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The English Language Needs of Islamic Studies Students

(Volume 1: Main Text and Bibliography)

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By

Samia Gillani

Thesis Submitted to the University of Durham
Department of Linguistics and English Language
For the Degree of Doctor of Philosophy

December 2005

1 6 JAN 2006

Declaration

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Samia Gillani

Dedication

To my father, Syed Mahmood Gillani, to whom I owe my love of learning, my education and all my achievements.

To my brilliant Zahra Gillani and Hussain Gillani for trying to become what I want them to be.

Acknowledgement

I thank Allah (SWT) to enable me to complete this project.

I am grateful to my supervisor, Dr. H. R. Holme for his immense encouragement and scholarly guidance. May Allah bless him with greater knowledge and success!

I wish to thank my family members, especially my husband, Dr Iqbal Pervaize, my brothers, Talat Mahmood Gillani, Ashfaq Mahmood Gillani, my sisters, Farah Gillani, Atiya Gillani, Shazia Gillani, Akhtar Gillani, my sisters-in-law, Anjum Gillani, Sa'adat-un-Nisa Gillani, Mehfooz Shah and Azra Gillani, my brothers-in-law, Syed Saqlain Heider Bukhari, Syed Tauseer Hussain Shah, Syed Nabeel Iqbal Gillani and Syed Ali Usman Gillani, my nieces Rubila Gillani, Javaria Gillani, Mah Rukh Gillani, Maria Gillani, Amna Gillani, Syeda Hifsa Bukhari, Sara Gillani, Hadia Gillani, my nephews, Syed Zain Akbar Gillani, Shah Rukh Gillani, Hamza Gillani, Junaid Gillani, Syed Mohammed Shafeh Gillani and my aunts, Fazeelat Begum and Mumtaz Bibi and others for all the help and support they extended to me during my study.

On this occasion I cannot forget to pray for the souls of my mother, Mukhtar Bibi, my brother, Tahir Mahmood Gillani, my grand fathers, Syed Ghani Shah Gillani and Syed Saeed Shah Gillani and my grand mothers, Syeda Makhdoom Bibi and Syeda Safoora Bibi who were a constant source of encouragement for me when they were alive.

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Abstract

This case study investigated the role of affect, motivation, culture and attitude in ESP. It explored the significance of Islamic Studies students' 'wants' along with their 'needs' for learning English language, extending the traditional view of ESP as confined within the limits of the target situation language requirements to a more democratic and humanistic construct covering learners' varied subjective, psychological and cultural needs, desires and aspirations. It identified the cause of these students' unhappiness and pointed out the reasons for their low achievement in English language. The study proposed the 'Affective Theory' of language learning in ESP, which involves employing culturally and affectively appropriate texts in the English pedagogic framework as a remedy to solve this problem.

The sample of the study was 214 students of the IS group and 28 teachers at the IIUI, Pakistan. The research employed an experimental method involving a control and an experimental group. The data were collected in three stages: Initial, Pilot and Main through students' questionnaires, evaluation sheets, open views of teachers and students on the course and students' results in achievement tests. The students' responses on Likert's 6-point scale in the attitude questionnaire for 92 statements and 5-point scale in the evaluation sheets for 8 textbooks were analysed quantitatively using SPSS for their two-tail significance. The study also used qualitative free-association technique by encouraging the students to produce the two words they associated with Western culture. It also undertook a thematic analysis of their expressed views of learning English. The results of the study showed that the IS students were committed to their field of specialisation i.e. Islamic Studies. They were highly motivated to learn a foreign language in general and English language in particular. Moreover, their basic orientation to learn English was instrumental rather than integrative. The results also indicated that the learners' attitude towards Western life and culture underwent a slight positive change as a result of the induction of positive affect through culturally favourable textbooks. The learners responded favourably to the modified textbooks by appreciating the texts positively and participating in the class activities enthusiastically. They also demonstrated an enhanced self-perception of achievement and learning in English; no significant impact could be found on their end-of-the-term achievement tests, however.

In the light of the results, the study concluded that the general framework of teaching English to the students of the IS group at the IIUI should be based on affectively appropriate textual materials. The incorporation of these texts will not only cater for the learners' respective instrumental academic/professional needs and personal desires, but may also assist in neutralising their attitude towards the target community, by re-presenting English in a more favourable way. It is suggested that issues related to gender differences with regard to social scale and integrative motivation, as well as the impact of affectively appropriate texts on learners' attitude towards the target community and culture are worthy of more investigation in different educational and cultural settings.

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Transliteration and Meaning of Arabic/Urdu Terms Used in the Thesis

Adhan	Islamic Call for Prayer
Al-Hamdulillah	Praise be to God
Allah	God
Allah Hafiz	May God protect you
Allam	A popular title for a scholar
Al-Quran	The holy book of Muslims
Aqidah	Faith
Assalmu Alaikum	Peace be on you (a Muslim greeting)
Arafat	A vast open ground outside Makkah, where the pilgrims gather for the Haj sermon
Bait-ul-Haram	The Sacred House in Makkah
Biryani	Brown rice and meat dish
Bismillah	In the name of God
Chicken Karahi	Fried chicken with various spices
Deeni Madares	Religious schools
Dawah	Preaching
Duff	A drum like musical instrument
Eid-ul-Adha	The Festival of Sacrifice (The Muslim celebration to commemorate the incident when Prophet Abraham (pbuh) was tested by God by an order to sacrifice his son, Prophet Ishmail (pbuh), on the 10th day of the last month of Islamic calendar)
Eid-ul-Fitr	Muslim festival to mark the end of the month of fasting, on the 1st day of the 10th month of the Islamic Calendar
Eid Mubarak	Eid Greetings
Hadith	Traditions of the Prophet Muhammad (pbuh)
Henna	A paste of ground leaves of a particular plant, used to decorate hands with different patterns, which leave beautiful red colour when dried
Haj	Islamic Pilgrimage to Makkah
Hazrat	A popular title used for the important religious figures in the sub-continent
Hijrah	The name of Islamic Calendar which starts from the date Prophet Muhammad's (pbuh) Migration from Makkah to Madinah
Hijr-e-Aswad	The Black Stone, which the Muslims believe has come from Heaven. Kissing this stone is part of the rites of performing pilgrimage
Iftar	The opening of the fast
Imam	The religious leader
Insha Allah	God willing
Jamaat	Group prayer

Jamia Mosque	Usually the biggest mosque in the area where the Muslims gather on Friday to say their Friday prayer
Jazak Allah	May God give you reward for this
Ka'abah	The cube-shaped building in Makkah, which, the Muslims believe, was constructed by Prophet Abraham with the help of his son Ishmail in an attempt to make a centre for the followers of his religion. Muslims all around the globe say their prayers facing this direction
Khalifa	Caliph
Kufr	Rejecting the Faith
La-illaha-illal-lah	There is no god but Allah
Madinah	A city in Saudi Arabia, where Prophet Mohammed migrated to and established an Islamic state
Makkah	A city in Saudi Arabia where Prophet Mohammed was born and where Islam pilgrimage is performed
Maulana	Our leader, a very common title for a Muslim religious leader
Muharram	The first month of the Islamic calendar
Mujahid	The one who fights in the way of Allah
Pakoras	A popular food dish in the sub-continent made from a mixture of gram flour and thinly sliced vegetables deep fried in oil, usually served with tea
Pakora Mix	A ready-made mixture of ingredients to make pakoras usually marketed in the form of packets
Purdah-observing	One who observes Islamic veil
Qa'ari	One who recites the Quran
Qazi	A judge
Qirat	The recitation of the Quran
Quraish	A famous tribe of Makkah
Ramadhan	The Muslim month of fasting, the 9th month of Islamic calendar
Rasulullah	The Prophet of Allah
Salah	Prayer
Samosas	A popular food dish in the sub-continent made with plain flour with meat or vegetable filling deep fried in oil and usually served with tea
Saviyan	A popular sweet dish on Eid-ul-Fitr made with vermicelli, milk, sugar and nuts
Shami Kebab	Kebabs made with a mixture of mince, gram and spices crushed, made into flat round tablets fried in oil
Shariah	Islamic law
Sooq-ul-Khairi	Charity Sale
Sufism	Islamic mysticism
Sunnah	**The way of the Prophet (pbuh)**
Tafseer	Interpretation of Al-Quran
Tajweed-ul-Quran	The art and the principles of the recitation of the Quran

Tarbiyah	Training
Ummah	Community
Umrah	Pilgrimage to Makkah any time of the year outside the specified days of Haj
Usuluddin	Islamic Studies
Wa'alaikum Assalam	Peace be on you too (Response to a Muslim greeting)
Wudu	Compulsory ablution before the daily prayer
Zakat	Islamic due (2.5% of all the savings) to be distributed among the poor and the needy
Zuhr Prayer	Early afternoon prayer

Chapter 1

Background to the Study

This chapter forms the backdrop of the research. It provides a brief introduction to the research locale i.e. International Islamic University Islamabad (hereafter called IIUI), the Faculty of Islamic Studies and the Department of English Language. It highlights their respective educational and religious aims and objectives as well as their academic provisions and study programmes. It identifies the main source of Islamic Studies students' unhappiness and suggests the reasons for their low achievement in English language. It proposes the 'Affective Theory' of language learning, which involves incorporating culturally favoured texts in the English pedagogic framework as a remedy to solve this problem. The success or otherwise offered by this solution raises the research questions, which form the basis of this thesis and these are raised at the end of the chapter.

1.1 The Research Locale

1.1.1 Introducing International Islamic University Islamabad (IIUI): What, Why and How

The first World Conference on Muslim Education in Mecca in 1977 was the landmark in Islamic education, as it was the first attempt of its kind to remove the 'dichotomy of religious and secular education' from the current education systems of Islamic countries (Al-Attas, 1979: v). It was pointed out that despite the enormous contribution made to education and knowledge in earlier periods, the Islamic world seemed unable to respond both culturally and educationally to the onslaught of Western advancement. It was mentioned that the early Muslim educational modernisers did not fully realise the extent to which secularised education fundamentally conflicted with Islamic thoughts and lifestyle (Mohamed, 1993: 17). According to this system religious education had to remain a separate and personal responsibility, having no place in public education. If Muslim scholars wanted religious training, they could supplement their existing education with moral instruction in traditional religious schools called 'madrasas'.

Consequently, two mutually exclusive educational systems evolved, with virtually little or no official interface. Having two parallel streams of secular and religious education has drawn unanimous condemnation in the Islamic world as an obstacle to national development and an 'epitome of Muslim decline'. According to Ashraf and Husain (1979), Al-Faruqi (1982) and Ali (1984) this dual system has produced students who are 'deluded hybrids'. Kinany (1979) specifies three kinds of groups among students: those who confine themselves to traditional religious education, those who confine themselves to traditional secular education only, and those who seek to coordinate Islamic and Western education together. Therefore, the conference proposed the creation of a model Islamic university in which the dichotomy between religious and secular education might be resolved. In that Islamic university, students should be trained in such a way that they could benefit from both traditional religious education as well as modern social and biological sciences. The desire to produce scholars and practitioners, imbued with Islamic learning, character and personality, who were also capable of fulfilling the contemporary economic, social, political, technological and intellectual needs of the Muslim Ummah was the rationale behind the establishment of the IIUI. Five years after its birth, the university was reconstituted as' International Islamic University' with the promulgation of ordinance No. xxx of 1985.

The IIUI was founded to provide for the comprehensive and harmonious development of individuals and society; re-constructing human thoughts in all its forms on the basis of Islam; developing an Islamic character and personality among the students, teachers and the administrative staff in the university; encouraging and promoting education, training and research in Islamic learning, social, natural, applied and communication sciences, and other branches of knowledge; taking practical steps for ideological, moral, intellectual, economic and technological developments of ideas and principles in accordance with the basic beliefs and norms of Islam and taking essential steps for finding practical solutions for contemporary problems facing the Muslim world (IIUI Prospectus, 2001: 2-4). At present the university has seven faculties (Faculty of Usuluddin /Islamic Studies, Faculty of Shariah and Law, Faculty of Applied Sciences, Faculty of Management Sciences, Faculty of Arabic, Faculty of Social Sciences, and Faculty of Languages and Literature), three institutes (Islamic Research Institute, International Institute of Islamic Economics and Institute of Basic

Skills) and two academies (Dawah Academy and Shariah Academy). Since the present research is related to Islamic Studies students, therefore, I will describe the purpose of this faculty in detail.

1.1.2 The Faculty of Usuluddin

According to IIUI Prospectus (2001: 35-40) the Faculty of Usuluddin is one of the two pioneering teaching units of IIUI (the other being Faculty of Shariah and Law). As such it has a dominant role in achieving the objectives for which this institution was set up. The aims and objectives of this faculty are five-fold:

- First, to produce competent scholars, who are well versed in basic Islamic disciplines and capable of conducting Da'wah work and guiding the Muslim international community in moulding their lives in consonance with the beliefs and practices of Islamic culture.
- Second, to train scholars who have a clear perception and thorough understanding of the contemporary Muslim world and of the dangers threatening its very existence. These scholars are also expected to be capable of drawing up plans to deal effectively with the designs of the opponents of Muslim Ummah to annihilate Islam as an ideology, and to obstruct the efforts of the Muslims to restructure their social life according to the principles and values of Islamic culture.
- Third, to enlighten the learners on the modern ways, methods and techniques of Da'wah, and train them in the application of audio-visual equipment for the effective education of the Muslim masses about the fundamental moral and spiritual teachings of Islam.
- Fourth, to familiarise the Muslim youth with contemporary ideologies and philosophies threatening the very existence of Islamic communities, and train them in the methods to combat their influence in the Muslim world.
- Last, to educate the students about the modern sociological and psychological theories that would enable them to understand the psychology of the masses and the socioeconomic environments surrounding them, so that they can take them into account while preparing and implementing comprehensive programs of Da'wah work.

Although the faculty offers M.A. and Ph.D. courses as well, I will concentrate on the B.A. (Hons) programme here, as it is at this level that the learners have to fulfil the university requirement of English language preparatory courses. The faculty, in fact, offers specialisation in five major areas (1) Aqidah/Faith and Beliefs, (2) Tafseer/ Interpretation of Al-Quran, (3) Hadith/ Traditions of the Prophet Mohammed (4) Comparative Religions (5) Dawah / Preaching & Islamic Civilization. The B.A. (Hons) Usuluddin/Islamic Studies degree runs over eight semesters in 4 years and is a very comprehensive course. The students completing B.A. (Hons) come up with a thorough study of Quranic exegesis, Hadith and its Science as well as Fiqh, Logic, Theology and Philosophy. Besides, Tajweed-ul-Quran, Qira'at and the art of Da'wah are also emphasised. To widen and strengthen the knowledge base of students, courses are offered in a variety of fields such as Islamic History and Civilisation, Modern Islamic Movements, History of Human Thoughts, Islamic Institutions, Muslim Communities, World Religions, Comparative Religions, Sufism, Ethics, Islamic Jurisprudence, and topics in Islamic Sociology and Psychology. The B.A. (Hons) programme includes all courses that are university requirements, faculty requirements and the department requirements. After 5 course semesters the students choose an area of specialisation from amongst the five departments and continue their studies for a further semester to complete their B.A. (Hons) programme. All the courses taught at the faculty are delivered either in Arabic or in English language. Therefore, all students have to pass compulsory preparatory / credit courses in English language. For the preparatory courses, all students receive 18 hours per week intensive tuition in English language for a term of approximately 20 weeks i.e. (almost 300 hours per term). This study deals with students of two English preparatory levels: elementary and intermediate.

1.1.3 The Department of English Language

The university has opted for a bilingual policy. Arabic, being the language of Al-Quran and other Islamic traditions, has occupied the prime status of the language of instruction. English, as a window to international communication, has taken the position of a significant second language and an important medium of instruction. Hence the Department of English has been working, from the very outset, as an offshoot of the Institute of Basic Skills at the university. The

department caters for a potential ESP (English for Specific Purposes) situation, teaching English in order to enable students of various faculties to learn their subjects taught in English, and aims at offering an amalgam of the East and the West, a phenomenon whose parallel can hardly be found anywhere else in the country. The purpose is that English language, instead of weaning the students away from their faith, as it is conventionally believed, should help them to anchor and cement their beliefs in the Islamic aspects of life. Directing the youthful flamboyance of the students towards an educational outcome that serves the ethos of the Islamic faith has remained the aim of the department.

The department has a good team of well-trained English teachers. It also organises refresher courses and ELT (English Language Teaching) workshops on regular basis. A list of course objectives duly demarcated in terms of language skills was chalked out in 1993 and revised in 1996. Unfortunately, the department does not have any locally- produced textbooks. Due to the non-availability of indigenous textual material, various commercially produced texts such as 'Understand and Communicate Series', 'Alexander Series', 'Cassell Series', 'Oxford Supplementary Series' have been tried from time to time without any positive reaction from the students. It has been generally observed that Islamic Studies students form the weakest faction of an English language class at the university, and it is exactly from these quarters that grumbling against the ELT programme of the university is most audibly heard. This is evident from the following graph of comparative English results of the last four years in the subjects of Islamic Studies and Law:

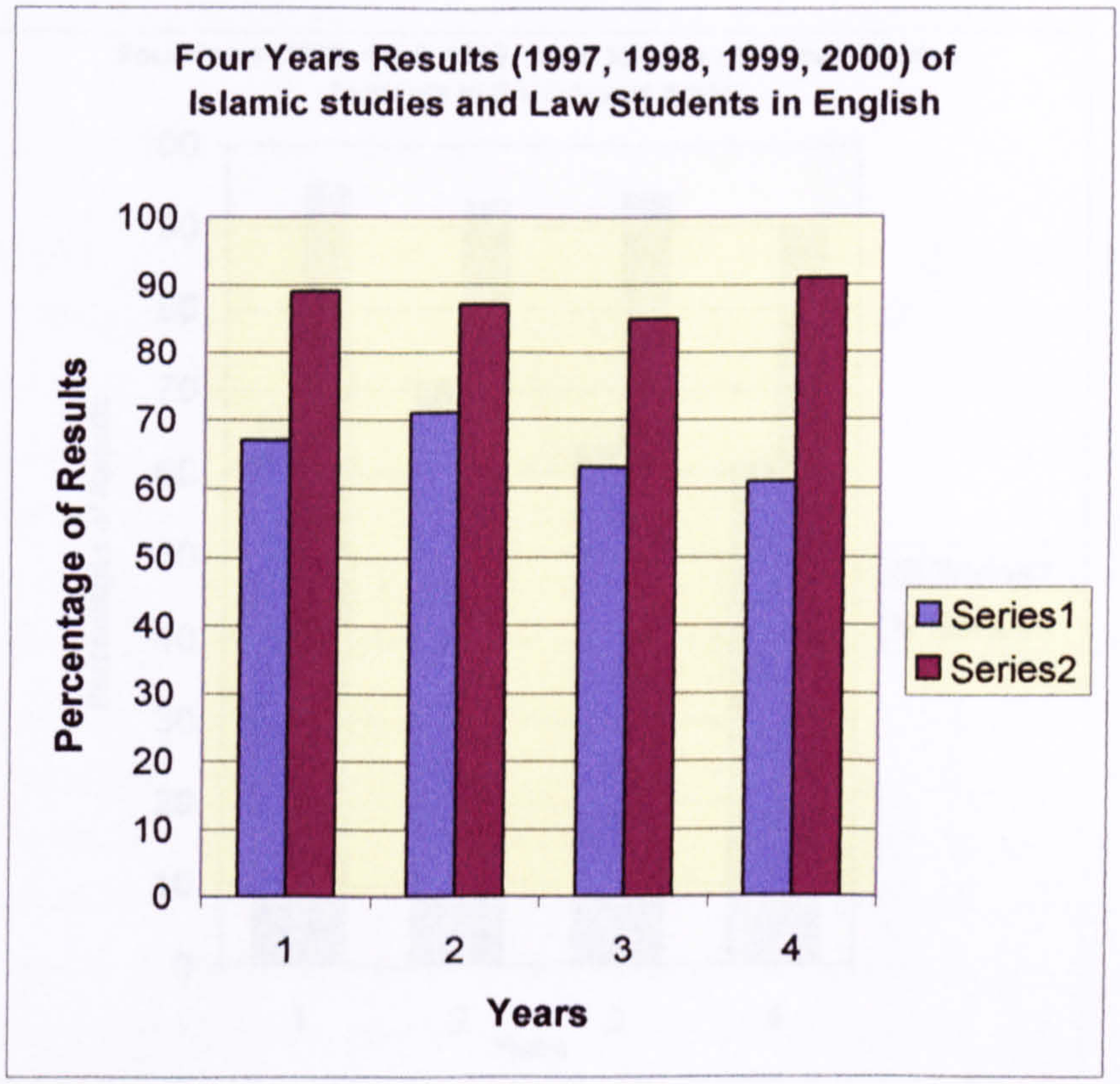


Figure 1.1 Showing Four Years Results (1997, 1998, 1999, 2000) of Islamic Studies and Law Students in English

Key

Series 1= Islamic Studies
Series 2 = Law

The above graph indicates that the failure rate among Islamic Studies students is much higher than among students from the Faculty of Law. Similarly the ratio of high scorers in Islamic Studies is much lower than the ones in other courses.

There is no evidence to suggest that these students, on the whole, are poor language learners, or have any language learning aptitude problem. The following graph shows the mean average of grades obtained by Islamic Studies' students in Arabic language, which they have to learn in parallel with English language.

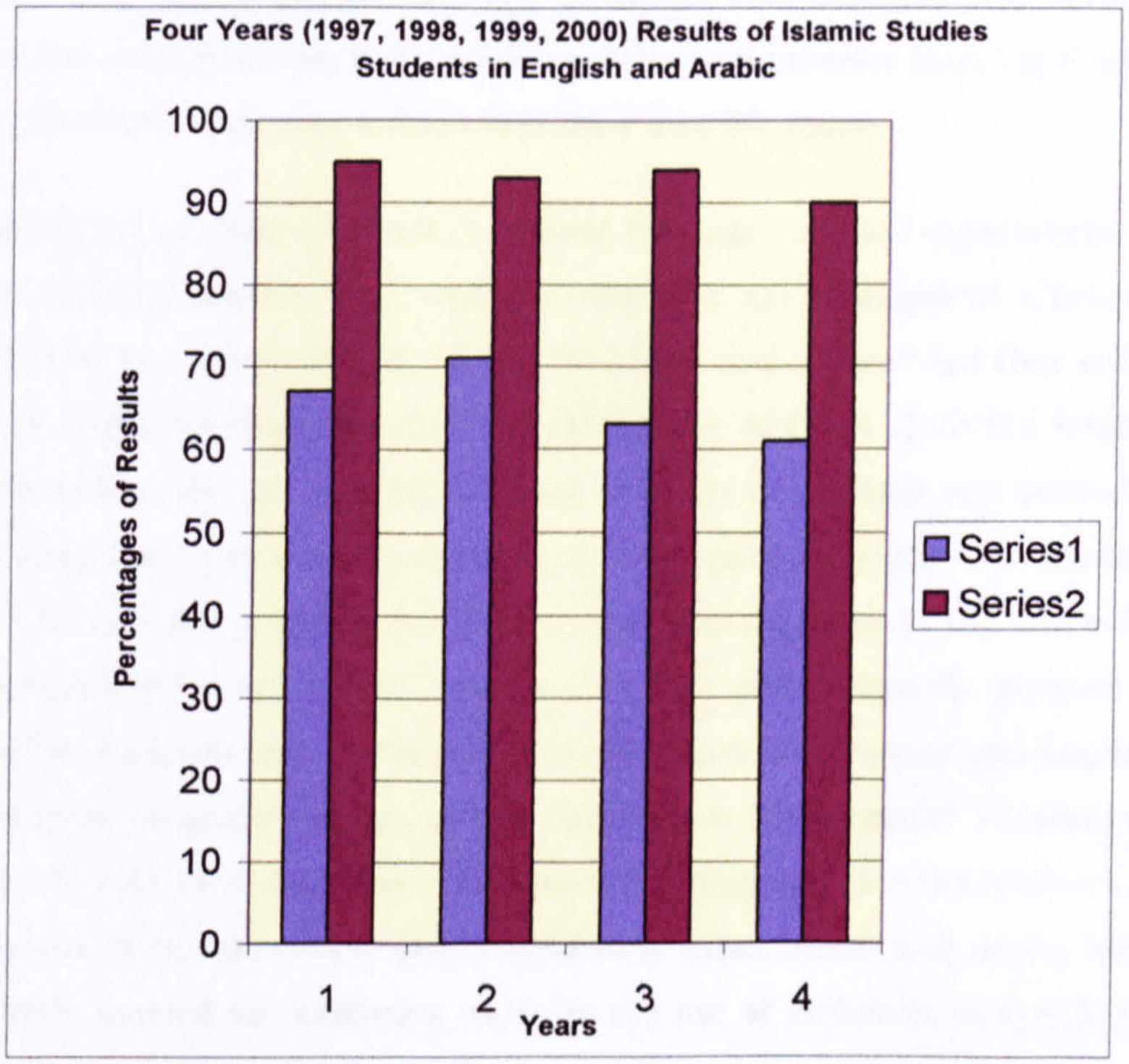


Figure 1.2 showing Four Years (1997, 1998, 1999, 2000) Results of Islamic Studies Students in English and Arabic

Key

Series 1 = Results in English Language
Series 2 = Results in Arabic Language

The students' performance in Arabic indicates that they are capable of a high achievement in a language when they feel some strong sense of attachment to it or to the communicative objectives to which they think it can be put.

1.2 Statement of the Problem

As mentioned above, the Islamic Studies students are expected to be conversant with the basic Islamic disciplines, and capable of conducting Da'wah work i.e. guiding the Muslim community in shaping their lives according to the beliefs and practices of Islamic culture. They are particularly supposed to play a leading role in repelling the ideological dangers threatening the survival of the international Muslim community and their culture. Therefore, it is hardly surprising that when

these students are taught English through textbooks with constant references to Western norms and behaviour, they feel disgruntled and perceive learning English as imposing elements of another culture into their own life space.

The dissatisfaction of these students is almost the same as that experienced by Pamplona's (2000) students who were members of the evangelical Christian church in Fortaleza, Ceara, Brazil. Those "brothers and sisters" (as they called each other in Christian communities) kept asking her to teach them the English language. Therefore, she got together a group of about 12 students and started to teach them from the regular textbook she used at the university (the Universidade Federal do Ceara). After a few classes, she realised that the material she was using was not appropriate for the group, because they had quite a specific purpose in their minds. For instance they would ask her to translate Bible verses into English, to write the lyrics of gospel songs, and to teach them Bible-related vocabulary, which had to do with their daily lives. The general feeling was that the textbook as well as the contents of that course didn't fulfil their expectations and needs. Since she had already carried out extensive work on the use of authentic materials for teaching English, it was not difficult for her to figure out that the Bible was a perfect source of authentic materials, since it contained varied types of discourse texts e.g. stories (parables, biographies), poems (the psalms), dialogues and proverbs, which she believed are certainly included among the most celebrated literary records of human history. From this she concluded that biblical texts, just like any other text, could well be used for teaching a foreign language such as English. Consequently, she decided to explore how a group of evangelical Christians would benefit from a material specially designed to teach them English from the biblical texts, which they knew so well in their native tongue i.e. Portuguese.

I believe that I am dealing with a fairly similar situation, although in the context of a different religion i.e. Islam. During informal discussions with the concerned students and teachers, they pointed out a number of examples (presented later in this section) of texts and exercises, which they felt were not in tune with their interests, and belief system and had no relevance to their current and future instrumental objectives. To teach English at elementary and intermediate levels - two levels the study deals with, the following textbooks have been recommended at present -:

Recommended Textbooks for Elementary Level

a) *Speed up Grammar 1* (Main Book and Practice Book) by Johnson, Quigley and Rawstron
b) *Writing in English 1* by Anita Pincas
c) *Advance with English 1* by D. H. Howe, T. A. Kirkpatrick and D.L. Kirkpatrick
d) *Listening and Speaking Activities by IIUI* (These are culturally appropriate texts produced by the English department, therefore, these skills were not included in the experiment as both control and experiment students were doing the same books.)

Recommended Textbooks for Intermediate Level

a) *Speed up Grammar 2* (Main Book and Practice Book) by Johnson, Quigley and Rawstron
b) *Writing in English 1* by Anita Pincas
c) *Advance with English 2* by D. H. Howe, T. A. Kirkpatrick and D.L. Kirkpatrick
d) *Listening and Speaking Activities compiled by IIUI* (A collection of texts and exercises from other books)

Mindful of the fact that it is beyond the scope of this study to go through all these books one by one and point out all things students may dislike about them, I have selected 'Speed up Grammar' books to show to the reader a sample profile of the type of texts these students are dealing with.

For instance in the 'Speed up Grammar' books there are constant references to music, Western musicians, Western actors, Western TV programmes and Western films. Some of these references are given in the following:

Example 1

Work in pairs. Talk about your likes and dislikes.

Example

A: Do you like music?
B: Yes, I do.
A: What kind of music do you like?
B: I like pop music.
A: Do you like handball?
B: No, I don't.
A: Why?
B: Because it is boring.

(Speed up English:
Main Book 1, Unit 15, Exercise 5)

Example 2

Read the advertisements and draw circles around all the adjectives.

Patiserrie Royale

Delicious cakes and pastries served in a warm and friendly atmosphere. Relaxing music while you eat.

**(Speed up English:
Practice Book 1, Unit 11, Exercise J)**

Example 3

Read the TV guide and then answer the questions.

CHANNEL 1		*CHANNEL 2*	
5: 00	*Cartoon* *Duffy Duck*	*5:30*	*Comedy* *The Three Stooges*
5:30	*Nature Program* *The Rain Forest*	*6:15*	*Jazz Time*
6:30	*Pop Music* *Top 10*	*6:30*	*Cartoon* *Toy Story*
7:15	*Talk Show* *Today*	*7:20*	*Interview Program* *Meet the President*
8:00	*News*	*8:00*	*Science Fiction* *Star Gazers*
8:30	*Drama Serial* *The Conquerors*	*9:00*	*News*
9:15	*Travel Program* *The Silk Road*	*9:30*	*Football* *European Super Cup* *Juventus vs Paris SG*
10:00	*Movie of the Week* *Conan*	*11:30*	*Old Movies* *El Cid*
11:30	*Ask Your Doctor*		

**(Speed-up Grammar:
Practice Book 1, Unit 19, Exercise H)**

Example 4

Read the following and answer the questions.

Ristorante Italiano

Entiler

Tel. 265 1632

Live music on
Wednesdays, Fridays, and Saturdays

Closed Sundays

12: 00a.m. –3:00 a.m.
7:00a.m. –11:30 a.m.

(Speed-up Grammar:
Practice Book 1, Unit 20, Exercise E)

Example 5

Make your plans for the next week from the following advertisements.

MUSIC

Live Classical Music

AT THE MUSIC CAFÉ

Sounds to Relax By

Credit cards always welcome

THEATRE

'THE NIGHT BOAT'
A popular musical comedy.
Call for performance dates and times.
Tickets $32, $50, and $62.
Geary Theater.

(Speed up Grammar:
Main Book 2, Unit 2, Activity 3)

Looking at these adverts, it becomes obvious that they are replete with instances where music, musicians, films, etc have been mentioned as part of various exercises. It is contended that mentioning these constructs occasionally to teach the learners the related vocabulary is something different, but to allocate them a dominant place in the curriculum so as they are repeated frequently is something completely different, and inappropriate for those students who want to specialise in religion, morality, and spiritualism; particularly Islam which discourages its

followers to be engrossed in musical and other similar occupations. Here are some more similar examples from the prescribed grammar books:

<u>Speed up Grammar: Practice Books (PB) and Main Books (MB) 1 and 2:</u>

Julia Roberts (actress) (PB1, Unit 7)
The Spice Girls (PB1, Unit 7)
Who are the Rolling Stones? (Answer the questions by using long form and short form, PB1, Unit 7)
There are musical instruments - (Tick True or False, PB1, Unit 8)
Detail about Gotham City - concert hall (Unit 9)
In the restaurant, have a musician (Correct the incorrect, PB1, Unit 9)
My Dream City has movie houses and theatres (PB1, Unit 9)
Emily is a photographer (PB1, Unit 10)
Those singers are Cranberries. They're / Their very good. (Choose the correct word exercise, PB1, Unit 10)
Sergie is a pianist. Ansel is a photographer. Arturo is a skier. Kenneth is an actor. (PB1, Unit 10)
He's a pianist. an exciting movie, a popular singer, music (PB1,Unit 11)
Him likes Michael Jackson. (Correct the error(s) in each sentence, PB1, Unit 13)
Listen to the music. Sezen Aksu is a good singer. A photographer uses it. (PB1, Unit 13)
We have a CD player. I have a guitar. (PB1, Unit 14)
A composer .....music. Dancers .....on stage. Movie stars .....in films. Disc jockeys .....music. We like horror movies. She plays the piano. I ..... the guitar (play) . (Fill in the blanks, PB1, Unit 15)
They know a little songs of Beatles. (Correct the incorrect, PB1, Unit 16)
Play musical instrument (Can or cannot exercise, PB1, Unit 17)
There is a good movie downtown. (Correct the incorrect, PB1, Unit 22)
That song is the Beatles'. (PB1, Unit 24)
I am going to play some music by Eric Clapton (disc jockey) ('going to', PB1, Unit 25)
Mikhail dances very well. He can be a professional dancer. (Fill in the blanks, PB1, Unit 27)
Luciano sings beautifully. He can be an opera singer. (PB1, Unit 27)
A model walks gracefully (Matching items, PB1, Unit 27)
Young people often play music (excitedly/ loudly) (Choose the right word, PB1, Unit 27)
.....is a good singer. (Fill in the blanks, PB1, Unit 27)
Molly Malone = an actress from the past (Exercises F, G, H, PB1, Unit 28)
ticket concert the buy you did a for (Unscramble, PB1, Unit 28)
Exercise R all about movies (PB1, Unit 28)
There is some classical music on the radio. He is listening to..... (Fill in the blanks, MB 1 Unit 13)
Do you like music? (Answer the questions, MB 1, Unit 15)
1 Many young people enjoy listening to rock'n roll music. (Fill in the blanks, MB 2, Unit 21)

These are obviously only a few examples of a wider content problem. Consider this situation: Here are some students who intend to specialise in Islamic teachings, so that they can imbue their lives with the religious beliefs and spiritual practices of Islam and adopt the preaching of Islam as their future profession, who wish to learn English so that the circle of their audience should get wider and they can explain the Quran, the traditions of the Prophet (pbuh), Islamic history and other related issues to the English speaking Muslim and non-Muslim people; and here we are, teaching them English through course books bearing the print of a culture

apparently obsessed with rock'n roll music, opera singers, concerts, disc jockeys, Spice Girls, and other singing and dancing shows. The distance between their expectations or aspirations, and the actual presentation of language is bound to result in discontent among the learners, who invariably consider such syllabi useless and irrelevant.

The issue of 'relevance' is highly significant in the context of ELT in general and ESP in particular. Nation (2000) mentions an English course for Vietnamese agriculture students. The course consisted of a simplified version of an English novel totally unrelated to agriculture as its main reading text. Since the text was irrelevant, students saw no value in coming to grips with its contents through English. Therefore, some of the learners produced their own L1 translation of it, which they copied and sold to other learners. In order to remedy this situation, Nation proposes to conduct an environment analysis along with needs analysis before designing and launching a specific English course. He insists that, along with having other qualities, a good language course should attract a lot of students, result in a lot of learning, and satisfy teachers, students as well as the community at large.

It is commonly observed that if students cannot see a point in something, they will not be very willing to learn it. In this connection Gilbert (2002: 10) quotes a Carlisle student who wrote a passionate comparison between his school subjects. Talking about his achievement in Religious Studies, he stated:

> '.....I have done reasonably well on the subjects that MATTER and are RELEVANT TO LIFE like RS.

In RS class they can talk about the world and the terrible state it is in, and this is what he actually likes. Comparing RS and other subjects he writes:

> 'Who cares about π and finding x and that (**!&@@**!!!) Pythagoras? We were told in PSE that science answers HOW, but RS answers WHY. It doesn't take an Einstein to work out which is the more important. Stuff all the Maths and Science and English (*@@&!!*&@!!!) and start dealing with PEOPLE.'

Pupils can undoubtedly differ in their preferences for different academic subjects, but the key point, which Gilbert makes here, is that students are only motivated to

learn things that are important and meaningful to them (Biggs, 1995). Therefore, teachers must help students identify the purpose and relevance of what they are teaching. Dornyei (2003: 52) suggests that in order to foster sustained learning it is not sufficient to convince students that language learning is interesting and enjoyable; they may need to be persuaded that it is also personally important and relevant to them. Dornyei (2001b), while detailing the components of a motivational teaching practice, states that making the teaching material relevant for the learners is significant for generating initial motivation among them. Cheung (2001: 57) argues that since Hong Kong students tend to find learning in school uninteresting, or irrelevant to their daily life, so lack of attention, passivity, 'off-task' attitudes, and other forms of disruptive behaviour have become commonplace in the classes. He further contends that unless students can perceive direct personal benefits and life relevancy in what they are taught in school, they have no definite aim to strive for. He adds that as their learning depends on what happens in the classroom, teachers should aim to motivate students by enhancing meaningful and purposeful communication, the choice of teaching strategies and learning materials in the classroom. O'Reilly Cavani (2001:36) asserts that clearly foreign language courses should be of interest and relevance to pupils. This, however, she contends, is one area where pupils expressed certain reservations while talking about learning foreign languages. In both the questionnaires and the discussion groups, the most frequently disliked aspects of learning French included dated material, irrelevant content and non-stimulating or anxiety inducing methods. Gilbert (2002:154) talks about the reaction of these students to such material in a French class by describing what goes on in the subtle electrical and chemical interplay between these different areas of students' brain when 'things start to hot up' and they find themselves 'unable and /or unwilling' to cope with what life –or their French teacher – is 'throwing' on them. Students did, on the other hand, appreciate content, which was directly relevant and challenging for them. It follows that learners' interest in the subject matter depends on the degree of its relevance to their needs and desires. Since Islamic Studies students, like Pamplona's Portuguese speaking learners, do not find the English course material capable of catering for their respective requirements, they feel bored, turned off and at times very angry. Consequently, the irrelevance of the English syllabus leads to the crumbling of their motivational structure.

Besides being irrelevant, another problem, which besets the current textual material at the university, is the issue of the cultural distance and unfamiliarity of the contents of these books. During my stay at the university, I have heard students voicing their concern about the abundant use of Western names of people and places in the textbooks which are not only difficult to pronounce but also semantically very confusing. Here are some examples of Western names from Speed up Grammar: Main and Practice Books 1 for the elementary students:

Stevens, Elena, Lucia, Veronica, Howard, Thomas, Dan, Michael, Sam, Jenny, Michael Jordan, Elizabeth of England, Julia Roberts, Tiger Woods, Terry, Mike, Tom, Marissa, Carol, Ophelia, Joanne, Richard, Judith, Raymond, Mindy. Steve, Lucy, Rogers, Betty (PB 1, Unit 7)
Susana, /Jim, Michael, Carol, Steve, Alfred, Alicia, Dylan, Joan, Winrock, John, Janice, Lea, Timms, Paolo, Enrico, Emily, Dr. Anderson, Nathan, Edward, Harry, Dan, Mrs Winkler, Rudolf, Ben, Phillip, Andre, Ben Ansel, Philip, Arturo, Walter, Pierre, Kenneth, Vincent, Kevin, Rene, Martha, John, Pat, Tita, Dan, Mary, Lara, Brock, Kenneth, Louanne, Laura, Lee, Kelly, Mark, Ned, Victoria (PB 1, Unit 10)
Agatha, Paula (PB 1, Unit 11)
Ronnie, Janet, Lee, Ronnie, Janet, Maria Luisa, Pete, Rudolf, Amelia, Percy, Marie, Tom, Pat, McDonald (PB 1, Unit 12)
Daniel, Ron, Lola, Jeff, Jonas, Conrad, Michelle, Arney, Gwen (PB 1, Unit 13)
Tami, Elspeth, Carol, Richard, Judith, Joanne, Paul, Winnie, Grace, Joe Cecil, Rene, Thelma, Emma, Kevin, Gabe, Megan, Winston, Sevil, Altug, Ofelia (PB 1, Unit 14)
Noel, Jim, Pinky, Diana, Evelyn, Andie, Maria, Robert, Ernie, Frank, Barry, Rosemarie, Tim, Dan, Pat, Bill, Michael, Catherine (PB 1, Unit 18)
Louie, Dewey (PB 1, Unit 19)
Andy, Jeff, Sammy, Eldon, Denise, Francis, Even's Diana, Betty, Brian, Sue, Bill (PB 1, Unit 21)
Denise, Conrad, Julia, Ramon, Veronica, Guadalupe, Susan, Tom, Maria, Arthur, Dan, Mary, Anna, Jose, Elizabeth, Stefan, Megan, Paula, Steve, Margo, Tony, Van Gogh, Anthony, Anna, Lucy, Martha, Agnes (PB 1, Unit 24)
Mary, Joanna, Evan, Daphne Richard, Belgin, Eleanor (PB 1, Unit 25)
Sue, Jane, Julia, Garry, Joan, Judy, Steve, Sally, Bill, Jennifer, Karen(PB 1, Unit 26)
Bora, Myrna, Cristy, Ronnie, Sally, Mikhail, Luciano, Heather (PB 1, Unit 27)
Brad Pitt, Kevin Costner (PB 1 Unit 28)
Lily, Laurel, Samantha, Nick, Tami, Roxanne, Joey, Ernie (PB 1, Unit 29)
Judith, Joanne, Maggie, Louella, Marlene, Richard, Jim, Monica, Winston, Kirsten, Candy, Lisa, Ken, Morris, Ted, David, Sarah, Michelle, Janet, Alan (PB 1, Unit 31)
Byram, Angela, Quintos, Jay, Marty, Corazon, Cynthia, Patricia, Gwen, Elena, Adrian, Kelsey, Maggie, Freeley, Gabriela, Risa, Ben, Louisa, Eddy (PB 1, Unit 32)
Mary, Judy, Jack, Jane, Sue, Philip, Oscar, Diana, Lucy, Susan, John, Roy, Walter, Mary, Jane, Peter (MB 1, Unit 10)
Hardy, Laurel, Mary, Sue, John, (MB 1, Unit 12)
Marylin, Mary, Johnson, Tom, Susan, Bill, Linda, Betty, George, (MB 1, Unit 14)
Tiger Woods (golf champion) (PB, Unit 7)
Michael Jordan (PB, Unit 7)

Students find it quite hard to read some of these names, particularly due to silent letters and poor letter-sound relationship in English: Joanne, Louanne, Andre, Roxanne, Gabe, Van Gogh, Pierre, Michelle, etc. Moreover, they complain of being unable to distinguish between male and female names. For instance, Andre, Lee,

Ronnie, Percy, Arney, Andie, Ernie, Joey, Marty, Eddy, Hardy, Barry are masculine names in English, but due to their /i/ ending sound they might sound feminine to most of these students, particularly 'Joey' which is a famous feminine name in Urdu. On the other hand, feminine names like Gwen, Megan, Evelyn, Heather, etc can be well mistaken to be masculine due to the similarity of their sounds with the parallel masculine names in Arabic, Urdu and other languages. In particular the last name, Heather, was the famous title of the Prophet's son-in-law and can be easily taken as a male name. The difficulty increases when these names are used to teach personal pronouns - He and She. The use of familiar names, in this case, will substantially reduce the difficulty level of the exercise and will help learners to better concentrate on the language point in question. It can be argued here that learning names is part of an induction into a language both as a phonological and as a cultural system. I would contend that at the initial levels of foreign language learning (the levels which this study deals with), when the students are still passing through the confidence building stage, using material with unfamiliar names adds to the lexical load, hence is hardly commendable. On the contrary, replacing them with names learners can identify with will make them feel more comfortable, will boost their self confidence and will induce positive affect in them, which can help in making learners' induction into a foreign language smoother, gradual and much easier.

In addition to the above, the students also complain a lot about the difficulty of recognising the names of so-called famous figures in Western world particularly those who belong to the field of film and entertainment. Such names as Michael Jordan, Steven Spielberg, Brad Pitt, Vincent van Gogh, Amelia Earhart and Edith Piaf draw heavily on Western life and culture, involve a lot of general knowledge and, consequently, add to the frustration of teachers and students alike.

Research has demonstrated that unfamiliar cultural information can impede students' learning of the linguistic information used to convey the content (Johnson, 1981; Winfield and Barnes-Felfeli, 1982; Pearson-Casanave, 1984; Carrell, 1987; Post and Rathet, 1996; Tyler, 2001). It is argued here that it might not be very fruitful to overburden our students with both new linguistic content and new cultural information simultaneously. If we possibly can, we should use familiar cultural content while teaching English, which will reduce what Winfield

and Barnes-Felfeli (ibid) call the 'processing load' that students experience while learning a foreign language. Moreover, learning a foreign language is difficult in itself because it involves different layers of meaning: the need to remember the word, the gender, the spelling, the pronunciation, etc. That is why Takano and Noda (1993) found a decline in the ability of learners to perform a concurrent task in foreign language use rather than the native language use. Hence it can be concluded that the use of a less familiar language may result in the decline of learners' thinking ability because it imposes a larger cognitive load. Therefore, on top of the unfamiliarity of a foreign linguistic code, if the language also projects a very different culture and belief system, the problem may be increased.

In the given textbooks, besides being unfamiliar, certain ideas can also be downright objectionable to the Islamic Studies learners. For instance read the following example:

Example 6

Look at the information on the chart. Complete the conversation below by filling in the blanks with suggestions. Use *Let's ....., Why don't we .....,Shall we.....*

	Go hiking in the forest	Go camping	Go to the beach	Have a party
Lourdes	yes	yes		
Lizzie			yes	
Cristy				Yes
Bernadette		yes		

Cristy: There's no school tomorrow. What shall we do?
Lourdes: Let's go hiking in the forest.
Lizzie: I don't want to go hiking. I don't have walking shoes.....?
Bernadette: It's too hot.....?
Cristy: There are too many mosquitoes. And I can't build a fire.....?
Lourdes: Oh, that's a good idea!
Bernadette: That's a great idea!
Lizzie: Let's do it!

(Speed up Grammar: Practice Book 1, Unit 22, Exercise D)

In such examples not only the names but also the context are rather strange. In an Islamic society, which is so protective of their females, it sounds rather odd and to some people even offensive to consider these four girls planning to go hiking in the forest, go camping, or go to the beach by themselves. Equally in a social milieu where females are not allowed to show their hair to the males, we must ask how it sounds to have women talking about going to a male hairdresser for a haircut.

It is rather surprising that the books, which are meant for teaching English to the students who intend to be the missionaries of a revealed religion, hardly contain any allusion to the Quran or other Islamic beliefs or practices. An important part of these students' future profession is to act as Imams (religious leaders) in mosques. The only reference to such an occupation that will dominate the student's future living and life style is made only once in Speed up Grammar: Main Book 2, Unit 22, Activity 6 and even then in a very humorous and clownish manner:

Example 7

Read the story and underline the relative clauses. Then form two teams and take turns asking and answering questions about the story. Use relative clauses. Each correct answer is worth one point. The team with the higher score wins.

It was Friday, and the mosque was full of men who had come for the Friday prayer. Hodja, who was the Imam, stood up to begin the sermon.
'Peace be upon you,' he said to everyone.
'And peace be on you,' the men replied.
'I wonder,' Hodja said, 'if you know the topic that I'm going to talk about today?'
The men looked at each other in surprise. 'No, Hodja, we don't,' they said.
'Well,' said Hodja, 'if you don't know, how can I tell you?' Then he walked out the door.
The following week, all the men who had been at the mosque the previous Friday returned to pray and hear Hodja give the sermon. When he entered the mosque, Hodja stood before the congregation and said, 'Peace be upon you.'
'And peace be on you,' said all the men who were sitting in rows in front of him.
'Do you know the topic that I'm going to talk about today?' Hodja asked again. Some of the clever men who knew Hodja and his clever tricks said, 'Yes, Hodja, we do!'
'Well, you already know what I'm going to speak about,' said Hodja, 'how can I tell you anything?' Then he walked out the door.
After he had gone, the men talked together. 'Look,' said one of them, 'next week when he says the same thing, those who are sitting on the left will say 'No' and those who are sitting on the right will say 'Yes' Okay?'
Everyone came to the mosque early the following Friday. They were all very excited. They wanted to see what would happen during the service.
Finally, Hodja arrived at the mosque. 'Peace be upon you,' he said.
'And peace be on you,' said all the men in the congregation.
'Do you know which topic I'm going to talk about today?' Hodja asked. 'No we don't,' said the men on the right.
'Yes, we do,' said the people on left.' 'In that case,' Hodja said, 'let those who know tell those who don't!' And then he walked out of the door.

The crux of the whole argument is that the textbooks being used to teach English to Islamic Studies students have got no real life value for these learners. They are neither beneficial for their present studies, nor for their future working lives. Above all they make a minimal contribution to the fulfilment of their cherished ambitions for which they are actually learning English. Therefore, instead of being motivated to learn English further, they get mentally turned off, because motivation actually stems from pupils sensing that the language activities correspond to what they feel they need to learn (Hammadou, 2000). This exactly is the problem confronting the ELT programme at the IIUI and this is the issue the present study aims to address.

1.3 Significance of the Study

The research reported in this study was carried out in three phases i.e. Initial Phase, Pilot Phase and Main Phase and involved 28 teachers and 214 students from the IIUI.

This study is a milestone in the history of empirical studies into the role of affect, culture and motivation in the context of Islamic Studies students' needs and wants for learning English language. This study is significant because to the best of my knowledge no such research exists on this topic so far. Undoubtedly, from time to time in the Muslim world, (as in a number of other contexts– to be discussed in Chapter 2), in response to the inappropriateness of BANA (British, Australasian and North American) (Holliday, 1994a) produced textbooks, certain attempts have been made to introduce teaching material that is more learner friendly for this population of students. Some of these materials were quite basic, some of them were meant to be for teaching Islamic Studies but were found fit enough for teaching English language (with some adaptations, of course) as well, but some of them were specifically designed to teach English Language. A brief summary of these endeavours in the field of syllabus design and materials preparation is given in the following:

First, 'Toward Islamic English' by Ismail Raji al Faruqi (1986), who was one of the main contributors to the ongoing trilogue between the three Abrahamic religions (Islam, Christianity, Judaism), is an endeavour to modify English language to enable it to carry Islamic proper nouns and meanings through transliteration and translation of those terms without distortions, and thus to serve the needs of Muslim users of English all around the globe. This book was not written to teach English, but it does identify the need for specific English for Muslim users.

Second, Abid'ullah Ghazi and Tasneema K. Ghazi (1996-1999) have written a series of 'Easy Readers' published by Dawah Acadey, IIUI. The series consists of twelve books (6 main books and 6 work books) from pre-elementary to advanced levels and is characterised by a variety of interesting activities to teach basic Islam in English to Muslim students. The exercises from these books along with several

others published by the Dawah Academy (IIUI), and other missionary publishers around the world have been used as supplementary material by the researcher and her colleagues in their English classes.

Third, 'English for Muslims' by Muhammad Ismail and Muhammad Qaseem (1992) published by Islamic Dawah Propagation Centre, Youth Educational Department, Pakistan, is a series of six books that have been designed with a specific purpose 'to serve as texts for teaching English language, and at the same time provide the students with necessary reading material on Islamic themes' (p. 2). Hence, in these books, language exercises go side by side with highly motivating passages on Islamic topics such as 'A Muslim', 'In the Mosque', 'Praying in Jamaat', 'The Hijra', 'Arafat', 'Almighty Allah', 'The Prophet of Islam', 'Islamic State of Madinah', etc. The writers state:

> 'The course [has been] designed for all those Muslims interested to learn English language on the one hand and about our great faith, Islam, on the other.' (Preface)

The writers claim that these books have gone through an experimental stage. They were piloted in English courses of Dawah propagation Centre for some time during which they were continuously updated, modified and improved and that they always received a warm welcome from the users (The written report of the pilot is not available).

Fourth, the 'Modern Educational Curriculum' edited by Murtaza and published by Pakistan Model Education Institutions Foundation, Pakistan in 1994 meant for classes 1-12 is another endeavour to introduce a combination of modern and religious education in Muslim institutions. It has been pinpointed that the main problem with our educational system is that it does not strengthen our religious and national identity. It is an attempt to Islamise different academic disciplines such as Maths, Social Studies, Biological Sciences, Arabic, Urdu as well as English. The English section maps out the syllabus according to the four language skills and contains practical suggestions for classroom methodology.

Fifth, a significant advance in this connection is 'Zenith' reading series written by Mohammad Akram A.M. Sa'Adeddin, International Islamic University, Malaysia

published by International Thomas Asia ELT Singapore in 1997. This is, in fact, a narration of important episodes in the life of the Prophet of Islam (pbuh). This series has been designed to cover lower intermediate to advanced levels. In the Preface, the writer explains the purpose of writing this series:

> 'It [the series] is intended to upgrade your knowledge of and ability to use English through reading, listening, speaking and writing activities. At the same time, the Islamically-oriented subject matter will help Muslim students to understand the texts more easily and learn the language more quickly.' (p. i)

Discussing the format of the series he states:

> 'The structure of the books in the series in general consists of the following components: pre-reading focus, the reading text, meaning focus, language-focus and critical thinking. This enables the students not only to develop skills, but also to develop an academic vocabulary base and grammatical and textual competence. Critical thinking is also an important component as it helps students to apply the language skills to different kinds of situations derived from the reading texts by way of problem – solving and strategy building activities and tasks.' (p. ii)

The writer claims that the book is 'learner-centred', task-based and imbued with 'critical thinking strategy'. (ibid)

Sixth, 'English for Saudi Arabia' was written and modified under the supervision of General Directorate of Curricula (English Unit) and published by the Ministry of Education, Kingdom of Saudi Arabia in 1999. This series of books has been produced for Saudi school students to learn English. The books aim at equipping Saudi learners with essential language skills to be able to benefit from research material published in English as well as promoting Saudi values and culture through various texts and exercises in the prescribed books. This series contains 'Students' Books' as well as 'Practice Workbooks' and includes topics such as 'Saudi Currency', 'Universities in Saudi Arabia', 'King Abdul Aziz Al-Saud', 'The Expansion of the Holy Mosques at Makkah and Madina', 'The Camel Race', 'Salahuddin and King Richard', 'Oil, Planes and Trains in Saudi Arabia', 'Saudi Fund for Development', 'A Night in Ramadhan in Turkey', 'The Douglas DC-3 in Service of Saudia', 'The White Rhinoceros and the Arabian Oryx', 'Shopping Centre in Riyadh', 'Family Routines in Saudi Arabia', 'Water Tower in Riyadh',

'Houses in Libya', ' The Regions of Saudi Arabia', 'Hijra and Gregorian Calendar', 'The Red Sea in Danger', 'Saudi Arabia: Yesterday and Today', 'The Early Spread of Islam', 'Early Traders of the Arabian Peninsula', etc.

Seventh, the 'Vision' series of 8 books for classes 1-8 by Educational Research Institute, Karachi, Pakistan were published in 2000 as part of Educational Research Institute's (ERI) Language Development Project aimed at developing an English language curriculum 'consistent with our Muslim identity and Pakistani culture' (Preface). It has been pointed out:

> 'A major obstacle to a better education is the lack of integration of Islamic themes in a natural manner.'

Therefore, the 'Vision' series has been developed keeping in mind the need for textbooks which are 'technically sound', 'conceptually appropriate' and also economically 'affordable'. It has been explained in the Preface that extensive research was conducted before the development of these books. The needs and interests of students were investigated to assist in the selection of themes in order to make the books suitable for learners in Pakistan. It is claimed that in these books appropriate concepts and second language learning have been integrated in a stimulating manner. Moreover, current strategies about second language learning have been incorporated to facilitate students in acquiring the new language, in an easy and motivating manner. The books have been divided into different units. Each unit has an interesting and relevant text such as 'Allah is everywhere', 'Eid in Canada', 'Care of Old Parents', 'Mariam's First Fast', 'Manora by Boat', 'A Strange Treasure', etc. (The adapted versions of some of these texts were used in the experiment for the present study), which is based on learners' own cultural and religious experience. There are extensive exercises on reading, writing, listening and speaking skills as well as on grammar and vocabulary. The exercises have been linguistically graded and contain interesting activities to ensure smooth and gradual language development. Each unit has a short passage ' Reading for Information' which consists of texts on Islamic themes intended to enrich students' knowledge and inculcate Islamic moral values.

Lastly, the English Department, Allama Iqbal Open University, Pakistan in collaboration with the Islamic Studies Department of the university are also in the

process of preparing 'English for Deeni Madares (religious institutions)' syllabus at matriculation level. These textbooks will cater for the English language needs of students from institutions specialising in Islamic Studies.

In addition to the above, Qotbah (1990) in his Ph.D. thesis entitled 'Needs Analysis and the Design of Courses in English for Academic Purposes: A study of the Use of English Language at the University of Qatar' talks about an ESP course which was introduced at the Faculty of Islamic Studies at the Qatar University. (I was unable to obtain any further details of the course from the researcher.) He claims that the course was immensely popular with the students and teachers who constantly demanded the further continuation of the course in the future.

Moreover, the English Department, IIUI (Women Campus), undertook the task of expounding the concept of English for Islamic Studies (EIS) on academic level. The department published two issues of ELT Newsletters during 1997. In the first issue the lead article expounded the idea of English for Islamic Studies (EIS). In the second issue four articles were related to designing material based on the concept of EIS. The first article was about EIS in language testing. The second article introduced the use of Islamic poetry in teaching English. The third article suggested an EIS syllabus within the framework of one of McEldowney's category of factual language i.e. instruction. The fourth article recommended a list of easy readers with appropriate exercises for extensive reading purposes at the IIUI.

