		Higher degree		Primary		Preparatory		Secondary		University	
	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank
1	44.9	6	50.0	4	49.5	3	46.9	6	60.0	2	47.2	4	47.4	4	52.0	3	50.6	4	44.0	5	50.0	4
2	75.4	1	57.1	3	49.5	4	71.6	1	53.3	4	66.9	1	55.3	2	60.0	2	60.5	2	69.3	1	57.1	3
3	52.2	4	39.7	6	28.9	6	59.2	4	40.0	6	45.8	6	39.5	6	40.0	6	45.7	5	44.0	6	42.9	5
4	34.8	7	31.7	7	22.7	7	42.9	7	33.3	7	32.4	7	34.2	7	36.0	7	33.3	7	32.0	7	28.6	7
5	47.8	5	46.8	5	43.3	5	50.0	5	53.3	5	47.2	5	44.7	5	48.0	5	45.7	6	49.3	4	42.9	6
6	69.6	2	61.1	1	54.6	1	73.5	2	60.0	3	66.9	2	55.3	3	52.0	4	64.2	1	66.7	2	71.4	1
7	63.8	3	57.9	2	51.5	2	68.4	3	73.3	1	59.2	3	57.9	1	64.0	1	55.5	3	61.3	3	71.4	2
Missing Cases			2		1		1				1		1				1		1			

Appendix 10

Table 10: Percentages and Ranking of Pupil Answers to Reasons for Choosing cultures by Nationality, Area of Living, Study and Sex

Reason no.	Nationality				Area of Living				Field of Study				Sex			
	Qatari		Non-Qatari		Doha		Outside		Science		Arts		Male		Female	
	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank
1	43.5	4	52.4	3	47.6	3	46.9	3	49.8	3	44.7	3	46.8	3	47.9	2
2	43.1	5	44.0	5	41.7	5	46.6	4	42.9	5	44.1	4	40.4	5	46.0	3
3	46.8	2	55.4	2	49.0	2	52.3	2	52.2	2	48.6	2	56.7	1	45.5	4
4	30.1	6	34.5	6	30.0	6	35.4	6	30.2	7	34.1	6	29.2	6	43.3	5
5	21.8	7	32.7	7	26.0	7	27.7	7	32.7	6	19.6	7	24.0	7	28.6	7
6	60.6	1	71.4	1	65.0	1	66.2	1	64.4	1	66.5	1	50.3	2	77.5	1
7	45.4	3	41.1	4	42.5	4	45.4	5	44.9	4	41.9	5	46.8	4	40.8	6
Missing Cases	3		3		3		3		1		5		2		4	

Appendix 10 Table 11 :

---------- SPEARMAN CORRELATION COEFFICIENTS ----------

Pupil Responses to Cultural Aspects That Should Be Included in The EL Course

NONQAT	9545						
	N(21)						
	SIG 000						
DOHA	.9701	.9831					
	N(21)	N(21)					
	SIG .000	SIG .000					
OUTSIDE	.9873	.9620	.9568				
	N(21)	N(21)	N(21)				
	SIG .000	SIG .000	SIG .000				
SCIENCE	.9727	.9883	.9818	.9789			
	N(21)	N(21)	N(21)	N(21)			
	SIG .000	SIG .000	SIG .000	SIG .000			
ARTS	.9942	.9649	.9799	.9847	.9812		
	N(21)	N(21)	N(21)	N(21)	N(21)		
	SIG .000	SIG .000	SIG .000	SIG .000	SIG .000		
MALE	.9821	.9724	.9802	.9799	.9854	.9847	
	N(21)	N(21)	N(21)	N(21)	N(21)	N(21)	
	SIG .000	SIG .000	SIG .000	SIG .000	SIG .000	SIG .000	
FEMALE	.9688	.9701	.9714	.9665	.9740	.9779	.9510
	N(21)	N(21)	N(21)	N(21)	N(21)	N(21)	N(21)
	SIG .000	SIG .000	SIG .000	SIG .000	SIG .000	SIG .000	SIG .000
	QATARI	NONQAT	DOHA	OUTSIDE	SCIENCE	ARTS	MALE