These are some of the efforts made to meet the English language requirements of Muslim students in general and Islamic Studies students in particular in different parts of the Muslim world. It is evident from this detail that there seems to be a strong desire among the Muslim communities, particularly among students specialising in Islamic Studies, to learn English through a syllabus that caters for their academic, cultural, and religious needs. However, no detailed empirical study has been carried out to verify the relative impact of such texts on the motivation, orientation, attitude and achievement of these learners as such. This study has been planned to fill this gap.

1.4 Aim of the Study

In the context of foreign language teaching there are several influential factors, which pertain to both affective and cognitive domains. Traditionally, the latter has been the pivot of attention, as it was generally thought that the purpose of language teaching is to help train the mind. Lately there is a resurgence of interest in affective variables due to humanistic educational programmes, which attach high pedagogic significance to intense human emotions. Humanistic approaches take affect as a potential source of adding personal significance to the mere cognitive experiences (Lakoff and Johnson, 1999). In fact, cognition has been viewed as riding 'piggy back' upon affective operations (Bruner, 1986), which help a man take positions in apparently dry rational arguments. As far as this study is concerned we need to know how far ESP learners' affective needs, desires and wants influence their motivation to learn a target language and, consequently, their achievement. To investigate the association between learners' needs and aspirations on one hand and their motivation, attitude, orientation and achievement with regard to learning English on the other, is the aim of this research. Hence the focus of the present study is on the association of the affective and cognitive components of English language learning operations in the context of ESP.

The study seeks to explore the cause of learners' negative attitude towards learning English through the textbooks prescribed at the IIUI. It postulates that the vast cultural difference between Islamic Studies students and the BANA published teaching material is the crucial cause of learners' disaffection and displeasure with the course and as in Higginbottom's words it 'is hard to get good music out of an unhappy choirboy', it results in their low motivation and unsatisfactory achievement in English at the Islamic University (Edward Higginbottom, Director of the choir of New College, Oxford quoted in Gilbert, 2002: 159).

Besides the present research, the negative impact of textbooks, portraying Western cultural perceptions and pedagogical norms, has been the butt of criticism in several other studies as well.

Gray (2000) talks about the English textbooks as 'ambassadors' of Western culture. It is precisely this ambassadorial aspect of the ELT course books that has led to great controversy and severe criticism in recent years. He reports a small survey of teachers' attitudes to the aspects of cultural contents in ELT reading material, the Cambridge English Course by Swan and Walters, at the International House Barcelona. The results of the survey show that all the teachers agreed that course books contained cultural information and they had felt uncomfortable with the reading exercises. According to Pennycook (2000, 98-99) all textbooks and all teaching materials carry cultural and ideological messages. The pictures, the lifestyles, the stories, and the dialogues are full of cultural content; all may potentially be in disaccord with the cultural worlds of the students. Likewise, Prodromou (1988) is critical of Western culturally laden material to be taught in non-Western situations. He explores the alienating effects of such material on students and how they can produce disengagement with learning.

Similarly, Auerbach and Burgess (1985) assert that ESL may have a 'hidden curriculum' that inculcates Western cultural values as an implicit part of language teaching. Modiano (2001) states that there is convincing evidence that foreign language learning in foreign contexts can potentially have adverse effects on the cultures and languages of learners.

In Tudor's (1996: 128) view language learners are not 'disincarnate spirits who reside in 'social vacuum'. Therefore, learner-centred language teaching has to be carried on in a socially and culturally sensitive manner in consonance with the moral norms and social expectations of the community within which learning takes place. In the same vein, Tomlinson and Dat's (2004) study of Vietnamese students highlights a need for more culturally sensitive pedagogy as a vehicle to convey culturally appropriate subject matter. They think that educational procedures that have been fruitful in one culture require sensitive modification if they have to be acceptable to both teachers and learners in another culture. Bisong (1995) points out that English language is already appropriated by teachers and learners around the world in ways that are completely out of the control of the original English-speaking world. (Further discussion on inappropriateness of applying the Western

sociocultural norms, ELT ideologies, acquisition theories and teaching methodologies is given in Section 2.3)

I understand that the issue of language and target culture teaching is far from being simple and one-dimensional. There are views about language teaching, which treat culture and language in dynamic interaction with each other and there are opinions about language teaching, which consider cultural content as marginal or irrelevant to language learning. In this regard Holme (2002) points out five different (though not always mutually exclusive) views:

- **The Communicative View**

  It derives from the Communicative approach and emphasises the teaching of those aspects of language, which can be 'put to quick use' (ibid). Cultural contents, if used, are introduced for the sake of language points the students are supposed to master.

- **The Classical Curriculum View**

  It looks at languages from the point of view of how they function as 'access routes' to the host communities', 'alien modes of thought' and 'principles of logical thinking' engendered by their relative culture (ibid).

- **The Instrumental or Cultural-Free View**

  It stems from a general concern with regard to the 'hidden political and cultural agenda of a language' (p. 211). In this regard Phillipson (1992) contends that an internationally dominant language such as English is a carrier of cultural values of countries and results in the impoverishment of those present in TESEP (Tertiary, Secondary and Primary Education) countries.

- **The Deconstructionist View**

  Drawing on the critical literacy discourse analysis of Fairclough (1989), Hodge and Kress (1993), Maybin (1994) and Systemic Functional Linguistic analysis of Halliday (1993), this view points out that the cultural construction of text means that the language learners may be 'manipulated'

by the given text's 'implicit messages' and language learning tantamount to getting an awareness of such hidden meaning.

- The Competence View

  It is Byram's (1989) and his associates' view which takes language and culture as inseparable from each other and knowledge of a culture implies a competence which leads to the full grasp of the target language's true meaning.

It is evident from the above detail that the last two theories treat language and culture as interdependent 'with one being essential to the full understanding of the other' (Holme, ibid, p. 210), whereas the first three theories are not particularly interested in using target culture in successful language teaching. The 'Affective View' of language learning, which this study expounds, is an extension of the latter group of theories, and does not favour the incorporation of target cultural content in language teaching for affective and practical reasons. Instead it promotes the use of contents from the learners' own culture that are in tune with their beliefs, interests and instrumental concerns and can revitalise their lagging motivation for learning English.

My position in this regard contrasts with Chomsky's (1957) Universalistic stance in respect of language and is consistent with sociolinguists' (Labov, 1972; Hyme, 1974; Gumperz, 1981; Schieffelin and Ochs, 1996) belief in cultural diversity and pluralism. The 'Affective' view of foreign language pedagogy proposed in this study implies that EFL teaching must show an increasing sensitivity to the sociolinguistic or sociocultural environment of the learner as a significant element in comprehending the acquisition of the language. This research is, in fact, an attempt to find 'appropriate pedagogy' for teaching English to Islamic Studies students through the use of culturally adapted and affectively appropriate textbooks. [The positive impact of the use of culturally acceptable texts and methodology has been reported by Steffenson and Calker (1982), Vosniadou and Ortony (1983), Harris et al (1986, 1992), Hohepa et al (1992), Martinez and Dukes (1997), Bandura (1997), Hood (1999), Jackson (1999), McInerney and McInerney (2002), Bishop and Glynn (2003) and Rubie et al (2004).]

Hence this study agrees with Modiano (2001: 345) that our responsibility while delivering English language courses is to 'embrace' the beast and at the same time to 'tame' it; in other words to allow English language to act as the 'interface for the global network' but at the same time to safeguard the existence of 'cultural diversity'.

It is further contended that the adoption of specific English for Islamic Studies would not only enhance motivation in Islamic Studies students to learn English, but may also, as is suggested by this study, help in neutralising the prevailing hostile attitude between the West and the Muslims towards each other by eliminating prejudices against English language at large.

1.5 Main Questions the Study Addresses

The predominant concern of the study is to explore varied facets of the following queries:

1. What are affect and cognition and how are they interlinked?
2. What is meant by the affective phenomenon called 'Motivation'?
3. Is there a relationship between motivation and students' religio-cultural convictions, and if so, what is its nature and how is it formulated?
4. How is 'Motivation' interrelated with cognitive language learning, particularly in the context of ESP?
5. What are the pedagogical implications of accepting a model of motivation that is bound up with the learners' 'needs' and wants' ensuing from their religio-cultural commitments in ESP situations?
6. In the given context what can be the proposed general framework

of teaching English to students of Islamic Studies Group at the International Islamic University Islamabad?

The first four questions have been thoroughly dealt with in discussion on theoretical issues in chapters two and three, which form a backdrop to the current study. In order to explore the different facets of last two questions, I will conduct students' attitude survey. I have also planned an experimental teaching programme to evaluate the comparative impact of the existing and the proposed teaching material.

In the course of the present research, the following steps will be taken:

1. The state of the art will be reviewed to provide a deeper insight into and a wider focus on the related pedagogical issues. The study is examined in relation to existing literature in the following disciplines:

<u>The Interaction of Affect and Cognition</u> [Bruner and Postman (1947), Lazarus, (1966), Beck (1967), Kovacs and Beck (1979), Leventhal (1979), Zajonc (1980, 1982), Grinder and Bandler (1981), Leight and Ellis (1981), Isen and Norvicki (1981), Fiske (1982), Mandler (1982), Scheier and Carver (1982), Bower and Cohen (1982), Isen et al (1982), Dilts (1983), Johnson et al (1983), Ellis, Thomson and Rodriguez (1984), Bray (1984), Ellis et al (1985), Curren and Harich (1993), LeDous (1998), Arnold (1999), Gilbert (2002)]

<u>Motivational Psychology</u> in foreign/second language learning [Weiner (1972, 1992), Gardner and Lambert (1972), Ford (1992), Worthman (1994), Geen (1995), Edwards (1999), Minami (2002), Dornyei (1998a, 1998b, 2001a, 2001b, 2003)]

<u>Cultural Studies</u> [Goodnow, (1990) Hofstede (1991), Schumaker (1992), Jahoda, (1993) Schwartz (1997), Berry et al (1997), Super and Harkness (1992, 1997), Beardsley and Pedersen (1997)]

Schema Studies [Rumelhart (1980), Spiro (1987), Bock (1988), D'Andrade and Strauss (1992)]

Studies on Cultural Pluralism Hyme, (1974), Maehr and Stalling (1975), Rumelhart and Norman (1981), Gumperz (1981), Hudson (1982), Steffenson and Calker (1982), Vosniadou and Ortony (1983), Breen (1984), Harris et al (1986), Markham and Latham (1987), Vosniadou and Brewer (1987), Kennedy (1988), Prodromou (1988), Nguyen-Khan-Vein (1989), Burnaby and Sun (1989), Pennycook (1989) Cortazzi (1990), Hammadou (1991), Heron (1992), Oxford et al (1992), Just and Carpenter (1992), Szulc-Karpaska (1992), Hohepa et al (1992), Carrell (1992), Pociecha (1993), Phillipson (1992), Anderson (1993), Jamieson (1993), Heiman (1994), Holliday (1994), Widdowson (1994), Kachru (1994) Sridhar (1994), Hodson (1994), Gregory (1994), Wright and Taylor (1995), Cahill (1996), Post and Rathet (1996), Ellis (1996), Kramsch and Sullivan (1996), Pennycook (1994, 2000), Hui and Luk (1997), McLaughlin (1997), Russell at al (1997), Bandura (1997), Mishra (1997), Serpell and Hatano (1997), Brislin and Horvath (1997), Camilleri and Peyre (1997), Kintsch (1998), Shamim (1998), Canagarajah (1999), Schumann (1999) Wolter (2000), Nation (2000), Cheung (2001), Modiano (2001), Twenge and Crocker (2002), McInerney and McInerney (2002), Holme (2001), Bax (2003), Bishop and Glynn (2003), Gupta (2004), Rubie et al (2004), Tomlinson and Dat (2004)]

Learners' Needs and Wants in ESP Ewer and Latorre (1969), Munby (1978), Widdowson (1978, 1983, 1988, 1992, 1994, 1998), Warnock (1978), Lawson (1979), Kachru (1978, 1981), Krashen (1981), Richterich (1983), Hutchinson and Waters (1985, 1987a, 1987b), Brindley (1989), Swales (1990), Robinson (1991), Bhatia (1993), Tacheva (1994), Brewster (1994), West (1994), Lyon and Rovanova (1994), Witkin and Altschud (1995), Holme (1996), Tudor (1996), Tomlinson and Dat (2004)]

ESP and Cultural Diversity Alptekin and Alptekin (1984), Iredale (1986), Clarke and Clarke (1990), Pennycook (1989, 1990, 1994), Khuwaileh (1992), Fanning (1993), Holliday (1984, 1992a, 1992b, 1992c, 1994a, 1994b, 1994b), Moussa (1994), Robinson (1994), Toth (1994), Daoud (1998), Jones (1996),

Cmejrkova (1996), Zydek-Bednarczuk (1997), Jones (1999), Benesch (1999a, 1999b), Edwards (2000), Yakhontova (2001) and Fuertes-Olivera and Gomez-Martinez (2004)]

2. Learners' level of motivation to learn Islamic Studies, any foreign language and English will be assessed by adapting Gardner and Lambert's Motivation Test Battery and Likert's Attitude Scale. Any changes, which occur due to the intervention of the proposed textual material, will be discussed.
3. The Islamic Studies students' views on the current syllabus will be gathered and analysed through the questionnaires at the Initial as well as at the Final Stage of the study.
4. The learners' opinions about the proposed English syllabus will be obtained by means of students' questionnaires and evaluation sheets and statistically analysed with a view to determine the effect of the intervention of Islamically-oriented textual material on the motivation of the learners to learn English and their achievement in acquiring this language.
5. The learners' attitudes towards the target Western people, life and culture will be assessed through a questionnaire and a list of 8 Free-Association words with an aim to point out any changes ensuing from the introduction of proposed teaching material.
6. The learners' orientation to learn English will be investigated to determine the reasons for their learning English, or the uses they would subject English to. Any changes ensuing from the introduction of proposed teaching material will be reported.
7. The gender differences, if any, will be pointed out in all results obtained through different research instruments.

1.6 Scope and Limitation of the study

Based on the foregoing exposition of the problem significance and purpose of study it is clear that the main aim of this research is to find out the impact of culturally favourable textbooks on Islamic Studies students' motivation to learn English language and their achievement in this subject. In order to widen the

scope of the findings certain other dimensions have also been added. The learners' motivation to learn Islamic Studies, which forms the first part of the Students' questionnaire, has been incorporated in order to ascertain the potential representativeness of the population sample to trace the relation between their level of motivation in Islamic Studies and other variables. The learners' attitudes towards the Western people and life have been included in order to highlight their stereotypical images in the mind of the learners. The learners' motivation to learn a foreign language has been added to ensure learners' interest and orientation in learning foreign languages, in the absence of which the validity of any findings related to the motivation of learning English may be called into question. The section on learners' language orientation helps to determine what type of teaching programme would best suit their needs and desires. The section on learners' evaluation of teaching methodology explores the role of teacher factor, which may have a strong influence on learners' liking or disliking of learning English. Hence the study endeavours to establish whether it is advisable to single out the BANA published textual material as a main cause of learners' dissatisfaction with the ELT programme of the university or whether there are other factors e.g. lack of interest in learning a foreign language, dull and boring teaching methodology, or lack of orientational specificity, etc which contribute to the problem under investigation.

The research draws on several studies in applied linguistics [Davies and Currie (1971), Brindley (1989), Holliday (1992a), Bhatia (1993), Tacheva (1994), Brewster (1994), Lyon and Rovanova (1994), West (1994), Tudor (1996), Tomlinson and Dat (2004), etc.] in extending the traditional view of ESP as confined within the limits of the target situation language requirements to a more democratic and humanistic construct covering learners' varied subjective, psychological and cultural needs, wants and desires. Along with Hutchinson and Waters' (1987a), the study expounds the view of ESP learners as human beings with specific academic as well as psychological needs. As such it extends the scope of ESP by taking it out of its limited cocoon of subject specificity and adding a rich affective, emotional and cultural dimension to the learners' linguistic needs. The study suggests that our pupils are our expert witnesses (Rudduck, 1996: 15); therefore if we want to enhance our learners' motivation and achievement, we need to take our agenda for English language teaching from their accounts of learning – what makes them

work hard, what switches them off or on, what kind of learning they would prefer and what type of changes they would like to see in the syllabus. Our learners, after all, know what they want and what is 'best' for them, and giving learners choice is in itself a way of empowering them (Auerbach, 2000: 145). In this connection I agree with O'Reilly Cavani (2001) that top-down decisions without consulting the learners and teachers are to be avoided if effective change is to take place. Brown (1996: 80) refers to the same underlying principle when he states that as educators we must always be thinking about change, which can occur only if it is introduced at the frontline where learners and teachers meet. In his view 'sophisticated efforts' at innovation in the great 'halls of power and policy' are a sheer waste of time, unless they can be sold to those with the responsibility for implementing the changes. That means that the language of innovation has to interlock with the ways in which learners as well as teachers make sense of their classroom world. It is felt, therefore, that if there is to be any hope of reversing the continuing disaffection, with English language among Islamic Studies pupils, then all teachers, as well as pupils, have to feel involved in the search for possible solutions. In other words the challenge of demotivation can be tackled by paying due regard to learners' self-perceived needs and aspirations, and by promoting learners' increased involvement in the choice and designing of material through which they will learn a foreign language. Due to this, during the course of this study the concerned learners and teachers were extended full opportunity to participate in the whole process of selecting study topics, hunting for the texts as well as adapting, reviewing and finalising the materials at different stages of the experiment.

However, we need to keep in mind that since the study has been carried out only at one institution with a limited number of students and teachers and only at elementary and intermediate levels of learning, therefore, although all the findings obtained from the study have been statistically analysed for their reliability and validity, further studies are required in different locales with various sets of students in order to enhance the validity and reliability value of our central proposition.

1.7 Summary of Chapters

This chapter has introduced the research locale, the main problem the study deals with, the aims and objectives of conducting this research, the significance of this research in the domain of ESP and the questions the study addresses. It has highlighted the research rationale with a view to the fact that the Islamic Studies students at the IIUI are poor achievers in English. Their aversion to studying English has been ascribed to the overwhelming use of culturally inappropriate texts, which develops a sense of alienation among the learners and causes their low achievement. The purpose of conducting this research is to investigate the impact of culturally sensitive texts on the learners' achievement in English. A number of relevant issues were put down as guidelines for the implementation of the current study. These included the study hypotheses and main questions the research puts up and attempts to answer. It has been pointed out that the problem investigated in the present research is equally significant for the educational triangle: the teachers, the learners and the material writers. It is not only significant in IIUI context, but perhaps in all other similar institutions across the globe particularly in the Muslim world. Disclosure of the cause of learners' dissatisfaction with the English learning programme is extremely important to the teachers and the textbook writers who can, on the basis of such revelation, contribute to the elimination of the detrimental factors by adapting the ELT programme in accordance with the learners' wishes and desires.

Chapter two will provide a review of the state of the art and of the relevant studies conducted in the domain of affect, cognition, motivation, cultural diversity and ELT.

Chapter three will further the discussion from chapter two into the field of ESP and will point out the decreasing gap between ESP-EGP paradigms as the role of affect and learners' wants along with their academic and professional needs is increasingly acknowledged.

Chapter four will deal with the study tools and procedures adopted at all the three stages of the research.

Chapter five and six will present and analyse statistical (learners' questionnaires and observation sheets) and non-statistical (learners' and teachers' open views about the proposed course) data.

Chapter seven will present the conclusions, recommendations and suggestions for incorporating a culturally appropriate syllabus in the ELT programme of the Islamic University.

Chapter Two

Motivation and Language Learning

As mentioned in chapter 1, the students of the Islamic Studies group at the IIUI are demotivated to learn English by culturally inappropriate textual learning material. Such texts evoke negative 'affect' in learners towards English and they start viewing ELT programme of the university as a subtle device for 'tuning' them to Western culture. These students are generally committed to the ideology of Islam and have adopted the Islamic way of life as a highly personalised set of beliefs and convictions. The textbooks with obvious and predominant references to Western values and customs are out of step with indigenous Islamic traditions and rituals. It may be difficult for these learners to accept and associate a language with a way of life to which they are unsympathetic. Furthermore, these texts ignore the multi-cultural context of English and form a major setback in the way of motivating them to acquire English language. Therefore, it is pertinent to explore the issues related to affect, motivation and culture at some length here.

This chapter has been divided into three sections. Section 2.1 discusses the interface between affect and cognition in the light of relevant neurobiological and psychological research. The discussion draws on studies related to mood-congruence, memory and recall, attention/resource allocation, evaluative judgements, creative problem solving, schema and social interaction. It argues that positive affective states facilitate cognitive processing of input, whereas negative affective conditions interrupt, inhibit or obstruct this process. Section 2.2 highlights the relationship between motivational psychology and the religio-cultural concerns of second language learners, hence forming a bridge between Motivational Psychology and Cultural Anthropology. It is pointed out that the science of 'individual-in-context' emphasises the cultural structuring of the child's mental development as the ethno-theories of the people surrounding the child have a vital formative and directive influence on his life and personality.

Religion has been taken as one of the major means of channelling the cultural orientations of individuals. Based on empirical research, it is suggested that the teaching material, which is not in line with the mainstream core ideologies of the learners will increase their psychological inhibitions and level of disinterest in language learning. Section 2.3 critically analyses the incorporation of BANA imported teaching and learning models in TESEP educational set-up and brings out the problems which may arise due to the inherent cultural inappropriateness of such ideologies. The study proposes that in order to ensure cognitive improvement in students' language learning, an affectively acceptable, psychologically satisfying and culturally appropriate ELT programme needs to be chalked out.

2. 1 The Interface between Affect and Cognition

The influence of 'affect' on the 'cognitive' development of human personality has lately aroused great interest among Cognitive Psychologists. Gilbert (2002: 159) states that the use of positive emotions in the classroom is not 'an optional extra.' For him it is important to engage a variety of positive emotions if successful learning has to take place. He asserts that the process of being positive and hopeful changes things in our brains because in such a state our brains 'literally light up with electrical energy coursing around the upper-intellectual-regions.' On the contrary, when we find ourselves in a negative or hopeless state, our brains will 'dim with the energy downshifting ....to the lower, more basic, do-the-bare-minimum-to-survive elements' (p. 164). Therefore, he advises the teachers to teach to 'hearts as well as minds' (p. 180).

Greenberg and Safran (1987: 301) assert that affect plays a fundamental role in human functioning. It facilitates the processes of survival and growth, and is closely involved in the generation of meaning. In their view affect is 'a multifaceted, multidimensional information system that informs people of their responses to various situations.' Hence it is a 'continuous read-out of consciousness', which is constantly coordinating 'a large amount of information

and forwarding it to us as feedback'. Redding (1999: 1) quoted Pascal's saying, 'The heart has its reasons, which reason does not know,' indicating that emotions are not merely dumb feelings; they are rather shot through with ideas, concepts, beliefs interpretations, etc. However, there are some differences between the reasons of the heart and the reasons of the head.

Goleman (1995: 34) has pointed out that the affective self of a man has a vital effect on his mental and physical well-being. He puts forward the concept of Emotional Quotient (EQ) along with Intelligence Quotient (IQ) and states that success in life depends on a high EQ as much as or rather more than IQ. Goleman censures the educational establishment for concentrating on understanding the 'rational' part of cognitive functions of the mind and denying the value of the emotions or the 'non-rational'. The result of this situation is what he calls 'emotional illiteracy'. 'There are times' he states, 'when the fabric of society seems to unravel at ever-greater speed, when selfishness, violence and a meanness of spirit seems to be rotting the goodness of our communal lives.' The solution to such crisis, he suggests, is promoting 'a new vision of what schools can do to educate the whole student, bringing together mind and heart in the classroom.' In LeDous's (1998: 25) opinion, minds without emotions are not minds at all; rather they are 'souls in ice - cold, lifeless creatures devoid of any desires, fears, sorrows, pains or pleasures.' Oatley and Jenkins (1996: 122) assert that 'emotions' are not 'extras'; they are the very centre, the nucleus and the pivot of human mental life. They are extremely critical of the educational system, which does not give 'affect' its due. They are convinced that education, which limits itself to educating the people from the 'neck-up', results in serious social consequences. Bruner (1986) contends that different aspects of human personality cannot in practice be separated from one another. As a result what happens in one area, inexorably influences the others as well. Therefore, he suggests that our language teaching courses should reflect this 'holistic' approach. In his view, the impact of affect on cognition is immense. He believes that the mind in part rides a 'piggyback' on emotionally stirring movements.

Underhill (1989: 252) is of the view that feelings are part of the powerhouse of process. According to Sturt and Oakden (1999: 104) emotion is the precursor of action and that emotion is nearly the same in a variety of situations makes it a very important element in the conduct of individuals and society. If one can influence people's emotions, one can probably initiate actions, which can be directed to the desired ends. Moreover, emotions have a strong effect on memory. If an event is accompanied by a strong emotional tone it is very likely to persist in memory (p. 116). Cunningsworth (1984) explains that humanistic movement (Moskowitz, 1978; Stevick, 1980) advocates a 'Whole-Person' Approach, which is essentially concerned with developing and bringing into play all aspects of the learners' personality and not just the cognitive or intellectual side. Consequently, a good deal of emphasis is placed on the expression of feelings and attitudes on the part of the learners in humanistic language learning.

In the domains of philosophy and literature, the interface between 'affect' and 'cognition' has always been a pivot of great interest. Looking back at history in a philosophical light, we find a clear distinction between these two in ancient Indian philosophy in its division of 'love' and 'thought'. The classical Greek philosophy shifts its distinction to 'mood' and 'intellect'. The 'scholasticism' and 'mysticism' of the middle Ages are replete first with discussion on 'intellect' and second with 'emotion' (Reymert, 1950: xix-xx). Similarly the Romantic Revival in the West in 19th century is a movement to establish the supremacy of 'heart' (denoting affect) over 'head' (symbolising cognition). 'Affect' is generally known as referring to the emotion that lies behind action (Geddie, 1958: 16). Viewing it on a broader scale, it is taken more as an umbrella term, which covers a wide range of meanings i.e. emotion, feeling, mood, disposition and preferences which determine behaviour. (Arnold, 1999: 1) 'Cognition', on the other hand, usually refers to 'conscious ideation' or a 'conscious, thought-like process' (Oatley and Jenkins, 1996). Highlighting the characteristic distinction between these two terms, Simon (1982: 336-337)) states that 'affect' indicates a phenomenon which is 'diffuse' hence 'difficult to describe, differentiate or classify'. On the contrary,

'cognition' is very specific, precise and generally depictable 'by strings or structures of symbols'. He believes that 'affect', like something, which can be 'scaled' by real numbers, is likely to undergo a continuous 'gradation in degree'. 'Cognition', by contrast, is 'digital' in character wherein one set of 'symbol structures' can be discriminated by 'yes-no' tests from another set of 'symbol structures'. He further points out that 'affective' states change usually comparatively gradually with the result that they are more lasting and enduring than 'cognitive' states, which succeed one another in Short Term Memory at extremely rapid speed. From the above discussion it is evident that, traditionally, 'cognition' is based on analytical, calculated and mechanical procedures, whereas 'affect' is viewed more like an internal integrative propelling force, which can be used as emergency measures to mobilise energy and push humans to act. However, my position in this study is that affect and cognition are two separate but potentially interacting constructs. The scientific experiments in 'split brain' surgery reveal that both these wonderful systems of 'emotion' and 'cognition' essentially exist in and, are controlled by the same 'slimy, wiggly, wrinkled' brain (LeDous, 1998: 11).

The interconnectedness of the affect and cognition is now well acknowledged in the day-to-day life experiences. For example, we may adopt certain positions for emotional reasons and then afterwards lay them out through logical argument. As Lakoff and Johnson (1999) point out, both rationality and emotions are metaphorically conceived. They may therefore be subject to the same degrees of different conceptual distortions. Further, a given political or ideological position, however well founded upon reason, may finally be held because of some deeper emotional attachment to the idea (ibid 1999).

Zajonc (1980) and later LeDous (1998) also believed cognition and emotion are best thought of as separate but interconnected mental functions. Hence they suggest that these two are parallel processes, which are interlinked to produce effective human behaviour. Now the question is how do they interact to create a harmonious mental network in order to keep the mind functioning efficiently?

According to James' (1884) 'Feedback Theory', any sensory or abstract stimulus produces an automatic bodily response which is sent to the brain as a 'feedback'. In the light of this feedback, the mind decides to transfer the recorded information to the 'affective' mechanism to stir relevant 'feelings'. Hence this theory postulates that in case of any frightening situation, we do not run because we feel scared but we feel scared because we run.

Soon a considerable gap was perceived in 'Feedback Theory'. It was argued that the mind has to appraise a stimulus, evaluate its physical features and determine its significance before it can actually respond to the stimulus. Cognitive Appraisal Theory (Lazarus, 1966) endeavoured to fill this gap by putting forth the concept of 'Cognitive Appraisal', which made it paramount for the mind to assess the potential harm or benefit of a perceived situation prior to the initiation of any response or arousal. For the Cognitive theorists, the only possible route to an understanding of emotion is via an analysis of its links with cognition, rather affect was best seen as a part of cognition (Strongman, 1987: 87). The idea of cognition initiating and preceding affect was extended and carried into the studies exploring the influence of cognition on affect. In this connection the researches conducted by Leventhal (1982: 121-148) regarding the role of cognitive monitoring of sensation in alleviating the intensity of feelings of pain and illness, by Linville (1982:79-110) to test the Complexity – Extremity Hypothesis and by Weiner (1982: 185-210) about Causal Attribution Theory are worth mentioning.

However, several similar studies referring to the primacy of the 'Cognitive Appraisal Theory' have been criticised firstly for overemphasising the contribution of cognitive processes in emotions, thereby diminishing the distinction between cognition and emotion, and secondly, for basing their understanding of appraisal processes largely on self reports involving introspective verbal reflection, which cannot always be reliable (LeDous, 1998: 52-3). It is postulated that emotions are constantly present in the conscious or

subconscious, and attribution processes are caused or at least influenced by on-going emotional processes. For example in the sorrow and shame of defeat, an attempt to trace the causes of defeat of one's self or one's team will be likely to produce quite different attributions than would the analysis of the same performance by a neutral or disinterested expert. In the same way, if on-going emotions influence all cognitive processes, including attribution, the individual who carries a sad mood into the experimental situation may ignore its positive outcome to the self, and may express less emotion reflected in a group mean. Commenting on Weiner's article, Izard (1982: 235) quotes the researches of Beck (1967) and Kovacs and Beck (1979) which show that depressed people tend to perceive a neutral or a positive event as negative. Curren and Harich's (1993) experiment on undergraduate business students indicate that students in a good mood viewed success as more stable than failure regardless of outcome importance. One is reminded here of the results of another experiment (Alloy and Abramson, 1979) carried out to test the prediction of Seligman's cognitive learning theory of depression, which predicts that depressives will underestimate the degree of control they have over certain important events. In fact with the recognition of the role of unconscious in the emotional processes by Freud and other psychologists, it has become evident that the actual causes of an emotion may be different from the reasons, which we use to explain the emotion in self-reports. Hence it was argued that 'Appraisal Theory' needs to widen its vision and look below the surface to investigate what lies there, how it can be related to what is in awareness and how it influences the entire emotional process.

Cognitive Appraisal Theory dominated the scene till it was challenged by Zajonc, a social psychologist (1980, 1982). Zajonc's work in fact heralded the start of an important shift in the intellectual climate of cognition-emotion paradigm. He reacted to the generally held notion that affect is a postcognitive phenomenon and that emotions are a part of the cognitive process and not a separate entity in themselves. Zajonc based his conclusions on familiar experiences such as the irrevocability of affective judgements, the difficulty of verbalising affective reactions and the separation of affective reactions from content. With regard to the irrevocability of affective judgements, Zajonc refers

to a common experience of having made an emotional judgement that remains unaffected despite exposure to information that is logically persuasive. In connection with the difficulty of verbalising affective reactions he refers to the experience of being unable to articulate our feelings or our reasons for liking something even though we know what we like. Concerning the separation of affective reactions from content, Zajonc alludes to the common experience of not being able to recall the exact contents of a book or a movie in spite of the fact that we are still able to recall our emotional reaction. In the same way we may be reminded of an interpersonal conflict, and can recall the emotions associated with that conflict without being able to remember its specific events or details. Zajonc wrote an article 'Feeling and Thinking: Preferences Need No Inferences' in which he argued that 'affect' has supremacy over 'cognition'. Rather 'affect' precedes and occurs independent of cognition. He conducted certain experiments to assess mere 'exposure' effect. During the experiments, the subjects were exposed to two sets of certain pictures for an extremely short period of time. Later when asked about the exposures, the subject, although unable to identify and distinguish one pattern from the other, preferred the pre-exposed pattern and not the new one. It means that at an unconscious level, affective preferences can be established for stimuli even though the stimuli are presented in such degraded form that they defy recognition by the subject.

On the grounds of such experiments, Zajonc argued that if, in certain situations, emotions could be present without recognition, then recognition could not be an essential precursor to emotions. Therefore, he opined that it is 'unconscious affect' procedure and not 'appraisal' procedure that intervenes between initial stimulus and subsequent feeling. In his article 'On the Primacy of Affect', he sums up his Affective Primacy Theory as following:

STIMULUS ⟶ *UNCONSCIOUS AFFECT* ⟶ FEELING

Besides Zajonc, scholars of emotion theory such as Sherer (1993) and learning psychologists, Martin and Levey (1978), have also put forward the hypothesis that affective processing does not depend on controlled cognitive processes. In

other words they have proposed that organisms are able to identify whether a stimuli is good or bad without involving intentional goal-directed, conscious or capacity demanding processing of the evaluative attributes of the stimulus. The notion of 'automatic attitude activation', in Fazio's (2001) words suggests that the presentation of an attitude object automatically activates from memory the evaluation of what an individual associates with an attitude object. Fazio et al (1986) in their experiments involving subjects' performance on adjective connotation tasks reported that, under certain conditions, responding was quicker on trials for which the subjects' evaluations of the primed attitude objects were congruent with the connotation of the targets than on trials for which they were incongruent.

'Spreading activation' is another associative network mechanism supposed to be mediating the affective priming effect. Fazio et al's (1986) and Sanbanmatsu et al's (1986) experiments using evaluative adjectives, and degraded word identification tasks respectively found that the target words were more quickly identified when they followed evaluatively congruent primes. Hermans et al's (1994) and Bargh et al's (1996) pronunciation task findings were also consistent with the spreading activation mechanism. In addition to demonstrating the automaticity of attitude activation, Fazio et al's experiments on good/bad judgement and the latency of the responses, aimed at testing the hypothesis that the strength of the object-evaluation association determines the accessibility of the attitude from memory. It was found that automatic attitude activation was more evident for the strong primes than for the weak primes, rather only the strong primes revealed the effect. Hence they concluded that the likelihood of automatic attitude activation depends on the strength of the objective-evaluation association.

Greenwald et al (1996) developed a 'response window procedure' that is sensitive to the error rates for evaluatively congruent versus incongruent trials. In their experiments the participants were asked to respond within a short window of time that begins soon after the presentation of the target. By

necessitating fast responding the procedure increased error rates. It was found that relatively fewer errors were committed on evaluatively congruent trials.

Researches by Hermans et al (1996), Klauer (1998), Wentura (1999), Klinger et al (2000) have focused on the mechanisms involving response competition and/or facilitation. Wentura attested to the viability of the response competition mechanism, reasoning that it should be possible to observe evidence that the evaluation linked with a prime is suppressed when the target valence is not congruent. Experiments conducted by Klinger et al (2000), using the response window procedure, examined subliminal priming in a task that required subjects to evaluate target nouns as quickly as possible. It was found that error rates were higher for trials in which the prime and target were evaluatively incongruent. The idea is that the attitude activated as a result of the prime prepares the individuals to respond in a certain way. Therefore if the subsequently presented target is congruent with the prime, responding is facilitated, as it is assumed that the response pathway has already been initiated. On the contrary, if the target is evaluatively incongruent, then the response indicated by evaluation linked with the prime must be hindered in order to respond accurately to the target. Hence the evaluation prompted by prime, and that activated by the target may complement each other and facilitate responding or conflict with each other and inhibit responding.

Hermans et al's (2001) three experiments, concerning the temporal characteristics of the affective priming effect, indicate the subjects reached the connotation of target adjectives that were evaluatively congruent with the primes more quickly than they did for targets that were evaluatively incongruent.

Leventhal (1979) draws his argument for the primacy of emotion on child development studies. He points out that if cognition is taken as a precondition of emotion, a baby will have to learn about fearful, disgusting, angry and joyous situations before it can truly be said to experience fear, disgust, anger, and joy:

and yet how the young infant come to know those feelings before they experience them. The idea that the child could first learn the emotional labelling of situations through imitation loses any credibility when we realise that young infants respond emotionally to different things from their purported parental models, and, anyway, blind infants develop emotional responses to objects largely in the same way as sighted children. Finally, developmental studies of emotion beginning with Bridges (1932) suggest a maturational pattern for the emergence of emotional behaviour, which is at least partially independent of cognitive experience. Hence Leventhal's conclusion that the development of emotional labels and concepts emerges out of basic or primary emotional experiences seems entirely warranted.

The concept of an 'emotional unconscious' presented by Zajonc was not altogether new. In mid 20th century, the New Look Movement (Bruner and Postman, 1947), which reacted against Behaviouristic Stimulus-Response philosophy, asserted that perceptions are 'constructions' that link sensory information about physical stimulus with internal factors e.g. needs, goals, attitudes, emotions, etc. The New Look psychologists carried on experiments, which showed that subjects were able to have Autonomic Nervous System (ANS) responses to affectively charged stimuli without actually gaining a conscious awareness of them. It was demonstrated through an experiment that the exposure time required by the subjects to identify a 'taboo' word was longer than the time required to identify a non-taboo word. These findings were interpreted in the light of a 'perceptual defence' mechanism, which explained that taboo words were perceived sub-consciously and stopped from entering consciousness, as in Freudian terms it would cause anxiety. So it was the existence of something like Krashen's (1978) 'affective filter', which prevented them from coming into the conscious brain. *

Similarly, Campbell and Williams (2000) conducted an experiment with seventy two 9th graders who read paragraphs, and predicted the probable course of action for the main character. In some paragraphs the characters' preferred

course of action violated social values; in others it did not. The students were given V. C. Crandall, V.J. Crandall And W.A. Katkovsky's (1965) Social Desirability Questionnaire; school records provided reading comprehension scores. Prediction scores increased with reading level, and they were lower on paragraphs that violated social values than on paragraphs that did not. Students with higher social desirability concerns had relatively more difficulty with paragraphs that violated social values than with paragraphs that did not. This effect was independent of reading level. Thus affective characteristics of text can strongly influence comprehension, and such characteristics do not influence all students to the same degree.

Zajonc's argument for the precedence and supremacy of 'affect' over 'cognition' is the pivot of several other researches on memory, prime and target congruence, schema, social interaction creative problem studies and lexical decision tasks. Talking about the impact of 'affect' on memory, Arnold (1999:46-55) observes that 'affect' can influence memory and its operation in five ways:

- What comes first in the brain forms a framework of reference for what comes next. As feelings come first, therefore, affective data may be the kind of data around which the other kinds of data are recorded in the mental network.
- The second role of affect is perceived in the processing of new information. In this process, affect data may recall from the LTM certain other kinds of corresponding data, which act as a 'clutter' on the worktable (Working Memory) using up the processing capacity and keeping the new data from being processed efficiently.
- The affective side of feedback influences the shaping and reshaping of the networks of LTM.
- Affect is important in initiating the playback of language and plays a vital role in response to involuntary playback.

- **Even after data have been well stored in LTM, affect may still interfere with one's ability to draw on them.**

Bower and Cohen's (1982: 291-328) work on 'mood-congruence selection' theory investigated and found a strong emotional influence on the storage and retrieval system of human memory, perception, judgement and thinking. Manipulating the principles of Neurolinguistic Programming (Grinder and Bandler, 1981; Dilts, 1983), they induced emotional states in their college-student volunteers via hypnotic suggestions. For instance, the subjects were induced to relive their happy or sad memories and then tell a story from a suggestive pictorial scene. It was discovered that the happy subjects made up a happy story from the picture, whereas the sad ones came up with a sad story. In a similar experiment, the subjects were told a story with two characters, a happy and a sad. The numbers of sentences in the story were equally distributed between the happy and the sad characters. In the end the subjects were asked to tell who was the hero of the story. The subjects in sad mood voted for the sad character, and the subjects in happy mood decided in favour of the happy character. From the results of such experiments, Bower and Cohen discovered the strong influence of people's feelings on their cognitive processes. In their view, feelings act like a 'selective filter' that is tuned to incoming material that supports or justifies those feelings. They argue that filter admits material in consonance with the perceiver's mood, but rejects incongruent material. They believe feelings cause congruent stimuli to become more prominent, to stand out more conspicuously, to arouse greater interest causing deeper processing and better learning of congruent material. They claim that this filtering is significant insofar as it determines what gets stored in memory in the first place. In their opinion, people's emotions also affect what records they can retrieve from the reservoir of their memory. They call it 'mood-state-dependent' retrieval.

Curren and Harich (1993) assert that students in good mood viewed success more stable than failure regardless of outcome performance. Extant research (Baumgardner and Arkin, 1988; Brown, 1984; Forgas, Bower and Moylan, 1990) indicates that students' attributions for academic success and failure differ

depending on their mood states. Good moods have been shown to facilitate ability attributions for success, and bad moods have resulted in ability attributions for failures. Bower and Cohen postulate that the people's memories of various events are woven into a semantic 'network' in a way that different emotions can be portrayed by different units or nodes in this network. When active, an emotion will be identified with co-incident events. These perceptual categories can be retrieved by 'the spreading of activation' from the current emotion unit as well as from the units corresponding to the explicitly presented retrieval cues. They have introduced a 'Blackboard' control structure to model how we combine several knowledge sources in achieving an emotional interpretation of a situation. Bower and Cohen's major hypotheses regarding 'mood-state-congruence' are given below:

- Subjects elaborate more on mood-congruous material
- Mood-congruous events are more likely to remind subjects of an autobiographic event
- Mood-congruous event causes more intense emotional reaction.

The mood-congruence theory can be seen as consistent with, and elaborating on Tomkin's view of emotion as having an automatic and non-motivated amplifying effect on responding (Tomkin, 1982), if by responding we include cognitive activity such as selective retrieval of memory which is congruent with the emotion elicited, and, therefore, occupying nearby nodes in semantic memory. Mood congruence effects on memory processes depend not only on the supposed mood of the person, but also on the affective content of the material to be retrieved. Thus subjects in a positive hedonic mood should show a bias towards retrieving material with positive hedonic associations. It has long been known that depressed patients tend to selectively recall sadder life episodes than control subjects. Johnson et al (1983) used groups of depressed and non-depressed undergraduates, and got them to recall the content of tasks, which they either had previously managed to finish successfully or had left unfinished. Depressed subjects, as expected, recalled more 'failure' tasks. Readers will recall that this

is the same Zeigarnik effect procedure used by Atkinson and his colleagues to test predictions about achievement motivation. It would be interesting to speculate about the mediating role of affective processes in determining the pattern of their results.

According to Wood et al (2000) Will's Theory of Downward Comparison states that when people feel dispirited, threatened or low in subjective well being, they compare themselves with others who are inferior to them or less fortunate in some way. On the contrary, a happy person is more likely than a sad person to attend to favourable information about the self, and have higher expectations for the self.

Depression has long been ascribed to a tendency to encode ambiguous information in a negative way. Cane and Gotlib (1985) argue that more depressed individuals describe their performance on various tasks as more negative. According to Eich et al (1994) and Eich et al (1997) depression is a source of generating more negative autobiographical responses to neutral stimuli. Alloy and Abramson (1979) contend that subjects in a depressed mood interpret ambiguous information about control as lack of control. Miller and Normal (1986) state that depression leads to endorse negative interpretation of ambiguous scenarios. Pury (2002) asserts that negative interpretation of ambiguity while in a neural mood even has been proposed as a risk factor for later depressive response to stress. Studies conducted by Macleod (1990), Richards and French 1992), Mogg et al (1994), and Calvo, Eysenck, and Castillo (1997) all suggest that anxious participants demonstrate enhanced priming for negative or threatening disambiguations rather than for neutral ones indicating that anxiety is associated with encoding ambiguous material as threatening.

A number of empirical studies support the view that emotions can affect the processing of cognitive information in a variety of ways. For example Seipp (1991) found that test anxiety impairs performance on demanding tasks.

Burt et al (1995) noticed that clinical depression was frequently associated with memory deficits. In these cases such impairments were interpreted in terms of corresponding deficit in the allocation of task related processing capacity. Meinhardt and Pekrun (2003) investigated the effects of experimentally induced emotions on task-related processing resources in two studies designed as dual-task-like paradigms. The results suggest that negative emotions get a higher processing priority, and can drain on task-related processing resources.

In this connection, Bower and Cohen (1982) have also suggested a few instances of how emotions affect thought processes. These instances include:

Free-association (subjects in different moods produced chains of free association to neutral words, which often reflected their mood)

Imaginative Fantasies (happy or sad moods bias the interpretation of ambiguous scene)

Snap Judgements (mood determines the judgement; judges in bad mood are merciless and faultfinding, judges in a good mood are generous, loving and charitable. In a mock 'consumer' survey, subjects after receiving a small gift more positively rated the performance of their TVs and cars (Isen et al, 1982).

Estimates of Future Probability Events (average estimation of probable incidents during next year on a list of events. Happy subjects evaluated their probability estimates of positive future events and vice versc.)

Social Judgements (subjects observed the partners' positive or negative behaviour more according to their feeling good or bad about themselves)

Ellis and Ashbrook (1988) explore the disruptive effect of affective factors on attention and resource allocation while performing a task. According to their 'Resource Allocation' Model (RAM) which is based on Kahneman's (1973) concept of limited processing capacity, it is assumed that emotions, especially the cognitive consequences of emotions, such as affect-evoked intrusive thoughts may increase the information-processing load and drain attentional resources that otherwise might be used for task performance. In other words negative affective states are likely to reduce the resources that can be allocated to a given task, because mood-congruence thoughts intrude into consciousness; these

thoughts may include reflections about ones' current mood state, ones' bodily sensations, or the sources of one's mood. Moreover, induced and chronic negative affect is associated with greater self-focused attention (e.g. Conway and Giannopoulos, 1993; Wood et al, 1990), which may include attempts at self-understanding that require the investment of attentional resources. As a result of these intruding thoughts and ruminations, negative affective states may interfere with information processing that requires more than minimal amounts of attentional resources. Accordingly, depressed individuals are expected to engage in less processing and / or more simple processing of information; they are likely to evidence a different amount or type of elaboration and organisation in the encoding of information. Several studies support this position. For example Conway and Giannolopous (1993) using decision-making tasks reported less effective strategies for dysphoric (a state of being dissatisfied, unhappy, restless, etc.) compared to less or nondysphoric subjects. In the same vein Ellis et al (1997), exploring text comprehension, found impaired detection of contradictions in passages for induced negative states in comparison to neutral ones. All these findings are consistent with the notion that particularly negative emotional states reduce task-related processing resources.

McDaniel et al (2000) examined 'Attentional' demands and recall for stories that differed in rated interest. More interesting stories required fewer attentional resources for comprehension than did less interesting stories. They suggest that interesting stories free up resources for relatively optional organisational processing of the text elements, thereby rendering additional relational processing redundant (for recall). Less interesting stories require more resources to keep attention focused on encoding the individual propositions, thereby rendering additional proposition-specific processing redundant.

Ellis et al (1984) investigated the impact of depressed moods on the recall of words presented in contexts that varied the amount of required elaboration. Previous work demonstrated that, in the absence of mood inductions, recall is greater for words presented in a context that requires more elaboration at the encoding stage relative to words presented in a low elaboration context.

However, being in a depressed mood eliminated this elaboration effect, suggesting that negative affective states may interfere with elaboration. These findings have been replicated with naturally depressed subjects identified on the basis of self-report measures such as the Beck Depression Inventory.

One of the most reliable findings regarding the interplay of affect and cognition concerns the impact of moods on evaluative judgements.

Bower and Cohen (ibid) also observed emotional influences upon people's thinking, judgements, social perceptions and imaginative fantasies as they strongly affect the way people evaluate their friends, themselves, their possessions and their future. In general, a target is likely to be evaluated more favourably when the judge is in a positive, rather than a negative mood (Forgas, 1992; Schwarz, 1990; Schwarz and Clore, 1988). Schwarz and Clore (1983, 1988) suggested that mood effects on evaluative judgements can reflect the use of affective states as a source of information. In addition, affective states may influence judgements by eliciting different processing strategies (p. 380). Assuming that judgements are based on the information that is most accessible at the time (Higgins, 1989; Higgins and Barg, 1987), the Associative Network Model predicts mood-congruent biases for on-line as well as off-line judgements; this presumably reflects the mood-congruent recall of valenced material from memory. In their opinion, the ideas, which come to the mind first, influence the judgement. The feelings that become accessible when one is in the process of weighing the alternatives, and deciding on a course of action can influence the decision to engage in various social behaviours. It is not only intense but also low-level everyday mood states that are potentially quite influential in directing thought and influencing both social behaviour and task performance or problem solving strategy. As these states are quite subtle, therefore, they are quite frequent and hence quite pervasive in effect.

A general observation is that positive affect results in an increased tendency to be helpful, whereas negative affect prompts a censorious, critical and harsh

behaviour among the people. Moreover, negative or positive affect has clear bearing on the degree of efficiency demonstrated by a person in the process of decision making. Isen et al (1982) conducted an experiment in which the subjects were asked to choose out of nine variables to purchase a car. It was noted that the subjects in the positive affect states reached a decision significantly more quickly (11.14 minutes) than did the control subjects (19.58). Hence the control subjects tended to be less efficient than the positive affect subjects in the sense that they often went back over the same information. On the average the control group subject looked at each piece of information that they considered twice (M=1.94). By contrast, positive affect subjects were less likely to look at the same information repeatedly (M=1.28). The behaviour of the control subjects is obviously consistent with the findings reported by
Bruner et al (1956), that under the normal circumstances, subjects in problem solving studies tended to check their answers, often 'wasting' trials to confirm hypotheses that they know from their deductions, and the series of previous answers. On the contrary, the positive affect subjects were less prone to such inefficiencies. In short, the positive affect results in attempts to simplify the decision situation, which makes the faster and more efficient decision-making possible. Bray (1984) also reported some evidence suggesting faster access for pleasant over unpleasant words in normal mood subjects. Nowlis and Nowlis (1956) suggested that moods are 'a source of information or discriminable stimuli to the organism' (p. 352). According to this hypothesis, individuals may use their apparent affective reactions to a target as a basis of judgment. Isen et al (ibid, 243-58) in their research highlighted the strong impact of positive feeling states on the way in which a person goes about making a decision about social interaction and on the way a person responds to risk.

Mandler (1982: 3-36) analyses the effect of affect on cognition through his 'evaluative judgement' studies. He divides 'judgement' into two categories: descriptive and evaluative. In his opinion 'evaluative judgement' is distinguished from 'descriptive judgement' in its involvement of 'personal' self in what is known as pure objective judgement. He points out that any new input evoking

'evaluative' judgement triggers a schematic network in the human brain. These schemas, he opines are a representation of experiences that guide one's actions, perceptions and thoughts and are developed as a function of the frequency of encounter with relevant instantiation. According to him, the latest encounters are judged in the light of already existing schema and determine the understanding and organisation of one's environment. He suggests that the congruity between an event or object and the concerned schema's relational structure is taken as the 'basis of the judgement value.' If congruity is perceived between the event/object and the initiation of schema, it raises a valuation of 'familiarity, acceptability and a sense of liking'. He states that the positive valuation of the familiar is based on 'congruity and assimibility', whereas incongruity and accommodative pressures lead to 'arousal' and evaluative conditions that may be either positive or negative. Mandler's general conclusion is that negative judgements are normally 'affectively tinged'; positive judgements, by contrast, may or may not be. These evaluative judgements, which are based on schema, in Mandler's view, arise from 'cultural predictions'. Culture, in Mandler's opinion, is a strong teacher of evaluative judgement basically through the means of the common language. 'It is through the process of acculturation', he asserts, 'that we 'learn' that corn is (in the US) or not (in France) fit for humans, that spinach is 'good' for you, that shaking hands with people is or is not proper' (p. 7). He is convinced that such valuations are not based on 'an examination of the object of interest', but rather 'produced and maintained by cultural processes'. Thus, he argues, that corn in the view of some people is inedible because it is corn and not because of the way it looks or tastes. Hence Mandler takes 'evaluative' judgements as laden with affective overtones, which in turn grow from the culturally produced human schema. (For more details on culture and schema please see Section 2.2.3)

Induced negative affect has also been shown to limit people's tendency to impose organisation on information they are trying to learn. In perceptual grouping tasks that involve the repeated presentation of letter strings that are identical in sequence but differ in grouping (e.g. CA DM ET and C ADME T), learning,

typically, is facilitated by reorganising the material into more meaningful units (e.g. CAD MET). Leight and Ellis (1981) observed that induced negative affect interfered with such reorganisation and led to reduced recall.

Ellis et al (1995) stress that in addition to interfering with elaboration and organisation at encoding, dysphoric affective states also may reduce performance at retrieval. After being presented the same sentence, stimulus as used in Ellis et al (1984), mood was induced and recall assessed. Subjects experiencing negative affect recalled fewer words than neutral mood control subjects, regardless of whether the words had been encoded in high- or low-elaboration (p. 371) contexts. These and related findings suggest that dysphoric affective states can interfere not only with the elaboration and organisation of information at encoding, but also with retrieval. Overall, recall performance can be expected to be worse. In summary, negative affective states have been found to reduce the elaboration and organisation of material at the encoding stage and to interfere with retrieval, much as the assumption that negative affective states reduce attentional resources would lead us to expect – a finding which has immense significance in an educational framework, particularly in a foreign language learning context.

Another study conducted by Isen and Norvicki (1981) mentions the influence of affect on creative problem solving. During their study, three groups were involved. One group was shown a funny movie, the second a control movie and the third group was not shown any movie at all. Using the candle task and inducing affect by means of exposure to a funny movie, it was found that the happy affect group came up with a variety of ideas. They also made rapid trials, rejecting inadequate hypotheses quickly, and trying a fresh idea without wasting any time. So the noteworthy point about them was their ready responsiveness to the immediate feedback. As a result, 75% of happy affect subjects managed to complete the task, whereas 20% of the control film group and only 13% of the no film group subjects could solve the problem. Isen and Norvicki, however, observed the relative importance of the task as a moderating effect on the

performance of the happy affect subjects. Hence if the task was of great personal significance to the happy affect subjects, their tendency to simplify the task was superseded by processes designed to ensure optimal performance in order to perpetuate the state of happiness. Isen and Norvicki point out that there are four important dimensions, which determine the relative influence of affect on cognition. These dimensions include:

- Valence (Positive - Negative scale)
- Particular Quality (e.g. anger or anxiety)
- Intensity (Strong or weak feelings)
- Arousal (Energising behaviour whether an affective state is Agitating (stimulating) or depressing (relaxing)

Scheier and Carver (1982: 157-184) examine the idea that on-going behaviour can be interrupted by rising affect (most significantly fear) and initiate the outcome assessment process. Their experiment with high and low fear subjects about holding snakes in the presence/absence of a mirror and electric shock receiving indicate that, when strong fear was induced, more higher than lower private self-conscious subjects withdrew from the study. On the contrary, when fear was low, persons high in self-consciousness inclined to volunteer more frequently than those low in self-consciousness. The study concludes that rising affect interrupts on-going behaviour, and calls for a rearrangement of goal priorities. In their view, emotions seem to be somehow more primitive than the cognitive processes. They occur immediately and suddenly when compared to reasoned cognitive procedure in the hierarchical model of behaviour interruption. However, affect can also occur in response to cognitive or semantic evaluation of the meaning of objects or events as well as to simpler qualities. Hence they consider the relationship of behaviour related self-regularities process and affect in terms of feedback and feed forward loops. It goes like this: affect influences semantic relational (SR) processes, which in turn induce affect.

Fiske (1982: 55-78) deals with the issue of schema and affect in interpersonal relationship. She states that in our perception, other people are represented as

instances of 'culturally consensual' categories, and affect is closely attached to these categories. She presents the example of a 'prototypical politician', which would evoke negative affect and, by contrast, an old school friendship which would trigger positive affect. She also claims that affectively laden schemata is a guide to our everyday behaviour and practices. She concludes that interpersonal schemata form a close network of knowledge, affect and plan that are richly interconnected. In this connection Averill (1980) claims that a social level of analysis is essential for the thorough understanding of emotions. In this perspective emotions are viewed as social constructions that provide transitory social roles. They are societally institutionalised responses, constructed according to cultural rules, and structured to resolve conflict situations in the social system.

From this discussion we can conclude that there is a close rapport between affect and cognition, as they are tied in a mutual inter-influential bondage. It is commonly observed that negative (anger, disgust, anxiety etc.) or positive (motivation, happiness, satisfaction etc.) affective factors have a vital role to play in shaping the direction of one's goals, and cognitive achievements. The latter assist in efficient processing and effective retrieval of input information in a human mind, whereas the former draw heavily on attentional resources of human cognitive repertoire, hence impairing their learning abilities in general and language learning capabilities in particular. This impact of affect on cognition is what constitutes the main hypothesis of this study. It has been argued that the use of current textual materials to teach people English with images of cultural norms and behaviour which are not in congruence with their sociocultural ideologies and attitudes induces negative affect in them, resulting in Islamic Studies students' dissatisfaction, sense of alienation and low achievement in language learning. It is hypothesised in this study that the introduction of culturally-congruent texts will play to the emotional brain of learners, as a consequence of which, the intellectual brain will open up, and they will find learning English an enjoyable, achievable, cherishing and fruitful experience.

Although all aspects of affect require special attention, here we will restrict our discussion to one of the most popularly elaborated and academically relevant (to this study) component of 'affect' i.e. 'motivation.

2.2 Motivation and Culture

In Section 2.1 it was mentioned that affect has a formidable impact on our abilities to carry out varied cognitive tasks and activities. In Section 2.3 I will discuss 'motivation', as it is generally termed, as an integral constituent of positive affect. In Section 2.2.1 it has been argued that motivation is the only driving force that makes us do things that we do. Motivation, in fact, is the key, which unlocks the solutions to most foreign-language-teaching-and-learning-specific concerns (Chambers, 2001: 132). In Section 2.2.2 the role of cultural concerns and religious beliefs in the constitution of human motivational tapestry has been highlighted. It has been argued that classrooms do not exist in 'a vacuum'; the possibilities within any classroom are shaped in important ways by factors outside of it (Auerbach, 2000: 148). Generally a classroom is thought of as a closed box, a quasi-laboratory; but here it has been looked at as a complex social and cultural space. It has been pointed out that educational institutions are not isolated spaces; they are, in fact, socio-political territories (Pennycook, 2000). Students do not leave their social relations, their varied upbringings, their religious beliefs and cultural commitments at the classroom door; instead they bring them in with them (Canagarajah, 1999).

Section 2.2.3 explores the potential for interaction between culture and motivational procedures through schema constructs.

In Section 2.3 it has been asserted that since language classrooms are 'socially-located' (Auerbach, 1995: 5), the macro as well as micro level situational distinction between *'BANA'* and *TESEP* countries (Holliday, 1992, 1994) renders the importation of technology, textbooks, foreign teachers and foreign methodologies from the former circles into the latter classrooms an exercise in

inappropriateness. It is concluded, in the light of empirical research, that in order to enhance TESEP students' motivation to learn English, ELT pedagogy should be restructured in such a way that in the TESEP contexts, materials bearing references to the Western life are replaced by culturally sensitive, familiar, acceptable and appropriate texts, exercises and activities.

2.2.1 Motivation: What and How

'According to Dornyei (1998) motivation has been widely accepted by both teachers and researchers as one of the key factors that influences the rate and success of second/foreign language'. Motivation is the driving force that initiates learning in the first place, and sustains learning when the situation becomes difficult. Motivation can even compensate for a deficiency in aptitude. Gardner and Lambert (1972) found that although aptitude accounts for a great deal of the variability among individuals, motivation could actually override its effects. They argued that regardless of aptitude, people still manage to learn a second language if they are adequately motivated. Fuertes-Olivera and Gomez-Martinez (2004) point out that in comparison with L1 learning, learning a second language is an arduous task, which warrants a lot of effort. Besides age, transfer from L1, circumstances in which learning takes place, intelligence, aptitude and personality, there are other factors related to learners' attitudes, preference, beliefs and above all their motivation which have immense affect on the process of learning an L2. In Fuertes-Olivera and Gomez-Martinez's opinion motivation is perhaps the factor generally believed to have the greatest impact on success. Gilbert (2002: 4) states that if you start your personal journey with your own 'motivational engines firing' you have a bright chance of reaching your destination.

Motivation is, without question, the most 'complex and challenging' issue facing our teachers today (Scheidecker and Freeman, 1999: 116). Dictionary defines motivation as a process, which 'causes' motion or 'induces' action (Geddie, 1958: 697). Chambers (2001: 1) opines that if motivation is seen under a microscope, it resembles the image of the tangled mess of international flights in

and out of Heathrow airport – a mass of strands interlinking to determine an individual's behaviour. Similarly, Bandura (1991: 158) views motivation as a multidimensional phenomenon which is 'indexed' in terms of 'determination and intervening mechanism that governs the selection, activation and sustained direction of behaviour.' Motivation is viewed as a force, which not only energises but also channels and sustains human behaviour.

Edwards (1999) opines that the concept of motivation refers to two basic categories of ideas:

- Ideas related to Choice or Personal Will

The word 'motivation' in this context is used as synonymous with words such as cause, consideration, ground, reason, spring etc. A vital question motivational psychology deals with is why certain forms of behaviour get chosen and others rejected; why (and not how) a certain attitude gets started, is energised, is sustained, is directed, is stopped, and what type of reaction is present in the organism when all this is going on. For instance, if we see a child running, we will not be bothered about how he is running, and what motor skills he is using, but why he is doing what he is doing.

- Ideas related to Energy

In this context, motivation is taken as equivalent to words such as animation, arousal, inspiration, provocation, spurring, stimulation etc. Motivation is subjectively perceived as a desire or wish, which pushes man to strive for its fulfilment. A motivated person is usually supposed to perform things with energy, forcefulness and vigour, and the one without it is often weak, sluggish and listless.

Motivation has been further defined as a 'psychological trait, which leads people to achieve some goal. In language learning that goal may be mastery of the language or achievement of some lesser aim.' (McDonough, 1998: 219-220)

In Ford's (1992: 53-79) opinion, motivation plays a major role in producing variability and change in behaviour patterns, and thus in shaping the course of human development. Motivation, he asserts, is an integrative construct representing the 'direction' a person is going, the 'emotional energy' and 'affective experience' supporting or inhibiting movement in that direction, and the expectations a person has about whether they can ultimately reach their destination. Hence motivation, in his view, is the organised patterning of all these components operating as a mutually interdependent 'triumvirate' influencing, and being influenced by the 'instrumental troops' who receive directions for the next move from 'motivational headquarters'.

Geen (1995: 3-47) considers motivation as embedded within a complex process, which involves: 'choosing' a goal, 'devising' a strategy for getting to that goal and 'pursuing' the planned course of action. The process of motivation, he believes, originates in a discrepancy between a goal and one's existing states. In his view, goals are the 'immediate regulators' of behaviour, and the setting of the goal initiates processes that impel behaviour along a path to the target goal. (p. 23) He defines goals as states that a person desires for and considers attainable, and for which a person is willing to expend efforts (p. 22). Desired goals, he thinks, are organised in 'hierarchies' (p. 24), ranging from specific acts to comparatively broadly defined needs, which are activated by situation to create incentives for action, which in turn are expressed in the formation of specific goals. Goals, in his view, play a significant role in the ways individuals perceive and respond to each other. The development and enactment of strategies for the attainment of a goal depend on the strength of one's commitment to the goal and the level of accessibility of that goal as perceived by that subject. Geen believes that goals for action are chosen to the extent that they satisfy either 'personal needs' or 'situational demands (p. 29). He adds that the 'attractiveness' of a goal may also vary according to the previous relative success or failure in similar situations stored in man's 'mental reservoir' in the form of 'cognitive attribution schemas'. This whole process, in Geen's opinion, involves the operation of both cognitive and affective variables.

According to Weiner (1992: 2) the question of motivation deals with measuring what the individual is doing (the choice of behaviour), how long it takes before they initiate that activity (the latency of behaviour), how much effort they expend at that activity (the intensity of behaviour), what length of time they will remain at that activity (the persistence of behaviour) and what they feel before, during or after that behavioural episode (emotional reaction). Weiner explains that in comparison with the early motivational psychologists who were concerned with merely the activation of behaviour and observable actions, the modern psychologists also deal with the choice of activities that an organism undertakes as well as the individual's judgments and emotional feelings towards the goals.

In Ford's (1992: 72-73) opinion, what distinguishes motivational from non-motivational processes is the idea that motivation resides within the person and not outside him. Moreover, motivation is an anticipatory and preparatory phenomenon. It may take the past and the present into account but it primarily focuses on future. Motivational procedures help people imagine or predict future events and consequences that are relevant and meaningful to them, thereby preparing them to act or react in ways, intended to produce desired future and avoid undesired future.

This study views motivation as an action control goal-oriented activity, which deals with the choices of acts as well as their relative performance, intensities, persistence and affective overtones accompanying them. It is a concept we use to help account for our lives and differences in acts from one occasion to another. It is not just an object we possess or we are deprived of (instinct: Freud, 19th century), a simple condition of our bodies (drives: Cannon, 1932) a cumulative construct of certain elements (drive, incentive and habit: Hull, 1943), or a simplistic chain of stimulus-response behaviour (behaviourism: Skinner, 1957); it is rather an attitude, which develops out of interaction between the inner psychological and environmental or socio-cultural forces and is reflected in the ways we choose to do things. Motivation builds a psychological foundation for

the development of human competence in everyday life. It explains *why* people decide to do something, *how hard* they are going to pursue it and *how long* they are willing to sustain the activity' (Dornyei, 2001a, 2001b).

According to Dornyei (2003: 1) research on L2 motivation is an inherently complex enterprise. Motivation is a multifaceted construct, and the exact nature of the constituents activated in a particular situation depends mainly on contextual factors. This is because humans are social beings and human action is always embedded in several physical and socio-psychological contexts, which considerably influence a person's cognition, behaviour and achievement.

Weiner (1972) divides formal motivation theories into two groups: Mechanistic Theories and Cognitive theories. For the former category of theories, he uses a 'machine' metaphor, which implies that human beings share some aspects or characteristics of a 'machine'. They are devoid of personal will or conscious awareness, and act like 'robots' at the bid of certain internal or external powers e.g. instincts and drives. The instinct theory expounded by Freud (1918) and drive theory elaborated by Cannon (1932) would interpret man's life as controlled by forces largely beyond his control. With the advent of Cognitive theories (Weiner, 1972; Atkinson, 1954) the situation started changing. These theories attempted to restore some of the human graces to man's life and existence. Unlike Behaviourism (Skinner, 1957) which viewed action as an observable construct, cognitive theorists asserted that actions could only be understood in relation with cognitive factors e.g. thought processes, intentions, expectations, and interpretations of given situations.

Atkinson's (1954) Expectancy-Value theory of achievement motivation and Weiner's (1974) Causal Attribution theory emphasise the logical side of humans portraying them as pilots actively steering their course towards well-defined objectives using systematic, and rational methods of planning and evaluation. They consider them as all-rational, all conceivable scientists, who are well-equipped to make conscious choices between an attainable or unattainable goal and are capable of analysing the causal factors underlying their experience

which can, under certain circumstances, have a direct and important influence on a person's goals. This logical side of humans ruled the field of motivation from approximately 1960s to 1980s. Since then it has undergone a gradual decline in popularity. It was objected that it depicted too positive a picture of the human cognitive capabilities. (Weiner, 1992) Hence a new associated implication of humanistic emphasis on individual development and attainment, which is highly pertinent to this study, appears to be emerging, one that relies more on emotionality and affective evaluation rather than mere cognitive rationalisation and hypothesisation. According to Weiner, one of the main dimensions along which humans construe their world is that of cognitive and affective evaluation. Objects, people, events and even the self are thought of as good or bad – they are evaluated on a scale ranging from positive and approved to negative and disapproved. Moreover, evaluation has an emotional component as it involves a subjective feeling state for the positive or negative qualities. Therefore, he puts forward the concept of human beings as evaluative judges. Elaborating his metaphor, he states that a judge has to be undoubtedly rational and objective in his approach. But after reaching a conclusion a judge also must render a decision that could involve punishment, forgiveness or even reward. Weiner is convinced that on reaching such decisions, feelings play a central role. In his opinion, judges can be compassionate or hard-hearted, sympathetic or vengeful and subject to pity and fear. These emotions influence and determine decision and their related behaviour.

Weiner's approach is endorsed by Ford (1992: 144-147). In his Motivational System Theory (MST) which is built on the concept of 'the-whole-person-in-context', Ford asserts that emotions may seem 'relatively ephemeral' at the level of specific behaviour episode, but they are not simply 'add-ons' or 'after-thoughts' in a motivational theory; they are in fact major influences in the 'initiation and shaping of goals and personal agency belief patterns'. He points out that emotions are meant to help people maintain 'effective functioning' in circumstances which require the rapid and efficient 'mobilisation' and 'deployment' of energy resources and transaction of capabilities. In his views, the primary phenomenon of emotions can be called 'the control precedence of

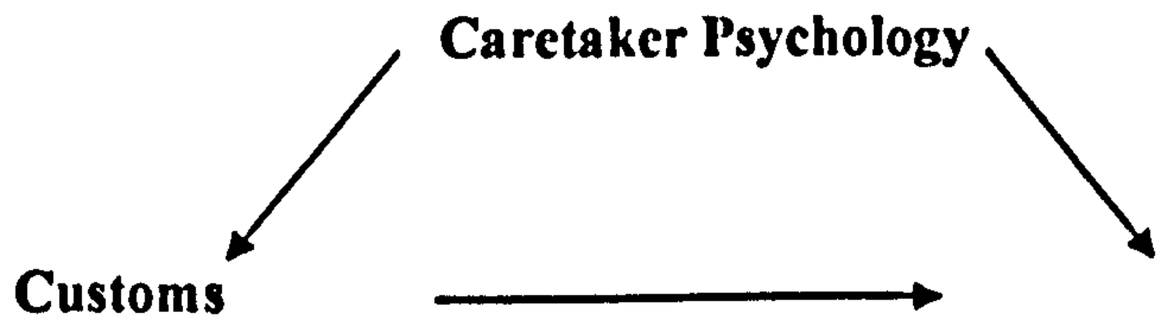
action readiness', and it is exactly this characteristic of 'action-readiness', which occupies the pivotal status in the MST theory. Ford is sure that facilitation, and no external control should be the guiding idea in attempts to motivate humans. He is convinced that

> 'Motivational interventions that do not respect the goals, emotions and personal agency beliefs that a person brings to a situation may produce short term effects but in the long run, they are likely to fail or backfire' (1987: 147).

In fact, in Ford's opinion, it is more accurate to think of emotions and cognitive evaluations as a 'regulatory team' with each 'player' contributing to 'effective decision making' in 'different' but 'unique' way. That's why the first tip in Ford's framework of general principles for motivating human beings is the principle of 'unitary functioning'. Highlighting this principle, he states that motivational interventionists must be clear about the fact that they are always dealing with a 'whole person' who is bringing a personality and development history to a context in which mutually influential psychological, biological and environmental processes are interrelated in complexly structured functional patterns.

This study contends that, although human motivation may be influenced by several factors e.g. the way the human body is biologically constructed, the way the brain works, the way the innate dispositions operate, the economic considerations, and individual interests, it is more importantly prompted and structured by socio-cultural factors of varied kinds. It argues that we humans are all ethno-centric, therefore, it is not only the natural environment, but also the human and socio-cultural environment, which contribute immensely towards the shaping of one's desires, wishes and wants (Ford, 1987). In Geen's (1995: 20) opinion, regardless of the fact that a person is working in a group, against a group, or isolated from a group, most human actions and motivational occurrences behind them take place in socio-cultural settings and are cultural in nature. In this context, the 'Niche' models devised by Worthman (1994) and Weisner (1993) are the worthy of mention. Worthman (1994: 210) defines her

'developmental microniche' as a 'spatiotemporal envelope of states and conditions' experienced in the course of one's development. In her microniche, she illustrates the relationship of biology, behaviour and culture. A schematic representation of the development michroniche has been presented as following:



In Worthman's opinion, three sub-systems surround the child and his personality:

Subsystem 1
Physical and social settings

Subsystem 2
The culturally regulated customs of child care and child rearing

Subsystem 3
The psychology of the caretaker or parental ethno-theories of child behaviour and the affective orientations that parents bring to their experience as well as the parent's belief about the nature and needs of the child.

Worthman asserts that the power of the culturally organised environment comes from the co-ordinated action of all three subsystems. In one sense Worthman's Development Niche can be described only for a single child with his particular set of inherited dispositions and family compositions, but Super and Harkness (1997: 27) observe that the framework is equally useful in deriving a generalised description of the recurring patterns within a single cultural community.

Weisner's (1993) 'Echo Cultural Niche' model notes that at least the following five basic constituents need to be identified while trying to understand how cultural level factors influence the lives of individuals:

- The personnel present who teach and influence the child; their availability in activities throughout the child's daily routine.
- The motivation of the actors

- Cultural scripts for conduct commonly used by participants in teaching/learning contexts that arise in home, school and other cultural settings.
- The nature of tasks and activities in the daily routine and the frequency and distribution of their performance.
- The cultural goals and beliefs of those present in the activity setting.

From the above discussion it can be concluded that the cultural forces, directly or indirectly, have a vital role to play in the formation of an individual's personality. Minami (2002: 20) explains that in different cultures children's lives are formulated in different ways according to their parents' ideals and expectations of how the children's development should be. Distinct models for child development and upbringing are implemented in an extensive variety of ways. Through the process of socialisation, children develop the ability to recognise, and interpret the variety of activities and tasks that are carried out in their socioculturally specific environments. Hence children being brought up in different cultures have particular experiences, cultural-specific ethos, or emotional climate through which they develop varied expectations, preferences and sets of beliefs. For instance a set of similar common cultural characteristics might exist among Westernised industrial societies and a completely different set of similarities might be found among non-Western non-industrialised or Islamic societies.

Since cultural models not only sketch out the broad outline of our personal characteristic profile, but also continue to act as a constant motivational source for our thoughts, acts and behaviour throughout our life, it seems appropriate to deal with the relationship of culture and motivation in detail now.

2.2.2 Motivation and Culture

Culture has been viewed as consisting of 'a set of attitudes, beliefs, customs and values' shared by a group of people, communicated from one generation to another through language or other means of communication (Matsumoto, 2000). According to Schwartz (1997: 70) the word 'culture' can be defined on two

levels: narrow and broad. On the narrow level, 'culture' refers to the refined aspects of civilisation as science, art and literature. On the broad level, 'culture' encompasses all the following components:

- Every practice shared by the members of a society e.g. ways of dressing, eating, conversing, expressing anger or joy.
- Commonly understood symbols e.g. words, pictures, objects, gestures etc.
- Shared rituals e.g. ways of showing respect, religious beliefs and rituals, civil ceremonies and occasions etc.
- Figures who are widely viewed as heroes or villains e.g. the founding fathers, the gurus etc.

According to Camilleri and Maleweska-Peyre (1997: 145) culture can be understood as a way of life of a group of people based on a 'shared set of beliefs', which has a tendency to exhibit their 'general attitudes', principles of conduct', and 'global schemas of action'.

Buzzelli and Johnston (2002: 81) assume that culture is primarily a closely interrelated set of moral standpoints, and that other trappings of culture – history, customs, celebrations, clothing, food, and so on - are only secondary manifestations of the core values of the culture. Thus culture is, above all else, a moral matter. They follow recent scholarship on culture (e.g. Strauss and Quinn, 1997) in conceiving of culture not as an impersonal force but as a set of linguistic, discursive and other resources for understanding and acting upon the world. By this understanding culture is both social and cognitive (individual).

This study views culture as certain socio-cognitive constructs which refer to widely shared ideals, values, formation and uses of categories, assumptions about life, and goal-directed activities that become unconsciously or subconsciously accepted as 'right' or 'wrong' by people who identify themselves as members of a society' (Brislin, 1990: 11). Hence culture acts like the 'collective programming of the mind' which distinguishes the members of one group or category of people from another. (Hofstede, 1991: 5) Due to this characteristic of shared mental programming, culture is portrayed as 'the

software of human mind'. (ibid) Culture in fact is an index and a general guideline to an individual's personality; it is a matrix within which all human behaviour operates; it is a filter through which the accounts of people's motives, dispositions and propensities can be perceived (Beardsley and Pedersen 1997: 413-448).

Luria (1994) explains how the child's behaviour matures into the behaviour of a cultured adult living in complicated industrial-cultural conditions and armed with a complicated socio-cultural outfit. Vygotsky (1994: 57) traces two lines of a child's development: The natural and the cultural. He asserts that in the process of development the child not only masters the items of cultural experience but also the habits and forms of cultural behaviour, the cultural methods of reasoning. We must, therefore, distinguish the main lines in the development of the child's behaviour. First, there is a line of natural development of behaviour, which is closely bound up with the processes of general organic growth and the maturation of the child. Second, there is the line of cultural improvement of the psychological functions, the working out of new methods of reasoning and the mastering of the cultural methods of behaviour.

Silva (1999: 251) works from the assumption that the formulation of a child's identity is a process that takes place in the body, creating 'a synthesis of social, cosmological, psychological, emotional and cognitive meanings.' Taylor (1996: 205- 209) contends:

> 'Being a real, live human implies displaying a special type of bodily appearance, practising certain types of communicative behaviour, and processing certain states of consciousness. (...) Selfhood is textured by intersubjectivity [and] intersubjectivity itself is created in the context of social relations. [These] are the condensation and memory of the affective moods built up by daily interactions in nurturing, sharing and working.'

Matikainen and Duffy (2000: 41) opine that the culture in which each of us lives influences and shapes 'our feelings, attitudes and responses' to our experiences and interactions with others. Our culture furnishes each of us with 'knowledge,

beliefs, values, views and behaviours that we share with others who have the same cultural heritage'. The past experiences handed down from generation to generation, influence our standards and values of right and wrong, attractiveness and ugliness, and acceptability and unacceptability. In other words our culture teaches us how to interpret the world and life around us.

The cognitive and affective domains of the family are of considerable importance in moral development of a child. In fact, the moral standards to which adults subscribe guide the type of morality they teach to their children (Walker and Taylor, 1991; Bandura, 1991). White (2000) investigated the relationship between salient family processes and adolescent moral thought among a sample of 271 adolescents and their parents. The findings support the view that a strong relationship exists between family socialisation processes and the content of adolescent moral thought.

Human beings have always been interested in knowing how culture influences one's psychology and attitude, and they have been recording their impressions since the time of Heroditus. The idea that individuals are not born full members of any culture, but learn to become such, was very much present in ancient Greek philosophy as they applied it to their children's education (Jahoda, 1993). However, according to Berry et al (1997: ix), the scientific study of the link between culture and psychology started in the 19th century, perhaps with Comte's Cours de Philosophie Positive (6 volumes from 1830 to 1842). Previously during the time of Enlightenment, Locke and others were explicit in emphasising the 'malleability' of the child's mind as an important element in their philosophies. Since then the emergence of different forms of Psychology e.g. Cultural Psychology, Indigenous Psychologies, Inter-Cultural Psychology, Cross-cultural Ethno Psychology etc. refers to the growing relationships between Psychology and Culture, which are increasingly perceived as in a state of interaction. At present the Psychology that treats humans as isolated time organisms, and fails to take culture and human developmental history into account is considered to be, in Jahoda's (ibid, 198) words, 'a Hamlet with the Prince of Denmark as the only character'. Of course in Shakespeare's Hamlet,

the coherent meaning of the play can be deduced when the whole scene is laid before us with all the players present. In reality the human mind is not merely a part of nature, subject to fixed laws discernible by scientific methods, rather it is separate from nature and is creating and has always been created by culture (Vygotsky, 1932). Much of the knowledge, based on the studies related to this subject, accumulated between the 19th century and the mid 1970s was presented in the first edition of the Handbook of Cross-Cultural Psychology (6 volumes 1980-1981).

Since 1975 some of the concepts related to culture and psychology have undergone a change. The perception of culture has become less static and more dynamic. Nevertheless, the basic idea that all humans are ethnocentric remains the same. It is believed that the standard principles, perspectives and expectations that people learn from their culture shape the way they look at the world. For them their culture provides them with a set of convictions, opinions and a stereo-typed pattern of learned behaviours which are transmitted from one generation to the next not by means of any genetic inheritance in the form of 'instincts' or 'drives' but by means of 'language' and 'imitation' (Barnouw, 1973: 5-6). A child acquires these patterns of cultural behaviour as he acquires his first language in order to become a confident and competent member of his society. The cultural environment around him transmits open and tacit, verbal and non-verbal messages, reflecting the dominant configurations of his culture to the child to internalise in his permanent repertoire of perceptions and observations. The socialising agents around him i.e. parents, teachers, friends orchestrate his participation in the cultural learning environments by assigning him to some and proscribing other (Goodnow, 1990: 281).

Likewise Super and Harkness (1997: 4) argue that the child's environment acts as a stage peopled by a cast of characters with their assigned roles and tasks, all within a stipulated framework of the 'routines of daily life', 'commonly shared practices' and 'guiding ideas' which weave the child and the environment together 'inseparably' and 'holistically' into a 'multi-stranded fabric'.

In this context my position is opposed to that of Chomsky and his Universal Grammar Theory. According to Chomsky since the patterns of language development are similar across different languages and cultures, the environment and culture has a minor role to play in the acquisition of language. However, it has been pointed out that Chomsky's emphasis on universal biological endowment is an oversimplification and is an extreme position on nature-nurture scale (Snow and Ferguson (1977). That is why Generative Grammar, represented by Chomsky was soon challenged by sociolinguists who favoured the relevance of variability in childhood environments and language use outcomes in other societies and cultures. In fact, the culture of the society we are born in has a strong bearing on every aspect of our life. Regarding cultural dietary habits, Edwards (1999) raises different issues in his book. What we eat is greatly a matter of tradition. It is our cultural habits based mainly on religious allowances and taboos that make a thing edible or inedible. In fact, eating serves various roles in religious rituals, social occasions and economic events. These traditions and rituals formulate enduring laws of every society in what to eat and the circumstances of eating. So our home culture sets the broad food limits of what, when and where to eat and we feel most secure when we follow these traditions. Hence cultural traditions contribute a great deal to motivational complexities surrounding eating habits of each society.

In addition to dietary habits and preferences, culture also affects our attitudes towards expression of emotions, health beliefs, pain interpretations, addiction, art, and leisure activities. In fact a finer analysis of all these aspects of life will locate our specific towns, ethnic backgrounds, religions and styles of family life. Separately and collectively these varied dimensions of culture establish relatively permanent tendencies towards life. A pertinent question in the context of this study is related to the initial formulation, essential constitution and inspirational sources of a culture. In the framework of this study, we look at 'religion' as the mainspring from where culture derives its vitality and strength.

Religion has been defined as 'a set of symbols which acts to establish powerful, pervasive and long lasting moods and motivations by formulating conceptions of

a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic' (Geertz, 1966: 4).

Religion as such is an all-pervasive form of human motivation that provides life and blood to the workings of culture. Religion is a universal anthropological phenomenon and exists in all cultures of the world (Luckmann, 1967: 34). According to Royce (1904), the primary motivation underlying religion is the existential anxiety. Religion, in his opinion, imposes the 'semblance of order' on a chaotic world, which also suggests solid views about such matters as life, death, meaninglessness and aloneness (Steeman, 1977: 315). Schumaker (1992) mentions that religion sets self-serving and other-serving moral guidelines that promote social cohesion and establish the foundation for a clearly focused social identity that fulfils the needs for belongingness. Stark (1993) supports the prospect that religious motivation will find alternative expressions when it is not channelled towards traditional religious practice e.g. cults.

Religion, in fact, has a vital bearing on different vistas of cultural domain. In societies where religion is viewed as a dominant force, it determines people's way of living, their common habits, styles of dressing, diagnosis of ailments, interpretations of misfortunes and prescriptions of medication. In such societies from the beginning of life to the end all the important ceremonies, rituals and occasions portray an air of religiosity. Being born and brought up in a particular background, a child assimilates all the dominant hues and colours of that religio-cultural setting. They internalise the whole gamut of religious values and principles prized in their particular community. In other words the whole edifice of their personality may be raised on the religious philosophy and ideology of life upheld by their specific group. Therefore, religion has a strong impact on the society's mode of child rearing practices. In this context, Weiner (1992) quotes Weber's (1967) observations about the difference between the Protestant and Catholic families regarding the early independence training of their children and its consequent effect on the growth of Capitalism.

Wakefield (1992) asserts that religion is often one of the important factors that determines students' adjustment in a different society and their modes of acquiring education and scholarship. This is likely to be the case among Western researchers whose beliefs are more private and personal in character. Baratini (1983) takes into account that religion can be a most important motivating force in almost all aspects of a culture and can show itself in even the smallest acts of everyday life. He discusses the religious traditions of Islam and tries to show that the learning behaviour of Muslim students can be greatly influenced by their religion. He notes that teachers of Middle Eastern students recognise a series of traits that can be clearly identified with these students. In the area of ESL he believes that the success or failure of these students can be readily identified. Learning in Islam is seen as having a positive intrinsic value, whereas students from the Middle East find that here education has a quite practical utilitarian character. Osterlo (1986) shows how learners from Islamic countries exhibit learning habits, which he connects with the study of the Quran and the kind of study habits found in a manuscript culture.

When discussing the Middle Eastern student, Parker (1986) notes that these students expect a paternal relationship between himself and his advisors. These students will respect advisors and professors, and want to receive detailed guidance from them. Later on they may work happily within a more fraternal framework, but at first they will perform better in a more disciplined ethos. The newly arrived students need mentors from their own culture who may act as 'big brothers.' Given the importance of face-to-face communication in their own culture their advisor will find that a ten-minute conversation about their work will mean much more to the students than any lengthy written comments.

Lienhart (1980) tries to account for what he calls academic scepticism in his Arab students of social anthropology at Oxford, by examining what he feels to be very different attitudes to how education is seen in the Middle East. He does this by referring to Muslim students' view of education in the context of Islamic ideology where 'truth' and 'facts' are not the same as in Western thoughts.

Unlike Al Shahi (1986) who sees the influence of traditional pedagogies on modern secular education as being negative, Wagner et al's (1986) study of Quranic schooling in Morocco demonstrates that such practices have some fruitful results. This approach was meant to study traditional schooling and its literacy practices and, therefore, involved detailed analysis of various tests and studies. The findings confirm that 'attendance at Quranic preschools had a positive influence on children's later education, particularly their reading achievement. Such a finding made the researchers think of improving educational performance in its traditional context and through the prevailing framework.

It is worth mentioning here that some religions such as Christianity perceive themselves as transcultural. That's why Christian missionaries now deliberately adapt rituals to the culture where they want the religion to take root, using African music in Africa, for instance. These missionaries see their religion as espousing a universal value that does not subvert a given culture. However, with Islam, as this study postulates, the case is slightly different, because in this religion, rituals and outward behaviour are rather more closely prescribed. In other words Islam is more definitive and specific about what it expects its followers to do in their social lives and daily routines. That's why, although Indonesia, Pakistan and Saudi-Arabia, for instance, are all different countries undoubtedly embedding some differences of local culture, all of them have a strong and distinct bearing of Islamic beliefs and practices on their living norms and day-to-day behaviour. However, it is important to note that the overall following of a religion does not constitute a one-dimensional scale. People vary in the intensity of their beliefs, the degree of their commitment and the level of their practice from highly devoted to barely acquainted followers of a creed. The majority of students of Islamic Studies group at the IIUI are expected to be at the top of this hierarchy of faith and practice, hence they are supposed to be strongly committed adherents who are very close to the spirit of their religious culture. Therefore, it is generally sensible to conclude that the religio-cultural philosophy of life of these students has a pervasive, and long lasting effect on their personality, motivation and pedagogic orientations.

2.2.3 Culture, Schema and Motivation

'No one can reveal to you aught but that which already lies half asleep in the dawning of your knowledge.'

Khalil Gibran in The Prophet backing up the neurological research that, in the words of researcher Michael Gazzaniga, confirms that 'All we are doing in life is catching up with what our brain already knows.'

After highlighting the link between the religio-cultural influences and the motivation processes, we will now explore the device or the operational procedures which culture employs to affect motivational system of human beings. It is contended that it is through the medium of 'schema' and 'schematic instigation' that culture becomes capable of influencing and regulating the motivational mechanism of man.

According to Nassaji (2002) the concept of schema was originally proposed by Bartlett (1932), a follower of Gestalt psychology to account for how information in stories and events is refigured in memory for further recall. D'Andrade and Strauss (1992: 3-29) define 'schema' as an internal representation of affective-cognitive data structure consisting of the simplified patterns of generic concepts stored in memory, which make the identification of objects and events possible. In their opinion a schema is an interpretation, which is frequent, well organised and memorable. It contains one or more prototypic instantiations and can be prompted by minimal cues. Cognitive schemas, they assert, are learned internalised patterns of thought-feeling that mediate both the interpretation of on-going experience and the reconstruction of memories. Similarly Mandler (1985: 36-60) looks at schema as a category of mental structures representing simple features of general categories that 'stores and organises' past experience, and 'activates as well as guides' the subsequent perception of conscious construction. Edwards (1999: 315) contends that the later data is not to be regarded as so pure as it is biased by and is developed on the previous data. Rumelhart (1980) views schemata as packed units of knowledge embedding not only the knowledge itself but also how this knowledge is to be used. Ford (1992:

31) opines that an individual's overall personality is formed out of an amalgam of his repertoire of stable recurring Behaviour Episode Schema (BES). Ford assigns a significant place to BES in his Motivational System Theory (MST). He is convinced that it is only when concepts and propositions are embedded back into a personal meaning and utility. Ford mentions three different types of Behaviour Episodes:

- Instrumental Episode: (Experiential Knowledge of Deeds and Action i.e. Learning by doing) When a man is actively engaged in some motor or communicative activity (output) designed to influence his or her environment in some way, and is actively seeking feedback information (input) from the environment about the results of that activity.
- Observational Episode: (Learning by watching) When a man seeks relevant informational 'input' from the environment from someone else's instrumental activity, and does not try to influence the environment by actually doing something.
- Thinking Episode: When a person endeavours to improve the organisation of some information in his repertoire to construct or rehearse a plan for future action from such information without involving any output or input processes.

The combination of these three types of BES directs people's behaviour in new episodes. A BES provides guidance about what one should pay attention to and how one should think, feel and act in a specific behaviour episode. One BES combined with another BES component yields a very powerful BES encompassing a diverse repertoire of optional behaviour pattern organised around a related set of goals and contexts. Combining a number of such BES, a superior kind of expertise called Generative Flexibility (GF) emerges. In fact in order to understand people one needs to know what prompts them to act as they do, and in order to understand their goals one must find out their interpretative system or their mental cognition and affective schemas and their mutual relationship. In the opinion of D'Andrade and Strauss (ibid, 31), these schemas provide a framework for organising and reconstructing the descriptive and evaluative memories of socio-cultural images of the ways of the world. They also act as a guide towards drawing inferences about and evaluation of one's experience with his natural, human and cultural environment. D'Andrade and Strauss (ibid 1992) make it clear that culturally formed cognitive schemas not

only determine our interpretation of the world, but also direct our actions in it often serving as goals. Functioning as important goals in one's life, they typically trigger actions by which an organism operates in its environment. Hence it can be concluded that whereas not all schemas function as goals, but all goals are definitely schemas because for something to serve as a goal, a person must have some cognitive structure which is activated and which works as a motivator of action and is linked with other psychological functions of human psyche such as motivation, evaluation, emotion and orientation.

Alba and Hasher (1983) identified five processes postulated by schema-theoretical views to underlie how knowledge is represented in the mind: *selection* (representations are formed selectively), *abstraction* (mental representations are also abstract in that of all the information present only its schematic components are extracted to be encoded in memory, not its surface components), *interpretation* (interpretation of new information hinges on its congruency with the schema currently activated), *integration* (individual pieces of information cannot exist in the mind on their own, rather they have to be integrated into a global whole), and *reconstruction* (information with reference to the schema activated during encoding).

Alba and Hasher further explain that schemata are pre-existing knowledge structures stored in mind. In their view comprehension is a process of mapping the information from the text onto these pre-existing knowledge structures. They believe that knowledge-based processes are predictive and reader-driven.

Anderson and Pearson (1984) point out how inferences are made in comprehension on the basis of the reader's prior schemata. The problem is how this process takes place. Anderson et al (1977) asked college students to read two texts each, allowing two different interpretations; one could be interpreted as involving either a prisoner trying to escape from a prison, or a wrestler trying to escape from a hold by his rival in a wrestling match, and the other as a card game or a music practice. The results indicated that readers who had a musical background interpreted the second passage as a passage about music, and those

who had a card-playing background interpreted the same passage as a passage about card game.

Similarly Narvez (1998) states that prior moral knowledge affects the comprehension of complex moral narratives. Eighth grade and college students read and recalled four complex moral narratives, in which moral arguments at different Kohlbergian stages were embedded. Participants then took the Defining Issues Test (DIT), a measure of moral judgement development. Those with higher reasoning scores on the DIT reconstructed more high stage moral arguments during recall, including adding high-stage moral reasoning that was not in the original text.

In general as a reader reads and remembers text, he or she attempts to create a coherent mental representation not only by integrating text information, but also by elaborating on the text with prior knowledge about the world (van den Broek, 1994) and by building a mental model (overall meaning structure) of the text (McNamara, Miller, and Bransford, 1991; van Dijk and Kintsch, 1983). Prior knowledge often comes in the form of general knowledge structures such as scripts and schemas. For example, because of extensive familiarity with sit-down restaurants, a reader likely has a general knowledge script of the type and order of events that occur in restaurants (a restaurant script), which could affect the readers' recall of a text about a restaurant visit. A schema functions in a way similar to a script.

One of the major insights of schema theory lay in drawing attention to the constructive nature of the reading process, and to the critical role of the reader and the interaction between the text and the readers' background knowledge. These developments greatly influence L2 comprehension research and instruction, resulting in a large volume of insightful research on evaluating and demonstrating the role of conceptual and background knowledge in L2 reading comprehension and instruction (Hudson, 1982; Carrell and Eisterhold, 1983; Steffenson and Joag-Dev, 1984; Lee, 1986; Floyd and Carrell, 1987; Carrell,

1987; Alderson and Urquhart, 1988; Tan, 1990; Peretz and Shoham, 1990; Roller and Matambo, 1992; Barry and Lazarte, 1995; Carrell and Wise, 1998).

The effects of schemas on text understanding have been documented in situations involving culturally specific texts (e.g. Bartlett, 1932 cited Fiske 1982; Harris et al, 1988), reader orientation at reading or recall (Anderson, Reynolds, Schallert and Goetz, 1977; Pichert and Anderson, 1977; Anderson and Pichert, 1978) reader familiarity with text material (Spilich et al 1979; Crafton, 1983) and readers' prior knowledge (Bartlett, 1932; Steffensen, Joag-Dev and Anderson, 1979; Reynolds et al 1982). Schema effects are strongest with ambiguous material in which referential specificity is low (it is not clear to what the sentence or phrase refers), and the local coherence is weak (the phrases and sentences are not very related). In short, schemas and scripts can influence the reader's mental representation of a text and are demonstrated by the characteristics of what a reader recalls or does not recall from the text, including distortions, intrusions and the elimination of information that does not match the schemas of the reader.

Some reading theorists contend that schemas relevant to the discourse guide the construction of the mental model during reading (Kintsch, 1988; van Dijk and Kintsch, 1983), and help in the selection of what is relevant or irrelevant to keep in the mental representation (Singer, 1994). It is this latter view that underpins the research reported here. A particularly relevant theory is Pressley and Afflerbach's (1995) 'constructively responsive reading' in which readers actively search for meaning, constructing interpretations based on prior knowledge and the reader's processing of the text. The data here support that view.

Although schemas are dynamic entities, which continue evolving throughout life, many powerful schemas are learnt as part of the direct social experiences of the child. The child's experience sometimes preadapts him to internalise certain cultural propositions. For instance, in an orthodox Hindu society, the children pre-adapt the schema of woman as an inferior being, whose most cherished aim in life is to be a supplement of man in his immediate surrounding. Such

preadaptive experiences are mutually supporting interrelations among cultural schemas and self-schemas that afford opportunities to the individuals to appropriate their goals. Coupled with the intrinsic motivations, the extrinsic forces of conformity and external reinforcement including negative and positive sanctions can combine together to make extremely powerful motivators of action. All human living systems contain a limited amount of such highly generalised and elaborated motivational 'master motives'. In such schemas, the major schemas tend to have a great many sub-schemas portraying a variety of sub-goals. Hence a dominant part of motivational schemas are primarily cultural in nature. D'Andrade and Strauss (p. 40) referring to Vogt's ethnography 'Modern Homesteaders' which is the study of values of a small mid-century New Mexican farming community, informs how certain cultural models, which characterise several American farming communities, work not only as strong sources of values but also as prevailing vital motives. As a result of that the 'homesteaders' constantly followed these goal schemas and continuously resisted governmental economic and political pressures to change. It appears, D'Andrade and Strauss contend, that, once internalised, cultural schemas are difficult to abandon or discard, but continue motivating human action and behaviour.

For these reasons that Bock (1988: 12) criticises the previous biologically- based theories for being unable to specify the causes of the motivational variance in human attitude, and proposes that the studies pertaining to goal-related cognitive schemas learnt in specific cultural context areas are more useful alternatives instead. In his view, cultural models built on culturally formed cognitive schemas can have a strong motivating force, as they not only describe the human life more accurately, but also set forth conscious or unconscious goals which include the wishes and desires of the relevant individual. However, a significant point to note in this context is that culture is not loaded into us the way a programme is loaded into a computer. In fact D'Andrade and Strauss reject any concept of psychological or socio-cultural 'determinism' as far as they are taken to mean that 'private interpretations' are 'replicas' of 'public messages'. In their opinion, human action is not a 'direct precipitate of cultural

construct'. They agree that motivation depends on cultural messages and is realised in social interaction. However, they assert that motivation is not automatically acquired when cultural messages have been imparted. It should rather be understood as the outcome of interaction between events and things in the social world and interpretation of those events and things in the people's psyches. In reality, the existence of social registers in every society and the fact that certain ideologies, discourses and symbols become compelling to people while others are only the 'hollow shell' of a morality repeated in formal declaration, but ignored in private lives, defy the concept that humans are the passive recipients of cultural impressions. Spiro (1987) argues that all parts of a culture are not held by people in the same way; rather cultural propositions vary in the degree to which they are internalised. He specifies four levels of a person's internalisation of cultural messages:

1. **Level 1** At the first level of internalisation, a person is acquainted with at least some part of a cultural system, without 'assigning to its descriptive or normative claims. Essentially the person is indifferent to or may even reject the beliefs so that the cultural system has no directive force.

2. **Level 2** At the second level of internalisation, cultural beliefs are acquired as cliché- the person 'honors' the directives force of the model 'more in the breach rather than the observance'. Thus to use Spiro's example many Americans say they believe that Jesus died for their sins and that one ought to care for the poor, but actually have little sense of sin and negligible concern for the poor.

3. **Level 3** At the third level, culture is acquired by the actors as a personal belief system. It is at this level that a cultural system may be said to be internalised. At this level, the cultural systems are genuine as they are not only represented in external symbols and signs to the people, but are internal to them engaging their minds and influencing their actions. When, for instance, the proposition that Jesus died for man's sins and that one ought to care for the poor are acquired by the people at this level, they are generous in their assistance and are happy to help the needy.

4. **Level 4** At the fourth and final level of acquisition, the cultural system is not only internalised but it is paramount. People hold it with especially strong conviction because it engages not only their minds but also their hearts and emotions. Thus believing that Jesus died for man's sins, people get preoccupied with their own sins and believing that one ought to care for the poor, their

assistance to the poor represents a personal sacrifice. According to D' Andrade and Strauss (1992: 217-27), in one of the studies American success values, although endorsed by four of the working men, actually motivated the action of only one of the men who stated them. In their view success values are a good example of what can be called a 'person's most general interpretation' which are suspected to act as motivators. They are convinced that cultural models have:

- Oriental force
- Evaluative force
- Affective force

At the moderate levels of internalisation, models do little more than orient the individual; at the deeper level, they act as standards of evaluation; and at the deepest levels of internalisation, cultural models have strong motivational and affective powers. Following the same argument, Ford (1992: 181) states that a goal cannot truly be imposed on people. They must adapt it as a personal goal for it to perform a directive function. He explains that people typically adopt many of the goals shared by other individuals or institutions in their contexts and are usually quite willing to devote themselves to task goals assigned by legitimate cultural authority e.g. teacher or employers, etc. Nevertheless, they qualify that culturally defined goals by such authority 'figures' can only have a motivational impact if they are adopted in the same form as personal goals. In this study it is contended that the majority of Islamic Studies students are expected to have adopted the aim and objectives of life stipulated by their religion as their own 'personal goals', and as such they may be a strong motivator of their actions, their learning behaviours and their perceptions of right and wrong. They represent the states of the academic world that can and should be pursued and show what can and should be discarded. Similarly while learning a foreign language like English, their attitude may be influenced by the pre-existing religio-cultural schemas of the modes of learning, suitability of the textbooks and other relevant issues and hence warrant a specifically-oriented pedagogy. Whatever has been said about Islamic Studies students can be equally applicable to similar situations in other cultures as well. Therefore, while talking about ELT, applied sociolinguists suggest sets of pedagogies, rather than one single uniform pedagogy of language teaching for various English language

students across the globe. The purpose behind the introduction of these different pedagogies is to take into account the features of local culture in syllabus design so that the concerned students should be able to identify themselves and be at ease with the representation of life portrayed in the teaching material prescribed at their educational institutions for their learning. The feelings of affective and cognitive familiarity and involvement in the lessons are among the advantages ensuing from the use of texts that meet the cultural standards of a given society. This will be discussed in the next section.

2.3 Motivation, Culture and Language Learning

So far I have argued that every child grows up in the lap of a specific culture and although a culture does not consist of a 'herd of clones' (Valdes, 1996: vii) who have been defined by their environment, each culture is shaped by certain predominant tenets – conscious or subconscious, explicit or implicit - that a child internalises as they grow up. In this section I will argue that against this backdrop of interconnections between culture, religion, motivation and language teaching it is of paramount significance that the materials we use and the activities we conduct to teach English language in an international context should be in line with the affective socio-religious needs and expectations of learners, failing which, their motivation to learn English will be adversely affected. I will point out that pedagogical choices about curriculum development, content, materials, classroom processes, and language use, although apparently seeming to be informed by neutral professional considerations, are, in fact, implicitly ideological in nature, with significant implications for learners' socio-economic roles. This implies not only the social relations in the classroom in terms of who speaks and who sets the agenda, but the way we organise and run them. Assumptions about 'active' and 'passive' students, about the use of group work and pair work, about self-interest as key to motivation, about memorisation being an outdated learning strategy, about oral communication as the goal and means of instruction, about an informal atmosphere in the class being most conducive to language learning, about

learning activities being fun, about games being an effective way of teaching and learning- all these, despite the claims by some researchers that they are empirically preferable, are cultural preferences. And this means that the classroom becomes the site of cultural struggle over preferred modes of learning and teaching (Pennycook, 2000: 98). Myriad geographical locations, educational contexts and cultural sites in which English is taught as an international language necessitate the construction of an educational model which is sympathetic to the potential demands of cultural diversity and is capable of catering for the diversified cultural, religious and emotional needs and desires of the target international learners.

To begin with I would like to mention Heron's (1992) concept of 'Multi-Modal Learning', which refers to four modes of learning from experience:

- Action (learning by doing)
- Conceptual (learning about the language)
- Imaginal (intuitive understanding of the scheme of the language as a whole)
- Emotional (awareness of different ways our feelings influence our language learning)

Heron asserts that the top three modes of learning all rest upon the broad affective base. He believes that the higher modes do not control the lower, but rather they flower out of the lower.

In the same vein Arnold (1999) emphasises that positive affective factors can lead to more effective language learning, and the pressures of overly negative emotions such as anxiety, fear, stress, anger or depression adversely influence our optimal learning potential. Brundage and Mackeracher (1980) notes that as learners of a language, students are influenced by their feelings and do not learn when anxious or stressed. Stevick (1999: 43-57) opines that negative affective states can affect the neurological conditions in the prefrontal lobe of the brain stopping memory from enhancing learning capacity. As a result, even the most exciting material may turn inadequate, or even totally futile due to negative

affective factors. By contrast, the various positive emotional effects such as motivation, self-esteem, empathy etc. can facilitate and expedite the learning process. Here we will focus on the relationship of motivation and language learning.

The issue of motivation is at the heart of many of society's most enduring problems; both as a developmental outcome of demotivating social environment and as a developmental influence on behaviour and personality. Motivation is supposed to provide the psychological foundation for the development of human competence in everyday life. In language learning, and specifically in second language learning, this term is generally used to refer to the combination of effort plus the desire to achieve the goal of language learning as well as a favourable attitude towards learning the language. It points to the extent to which the individual works or strives to learn the language because of a desire to do so. In Gardner's (1985: 11) view, a motivated organism is achieved when effort, the desire to get at the goal, and a positive attitude towards the goal are combined together. Since motivation is one of the most important factors in language learning, teachers of English as a second language or foreign language have always tried to find new approaches or strategies that would enhance the students' level of motivation to learn the target language. Studies conducted or reported by Khan (1999), Ramage (1990), Samimy and Tabuse (1992), Picken (1999) and Clement et al (1994) consider motivation as one of the most salient features of language learning. In his survey with the learners and teachers at the School of Nursing in Holguim, Khan (1999) finds that students lose motivation to learn a language when they do not perceive any relation between English and their own careers. Ramage's (1990) study deals with the predictive ability of motivational and attitudinal factors in the continuation of foreign language study beyond the second level among high school students at two different geographical areas in the USA. The results indicate that motivational and attitudinal factors successfully discriminate between students in terms of level and course grade. Samimy and Tabuse (1992) explored the possible relationship between affective variables (attitude, motivation, classroom personality) and students' linguistic performance in beginning Japanese classes for American

students. The results of the study show that motivational and attitudinal factors are crucial in predicting students' success in Japanese.

Similarly Ford's (1992) Motivational System Theory assigns a central place to motivation in his formulae of effective human learning and functioning. According to this formula, competence in any field is achieved through motivation, skill, psychological propensities coupled with suitable responsive environment. Ford's motivational 'triumvirate', although very general in nature, can be equally applied to language learning. According to him, a motivational 'triumvirate' consists of three components:

- Personal Goals
- Personal Agency Beliefs
- Emotions

In Ford's opinion, in order to cause a motivated behaviour to happen the first and foremost thing is that the task at hand must activate the relevant personal goals of the subject with respect to a desired behaviour. Without such activation, there will be no resultant behaviour. Personal goals, in Ford's opinion, are thoughts about desires or undesired states or outcomes that one would like to achieve or avoid. They direct the other components of personality to try to produce those consequences (or goals) thus they play a leadership role in motivational patterns by defining their content and direction. These goals, Ford believes, must be realistic, concrete and clear. The goals are prioritised with regard to their relevance, importance, level of attainability, the emotional salience of the actions and consequences associated with pursuing and achieving a goal. In his view, the strongest goal patterns are those anchored by multiple goals, and the productivity is high when the multiple goals are well aligned. The co-ordination of multiple goals within and across behaviour episodes will facilitate their attainment. The patterns of goal pursuits that are broad and multifaceted with regard to important life goals will have positive effect. But if they are not mutually well integrated, a conflictual situation will ensue which will undermine the optimum level of motivation and achievement. For instance,

if for Islamic Studies students, English language learning goals are mutually reinforcing, their motivation will be maximised. A situation opposite to that will produce the contrary results.

The second component of the 'triumvirate' i.e. Personal Agency Beliefs (PABs) is related to learners' positive view of their own potentials, attributes, skills, etc. to achieve the desired learning goal. Ford states that PABs are evaluative thoughts involving a comparison between a desired consequence (a goal) and an anticipated consequence, what the person expects to happen if the individual pursues those goals. PABs are the learners' capability beliefs and responsive environment. PABs are more fundamental than the actual skills and circumstances they represent in the sense that they can motivate people to create new opportunities and acquire capabilities they do not yet possess. Moreover, the learning environment must be congruent with an individual's 'agenda' of personal goals. It must have the material and information needed to facilitate goal attainment, and it must provide an emotional climate that supports and facilitates effective functioning. Any pedagogical component, be it teacher or text, (in this research, culturally inappropriate learning material) which hurts one's emotions and injures one's self-esteem will cause anxiety and negative feelings towards learning.

The third component of the 'triumvirate' pertains to emotional arousal. Ford asserts that emotions help people deal with varying circumstances by providing 'evaluative' information about the person's possible interaction with the environment (affective regulatory function) and by supporting and facilitating action designed to produce desired consequences (energising function). Emotions provide clues about the content of a person's goals by influencing selective attention, recall, event interpretative learning, decision-making and problem solving in predictive ways. In a classroom, a general regard for learners' feelings, emotions and cultural commitments on the part of the teacher will result in a better learning atmosphere and vice versa. In fact a teacher's awareness of the learner's native culture is paramount for their professional success. The learner's native culture has a dominant role to play in determining

their preference for the choice of specific material, a certain learning style and learning environment. In this way, the emergence of a cultural psychology of learning and authentic human agency might assist educators and learners of all kinds and all levels in their struggle by connecting psyche with culture, selves with others and reason with feelings (Maehr and Stalling, 1975: 218). It is the faith in the 'many' and 'varied' cultural possibilities of the learning and teaching, which enables us to conclude that whatever was developed, and found to work in one culture may not be applicable in another (Hui and Luk, 1997: 371- 411). Russell et al (1997: 125) consider the potential importance of cultural artefacts as a source of evidence on cultural similarities and differences in the promotion of one's aesthetic taste and artistic abilities. They perceive cultural significance in colour preferences, picture perceptions, painting and drawing, musical harmony and environmental aesthetics. Mishra (1997) studies the cultural influences on the cognitive abilities including thinking, reasoning, recognising, labelling, analysing, categorising and planning involving processes by which individuals obtain and utilise knowledge.

Mishra talks about the cultural influences on the general intelligence (cognitive ability of a learner), the genetic epistemology (developmental processes that unfold in a chronological sequence), specific skills (relations between a particular feature of the eco-cultural context and a specific cognitive performance) and cognitive style (rote-learning style or deeper comprehension style).

Research undertaken by Hawkins and Pea (1987: 249) indicates that a human personality develops as a result of the interaction between an individual and his/her environment, in much the same way as biological organisms are 'biologically adapted to their ecological space'. The child is surrounded by a rich cultural setting, which Hawkins and Pea define as 'objects and events'. These 'objects and events' are crucial in the construction of knowledge that the students bring into the class. These indigenous literacies constitute an important database for any follow-up learning. They define indigenous literacies as a complex set of abilities students bring to the classrooms, abilities which spread

over their lifetime and use their indigenous language to relate their history, their stories of everyday life, traditions, poetry, songs, theatre, proverbs, dreams, epistemology and skills to deal with complex matters among themselves and with others outside their communities. At community level, the testimony of these individual voices reveals the experience of hidden groups, and counter the bias of those who represent these groups or those who try to ignore them. In their view, 'It takes a village to raise a child' provides a metaphor for the community at large as a classroom. The expectation is that when learning is in line with local needs, education, whether indigenous or formal, it can have a 'galvanising effect' on the lives of learners (p. 313-15).

Buzzelli and Johnston (2002: 80) mention that research over the last few decades has shown convincingly how the cultural expectations that children bring from home and community environments are often significantly different from those they encounter at school.

Serpell and Hatano (1997) discuss the issue of culture, literacy and education. They view literacy as a resource for a socially distributed cognition. In their opinion, literacy can be constructed as a cultural source at the disposal of participants in various socially organised activities. The society of a child offers a variety of cultural arrangements for learning e.g. situated learning in the work place, informal learning at home and in the neighbourhood. In addition to that, the pattern of beliefs about teaching and learning also act as models for literacy activities in an educational context. For instance, an Islamic society will have a distinct vision of teachers and learning which might not be the same as that of the Western world. Such disparities largely account for the learners' varied approaches towards educational perspectives. In this context Brislin and Horvath (1997: 342- 343) relate the case of Glenn – a third generation Japanese-American. He was selected to teach English to a Japanese summer group on the grounds of his Japanese origin. While teaching Glenn adopted a typical American friendly style with his students. His informal attitude with his students shattered their cultural image of a teacher as an authority figure who is highly

knowledgeable and respectable. Consequently all his efforts at decreasing the power distance between the teacher and the learners failed as the Japanese sponsoring agency chose another institution for the English language training of their students the next summer. The studies conducted by Harris (1982), Malcolm (1982), Malin (1990), Eades (1991), Howard (1992) and Lowell and Devlin (1998) mention that a critical question in cross-cultural education is how to bridge the cultural and linguistic gap between home and school so that a child's identity can be supported without limiting his or her chances of academic success. In the school where this ethnographic research was conducted, miscommunication between Aboriginal students and their Non-Aboriginal teachers was generally found.

Masny et al (1999) highlight the relationship between literacies, school and community cultures by exploring literacy events as they unfold for Somali children in an elementary school. The data are analysed based on the view that literacies are enmeshed in cultural, racial and religious differences. Validating these differences within school culture is important so that children, instead of experiencing marginalisation, can regain a renewed voice and power. They believe by proposing a pedagogy of difference, education can chart possibilities for inclusion by weaving multiple literacies into school culture.

Gumperz (1981) and Hyme (1974) stress the characteristic features of the outcome of language acquisition in a specific sociocultural context, and that language is largely shaped by culture-specific experiences and norms. Specifically in the case of English, which is now a prerequisite for participation in a vast number of activities in diversified cultural contexts in various societies, there is a growing assertiveness and a sense of ownership among its L2 speakers that English is now 'their' language, through which they have a right to express their own values and identities and create their own intellectual properties. In other words the 'centre of gravity' (Graddol, 1997) is shifting from L1 to L2 speakers and their cultures. A Universalist approach may not be too problematic for European countries due to their similarity in values, social organisations, religious orientation, etc. However, for the non-European countries, particularly

the ones that do not share their religious and cultural values, Western modes of thinking are a greater and unnecessary imposition, which they justifiably resist with varying degrees of vehemence.