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Appendix 10 Table 12 :
Pupil Perceptions of English Speaking People

---------- SPEARMAN CORRELATION COEFFICIENTS ----------

NONQAT	.9675						
	N(30)						
	SIG .000						
DOHA	.9880	.9686					
	N(30)	N(30)					
	SIG .000	SIG .000					
OUTSIDE	.9408	.9677	.9164				
	N(30)	N(30)	N(30)				
	SIG .000	SIG .000	SIG .000				
SCIENCE	.9586	.9370	.9728	.8807			
	N(30)	N(30)	N(30)	N(30)			
	SIG .000	SIG .000	SIG .000	SIG .000			
ARTS	.9457	.9524	.9226	.9786	.8602		
	N(30)	N(30)	N(30)	N(30)	N(30)		
	SIG .000	SIG .000	SIG .000	SIG .000	SIG .000		
MALE	.9478	.9556	.9487	.9207	.9109	.9098	
	N(30)	N(30)	N(30)	N(30)	N(30)	N(30)	
	SIG .000	SIG .000	SIG .000	SIG .000	SIG .000	SIG .000	
FEMALE	.9586	.9359	.9484	.9266	.9399	.9293	.8582
	N(30)	N(30)	N(30)	N(30)	N(30)	N(30)	N(30)
	SIG .000	SIG .000	SIG .000	SIG .000	SIG .000	SIG .000	SIG .000
	QATARI	NONQAT	DOHA	OUTSIDE	SCIENCE	ARTS	MALE

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Appendix 10 . Table 13 :

---------- SPEARMAN CORRELATION COEFFICIENTS ----------

Teacher Responses to the Effects of Teaching Target Culture on Pupils

	QATARI	NONQAT	MALE	FEMALE	UDO	ORD	PSO	PRI	PREP	SEC
NONQAT	.9644 N(28) SIG .000									
MALE	.9537 N(28) SIG .000	.9885 N(28) SIG .000								
FEMALE	.9889 N(28) SIG .000	.9752 N(28) SIG .000	.9547 N(28) SIG .000							
UDO	.9168 N(28) SIG .000	.9040 N(28) SIG .000	.9127 N(28) SIG .000	.9107 N(28) SIG .000						
ORD	.9778 N(28) SIG .000	.9918 N(28) SIG .000	.9803 N(28) SIG .000	.9886 N(28) SIG .000	.9078 N(28) SIG .000					
PSO	.9381 N(28) SIG .000	.9454 N(28) SIG .000	.9362 N(28) SIG .000	.9347 N(28) SIG .000	.8306 N(28) SIG .000	.9388 N(28) SIG .000				
PRI	.9449 N(28) SIG .000	.9515 N(28) SIG .000	.9454 N(28) SIG .000	.9500 N(28) SIG .000	.9398 N(28) SIG .000	.9540 N(28) SIG .000	.8968 N(28) SIG .000			
PREP	.9785 N(28) SIG .000	.9741 N(28) SIG .000	.9766 N(28) SIG .000	.9812 N(28) SIG .000	.9167 N(28) SIG .000	.9856 N(28) SIG .000	.9379 N(28) SIG .000	.9499 N(28) SIG .000		
SEC	.9692 N(28) SIG .000	.9915 N(28) SIG .000	.9778 N(28) SIG .000	.9810 N(28) SIG .000	.8986 N(28) SIG .000	.9929 N(28) SIG .000	.9552 N(28) SIG .000	.9502 N(28) SIG .000	.9728 N(28) SIG .000	
UNIV	.5477 N(28) SIG .001	.5288 N(28) SIG .002	.4911 N(28) SIG .004	.5254 N(28) SIG .002	.3611 N(28) SIG .030	.5131 N(28) SIG .003	.6449 N(28) SIG .000	.4414 N(28) SIG .009	4673 N(28) SIG .006	.5455 N(28) SIG .001

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