In spite of that it is a common observation that TESEP countries keep importing pedagogical ideologies from BANA countries. Borrowing educational policies originating elsewhere seems apparently attractive for policy-makers, in that it is time and cost effective, but, when borrowing ideas from other educational contexts, there is a danger that imported curricula may contain aspects that render them unsuitable for the host culture. According to Carless (1999) the failure of Hong Kong's Target-Oriented Curriculum (TOC) initiative is due to the mismatch between relevant features of East Asian cultures and process-oriented curricula derived from the West. Cheng (1998: 26) warns:

> '...it is rare that policies that run counter to the society's cultural norms will succeed in changing educational practice.'

Cheng and Wong (1996: 47) suggest that in general Hong Kong teachers and the system are 'polluted' by Western educational philosophies that are not suitable for the society. Likewise Levin (1998) talks of a policy epidemic, where education policy is transferred like a disease from one people to another. In the same vein, using a medical analogy, Holliday (1992, 1994) has talked of 'tissue rejection' when a transplanted organ (or in educational terms innovation) does not become an effectively functioning part of the body system to which it is implanted, due to the mismatch between the respective characteristics of the 'donor' and the 'receiver'. Morris (1992, 1995) has mentioned that a number of pupil-centred and /or innovative discovery learning approaches born in the West have produced a facade of change but limited real impact on the classroom. The failure of such curriculum innovations in general has also been reported by Fullan (1991) and with respect to ELT by Markee (1997).

Ellis (1996: 213) questions the universal relevance of the Communicative Approach to language teaching in view of the cultural conflicts arising from the

introduction of a predominantly Western language teaching approach to Far Eastern cultures. The crux of the argument is that for the Communicative Approach to be made suitable for Asian conditions, it needs to be both culturally attuned and acceptable which depends on the teachers' ability to both filter the method to make appropriate the local cultural norms and to re-define the teacher student relationship in keeping with the cultural norms embedded in the method itself. Edge ('1987) says that task-based and problem solving activities, which characterise Communicative Approaches and materials, are not value free modes of behaviour. Rather they involve Western modes of communication, which may not be in harmony with the traditions of some cultures- including learning conventions.

Nation (2000: 4) talks about the failure of a Communicative course in Vietnamese context, where the learners felt that they were not getting adequate grammar teaching, so the teachers have to set up their grammar-based course. Morgan (1997 in Pennycook, 2000) discusses how the students' exploration of different possibilities of intonation in dialogues – some more acquiescent, some more aggressive - raised questions of social and gender relations in the Chinese community. Gupta (2004: 267-268) talks about the limited success of CLT in India. She points out that CLT envisioned lively, activity-oriented and task-centred classroom with communication as the prime goal, but actually at the end of one academic year of enforced CLT, the teachers were 'embittered and discouraged', whereas the learners appeared to have gained 'nothing out of the whole exercise.' She points out that the course demanded that the learners practise asking for instructions at the post office, or giving directions to a taxi driver in English, whereas in reality nowhere in India clerks or taxi drivers who would speak English will be found. Therefore teachers' attempt to initiate such tasks in the classroom resulted in 'fits of hysterical laughter or stilted dialogue that bore no resemblance to Littlewood's 'Communicative Tasks'. That's why she strongly emphasises the coming together of methodology and cultural context in a language teaching situation. In this connection Bax (2003: 286) observes that, since the social context in which learning takes place is of paramount importance for the success of the educational endeavour, CLT in

India was acting more as 'a brake' rather than 'an accelerator' for teaching English language. That's why Bax asserts that it is time for the professionals to allocate a secondary place to Communicative Language Teaching and acknowledge that the learning context is the key factor in successful language learning. Anderson (1993), while examining the feasibility of a Communicative Approach to English teaching in China, mentions students' resistance to CLT activity types. The English teachers' method is considered as ridiculous and inappropriate, and students' prefer to attend older professors' classes on intensive reading and grammar instead. Similarly Canagarajah (1999) reports his students' discontent and practical resistance to his 'Westernised' way of teaching.

Pennycook (1994: 171) states that Communicative Methodology is located in very particular social, cultural and political contexts. It is mainly identified with oral performance, and ignores the preference given to silence in certain other cultures. It has been argued forcefully by Phillipson (1992: 200) that ELT materials export not only globally conceived English content, but also a methodology often associated with an Anglo-Saxon view of communication. Thus in his opinion, the Communicative Approach may be based on a pragmatic, Dale Carnegie view of human relations where doing things with words is less important than getting people to do things for you by using the words that will win friends and influence people. One could contend that the Communicative Teaching of English imposes on learners of English around the world discourse forms that are typical of Anglo Saxon commercial practices and that one should therefore seek to develop pedagogy more appropriate to local conditions. Hofstede (1986) and Marr (1981) mention that another aspect, which forms a point of divergence, is the native pedagogy's emphasis on meaning rather than form. They think that such an orientation ignores the observance of rituals in the collective societies of Asia, and the reverential attitude towards the mastery of individual linguistic forms, for example, the aesthetic value attached to the Chinese ideograph. With respect to ELT, Evans (1996) documents that the Communicative Approach became the official English syllabus in Hong Kong in 1983, but was never actually introduced on a large scale in the classroom,

because of the failure of policy makers to pay attention to the unique features of the Hong Kong situation, which would obviously militate against the introduction of a process-oriented approach. The difficulties of implementing Communicative Approaches to other Asian situations has also been discussed by Hui (1997) with reference to China, Li (1998) with respect to South Korea, and Cheah (1998) in the context of Singapore.

Similarly the concept of the teacher as a mentor, a father-figure and source of authority may not be in consonance with the Western idea of a teacher as a facilitator of learning. For instance, Nguyen-Khan-Vein (1989) and Jamieson (1993) note that in Vietnam, where people are deeply aware of their Confucian heritage, traditionally a teacher is honoured as one's parent who not only guides students in academic matters but also in moral behaviour. In such a context the native speaker practice of viewing teacher as a moderator may not be able to gain general popularity among the students as well as the teachers. Ha (2004) contends that practices of teachers vary from one culture to another. Therefore, what one culture values should not result in devaluing other cultural practices, which may present similar qualities in different ways. The way these Vietnamese teachers perform their 'moral guide' roles taking into account socially expected factors, such as the situated notions of 'politeness', and the need for students to master English grammatical rules needs to be acknowledged and respected as an appropriate approach to language teaching in this context.

Heiman (1994: 292-293) cautions that English teachers often unconsciously teach values that are in direct opposition to those held by students coming from non-Western societies.

Kramsch and Sullivan (1996: 199) criticise the Western notion of 'authentic pedagogy' looking at it within the framework of English as an international language, and advocate a move from a concern for the authentic to an interest in the appropriate. For them a more acceptable notion is 'appropriate pedagogy' (Holliday, 1994) They state that 'The same language, yes, but not the same language use.' They point out that authentic native-speaker discourse in London

or New York might be quite inappropriate for speakers of English in other parts of the world. Therefore, what is 'authentic' in one context might need to be made appropriate to another. Instead of the notion of cultural imperialism, they expand on Holliday's (op.cit.: 7) metaphor of the 'market place' to conceptualise appropriate pedagogy as serving both the global and local needs of learners of English. In a market, they explain, all the parties are equal and there is a tremendous potential for business. It is a place where standardised products are tailored to fit the needs of local customers. It is not only a corner of business and international idiom, but also a place of local communication and culturally specific forms of discourse. They argue that the notion of 'appropriate pedagogy' should be pedagogy of both global appropriacy and local appropriation. In the same way Berman (1994: 200) translated the political motto 'Think globally, act locally' into language pedagogy as 'global thinking, local teaching.' Similarly Widdowson (1994: 387) clearly states the consequences of 'authentic pedagogy', which inappropriately privileges native-speaker use and imposes its norms at the global level. In contrast, he suggests a pedagogy of the appropriate, which revises the authentic and adapts it to the local conditions. Hence the idea of appropriate pedagogy can be viewed as a move from native to non-native, from centre to periphery transfer of pedagogical know-how and a multilingual, multicultural pedagogy exchange.

Breen (1984) contends that, in order to analyse the learning that goes on in the classroom, it is helpful to think of the classroom as a culture. Holliday (1994) has expanded this concept by characterising the culture of the classroom as an interrelated and complex mix of student culture, host institution culture, international education-related culture, professional –academic culture and national culture. When this fact is ignored, and BANA teaching methods, materials and programmes are introduced in TESEP situations per se, they often face resistance or even rejection in Asia as shown by Burnaby and Sun (1989), Pennycook (1989). Kachru (1994: 796) and Sridhar (1994: 4) have pointed out that the dominant acquisition theories and teaching methodologies currently taught in TESEP countries are largely based on second language acquisition models found in BANA countries. Most of these data used in

developing these models were taken from immigrants and international students studying in the BANA countries and little effort has been made to collect information from other contexts in the rest of the world. Consequently a number of trained BANA native speakers who go to teach in Asia find themselves insufficiently prepared for the job they have been sent to perform and return home without fulfilling their contract rather than compromising their 'pedagogical integrity' (Cahill, 1996: 5).

Szulc-Karpaska (1992) depicts the confusion that arises when British and American teachers bring foreign 'informal' teacher behaviour to Polish students. Shamim (1998) describes how the use of a foreign methodology disrupts her relationship with her students in Pakistan. She felt that these ideas were considered rather intrusive into the norms of the host national culture and were not particularly successful. Pociecha (1993) points out that when Egyptian university students have American teachers, they have to learn English while suffering what appears to them to be unnecessary classroom instruction. Wakefield (1992) talks about cross-cultural problems her husband faced as a British teacher teaching in a Jordanian university, and she herself was a teacher of English in an Italian missionary school. Her teaching style caused some disruption throughout the school, which gave her a deep sense of how intrusive a modern yet standard approach to teaching can be to members of a different culture, and the sort of power – visible and invisible - that local ideologies can have in influencing the learning process. She believes that cultural conflicts and misunderstanding are caused due to the institutionalised attempts to reconstruct the world of others in the image of ourselves. (p. 3) She adds that educational discontinuity may be experienced, if there is 'a lack of complementarity' between the learners' previous sociocultural background and his current learning environment. In her view it may give us an insight into the causes of academic 'failures' or 'poor performance' of learners in various educational institutions across the board. Such evaluation of sociocultural out-groups may stem from a lack of reciprocity between the beliefs and aims of different cultures (p. 6). The transplantation of a pedagogical system to a milieu in which the social values may clash with norms and beliefs embodied in Western education is most

likely to fall short of full implementation. She thinks that it is difficult to avoid ethnocentricism, as it is natural enough to want to reproduce the culture of our own group and see it as superior to others. Therefore, she believes that other modes of learning and reasoning than those prevailing in Western education need to be taken into consideration. In other words the attempt of the West to educate the rest of the world, if it is to be successful, requires a major reorientation in educational practice, because the transfer of educational innovations made in one setting, cannot be applied necessarily to another.

In this connection Hodson's (1994: 21) reflections on the teacher training course she offered in Thailand are especially significant. The course focuses on ESL as the resources and the practicum offered are in an ESL situation, not EFL situation. However, many of the students intend to use their skills in an EFL situation, but the differences required by the EFL context are largely left to the students to investigate. According to Wolter (2000) INSET course designers often find, much to their disappointment, that innovations they are promoting fail to be implemented in the manner they had envisioned. He suggests that a higher level of success may be attained through an approach to course design, which draws on participants' knowledge of the local learning / teaching situation. Lowell and Devlin (1998) talk about the cultural, linguistic and sociolinguistic differences between the Australian Aboriginal students and their non-Aboriginal teachers and note that it is due to these differences that the effectiveness of classroom instruction may be severely reduced.

Gregory (1994: 111) examines the contrasting interpretation of reading brought by young children of Bangladeshi origin in East London, and their teachers into school and the implications of these differences for teaching and learning. She is convinced that if learning is acknowledged as developing within a shared conceptual framework, programmes will need to be designed, which are culturally responsive to the different communities they serve. In an article on bilingual children with special needs, Duquette (1992) stresses the point that the child acts within organised knowledge in a way that is consistent with the expectations of the home culture. In the light of this, he argues treating all the

children the same is, paradoxically, not synonymous with giving them 'equal' treatment.

Cortazzi (1990) observes that the expectations that the learners bring into the language classroom are formed primarily by their socialisation in their home culture. If family environment and the educational framework radiate the same culture and beliefs, it develops in the learners a set of values and expectations about achievement, role models and interpersonal norms. He presents the example of the Chinese students who would like to learn using a carefully controlled, structured and memory-oriented approach, which could contrast greatly with an EFL teacher expecting to use recent Western approaches wherein the need to memorise is de-emphasised. Therefore, unless there is an attempt to bring about adjustment on both parts, the attempt to employ a Western approach in China would be viewed as bad teaching. He also draws a profile of Japan and USA in terms of cultural norms, educational expectations and language learning behaviours, and finds neither of them 'problematic' in their own right. In his view the problem arises only when two traditions get together to 'negotiate' modes of learning, which have emerged out of the value system of one tradition rather than the other.

Oxford et al (1992) report similar observations of an American teacher about Chinese students. When confronted with kinaesthetic and global styles of learning involving student-student interaction or group activities, the Chinese students, who were used to choral reading or closely teacher-controlled interactions, reacted with confusion and sometimes hostility as they considered them as 'play' rather than 'serious learning'.

Modiano (2001) believes that institutionalised English language learning based on 'culture-specific prescriptive norms', and complemented by 'exposure to language' in a wide array of tasks and activities implies a programme, which can be viewed as being an imperial structure of exploitation of one community by another. Phillipson (1992: 60) launches a scathing attack on English for functioning as a tool for imperialist relations and values dealing with the issue

on the macro-societal level. He perceives the promotion of the British global course books as a government – backed enterprise with an economic and ideological agenda aimed ultimately at boosting commerce and disseminating cultural ideas.

In this context Canagarajah's (1999)'s views refer to a thinking on language, culture and pedagogy that is motivated by the reality and everyday experience of periphery subjects. It conveys the writer's personal commitment to mitigating lingering colonialist English teaching /learning trends which serve only to constrain, rather than expand, the possibilities for a more liberating language learning environment for periphery students. The author proposes that the precepts of critical pedagogy are more suited to meeting the socioacademic needs of students in marginalised communities. Canagarajah asserts that the Western cultural agencies have the special potency of reaching directly into the language classroom by supplying textbooks, even though their contents are different from the official curricula. These textbooks are a powerful instrument in the hands of central agencies wishing to influence the local curriculum. Although many teachers are often aware of the cultural inappropriateness of these materials, they have no alternative available for the core texts. These textbooks gain importance in the TESEP schools, providing a structure for the entire course. Canagarajah points out that the introduction of such books enables the centre to penetrate into the heart of the local classroom. Talking about the inappropriacy of the textbooks, he states that the situations portrayed, in the textbooks such as travelling by aeroplane, cooking with a microwave or shopping in a department store, which assume an urbanised, Western culture, are largely alien to Tamil rural students. Even the strictly focused, goal-oriented, utilitarian conversational style promoted by the book is unknown to the Tamil rural population who value digression and indirection in oral discourse. Even the stories in the textbook embody particular sets of Western values. Jane's narrative portrays the stereotypes of coloured people in America. She is undisciplined, careless, untidy and always late. When she and her boyfriend miss the bus at the cinema, she starts thinking that she should have a boyfriend with a car. In the end she gets a ride and makes the car driver her new boyfriend. Such

stereotypes represent a hidden curriculum of American values and ideologies, which is in stark conflict with the local culture. In Canagarajah's views the books' discourses make the students feel 'alien, incompetent, inferior, powerless' and at a disadvantage. The students' glosses on the books (adding local features to the pictures, writing notes on the texts) reveal their frustration and psychological resistance to such discourses and demonstrate counter discourses the students employ to detach themselves from the ideologies of the text books, and build 'a universe of discourse in which they can feel comfortable, confident and sheltered' (p. 91).

Gray (2000) talks about the English textbooks as 'ambassadors' of Western culture. The general areas of concern that emerged were stereotypical representations mainly of Britain followed by irrelevant, outmoded and sexist contents. Commenting on Course book 4, Teacher D described the material as follows:

> 'Texts about pub culture in England followed by vocabulary exercises to do with alcoholic drinks- how to order your drink rounds, etc. (There are dozens of references to drink and pubs throughout the book.)' (p. 277)

His answer to Question 4 outlines the reasons for his discomfort:

> 'Was teaching in Cairo, group included a number of women wearing hijab, also 2 young Al-Azhar students. Material obviously irrelevant, inappropriate probably offensive to some. Constant references to alcohol seem to imply a culture obsessed with the stuff – didn't feel like having to defend this.'

Teacher E answered question 3 as follows:

> 'The whole of Course Book 5 – the world seen from a jingoistic British point of view – old book – this is changing but often find similar example.'

He felt that the culture represented in the course book conveyed an implicit sense of superiority, which he felt would have been perceptible to students. Of

the 12 teachers consulted, six said they dropped material they felt uncomfortable with, 5 said that they adapted material (for instance, changing the situation from pub to school cafeteria) and one teacher left this question unanswered. It means half of the teachers dealt with what they considered to be inappropriate cultural material by censorship i.e. complete abandonment of the material. In fact the majority of the Barcelona teachers rejected the material from the Cambridge English Course as inappropriate for their language classrooms for a variety of reasons:

- It depicts British teenagers as deceitful/drunken etc. They felt that there were better ways of teaching Past Tense.
- It contained a stereotypical presentation of British men.
- It is very culture-specific – lying teenagers, sex before marriage, disobedience to parents
- It is embarrassing and unnecessary to use this context to teach the language
- The 'kissy-cuddly' bit would either be inappropriate or of no interest, or acutely incomprehensible to most groups of learners.

It refers to a very liberal attitude towards childrearing – especially of girls – which is unthinkable in many cultures, where girls would not be allowed to go out unattended (p. 279). Gray asserts that it would be necessary to widen the area of investigation to include learners' voices on how they perceive the cultural content of the course books they are using and to observe and analyse classroom interactions.

Ness (1997: 49-50) while teaching middle and high school students in Pusan South Korea discovered that the texts had writing assignments focusing on describing a vacation place. An assignment read as follows:

> 'Imagine you spent a day in Paris, France. Look at the pictures in your text and decide where you went, what the weather was like, what you bought and so on.' (The pictures showed sightseeing in the Louvre, cloudy weather and shopping at the Channel)

Ness felt that though not intrinsically unsuitable, this task does not draw on what the students already know and feel comfortable with. She pointed out that

many Asian students have never been out of their own countries. Because the pictures provide only the superficial information, students are limited to parroting the sparse accompanying text or to listen to the teacher's supplementary lecture. Since information about Paris or London is not readily available, the 'affective filter' may be raised because students are dealing with materials that are literally, and figuratively foreign to them (unless they feel integratively motivated by that sense of foreignness or by the culture itself). Therefore, she decided to adapt the activity and ask the students to write a post card to an English friend about one day in Pusan, as part of practice in Simple Past in descriptive writing. The goal was still the same, but the students were empowered to work on their own with things they knew about. Ness found that students' response to the assignment was very encouraging, because they had an opportunity to see how Korean names of places are translated in English. Since all the students were Pusan national, they were dealing with familiar material albeit in a different language, so the comfort level was very high. Ness observes that often a problem with beginning students is a lack of information. But in this case students had a number of sources to choose from in addition to their own accumulated knowledge. As a result they went through the cognitive processes of selecting, classifying and prioritising information fairly easily and confidently. Besides, the use of tourist maps, brochures and leaflets in English jogged students' memories, and gave them an impetus to develop their own ideas of what an enjoyable day in their city would be like, and helped them draw on resources beyond their own memories.

Similarly Victor (1999: 24-27) talks about Gabonese students, who speak French as a second language, are educated through the medium of French, and learn English using textbooks designed for students in France. These textbooks were designed with French kids in mind. Using them to instruct Gabonese students, therefore, raises the issue of their relevance in relation to Gabonese local needs and goals in English learning. The content analysis of the textbooks: 'Imagine You're English' (IYE) (Gidds and Goocy 1974) and 'L'anglais Vivant' (LV) (Carpentier 1967) indicated that all photos and texts found in these books were British in origin. Some of the examples are:

Visuals

The four seasons and related seasonal activities (the Gabonese seasons are a little different)
The Queen's Functions
British carols, chants and popular songs
British dishes at breakfast, lunch and dinner
Several literary and historical texts

'Imagine You're English' was designed especially to transpose students from their sociocultural environments to all British contexts through an intensive use of British cultural components in all learning stages of the textbook.

He points out that, in addition to both being European countries, France and England have historical ties, geographical bonds and economic relations and may soon share the same currency and probably the same economic ideals. Among other links could be included accessibility by air, telecommunication, exchange programmes, corporations and research societies. From these ties, there is shared knowledge and information between French and English in a number of areas. Through contact French students are more familiar with many British cultural aspects and have better background knowledge that helps them in their English learning.

On the other hand, Gabon has no such links with Britain. In using these same cultural components, they may be faced with a double learning difficulty: unfamiliarity with English and with English culture. Nkouna (1991) points out that this double unfamiliarity is one of the reasons why after spending seven years on learning English, Gabonese students show very little command of it, if any at all. It was also found that the root of this lack of command of English was the impossibility for students to transfer English and British cultural components into their sociocultural environment at the same time (Mbodouma, 1994). In other words the cultural gap between Gabon and the UK makes it difficult for students to relate the knowledge they receive in English learning to contexts and situations in their sociocultural environment.

Therefore, it is proposed that to satisfy Gabonese students' specific needs in English learning these textbooks must be adapted to Gabonese ELT goals and students' cultural and linguistic backgrounds.

Semali (1999: 309-317) reports that while teaching in Tanzania in the early years of the post-independence era, she struggled like many teachers in African schools to plan relevant and meaningful lessons which fulfilled the local needs of students, drawing on examples of local history and wisdom of local people, parents, and grandparents. Unfortunately, many of the examples she used in Tanzanian classrooms were not found in textbooks available at the time. They read, for example, Shakespeare's Julius Caesar, The Adventures of Huckleberry Finn, Gulliver's Travels, and Greek mythologies. Missing in these works were examples of local imagery, local history, indigenous folklore and African beliefs. Instead, students were taught to value and admire the beliefs, stories, histories and myths of other societies. For her there were clear distinctions between indigenous/ African and Western / European education. For example in Tanzania one finds the situation where on the one hand, African students are immersed at birth within a culture setting that values the authorities of elders and emphasises practical knowledge; on the other hand, they are schooled in a system in which teachers do little to make classroom lessons relevant to life in African villages and in which the authorities of elders is devalued and undermined. The unfortunate consequence of this state of affairs is that traditional methods, and techniques of learning through practice or the use of African proverbs and folklore have generally been overlooked. From textbooks to teachers, from utensils to ideas about what it means to be a Tanzanian 'wife' or 'husband', the courses did not help students to apply what they had learnt in the classroom to the context of their practical life. Instead the emphasis was put on abstract stocks of knowledge to be 'learnt, memorised and eventually regurgitated' at the time of national tests. Teaching of skills for lifelong education within the local context was altogether ignored.

One well-known example of a national effort to indigenise the curriculum was Education for Self-Reliance (ESR) in Tanzania. Though not completely successful, this experiment aimed at localising the curriculum in Tanzania by emphasising practical locally oriented education. Informal interviews with teachers in Tanzania indicate that current curriculum planning rarely offers the opportunity for parents, communities or local elders to participate in the design of curricula or education policy. This exercise continues to be left to curriculum experts who are alienated from their own culture. Too often, parents and community are seldom heard because of what Slim and Thompson (1993: 4) term as the 'documentary bias' – bias of the written word – which exists at all the basic pedagogic stages of development i.e. planning, implementation and evaluation. Semali asserts that attempts at curriculum reconstruction in Africa, or in Tanzania in particular, must be reconceptualised as a long-term complex process that must be tackled locally. It will continue to be a dilemma for Tanzania to expect outsiders who barely know the indigenous cultures and languages, or foreign textbook company executives, to incorporate into textbooks African metaphors, folklore, stories and the like, and to capture local imagery, meaning and values. In Semali's opinion in order to bring about the decolonisation of knowledge, one must start with administrators, government agents and curriculum developers to rethink education and schooling, and begin a new path that departs from foreign interpretations of what is important at the local level.

Prodromou (1988: 79-80) asserts that the classroom is a small world, a community linked with the big world outside. It is an extension of the outer world surrounding us. But we often behave as if our students, on stepping into our little EFL world, change utterly into little John Smiths or Janet Smiths who, while coming to learn English, leave their 'three dimensional humanity' outside, and enter the artificial plastic world of EFL textbooks; textbooks where language is safe, sound and innocent, and does not say or do anything. He points out that our modern books are full of speech acts that don't actually act, don't mean anything to learners. Most textbooks project an 'Anglo-centric, male-dominated, middle-class utopia' of one kind or another. The life has been taken

out of this EFL textbook world; all the characters in the textbooks e.g. Janet and Brenda, Jim and Rod, are all dead, 'mere shadows strutting on the page, full of sound but no fury, signifying literally nothing' to EFL students.

Prodromou discusses how when both the material we use and the way we use it are culturally alienating then, inevitably, the students switch off, retreat into their inner world, to defend their own integrity. In that sense, learners are not invited to speak as their own true self, but as a one-dimensional English schoolboy in a one-dimensional world. He adds that the speech acts or functions in most textbooks are based on situations in which most of our students will never have to function: finding a flat in London, talking to landladies in Bristol, rowing on the river in Cambridge. The speech acts that accompany these contexts only look like speech acts; for the EFL students, as opposed, let's say, to the migrant ESL student, they are unreal, impersonal, and inactive - pure fantasies. But this is what we, he points out, spend most of our time doing, engaging the student and ourselves in prolonged fantasy. The functional syllabus, in his view, can be as alienating a fantasy as the grammatical system used to be. He points put that for most of us involved in EFL, English is a game of 'Let's pretend', and we have no choice but to play this game, as we do not have locally produced materials to teach EFL. The fact is that most of the EFL textbooks are compiled by native speaker writers of BANA countries - as native speakers have face validity in EFL circles (Alptekin, 1990; Phillipson, 1990). These native speakers, as obviously it is difficult for them to compose data that go beyond their 'fit', like any one else compose chiefly through their culture-specific schemas, and consciously or unconsciously transmit the views, values, beliefs, attitudes and feelings of their own English-speaking society. On the other hand, EFL learners rely on their own already established schematic knowledge when developing new systemic understanding of English language. Therefore, foreign language teaching materials devised by these native speakers that make use of target language culture elements to present the systemic contents are likely to interfere with learners' natural tendency. In this connection Alptekin (1993) argues that such teaching materials are actually detrimental to foreign language learning for a variety of reasons. The 'fit' or consistency between the

culture specific aspects of cognition and the native language undergoes a substantive degree of conflict when one begins to learn a foreign language. The acquisition process causes learners' schemas to be subjected to novel cultural data whose organisation for purposes of comprehension and retention becomes hard or even impossible to obtain. As a case in point, a learner of English who has never resided in the target language culture will most probably experience problems in processing English systemic data if these are presented through such unfamiliar contexts as, say, Halloween or English pubs. Even if these concepts are elaborated, the learner may still find it difficult to perceive Halloween or the pub in the same way in which they are normally evoked in the mind of the native speaker of English. As such it is possible that the concerned learner will react to Halloween or the pub context with 'less than full comprehension' regardless of how much explanation is provided. Consequently, if one cannot fully access the schematic data, one can hardly be expected to learn the systemic data with any ease. When the relevant cultural background assumptions and constructs are missing, reading tends to turn into a time-consuming, laborious, and frustrating experience (Reynolds et al, 1982; Nelson, 1987).

Due to the alienating effects of such material on students, Saudi Arabia and China have gone to the extent of producing materials with almost no references to English speaking culture (Prodromou, 1988). Valdes (1996: 121) considers the use of the native culture in foreign language teaching a 'trap', leading to a 'gross misfit', or an 'impasse'. In Brumfit's (1980: 95) view it forms part of a 'strange paradox' that while in mother tongue teaching the clarity of children's ability to express themselves is emphasised, in foreign language teaching, learners are forced to express a culture of which they have scarcely any experience. Moreover, developing a new identity or what Byram (1989: 57) calls 'otherness' as a result of one's sudden exposure to the target-language culture, is likely to cause a split between experience and thought which is conducive to serious socio-psychological problems affecting the learners' mental equilibrium negatively. Regression (Green, 1977) and schizophrenia (Clarke, 1976; Meara, 1977) are associated with such reluctance or resistance to learning.

Moreover, the position relating to a language and its culture appears to ignore the positive effects of familiar schematic knowledge on foreign language learning. Familiarity with both content and formal schemas enable the learners to place more emphasis on systemic data, as their cognitive processing is not so much taken by the alien features of the target language background. Familiar schematic knowledge allows the learners to make efficient use of their top-down processing in helping their bottom-up processing in the handling of various language tasks. Familiarity in this context refers to schemas based chiefly on the learners' own culture. Johnson (1982) states that in reading comprehension in the foreign language, syntactic and lexical simplification can be far less important than familiar content schemas. Similarly Nunan (1985) suggests that more than the provision of systemic knowledge, what makes a foreign language text easier to process is the learners' degree of familiarity with its content schemas. Winfield and Barnes-Felfeli (1982) stress the cognitive processing difficulties encountered by foreign language learners not only in reading but also in writing activities involving unfamiliar content schemata. Friedlander (1990) indicates that foreign language learners' planning and writing are enhanced when they are asked to write on topics related to their native language background. Hinds (1984) points to another interesting aspect of the positive role of familiar schemata knowledge in foreign language learning through his discovery of a relationship between the degree of the learners' familiarity with formal schemas in essays, and the degree of their ability to retain information from such essays.

Following the findings of Schema theory, interactive models of readings suggest that readers reconstruct the text information based on the text and on the prior knowledge available to them. This stresses the relevance of readers' prior knowledge for comprehension of text. Accordingly researchers have emphasised the need for schema activation before reading through pre-reading exercises. Incorporation of a completely foreign culture and mode of living in the textbooks would undermine this facilitating conceptual resource altogether. (Rivas, 1999: 16)

Steffenson and Calker (1982) state the effect of cultural elements on human memory. They tested US and Australian Aboriginal women for recall of two stories about a child getting sick. The child was treated by Western medicine in one story and by native medicine in another. There was evidence for better recall of stories consistent with people's own cultural knowledge and background. Similar results have been reported by Harris et al (1986) for recall of stories by American and Brazilian subjects and again by Harris et al (1992) for recall of stories by US and Mexican cultural groups. Johnson (1981) gave Iranian and American readers an Iranian folktale and an American folktale and determined that cultural background had a greater influence on comprehension than did semantic or syntactical simplification. Besides, general topic knowledge of learners, was also significant in L2 reading comprehension
(Hammadou, 1991; Hudson, 1982). Many researchers dealing with the use of analogies in language learning (Rumelhart and Norman, 1981; Vosniadou and Brewer, 1987; Vosniadou and Ortony, 1983) believe that analogies help the reader tie new, unfamiliar material to familiar information in memory. But metaphor is also mechanism of learning. We grasp new knowledge by analogy to the models we already possess (Petrie and Oshlag, 1993). This ability to map the known onto the unknown, and thus to give it a conceptual framework holds the key to what Plato termed Meno's problem, the question of how we can grasp new knowledge, as of language, when we have no old knowledge on which to graft it (Holme, 2001).

Chu et al's (2002) study of Chinese EFL college students at two grade levels suggests that factors such as topic familiarity, and topic interest moderated the effect of rhetorical convention which otherwise pose a considerable problem in mastering these conventions in written language. In line with Meyer, Brandt, and Bluth's (1980) and Kintsch and Yarbrough's (1982) researches, Chu et al's L1 research has established that whenever a mismatch between textual organisation and reader expectations occurs, the readers tend to distort a text's meaning, their processing efficiency is impaired, and their retention is short-circuited. With regard to L2 readers, research on the impact of rhetorical

structures, sometimes referred to as formal schema (Carrell, 1984; Banitz, 1986), also supports the claim that familiarity with rhetorical conventions plays a role in recall; for instance, Carrell (1992: 514) found a relationship between her ESL Chinese, Japanese, Arabic, Malaysian, Turkish, Spanish and Korean readers' awareness of text structure and their recall.

Kintsch (1998: 98-99) states that when readers experience problems in putting textual information into a coherent pattern, readers call on their previous knowledge, and draw inferences, elaborating on the actual test base. Kintsch emphasises that, although integrating prior knowledge with textual propositions in working memory is automatic, it takes up mental capacity. Moreover, because the integration process allows for all sorts of knowledge to come into play, one feature of that process, spread activation, strengthens items related to the ones in their mental repertoire and suppresses the ones that are not. Tyler's (2001) comparative study about resource consumption as a function of topic knowledge in native and non-native listening comprehension showed a relatively greater Working Memory consumption for non-native than natives when the topic was unavailable, suggesting that non-native rely more than natives on topic knowledge in comprehension. Just and Carpenter (1992) assert that by preactivation of relevant ideas, relations and schemas, a reduction of Working Memory pressures can be achieved. Markham and Latham (1987) conducted an experiment on Muslim and Christian students with novel foreign language texts describing religious practices related to these two distinct faiths. They discovered that the Muslim subjects were able to recall more information from Muslim texts, and the Christian subjects were able to recall more information from Christian texts.

In the same way Cheung (2001) argues that English teachers use popular culture as a key to effective teaching and learning. She found that the use of students' popular culture, due to its familiarity of contents and general interest, is a powerful stimulus to motivate secondary students' English learning in Hong Kong.

An additional benefit to students for using content from their own culture in order to learn English can be their increased ability in self-expression, especially when they need to explore their changing identities in a new linguistic environment. Students may feel that they have 'no words' to express complex culture-based themes such as family systems and cultural values (Gonzales, 1982; Ojaider, 1987; Wierzbicka, 1991). English can be a vehicle for expressing such themes. According to Tudor (2004) the opportunity of personal expression is one of six perspectives on, or paths to motivation, the others being: learners' attitudes and beliefs, culture and curiosity, creativity and communication, pragmatic relevance, and language learning as an intellectual game. Tudor asserts that most people enjoy discussing, describing, or exploring subjects which interest them or have some personal resonance for them as individuals – and virtually everyone is interested in something or other, whether it be stamp collecting or sky diving, current affairs or ancient history. If channelled into language learning activities, these interests and concerns can provide a rich source of motivation. Personal expression is, therefore, a path to motivation which involves the use of activities which offer students the opportunity to "be themselves" in their language study by working on subjects which interest or are important to them as individuals. Relevant topics include personal interests and hobbies, opinions, goals and aspirations, personal experiences and anecdotes, etc. In this connection the range of potential activities is vast, as vast, in fact, as the personal interests which students bring with them to the language classroom. In addition to their immediate motivational value, personal expression activities provide the teacher with an insight into what students are most interested in and can, in this way, guide the selection of learning materials and activity types. This has the added benefit of allowing students to influence what they are doing in the language classroom, which is still a further source of motivation.

Thomas-Ruzic (1993) mentioned the case of Polish students who were more interested in accessing English language through literature now produced in their own country. Thomas-Ruzic pertinently emphasises that those teaching in an EFL context must realistically evaluate, who among their students will ever visit or spend extended time in an Anglo-culture. In his opinion, only once we

have identified this proportion of students, can we consider their potential need to learn and/or assimilate Anglo cultural content.

In addition to that, the proponents of the use of target culture in language teaching argue that a language has no function independently of the social context in which it is used. It is contended here that in the case of English, as a lingua franca, such contexts are as varied as they are numerous. Similarly the schematic knowledge of the speakers of such contexts is quite diverse. Hence to continue viewing English in one of its native settings and what is worse to present that setting in a stereotypical manner is not only unrealistic and misleading, but also a disservice to EFL learners in that they are likely to find themselves in the undesirable position of tackling unfamiliar information unnecessarily while trying to cope with novel systemic data. Furthering this argument Cleghorn and Rollnick (2002) quote Wells (1999: 335) mentioning that from a sociocultural Vygotskian (1978, 1986) point of view teaching, and learning are seen in terms of linking social action with cognition. Therefore, the principal goal of education is to provide

> 'an environment in which students, however diverse their background, engage collaboratively in productive, purposeful activities which enable them to take over the culture's toolkit of skills, knowledge and values so that they are able to participate effectively in the practices of the larger society.'

In non-Western school settings in which a former colonial language is the language of instruction and the content of the curriculum is largely imported from the West, Cleghorn and Rollnick remark, the question is which culture's toolkit of skills, knowledge, and values is being taken over? And what is the nature of the borders that need to be crossed by an EFL student who has one name at school and another at home, one type of dress for school and another for home, one language for school and another for home, and for whom one type of behaviour is acceptable at school and another is acceptable at home? Such a student becomes two people. (p. 351)

Shumba (1999) notes the ways in which Zimbabwean cultural norms intersect with what is taught in school and how it is taught. For example, traditional rationality and Western scientific rationality are different, but not necessarily incompatible, but notions of cause and effect, and the irrelevance of hypotheses for explaining phenomena are deeply rooted in traditional culture, and the norms governing interaction between young people and adults.

Alptekin and Alptekin (1984), Finocciaro (1982), Widdowson (1988), Brumfit (1980), Ladousse (1984) and Connor and Kaplan (1987) all argue against the assumption that foreign language cannot be taught 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 are unrealistic. They indicate that the advocates of these assumptions discount the psychologically sound and motivating effects of helping and encouraging students to use the new language to describe their own culture. Brumfit (1980: 295), criticising the same assumption says:

> 'We have the strange paradox that in mother tongue teaching we emphasise 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.'

It is 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. Alptekin and Alptekin (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.

It is also maintained that there are a number of 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 various 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?'

It is also contended that the cultural content should not be taught for political and historical reasons as it may lead to cultural colonisation. It is argued that teaching the FL (English language in particular), with its cultural content, will lead to a cultural colonisation. Holly (1990: 18) warns of the cultural imperialism that results from the teaching of English as a foreign language, together with its cultural contents in the third world by stating that

> 'English is not simply a language like any other language. In the contemporary world it can also act as a means of political-cultural colonisation of the spirit, serving the interests of the most powerful concentrations of economic power the world has ever known.'

Agrawal (1995) opposes the notion that to acknowledge the concurrence of diverse cultures with differing opinions within a nation will create some sort of divide. He believes that this kind of thinking is based more on political fear of powerless and voiceless people reclaiming power. It is this fear that results in different cultures being marginalised, minimising the dialogues and exchanges between all ethnic groups. Besides, he adds that the idea of using target culture in teaching English makes the native speakers, not only its arbiters of well-formedness and appropriacy, but more importantly its sole owners. In the case of English, he observes, it is virtually impossible to think of its native speakers as the only arbiters of grammaticality and appropriacy and consequently its sole owners. He cites Smith (1987: 31) saying that English already represents many cultures, and can be used by anyone as a means to express any cultural heritage and any value system. Hence, in his view, rather than indulging in an oversimplification, such as the inseparability of language and culture, it would be more realistic to speak of one language that is not always inextricably tied to one particular culture, as is the case with English.

Generally speaking as Bishop and Glynn (2003: 7) state the imposition of a model of education change from 'outside of experiences, understandings and

aspirations' of the relevant community group is 'doomed to be a failure.' In this respect they give the example of Maori children, and their education in the mainstream New Zealand schools, which promote secular values such as individual competition and individual achievement. These values posed a sharp contrast to the experiences of many Maori children who had been socialised into family, community and peer groups where both group competition and cooperation were valued, and the interdependence of the individual and the group was emphasised. Such education enhanced the life chances of European children, but undermined the cultural beliefs and practices of Maori. Such clashes of cultures created psychological tensions for the children. That's why Smith, (1997: 253) yearns for an education system which will be able to provide a mode of education which can free itself of its historical 'colonising baggage' and practically cater for Maori students' needs and aspirations. Concerns about lower achievement and lower self-esteem in indigenous minority groups (Twenge and Crocker, 2002; Wright and Taylor, 1995) prompted calls for more culturally appropriate teaching.

Rubie et al (2004) give an account of a year-long cultural intervention designed to reduce the home-school cultural mismatch and increase self-esteem and locus of control. Children aged 7-10 from the indigenous Maori minority group in New Zealand participated in this experiment. In this teaching programme a Maori approach to learning was used, including the use of Karakia (prayers and blessings), powhiri (welcoming ceremony for visitors, family, friends and other community members) and a cooperative learning structure of positive interdependence. Overall, the results suggest that the expected improvements in self-esteem and locus of control through the use of a culturally appropriate intervention were found, although parallel improvements in achievement were generally not found. These findings support the claims made by researchers for greater use of theoretically informed culturally relevant teaching for such groups. (Corson, 1993; McInerney and McInerney, 2002)

Similarly Hohepa et al (1992: 343) in their study of Kohanga reo point out that culturally sensitive contexts and beliefs as well as activities were found to

provide contexts or to act as organising events for specific language mechanisms, such as language routines and language focusing strategies in the Kohanga reo. Furthermore, these resulting language mechanisms, in turn, set up contexts for the passing on or teaching of ways of thinking and acting which are culturally prized.

Similarly McCargar (1993) and Ladson-Billings (1995) demonstrate that teaching that connects with the learners' cultural aspirations, preferences and practices will enhance individual academic advancement.

Phillipson (1996: 166) observes that some minority groups, particularly indigenous peoples, feel their culture can best be maintained by keeping Western inspired education at a distance. It is probably due to this reason that the UN Draft Declaration on the rights of Indigenous peoples, which has reached the General Assembly after years of preparation proclaims (in Article 15) not merely that indigenous peoples have the right to learn the mother tongue, but that they have the right to establish, and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.

In the ESL contexts it has been argued that the minority children should be encouraged to learn more about and value their own culture, leading to higher esteem and achievement, as well as a more positive attitude to school (Hood, 1999; Jackson, 1999; Martinez and Dukes, 1997). For similar reasons, McInerney and McInerney (2002) argue that schooling should be situated within an appropriate cultural context, and community culture should be an essential basis for the development of school programmes. These authors also argue that schools should be less about simply passing on information, and more about developing life chances, including the establishment of a social framework for the development of identity. In the context of developing self-efficacy, a powerful predictor of achievement, Bandura (1997) argues that discriminatory disparagement of one's cultural attributes should be met with modelling, and

rewarding a sense of pride in those attributes, while self-disparagement stemming from using inappropriate standards of success, should be met with assistance in adopting more realistic, culturally appropriate standards of success. Hence it is contended that an imported policy needs to undergo a process of mediation in which the local classroom ecology is meshed with the imported policies (Ellis, 1996). This may result in an adaptation of curriculum to the realities of the local classroom at the micro level and to the societal culture at the macro level.

2.4 Summary and Conclusions

From the discussion in this chapter, the following conclusions can be drawn:

- The studies related to mood-congruence, memory and recall, attention/resource allocation, evaluative judgements, creative problem solving, schema and social interaction indicate that affect has a formidable impact on our abilities to carry out varied cognitive tasks and activities. Negative affective conditions interrupt, inhibit or obstruct cognitive processing of input, whereas positive affective states improve, facilitate and enhance this process. It has been pointed out that negative emotional states reduce task-related processing resources, and may interfere with the elaboration and organisation of material at the encoding stage, and to interfere with retrieval, whereas the positive affective states may increase such resources, resulting in improvement in learning in all these areas. It means that affective characteristics of text can strongly influence - for better or for worse – the comprehension of learners at various stages of learning.

- 'Motivation' as an integral constituent of positive affect, is the driving force that makes us do things that we do. Motivation is an action control goal-oriented activity, which deals with the choices of acts as well as their relative performance, intensities, persistence and affective overtones accompanying them. It is a concept we use to help account for our lives and differences in acts

from one occasion to another. It is rather an attitude, which develops out of interaction between the inner psychological and environmental or socio-cultural forces and is reflected in the ways we choose to do things. Motivation builds a psychological foundation for the development of human competence in everyday life. It explains *why* people decide to do something, *how hard* they are going to pursue it and *how long* they are willing to sustain the activity'. Since motivation is a precondition for successful learning, it is significant that language teaching should involve materials and procedures that will motivate students to put their hearts and minds into acquiring a foreign language.

- Culture plays an important role in the constitution of human motivational tapestry. Culture as a socio-cognitive construct refers to widely shared ideals, values, formation and uses of categories, assumptions about life, and goal-directed activities that become unconsciously or subconsciously accepted as 'right' or 'wrong' by people who identify themselves as members of a society' Hence culture acts like the 'the software' or 'collective programming of the mind', which distinguishes the members of one group or category of people from another (Hofstede, 1991: 5). Children brought up in different cultures have particular experiences, cultural-specific ethos, or emotional climate through which they develop varied expectations, preferences and sets of beliefs. For instance a set of similar common cultural characteristics might exist among Westernised industrial societies and a completely different set of similarities might be found among non-Western non-industrialised or Islamic societies.

- 'Religion' is one of the mainsprings from which culture derives its vitality and strength. Religion has a vital bearing on the initial formulation, essential constitution and inspirational sources of a culture. In societies where religion is taken as a dominant force, it determines people's way of living, and functions as one of the major means of channelling the cultural orientations of individuals in society.

- **Religio-cultural constructs influence the motivational mechanism of man through the medium of 'schema' and 'schematic instigation'. 'Schemas' are an internal representative of affective-cognitive data structure, consisting of the simplified patterns of generic concepts stored in memory, which make the identification of objects and events possible. The affective overtones of humans' evaluative judgements grow from their culturally produced schema. In other words such valuations are not based on 'an examination of the object of interest', but rather 'produced and maintained by cultural processes', which employ schemas to regulate human motivational system.**

- **Since classrooms do not exist in 'a vacuum', and the possibilities within any classroom are shaped in important ways by religio-cultural factors outside of it, the imposition of a model of education change from 'outside of experiences, understandings and aspirations' of the relevant community group is 'doomed to be a failure.' Hence it is contended that the macro as well as micro level situational distinction between *'BANA'* and *'TESEP'* countries (Holliday, 1994) renders the importations of technology, textbooks, foreign teachers and foreign methodologies from the former circles into the latter classrooms an exercise in inappropriateness and futility. Therefore it is proposed that in order to ensure cognitive improvement in students' language learning, an affectively acceptable, psychologically satisfying and culturally appropriate ELT programme needs to be chalked out. It is hoped that catering for the demands of cultural pluralism by replacing or adapting Western commercially-produced pedagogy and textual materials with culturally familiar, appropriate and acceptable texts, and methodology would enhance international English language teachers' and students' level of motivation and would facilitate the difficult task of teaching and learning a foreign language across the globe.**

It entails that in order to revitalise the lagging motivation of IS students and to ensure rise in their level of achievement in English, it is highly significant to use culturally sensitive pedagogy, which may induce positive affect in the learners by giving due consideration to their choice of learning material that is in line with their interests, their mainstream core ideologies, their religio-cultural beliefs, and

their instrumental concerns. In order to empirically evaluate the impact of such affectively appropriate textual contents, I have planned to culturally adapt the textbooks currently in use at the IIUI and conduct an experiment involving two sets of groups i.e. Control and Experimental, using two different sets of learning materials i.e. current and adapted and record the difference in learners' level of motivation and their subsequent achievement in learning English language. The methodological procedures will be discussed in chapter 4 and the findings of the experiment will be analysed and presented in chapters 5 and 6. However, before I actually embark on providing the methodological details of the experiment, viewing the nature of IS students and their study programme at the IIUI, it seems pertinent to extend the theoretical discussion on issues related to language learning in general to the more specific contexts of ESP. Therefore the next chapter will explore the relevant aspects of an affectively appropriate model of teaching English in the given situation.

Note

*I am aware that Krashen's concept of 'Affective Filter' is closely linked to his ideas about L2 acquisition, whereas in this study it is used in a more general sense with regard to EFL learning.

Chapter Three

English For Specific Purposes:

Some Theoretical Issues

Chapter 2 highlighted the influence of affect on cognition, the role of culture in motivation and the search for an appropriate methodology towards English language teaching, which shows sensitivity towards the demands of cultural diversity in the broader context of EFL and ESL. In this chapter I will narrow the scope of my discussion to ESP. It is pointed out that with its shift of emphasis from language-centredness to learner-centredness (Hutchinson and Waters, 1987a), ESP has already expanded the limits of its concerns from students' mere language needs to their psychological and affective wants, desires and preferences. It is argued that even though ESP learners are learning about machines and systems, they still learn as human beings and their courses should be designed accordingly. Hence this chapter should be viewed as an extension of my stance on the interplay of culture and motivation in the wider framework of English for General Purposes (elaborated in the previous chapter) to the narrower field of English for Specific Purposes. The chapter is divided into three sections. Section 3.2 deals with the issue of ESP and EGP as two overlapping rather than mutually exclusive academic disciplines. Section 3.3 will throw light on considering ESP learners' psychological 'wants' as significant as their subject 'needs'. Section 3.4 discusses the cultural inappropriateness of the use of BANA ESP textbooks and methodology to TESEP countries and the consequent problems it entails. The discussion concludes that an ESP course has to win the learners' 'hearts' before it can actually appeal their 'minds'.

3.1 ESP and EGP

In this section I will discuss two ways of looking at the relationship between ESP and EGP: Fragmentational and 'Unificational'.

'Fragmentational' view takes ESP and EGP as two distinct entities, with mutually-exclusive students' motivational orientations as well as aims and objectives. This is the traditional way of dealing with the issue of ESP and EGP.

According to this view EGP refers to the wide spectrum EFL courses which are being used in various teaching / learning situations all over the world. ESP (English for Specific Purposes), on the other hand, is another name for 'Necessary' or 'Discipline Specific English' (Jones, 1998). The 'S' in ESP, which stands for 'specific' meaning 'explicit, precise, clear, or particular' (Scott and Muhlhaas, 1994: 13), links ESP with a 'definite purpose' (Widdowson, 1998). The first conference to explore varied aspects of ESP was convened in 1968 (West, 1994). In fact, the scientific, technological and commercial demands of the new era, which emerged after the Second World War and a move towards the learner-centred concerns in the domain of Educational Psychology brought about a parallel revolution in the realm of linguistics. Consequently, the attention of the linguists shifted from the formal features of language to exploring the ways in which language is practically used in actual communication. It was observed that in order to enable English to fulfil the pre-requisites of the new age, the analysis of linguistic characteristics of learners' special area of work or study needed to be carried out (Hutchinson and Waters, 1987a). Hence ESP views language learning not as an 'end' in itself but a 'route' to an end.

Trimble (1985: 6) asserts ESP and EGP as two well-identified and mutually exclusive approaches. According to him EGP is the 'mainstay of all fields whatever the purpose for which the language is used.' He argues that ESP and EGP differ from each other in terms of student motivation. He points out that the main motivation behind EGP learning is of an 'integrative' nature i.e. a need to learn a language out of the desire to belong to the native speaking community or to learn it simply because a language is considered to be beneficial in some way e.g. in England, Latin grammar was learnt as it was thought logical or French language was learnt as it was taken as a sign of

accomplishment and sophisticated culture. It is supposed to be synonymous with English for life, culture and literature. Some EGP courses still consist of extracts of literary masterpieces or traditional grammar paradigms. On the contrary, the major impetus for an ESP learner is a more instrumental kind. For instance, in the 19th or early 20th centuries, it was required for the chemists to be proficient in German language because the major bulk of related material was published in that language. Likewise, it was desirable for the prospective administrators in the British India Company schools to know Indian languages in order to perform their respective duties in the country (Crystal, 2003).

Widdowson (1981) looks at the distinction between ESP and EGP in terms of aims (which refer to the purpose to which learning will be put after the end of a course), and objectives (which refer to the pedagogic intention of a particular course of study to be achieved at the end of the course). In his opinion, ESP courses underline the specification of objectives, which are equivalent to aims, and focus on training, or development of restricted competence. EGP courses, on the other hand, aim at the specification of objectives, which lead to aims and lay emphasis on the education, and development of general capacity. In other words, the realisation of objectives in an ESP context means the realisation of objectives, whereas the realisation of objectives in an EGP context does not necessarily guarantee the realisation of aims.

As opposed to the 'fragmentational' approach, there are linguists such as Candlin et al (1978) who hold the 'unificational' view i.e. the distinction between ESP and EGP is fading away. It is remarked that the extension of special purpose language teaching beyond registerial differences of lexis and structure towards universal ideas, concepts and reasoning processes may suggest that the much emphasised distinction between ESP and EGP is inappropriate and counter-productive. It is argued that there is no such thing as a distinct 'register' whose linguistic properties can be clearly identified and taught as a substitute to other general registers. Moreover, they assert that all uses of English are specific as all of them serve instrumental purposes. With the advent of the

Communicative Approach, in particular, the language has been viewed as an instrument to perform a function; it is no more an object to study or examine but a practical tool to perform things with. That is why Holme (1997: 1) notes that one of the objections to ESP is its inability 'to situate itself as a needs based approach when all Communicative language teaching is arguably needs focused.' In this context Hutchinson and Waters (1987a: 53) remark that it is not the 'existence' of a need as such, which distinguishes between ESP and EGP but rather an 'awareness' of the need. They believe that if learners, sponsors and teachers know what the learners need English for, that awareness will have a definite influence on what will be acceptable as reasonable content in the language course and, on the positive side, what potential can be exploited to ensure best possible results.

The need for EGP within ESP is becoming more widely recognised. Ragan (1994: 7) explains that ESP students need to be able to 'resort to their general English proficiency when the prescribed specialist training does not enable them to meet the demands of real language use under the stresses of the emergency, memory lapse, fatigue, difficult working conditions and the like. In response to the perceived limitations of ESP, Kelly and Krishnan (1985) have begun to introduce EGP in the form of literary fiction into their engineering ESP classes in Singapore, and in Sudan. Mohammed (1995: 10) describes how EGP is getting more and more important in medical English 'for situations beyond those revealed by formal needs analysis.' According to Master (1996) ESP needs also to embrace those sociocultural domains whose specific purpose is not only access to and success in education or employment, for example, but also individual self-betterment irrespective of subsequent employment, for example survival, literacy, and AIDS education. The inclusion of the individual sociocultural perspective may help ESP adopt a critical stance that will work to hinder and control its own tendencies toward linguicism and linguistic imperialism (Master 1998: 721).

According to Hirvela (1990) ESP is much more liquid in its approach to course design than its image implies and it is possible to create ESP type teaching

strategies using literature along lines suggested by Widdowson's (1983) notion of 'a scale of specificity'. This concept is augmented by the distinction between narrow-angle and wide-angle approaches to course design and instruction. Narrow-angle design would, as the term suggests, refer to the more specific, training end of the scale in which goal-oriented methodologies emphasising conformity to the linguistic items being taught dominate. At the other end of the scale, where educational objectives serve as the focus of instruction, we find wide-angle, process oriented approaches centred upon increasing learners' capacity to use the target language independently, rather than in conformity to iron-clad patterns and structures. As we move along the scale of specificity and leave the purely vocational realm of ESP behind, however, the scenery changes. Here again we refer back to Widdowson's conceptualisation of ESP course design:

> 'ESP courses might be ranged on a scale of decreasing specificity, with those at the most specific end being concerned essentially with training and those at the less specific end, which shades into General Purpose English (GPE), essentially concerned with education.' (1983: 80)

Harvey (1984) asserts that learners bring to ESP courses conceptual and linguistic knowledge, attitudes towards the learning process, and different degrees of motivation. The degree to which syllabus planners are familiar with the modes of thought, procedures, and specialisation of the particular subject matter the students are involved with, will partly determine their ability to view content in a new perspective. She observes that the design of an EVP course is normally the result of a compromise between external and internal factors. The former relate to what the institution is willing to grant in terms of resources and time facilities and what it expects from the course requested. Internal factors include the public's view of a students' language needs, their previous EFL experience and their expectation.

Mountford (1988) discusses certain factors – institutional, teacher, learner – affecting the production and use of ESP materials, particularly in situations

where the restricted training concept (of ESP) merges with the larger educational aims (of General Purpose English). He probes the ESP materials that ignore sound educational practices and are responsible for students' resistance to learning English at tertiary level. Regretting that little attention has been paid to teaching needs, learning needs and learner perception of English language learning, Mountford calls upon ESP practitioners to use more humanistic material, which demands less specialist knowledge from teachers and students.

Chamberlain and Baumgardner (1988) favour viewing ESP from an international perspective and assert that a present day ESP is essentially international and a collective development.

Hence with the passage of time, the contrast between ESP and EGP has shed some of its sharpness and intensity. The ESP interest has come to represent a broader concern for needs based teaching where needs incorporate the 'how' and 'what' of the learning process as well as the target situation and its cultural context. In this context, Cumps (1994) asserts that the real needs of students of Law and Economics has shown that the elements of EGP (English for General Purposes) should not be ignored. Similarly Robinson (1991) believes that ESP today is facing multiple challenges, and in order to meet these new challenges, the limited perspective of traditional approaches to ESP must change. As Candlin has stated in the forward to Robinson's follow-up study on the topic, ESP Today

> '...serves to highlight and problematise more generally current issues in the language curriculum. About fifteen years ago I asked why the requirements of ESP ought not to be requirements of language teaching and learning in general. The question still holds true as ESP serves to set in relief issues that concern us all. We are all specific purpose teachers and specific purpose learners. (In Robinson, 1991: x)

3.2 'Needs' and 'Wants'

It has been argued above that all sensible course designers, consciously or unconsciously, begin their task by assessing students' needs and ESP is merely a 'narrowing' of this needs spectrum (Holme, 1996b). This 'narrowing', however, should not be associated with a restriction on the language required so much as a targeting of its contexts of use.

It is evident from the discussion in section 3.1 that 'Needs Analysis' or 'Needs Specificity' has been underlined as the 'summum bonum' of ESP as well as EGP courses. Therefore, it is pertinent to define what exactly a 'needs analysis' is and what is actually involved in the language learners' needs analysis procedure.

According to West (1994:77) the term 'Needs Analysis' was first introduced by Michael West in India in 1920s. Since that time it has become very popular with syllabus designers in language teaching for specific purposes due to the work and valuable efforts of the Council of Europe. In the view of Hutchinson and Waters (1987a), needs analysis is the 'irreducible minimum' of an ESP course. Richterich (1983: 2) opines that with the advent of ESP specifically, the identification of language needs has become 'a sine qua non' of all effective language teaching and of all learning, as this is matched to the learners' resources, expectations and interests.

A question that now arises is how to define a 'need'. The word 'need' is, in fact, a wide term, which has increasingly become popular in the vocabulary of adult education. According to Warnock (1978: 4), 'need' is a

> '...necessary condition without which something
> else, some goal or aim, can not be achieved.'

Witkin and Altschud (1995: 9) make a distinction between the use of the term as a 'Noun' and as a 'Verb'. Defining 'need' as a noun, they state:

> ' Need as a noun refers to the gap or discrepancy between the present state (what is) and a desired future state (what should be). The need is neither the present nor the future state; it is the gap between them. Therefore, a need is not a thing in itself but, rather an inference drawn from examining a present state and comparing it with a vision of a future (better) state or condition.'

In this sense, a need is like a problem or concern. Illustrating the usage of the word as a verb, Witkin and Altschud write:

> 'Need as a verb points to what is required or desired to fill the discrepancy - solution, means to an end' (ibid).

This study considers 'need' as an entity, which is an essential means to achieve a goal. It is based upon the assessment or diagnosis of a situation in which there is thought to be some deficiency. This diagnosis stems from some pre-existent norms or standards established as desirable. As a result of the diagnosis, a prescription is made which will probably remedy the situation. It is this prescription that constitutes a 'need'. The needs statements also imply an imperative. Therefore, to say that x is needed, is to assert that it ought to be provided. Moreover, need is an objective physiological requirement and 'need' statements are factual in nature. Thus if somebody says that he needs such and such things, one can always enquire what he needs it for.

In this respect, the study compares 'need' with a similar idea of 'want'. If somebody wants something, and you ask him what he wants it for, though sometimes he might be able to answer, generally the answer quite appropriately be 'I don't want it 'for' anything. I just want it'. Hence saying of someone that he has 'need' of something is making a factual statement about him, which could in principle be supported by evidence. On the contrary, the only evidence of someone 'wanting' something or wishing for it is that he says so. For instance, if someone says 'I like sugar in my coffee', he is not making any claim to truth and cannot be falsified. 'I dislike x' is final and cannot be questioned. However, 'I think someone is dishonest' can be tested by reference

to standards and criteria generally held to be relevant in judging the honesty of x in a particular context. Value judgements or need statements are expressed in a framework of values and standards, whereas expressions of personal taste or 'wants' are final and unchallengeable. Therefore, it is irrelevant to endeavour to take them to a court of appeal for no such court exists on the globe. Moreover, 'want' indicates a conscious perception on the part of the speaker, whereas 'needs' may be unrecognised by the person whose needs they are. In addition to that the concept of 'need' is identified in terms of the good, which is the goal. A man gets better-off or worse-off depending on the accomplishment or non- accomplishment of items, which are needed. A ' want', on the other hand, expresses no judgment on the desirability on the general grounds external to the person who expresses the 'want'. Hence 'want' statements are on a par with expressions of personal taste which do not express any value judgments and which cannot be defended or criticised on any rational grounds. (Warnock, 1978: 3-5 and Lawson, 1979a: 35) The language teaching programme planners in drifting away from the consideration of simple market needs to what learners want, desire or what they perceive their needs are taking a significant step into a framework of reference in which value judgements and psychologically perceived 'wants' are equally significant. That is why when Robinson (1991) refers to 5 definitions of educational 'needs' in the context of ESP she includes not only students' study or professional requirements, user agency's expectations, what the learner is required to do to actually acquire the language and students' lacks or deficiencies, but also what the students themselves would like to gain from the language course. Berwick (1989) observes that the last category termed as personal needs may be erroneously devalued by some people being viewed as mere 'wants' and wishful 'desires' of the inexperienced learners. Moreover, the third definition of the term 'what the learner is required to do to actually acquire the language' implies a sense of 'process-orientedness'. Such orientation is related to the students' transitional behaviour and the modes of learning which, in turn, may be essentially influenced by the students' socio-cultural upbringing.

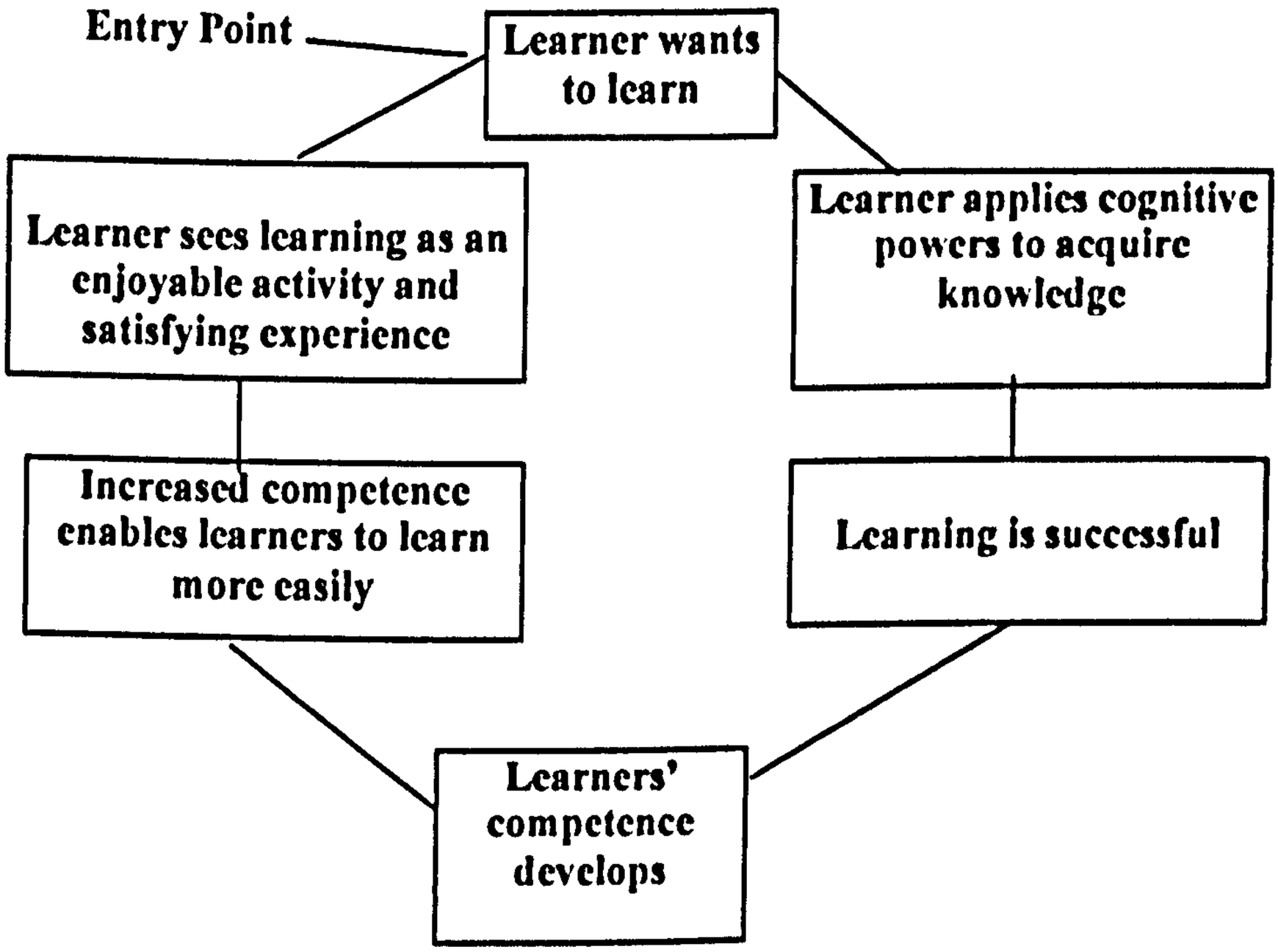
A language needs analyst will have to look at the relevant phenomenon from a number of angles e.g. the demands of the target professional or academic situation, the concerns of the user agency, the linguistic and communicative deficiencies of the learner as well as their personal expectations and aspirations from the course. The earliest approaches to ESP, namely 'Register Analysis' (Ewer and Latorre, 1969) and 'Discourse Analysis' (Widdowson, 1978) were criticised for approaching the learner as a 'user' of language rather than as a 'learner' of language (Hutchinson and Waters, 1987a: 70). In other words they did not pay any attention to the learners' 'subjective' factor in the process of language learning. Munby's (1978) CNP (Communicative Needs Processor'), which is an important document in the history of ESP, indicates a change in the making, although the basic emphasis on language use remains the same. Sketching the parameters of its 'Target Situation Analysis', CNP proposes two levels: 'a posteriori' and 'a priori'. The 'a posteriori' components refer to factors such as 'dialect' (native or non-native English), 'target level' (size, complexity, range, delicacy, speed and flexibility of utterances), 'communicative events' (macro and micro level language activities) and 'communicative keys' (manner of doing the act comprising an event i.e. style of speaking). The ' a priori' parameter includes factors like 'purposes domain' (occupational or educational), 'setting' (physical and psychosocial), 'interaction' (the people with whom the learners will have to interact) and 'instrumentality' (medium, mode and channel). Hence CNP shows some concern for learners when it highlights the significance of 'psychosocial setting' in the learning process. Munby also favours the application of subjective (personal intuition) along with objective (a yard stick e.g. a dictionary of use) criteria while actually selecting the actual verbal realisations for the micro-functions and the subject matter at the 'linguistic-encoding stage'. However, on the whole, Munby's CNP still deals with processes that are more deservingly called the processes of language 'use' rather than the processes of language 'learning'. Putting it differently a concentration on skills has only shifted the stress from the external to the internal properties of language i.e. from the lexical / syntactic items, textual framework, to functions and notions, skills and

strategies etc., but the basic pivot of concern has remained more or less the same.

With Hutchinson and Waters (ibid, 46-47), however, the focus of attention has been turned from ' language', which is an external phenomenon, to 'learning', which is more closely related to the idea of involving all the factors, which contribute towards the development of learning. According to Hutchinson and Waters (ibid, 47), simply describing and exemplifying what people do with language will not enable them to learn it. In their opinion, if that were so, one would need to do no more than read a grammar book and a dictionary in order to learn a language. The significant contribution of Hutchinson and Waters towards ESP movement is that they point out the importance of 'how' (learning theories leading to the choice of appropriate teaching methodology accordingly) component along with 'what' component for an ESP course. While throwing light on different theories of learning, they award special significance to the idea of a human learner as a thinking as well as an emotional being. They assert that people think but they also have feelings. They argue that it is one of the paradoxes of human nature that, although we are all aware of our feelings and their effects on our actions, we invariably seek answers to our problems in rational terms. It is as if we believe that human beings always act in a logical and sensitive manner. This attitude affects the way we see learners _ more like computers to be programmed (I've taught them the past tense and they must know it.) than people with likes and dislikes, fears, weaknesses and prejudices. But learners are people. Learning, particularly the learning of a language is an emotional experience, and the feelings that the learning process evokes will have a crucial bearing on the success or failure of the learning. Continuing their argument, they further expound that the cognitive theory indicates that learners will learn when they actively think about what they are learning. But, they argue, this cognitive factor presupposes the affective factor of motivation existing in learners. In fact, before learners can actively think about something, they must want to think about it. The emotional reaction to the learning experience is the basic foundation for the initiation of the cognitive process. How the learning is

perceived by the learner will consequently affect what learning, if any, will take place. In fact, learners too have a concept of their needs and requirements. Hutchinson and Waters portray the cognitive / affective interplay in the form of the following learning cycle:

A Positive Learning Cycle



Obviously in real life the learning cycle may not be so simplistic, as there may be a number of other social, cognitive, logistic factors affecting the learning process. However, it is hoped that other factors being even, a good and appropriate course will most probably be able to engender the kind of learning cycle sketched out as above.

Due to these reasons, while describing the target needs, Hutchinson and Waters look at the learning situation not only in terms of learners' professional /

academic 'necessities' or linguistic 'lacks' but also in terms of learners' personal 'wants'.

In fact, a formal needs analysis process would involve a set of procedures for the purpose of setting priorities based on identified needs and wants, making decisions about programme improvement and funds allocation. A needs/wants analysis can be conducted to derive information and perception of value as a guide to making policy and programme decisions that will benefit specific groups of people and would lead to action, change and improvement by helping to make teaching and learning easier, quicker, cheaper, more effective, more useful, more practical, more complete, more pleasant and more stimulating Richterich (1983: 1-2).

In this connection Tomlinson and Dat (2004) report a survey of learners' views at the National University of Vietnam and suggest pedagogic interventions that could facilitate learning by catering for not only learners' needs but also their wants, which spring from their views and perceptions of classroom culture. They consider it useful if teachers introduce classroom rules that are flexible enough to satisfy their learners' expectations and 'subjective' needs. They even state that classroom methodology should cater for student expectations of grammar teaching in the preparation and feedback stages of oral lessons.

In the same vein, Brindley (1989) explains that 'subjective' needs are the cognitive or affective needs of the learners in the learning situation and can be identified from information about affective and cognitive factors such as personality, attitudes, learners' wants and expectations with regard to the learning of the target language. According to Brindley (1984) in the early stages, 'Communicative Language Teaching', downplayed the significance of 'subjective needs' of learners, which were considered to be unpredictable and indefinable. Consequently, the teaching or learning that ensued was fairly traditional and unmotivating.

Similarly Tudor (1996: 97-99) highlights the advantages of incorporating learners' knowledge and experience into the formulation of learning goals, and of gearing teaching methodology around learners 'subjective' needs. He asserts that if inadequate attention is paid to learners' 'subjective' needs, the quality of their learning and their affective involvement in the learning process are likely to decrease. In Tudor's views, one of the main trends, which has contributed to the current awareness of learners' 'subjective needs' is Humanistic Language Teaching's concern with affective language learning. An important role has also been played by the learning strategy research and the later work on learner autonomy and learner training. He stresses that along with establishing a generally accepted categorisation of the various factors constituting learners' 'subjective' needs, we also have to explore ways in which 'subjective' needs can best be accommodated in terms of course design, textbook writing and methodology. In his opinion the cultural element in language learning is highly significant and can exert influence on students' attitudes to the target language and also their expectations about the process of learning.

Likewise Tacheva (1994) views learners' affective motivation as the real key to language acquisition. For her, the emotional reaction to a learning experience is the essential foundation for the initiation of the cognitive process. She states that since students and teachers are human beings with negative or positive feelings, likes or dislikes, they cannot be interested in and motivated only by cognitive aspect. Hence the affective aspect of learning and testing is of great importance to their success and failure. On one hand, negative feelings stunt, even stop progress and cause hatred for the subject. On the other hand, positive emotions, which depend on different linguistic, methodological, extra linguistic and psychological factors, can make English language learning an effective and enjoyable experience. This is particularly true for ESP situations as the foreign language is not the major subject in these contexts. Moreover, different students' attitudes towards the self, towards the target language and the people who speak that language, toward the teacher and the classroom environment are factors that determine motivation in ESP. These attitudes

should be worked on, expanded, and improved in order to use them as positive emotional factors.

Brewster (1994) asserts that the focus of Vocationally-Oriented Language Learning (VOLL) is not solely on terminology, but rather in the context of learner's work and life. He looks at learning as an active process aimed at 'acquisition for life', and states that 'this focus on learning for work and life has skills acquisition, confidence in the use of language and socio-cultural norms, flexibility of expression and action at its core and an understanding how one's professional pursuits can be seen within the above context' (p. 101). He points out that all six VOLL projects (Iceland, United Kingdom, Austria, Hungary, Croatia and Belgium, Spain and Poland) investigated the learners' needs and wants factors, as their main concern. Projects no 2, 3 and 5 (United Kingdom, Austria and Belgium, Spain and Poland) explored learners' respective attitudes and projects no 2 and 3 (United Kingdom and Austria) highlighted participants' satisfaction with the programme. Talking about the Austrian Survey Project, he states that the idea for the project was to establish a common core of 'needs, wants, attitudes ands lacks among students from the secondary and tertiary institutions discussed in the project. The results of this project indicated that 60% of the 676 students taking English for Specific Purposes courses stated that they were also learning English for General Purposes. This finding argues well for the business trend towards the 'skilled all-rounder' and a more 'liberal arts' outlook. He adds that most students desire improvement of productive skills, yet these very skills are seen as not so necessary for their future jobs. The reasons behind this situation may be learners' lack of mobility, little desire to live and work abroad for extended stays, or the age factor, which can play an important role in self-evaluation and skills assessment and underline one of the fundamental limits of needs analysis. Brewster recommends an 'integrated' approach to language learning the cornerstones of which are not only Learning Orientation, Input, Awareness, and Acquisition but also Learners' Attitude, and their Needs and Wants Orientation. He believes that the Attitude, Needs and Wants and Learner and Learning Orientation are the three components which in conjunction with the

goals, will determine the type of material and methodological input of the lesson, course and curriculum. This input, in his view, creates an environment conducive to learning of not only all four language skills but also a fifth skill: Critical Thinking. That is how the progression towards personal, cultural, language and communication awareness can develop and his 'skilled all-rounder' can come into being. He is certain that given the attitude, needs, wants and learner/learning orientation and the input of this approach, the process of language acquisition will surely develop more fruitfully than through approaches currently in use in many vocational oriented institutions.

Lyon and Rovanova (1994) tell us about a teacher training programme in Czech and Slovak Republics in which trainees attended a workshop focussing on the participants' more immediate 'wants'. This workshop allowed participants to concentrate on their real 'wants' by using an 'Ad-Hoc Analysis' approach. It served to certify all of the preliminary 'necessities' and 'lacks' identified earlier and in addition brought to light some very specific 'wants' of the participants. The experience in Trvana has demonstrated that a process needs analysis approach to in-service course and syllabus design is most effective in fulfilling the participants' 'needs' and 'wants'.

West (1994: 78-79) specifies five different types of needs analyses:

- Target Situation Analysis (focuses on identifying students' needs at the end of a language course)
- Deficiency Analysis (identifies what the students are like and linguistically at the start of their language course)
- Strategy Analysis (attempts to establish the preferred means/styles of learning, strategies and teaching methods of the concerned learners.
- Means Analysis (represents constraints in the teaching /learning situation e.g. class room culture, staff profiles, status of language, institutional profiles, change of management etc.) and
- Language Audit (embraces all the levels of needs analysis that have been identified above on a much wider and larger scale e.g. establishing the policy of a ministry or a company).

It is evident from the above detail that along with Target Situation and Deficiency analyses, which generally deal with the linguistic needs of learners, West identifies Strategy and Means Analyses as well, which underline the significance of the affective parameters of learners' personality and the socio-cultural demands of the learning situation. The 'strategy' analysis procedures highlight the significance of considering the various cognitive and affective layers of the learners' personalities as well as their views about their linguistic needs while deciding on the content of teaching material and the relevant methodology of language pedagogy. In fact, learners too have a concept what their needs are, as Richterich (1980: 29) comments

> '... a need does not exist independent of a person. It is people who build their images of their needs on the basis of data related to their environment.'

Considering the point that ESP is primarily based on the principle of a learner requirement it seems illogical to ignore the learner's wishes and views. With regard to this Davies and Currie (1971, cited Hutchinson and Waters, p. 58) contend that a method, which frustrates the predictions of the learner, is patently bad because much of the satisfaction of learners will come when they feel that the hurdles they themselves have predicted have been cleared. Therefore, the rationale behind the whole procedure of strategy analysis is that some very important learning needs are actually derived from how the learners themselves feel about things in their respective learning situations. The assessment of these needs would enhance an ESP teacher's insight into the real potential, the varied learning styles and preferred educational strategies of each individual student, and would help him choose an appropriate teaching methodology accordingly. Besides written questionnaires and face-to-face interviews, the 'strategy' analysis can make use of various classroom observation techniques e.g. action research to accumulate information about the learners' motivations, desires and expectations from a course of learning.

The other type of analysis, namely 'Means Analysis' lays emphasis on taking into consideration the 'constraints' inherent in the target teaching / learning

situation. These constraints include: classroom culture, logistic condition, language policy, notion of education, institutional norms etc. A language curriculum has to be negotiated in the light of all these factors. In this connection Holliday (1982: 36) states:

> 'The 'constraints' are local features, knowledge of which must feed into syllabus specification, along with target situation research, long before the implementation stage. It is because these local features are not considered systematically, at the first stage that they become 'constraints'. The Means Analysis is the vehicle for this feed-in.'

Holliday further pinpoints that the Means Analysis approach allows sensitivity to the situation and prevents the imposition of models alien to the teaching/ learning situation.' (p. 45)

In Holliday's view, the study of classroom culture is the key to 'means analysis'. He writes:

> '... the classroom culture almost provides a microcosm in which manifestations of wider social and institutional features can be seen at work in a limited, observable situation, hence the centrality of classroom culture research to Means Analysis in general.' (ibid)

Moreover, in the domain of ESP the studies on 'Genre Analysis' (Swales, 1990) also highlight the relevance of psycho-social and cultural interpretative procedures along with language-oriented concerns. According to Swales (1990) a working definition of 'genre' includes the following points:

- A genre is a class of language - based communicative event.
- The principal criterial feature, which turns a collection of communicative events in a genre are some shared set of communicative purposes.
- Exemplars or instances of genre vary in their prototypicality (e.g. similarities in different games appear and disappear.)

- The rationale behind a genre establishes constraints on allowable contributions in terms of their contents, positioning and form.

- A discourse community's nomenclature for genres is an important source of insight.

The above detail suggests that the first and the foremost characteristic of a genre is a shared communicative purpose, which triggers a set of language-based events. The existence of a shared communicative purpose brings in its wake the concept of 'a discourse community' – a concept that is of special significance for this study. Swales (ibid, 24-27) describes a 'discourse community' as an 'actual socio rhetorical entity operating as a controlling matrix for genre use.' He calls 'discourse communities' as some ' real stable groups of consensus upholders.' In fact, the term ' discourse community' has been appropriated by the 'social perspectivists such as Perelman and Olbrechts-Tyteca (1969), Kuhn (1970) and Fish (1980). The term itself signifies a cluster of ideas. For instance, language use in a group is a form of social behaviour; discourse is a means of maintaining and extending the groups' knowledge and of initiating new members into the group and discourse is constitutive of the group's knowledge. Swales believes that discourse operates within conventions defined by academic and social communities. The term 'discourse community' is distinguishable from the term 'speech community'. The latter refers to a homogenous socio linguistic assemblage of people who share a place and background by birth, accident or adoption; whereas the former refers to a heterogeneous socio rhetorical assemblage of people who share occupational or recreational goals, training or relevant qualifications. Swales (ibid) proposes six basic characteristics of a discourse community:

- It has a broad agreed set of communicative public goals inscribed in documents.

- It has a mechanism of inter-communication among its members e.g. meetings, newsletters, correspondence telecommunication, conversation etc.)

- **It uses its participatory mechanism primarily to provide information and feed back.**

- **It utilises and hence possesses one or more genres in the communicative furtherance of its aims.**

- **In addition to owning genres, it has required specific lexis.**

- **It has a threshold level of members with a suitable degree of relevant content and discoursal expertise.**

The main example of a discourse community which Swales mentions is the Hong Kong Study Group - a global network of approximately 300 people of various nationalities who share nothing but an interest in the history of Hong Kong stamps. Similarly our students stem from different nationalities, but have one thing in common that is their interest in Islamic Studies and it is due to their shared sets of aims and objectives that they constitute a 'discourse community'.

Swales adds that in a discourse community:

> **'... as the process of moving from the inner core to the peripheral occurs, the more the characteristics of a discourse community becomes confused with that of a speech community; the more we move from the invisible colleges of national or international special - groups network, the more purely local features exert their influence.'**

According to Bhatia (1993), 'applied genre analysis' grows from the branch of discourse analysis, which is a multi – disciplinary activity in itself. In Swales' opinion, being an eclectic approach, genre analysis is able to borrow profitably from the activities of several distinct approaches and disciplines. The major influence on genre analysis are: variety studies, skills and strategy studies, notional / functional approaches, discoursal analyses, sociolinguistics, writing context studies and cultural anthropology. Due to these multiple influences, Bhatia could trace three fundamental orientations in genre - analysis:

- **Linguistic orientation**

It implies linguistic description of various texts, and portrays the influence of Australian studies of Functional Systemic Linguistics in register analysis and stylistics.

- **Sociological orientation**

This aspect of genre analysis highlights the conventional, and often standardised features of genre construction and often answers the frequently repeated question: Why do members of the so - called secondary cultures write or speak the way they do? This aspect of genre - analysis emphasises that text should be regarded as an on - going process of negotiation in the context of issues like social roles, group purposes, professional and organisational preferences and pre - requisites and even cultural constraints.

- **Psychological Orientation**

This aspect of genre analysis is essentially psycholinguistic in nature where the researcher is likely to pay more heed to the strategic aspects of genre construction. The strategies are employed by a particular writer to produce more effective writing, keeping in mind any special reader's pre - requisites e.g. report in different newspapers depending on the general policy of the newspaper. This type of orientation may also refer to the force of personal strategies employed by the concerned language learner learning how to perceive and produce different written or spoken genres.

The vital strength of three - layered orientation with regard to genre analysis is that it expands the scope of genre studies, from linguistic description to explanation by taking into account all relevant socio - cultural and psycholinguistic factors of the concerned learning situation. Hence genre analysis allows for the findings to be used more creatively even while teaching the lexical and syntactic items of a language. In fact, genre analysis does not undermine completely the earlier approaches to language teaching but it builds on them gradually going forward from pure description to a 'thick' portrayal of academic and professional genres in socio- psychological and cultural contexts.

The relationship between linguistic communication and culture is highly significant in connection with genre studies. In Bhatia's (ibid) opinion, cross -

cultural variations in spoken and written interaction between the speaker/ writer and listener / reader are widely studied with interest. His research on cross-cultural job applications puts forward the view that different cultures organise ideas differently when writing different types of texts and these differences continue when men of these languages and cultures come to learn to write in a new language.

In spite of the fact that genre analysis is still struggling with the problems of teachability, specifying the genre boundaries, and defining the nature of relationship between a genre and a register, genre has established itself as a vital concept in what is called 'socially realistic linguistics'. (Kachru, 1981)

The above detail determines that the domain of ESP students' needs has been substantially enlarged. It is no more confined to the portrayal of target professional linguistic requirements; rather a successful needs analysis, through different ways and means, attempts to get to the fibre of every concerned relationship that generates the infrastructure of a language learning situation. In fact with the dawn of the 'learning - centred' approach, it has become clearer that the learners' special discourse needs related to his occupation or discipline are only one component among many others to be considered in this regard. Therefore, in order to obtain a comprehensive profile of the educational needs of the learners, all the parties involved in the learning situation i.e. all the parties, particularly learners themselves, that make up the social dynamics of the classroom, and the wider socio-cultural milieu that affects what happens in the classroom should be taken into account.

3.3 ESP and Cultural Diversity

As illustrated in the previous section, the history of ESP is the history of viewing the 'needs' phenomenon from various angles and expanding on it as and when required. It indicates a gradual progression and a shift of focus from discrete lexical/syntactic points to skills teaching and from skills teaching to

learning-centredness. With its focus on affective and socio-cultural 'learning' procedures rather than merely apparent and hidden linguistic features, ESP has attempted to come to terms with the spread of an international language from 'core' to 'periphery' countries.

The use of English in various cultural situations in native and non-native countries has caused the much-debated issues of what 'culture' is and what the relationship between culture and language teaching is. Lado (1957) defines culture as synonymous with the ways of people. According to Wolfson (1989) the word 'culture' is used to describe certain typical set patterns of social, emotional and intellectual behaviours stemming from a shared set of beliefs and values, which are adaptive to the physical environment.

Barrow (1990), Byram (1989), Valdes (1990) and many others believe that language and cultural thoughts are logically inseparable. The transmission of beliefs and values of one culture to the other through language is inevitable and in respect of certain values and beliefs desirable. It encourages a second/foreign language learner to perceive and to be aware of the 'otherness' of the ways of thinking and values, which are different from those they are already familiar with.

On the other hand, there are a considerable number of linguists and language practitioners who resent the idea of 'culture-laden' foreign language teaching. They take it as a form of cultural 'imperialism' in the garb of language teaching. Alptekin and Alptekin (1984) hold the view that culture, as depicted in TESOL materials, aims at including the varying values and norms of the L1 community serving as a model for learners who are typically, even if tacitly, encouraged to become honorary native speakers of the target language, rather than effective bilinguals. By implication, the learners are induced to accept whatever cultural norms are transmitted as part of the total language learning experience. Similarly Clarke and Clarke (1990) observe that exposure to an alien culture through a foreign language will affect detrimentally the personal and educational growth of students with strong cultural ineptitude and socio-

religious reservations. These cultural prejudices voice all those negative feelings on the part of the learners toward a target language and culture which trigger 'affective filter' (Krashen, 1978), and the resultant hindering of effective language acquisition. In addition to that the introduction of a culture, which is alien and unacceptable to the foreign language learners, would aggravate the severity of problems for them during the process of language learning.

Popham (1996) states forcefully that although the 'engine' of colonialism long ago 'ran out of steam', the momentum of its language is still formidable, and it is against their tyranny that the smaller languages fight to survive.

In all of Europe English is seen by many as a threat to the languages and cultures of the European community (European Parliament Working Document, 1983/1984) as it is in Mexico and Quebec. In fact Fishman altered his original belief that English 'was ethnically and ideologically unencumbered' (1977: 118) to claim that, 'Westernisation, popular technology and consumerism are all ideologically encumbered and have ideological as well as behavioural and ethno-technical consequences' (1987: 8).

Based on the work of Freire (1972), Auerbach and Burgess (1985) have described the 'hidden curriculum' in ESL education, which attempts to inculcate uniformity and Western cultural values in the guise of language education rather than empowerment of the individual.

Phillipson (1992: 263) claims that ESP appears to be more sensitive than ELT to the broader aspects of the use of English. This is primarily because

'....the crucial factor in the success of any ESP operation ....is whether implementation is sensitive enough to the contexts in which it is to serve, and whether the staff in question have been trained in an adequate way.'

Within the field of ESP, the consequences of a lack of sensitivity to context have been widely discussed, for example, Widdowson's (1981) equation of ESP to the curse of Caliban, which limits the learner's potential for self-fulfilling occupations by teaching minimal workplace language; Hutchinson and Water's (1987a) criticism of the learner-centred approach and advocacy of a learning-centred approach in ESP, which focuses attention on the learner in the process of learning; and Alderson's (1994) rejection of the jet-in, jet-out tactics of experts who evaluate ESP programmes without considering the local aspects of the programme. Such concerns suggest that ESP practitioners may be more likely to seek to reduce the effects of linguistic imperialism when given the opportunity than their ELT counterparts.

There is a general feeling among the non-native users of English that BANA countries, by means of their technical aid projects, attempt to export their methodology to the TESEP countries without ever considering the local features and socio-cultural norms of the indigenous situations. Iredale (1986: 44) opines that the English native speaking donor agencies who sponsor these aid projects, besides the aim of language enrichment, have a second objective of cultural orientation in their mind as well. Naturally when people learn English for whatever reason and by whatever methods, they inevitably acquire some of the flavour of their culture, their institutions, their way of thinking and communicating. Such unilateral or ethnocentric attitude of the BANA countries has resulted in a strong outcry against the linguistic cum cultural imperialism of the native English speakers. (Phillipson, 1992) It is argued that English language education aims at bringing about world hegemony to continue the dependence of the Third World countries on the scientifically, technologically and commercially advantaged West. Setting aside the question of the potential validity of this argument, it can be clearly noted that a culturally ignorant approach to language teaching enhances misunderstandings. Consequently, all the efforts towards the attainment of pedagogical goals end in sheer futility. Due to this very reason, the outcome of the BANA-sponsored aid projects for the promotion of English language in

TESEP countries in more than a few cases is littered with utter failure and disappointment. Holliday (1992c: 2) aptly points out

> 'In ministry of education offices, colleges and universities, shelves of teaching materials remain unused. Teachers return from training programmes unable to implement what they have learnt, because it does not fit the conditions, needs and philosophies of their classroom, students, institutions and communities. Expensive projects have failed to have significant sustainable effect. Several years after their conclusion there is sometimes little trace that anything has happened.'

Kachru (1994: 104) also observes that the above stated projects do not assign any significance to the sociolinguistic contexts of each non-native English using country. The result of this behaviour is that the Third World countries have gradually come to realise that given the present attitude of TESL expatriates, it is hard to expect from such specialists any theoretical insight and professional guidance in this field which can be pragmatically, contextually and attitudinally helpful to them. Minami (2002) argues that an American teacher, coming from the mainstream, may not be able to understand the specific discourse style of Japanese students, which relies on 'communicative compression' rather than expansion and elaboration. Hayes (1983) mentions the unused and possibly unusable English language syllabi and textbooks produced by the native expatriates. Similarly, Prodromou (1988) severally criticises the teaching fads that have presently been promoted, and wonders why a particular piece of authentic material falls flat in the classroom; why the functional syllabus does not always function; why communicative methodologies do not produce the required communication and why the Council of Europe Needs Analysis has not met the Greek learners' language needs. In his opinion, the reason for this state of affairs is that the ideological messages and the prescribed teaching material, which are part of a globally marketed ELT, are culturally unsuitable and inappropriate. In order to remedy the situation, Illich (1971) had laid stress on the thorough comprehension of 'the hidden curriculum' (the institutional culture) along with the overt curriculum specified for any educational framework. In the same way, Pennycook (1990: 8-28) pleads for a critical

applied linguistics, because language teaching that refuses to explore and recognise the cultural and political aspects of language learning has more to do with assimilating learners than empowering them. It is observed that without competence in cultural understanding, counter productive inequities and prejudice can rise. That is why, on a number of occasions, many ESL students are heard complaining that their foreign teachers do not understand their culture. Keeping this in view, Jones (1999: 257) proposes that

> '... teachers of NNS students should take measures to increase their understanding of the students' cultural background and accustomed ways of learning and interacting in order sympathetically to encourage participation and draw out the intellectual and cross-cultural resources of a class.'

The culture-sensitive methodology is particularly significant for English for Specific Purposes as ESP movement is immensely popular in various TESEP situations. Lately after the disintegration of former USSR, the political, economic, educational and technological changes have affected the relationship between these states and the rest of the world and have a radical shift in priorities for English language teaching and learning. There is a parallel increase in demand for English for Specific Purposes. These demands have been accelerated by the pressing requirements of the service industry created by the 'free' market economy system (Moussa, 1994). Therefore, in order to make its programmes effective and substantial in Peripheral English speaking countries, ESP will have to adapt itself according to the cultural specific norms and behaviour of the concerned learning communities.

Yakhontova (2001) mentions a recent pedagogical experience of using a US-based English for Academic Purposes (EAP) textbook in the Ukrainian University classroom and the intellectual and emotional reactions of the students toward it. It has been shown that specific cultural and historical factors characteristic of the Ukrainian intellectual context have left obvious imprints on the learners' responses to the text. It is suggested that there may be a need for modified versions of such materials devised specially for non-native

speakers residing outside Anglophone environments. Several students found it culturally unusual. One of the students writes:

> 'Some American customs are nonunderstandable to me, and I don't accept American way of studying in volume.' (p. 405)

Similarly Yakhantova notes that the failure of certain units of the textbook was due to the fact that they reflected more Western-style pedagogical orientation aimed at developing the skills of rhetorical argumentation without considering that this kind of orientation is quite alien for this audience. Consequently, the writer concludes that although the suitability of a textbook to learners' needs and to the sociocultural context of its use is a significant pedagogical requirement, there exist situations where this requirement can be ignored or consciously violated. In his opinion it usually happens when teaching materials are used to educate learners whose objectives do not entirely match the materials' goals, or are studying in academic and cultural settings different from those initially targeted by the original authors. Hence there may be a need for alternative versions designed for non-native speakers who are outside an Anglophone environment and are educated within different intellectual traditions.

Cmejrkova (1996) and Zydek-Bednarczuk (1997) express concern over similar situations in Czech Republic and Poland where students are made to take lessons in curricula which do not exhibit sensitivity to the cultural and sociological issues related to the students.

Fuertes-Olivera and Gomez-Martinez (2004) mention that in the context of University education in Spain, ESP instructors have to struggle with inappropriate conceptions of L2 learning and deal with certain cultural barriers such as the fact that tutorials and seminars are not as relevant as they should be. They point out that in that situation the teachers of Business English have to take into account not only traditional issues in the field of ESP (the role of ESP teachers, their knowledge of the concerned subject, needs analysis and

course design in ESP, the text-task authenticity and the development of materials for teaching language and/or professional skills), but also that certain assumed practices and expectations and wishes are not fulfilled.

Edwards (2000) presents a practical case study concluding that a fruitful and flexible ESP course can be designed from the teachers' and students own practical experiential knowledge and wishes.

Studies conducted in the context of ESP by Fanning (1993: 159-170)), Daoud (1998), Jones (1996) and Benesch (1999b) emphasise that ESP, like any other good teaching / learning theory, should aim at devising textual material and practical strategies and techniques which could remove linguistic as well as psychological inhibitions in the learners and enhance their motivation and sense of accomplishment. Hutchinson and Waters (1987a: 46)) have aptly stated that all learners of ESP are first and foremost human beings and as such 'think' but also 'feel'. They are not merely automatic machines to be fed and programmed; rather they are people with 'likes and dislikes, fears, weaknesses and prejudices'. Therefore, for Hutchinson and Waters, learning is primarily an emotional experience. In their opinion, the feelings that the learning evokes in the learners will have a significant bearing on the success or failure of the learning. They state:

> 'The emotional reaction to the learning experience is the essential foundation for the initiation of the cognitive process. How the learning is perceived by the learner, will affect what learning, if any, will take place.' (p. 47)

Hence Hutchinson and Waters take learners' positive feelings and motivation towards learning as an essential precursor to a cognitive intake of knowledge. It means that if the students are made to learn a course without being fully in tune with its materials and objectives, this might contribute to a raising of what Krashen (1985) termed 'The Affective Filter' (Krashen, 1985), creating excessive monitoring of the student's language production and thus impeding their fluency.

Robinson (1994) observes that since the fall of Communism, Eastern Europe has been flooded with materials from the West and the teachers of ESP are facing the confusing task of choosing the material which best suit their needs. In Slovakia, she points out, a number of problems have arisen when opting for Western-produced materials to fit a course particularly in the area of ESP. Firstly, there is no strong tradition of looking at the learners' needs seriously while choosing a book, therefore the choice of a book is more of a 'hit and miss' affair. The description of the level of the learners may cause a problem, as these levels may be quite different from those of the ones in a Slovak teachers' mind. More than often these books necessitate a complete overnight change of methodology and approach for teachers as well as students. If the textbooks are not accepted by the teachers and students, they become rather like a prison cell. The way out of this situation for Robinson is a continual evaluation process even after the book has been bought. For instance the books can be piloted on local basis to see if they suit local conditions, and adapted accordingly to cater for the needs of the students. Robinson, recommending a critical approach while using the Western textbooks, states:

> 'We need to approach Western textbooks in a different, far more critical way. No book can be said to be a priori bad, but just because a book is a Western product does not mean that it is a priori good for us, especially if the built-in syllabus clashes with the needs of the local situation. We need to have a system whereby we can decide whether this book or that one suits our purposes best. This process must be carried out by all teachers in a democratic and cooperative way. Only then we can decide whether to buy or not to buy.' (p. 170)

Toth (1994) talks about textbook writing at the University of Agricultural Sciences Godollo based on learners' needs. However, he mentions that they have completed a draft course design to be modified if necessary against the results of the learners' preferences, needs and deficiencies.

Hence it can be safely concluded that the ESP movement's stress on needs takes us beyond an interest in purely instrumental learning and towards a concern for

culturally and individually appropriate materials and forms of learning. Therefore, culturally appropriate learning material and teaching methodologies are essential in order to cater for the diversified needs, wants and interests of such students. In this context it is pertinent to make a reference to the Content-Based Instruction (CBI) approach to language teaching.

Content-Based Instruction (CBI) can be defined as the 'integration of content learning with language learning aims' (Brinton et al, 1989: vii). CBI is a movement, which claims that a second or foreign language is learnt most effectively when it is used as a means of imparting 'informational content of interest and relevance to the learner' (ibid, 1989). CBI is relatively new to the field of second or foreign language teaching, as it first appeared in the realm of ESL and EFL during mid to late 80s. It grew out of Immersion Education, the Language-Across-The-Curriculum Movement and English for Specific Purposes, originating from the pioneering works of Benesch (1988), Brinton et al (1989), Cantoni-Harvey (1987), Crandall (1987), Mohan (1986), and Short, Crandall and Christian (1989). The CBI curriculum is built around the academic requirements and the learners' interest - bridging the gap between language and subject matter. It focuses on the ultimate uses the learner will make of the target language, hence making learner needs and interests the hub around which second or foreign language teaching revolves. CBI believes that although learners' language needs and interests may not always coincide, the use of textual contents, which is viewed as relevant by the learners themselves, is assumed to enhance their interest and motivation in the target language. Moreover, as it is generally assumed that an essential condition for successful language learning acquisition is that the 'input' should be 'comprehensible' (Krashen, 1985) to the learner. The comprehension of new elements in the 'input' is achieved with the help of cues from the situational and verbal contexts, building on the learners' imperfect knowledge of the language and comparatively more detailed world knowledge and expectations. It presents language in context, helps learners concentrate on the meaning rather than form, and makes the learning of significant and relevant content through a second language possible. In CBI the text selection is made, among others, on the

basis of whether the subject matter will engage the learners' interest, whether the texts are culturally accessible, whether the students have necessary background knowledge to engage the text, whether the lexical/ syntactic load is manageable for the learners, and whether the tasks required of students are appropriate to their discipline/subject matter (Brinton et al, 1989: 90). This is exactly what the 'Affective' view of language teaching proposed by this study for IS students at the IIUI, entails.

3.4 Summary and Conclusions

ESP students learn English for specific purposes, but they learn it as human beings - human beings whose cognitive abilities are influenced by their affective desires and wishes which, in turn, are shaped by their respective religio -cultural environment.

The studies by Emden (1992), Fanning (1993), Khuwaileh (1992), Toth (1994), Robinson (1994), Moussa, (1994), Daoud (1995), Jones (1996), Cmejrkova (1996), Zydek-Bednarczuk (1997), Benesch (1999), Edwards (2000), Yakhantova (2001) and Fuetres-Olivera and Gomez-Martinez (2004) suggest that with respect to ESP courses a greater access to materials based on local or desired cultures may contribute decisively towards a renewed interest among learners in the proposed English language study programmes. An inroad to syllabus change on socio-cultural models is expected to lead the concerned learners to greater success and achievement in language learning. It is this line of argument that the present research adopts with regard to Islamic Studies students learning English for their current and future education and professions.

Recapitulating from the discussion in the present and the previous chapters the study proposes that a substantial amount of culturally oriented material should be included in the English language syllabus of the concerned students. The

proposed textual material would entail a number of benefits in its wake. It would provide them meaningful contexts in which to learn English. It would add to their lexical enrichment by providing them the English translation of the essential Islamic terminology. It would also enhance their ability of self-expression and develop their productive skills of speaking and writing in English. It would enable them to achieve their primary educational goal and prepare them for performing their professional duties more efficiently. Most significantly, it would remove the emotional barriers between the learners and the texts by eliminating the psychological filter, which causes disturbance and conflict in the students' minds and increases their anxiety and anger against the ELT programme of the university.

Keeping these views in mind, we move on to the next chapter, which will delineate the research methodology and instruments that have been used to conduct this empirical study related to the motivational impact of the use of affectively appropriate texts to teach English to IS students at the IIUI.

Chapter Four

The Research Instruments and Methods

As explained in the previous chapters, the major objective of this study is to investigate the Islamic Studies' students' motivation to learn Islamic Studies, to learn a foreign language and to learn English; their attitude towards Western people and culture; their orientation to learn a foreign language and English, and their evaluation of English teaching methodology and textbooks. The study aims at exploring ways of enhancing their motivation to learn this important foreign language. The study conducts a wide scale survey to probe into the religio-cultural parameters of learning English, and their causal relation with the motivational, attitudinal, orientational and evaluative levels of the concerned students. The study also consists of a practical teaching programme with two types of teaching material in order to observe their comparative effects on students' achievement. In fact, the researcher wished to ascertain if the introduction of the proposed textual material, as an independent variable, caused any positive change in the students' motivation, attitude, orientation, evaluation and achievement as dependent variables.

This chapter establishes main hypotheses the study attempts to verify, the main approaches the practical part of the research adopts, and the description of the methodology of how this three-phased empirical research was conducted.

4.1 Hypotheses of the Study

4.1.1 Description of Hypotheses

A hypothesis is a reasoned or a vague guess about the tentative solution of the concerned problem (McGuigan, 1968: 5). It has been considered as a special statement about the world, which logically follows from a general theory (Coolican, 1996: 10). In

connection with the present study, I have formulated certain hypotheses and the research endeavours to verify, or nullify the hypotheses stated as below:

1a. There will be significant differences between the control and the experimental groups with regard to their motivation to learn Islamic Studies as a result of the textual materials used in teaching them English language.

1b. There will be significant differences between the control and the experimental groups with regard to their motivation and orientation to learn a foreign language, as a result of the respective textual materials used in teaching them English language.

1c. There will be significant differences between the control and the experimental groups with regard to their motivation to learn English language as a result of the respective textual materials used in teaching them this language.

1d. There will be significant differences between the control and the experimental groups with regard to their attitude towards the Western people and culture, as a result of the respective textual materials used in teaching them English language.

1e. There will be significant differences between the control and the experimental groups with regard to their orientation towards learning English language, as a result of the respective textual materials used in teaching them this language.

1f. There will be significant differences between the control and the experimental groups with regard to their evaluation of classroom teaching methodology, as a result of the respective textual materials used in teaching them English language.

1g. There will be significant differences between the control and the experimental groups with regard to their evaluation of textbooks used to teach English, as a result of the respective textual materials used in teaching them this language.

2a. There will be considerable differences between the control and the experimental groups in their self-perceived learning, as a result of the respective textual materials used in teaching them English language.

2b.There will be considerable differences between the control and the experimental groups in their scores of achievement tests conducted at the end of the term, as a result of the respective textual materials used in teaching them English language.

3. There will be considerable differences between the boys and the girls groups in all the above variables, as a result of the respective textual materials used in teaching them English language.

4.1.2 Significance of Hypotheses

Hypothesis 1a aims to explore students' level of motivation and commitment to the underlying ideology and practice of their subject of study. It is based on Spiro's (1987) model of people's varied degrees of devotion and commitments to their faiths and cultural beliefs (discussed in section 2.2.3). It is assumed that the lower the level of learners' motivation to learn Islamic Studies, the lower the degree of student sample representativeness and lesser the validity of the findings.

Hypothesis 1b measures learners' motivation to learn a foreign language. It is contended that if learners lack belief in the significance of learning a foreign language they will not be motivated to learn English as well. Therefore, the problem of motivation and achievement in English is not restricted to only one language, rather it is more generalised in nature.

Hypothesis 1c, along with Hypothesis 1g, constitute the core of the study. This hypothesis will investigate various facets of motivation, which involve motivational initiation, motivational intensity, motivational persistence, motivational extension etc. Gardner (1985) asserts that motivation has three characteristics – desire to achieve a goal, effort expended toward the goal, and pleasure associated with the task.

Gardner's construct of motivation has three components: motivational intensity, desire to learn the language, and an attitude toward the act of learning the language. According to Gardner, a truly motivated individual shows all three components. Dörnyei (2001b: 7) quotes Covington (1998: 1) that motivation, like the concept of gravity, is easier to describe than it is to define. This hypothesis will investigate the construct of motivation in terms of its outward, observable effects and measures learners' motivation in terms of different scales:

- Preference Scale (statement 1)
- Effort Scale (statement 2)
- Commitment Scale (statements 19, 20, 23)
- Classroom Behaviour Scale (statements 5, 6, 9, 17)
- Extended Effort Scale (statements 7, 8, 10, 14, 16, 18)
- Intention to Continue Scale (statements 11, 12, 13) (Tudor, 2004)
- Perceived Competence Scale (statements 4, 30, 31, 32, 33) (based on Baker and MacIntyre, 2000)
- Increased Interest Scale (statement 15)
- Policy scale (statements 21, 22)
- Confidence and Expectation of Achievement Scale (statement 3) (based on Dornyei, 2001b)
- Media scale (statements 24, 25, 28, 29)
  Extra-curricular Scale (statements 26, 27)

Hypothesis 1d draws on Schumann's Acculturation (1978) and Clement's (1980) Social Context Models. Schumann's Acculturation Model, like Lambert's socio-educational model mainly deals with identification with the target language community but also discusses other factors including social, affective, personality, cognitive, biological, aptitude, personal and instructional. Clement's Social Context Model places emphasis on the cultural milieu of the language communities involved. Central to the model is the quality of motivation in the learner which may emanate at the extremes from a social context where

a) There is little contact with the target language community, learning of the target language is not encouraged at school or at home and fear of assimilation with the target language community may be strong and

b) where first and second languages have equal status, contact between the two communities is close, there is considerable support from school and home and a high degree of integrativeness.

These models assert that cultural distance between two communities determines the extent of their mutual integration and consequently the motivation to learn an L2. Hence it is assumed that the learners' attitudes towards cultural beliefs, norms and stereotypes of Western people will have certain effect on learning English language.

Hypothesis 1e is based on Gardner and Lambert's dichotomy between Integrative and Instrumental motivation. Language Level in Dornyei's (2001a) framework of L2 motivation also refers to the Integrative motivational and Instrumental motivational subsystems. Dornyei (2003) opines that in broad terms an 'Integrative' motivational orientation is concerned with a positive interpersonal /affective disposition toward the L2 community and the desire to interact with and even become similar to valued members of that community. It implies an openness to and regard for other cultural groups and ways of life. In the extreme, it might refer to complete identification and assimilation with the community and possibly withdrawal from one's original community. Thus a core aspect of the integrative disposition is some sort of a psychological and emotional identification. On the other hand, Instrumental Orientation is primarily related to the potential pragmatic gains of L2 proficiency, such as getting a job, job advancement, a higher salary, course credit where L2 is a requirement, improving one's social position, pursuing hobbies and other leisure activities which require the language e.g. computing. It is assumed that in the given situation the majority of Islamic Studies students will have stronger Instrumental rather than Integrative orientation.

Hypothesis 1f evaluates the role of teacher and teaching methodology in class. Teachers have a key role to play in motivation. Their support, enthusiasm, positive approach in providing a learning experience which has practical application, vocational value and is enjoyable and fulfilling are key motivational components (Chambers, 2001: 132). Some empirical research by Gardner and his colleagues has demonstrated that students' positive attitudes toward their L2 teacher are generally

linked to motivation and achievement in the classroom (Gardner, 1985; Julkunen, 1989; Clement, Dornyei and Noels, 1994; Schmidt et al, 1996; Noels et al, 1999). Williams and Burden (1997) maintain that the effective teacher communicates the goals of a learning task with a precise and clear set of instructions, while emphasising the activity's value to the student personally, now and in the future. Deci and Ryan (1985) provide detailed suggestions as to the type of teacher communication style that enhances self-determination. Controlling styles undermine feeling of self-determination. In contrast, autonomy supportive styles, such as providing choice about which activities to do and when to accomplish them, tend to sustain feelings of self-determination and intrinsic motivation. Thus, both support for the students' autonomy and encouraging feelings of self-determination and perceived competence, each of which is assumed to be linked with intrinsic motivation, sustained effort, and, ultimately, achievement in the task. In support of this proposition, Noels and her colleagues (1999) demonstrated that perceptions of the teacher as autonomy-supportive and as providing informative feedback were correlated with increased intrinsic motivation in a small group of English learners of French.

Hypothesis 1g is the pivot of the whole study. Dornyei's (2001a) Learning Situation Level of students' motivation includes two components: teacher-specific motivational components (affiliative motive, authority type, direct socialisation of motivation) and course-specific motivational components (interest in the course, relevance of the course to one's needs, expectancy of success and satisfaction one has in the outcome).

Through this hypothesis the study wishes to analyse the significance of using a culturally relevant and affectively satisfying teaching material. In this connection McCombs and Whisler (1997: 38) state, 'Educators think students do not care, while the students tell us they do care about learning but are not getting what they need'. In the same vein William and Burden (1997) point out that indeed, one of the most demotivating factors for learners is when they have to learn something that they cannot see the point of because it has no 'seeming relevance whatsoever to their lives.' This experience is unfortunately more common than many of us would expect. Undoubtedly students will not be motivated to learn unless they regard the material they are taught as worth learning. Chambers (1999: 37-38) is of the view that if we

want to motivate pupils to learn, then 'relevance has to be the red thread permeating activities'. If pupils fail to see the relationship between the activity and the world in which they live, then the point of the activity is likely to be lost on them. In his opinion if pupils do not see the relevance of a subject, the teacher has 'from the outset a major challenge'. That's why Dornyei's strategy 15 (2001b) lays emphasis on making the curriculum and the teaching materials relevant to the students.

Hypothesis 2a and 2b are related to the relation of learners' positive affect and their self-assessed and actual achievement in learning. Dornyei (2003) emphasises encouraging positive retrospective self-evaluation among students. Moreover, there are a number of hypotheses raised in literature about the relations of attitudes, motivation, and orientations to achievement in second language (Clement, Dornyei and Noels, 1994; Crookes and Schmidts, 1991; Ellis, 1994; Oller, 1978; Oxford, 1996).

Hypothesis 3 will explore gender differences in the findings related to all the above variables as many previous studies have referred to differences in the context of language learning between boys and girls. (Maccoby and Jacklin, 1979; Gardner, 1985; Tittle, 1986; Clark and Trafford, 1995; Clark, 1998; Chambers, 2001; Baker and MacIntyre, 2003)

4.1.3. Instruments to Test Hypotheses

Hypotheses 1a, 1b and 1f will be checked through the results of students' questionnaires on the Likert scale.

Hypothesis 1d will be tested through the results of students' questionnaires on the Likert scale as well as a 'Free-association' list of 8 words.

Hypothesis 1e will be checked through the results of students' questionnaires on the Likert scale as well as three open-ended questions.

Hypotheses 1c and 1g will be tested through the results of students' questionnaires on the Likert scale as well as students' evaluation of each text and their participation in the exercises and class activities in the form of observation sheets (Gardner and Tremblay, 1994; Dornyei, 2001a).

Hypothesis 2a and 2b will be tested through students' self-assessment of their learning provided through the observation sheets as well as their actual score on the end-of-the-term achievement test.

As Hypothesis 3 identifies gender differences in all the above variables, the study will not employ any separate instruments to test this particular hypothesis, rather it will deduce its verification or otherwise from the results obtained from all the above mentioned instruments.

4.2 Basic Principles of the Proposed Research

4.2.1 The Quantitative and the Qualitative

In the field of Applied Research, a researcher has got three broad options:

- using only the quantitative approach
- using only the qualitative approach
- using a combination of both

I decided to choose the third option to gain the relative benefits of both approaches. I used the quantitative approach in the learners' attitude questionnaire and evaluation sheets as basic tools for the main study. The qualitative procedures were introduced at the initial stage of the research in the form of a skeletal questionnaire and certain items in the learners' questionnaire i.e. Free Association list of words and open-ended questions as well as learners' and teachers' comments and views on the proposed course. Therefore, it is appropriate to present here a brief introduction of these two main approaches and explain how a blend of the both can possibly work in an applied research context.

a. The Quantitative Approach

The study makes use of the quantitative approach as, while conducting the research inquiry, it employs numerical constructs that are easy to plan, administer and analyse. In other words it is a useful way of obtaining a large quantity of data and analysing it in a comparatively shorter period of time.

The quantitative data are realised in numbers and involve researcher-devised predetermined structures. (Fitz-Gibbon and Morris, 1987: 10) The concept of how discrete (categorical variables e.g. age, sex, education etc.) and continuous (variables that are measured in terms of quantity, level or degree) variables are seen and organised with respect to each other is central to quantitative research. Empirical studies in the field of social sciences began with quantitative researchers when they endeavoured to imitate the experimental method of physical scientists. This method involves the 'artificial manipulation of some treatment variables, for research purposes, setting up controlled comparison groups.' (Punch, 1998; 68) The aim is to investigate the interrelationship of the treatment variable(s) and the outcome variables having controlled the effects of other variables on the outcome variable(s). This is exactly what I have planned to do to test the hypotheses laid down in the study.

While undertaking a measurement enterprise, a quantitative approach employs two basic operations i.e. counting and scaling. 'Counting' is a widely known term which refers to the straight forward counting of frequencies with respect to something, whereas 'scaling' envisages a continuum or scale ranging from 100% of a characteristic to perhaps 0% of the same trait. The idea of scaling helps the researcher to compare the people, events and things in a 'standardised' way. Punch (1998, 59) opines that counting and scaling are, in fact, two modes to measure different variables in quantitative data. I have used both operations during the course of devising research instrument and statistical analysis of the findings. In the history of psychological measurement and scaling, there are three people whose names are worth mentioning i.e. Thurstone (1931), Guttman (1944) and Likert (1932).

Thurstone's 'equal appearing interval scale' is a technique of calculating the scale value of each attitude item and then using those scale values to scale people with respect to the attitude. A Thurston-type scale can be constructed by producing a large number of positive and negative statements about the attitude object, and then engaging a panel of judges to rate each item on a scale of one to 11. In the end the mean value, for each item, of all the judges' ratings is calculated and it is called the 'scale value' of the item. One of the main weaknesses of the Thurstone method is that the judges rating the items initially cannot be completely impartial and may exercise a distorting bias in the rating system. Moreover, it is not only time-consuming but also it might be somewhat difficult to choose the best item with the same scale values.

Guttman (1944) proposed the method of 'cumulative scaling', which is a form of scaling whereby the ordering of items in the light of their attitude content can be carried out in collaboration with a dichotomous response format to point out the location of people along the attitude continuum. The Guttman scale attempts to determine whether an attitude is unidimensional or not. If it is, it produces a cumulative scale, which entails that if an individual agrees to one statement, he also agrees to all other related preceding statements.

For the proposed study I have used a modification of Likert's scale. The Likert scale is a method of 'summated' rating procedures, which employs a simple format whereby a subject would respond to each item according to a straightforward response scale. The number of total responses to each item could be later added up. A Likert-type scale is constructed by producing an equal number of favourable and unfavourable statements about the attitude object. The respondents are asked to indicate, for each item, their response to the statement according to a 5-point scale - as Marshall (2001) used a 5 point Likert scale to assess learners' attitude towards language learning. The respondent scores five for strong agreement with an item favourable to the attitude object and one for strong agreement with an unfavourable item. Thus a high score would indicate a more positive attitude towards the object. Later the score for each item is added up to give the respondent's overall score. An item analysis test is carried out in order to determine the most discriminating items - those on which high overall scores tend to score highly or vice versa. In the end the

low discriminating items are rejected. Oppenheim (1992) suggests that this scale provides the investigator with the possibility of testing a series of attitudes and does not rely on only one question as an indicator. Its flexibility also allows the use of both question and statement in the design of items, thus making the questionnaire more interesting. A problem with the Likert scale is that the 'undecided score, 3,' is somehow ambiguous. It is not clear whether it employs a neutral position (no opinion) or an on-the-fence position with the respondents torn between feelings in both directions. Oppenheim (ibid) asserts that it is better to avoid 'uncertain' responses that may result from the neutral point of an attitude scale. That is why I have modified the Likert scale and used a 6 - point scale for attitude evaluation. Likert's 'summated rating procedures' eliminate the use of judges and are less laborious. In fact, they are simple to devise, administer and analyse and that is why they are frequently used in the form of scaling on questionnaires and instruments employed in contemporary applied research.

Data analysis is the next step in measurement procedures. After obtaining data from the research, they need to be plotted on the graphs, charts or tables, as deemed appropriate, and analysed. The analysis involves the application of certain statistical procedures to point out the central tendency of data i.e. 'mean', 'median' and 'mode' and Standard Deviation (SD).

This study used a t-test to find out if there was a statistically significant difference between the mean scores of two sets of responses (one at the beginning and the other at the end of the term) by the control and the experimental groups – with regard to motivation, attitude, orientation and evaluation statements in the questionnaire. A t-test indicates whether the obtained difference between the means in post-test is bigger than the difference expected if the two groups were actually equivalent. Putting it differently, the test asks whether the obtained difference, is bigger than the difference that can be anticipated to occur from random sampling. According to Fitz-Gibbon and Morris (ibid, 41) to apply a t-test to the difference between means, one has to calculate an obtained t-value by inserting into a formula the obtained difference between means and its associated SD representing the variability of scores. The obtained t-value is then checked against a tabled t-value, which is read from a

table organised according to the number of cases in each group. If the obtained difference between the means is larger than would be expected, the difference is significant.

A limitation of the quantitative approach is that it employs research categories predetermined by the researcher, affording less choice to respondents with regard to their responses. In order to reduce the element of researcher bias, I avoided using this approach in the initial exploratory stage of study. Instead I devised an open-ended skeletal questionnaire that ensured maximum freedom of response to students and teachers involved in the research. It was on the basis of responses from the students and the teachers obtained through this questionnaire, that I determined the main constructs for the quantitative categories in the form of statements while devising the students' questionnaire for the main study.

b. The Qualitative Approach

The study makes use of the qualitative approach as it brings out a wider and richer spectrum of responses highlighting concepts and ideas, which might have hitherto escaped the attention of the researcher. I am aware that the qualitative procedures can be time-consuming, still I believe, as the qualitative data findings of the present study given in chapters 5 and 6 also confirm, they are a useful way of obtaining in-depth data revealing new ideas and fresh thoughts emerging unexpectedly from the responses provided by the people involved in the study, hence enhancing the scope and validity of the research in question.

The qualitative approach in research has established itself rapidly in the domain of social sciences in recent years. The fundamental concern of the qualitative research is embedded in the concept of pluralisation of life styles and pattern of culturally specific world interpretations (Flick, 1998: 2).

According to Usher et al (1997: 207) the qualitative approach traces its origin in femininist thinking and modes of inquiry into the affective, cognitive and attitudinal complications and problems of the female faction of society. In their view

Postmodernistic concerns about knowledge as dependent on socio-cultural contexts, unacknowledged values, tacit discourses and interpretative traditions also contributed towards the development of qualitativism. Qualitativists believe that no knowledge is produced in vacuum and there can never be 'a view from nowhere'. Since meaning is radically plural and always open, the researcher cannot be completely objective, authoritative or politically neutral standing outside and above the context (Fine, 1994). Hence the qualitative approaches are essentially oriented towards exploration, discovery and inductive logic. In Patton's (1990: 40-1) opinion, qualitative inquiry is 'naturalistic' as it studies real world situations as they unfold naturally without imposing any predetermined constraints on the outcomes. It is 'inductive' as it involves immersion in the details and specifics of the data to identify important categories, dimensions and interrelationships. It presents a 'holistic' perspective and studies the whole phenomenon in its entirety and complexity, offering 'thick' description and detailed in-depth inquiry of a limited number of factors. Moreover, qualitative inquiry hinges on the skill, integrity, competence and rigour of the researcher as it is the researcher who is the main instrument and who gets close to the people to gather insight about their true circumstances. Qualitative research portrays unique context sensitivity by placing findings in sociocultural, historical and temporal contexts and evinces doubt about the possibility of generalisation across time and space. It believes that the researcher's job is not to advocate or prove something but to understand the world in its entirety and complexity. A researcher may include personal experiences and insights as part of data but is required to take a neutral and non-judgmental stance towards whatever content pattern may emerge. The procedural instruments employed to gather qualitative data are either in-depth observations, detailed perusing of varied documents or open-ended or fairly open-ended questions. For the purpose of this study I will confine my discussion to the last category only. Open-ended question are a commonly used effective way of accessing people's perceptions, meanings, attitudes, definitions of situations and construction of reality. Qualitative questions start with the assumption that the respondent's perspective is meaningful, valuable and knowable. The job of the researcher is to enable the respondent to introduce the researcher to their world of ideas, opinions and perceptions as independently and comprehensively as they can.

Concluding this discussion, I would reiterate my assertion that both kinds of data are usually needed in a comprehensive analysis of a situation and each supports and complements the other. The 'thick' qualitative data adds richness to the findings and the confirms 'generalisability' of quantitative data, ensures standardisation and validation of the research, and allows me to explore the unexpected in order to confirm the usefulness of my hypothesis. That is why during the course of the present research, I have used both procedures hand-in-hand. The quantitative procedures have been incorporated in the form of 92 statements in the students' questionnaire and three dimensional students' evaluation sheets i.e. evaluation of course contents, class participation and self-perceived learning. On the other hand, the qualitative procedures have been employed in the initial stage of the study, in the form of 3 open-ended questions in the orientation scale and 8 free-association words in the attitude scale sections of the students questionnaire' discussed in chapter 5, as well as open-ended feedback from teachers and students on the course discussed in chapter 6.

4.2.2 Learner Participation

According to the planet's leading authority on being happy, the definition 'that comes as close to what is usually meant by happiness as anything else we can conceivably imagine' is this one: A sense of Participation in determining the content of life.' (Gilbert, 2002: 84)

While designing the suggested teaching material, I had two options:

Option 1

To design the material and hand it over to the selected staff to teach. I call it the 'External Syllabus'. This type of syllabus refers to the traditional product-oriented curriculum devised by the expert syllabus designers and transported into the language classroom per se. This type of syllabus does not afford students' and even classroom teachers' participation in the process. Since the research endeavours to set up a programme of English language learning which caters for the respective desires and wants of the learners, I realised that this option would negate the very rationale of the study.

Option 2

To involve learners as well as teachers in all material design procedures, I would refer to it as 'the Internal Syllabus'. This option underlines the significance of 'learner-centredness' as the key principle in syllabus design and language pedagogy.

Nunan's (1990) Learner-centred curricula contain similar elements and processes as those contained in traditional curricula; however, information about and from learners is incorporated into all stages in the curriculum development process.

The concept of learner voice is one that has enjoyed a rapidly growing currency in recent years in the world of education. The teacher of 21st century has been viewed more as the 'guide from the side' rather than the 'sage on the stage', not as the 'fountain of all knowledge', but the pioneer in democratisation of learning'. (Gilbert, 2002) As early as 1939, Dent argued that young people 'have a personal interest in their education, something to contribute to its problems and a point of view we should treat with greater deference (1939: 9). Sinclair (1999) points out that educationalists in the West have been advocating the development of learner responsibility as an educational goal since the early sixties. From that time onward there has been an increasing interest in developing 'learning skills', 'key skills' and 'life-long learning' in all sections of education. This has gone hand-in-glove with the development of a concept of learner autonomy where students achieved the necessary independence to fashion a curriculum out of their contact with their institution and its language learning opportunities. According to Esch (1996), Dam and Legenhausen were the first to offer evidence to support the idea that learner autonomy leads to language proficiency gains. The philosophical rationale behind this notion is the belief that learners have the right to be consulted in making decisions with regard to their learning. The pedagogical significance of this concern is the ensuing increase in enthusiasm for learning when learners are convinced that the curriculum design is the direct outcome of their choice, needs and preferences. Candy (1988: 75) states that students demonstrably learn more and more effectively when they are consulted about dimensions such as the pace, sequence, mode of instructions and even the content of what they are studying. Little (2001: 1) asserts that if planning, monitoring

and evaluating their learning, it should follow that their learning will be more successful than otherwise because it is more sharply-focused. Little also indicated that the reflective engagement on the part of learners should help to make what they learn a fully integrated part of what they are, so that they can use the knowledge and skills acquired in the classroom in the world beyond. MacBeath (1999) is convinced that listening to pupils does not lead to a dangerous place, rather they prove to be 'generous commentators' and 'insightful critics'. Fullan (1991: 70) by posing a pertinent question: what would happen if we treated the student as someone whose opinion mattered, has alerted us not only to our failure to listen intelligently to the learners but also indicated a radical cultural change that might ensue. Sleeter and Grant (1991: 67) assume that teachers genuinely perceive the pupils' world as worth becoming engaged with. They conclude that the case for a pupil voice can be advanced on a number of grounds: its inherent justice as a human right and more pragmatically because it improves school ethos and teaching learning situation. Flutter et al (1999: 32) believe that the school agenda is likely to be expanded as pupils and teachers become used to the idea, that pupils have worthwhile things to say about school organisation and learning. They point out that the expansion of the agenda can take a school on a journey beyond the pupil as a data source for someone else's decision making into being actors on their own behalf.

Nelson (1984) reports a project in which students were involved in the reading-selection process. From the list of students' interest interests, the teacher selects appropriate readings. During the course students may also bring in readings or select from a variety that the teacher brings into the class. Stevick (1980: 197) presents this concept when he states:

> 'Learning is something that the learner does, and .... he does it best when the teacher does not stand over him, breathe down his neck, jiggle his elbow, and chatter into his ear.' If the teacher has set up the activity well and the students understand what is to be done the teacher can then be silent for most of the time.'

It entails that students should be treated as a resource in school restructuring, in developing planning, monitoring and evaluation. Instead of depending more on the

outside experts to inform us, we need to prize the treasure in our own backyards. In the same vein, Mayall et al (1996: 207) point out that however accomplished as social actors in their own world, pupils still lack the power to influence the quality of their lives. MacBeath et al (2001) assert that the schools, which have acknowledged this, have found that pupils' views can make a substantial contribution to classroom management and to develop the school as a social and learning place.

Likewise Eken's (1999: 241) belief that we have a lot to learn from our learners and that our learners have a lot to learn from each other led him to consider alternative ways of involving learners in their exploratory practice and inspired the creation of a new developmental tool: learner observation of teaching and learning. This is similar to peer observation, but instead of having a peer teacher observing the lesson, it involves a learner who observes the lesson by carrying out structured observation tasks. In this connection she discusses the procedures and techniques and the findings of an exploratory study carried out at Bilkent University, School of English Language (BUSEL) and proposes an exploratory framework through which learner observation of teaching and learning can be effectively used to achieve collaborative exploration of teaching and learning.

Ramani (1988: 273) describes her experience of a course in research writing for postgraduate scholars at the Indian Institute of Science, Banglore. She recommends a more user-based approach to needs analysis with appreciation of advanced learners' own perception of their language needs, (rather than linguists' or discourse analyst's perceptions) and a teaching methodology (like Prabhu's procedural activities), which truly reflects their experience. Similarly, Borg and Humphries (2000) in their project employed Learners as Editors and Publishers.

In fact, since the teaching profession has taken up the cause in the last 20 years or so, the idea has made great progress in the exploration and implementation of the promotion of learner autonomy. This has led to a growing focus on what has been called 'learner training' in language courses and published materials and demonstrate this professional concern with empowering learners to be more active and effective in their learning.

Harding (2001) relates the details of a project where he was involved as a student researcher at Sharnbrook Upper School. He feels that he had learnt so much from the project, which no other aspect of the school life would have allowed him to do. Fielding (2001) talks about the four developmental stages, from students as a data source to students as active respondents to students as co-researchers and the researchers in their own right, initiating, inquiring, taking the lead, demonstrating the capacity to be independent researchers of their own learning contexts.

Krupp (1996: 24) developed a story project during a ten-week trimester at La Universidad San Francisco de Quito with two different groups of high-intermediate and low-advanced students. The aim of the project was to enable students to exercise freedom in the choice of topics and the use of imagination to write about themes and create narratives that were meaningful to them ultimately arriving at a finished story that would be uniquely theirs.

Language teaching professionals concern with developing autonomy of various kinds in language learners is bearing fruit in terms of the numbers and quality of publications emerging on related topics.

Holec (1981) observes that learner autonomy consists in making decisions including setting objectives, defining contents and progression, selecting methods and techniques, monitoring the procedure and evaluating the outcome of learning. Learners' choice implies that students can work at their own pace, deciding on questions of what, when, how and how often.

Pemberton et al's (1996) collection of articles focus on 'fostering autonomy' within educational institutions, a process, which they believe, will make autonomy an achievable goal within such institutions.

Similarly Esch (1996) argues that learner autonomy can only be promoted by providing a learning environment which is specifically supportive of autonomy rather than through the 'methods'. Such an environment would demonstrate five criteria

namely 'choice', 'flexibility', 'adaptability'/'modifiability', 'reflectivity' and 'shareability'

In the same vein Lee (1998: 83) states that autonomous learning involves taking responsibility for the objectives of learning, self-monitoring, self-assessing, taking an active role in learning. She describes the implementation of a self-directed learning programme for tertiary students in Hong Kong, and evaluates its outcomes using data from students and the teachers. According to Lee, factors like voluntariness, learners' choice, flexibility, teacher support, peer support are vital in developing learner autonomy.

Gardner and Miller (1999) have designed material related to practical ideas for autonomous language learning. Harrison (1997) has produced a collection of photocopiable worksheets and accompanying notes have been contributed by members of the IATEFL Special Interest group on Learner Independence.

Clarke (1989) makes five points with regard to students' involvement in the adaptation of materials. 1) Learner Commitment: The creative involvement of the learner in the adaptation process can change the externally imposed materials into something internal to the students. 2) Learners as materials writers and collaborators who are actually involved in the production of classroom material. 3) Learners as problem-solvers who, by contributing to the adaptation of material, are engaged in a fruitful task and a meaningful problem to solve. 4) Learners as knowers, who work on the construction of classroom tasks, based on existing materials and become the 'knowers' rather than mere 'assimilators'. 5) Learners as evaluators and assessors of the relevance of the existing material and take more control over materials content.

Tomlinson and Dat (2004) suggest ways of facilitating learner contribution in the Vietnamese classroom. They note that while theorists lay emphasis on the potential of learner contributions, classroom practitioners constantly overlook the big resource from their own learners that they have at their disposal. They realise that due to institutional hierarchies and the lack of learner feedback policies, the learners had never had a chance to articulate their learning difficulties. They conducted a

longitudinal project that arranged for 300 learners to take part in methodological reform in their own classrooms.

However, Leki (1986: 4) has found that it is not wise to allow the students to decide on the entire syllabus; as he noticed in all his experience that there was too much disagreement among the students. Oddly enough while willing to put up with dictatorship by the teacher, the students were much less willing to entertain insistence by a fellow student and they often feel that 1) the teacher knows better 2) it is the teachers' job to select the course contents. Thus the teacher should be prepared to make the final decisions, honestly taking into consideration the students' choices and opinions.

Similarly, I realise the constraints in the practical implementation of the Western idea of learner autonomy in my own language classes. I note that such an enterprise would exert too much pressure on the novice learners who might not be trained or ready enough to meet the challenges of developing autonomy. Hence I adopted a policy of 'negotiation' between the learners, the teachers and myself while selecting, grading and finalising the teaching material.

For this purpose I set up a committee of 12 teachers (5 male and 7 female) and 8 students (4 male and 4 female) The committee members were asked to submit their suggestions, and whatever texts they considered appropriate for teaching by a certain deadline. A list of 30 texts, 11 poems and 13 stories were produced out of which 20 texts (10 for elementary and 10 for intermediate levels were selected. Teachers and students were also involved in preparing exercises and drawing visuals as well. The rest of the students were involved in the final selection of the activities and texts at the pilot stage (The detailed report will be provided in the description of the pilot study).

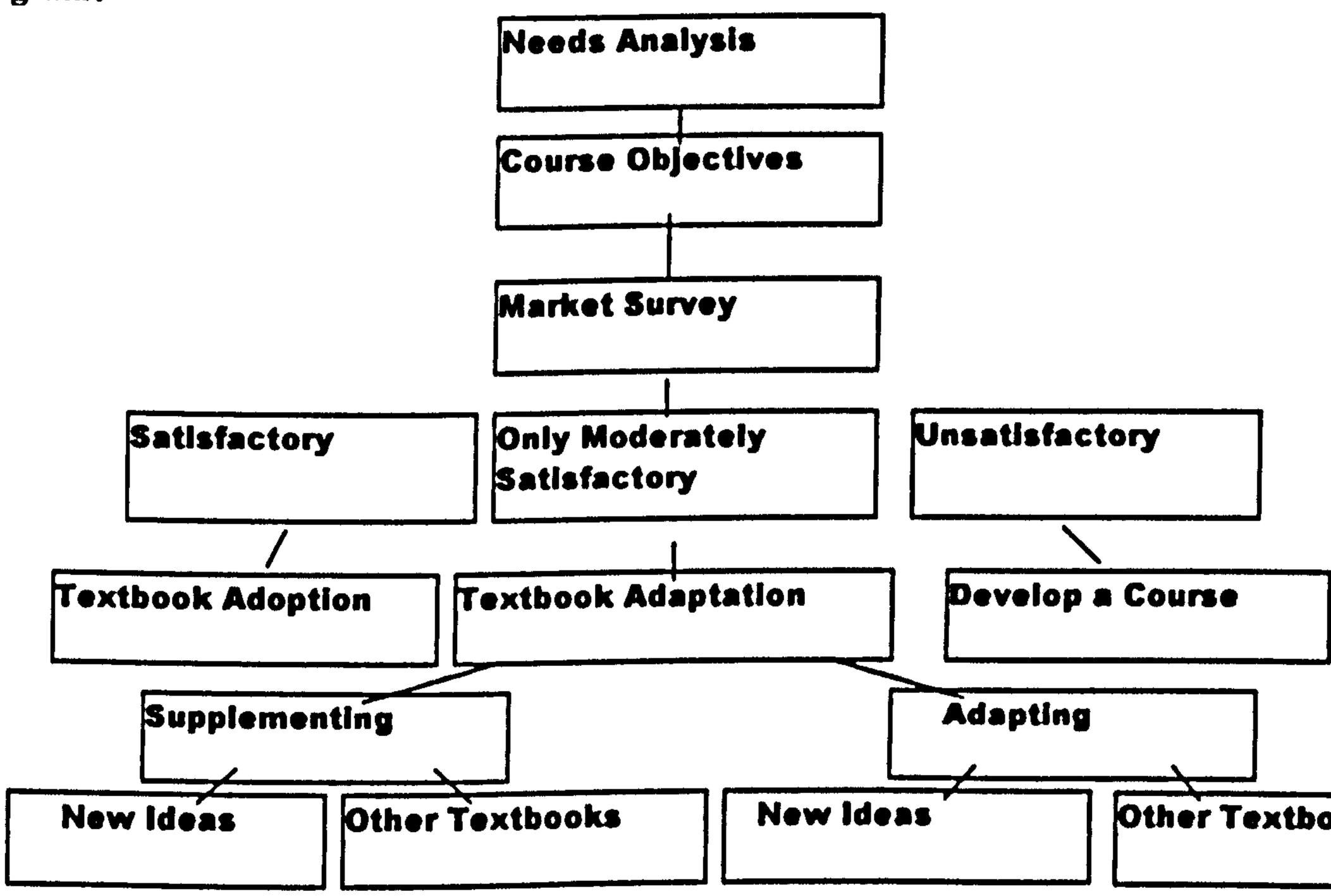
4.2.3 Adaptation of Material

a. Adaptation: What and Why

According to Hamp-Lyon (1984: 39) while making up one's mind about the selection of teaching material, one has got three main choices:

- To adopt the existing texts
- To adapt the texts
- To create the texts afresh

She illustrates the steps involved in this procedure through the following diagram:



After considering the choices closely, I selected the second option i.e. the adaptation of material.

Adaptation is essentially a process of 'matching' between the 'existing' and the 'desired' situations. Madsen and Bowen (1978: ix) refer to this matching as the principle of 'congruence'. Adaptation, in their opinion, is a matter of striving for

congruence among multiple related variables: teaching materials, methodology, students' wants and needs, course objectives, the target language, teachers' personality and teaching style. Effective adaptation caters for the possible areas of 'mismatch' between the syllabus and the teaching situation. It is in fact an attempt to 'bridge the gaps' perceived in the given teaching materials (Stevick, 1972). Thus the main purpose of adaptation is to enhance the appropriacy of learning material by changing some of the potential characterisation of a course book to better suit the particular circumstance. Moreover, according to Nation (2000) curriculum design can begin with the adaptation of an existing course, gradually reshaping it to become quite different from what it was. It allows the course to be taught while the curriculum design is going on.

Hence adaptation is a process subsequent to and dependent upon adoption. According to McDonough and Shaw (1993: 82) adoption is concerned with the whole course books, whereas adaptation concerns the parts that make up that whole. They note that adaptation is a far more widespread and necessary activity among teachers than adoption because the smaller scale process of changing or adjusting the various parts of a course book is more closely related to the reality of dealing with learners in the dynamic environment of the classroom according to the demands and potential of our teaching situation. The commercial writers of the textbooks may have greater experience, more extensive training or better resources to draw on than the average classroom teacher, but they do not have direct personal knowledge of each particular teacher's class, school and country. Therefore, it is rare that a piece of published material is wholly and completely suited to an individual teaching situation. In nearly every teaching situation there is a place for some adaptation and supplementation, which gives a personal touch and makes the lesson more direct and relevant. The role of a course book can then be viewed as an 'ideas bank' and the relationship between the course book writer and the teacher can be taken as a mutual 'partnership'. The course book writers cannot manifestly tailor the material to each individual class, whereas the class teacher can perform this task in more personal and creative fashion with greater confidence and originality.

I selected 'adaptation' as the main technique for the reasons listed below:

- Firstly, I thought that while developing material it was unnecessary to create material from scratch. Such an enterprise is worthwhile only when one has fully surveyed the market, but has been unable to get any commercial material to cover sufficient amount of course objectives.

- Secondly, I was also convinced that unless one has a vast amount of time as well as exceptionally good logistic facilities (typist, reprographic equipment etc) one is bound to end up with something that is potentially inferior to the published alternative material. After all a substantial length of time, effort and money have been spent on even the worst type of commercial material. Although there were times when I felt that I could have done better than the textbook, the way to ensure success was only to aim for what was realistically achievable in terms of practical feasibility.

- Thirdly, I observed that the exercises apparently seemed unsuitable for my class, but a closer scrutiny revealed that they were inappropriate only for that particular teaching situation mainly because their subject matter was irrelevant and inconsequential. Therefore, I decided to culturally adapt the textual material and tasks so as to render them more effective and acceptable.

- Lastly, I opted for adaptation rather than creation of material in order to keep both control and the experimental group linguistically at par with each other. I made sure that the only difference in the input material for both groups was the cultural content and nothing else. In this way the cultural component could be singled out for testing as to whether it was a significant factor in enhancing learners' motivation and affecting their examination grades or not.

b. Techniques of Adaptation

According to McDonough and Shaw (1993) there are different techniques of adaptation: Deleting, Adding, Modifying, Simplifying and Re-ordering.

- **Deleting: Part of the material is deleted if it is considered irrelevant, inappropriate or extraneous.**
- **Adding: Materials are supplemented/replaced by putting something different in them. Adding and deleting are the two sides of the same coin. Where the same kind of material is substituted, the internal balance of the lesson is not affected.**
- **Modifying: It refers to an internal change in the approach or focus of an exercise or other piece of material. It has been noted that a text may have quite appropriate language material for a specific group, but may not match in terms of its cultural contents. For instance, a text about an English family with English names, living in an English town, eating English food and enjoying English hobbies can be modified by making a number of surface changes such as change of names, town, food, hobbies etc. Modification is a rather important and frequently used procedure, which can be applied to any aspect of content. It can be sub-divided into two related headings:**

  - **Rewriting: When some of the linguistic content needs modification, it is re-written so as to introduce those activities that may relate more closely to learners' own background and interest. In the context of this study, the most frequently stated requirement for a change in focus is for materials to be made culturally familiar and appropriate.**
  - **Restructuring: It applies to classroom management.**

- **Simplifying: If the text is considered too difficult, it needs to be made simple lexically and syntactically.**
- **Re-ordering: The material is re-ordered to ensure systematic progression in learning.**

I found the following techniques to be particularly useful for this research:

- Addition
- Deletion
- Modification
- Simplification

Addition

In Appendix 1.1 I give some additional examples from texts prescribed by the University. These are such items as addition of a poem and story from Islamic history at the end of all units in the Reading books, addition of Islamic features in the pictures, the addition of Islamic expressions and sayings, addition of Islamic statements in the rubrics, addition of choices of Islamic topics in free writing and free speaking exercises, etc.

Deletion

In Appendix 1.2 the detailed examples of deletions are given. They are mainly certain units from the books, which the teachers did not think significant and pronunciation practice exercises from the reading books, because pronunciation is usually taught as part of the spoken skills rather than reading skills.

Modification

I take 'modification' as inclusive of both 'Deletion' and 'Addition' techniques i.e. replacement. This is a useful and speedy way of increasing face appropriateness of the course and as such been used in several experiments.

Chihara et al (1989) used modification techniques to show how the reading comprehension of ESL students can be improved by the apparently insignificant substitutions of proper nouns in a text. In this study a group of young Japanese students of English as a second language was provided with a text which was

American in context, signalled by the personal names used and names of department stores. Another group of Japanese young learners of English were given the same passage with the personal names replaced by Japanese ones and the American department store changed into a well-known Tokyo store. Although the changes made were very minimal and did nothing to simplify the text lexically, grammatically or syntactically the results showed a significant increase in comprehension from the students using the modified text.

Similarly Rosowsky (2000: 50) conducted a study on eight year 7 bilingual pupils of Pakistani origin whose reading age was at least two years lower than their biological age. Mirpuri-speakers of the residents of Birmingham City who are learning to read for the first time in life. In order to improve the reading comprehension of these students a study was carried out which examined the effect of a minimal culturally based modification of a text on comprehension. For the 'Progress in English' text 'When we went to Wales by ourselves,' it was decided to change all proper names. Therefore 'Wales' became 'Birmingham' which for many of these students would be a much more familiar destination; 'Francis', Rosemary,' and 'Mr and Mrs Farmer' became 'Imran', 'Shazia,' and 'Aunty Nazia' common names for children and adults with Pakistani heritage. It was hoped that by changing the text in this way, the cultural schemata of the pupils would be 'triggered' by the more familiar proper nouns. The unmodified version of the text was given to the stronger students whereas the modified version of the text was given to the weaker students. The results indicated a strong link between reading comprehension performance and cultural bias. The texts were linguistically still challenging as the modifications were made only in the minimal proper names. Learners will not make progress if they are faced with the 'dumbing-down' of their learning experiences.

In adapting the existing material, I found 'modification' to be a very pertinent technique and made use of it extensively in designing material for the Experimental Group. A selection of the modifications made in the textual material is given in Appendix 1.3. They include items like modifying names of people, places and things as well as other social expressions e.g. the European names of people and places were changed to Muslim names in all the texts, modifying contexts e.g. 'Hazrat Abu Bakr's

six expeditions' rather than Henry viii 's six wives, and modify visuals so as to include people in traditional Islamic dress and performing acts related to Muslim culture.

Simplification

The researcher used this adaptation technique mainly to simplify Intermediate Reading texts No 4 & 8 and Elementary Reading texts 3 & 7, which were abridged as well as simplified.

4.3 The Initial Research

4.3.1 Introduction

The study was carried out in three phases with 214 students and 28 teachers from IIUI spanning over four years:

- The Initial Research
- The Pilot Phase
- The Main Study

The study spanned four years and involved 214 students and 28 teachers from IIUI. The details of the research methodology employed at all the three phases of the study have been given in Table 4.1 and discussed in this and the later sections.

Table Showing the Research Methodology of the Study

	Initial Study	Pilot Study	Main Study
Aims	Hypothesis Generating	Identifying loopholes in the Students' Questionnaire and the experimental materials	- hypothesis verification - checking the effect of the experimental textual materials on learners' motivation and achievement
Population	44 Students: 24 Girls and 20 Boys from all levels 12 Teachers	52 Students: 22 Girls and 30 Boys of elementary and intermediate levels) 16 Teachers	117 Students: 42 Girls and 75 boys of elementary and intermediate levels) 16 Teachers*
Dates	18 Feb 1998	1st Oct- 15th Dec 2001	1st Feb-15th May 2002
Instrument/s	Skeletal Questionnaire	- Students' Questionnaire (124 Statements) - Textual materials to teach English reading, writing, listening and speaking skills	- Students' Questionnaire (92 statements on 6-point Likert Scale; 2 sections of open-ended questions) - Textual materials to teach English reading, writing, listening and speaking skills as well as grammar
Data Analysis Procedures	Thematic Analysis	Modification of the Questionnaire and the textual materials	- t-test - Thematic analysis - Evaluation sheets - Overall views - Achievement Test
Special Features if any		Research committee consisting of 26 members (14 Teachers, 12 Students)	Translation of the Questionnaire into Urdu, Arabic, Chinese and Farsi languages

*Some teachers participated in more than one phase of study, which affected the total number of teachers involved in the research, as each teacher was counted as 1 participant even if they took part in all 3 phases.

As far as the initial research is concerned, it was exploratory in nature. In order to generate a hypothesis, a 'fishing expedition' was planned and executed. The objective of data collection at this point was to carry out a preliminary needs assessment of the prevailing ELT situation in the university and to diagnose the root cause of Islamic Studies students' poor achievement in English. Since this study aimed at establishing a broad framework of issues and procedures for the construction of research instruments in the main study, it was noted that qualitative data collection approach was expected to be more suitable and appropriate to fulfil that purpose.

The loose, open-ended nature of the qualitative procedures are deemed to be especially suitable for 'theory-generation' purposes to be introduced at the preliminary stages of any research project. This is exactly how they have been used in the present research.

4.3.2 Aims and Objectives

The preliminary study focused on achieving an overall picture of the English language teaching situation at the International Islamic University from the point of view of students and teachers of the Faculty of Islamic Studies as well as the academic staff members of the department of English Language. The main objectives of this phase of the research can be outlined as following:

- To find out students'/teachers' perception of the significance of English language
- To learn about students'/ teachers' expectations of the English language classes
- To collect their views regarding their relative satisfaction or dissatisfaction with the present ELT programme of the university
- To know about the basic cause of the students' poor proficiency and low standard in English

4.3.3 Sample

The subjects were 44 students and 6 teachers of the Islamic Studies Faculty and 6 teachers of the English Department from the IIUI.

4.3.4 Instrument

The writer collected data through a skeletal questionnaire for the students and teachers of IIUI. It was observed that for this initial stage of the study, not the usual closed-item tests that restrict the range of the learners' responses, but a fairly loose-structured, exploratory, 'skeletal' type of questionnaire would better suit the purpose. The questionnaire was intended to be as clear, simple and broad as possible, while at the same time providing a framework for controlling the direction of responses. The questions were derived from my past experience and reading of relevant literature.

4.3.5 Description of the Questionnaire

Keeping the aims of the pilot study in mind, I outlined separate questionnaires for Islamic Studies students and teachers as well as for English teachers. The Questionnaires were divided into two parts:

- Personal profile of the respondents
- Main body

All questionnaires focused on the following five points:

- Their opinions about the importance of English Language for the Students of Islamic Studies group
- The reasons for their negative or positive answers
- A statement of students' and teachers' desires and expectations of learning various language skills in an English class.

- A critical appraisal of and the relative satisfaction or dissatisfaction of students and teachers of the faculty with the English language teaching programme of the university.
- Their suggestions to improve the ELT situation at the faculty.

4.3.6 Procedure

The study, permission for which had been obtained before hand, was conducted on 18th February 1998. At the Girls' Section, I administered the questionnaire myself, whereas in the Boys' Section, I requested one of my male colleagues to conduct the study.

In order to help the students to complete their questionnaire freely, I tried to gain their trust by guaranteeing that the questionnaire was for research purposes only, and it would not be handed over to the university authority. I also made it clear to them that their questionnaire would be kept anonymous.

4.3.7 Data Analysis Procedures

It is evident from the tables showing respondents' profiles that there is a great variety of respondents in terms of age, nationality, term of study, training and professional experience. The binding force among all of them is their course of study, which enables them to emerge as one 'discourse community' (Swales, 1990). The advantage of this type of data is that it offers a 'triangulation of opinions' and a comprehensive profile of issues and sub-issues related to the pivotal theme of the research.

I examined the answer papers in order to assess the main ways in which the students had responded as well as to devise a useful approach to the questionnaire. The responses were calculated into clusters according to their thematic frequency.

'Thematic Analysis' is a technique to encode qualitative information in a quantitative way. According to Silverman (1999: 4) 'Thematic Analysis' is a process that can be

used with most, if not all, qualitative methods and allows for the conversion of qualitative data into quantitative data. In Wolcott's (1994: 12) opinion the first step in using a systematic disciplined way of analysing qualitative information is how to sense or recognise themes. A theme has been defined as a manifest or latent 'pattern' found in the information (Boyatzis (1998: vii). These themes can be developed inductively from the raw information or generated deductively from theory or prior research. Analysing qualitative data is a painstaking job requiring long hours of careful work, going over notes, looking for patterns, checking emergent patterns against the data, cross-validating data sources and findings and discovering linkages among the various parts of the data and the emergent dimensions of the analysis (Patton, 1990: 53). In fact, 'Thematic Analysis' forms a bridge between the qualitative and the quantitative methods and enables a researcher with a qualitative method and design to translate observation and apply statistical analysis to determine reliability of the themes. Baker and MacIntyre's (2003) study about the motivation of immersion and non-immersion groups made use of the thematic analysis, where students were asked to write their reaction to the negative stimuli.

I carried out the 'Thematic Analysis' of the data in different stages. Firstly, the themes were identified and labelled. Secondly, the characteristic issues constituting the theme were highlighted. Thirdly, the indicators of the theme were specified. Lastly, any exclusions to the identification of the theme were described. (The detailed findings will be given in the next chapter on Data Analysis.)

The preliminary stage of the study indicated that one of the glaring causes of students' demotivation to learn English language is the textbooks whose contents are culturally specific and some of them come in straight forward clash with the learners' own beliefs and convictions. Keeping the significance of cultural commitments within motivational framework in mind, it was proposed to explore this issue at greater length.

4.4 The Pilot Study

4.4.1 Piloting the Bug out

The significance of the pilot study has been underlined by Mouly (1978: 69) when he states:

> **'The pilot study is a wise investment in that it provides insights into the nature of the study that can be obtained in no other way and brings out unforeseen difficulties at a time when they can still be resolved.'**

In fact, the intention of the pilot study is to get the 'bugs out of the instrument' (Bell, 1987: 65), to refine the instrument and to resolve some of the unexpected difficulties that might appear at this stage (Ary et al, 1990: 109). Piloting the questionnaire enables the researcher to know how long the data takes to be gathered from the respondents, to assure the clarity of the items, to ascertain the extent to which the students answered all the questions, to point out the items which they could not answer, hence to check the adequacy of the research procedures and the measures that have been selected for the variables and so on. The pilot study is used not only to cover the linguistic aspects of the mechanism but also to clarify other features e.g. sampling frames, covering letters, page layout, statistical and data processing arrangements, etc.

4.4.2 Aim and Objectives

The pilot study in this research was undertaken just prior to the main research. The main aim of this endeavour was to pilot test the questionnaires for the following reasons:

- **To check the appropriateness of items in terms of clarity, intelligibility, question formation and presentation in the questionnaire.**

- To eliminate the redundant, ambiguous and difficult words in the students' questionnaire and replace them with more appropriate ones.
- To reduce the degree of subjectivity and personal bias.

Hence the purpose of the pilot study was to yield a picture of the wording and sequencing of questions as well as the reduction of non-response rates.

I also piloted the proposed material with a view to identifying any 'loopholes' or practical problems in teaching it in the classroom.

4.4.3 Population

A total number of 52 students, 22 girls and 30 boys, from the Elementary and Intermediate level classes took part in it. The mean ages for the students' groups were:

Boys:

Elementary = 18 years and 3 months
Intermediate = 18 years and 1 month

Girls:

Elementary = 17 years and 11 months
Intermediate = 19 years and 2 months

4.4.4 The Procedure

4.4.4.1 Piloting the Students' Questionnaire

The students' questionnaire consisted of 124 statements related to students' motivation to learn Islamic Studies, motivation to learn a foreign language, motivation to learn English, orientation to learn English, attitude towards English life and culture, evaluation of teaching methodology and evaluation of English texts. It was piloted first on 1st October and then two weeks later.

The term started on 1st September but I postponed administering the questionnaires and the teaching experiment until 1st October mainly with a view to letting new students get acquainted with the normal university curriculum, so that they could become capable of comparing the current course with the proposed one. I spent that time in organising a Research Committee, finalising the questionnaires and preparing material for teaching in the classes. The Research Committee consisted of the following 26 members:

Munazza Yaqub	(Head, English Department, Girls Campus)
Badar Jamal	(Lecturer in English , Girls' Campus)
Shahnaz Akhter	(Lecturer in English, Girls' Campus)
Farhat Mehr	(Lecturer in English, Girls' Campus)
Aroosa Kanwal	(Lecturer in English, Girls' Campus)
Sajidah Rehman	(Lecturer in English, Girls' Campus)
Nighat Shakoor	(Lecturer in English, Girls' Campus)
Shehzadi Bano	(Lecturer in English, Girls' Campus)
Darakhshan Azam	(Lecturer in Islamic Studies, Girls' Campus)
Munnawar Iqbal	(Head, English Department, Boys' Campus)
Mohd Nadeem	(Lecturer in English, Boys' Campus)
Hafiz Abid Masood	(Lecturer in English, Boys' Campus)
Mohd Kauser	(Lecturer in English, Boys' Campus)
Mohd Qaseem	(Lecturer in Islamic Studies, Boys' Campus)
Afia Shabbir	(Student, Girls' Campus)
Huma Azra	(Student, Girls' Campus)
Faiza Masroor	(Student, Girls' Campus)
Sajidah Choudhary	(Student, Girls' Campus)
Adalat Perveen	(Student, Girls' Campus)
Zahida Syed	(Student, Girls' Campus)
Kamal Ahmed	(Student, Boys' Campus)

Shafiq Raza	(Student, Boys' Campus)
Saleem Akbar	(Student, Boys' Campus)
Mohd Ghazi	(Student, Boys' Campus)
Nasim Malik	(Student, Boys' Campus)
Talat Ahmadi	(Student, Boys' Campus)

The committee members were provided with the copies of the questionnaires to comment on. In their view, the student questionnaire might be difficult for the pupils of Elementary and Intermediate classes, therefore, it was suggested that in order to maximise the response rate of the students, the questionnaire had to be translated into four major languages at the university: Arabic, Urdu, Farsi and Chinese, which was accomplished with the help of the following teachers and students:

Sajida Jamil	(Lecturer in Arabic for translation into Arabic)
ShaguftaMaryam	(Lecturer in Arabic for translation into Arabic)
Zahida Iqbal	(Student M.A. Islamic Studies for translation into Urdu)
Fatima Khan	(Student B.A. Islamic Studies for translation into Urdu)
Fatima Mohd	(Student B.A. Islamic Studies for translation into Chinese)
Ayesha Yusuf	(Student B.A. Islamic Studies for translation into Chinese)
Adalat Shah	(Student B.A. Islamic Studies for translation into Farsi)
Amina Karim	(Student B.A. Islamic Studies for translation into Farsi)

The committee members also indicated that some of the statements about textbook evaluation were too technical for students to comprehend even in their own language. Therefore, the researcher deleted item numbers 4, 8, 10, 13 from Part F of the questionnaire.

One of the committee members pointed out that most of the students in the classes were unmarried with no children, therefore in Part E2 item number 15 needed to be modified. The researcher wrote the 'younger brother/sister/nieces/ nephews' instead of children in the statement.

The students' questionnaire was administered on 1st October with the help of some of the colleagues at the Girls' and the Boys' Sections. To keep up the principle of confidentiality, all students were provided with envelopes to put their questionnaire in. After the students had completed the questionnaire, I held an open informal discussion with them to establish whether there were any problems in it. Similar feedback was obtained from the male pupils through a male teacher.

The students opined that the questionnaire was interesting and very relevant. It provided them a chance to express their views on an important topic. However, some students found it rather lengthy. Therefore, the following items were omitted from the questionnaire:

Part E:	Items 4 & 6
Part F:	Items 6 & 9
Part C:	Items 26, 29, 30
Part F:	Items 3, 6, 8, 10
Part G:	Items 7, 9, 12, 14

Thus the final questionnaire consisted of 92 statements and 2 open-ended parts (D2, E2).

4.4.4.2 Piloting the Teaching Material: Learners' and Teachers' Involvement

The pilot teaching of the proposed material was conducted at the International Islamic University, both Boys' and Girls' sections from 1st October to 15th December 2001.

With regard to the course material, the committee members were requested to gather reading texts, stories, poems or any other material they considered suitable for teaching. As a result of that 30 texts, 11 poems and 13 stories (listed in Appendix 1.5) from Islamic history were suggested.

During a committee meeting these reading texts were sorted out and 20 texts (10 for elementary, Text No: 4,6, 8, 10, 13, 15, 25, 27, 28, 30 and 10 for intermediate levels, Text No: 1, 2, 3, 11, 19, 20, 21, 22, 23, 24) were selected.

Besides, the committee members also pointed out the relevant topics in grammar, writing and listening/speaking books to be culturally adapted. They also helped to order the exercises and produce visuals, rendering the whole exercise a joint venture between the students, teachers and the researchers.

In order to enhance the validity of the pilot experiment, I decided to avoid taking part in the practical teaching of the proposed material. Instead I invited the following colleagues to take up this responsibility:

<u>Girls' Section</u>

Munazza Yaqub (Elementary English: Writing, Grammar)
Aroosa Kanwal (Elementary English: Reading, Listening/Speaking)
Farhat Mehr (Intermediate English: Writing, Grammar)
Shehnaz Akhter (Intermediate English: Reading, Listening/ Speaking)

<u>Boys' Section</u>

Mohd Nadeem (Elementary English: Reading, Grammar and Writing)
(Elementary English: Listening/ Speaking)
Abid Massod (Intermediate English: Reading, Grammar, Writing)
Mohd Kauser (Intermediate English: Listening/Speaking)

The duration of the pilot teaching was two and a half months starting from 1st October. With the consultation of the committee members, it was decided that the format of the reading exercises should remain generally the same as in the original reading books which consisted of the following:

1. Quick Questions
2. Think About It

3. New Words
4. Language Structure
5. Listening
6. Guided Conversation
7. Guided Composition

The lessons selected for adaptation in grammar, writing, listening and speaking classes are as stated below:

Elementary Grammar:	First 16 lessons
Elementary Writing:	Lessons No: 6, 7, 8, 10, 11, 12, 15, 17, 18, 19
Intermediate Grammar:	Lessons No: 1-21, 25, 28, 29
Intermediate Writing:	Lessons No: 1-6, 8, 10, 16, 17,
Intermediate Listening:	Lessons No: 1-11
Intermediate Speaking:	Lessons No: 1-8

The material was jointly produced and taught for two and a half months. In order to obtain the students' and teachers' views on the materials, they were requested to evaluate the lessons for their contents, layout and general suitability.

In the light of the written and oral feedback received from the teachers and the students, certain changes were made in the learning material. They include items such as adding poems, stories from Islamic history, Islamic vocabulary, visuals, dictation or other exercises, glossary of difficult words with the meaning, etc. at the end of certain units, reordering some units in the reading books, improving the layout at some places, expanding the exercises to make them more guided, omitting superfluous exercises, replacing less suitable exercises with the more appropriate ones, abridging and simplifying texts, modifying the rubrics to make them easier to understand, etc.

4. 5 The Main Research

4.5.1 Objectives

The basic objective of the main research was to verify or nullify the hypotheses mentioned in 4.1 that there will be significant differences between the control and the experimental and the boys' and girls' groups with regard to their motivation to learn

Islamic Studies, motivation to learn a foreign language, motivation to learn English, attitude towards Western people and culture, orientation to learn English, evaluation of teaching methodology evaluation of textual material and their learning achievement as a result of the respective textual materials used in teaching them this language.

4.5.2 Population Sample

'Sampling' means the process of selecting a number of individuals for a study in such a way that the individuals represent the larger group for which they were selected. The sample for the main research was selected from the Islamic Studies students at the International Islamic University Islamabad.

Glass and Hopkins (1984) emphasise that one of the basic principles of statistical inference in empirical research is that knowledge about a large class of persons or other statistical units is obtained from a relatively small number of the same elements. Thus subjects have to undergo sample selection procedures. Ary et al (1990: 169) assert that it is difficult to study the entire target population owing to the constraints on time, efforts and costs. Therefore, it is essential for a researcher to make observations on a smaller group and then generalise findings to a larger population. According to Brynner et al (1979: 38) the sample should have an adequate number or size to enable the researcher to make comparisons between groups and it should be conveniently located as well. Regarding the size of the sample in educational research it is recommended that the size should include at least 30 individuals to enable the researcher to carry out statistical analysis. A sample less than 30 will risk chances of bias (Charles, 1988: 151-2).

According to Ary et al (1990: 17) there are two main types of sampling:

- Probability sampling (simple random sampling, stratified random sampling, systematic sampling and cluster sampling)

- **Non-probability sampling (quota sampling, purposive sampling, opportunity sampling)**

'Probability' sampling means that every member of the target population has a known probability of being included in the sample and the selection of the members or elements might be done by chance; whereas the 'non-probability' sampling is the one in which the probability of selection is unknown. Anderson (1990: 198) suggests that a researcher should design and plan his sample in ways that make data collection most convenient. Within the two main types of sampling there are several sub-types:

The Simple Random Sample

The most common and easiest type of the probability sample is the simple random sample where every member of the population has an equal chance of being selected and appearing in the sample. (Cohen and Manion, 1985: 98) To choose this type of sample, names can be drawn from a hat or from a table of random numbers. The simple random sample enables the researcher to generalise the results of the study to the whole population. In addition it achieves the representativeness of population if the researcher avoids bias in selection of the sample. The random selection enables the researcher to be sure that any differences between the sample and the population are a function of chance alone and not a result of the researcher's bias. (Ary et al, 1990: 173) However, the simple random sample has the difficulty of requiring a large sample, which is fairly time consuming. Since in the given situation the number of students was not large, therefore, this type of sampling was not appropriate.

The Stratified Random Sample

This type of sampling is used in circumstances when the target population contains various groups or classes. The researcher divides the population into two or more sub-groups, called 'stratified random sampling' and then selects members from each stratum. It gives accurate results provided that the population is divided into sub-populations and the sub-strata are well established. In fact this kind of sampling enables the researcher to ascertain the differences between these sub-strata. The

major advantage of stratified sampling is that it guarantees representation of defined groups in the population. (Ary et al, 1990: 174) This type of sampling is not very appropriate for the present study as no categorisation or sub-categorisation of the population was involved in the given context.

The Systematic Sample

The Systematic Sample is used when the population is large. To select the members of the population, the researcher puts their names in alphabetical order on a list and a sample fraction. This is then used to select systematically from the list e.g. every tenth person. It is easy and quick to choose the systematic sample and it is useful when a frame of the population does not exist at the time of selection. (Weirsma, 1980: 204) Although I did not expect to get a large population of subjects, yet I made use of this type of sampling as it can ensure that both groups of students are fairly similar in their level of language proficiency.

The Cluster Sample

The Cluster Sample can be used when the population is placed in groups or units so-called clusters. This type is helpful and useful when the population is grouped in units that can be conveniently used as clusters. The Cluster Sampling differs from the Stratified Sampling in that the random selection does not occur with the individual members but with clusters. The clusters for the sample are randomly selected from the large population of clusters and once a cluster is selected for the sample all the population members in that cluster are included in or excluded from the sample. The attraction of this is that it permits the easy accumulation of large samples for achieving the generalisibility (Mouly, 1978: 149). I made use of this type of sampling as in the given situation the students were already divided into different clusters according to their proficiency level and I just had to pick the cluster, which included the maximum number of students i.e. Elementary and Intermediate levels.

The Quota Sample

Non-probability sampling includes the Quota Sampling, which is often used in opinion polls or market research. The Quota Sampling occurs when each interviewer, for instance, is given a quota to be filled, say, ten interviews with a predetermined population in a certain age-range or with men and women from certain socio-economic groups. The total group of individuals interviewed should be a model of the adult population in distribution of age, sex and social class (Nisbet and Entwistle: 1970, 29). I did not find this type of sampling appropriate for my study, as I did not need to include any specified quota of students in the study. In addition to that, I did not have any freedom to choose different groups to represent the relevant quota. Therefore, I did not make use of it in my work.

The Purposive Sample

In this type of sampling the members are chosen from the population to be typical or representative of a sector of the population. The Purposive Sampling is useful to study attitude and opinion surveys in specific non-representative areas of the population. I did not use this sampling technique due to the lack of time available at my disposal.

The Opportunity Sample

This type can also be called 'convenient sampling'. Here the sample is selected not according to a set system but according to whatever opportunity is available. In certain circumstances, due to any reason, it might not be possible for the researcher to obtain the ideal or the desired sample; rather he has to be contented with the sample, which the situation can offer. This approach is suited to the type of study which was conducted because the nature of the investigation entails that the sample is fixed by the institution under study and I did not have much control over the allocation of students into groups. I particularly made use of this sampling technique in the Initial Study.

4.5.3 Instruments of the Main Research

The main research employed the following instruments:

4.5.3.1 The Experimental Method

4.5.3.2 The Questionnaire Method

4.5.3.1 The Experimental Method

I used this method to investigate the comparative effects of two types of ELT textual material, which were different from each other in terms of approach and contents.

The 'experiment' has been defined as a way of organising the collection of evidence so that a hypothesis can be tested. It has been taken as a proof of a hypothesis which seeks to hook up two factors into a causal relationship through the study of contrasting situations which have been controlled on all factors except the one of interest, the latter being either the hypothetical cause or the hypothetical effect (Moser, 1958: 6-7). Hillway (1969: 37) states that the 'Experimental Method' is used in the field of physical sciences, where the opportunities to conduct experiments in laboratories are available, keeping all the factors constant or under control with the ability to change or manipulate conditions of the experiment as desired. According to Ary et al (1990: 298) the 'Experimental Method' was 'imported' into the social sciences for the first time in 1890 to study educational problems. Although the contexts in social sciences involve real humans in ordinary educational situations and, unlike in a physical sciences laboratory situation, cannot always be controlled by the experimenter, hence limit the validity of the research findings to some extent, yet this method has been used extensively in the field of education due to its potential applicability and administrability. This method enables the researcher to identify, isolate, and control, as much as possible, different variables relevant to the concerned study, which comprises of an evaluation of an experiment with current and proposed teaching materials. The 'Experimental Method' is useful to enable researchers to find out if there are any differences between two groups in relation to specific variables

e.g. instruction through the new teaching material as is the case in this study which investigates the interrelation between English language teaching instruction, students' attitude questionnaire and achievement tests. Morrison (1993: 45-6) also indicates that this method is useful in evaluating the comparative effects of a particular goal. This method attempts to control all the variables that might affect the results in order to identify or specify a causal relationship. Hence isolating and controlling key variables will help the researcher to be sure that any change in the experimental group is caused by the independent variable. He adds that this kind of research can be used to tackle many educational problems, by observing phenomena, making comparisons between two groups and offering conclusions after using various statistical tests for data analysis. Moreover the 'Experimental Method' is fairly easy and simple to introduce involving putting the students into two groups, giving them a test before and after a programme and at the end comparing them to ascertain if there are any significant difference between them or not.

The Experimental Method has been frequently employed in the domain of education and applied linguistics. Bollen (1970) used this method to identify the characteristics of 'Discovery Method' applied in science teaching in Junior schools. The researcher chose Teachers' Guide 1 of the Nuffield Junior Science Project as a source of views on the application of the 'Discovery Method' to teach in the field. The attitude as well as the results of students before and after the use of the method were compared in order to assess the effectiveness or otherwise of the proposed method. Harp and Mayor (1997) used this method to evaluate the effect of two ways of making their teaching more motivating, firstly by promoting emotional interest through the entertaining texts and secondly by promoting cognitive interest through adding signals for structural understanding such as summary illustrations with captions.
McCutchen et al (1997) used this method to investigate the effects of knowledge of topic and knowledge of error location on revising done by middle school and college students.

While applying the Experimental Method, however, the researcher needs to keep in view certain difficulties, which might emerge during the procedure. Massialas and Cox (1966: 93) have pinpointed that social scientists and educationists are dealing

with complex phenomena, which may be too complex for all the variables to be isolated and controlled. To test their hypothesis they can seldom identify all variables applicable to their study and they must observe human affairs as they occur or as they have occurred. Morrison (1993: 46) remarks that controlling human beings is far more difficult than controlling the non-humans in a science laboratory. He notes that the 'Experimental Method' assumes a simplicity of isolating and controlling variables, which probably does not exist in the real world of students and teachers. There is also an assumption to be challenged about the extent to which it is ethical to manipulate human beings. I would try to avoid this problem by explaining the aims of the study to the students and giving them a choice to participate in the study or not. Furthermore, in the 'Experimental Method' though there are important variables such as motivation that the researcher can infer or hypothesise from certain behaviour, they can never be sure if these variables have been controlled. For instance in the case of motivation, it is argued that as far as we know motivation can not be measured, so it must be inferred from certain behaviour. The present research addressed this issue by introducing 'methodological triangulation' which means to use more than one method - students' attitude questionnaire in this case - to know more about such variables.

The 'Experimental Method' includes hypothesis that should contain two important parts: independent and dependent variables that represent certain features that might indicate differences in the study. Thus every experimental method should have an independent variable that the researcher will manipulate and a dependent variable that will be under observation to see what happens to it as a result of this manipulation. In the present study the independent variable will be the Islamic textual material and the dependent variable will be the result for students in terms of their achievement test score and attitude change. In addition there are some variables, known as 'relevant' variables e.g. age, sex, educational level, etc. that might affect the experiment. However, in educational research it is very difficult to keep these variables constant. Therefore, a compromise with the context of experimentation is necessary, and if the researcher cannot find identical groups for the research, he can settle for two similar groups selected at random from the same population.

4.5.3.1.1 Population

At the beginning of the term there were altogether 145 (90 boys and 55 girls) students who participated in the main experiment. At the end of the term there were 117 students remaining. This is tabulated below:

		Boys (B)	Boys (E)	Girls (B)	Girls (E)
1	Elementary (Control)	20	16	13	9
2	Elementary (Experimental)	20	19	13	10
3	Intermediate (Control)	25	19	14	12
4	Intermediate (Experimental)	25	21	15	11
	Total	90	75	55	42

4.5.3.1.2 Time

The experiment was conducted from February to May 2001-2002 at the International Islamic University, both Boys' and Girls' sections.

4.5.3.1.3 Procedures

Before leaving Pakistan, I organised a general meeting of the teachers involved in the experiment and explained the whole procedure to them. I kept in touch with them by email throughout the experiment.

At the beginning of the term students were divided into control and experimental groups on the basis of their score in the placement test, which consisted of a reading comprehension passage with multiple choice questions, a grammar / vocabulary cloze test and a free writing exercise. Later a list of students' marks in descending order

was prepared and then all the odd numbers in the serial were placed in one group and all the even numbers were put in the other. Since in each class at least two teachers were involved, the teaching workload was distributed in a way that each class had a senior teacher and a junior teacher. In this way an attempt was made to reduce the impact of teacher factor on the experiment results. During the experiment students were encourage to intermingle so that they would discuss both types of material being used in the experiment.

In order to provide students an opportunity to express their opinions on the contents of the lessons, their participation in the class exercises/activities and self-evaluation of their actual language learning, at the end of each lesson they were supposed to fill in an observation sheet. In the observation sheet, a copy of which is given in Appendix 2, they had to tick one choice on a scale of five items: Excellent, Very Good, Good, Average and Poor. They had to tick three columns:

1. Evaluation of Textual Contents
   Since the main aim of the study was to ascertain the efficacy of culturally appropriate texts, it was highly significant to obtain direct feedback from the students about the texts used in the experiment.

2. Evaluation of Class Participation in terms of exercises and activities
   Unlike the first item that was restricted to the evaluation of the text only, this element involved the evaluation of exercises and other activities based on the text and how motivated they felt while doing those exercises in the class.

3. Evaluation of Students' Learning
   This entailed students' self- evaluation of their learning, that is to say how confident and satisfied they felt about their achievement and progress in learning whatever had been taught to them in the class.

These observation sheets were not only a useful feedback for the concerned teacher, but also a rich source of information for the researcher about learners' personal

choices, their degree of motivation and self-perceived sense of attainment. In the context of discussion on learner autonomy and learner-centred pedagogy the value of such feedback can never be over-emphasised. The quantitative results of these sheets were analysed on SPSS for their t-value and the significance of difference between the mean score of control and experimental and girls and boys groups.

At the end of the term the students and the teachers were also invited to write general comments about the cultural relevance and academic significance of the proposed course materials and compare them with the current English syllabi of the university. In response 27 students and 8 teachers offered their views in writing, which were later sent to me by post. Their views were thematically categorised into three groups: views on the current course, views on the adapted course, and problems in the adapted books. These views with annotated notes and comments will be presented in chapter 6. This qualitative part of the data supplements the quantitative results with regard to participants' opinions about the textbooks in the students' questionnaire.

4.5.3.2 Students' Questionnaire

4.5.3.2.1 Introduction

Since this study aims at testing learners' motivation, orientation, evaluation and attitude parameters in the context of English language learning as a result of the respective textual materials used in teaching this language the information obtained through the proposed questionnaire supplements the data from the Experimental Method, and provides comparative information about students' motivation to learn Islamic Studies, motivation to learn a foreign language, motivation to learn English, attitude towards Western people and culture, orientation to learn English, evaluation of teaching methodology and evaluation of textual material.

An important technical tool which empirical research makes use of is 'measurement'. In general 'measurement' has been viewed as a process of using numbers in order to link concepts to indicators, while involving a continuum. In socio-psychological measurement the trait or characteristic (motivation, attitude, orientation, and

evaluation in the present context) to be measured is usually latent and unobservable. Therefore we can only measure a hidden thing through inference from what can be observed. It is argued that the trait itself is not observable; its interaction with various environmental factors produces surface level observable indicators, which can often be used to deduce the presence or absence as well as the level or degree of trait under-discussion (Punch, 1998: 93).

In order to obtain a reliable and stable set of inferences, the measuring instrument needs to have a reasonable amount of relevant samples. It is advisable to involve multiple indicators or items as the more indicators we have, the better inference we can make. Measurement in fact changes data into numbers the functions of which is to help researchers make comparisons. For this purpose, a particular state or trait is defined. Then indicators, which provide empirical representation of the concept, are selected. It is significant to involve a small group of people who represent our prospective subjects in going through the proposed list so that necessary modifications can be made accordingly. After that empirical information in terms of response categories for those indicators can be obtained through a pretest with a group of 30 or so typical respondents. Then in the light of the results of this analysis, the scale can be reduced and the selection of the best items for each dimension can be made. This is exactly how I have dealt with the formulation and modification of scale for measuring students' attitude, motivation, orientation and evaluation.

For the purpose of measuring students' level of motivation and attitude, I chose to use the questionnaire method in line with Lambert and Gardner's AMTB. The Questionnaire method is deemed to be appropriate as it represents a direct method of gathering information best understood as impersonal and sometimes anonymous.

Lambert and Gardner's (1972) test battery became a forerunner of a number of other studies e.g. Bollen (1970), Haque (1989), Saour (1992), Abu Galalah (1992), Abu Jalah (1993), Abou-Dalbouh (1997), Benna (1999), etc. in motivational and attitudinal psychology. The purpose of Bollen's study investigated the attitude of students and teachers towards science teaching in Junior School. For this purpose I found the Likert scale (already discussed in Section 4.3.1) particularly useful. In selecting

statements from Teachers' Guide 1 of the Nuffield Junior Science in order to construct a scale several considerations were borne in mind. The statements were formulated in a logical sequence clearly demonstrating the classroom situation on which they were to be asked to express an opinion. They were also expressed in terms easily comprehensible to the layman. In order to stimulate a varied response, deliberately contentious statements, which expressed the opposite sentiments from those of the author, were constructed. Haque (1989) employed Gardner and Lambert battery and Likert scale to study the motivation and attitude of Bangladeshi students towards the learning of English. While studying this phenomenon, he took into account different variables e.g. attitude towards learning English, interest in foreign languages, integrative orientation, instrumental motivation, parental encouragement, motivational intensity and desire to learn English. In the same way, Saour (1992) used the modified form of the Gardner and Lambert test battery in his case study of high school monolingual and bilingual students in Aleppo city, Syria. He prepared a self-completion questionnaire to investigate the effect of learner factors i.e. age factor and affective attitude factor on learners' pace of learning. Similarly Abu Galalah (1992) made use of Gardner and Lambert's ideas and devised a 5-point Likert scale to assess the Qatari students' attitude towards English. His proposed questionnaire encompassed orientation index, perceived parental encouragement, evaluation of English teachers' method of teaching and the contents of English language course and attitude towards the target culture. In the same vein, Abu Jalah (1993) explores the views of students and teachers of English on the inclusion of cultural components in the English language textbooks. She used a modified version of the Gardner and Lambert test battery and developed a questionnaire on Likert's 5-point scale to investigate the effects of teaching foreign culture on students' religious beliefs, national customs, attitude towards their mother tongue, and their overall personality. Abu-Dalbouh (1997) investigates the attitude of Jordanian secondary students and teachers towards the teaching and learning of physical education. The study examines the factors, which combine to form Jordanian secondary school students' attitude to PE and establishes whether there are significant differences between male and female as well as between rural, urban and Badia (Bedouin) students regarding their attitude towards PE. The researcher uses the 5- point Likert scale in order to assess students and teachers' attitude towards PE and sports programme within Public schools in

Jordan. The statements were developed viewing PE as a social expression, as an activity for health and fitness, as an aesthetic expression, as catharsis and as an ascetic experience. Benna (1999) explores motivation theories that might contribute to the explanation of female participation in higher education in Northern Nigeria by reviewing earlier studies of women in higher education. The study identifies the factors, which encourage women to pursue higher education. She chooses triangulation technique - use of more than one data collection method - to increase the reliability of the research and to overcome the problem of method-boundedness. For the questionnaire she employed a 4-point continuum line eliminating the 'undecided' or 'neutral' category in the choices. Besides, MacIntyre et al (2002) used a 7-point scale in their study of the impact of age and sex factors on learners' Attitude/Motivation.

In short the use of such scales-based questionnaires is fairly common among the applied linguists. Such questionnaires are popular because they entail a number of advantages. A questionnaire can be administered with a whole group at the same time ensuring that the questionnaires are completed and uniformity is maintained. It also enables the researcher to have 'accumulation' of data directly or by post. (Walker, 1985: 91; Wolf, 1988: 478) It is seen as an essential scientific instrument for measurement and for collection of specific information. In addition to that data collected through questionnaires can be analysed more easily than data yielded from interviews. Hopkins (1985: 74) demonstrated the advantages and disadvantages of the questionnaire for classroom research as following:

4.5.3.2.2 Benefits of Using a Questionnaire

- Easy to administer; quick to fill in and easy to follow up.
- Provides direct comparison of groups and individuals.
- Provides feedback on attitudes, adequacy of resources, adequacy of teacher help, preparation of teaching sessions and conclusions at the end of the term.
- Data is quantifiable.

4.5.3.2.3 Problems in Using a Questionnaire

- **Extensive preparation is required to get clear and relevant questions.**
- **Difficult to devise questions that explore the issues in depth.**
- **Its effectiveness depends very much on reading ability and comprehension of the learner.**
- **Learners may be fearful of answering questions candidly. They may attempt to produce 'right' answers hence the problem of falsifiability and differences.**

Keeping the problems of questionnaires in mind, it is emphasised that care must be taken in its design and preparation. I addressed the issues of readability, clarity and appropriateness of statements and language expressions in the students' questionnaire by getting it translated and by piloting it in order to identify and record difficult questions and unclear vocabulary before the final version of the questionnaire could be decided on.

In order to tackle the second problem, I planned the first phase of the pilot study to explore in detail the issues related to the existing situation of ELT at the university. I also ensured that the concerned staff members were clear about the contents. Since I was present in the campus in person, I was also ready to explain if the respondents faced any problem in comprehending the statements.

Moreover, I clarified the aim of the study as well as the significance of confidentiality on my part and requested the students to respond as truly, honestly and accurately as possible.

I used the questionnaire method three times during the course of research: at the initial stage, at the beginning and at the end of the experiment to measure the change in learners' motivation, orientation, attitude, etc. as a result of the intervention, and during the experiment to collect learners' evaluation of each of the study units in

terms of its content suitability, class participation and self-perceived learning. I found this method particularly useful in my study locale where I did not have access to more than half of the subjects (male students) involved in the experiment. In such a situation the use of a set questionnaire facilitated the task of the teachers involved in administering the questionnaire, and maximised the response rate. Moreover, it provided me data, which was easily quantifiable showing direct comparison of motivation, attitudes, orientation and evaluation of control and experimental groups involved in the research.

4.5.3.2.4 Scales of Measurement

According to Weirsma and Jurs (1985: 24-6) the questionnaire data can be grouped into the following four scales of measurement:

Nominal:

This categorises events, groups and objects into two or more classifications that describe differences in relation to one or more characteristics, for example, age, sex etc. The categories here are supposed to be discrete. The first part of the proposed questionnaire for this study consisted of such biographical details of the respondents.

Ordinal:

In this kind of scale the scores are ranked from low to high or from least to most. No assumption of equal intervals is made.

Interval:

In this type it is possible to assume equal intervals or equal units in the scale between the scores. The researcher would make use of this scale (from strongly agree to strongly disagree) with the assumption that the intervals will be roughly equal.

Ratio:

Ratio scale has all the properties of interval data and additionally contains the zero point that indicates the absence of whatever is being measured. This scale is not often used in educational research.

For the purposes of this study, I have chosen Likert's interval scale because it has a number of attractions. For instance, it is easy to use, enabling the researcher to use different methods of measuring and organising respondents' answers in numerical data. Irwin and Bushnell (1980: 190) have highlighted the qualities of this rating scale:

- Developing and using the scale are easy.
- Rating scales are easy to score and quantify.
- Rating scales can help the researcher to obtain a score for one student that can then be compared to the scores of other students or to other data gathered about the same students.
- Since they are straightforward to devise, they can be used by a novice researcher.
- It allows variation in response.
- The Likert scale is most widely used, as it is easier to construct, uses fewer statistical assumptions, and does not involve any judges.

Due to the characteristics mentioned above Likert's scale has been used frequently in applied research. Stapleton (2000) used Likert scale and some open-ended questions to assess teachers' attitude towards culture in EFL. Karavas-Doukas (1996) used 5-point Likert scale to assess 14 Greek English language teachers' attitudes towards CLT. Littlewood's (2001) paper conceptualises the influences of culture on thinking and behaving by using Likert's five-point scale. Gardner et al (2004) used a 7-point Likert scale in order to identify changes during a year-long Intermediate-Level Language Course in the subjects' attitudes towards Motivational Intensity, Desire to learn French, Attitudes toward learning French, Integrative orientation, Attitudes towards French-Canadians, Interest in Foreign languages, French teacher evaluation, French course evaluation, French class anxiety, French use anxiety and Instrumental

orientation. Wang (2003) used 7-point Likert scale and t-test for her learners' perceptions and attitudes towards current secondary school teaching practices in Taiwan.

4.5.3.2.5 Description of the Students' Questionnaire

The students' attitude questionnaire consisted of 92 statements and 2 open ended items. The researcher adapted Abo Galalo's Scale Key to develop the contents of the questionnaire. The questionnaire consisted of the following four scales:

- Motivation Scale

The scale included 3 components:

- Motivation to Learn Islamic Studies (Part A : 9 statements)
- Motivation to Learn a Foreign Language (Part B: 7 statements) *(Tudor: 1996)*
- Motivation to Learn English Language (Part C: 33 statements)

- Attitude Scale

The scale included 2 parts:

Attitude Towards Western People (Part D1: 19 statements)
Attitude Towards Western Culture (Part D2: A List of 8 Words for Free Association)

- Evaluative Scale

The scale consisted of 2 parts:

- Evaluation of English Lessons (Part F: 5 statements)
- Evaluation of English Textbooks (Part G: 10 statements)

- Orientation Scale

The scale was about instrumental and integrative orientations. (Part E1: 10 statements and Part E2 Open-ended items)

Except for the open-ended items (Parts D2 and E2)), the rest of the questionnaire had a 6 point scale ranging from Strongly Agree to Strongly Disagree for each statement.

The questionnaire was administered twice: at the beginning and then at the end of the course of study. In order to calculate the reliability of the data, I analysed all the data gathered from the trial study by using the Statistical Package for the Social Services (SPSS) calculating t-significance of the paired data. The results regarding the reliability of the questionnaire will be shown in the form of graphs.

In order to procure valid and reliable data from the questionnaire, I adopted specific procedures. They are discussed separately as following:

4.5.3.2.6 Validity

For any given data it is important to check evidence concerning the appropriate type of validity for its intended purpose. In cases where decisions radically affecting individuals' lives or with consequences for society generally are made on the results of certain language quantification, gross invalidity is clearly unethical and even illegal. Hence the significance of validity measures for any piece of data.

A test is considered valid if the data serve the purpose for which they were collected. A measure's validity refers to the degree to which it actually measures the concept it is meant to measure. Hence the question of the validity of certain data is, in fact, a question of its relative mechanisational appropriateness to assessing the concerned cluster of concepts, which the study intends to investigate. In Scholfield's (1995: 232) opinion validity is really about what you claim or intend for your measurement or categorisation i.e. what variable in what cases or what situation it is supposed to

quantify. Thus the same measuring technique may have to be decided valid as a way of quantifying one variable but invalid as a way of measuring another. Moreover, for different types of data different types of validity measures can be appropriate. Some kinds of validity are discussed as follows:

- Content Validity

This type of validity requires from the researcher to ensure that the coverage of content in the questionnaire is representative, comprehensive and satisfactory. I addressed this type of validity in the students' questionnaire by incorporating different variables e.g. motivation, attitude, orientation and evaluation that may be related to the theme.

- Construct Validity

This type of validity has been defined as the extent to which the researcher can be sure that it represents the construct whose name appears in its title (Henerson, 1987: 136) or to the extent it conforms to the theoretical expectations (Scholfield, 1995). The concept of the variable in the mind of the researcher should be in consonance with and supported by the current conventional view of the nature of that aspect of language. In fact, every measure exists in some theoretical context and should, therefore, show relationships with other constructs that can be predicted and interpreted within that context (de Vaus, 1991).

In order to address this type of validity I took every care to root the theoretical framework of various constructs appearing in the research within a detailed and sound literature review.

- Predictive Validity

Predictive validity is used when the researcher wishes to predict the future behaviour from the result of a test. In order to deal with predictive validity it is necessary to

carry out the test and then wait until the behaviour has occurred to ascertain the relation between predicted and actual outcomes. This type of validity is useful in predicting some features of students' behaviour in the future such as in language aptitude tests. I did not use this validity because it is not considered relevant to the study, which is about measuring and comparing two types of performance.

Along with learning how to measure the validity of a certain piece of data it is also important to be aware of the sources of invalidity in the research. The first source of invalidity in data can be the 'measurer' effects. His tone of voice might suggest a certain type of answers to the respondents. In addition to that the researcher should also be aware of the 'Hawthorn' Effect' or 'Test Wiseness', which is one of the common factors that may affect the results of the research. The students of both experimental and control groups may realise that they are under study, so they may do their best -or worst- to perform well in the test, and that can influence the findings of the study. Sometimes the students may wish to please the researcher by ticking specific items, which they think are his favourite (Coolican, 1994: 75); hence one of the important factors which can influence the findings of the research can be the researcher themselves. Undoubtedly, in the domain of social sciences it is almost impossible to ensure pure objectivity by eliminating the element of subjectivity altogether. However, the researcher should try his utmost to produce results as objective as possible by requesting all the participating students to act as normal in the lesson as they are not been tested and furnish their 'true' views and 'genuine' opinions in the questionnaire.

Another significant source of invalidity or 'reduced validity' can be the instrument itself. If the instructions in the questionnaire are not clearly worded, or if the instrument quantifies more -or less- than what it is meant to be measuring, its degree of validity will definitely be affected. In order to reduce the chances of this type of invalidity, I set up a 'jury' consisting of the following teachers/ experts in the relevant field from the Department of English and Applied Linguistics, Durham University and from the Department of English Language, International Islamic University Islamabad.

- Dr H. R. Holme (Director Language Centre / Lecturer Department of English Language and Applied Linguistics, University of Durham)
- Munazza Yaqoob (Acting Head Department of English, Women Campus, IIUI
- Badar Jamal (Lecturer Department of English, Women Campus, IIUI)
- Hafiz Abid Masood (Lecturer Department of English, IIUI)
- Mohammed Nadeem (Lecturer Department of English, Women Campus, IIUI)

The members of the jury were tasked with going through the questionnaire, reviewing its contents and writing their comments on its clarity, overall suitability and general comprehensiveness, so that the quality of the research could be guaranteed.

4.5.3.2.7 Reliability

It has been pointed out that it is easier to assess the 'reliability' of a measure than its 'validity' (Punch, 1998: 100). It has also been observed that it is possible for a quantification to be 'reliable' without being really 'valid'. So the question arises as to what the term 'reliability' actually signifies.

Scholfield (1995: 203) defines 'reliability' as the 'dependability' of the instrument. To say that a certain quantification is reliable is to state that it provides more or less the same scores or categorisations if done repeatedly in the same way in the same situations and on the same subjects by the same or different measurer, hence minimising 'random/ measurement errors' and offering roughly 'true' categorisation of each individual measured on any occasion for whatever variable it measures. 'Reliability', in other words, refers to the internal consistency or stability of the measuring device over time and space.

The main sources of unreliability in a quantification can be the measurer's slips (due to boredom, inattention, memory span etc.), the cases' careless or affected responses, the circumstances in which the cases are measured and the measuring instrument. In order to combat these problems, I tried to adopt the following ways:

- Choosing the best time of day - morning time - to conduct the questionnaire and the tests, so that the staff as well as the respondents are fresh and willing to work more attentively.
- Involving a team of evaluators to judge, administer and quantify the questionnaire.
- Retesting the same instrument after a gap of a certain period and calculating the significance of difference of the relevant findings (Morrison, 1993: 164).

Validity and Reliability are two distinct psychometric characteristics of any measuring instruments. Therefore, I would put forth maximum efforts to make sure that the proposed research mechanism should bear these vital twin attributes.

In order to calculate the reliability of the data, I administered the questionnaire twice and analysed all the data gathered from the study by using the Statistical Package for the Social Services (SPSS) calculating the mean average, standard deviation, t-value and the significance of difference of views obtained from the control and the experimental groups. The results regarding the reliability of the questionnaire will be shown in the form of tables.

4. 6 Summary and Conclusions

This chapter discussed the instrumentation procedures applied and the rationale of tool selection and implementation. The research hypotheses were presented and relevant previous studies cited. The principles and approaches of the study were explained. It was pointed out that the research makes use of both quantitative (students' questionnaire and evaluation sheets in the main experiment stage) and qualitative (students' and teachers' open-ended questionnaire at the Initial Stage, some open-ended items in the attitude questionnaire as well as students and teachers' open views about the course at the final stage of the study) research instruments. Since the study argues for a 'bottom-up' rather than a 'top-down' approach, therefore, learners and teachers were fully involved in the planning and preparation

of the proposed teaching material. The rationale for adapting the texts and the techniques involved in that process were also highlighted. Moreover, the methods applied in the construction of students' and teachers' questionnaires and the experimental teaching material were explained. This was followed by a discussion on different types of validity and reliability of both tools. In this chapter, the merits of employing students' self-evaluation of their learning and their enthusiasm in taking part in class exercises and activities have also been examined. The issue of sampling received much theoretical attention in this chapter as it represents an important factor in research significance, applicability and replicability. The characteristics of the study sample were delineated and the sampling procedure was explained at length. The next two chapters will present the data obtained through the questionnaires and observation sheets and discuss their major findings.

Chapter Five

Data Presentation and Analysis: The Initial study and the Students' Questionnaire

The theme of this study, as mentioned earlier in chapters 1 and 4, is to investigate the impact of culturally appropriate textual content on Islamic Studies learners' motivation (to learn Islamic Studies, to learn a Foreign language, and to learn English language), attitude (towards English people and culture), orientation (towards learning English) and evaluation (of English teaching methodology and textbooks). It is assumed that the incorporation of culturally sensitive texts in an ESP situation would increase learners' positive affect, which consequently results in their enhanced interest in English language and better achievement in tests. This relationship is sought in order to provide evidence that the learners' affective variables in the ESP situation are not, by any means, less significant than the other cognitive and linguistic variables. If ESP course designers and textbook writers want their courses and materials to be successful with Islamic Studies students, they need to gather cultural information about these learners and about how they perceive the West. The course designers, by identifying cultural predispositions of such learners can anticipate the potential textual areas, which might pose a cultural clash to the learners, and by eliminating these elements can restore the learners' confidence in the English language teaching procedures.

In this chapter the results of the major research are presented within the theoretical argument and hypotheses presented and advocated by the current research investigating the existence or non-existence of any statistically significant interacting relation between the independent variable (adapted texts) and dependent variables (learners' motivation, orientation, attitude and evaluation). The research also endeavours to highlight whether there is any significant difference between the level of achievement of the control and the experimental groups of learners as a result of the introduction of new texts. So this chapter presents the statistical findings of the research based on the students' questionnaire.

This chapter includes presentation and analysis of the data obtained in three phases:

Initial Phase
Pilot Phase
Main Experiment

5.1 The Results of the Initial Study

5.1.1 Introduction and Respondents' Profile

The initial study was conducted in February 1998 at the Girls' and the Boys' Sections of IIUI, Pakistan.

This phase of the research gathered qualitative data through a very open-ended set of questions. The subjects were 44 students, 6 teachers of the Islamic Studies Faculty and 6 teachers of the English Department from the same university. The separate profiles of the respondents are as follows:

Table 5.1 Students' Profile

Total Respondents	**44**
Sex	
Male	**20**
Female	**24**
Nationality	
Pakistani	**26**
Indonesian	**5**
Somalian	**4**
Tajik	**3**
Sudanese	**1**
British	**1**
German	**1**
Indian	**1**
Afghan	**1**
Jordanian	**1**
Age	
17-19	**10**
20-25	**18**
26-30	**14**
30+	**2**
BA (Hons) Term	
2nd	**7**
3rd	**3**
4th	**8**
5th	**1**
6th	**7**
7th	**2**
8th	**8**
MA Term	
2nd	**1**
4th	**3**
Thesis writers	**3**

It is evident from the above table that there are a slightly greater number of female students than male students. Although there is a mix of nationalities, most of the students are from Pakistan. About 60% of the students are 25 or under years in age. None of the students is an absolute beginner in the group. Therefore, it is expected that all those students have been exposed to the English language syllabus of the university for a considerable amount of time and are in a position to provide fruitful feedback on the course.

Table 5.2 Subject Teachers' Profile

Total Respondents	6
Sex	
Male	3
Female	3
Institute of Graduation	
IIUI (Int. Islamic Univ.)	5
PU (Punjab University)	1
Teaching Experience	
0-5	3
6-10	2
11-19	1

It is clear from this table that although most of these subject teachers are not very experienced in teaching, the majority of them are graduates from the same university and, of course, have first hand experience of the English syllabus. Hence their views will be based on their personal observations and experiences as students and as teachers of Islamic Studies.

Table 5.3 English Teachers' Profile

Total Respondents	6
Sex	
Male	3
Female	3
ELT Training	
MA in TEFL	1
DIPTEIL (Diploma in Teaching English as an International Language)	3
Short ELT courses	1
Untrained	1
Teaching Experience	
0-5	1
6-10	3
11-15	0
16-20	1
21-25	0
26-30	1

The above table indicates that the majority of these English teachers are ELT trained. They are aware of the current trends in ELT and hence have the expertise

to deliver ELT in a motivating way, but also provide a useful insight into the current situation of English language teaching. In order to ensure that teachers are not only aware of current methodological trends, but also actually implement them, regular inspection of the classes is held and useful feedback is provided to them by the senior staff.

5.1.2 Findings of the Questionnaire

The questionnaire consisted of respondents' views about the significance of English language for the students of IS group, the reasons for their negative or positive answers, students' and teachers' desires and expectations of learning various language skills in an English class, a critical appraisal of and the relative satisfaction or dissatisfaction of the students and the teachers of the faculty with the English language teaching programme of the university, and their proposals to improve the ELT situation at the faculty. The results of the questionnaire are based on a 100% return rate.

Question 1

Regarding the first question about the proclaimed importance of English, all the respondents except for one unanimously agreed that in the current world it is difficult to survive without English. The most glaring reason for this is that English is an international lingua franca, which can be validly employed to promote the cause of Islam in the world. For the details please see the following table:

Table 5. 4 Importance of English

Reasons	Students	Teachers	English Teachers
1. English as an international language	36	6	1
2. To promote the cause of Islam	38	6	5
3. English as a medium of instruction	5	5	2
4. English as the language of published academic material	11	2	0
5. To visit foreign countries	3	3	1

The table shows that the major reasons for students to learn English are instrumental rather than integrative. Given the nature of the Islamic Studies students, this finding is hardly surprising. The students' instrumental reasons cover academic, religious and English as an international language paradigm. Therefore, whatever course is prescribed for them should be designed in a way to cater for these types of requirements.

Question 2

Question 2 in the questionnaire was related to learners' desires and expectations of an ELT course in terms of all four skills. Tables 5.5 - 5.7 sum up the students' desires and expectations from English reading, writing, listening and speaking classes.

Table 5.5 Expectations of Reading Classes

Text Types	Students	Teachers	English Teachers
1. To be able to read and understand Islamic Studies' text books	19	6	6
2. To be able to read and understand teachers' notes	23	0	0
3. To be able to read and understand encyclopaedias	13	4	2
4. To be able to read and understand Islamic published materials e.g. books, pamphlets, hand bills, posters, brochures, charts, magazine articles, catalogues, etc	32	6	5
5. To be able to read and understand dictionaries	9	0	1
6. To be able to read and understand official letters / notices	1	3	0
7. To be able to read and understand personal letters	3	0	0
8. To be able to read and understand minutes of the meetings	3	0	0
9. To be able to read and understand novels/ short stories	2	2	0
10. To be able to read and understand advertisements	2	0	0

It is evident from Table 5. 5 that the majority of the students expect to enhance their English reading skills to keep up with the English component of their course work as well as to carry an extensive reading of dawah literature published in English.

Table 5. 6 Expectations of Writing Classes

Text Types	Students	Teachers	English Teacher
1. Dawah Writings e.g. leaflets, pamphlets, posters, brochures, newsletters, magazines, etc.	30	5	4
2. Reports and surveys	16	1	0
3. Official letters/ correspondence	9	2	0
4. Applications and form-filling	10	2	2
5. Seminar papers	1	0	3
6. Minutes of the meetings	2	0	1
7. Newspaper / journal articles	9	3	0

Table 5. 6 indicates that with regard to English writing classes, the majority of the respondents considered it very important for students to learn how to write English for clearly religious reasons i.e. compose different types of discourse texts to be used for dawah purposes. A considerable number of respondents are also of the view that the learners need to be able to write in English to cater for their academic, research and professional requirements.

Similarly the majority of both student and teacher respondents seem to be of the opinion that learners expect to acquire English oral/aural skills to explain Islam to English speaking people and to hold inter-faith dialogues along with being able to understand class lectures and discussions. For details please see the following table:

Table 5. 7 Expectations of Listening and Speaking Classes

Situation Types	Students	Teachers	English Teachers
1. Listening to/ speaking about Islam through dialogues, debates / seminar discussions, interviews etc.	30	5	6
2. Class lectures and discussions	27	4	6
3. Job interviews	10	3	2
4. Radio / TV news bulletin / documentaries	15	2	3
5. Informal face-to-face and telephonic conversation	2	1	3

Pointing out the students' favourite topics in the English classes, the respondents mentioned that themes such as given in Table 5. 8 would particularly attract the learners of Islamic Studies:

Table 5. 8 Students' Favourite Topics

Topics	Students	Teachers	English Teachers
1. Status / role of woman in Islam	25	3	4
2. Islam and Science	19	4	1
3. An Ideal Muslim Student	18	2	2
4. Islam: A Misunderstood Religion	15	5	0
5. My Ambition in Life	19	0	1
6. The Problems of Contemporary Muslim World	15	5	4
7. Family Life in Islam	19	0	1
8. My Favourite Book	12	0	2
9. Importance of Faith for Mankind	10	2	1
10.The People of the Book in the light of Al-Quran	7	4	0
11. Islam and Social Services	8	3	5
12. Training of Children in Islam	19	3	5
13. Political System of Islam	13	2	2

The above list covers a number of issues related to many highly relevant topics about Muslim women, family life and children, People of the Book and other social and political aspects of Islam. Later I will include these topics as part of the proposed spoken English teaching syllabus during the main study.

With regard to the third question, which was about the respondents' evaluation of the English language teaching at the university, only 13% students and 16% teachers seem to be pleased with the programme, whereas a vast majority of respondents i.e. 87% students and 84% of the teachers belonging to the Faculty of Islamic Studies expressed their dissatisfaction with the ELT programme of the university. The findings indicate that the major cause of their dissatisfaction is the use of inappropriate texts, which contain elements that are irrelevant and unIslamic. For the details please see the following tables:

Table 5. 9.1 Positive Evaluation of ELT Programme of the University

	Students	Teachers
Happy	6	1
Reasons:		
1. Good teachers	4	1
2. Better standard of education	2	0

Table 5. 9.2 Negative Evaluation of ELT Programme of the University

	Students	Teachers
Unhappy	38	5
Reasons:		
1. Irrelevant, unIslamic, difficult and boring texts	30	5
2. Inappropriate teaching methods	16	0
3. Unmotivated students	2	2
4. Syllabus not skills-oriented	8	3
5. Examination system	14	1
6. Admission policy	12	2
7. Students' poor academic background	7	2
8. Administrative problems	10	3

The last item in the questionnaire required the respondents to put forward their suggestions in order to bring about improvements in the ELT situation at the

university. Quite logically, as the following table shows, the majority of the respondents expressed their desire to replace the existing textbooks with more acceptable and more suitable learning material.

Table 5. 10 Suggestions for Improvement

Suggestions	Students	Teachers	English Teachers
1. Relevant and Islamic texts	30	5	4
2. Teachers with better training and skills	19	0	1
3. Skills-based syllabus	9	4	2
4. Better examination system	7	0	0
5. Better admission policy	1	1	4
6. Extra-curricular activities	2	1	1
7. Smaller number of students in the classes	1	0	0
8. Daily homework	2	0	1
9. Provision of better teaching technology	2	2	3

5.1.3 General Observations and Discussion

The study at this stage was diagnostic and had a key qualitative element exploring the nature and pattern of issues arising from the learners' and the teachers' views and opinions of the situation in question. The range of respondents was fairly representative, which established the validity of the findings. The overall picture emerging from the research is that of dissatisfaction with the type of English, which portrays the legacy of colonial powers, and thrives over the exclusion of learners' own culture and identity by imposing an imported artificial culture and identity from the West. The research voices the respondents' desire for learning English as a language, which belongs to the world and is capable of adapting itself to whatever cultural contours and social circumstances it comes across. The learners would like to use English as a tool to do things with to serve their religious, academic and professional interests, and not as a master to overrule their indigenous patterns of norms and set of beliefs. The learners' criticism of current textual material along with the significance of the instrumentality paradigm of English, which have appeared from the vistas of this initial study, culminated in the formation of several 2, 3, 4, 5, 8 hypotheses in the main research. Hence this

phase of study is crucial for hypotheses formation to be used as a basis for the later stages of research.

Another salient observation, emerging from the study, is the importance of learners' wishes and desires along with their actual language needs. For example in order to become a preacher of their religion, they will not always have to fill in job application forms or do an interview in English. Nevertheless since they have a wish to learn these items, I will incorporate them in the experiment. Hence the research will make an attempt to cater for the needs as well as the 'wants' of the learners.

5.2 Results of the Final Experiment

The final experiment consisted of the following:

- **Administering students' questionnaire at the beginning and at the end of the course of study**
- **Teaching the modified textbooks and collecting students' and teachers' views through the observation sheets**
- **Results of students' assessment**

This chapter deals with only the students' questionnaire that investigates if there has been a change in students' attitude and motivation level in general as a consequence of the experiment.

The next chapter will present data from evaluation sheets that view the course from the students' and teachers' eyes for the value of its contents, students' level of participation in class activities and students' self-perceived learning as indicated through their performance in open-ended classroom tasks and prescribed home work. Finally, the examination results of various students' groups involved in the experiment will be presented and compared.

5.2.1 Students' Questionnaire: Introduction

A set of questionnaires, a copy of which is given in Appendix 3.1, was distributed among the 145 learners in both the control and the experimental groups before the lessons started at the beginning of the course and the same set of them was given to them at the end of the course. The learners were requested to fill in the part 1 with information about themselves. They were asked to express their opinions on the statements given with six rating scales ranging from strongly agree, moderately agree, slightly agree, slightly disagree, moderately disagree and strongly disagree in parts 2.1, 2.2, 2.3, 3.1, 4.1. 5.1 and 5. 2. In section 3.1 part 2, they were also told to write one or more words, which come in their minds reading each word in the list, which

consisted of 8 words – related to Western life and culture. In section 4.1 part 2 they were also asked to write answers to three open-ended questions. All the questionnaires were returned. Since 28 learners had dropped out of the university in the middle of the course, there were 117 learners left by the time the second questionnaire was filled in. The questionnaires consisted of the following two parts:

Part 1 General information about the students

Part 2 Four Scales

a) Motivation scale
   - 2.1 Motivation to learn Islamic Studies
   - 2.2 Motivation to learn a foreign language
   - 2.3 Motivation to learn English

b) Attitude Scale
   - 3.1 Attitude towards Western Life and Culture (Part 1) and 8 Free Word Association (Part 2)

c) Orientation Scale
   - 4.1 Learners' orientation towards learning English (Part 1)
   - 4.2 Open-ended questions (Part 2)

d) Evaluation Scale
   - 5.1 Evaluation of teaching methodology
   - 5.2 Evaluation of English textbooks

The sections 2.1, 2.2, 2.3, 3.1 (Part 1), 4.1 (Part 1), 5.1, and 5.2 consisted of quantitative data. All the answers given in the pre- and post-questionnaires in these sections by each learner were analysed on the SPSS programme. The analysis focused on the changes, the frequency of changes and the extent of the changes in each group of learners. Since a comparison between the means from the pre- and post-questionnaires of the control and the experimental groups was desired, a Two-tail test

was applied. As the items had Likert scales response, it was examined whether or not answers to a statement seemed to move up or down on the Likert scale for that statement.

To overview the effect of the intervention as a whole on the learners, an overall comparison of answers from the students in the experimental groups and those from students in the control groups was made. The answers were also analysed for any comparisons occurred due to the gender difference. Each statement in the above mentioned parts of the questionnaire was calculated and analysed in terms of:

a. Means difference
b. Standard deviation
c. T-significance

There were two sets of answers to the questionnaires given to each learner i.e. pre and post. In order to know whether there were differences between the pre- and the post-answers to each specific statement for the same learners, the difference between the pre- and the post-answers for each question for each learner was calculated. The differences varied from learner to learner:

1. Some learners' answers did not change so the difference was 0 (zero) e.g. the pre-answer was strongly agree and the post-answer was also strongly agree.
2. Some learners' post-answers were higher than their pre-answers so the difference was positive e.g. the pre-answer was slightly agree and the post-answer was moderately agree.
3. Some learners' post-answers were lower than their pre-answers so the difference was negative e.g. the pre-answer was moderately agree and the post-answer was strongly disagree.

Some of the average differences were small and some of them varied a lot, so it was necessary to test whether the differences between the pre- and the post-answers were reliable or whether they were just due to chance. The learners' t-test was used to test

whether these mean differences were statistically reliable or significant, even though the differences for each learner varied. The mean difference, standard deviation and T-value for each statement of each learner was calculated by the SPSS programme (see Appendix 3.3). The results were presented in three categories for each group: the post-scores were higher than the pre-scores; the post scores were lower than the pre-scores; the pre- and the post-scores were the same. The key to students' groups is as follows:

1) Boys Elementary Control
2) Boys Elementary Experimental
3) Girls Elementary Control
4) Girls Elementary Experimental
5) Boys Intermediate Control
6) Boys Intermediate Experimental
7) Girls Intermediate Control
8) Girls Intermediate Experimental

The sections 3.1 (Part 2) and 4.1 (Part 2) consisted of qualitative data based on a list of Free-association words and 3 open-ended questions. These data are thematically categorised and analysed.

5.2.2 Students' Questionnaire: Part 1

Demographic Data about Learners

General information about the learners was the first part of the questionnaire and has been summarised as follows:

Table 5.11 **Gender Distribution of Learners**

	Pre-Questionnaire	Post-Questionnaire
Male	90	75
Female	55	42
Total	145	117

Table 5.12 Distribution of Learners according to Age

	Pre-Questionnaire	Post-Questionnaire
17-19	76	70
20-25	48	35
26-30	10	09
35 +	11	03
Mean	20.9	20.4

Table 5.13 Distribution of Learners according to their Nationality

	Pre-Questionnaire	Post-Questionnaire
Pakistani	60	52
Tajiki	23	15
Afghan	18	14
Chinese	18	13
Arab	17	15
Indonesia	06	06
NR	03	02

Table 5.14 Distribution of Learners according to the Learners' Mother Tongue

	Pre-Questionnaire	Post-Questionnaire
Urdu	06	05
Punjabi	25	20
Sindhi	18	15
Pushto	16	12
Baluchi	03	03
Farsi	33	24
Dari	06	04
Chinese	18	13
Arabic	17	13
Malay	06	06
NR	03	02

Table 5.15 Distribution of Learners according to the Number of Languages they Speak

	Pre-Questionnaire	Post-Questionnaire
1	52	40
2	84	70
3	14	06
4	01	00
5+	01	01
NR	01	00

Table 5.16 Distribution of Learners according to their Medium of Previous Instruction

	Pre-Questionnaire	Post-Questionnaire
Urdu	60	52
Farsi	31	20
Arabic	17	15
Pushtu	10	09
Chinese	18	13
Malay	06	06
NR	03	02

Table 5.17 Distribution of Learners according to the Number of Years they have Learnt English

	Pre-Questionnaire	Post-Questionnaire
3 yrs	05	03
4-5 yrs	61	45
6-7 yrs	59	39
8-9 yrs	20	30
Mean	6.2	6.0

Table 5.18 Distribution of Learners according to their Term of Study at the IIUI

	Pre-Questionnaire	Post-Questionnaire
Term 1	30	27
Term 2	22	18
Term 3	41	32
Term 4	34	31
Term 5	10	05
Term 6	05	02
Term 7	02	01
Term 8	01	01

The demographic data from the table illustrate that most of the learners are males. The mean age of the learners in the pre-questionnaires is 20.9 and in the post-questionnaires is 20.4. The learners are a mix of 6 nationalities and the majority of them can speak more than one language. The most common mother tongue is Punjabi. The average number of years of studying English in the pre-questionnaires is 6.2 years with 3 years as minimum and 9 years as maximum, and in the post-questionnaires it is 6.0 years with 3 years as minimum and 9 years as maximum. All of them come from institutions where the mother tongue or native languages were used as medium of instruction. The majority of these students are in third or fourth terms of their study at the university.

5.2.3 Students' Questionnaire: Part 2

5.2.3.1 Results of Motivation Scale

5.2.3.1.1 Motivation to Learn Islamic Studies

The statements 1-9 in the questionnaire evaluated learners' motivation to learn Islamic Studies - the learners' area of specialisation.

This section of the students' questionnaire is related to hypothesis 1a stated in section 4.1.1 and explores students' level of motivation and commitment to the ideology and practice of their subject of study. It has been derived from Spiro's (1987) model of people's varied degrees of devotion and commitments to their faiths and cultural beliefs. It is assumed that the higher the level of learners' motivation to learn Islamic Studies, the higher the degree of student sample representativeness, hence higher the validity of the findings. This section employs the following sub-scales:

- Policy Scale (statement 1)
- Mission Statement Scale (statement 2)
- Preference/ /Choice Scale (statement 3)
- Course Evaluation Scale (statements 4, 7)
- Self-Appraisal of Cultural Commitment Scale (statement 5)
- Extended Effort (outside class) Scale (statements 6, 9)
- Course Evaluation Scale (statement 7)
- Classroom Behaviour Scale (statement 8)

It was found that the post-scores were higher than the pre-scores for the following statements:

1) Learning of Islamic Studies should be made compulsory for students of all levels in Muslim countries. (all groups)
2) The aim of my life is to convey the message of Islam to the rest of the world. (groups 1, 2, 4, 5, 6, 8)
3) The decision to opt for an Islamic Studies course is strictly my own. (groups 1, 2, 4, 5, 6, 7, 8)
4) The Islamic Studies programme at the Islamic University is of great benefit to me. (groups 2, 3, 4, 5, 6, 7, 8)
5) I regard myself as a highly practising Muslim. (groups 1, 2, 3, 4, 6, 7, 8)
6) I spend most of my time outside class reading Islamic Studies course books. (groups 3, 4, 5, 8)
7) I enjoy my Islamic Studies course thoroughly. (groups 2, 3, 4, 5, 6, 7, 8)
8) In my Islamic Studies classes I am generally fully engrossed in the subject matter. (groups 2, 3, 4, 5, 6, 7, 8)

9) When the teacher gives me an assignment in Islamic Studies, I do it immediately. (all groups)

The post-scores for the following statements were lower than the pre-scores.

5) I regard myself as a highly practising Muslim. (group 5)
6) I spend most of my time outside class reading Islamic Studies course books. (groups 2, 6)

The post-scores for these statements were the same as the pre-scores for these statements:

2) The aim of my life is to convey the message of Islam to the rest of the world. (groups 3, 7)
3) The decision to opt for an Islamic Studies course is strictly my own. (group 3)
4) The Islamic Studies programme at the Islamic University is of great benefit to me. (group 1)
6) I spend most of my time outside class reading Islamic Studies course books. (groups 1, 7)
7) I enjoy my Islamic Studies course thoroughly. (group 1)
8) In my Islamic Studies classes I am generally fully engrossed in the subject matter. (group 1)

The detailed results of each statement for all groups are presented in the form of figures from 5.1 to 5.9:

Statement No 1

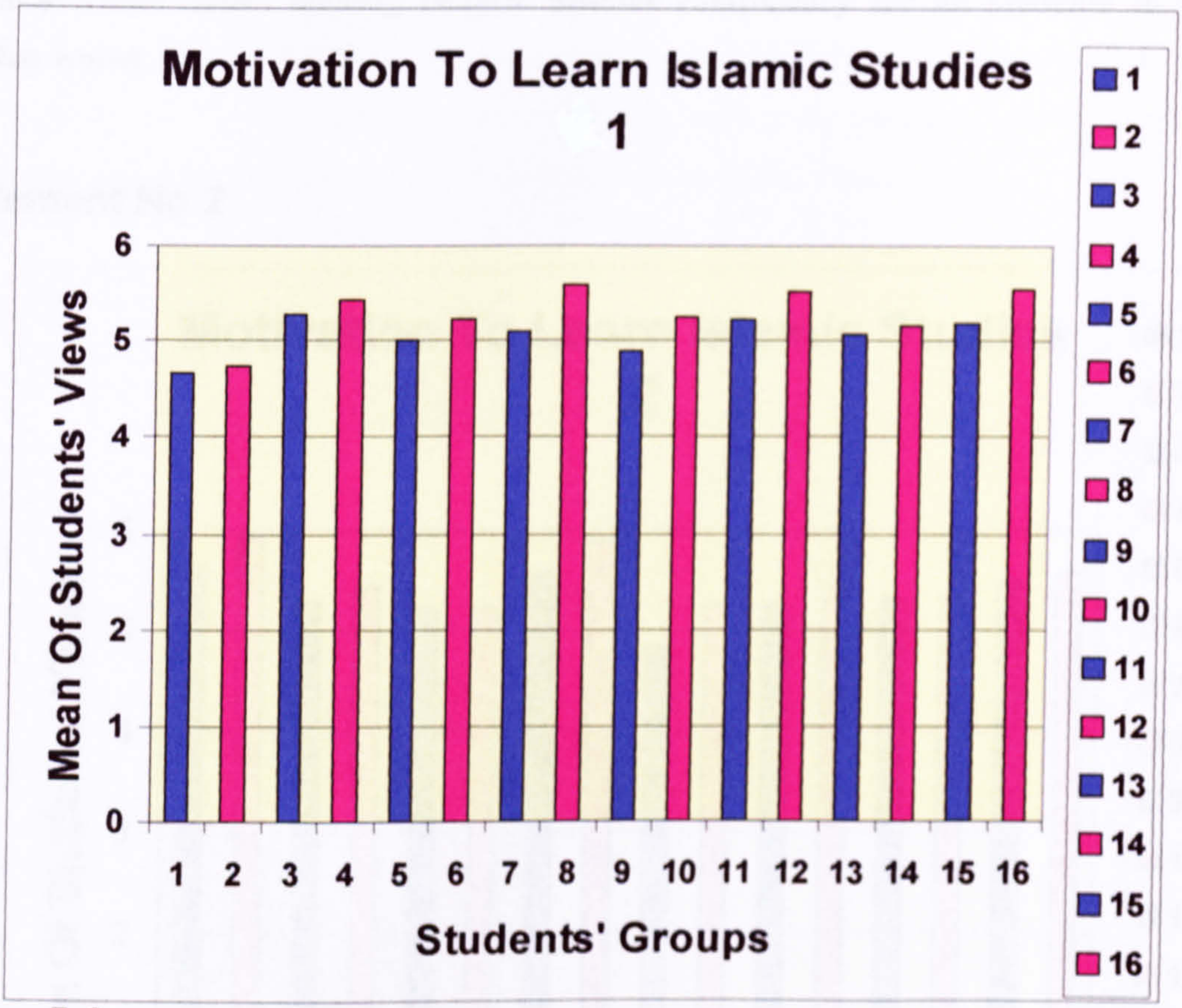


Figure 5.1

Results for the Experimental and the Control Groups Showing the Mean for the Statement: **Learning of Islamic Studies should be made compulsory for students of all levels in the Muslim countries.**

Observations

The mean average is quite high. All groups show higher post-scores. However, the difference between none of the pre- and the post-scores is significant.

It shows that the majority of the students are of opinion that Islamic Studies should be made compulsory for students of all levels in Muslim countries. Some of these learners may be genuinely enthusiastic about this issue and look at it from purely religious point of view; some of them, however, may consider it in terms of better employment opportunities and may envisage their future blossoming if this subject occupies a central status in the curricula across Muslim countries. Although the post-scores are slightly higher, they are not statistically significant. It shows that the intervention of

the independent variable i.e. culturally familiar texts, has no significant relation with learners' views about making Islamic Studies compulsory for all students in the Muslim world.

Statement No 2

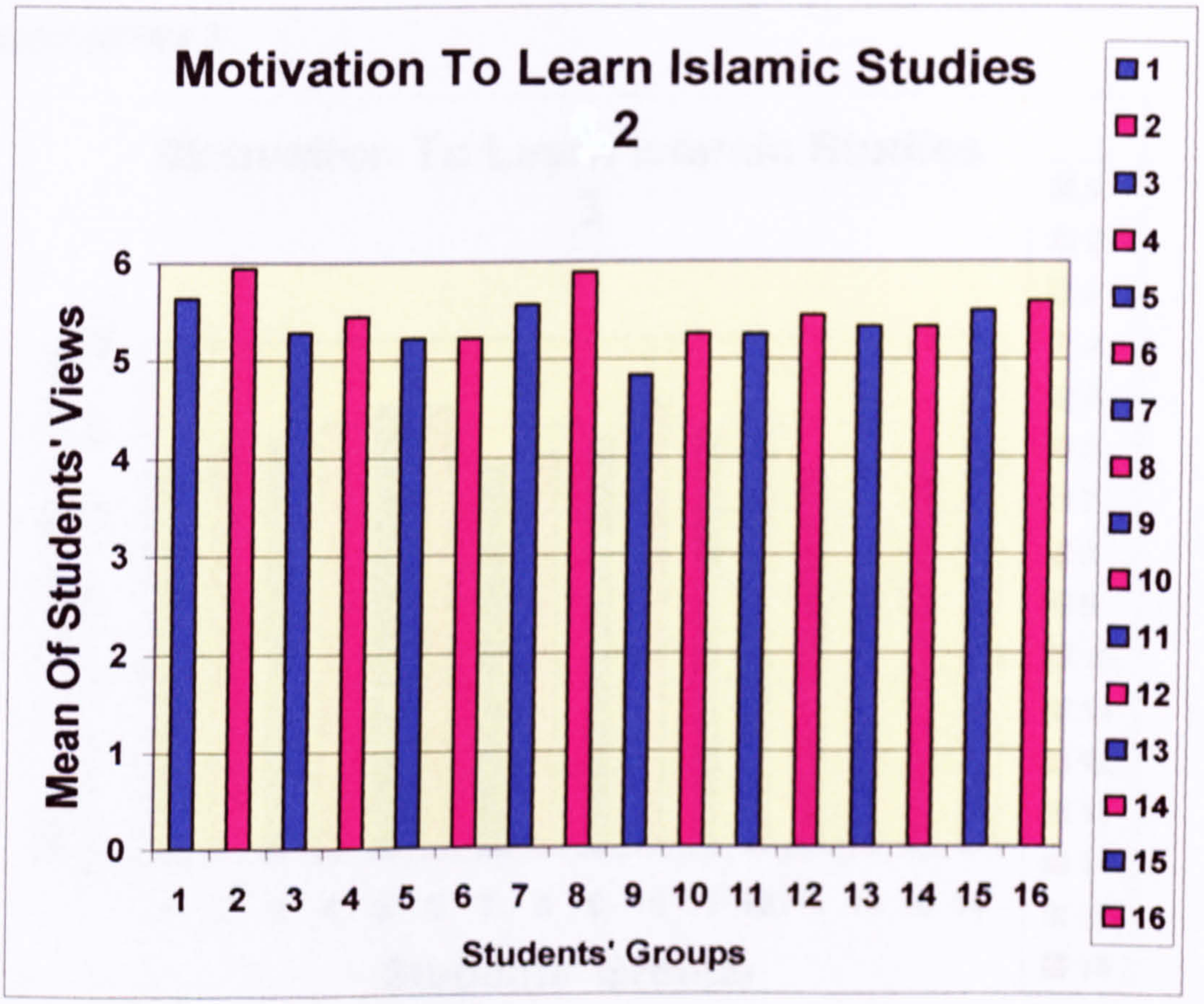


Figure 5.2
Results for the Experimental and the Control Groups Showing the Mean for the Statement: **The aim of my life is to convey the message of Islam to the rest of the world.**

Observations

All the experimental groups have shown higher post-scores whereas two control groups have shown the same post-scores.

The difference between none of the pre- and the post-scores is significant.

The mean average is very high which is understandable as these students are being trained as the preachers of their religion. Although the post-scores are slightly higher in most of the groups, they are not statistically significant. It shows that the intervention of the independent variable i.e. culturally familiar texts, has no significant relation with learners' views with regard to this statement.

Statement No 3

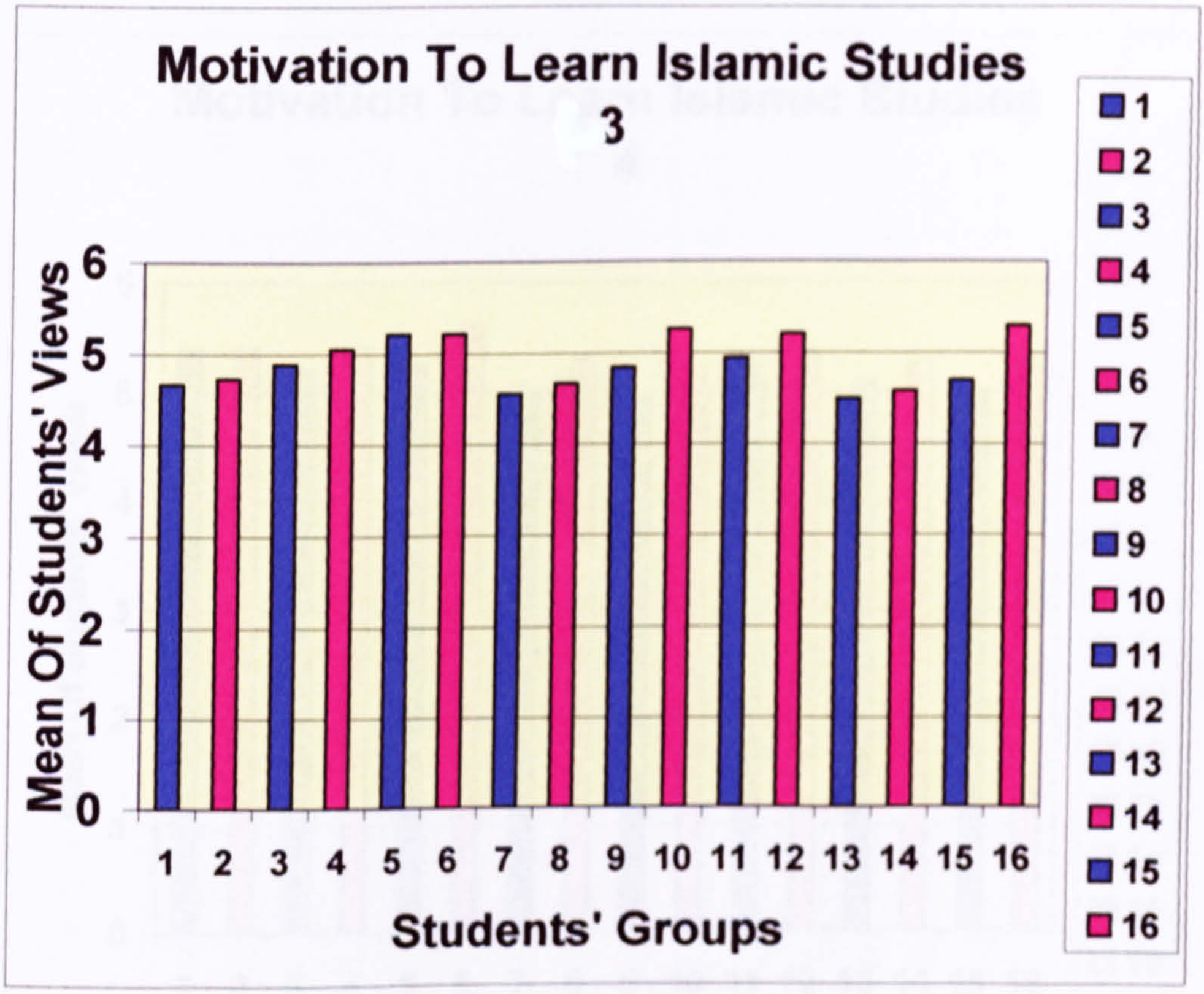


Figure 5.3

Results for the Experimental and the Control Groups Showing the Mean for the Statement: **The decision to opt for an Islamic Studies course is strictly my own.**

Observations

The mean average is high. All the experimental groups and three control groups have shown higher post-scores, whereas one control group has shown the same post-scores. The reason behind this might be that these students are already motivated to learn

Islamic Studies and after studying at the university, they feel slightly more assured of the benefits of this subject. The difference, however, between none of the pre- and the post-scores is significant. It shows that the intervention of the independent variable i.e. culturally familiar texts, has no significant relation with learners' views with regard to this statement.

Statement No. 4

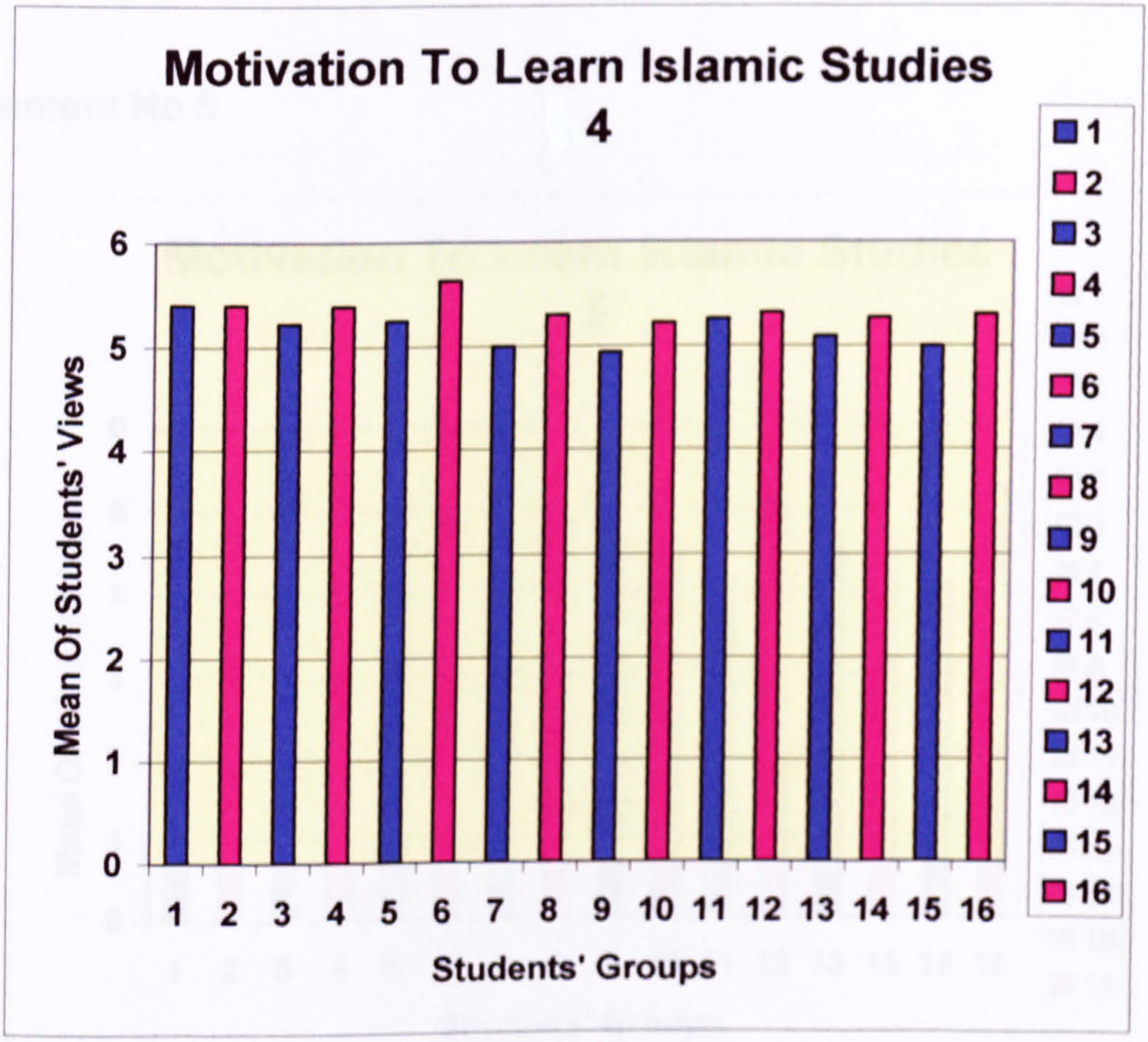


Figure 5.4

Results for the Experimental and the Control Groups Showing the Mean for the Statement: **The Islamic Studies programme at the Islamic University is of great benefit to me.**

Observations

All experimental groups and one control groups have shown higher post-scores, whereas one control group has shown the same post-scores.

The girls' groups have shown a slightly higher mean than the boys' groups indicating that the girls are overall happier with their course than the boys. However, the difference between none of the pre- and the post-scores is significant. It shows that the intervention of the independent variable i.e. culturally familiar texts, has no significant relation with learners' views with regard to this statement.

Statement No 5

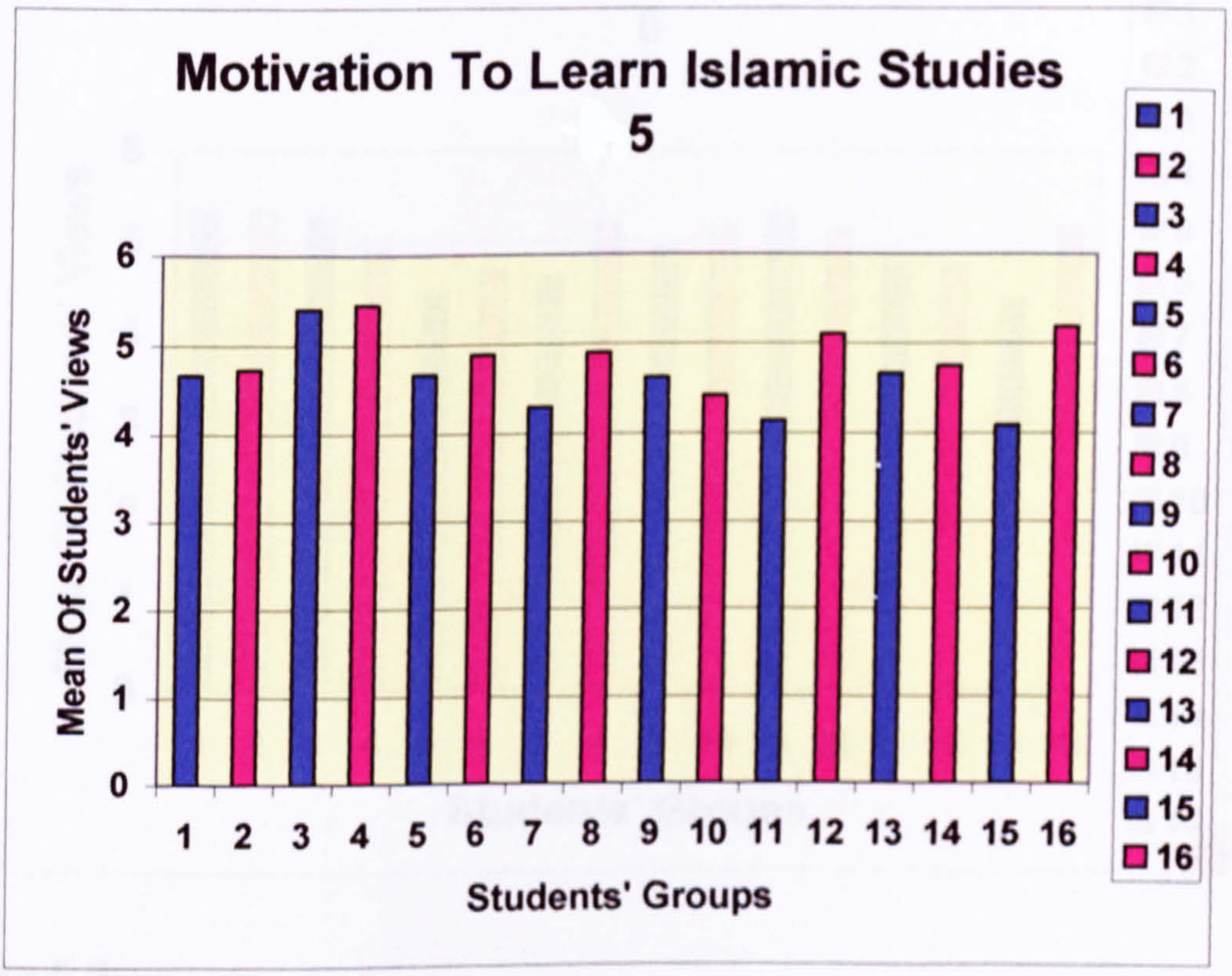


Figure 5.5

Results for the Experimental and the Control Groups Showing the Mean for the Statement: **I regard myself as a highly practising Muslim.**

Observations

All groups have shown higher post-scores.

The difference between the pre- and the post-scores of group 6 and group 8 is (both experimental) significant at .000 and .003 respectively, which is very high. These are the only two significant instances in this set of statements, which indicate some relation between the independent variable i.e. culturally familiar texts, and the learners' views with regard to this statement.

Statement No 6

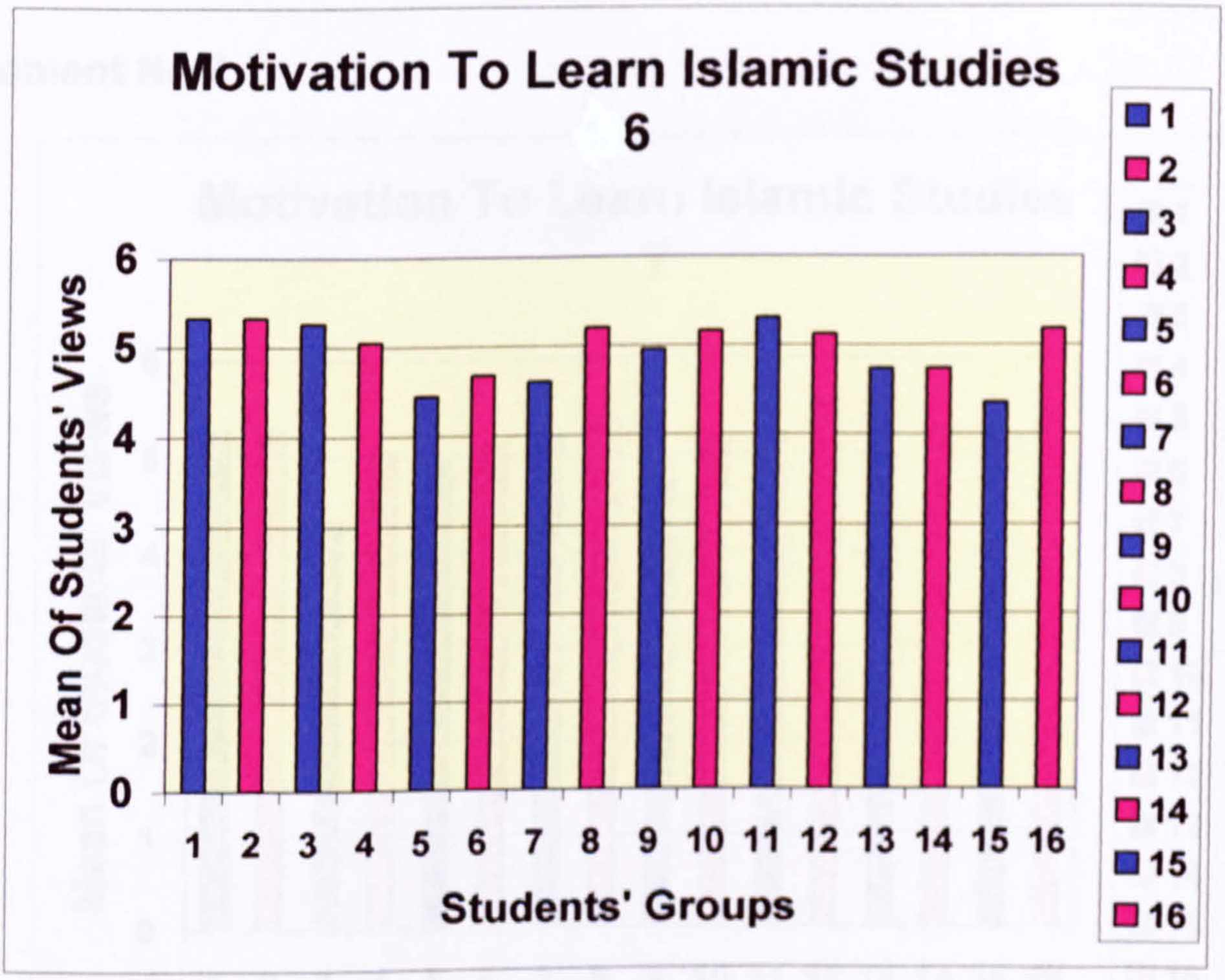


Figure 5.6

Results for the Experimental and the Control Groups Showing the Mean for the Statement: **I spend most of my time outside class reading Islamic Studies course books.**

Observations

The mean is quite high indicating that these learners are genuinely interested in their subject and make their best effort to cope with the demands of the subject by spending most of their time outside the class in reading Islamic Studies text books.

Two experimental groups and two control groups have shown higher post-scores, whereas two experimental groups have shown slightly lower post-scores.

The difference between none of the pre- and the post-scores is significant. It shows that the intervention of the independent variable i.e. culturally familiar texts, has no relation with learners' views with regard to this statement.

Statement No 7

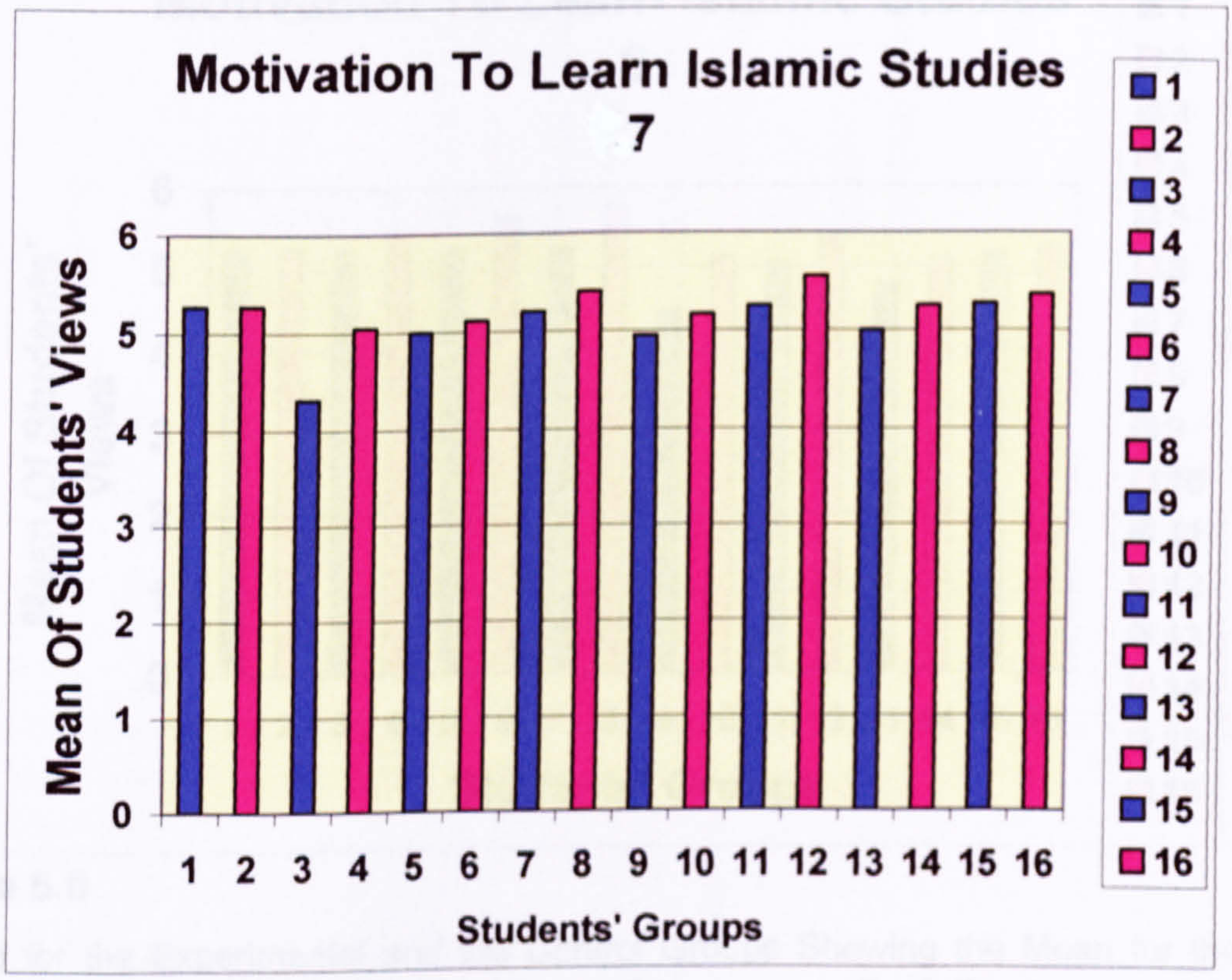


Figure 5.7

Results for the Experimental and the Control Groups Showing the Mean for the Statement: **I enjoy my Islamic Studies course thoroughly.**

Observations

The mean is quite high which shows that Islamic Studies is a popular subject among boys as well as girls. All the experimental groups have shown higher post-scores, whereas one control group has shown same post-scores. The difference between none of the pre- and the post-scores is significant.

It shows that the intervention of the independent variable i.e. culturally familiar texts, has no significant relation with learners' views with regard to this statement.

Statement No 8

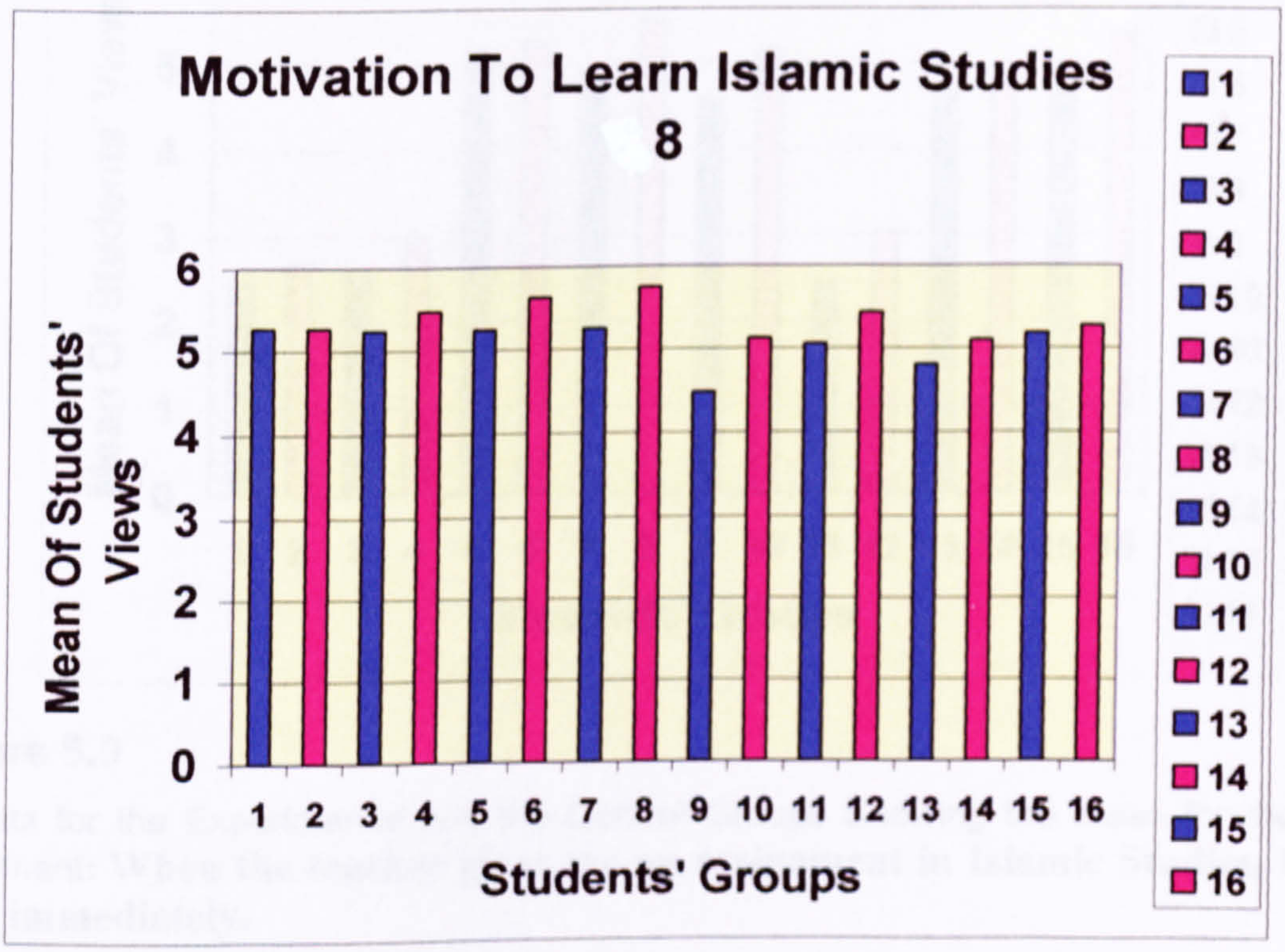


Figure 5.8

Results for the Experimental and the Control Groups Showing the Mean for the Statement: **In my Islamic Studies classes I am generally fully engrossed in the subject matter.**

Observations

All the experimental groups have shown higher post-scores, whereas one control group has shown lower post-scores.

The difference, however, between none of the pre- and the post-scores is significant. It shows that the intervention of the independent variable i.e. culturally familiar texts, has no significant relation with learners' views with regard to this statement.

Statement No 9

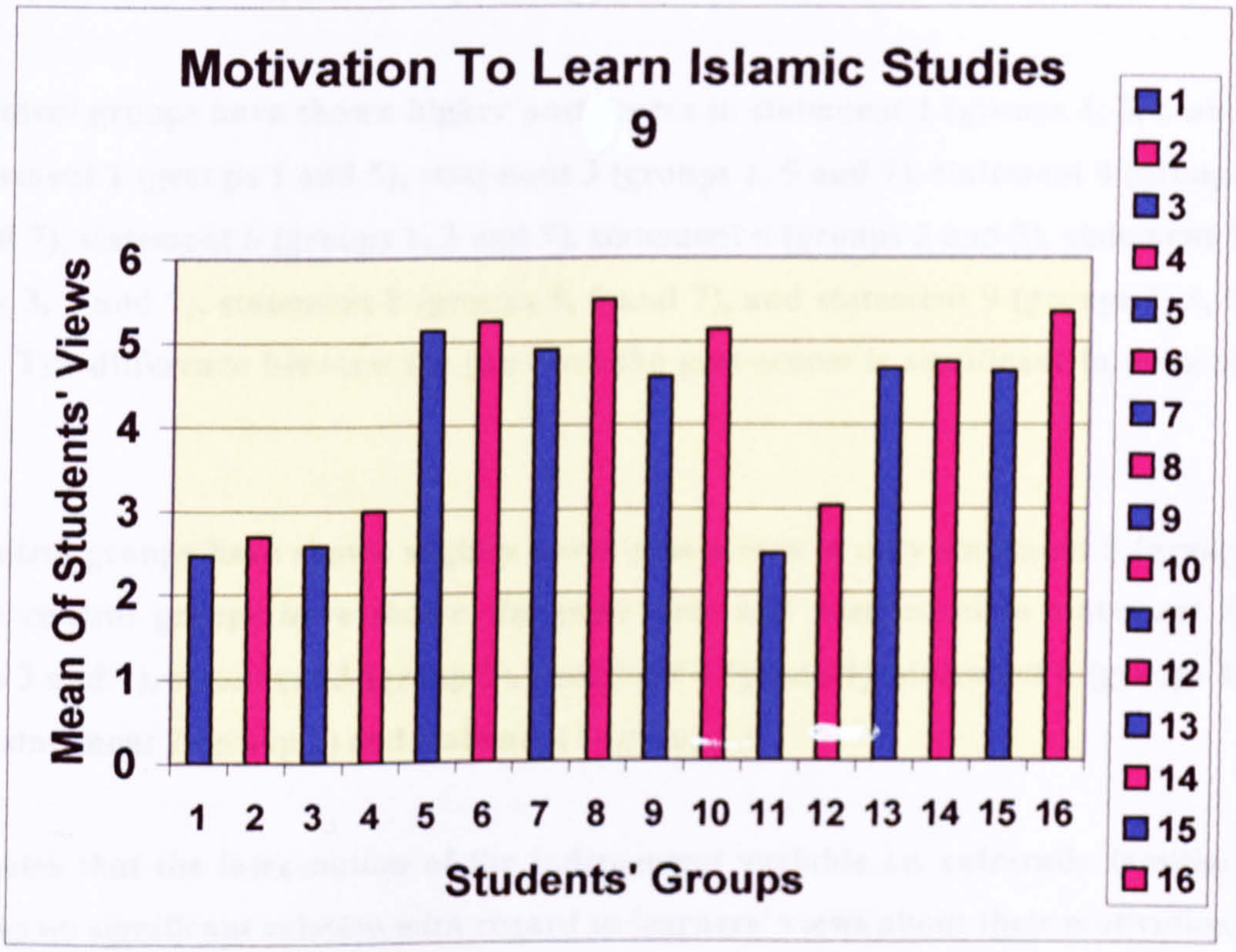


Figure 5.9

Results for the Experimental and the Control Groups Showing the Mean for the Statement: **When the teacher gives me an assignment in Islamic Studies, I do it immediately.**

Observations

All groups have shown higher post-scores. Overall the girls' groups have shown a higher mean than the boys' groups.

The difference, however, between none of the pre- and the post-scores is significant. It shows that the intervention of the independent variable i.e. culturally familiar texts, has no significant relation with learners' views with regard to this statement.

Overall Observations

All the experimental groups have shown higher post-scores in all their statements except in statement 6 where groups 2 and 6 have shown slightly lower post-scores. The difference between the pre- and the post-scores is significant in only statement 5 (groups 6 and 8 at .000 and .003 respectively).

The control groups have shown higher post-scores in statement 1 (groups 1, 3, 5 and 7), statement 2 (groups 1 and 5), statement 3 (groups 1, 5 and 7), statement 4 (groups 3, 5 and 7), statement 5 (groups 1, 3 and 7), statement 6 (groups 3 and 5), statement 7 (groups 3, 5 and 7), statement 8 (groups 3, 5 and 7), and statement 9 (groups 1, 3, 5 and 7). The difference between the pre- and the post-scores is significant in none of them.

The control groups have shown slightly lower post-scores in only statement 5 (group 5). The control groups have shown the same pre- and post-scores in statement 2 (groups 3 and 7), statement 3 (group 3), statement 4 (group 1), statement 6 (groups 1 and 7), statement 7 (group 1) and statement 8 (group 1).

It indicates that the intervention of the independent variable i.e. culturally familiar texts, has no significant relation with regard to learners' views about their motivation to learn Islamic Studies.

Interpretation of Data

- The mean is very high in almost all these statements. It shows that, on the whole, the students' level of motivation is very high with regard to their learning of Islamic Studies. During my informal discussions with the learners of both groups, I found them to be very enthusiastic about the field of their specialisation. They feel intensely about its significance and the more they advance in their learning, the more assured they become of its importance.

- The results indicate that out of possible 36 experimental cases, 34 cases (2 statistically significant) have shown higher post-scores and 2 cases have shown lower post-scores. The difference in higher post-scores is significant in only 2 instances. On the other hand, out of possible 36 control cases, 27 cases have shown higher post-scores, 1 case has shown lower post-scores and in 8 cases, the post-scores remain the same as the pre-scores.
- The results also indicate that, out of possible 36 cases, the boys' groups have shown 28 higher post-scores, and 4 lower post-scores, whereas the post-scores remain the same as the pre-scores in 4 cases. On the contrary, the girls' groups have shown 32 higher post-scores out of possible 36 and the post-scores remain the same as the pre-scores in 4 cases.
- Regarding statement 9, it is noted that the mean is much higher among the girls' groups than among the boys' groups. It indicates that the girls perform better on writing component of Extended Effort Scale than the boys. The similar results have not been found for the reading component of the same scale. These findings partially confirm findings by Clark (1998) that girls are more conscientious about doing reading and writing homework than boys.
- There are only two cases in this section, where there is a significant difference between the pre- and the post-scores of the learners. These two cases are the experimental groups with regard to statement 5 i.e. I regard myself as a highly practising Muslim. It appears that there is some relation between the use of culturally appropriate material in the English classes and learners' self-appraisal of cultural commitment. This finding is consistent with the mood-congruence studies (Grinder and Bandler, 1981; Dilts, 1983; Johnson et al, 1983; Brown, 1984; Baumgardner and Arkin, 1988; Forgas, Bower and Moylan, 1990; Curren and Harich, 1993), particularly the one conducted by Wood et al (2000) on the theory of Downward Comparison (discussed earlier in section 2.1). These studies point out that subjects in a happy mood appraise themselves and other things higher than when they are in a sad mood. In other words, a happy person is more likely than a sad person to attend to favourable information about the self, and have higher expectations about oneself. This

enhanced self-appraisal or self-esteem can have positive effect on learners' general feelings of well being and learning motivation.

- Apart from the two cases in statement 5 there is no significant difference between the pre- and the post- scores of the experimental and the control or the boys' and the girls' groups. It indicates that no positive relation between the use of culturally appropriate material in the English classes and the motivation to learn Islamic Studies has been generally found in this study. Hence hypothesis 1a of the study stands rejected.

5.2.3.1.2 Orientation and Motivation in Learning a Foreign Language

The statements 10-16 in the questionnaire are related to hypothesis 1b, which states that there will be significant differences between the control and the experimental groups with regard to their motivation and orientation to learn a foreign language as a result of the respective textual materials used in teaching them this language. It is postulated that if learners do not want to go beyond monolingualism and are not motivated to learn 'any' other language, the root of the issue at hand i.e. lack of motivation in leaning English lies somewhere else. This section employs the following sub-scales:

- Integrative Scale (statement 6)
- Instrumental: Social Recognition Scale (statement 7)
- Desire Scale (statements 3, 5)
- Commitment Scale (statements 2, 4)
- Enjoyment of Learning (statement 1)

It was found that the post-scores were higher than the pre-scores for the following statements:

1) Studying a foreign language is an exciting experience. (groups 2, 4, 6, 8)
2) I would have studied a foreign language even if it were not required at the university. (groups 2, 3, 4, 6, 8)

3) I wish I could read newspapers, magazines etc. in a foreign language. (groups 2, 8)

4) If a foreign language were not offered at the university, I would have gone to another place to learn it. (groups 2, 4, 6, 8)

5) I wish I could understand and speak a foreign language perfectly. (groups 2, 6, 7, 8)

6) I love visiting those people who are able to speak other languages. (groups 2, 3, 4, 6, 8)

7) One requires a command over at least one foreign language in order to earn social recognition. (all groups)

The post-scores for these statements were lower than the pre-scores for these statements:

1) Studying a foreign language is an exciting experience. (groups 1, 3, 7)

2) I would have studied a foreign language even if it was not required at the university. (groups 1, 5, 7)

3) I wish I could read newspapers, magazines etc. in a foreign language. (groups 5, 6, 7)

4) If a foreign language were not offered at the University, I would have gone to another place to learn it. (groups 1, 3, 5, 7)

5) I wish I could understand and speak a foreign language perfectly. (groups 3, 5)

6) I love visiting those people who are able to speak other languages. (groups 1, 5, 7)

The post-scores for these statements were the same as the pre-scores for these statements:

1) Studying a foreign language is an exciting experience. (group 5)

3) I wish I could read newspapers, magazines etc. in a foreign language. (groups 1, 3, 4)

5) I wish I could understand and speak a foreign language perfectly. (groups 1, 4)

The detailed results of each statement for all groups in the form of figures 5.10 - 5.16 are given in Appendix 4.2.1 and summarised below:

Overall Observations

All the experimental groups have shown higher post-scores in all the statements, except in statement 3 where group 6 has shown slightly lower post-scores, whereas group 4 has shown the same pre- and post-scores, and statement 5 where group 4 has shown the same pre- and post-scores. The difference between the pre- and the post-scores is significant in statement 1 (group 6 at .003), in statement 2 (group 2 at .04), statement 3 (group 2 at .03), statement 4 (group 2 .04), statement 5 (group 2 at .03) and statement 7 (group 2 at .01).

The control groups have shown higher post-scores in statement 1 (group 3), statement 2 (group 3), statement 5 (group 7), statement 6 (group 3), statement 7 (groups 1, 3, 5 and 7. The difference between the pre- and the post-scores is significant in none of these cases. The control groups have shown slightly lower post-scores in statement 1 (groups 1, 3 and 7), statement 2 (groups 1, 5 and 7), statement 3 (groups 5 and 7), statement 4 (groups 1, 3, 5, and 7), statement 5 (groups 3 and 5) and statement 6 (groups 1, 5 and 7). The difference between the pre- and the post-scores is significant in statement 2 (groups 1 and 5 at .000 and .005 respectively), statement 4 (groups 1 and 5 at .001 and .02 respectively) and statement 6 (group 1 at .009). The control groups have shown the same pre- and post-scores in statement 1 (group 5), statement 3 (groups 1 and 3) and statement 5 (group 1). It indicates that the intervention of the independent variable i.e. culturally familiar texts, has no significant relation in statements 1, 3, 5 and 7, has a strong relation in statements 2 and 4 and some relation in statement 6 with regard to learners' views about their motivation and orientation to learn a foreign language.

Interpretation of Data

- Generally, the experimental groups have shown higher post-scores in 25 (statistically significant in only 3) out of possible 28 cases, whereas the control groups have shown higher post-scores in 7 out of possible 28 cases. On the other hand, the control groups have shown lower post-scores in 14 (statistically significant in 3) out of possible 28 cases and the experimental groups have shown lower post-scores in only one case. The post-scores remain unchanged in 7 control and 2 experimental cases. This indicates that the proposed texts did have some positive, and the current course material did have some negative effect on the learners with regard to their motivation to learn a foreign language. It may be because the experimental texts are expected to be more relevant to the learners' needs and desires. The issue of relevance is highly significant in learning a foreign language. In their reports Jones and Jones (1995) have shown a link between poor performance and disaffection of learners who state learning Modern Foreign Languages lack relevance and usefulness, hence it is more difficult than other subjects to get to grips with. If the learners do not see any point in learning a foreign language, they can hardly be motivated to learn it effectively.
- The results also indicate that the boys have slightly higher integrative orientation than the girls. This finding is consistent with our finding in the orientation section where a similar difference was found with regard to integratively oriented statements. It might be that since in a Muslim society male members of a family are responsible for the out-of-the-house activities, they show more socially outward attitude towards other communities, with whom they may have to come across while doing their jobs.
- The results indicate that girls have shown higher scores on Social-Recognition Scale (although this is not fully supported by the rest of the data). This finding is in line with the finding in the questionnaire part of data in the orientation section. The higher female scores on Social Recognition Scale have been reported in several studies related to the use of more polite forms by Holmes (1995) and Romaine (2000), and socioemotional focus to the communication by

Holmes 1995. In this connection Romaine (2000) states that women may be using linguistic means as a way to achieve a social status denied to them through other outlets. My finding supports this proposition to some extent.

5.2.3.1.3 Motivation to Learn English

The statements 17-49 in the questionnaire are related to hypothesis 1e that there might be significant differences between the control and the experimental groups with regard to their motivation to learn English language as a result of the respective textual materials used in teaching them this language. As mentioned in chapter four that this hypothesis along with hypothesis 1g, make the base of the study and will explore various dimensions of motivation, desire to achieve a goal, effort expended toward the goal, and pleasure associated with the task. This section employs the following sub-scales:

• Preference Scale	(statement 1)
• Effort Scale	(statement 2)
• Commitment Scale	(statements 19, 20, 23)
• Classroom Behaviour Scale	(statements 5, 6, 9, 17)
• Extended Effort Scale	(statements 7, 8, 10, 14, 16, 18)
• Intention to Continue Scale	(statements 11, 12, 13) (Tudor, 2004)
• Perceived Competence Scale	(statements 4, 30, 31, 32, 33) (based on Baker and MacIntyre, 2000)
• Increased Interest Scale	(statement 15)
• Policy Scale	(statements 21, 22)
• Confidence and Expectation of Achievement Scale	(statement 3) (based on Dornyei, 2001b)
• Media Scale	(statements 24, 25, 28, 29)
• Extra-curricular Scale	(statements 26, 27)

It was found that the post-scores were higher than the pre-scores for the following statements:

1) English is my favourite subject. (groups 2, 4, 6, 8)
2) In English I want to study as hard as can. (groups 2, 4, 6, 8)
3) I will get very good marks in English as I work very hard in this subject. (groups 2, 4, 6, 8)

4) When I think, I think primarily in English. (groups 2, 4, 6, 8)

5) While in my English class, I volunteer answers as much as I can. (groups 2, 4, 5, 6, 8)

6) During my English classes I become engrossed in the subject matter. (groups 2, 4, 6, 8)

7) When I have to do my homework in English, I do it immediately. (groups 2, 4, 6, 8)

8) When I get my English homework back, I rewrite it immediately correcting the mistakes. (groups 2, 3, 4, 5, 6, 8)

9) When I have a problem understanding something in my English class, I immediately ask the teacher for help. (groups 2, 3, 4, 6, 8)

10) If I had the opportunity to speak English outside the university, I would speak it most of the time. (groups 2, 3, 4, 6, 8)

11) After I have finished my university education, I will try to use English as much as possible. (groups 2, 4, 6, 8)

12) After I have finished my university education, I will continue to practice my English in the daily life. (groups 1, 2, 3, 4, 6, 8)

13) After I have finished my university education, I will try to improve my English by joining another language institute. (groups 2, 4, 5, 6, 8)

14) I always think about the words and ideas I have learnt in my English classes. (groups 2, 4, 5, 6, 8)

15) After I had been studying English for a short time, I found that I had become more interested in what I was doing. (groups 2, 4, 5, 6, 8)

16) On the average, I spend about twelve hours per week doing my home study in English. (groups 2, 4, 6, 8)

17) In my English classes I want to speak only English. (groups 1, 2, 3, 4, 6, 8)

18) If my teacher wanted someone to do some extra homework, I would definitely volunteer. (groups 2, 4, 6, 8)

19) If English were not taught at the university, I would probably try to obtain lessons somewhere else. (groups 2, 4, 5, 6, 8)

20) If English were not taught at the university, I would pick English in everyday situations e.g. TV, movies, magazines etc. (groups 2, 4, 6, 8)

21) I believe English should be taught to all students from the very beginning. (groups 2, 4, 6, 8)

22) If I had the opportunity to change the way English is taught at our university, I would increase the amount of teaching required. (groups 3, 8)

23) If it were up to me, I would definitely take English as a subject to study. (groups 2, 4, 6, 8)

24) If there were a local English TV channel, I would always watch it. (groups 2, 4, 6, 8)

25) When I hear an English Programme on radio, I listen to it carefully paying full attention to all the words. (groups 1, 2, 3, 4, 5, 6, 7)

26) If there were an English Language Society in my university, I would attend its meetings regularly. (groups 2, 4, 5, 6, 7, 8)

27) If there were an English Language Society in my university, I would be most interested in joining it. (groups 2, 4, 6, 7, 8)

28) If I were proficient in English and had opportunity to read English, I would always read English magazines and newspapers. (groups 2, 4, 6, 8)

29) If I had an opportunity to watch an English play, I would definitely go there. (groups 2, 4, 6, 8)

30) I think my proficiency in reading is excellent. (groups 2, 4, 6, 7, 8)

31) I think I am very fluent in speaking English. (groups 2, 4, 5, 6, 8)

32) I think I can write English without any problem. (groups 1, 2, 3, 4, 6, 8)

33) I think I can understand English perfectly. (groups 1, 2, 3, 4, 6, 8)

The post-scores were lower than the pre-scores for the following statements:

1) English is my favourite subject. (groups 1, 3, 5, 7)

2) In English I want to study as hard as can. (groups 1, 3, 5, 7)

3) I will get very good marks in English as I work very hard in this subject. (groups 1, 3, 5, 7)

4) When I think, I think primarily in English. (groups 1, 3, 5, 7)

5) While in my English class, I volunteer answers as much as I can. (groups 1, 7)

6) During my English classes, I become engrossed in the subject matter. (groups 5, 7)

7) When I have to do my homework in English, I do it immediately. (groups 1, 5, 7)

8) When I get my English homework back, I rewrite it immediately correcting the mistakes. (groups 1, 7)

9) When I have a problem understanding something in my English class, I immediately ask the teacher for help. (groups 5, 7)

10) If I had the opportunity to speak English outside university, I would speak it most of the time. (groups 5, 7)

11) After I have finished my university education, I will try to use English as much as possible. (groups 1, 3, 5, 7)

12) After I have finished my university education, I will continue to practice my English in the daily life. (groups 5, 7)

13) After I have finished my university education, I will try to improve my English by joining another language institute. (group 3)

14) I always think about the words and ideas I have learnt in my English classes. (groups 3, 7)

15) After I had been studying English for a short time, I found that I had become more interested in what I was doing. (groups 1, 3, 7)

16) On the average, I spend about twelve hours per week doing my home study in English. (groups 1, 3, 5, 7)

17) In my English classes I want to speak only English. (groups 5, 7)

18) If my teacher wanted someone to do some extra homework, I would definitely volunteer. (groups 1, 3, 5, 7)

19) If English were not taught at the university, I would probably try to obtain lessons somewhere else. (groups 1, 3, 7)

20) If English were not taught at the university, I would pick English in everyday situations e.g. TV, movies, magazines etc. (groups 1, 5, 7)

21) I believe English should be taught to all students from the very beginning. (groups 5, 7)

22) If I had the opportunity to change the way English is taught at our university, I would increase the amount of teaching required. (groups 2, 4, 5, 6, 7)

23) If it were up to me, I would definitely take English as a subject to study. (groups 1, 3, 5, 7)

24) If there were a local English TV channel, I would always watch it. (groups 1, 3, 7)

25) When I hear an English Programme on radio, I listen to it carefully paying full attention to all the words. (group 8)

27) If there were an English Language Society in my university, I would be most interested in joining it. (group 5)

28) If I were proficient in English and had opportunity to read English, I would always read English magazines and newspapers. (groups 1, 3, 5)

29) If I had an opportunity to watch an English play, I would definitely go there. (groups 3, 5, 7)

30) I think my proficiency in reading is excellent. (groups 1, 3, 5)

31) I think I am very fluent in speaking English. (group 7)

32) I think I can write English without any problem. (groups 5, 7)

33) I think I can understand English perfectly.(group 7)

The post-scores were the same as the pre-scores for these statements:

5) While in my English class, I volunteer answers as much as I can. (group 3)

6) During my English classes I become engrossed in the subject matter. (groups 1, 3)

7) When I have to do my homework in English, I do it immediately. (group 3)

9) When I have a problem understanding something in my English class, I immediately ask the teacher for help. (group 1)

10) If I had the opportunity to speak English outside university, I would speak it most of the time. (group 1)

13) After I have finished my university education, I will try to improve my English by joining another language institute. (groups 1, 7)

14) I always think about the words and ideas I have learnt in my English classes. (group 1)

20) If English were not taught at the University, I would pick English in everyday situations e.g. TV, movies, magazines etc. (group 3)

21) I believe English should be taught to all students from the very beginning. (groups 1, 3)

22) If I had the opportunity to change the way English is taught at our University, I would increase the amount of teaching required. (group 1)

24) If there were a local English TV channel, I would always watch it. (group 5)

26) If there were an English Language Society in my university, I would attend its meetings regularly. (groups 1, 3)

27) If there were an English Language Society in my university, I would be most interested in joining it. (groups 1, 3)

28) If I were proficient in English and had opportunity to read English, I would always read English magazines and newspapers. (group 7)

29) If I had an opportunity to watch an English play, I would definitely go there. (group 1)

31) I think I am very fluent in speaking English. (groups 1, 3)

33) I think I can understand English perfectly. (group 5)

The detailed results of each statement for all groups in the form of figures 5.17 - 5.49 are given in Appendix 4.2.2 and summarised as follows:

<u>Overall Observations</u>

All the experimental groups have shown higher post-scores in all the statements except in statements 22 where groups 2, 4 and 6 have shown slightly lower post-scores and statement 25 where group 8 has shown slightly lower post-scores.

The difference between the pre- and the post-scores is significant in statement 1 (groups 2, 4, 6, and 8 at .001, .008, .000 and .004 respectively), in statement 2 (groups 2, 6, and 8 at .02, .000 and .006 respectively), statement 3 (groups 4, 6, and 8 at .01, .01 and .03 respectively), statement 4 (groups 6 and group 8 at .001 and .05 respectively), statement 5 (groups 2, 4, 6 and 8 at .004, .05, .000 and .05 respectively), statement 6 (groups 4 and 6 at .004 in each case), statement 7 (groups 2, 4, 6, and 8 at .02, .02, .000 and .001 respectively), statement 8 (groups 4, 6, and 8 at .04, .000 and .002 respectively), statement 9 (groups 2, 4, 6, and 8 at .01, .03, .000 and .002 respectively), statement 10 (groups 2, 4 and 6 at .02, .004 and .01 respectively), statement 11 (all groups at .000), statement 12 (groups 2, 4, 6, and 8 at .001, .04, .000 and .01

respectively), statement 13 (groups 2, 4, 6, and 8 at .001, .05, .000 and .02 respectively), statement 14 (groups 2, 4, 6, and 8 at .000, .002, .000 and .000 respectively), statement 15 (groups 2, 4, 6, and 8 at .000, .000, .000 and .001 respectively), statement 16 (groups 2, 4, 6, and 8 at .02, .03, .000 and .03 respectively), statement 17 (groups 6, and 8 at .000 and .003 respectively), statement 18 (groups 2, 4, 6, and 8 at .02, .002, .004 and .01 respectively), statement 19 (groups 2, 6, and 8 at .04, .000 and .003 respectively), statement 20 (groups 4, 6, and 8 at .05, .000 and .03 respectively), statement 21 (group 8 at .002), statement 23 (groups 2, 4, and 6 at .005, .05, .003 respectively), statement 24 (group 8 at .05), statement 25 (group 2 at and .004), statement 26 (groups 2, 4, 6, and 8 at .000, .001, .000 and .000 respectively), statement 27 (groups 2, 4, 6, and 8 at .000, .004, .000 and .001 respectively), statement 28 (groups 2, 4, 6, and 8 at .003, .001, .000 and .001 respectively), statement 30 (groups 2, 4, 6, and 8 at .003, .001, .000 and .01 respectively), statement 31 (groups 2, 4, 6, and 8 at .000, .000, .000 and .05 respectively), statement 32 (group 4, 6, and 8 at .000, .008 and .000 respectively) and statement 33 (groups 4, 6, and 8 at .001, .000 and .01 respectively).

The control groups have shown higher post-scores in statement 5 (group 5), statement 8 (groups 3 and 5), statement 9 (group 3), statement 10 (group 3), statement 12 (groups 1 and 3), statement 13 (group 5), statement 14 (group 5), statement 15 (group 5), statement 17 (groups 1 and 3), statement 19 (group 5), statement 22 (group 3), statement 25 (groups 1, 3, 5 and 7), statement 26 (groups 5 and 7), statement 27 (group 7), statement 30 (group 7), statement 31 (group 5), statement 32 (groups 1 and 3) and statement 33 (groups 1 and 3). The difference between the pre- and the post-scores is significant in only statement 25 (group 1 at .02).

The control groups have shown lower post-scores in statement 1 (groups 1, 3, 5 and 7), statement 2 (groups 1, 3, 5 and 7), statement 3 (groups 1, 3, 5 and 7), statement 4 (groups 1, 3, 5 and 7), statement 5 (groups 1 and 7), statement 6 (groups 5 and 7), statement 7 (groups 1, 5 and 7), statement 8 (groups 1 and 7), statement 9 (groups 5 and 7), statement 10 (groups 5 and 7), statement 11 (groups 1, 3, 5 and 7), statement 12 (groups 5 and 7), statement 13 (group 3), statement 14 (group 3 and 7), statement 15 (groups 1, 3, 7), statement 16 (1, 3, 5 and 7), statement 17 (groups 5 and 7), statement 18 (groups 1, 3, 5, 7), statement 19 (groups 1, 3 and 7), statement 20

(groups 1, 5 and 7), statement 21 (groups 5 and 7), statement 22 (group 5 and 7), statement 23 (groups 1, 3, 5 and 7), statement 24 (groups 1, 3 and 7), statement 27 (group 5), statement 28 (groups 1, 3 and 5), statement 29 (3, 5 and 7) statement 30 (groups 1, 3 and 5), statement 31 (group 7), statement 32 (groups 5 and 7) and statement 33 (groups 7). The difference between the pre- and the post-scores is significant in none of the statements.

The control groups have shown the same pre- and post-scores in statement 5 (group 3), statement 6 (groups 1 and 3), statement 7 (group 3), statement 9 (group 1), statement 10 (group 1), statement 13 (groups 1 and 7), statement 14 (group 1), statement 20 (group 3), statement 21 (group 1 and 3), statement 22 (group 1), statement 24 (group 5), statement 26 (groups 1 and 3), statement 27 (groups 1 and 3), statement 28 (group 7), statement 29 (group 1), statement 31 (groups 1 and 3) and statement 33 (group 5).

It indicates that the intervention of the independent variable i.e. culturally familiar texts, has strong relation in statements 1 - 20, 23, 26 – 28 and 30-33, may have some relation in statements 21, 24 and 29, and has no relation in statements 22 and 25 with regard to learners' views about their motivation to learn English.

Interpretation of Data

- Overall the experimental groups have shown higher post-scores in 128 out of 132 possible cases. The post-scores are higher and statistically significant in 102 cases. The control groups have shown higher post-scores in 27 out of 132 possible cases. The post-scores are higher and statistically significant in only 2 cases. On the other hand, the experimental groups have shown lower post-scores in 4 out of 132 possible cases and the control groups have shown lower post-scores in 82 out of 132 possible cases. In 23 control cases the score remains unchanged.
- Looking at the results in more detail, the girls experimental groups have shown higher post-scores in all 64 out of 66 cases, whereas the boys' experimental groups have shown higher post-scores in 63 out of possible 66 cases. On the

other hand, the girls' control groups have shown higher post-scores in 12 out of possible 66 cases, whereas the boys' control groups have shown higher post-scores in 13 out of possible 66 cases. Adversely, girls' experimental groups have shown lower post-scores in only 2 out of 66 cases, whereas the boys' experimental groups have shown lower post-scores in 3 out of possible 66 cases.

The girls' control groups have shown lower post-scores in 45 out of possible 66 cases, whereas the boys' control groups have shown lower post-scores in 40 out of possible 66 cases. In the boys' control group, the post-scores are the same as the pre-scores in 13 cases and in the girls' control groups, the post-scores are the same as the pre-scores in 9 cases. It means that the intervention of the independent variable i.e. culturally familiar texts, has a strong relation with learners' motivation to learn English. Talking with the teachers and students, I realised that they were very enthusiastic about experimental texts and wished if the same books could be made part of the permanent syllabi of the university. Therefore, it is hardly surprising that they have shown higher post-scores in the questionnaire statements. On the contrary, since the control groups have shown lower post-scores, it indicates that the existing texts have demotivating effect on learners. As the learners consider the current textbooks irrelevant and unwanted, their level of motivation and enthusiasm to learn English is adversely affected.

- With regard to the mean, statements 7 (homework: Extended Effort Scale), 9 (asking teacher in case of problem: Classroom Behaviour Scale), 10 (speaking English outside the class: Extended Effort Scale), 13 (after the university joining another institution to learn English: Intention to Continue Scale), 14 (revising newly-learnt words after the university: Extended Effort Scale), 17 (speaking only English in the class: Classroom Behaviour Scale), 19 (learning English from somewhere else if not taught at the university: Commitment Scale) and 23 (definitely take English if given an opportunity: Commitment Scale) have shown a very high mean, indicating that these are learners' favourite options. It shows that they are, on the whole, enthusiastic for learning English, adopting right strategies in learning, striving as hard as they can in

the class and making extended efforts outside the class in doing their homework or practising speaking English.

- Statements no 24 (watching local TV channel: Media Scale), 29 (watching an English play: Media Scale) and 32 (writing English without any difficulty: Self-Perceived Competence Scale) have shown a low mean indicating that these are learners' least favourite options. The learners do not seem to be particularly eager to watch programmes on a local English TV channel. The reason for that might be that they do not put much faith in such TV channels, as sometimes they broadcast inappropriate programmes, which the learners consider Islamically objectionable. With regard to an English play, if it is another play based on the Western life and culture, as is the case in most of such instances, these learners will understandably be not so keen on it. Therefore, for them it does not suffice to launch a new TV channel or another English play, but what they are about is more important. If they telecast programmes, which are healthy and in line with their religious beliefs, they may not mind watching them, if not, then they might consider it another form of Western encroachment on their culture. Concerning their self- perceived competence in writing English, it is generally observed that learners are quite weak in this skill. Writing is a productive skill, which is harder to master in learning any foreign language in comparison with the other receptive skills. Moreover, due to the poor letter-sound relationship in English, it generally becomes more challenging for learners to be proficient in English writing skills.
- The girls' groups have shown a higher mean for statement 1 (English is my favourite subject: Preference Scale), 3 (expect good marks in English: Expectation of Achievement Scale), 4 (think in English: Perceived Competence Scale), 6 (engrossed in the subject matter in the class: Classroom Behaviour Scale), 7 (homework: Extended Effort Scale), 10 (speaking English outside the class: Extended Effort Scale), 11 (use English as much as possible after the university: Intention to Continue Scale), 14 (revising newly-learnt words after the university: Extended Effort Scale), 15 (become more interested in English: Increased Interest Scale), 16 (study English for 12 hours a week: Extended Effort Scale), 18 (do extra homework: Extended Effort Scale), 21 (English

should be taught from the very beginning: Policy Scale), 28 (read English newspapers and magazines: Media Scale), 30 (excellent in reading: Perceived Competence Scale) and 32 (no problems in writing: Perceived Competence Scale). It indicates that a majority of the girls consider English their favourite subject. In the class they remain engrossed in the subject matter. They do their homework promptly. On average, they spend about 12 hours a week doing their home study in English. Given an opportunity, they like to speak English outside the class. Moreover, they keep thinking about the newly learnt English words or phrases after the class. Therefore, they have developed their ability of thinking in English and they also expect good marks in English as they work very hard in this subject. They feel confident about their competence in reading and writing English. Given a chance, they would like to always read English journals and magazines. After learning English for some time they feel more interested in this subject, as a result of which they would like to continue using English after completing the university education, and they also believe that English should be taught to the students from the very beginning.

- The boys' groups have shown a higher mean for statements 2 (work in English as hard as possible: Effort Scale), 5 (volunteer answers in the class: Classroom Behaviour Scale), 9 (asking teacher in case of problem: Classroom Behaviour Scale), 12 (practicing English in daily life after the university: Intention to Continue Scale), 13 (after the university joining another institution to learn English: Intention to Continue Scale), 19 (learning English from somewhere else if not taught at the university: Commitment Scale), 22 (increase time for teaching English: Policy Scale) 24 (watching local TV channel: Media Scale), 25 (listening to radio programme attentively: Media Scale), 26 (attending meetings of English Society: Extra-curricular Scale), 31 (fluency in speaking English: Self-Perceived Competence Scale) and 33 (understanding English perfectly: Self-Perceived Competence Scale). It indicates that the majority of the boys are committed to learning English and if it were not taught at the university, they would go somewhere else to learn it. At the university, they want to work as hard as possible in English. In the class they volunteer as many answers as possible. If they have any problem they do not hesitate to ask the teacher for help. They feel confident about their proficiency in English

listening and speaking skills. They are eager to avail themselves of the spoken media (TV and radio) services in order to improve their English. They are also enthusiastic about attending the meetings of the English Society, if any such society is established. They have a strong intention to continue practising English in their daily life or carry on learning English by joining another institution after their studies at the university. Given an opportunity, they would like to further increase the time stipulated for teaching English at the university.

- Unlike Powell (1979), Powell and Littlewood (1983), Gardner (1985), Powell and Batters (1986), Worrall and Tsarna (1987), Clark and Trafford (1995), Barton, 1997), Sunderland (1998) and Wright (1999) who report studies that demonstrate more positive attitudes toward language learning among girls than among boys, the present study has found that both boys and girls are equally enthusiastic for learning English.
- Overall, the data suggests that the boys consider themselves performing better in oral/aural skills, whereas the girls believe themselves to be performing better in reading and writing skills. Moreover the boys are more interested in improving their English by making use of spoken mass media (TV and radio), whereas the girls are more interested in improving their English by making use of written mass media (newspapers and magazines) In this connection my findings are consistent with 'The Gender Divide' by Ofsted and the Equal Opportunities Commission (1997), which states that unlike girls many boys seem to dislike reading and writing tasks. In the same way, Clark (1998) reports that more girls than boys seem to be interested in reading and writing skills. She notes that reading and writing have grown to be construed more as a girls' appropriate tasks than a boys' tasks. She further states that girls seem to enjoy writing more than boys and often receive higher marks for their writing than boys. Girls' presentation is invariably much neater and they are generally able to write at greater length. This may be due, in part, to the fact that in many families literacy is considered to be the responsibility of mothers, as it draws on skills, which women possess. Within this culture reading and writing are deemed 'girlish' or 'effeminate'. This is the sort of label, she thinks, boys want to avoid at all costs.

- Similarly the data also find a more favourable attitude among the girls than among the boys toward the homework and extra study at home. In this connection my findings support Clark and Trafford's (1995) qualitative data suggesting that teachers of modern languages perceive girls as maturing earlier than boys and consequently being more serious about their studies than boys with respect to homework. Clark (1998) also reports similar findings in her study and states that with regard to 'homework' girls seem generally to be much more conscientious than boys. Moreover whereas many girls in KS4 work 2 or 3 hours an evening as well as at the weekend, boys claim to do up to 3 hours per week. This may be attributable to some extent to the differential expectations for boys and girls. It is generally noticed that outside school, boys appear to have more freedom and more of a social life and consequently devote less time to homework. Besides, boys may also be subject to a considerable amount of 'peer pressure', and they want to subscribe to the dominant sub-culture to be considered not as a 'swot' but instead as one of the 'lads'. In the same vein, Delamont (1990) remarks that among young boys' friendship groups in school, doing homework is not generally considered 'cool'. With regard to the learners in this study, I have got the feeling that the case might be similar.
- Unlike Baker and MacIntyre (2000) who found that boys prefer L2 communication outside of class, whereas girls prefer in-class communication, this study suggests that boys are very vocal in the class, whereas girls prefer to speak outside the class. It is a new finding, and needs further empirical verification before any valid conclusions can be drawn on its basis.
- Since the results are higher in 128 out of 132 possible experimental cases (with 102 statistically significant cases) and lower in 82 out of 132 control cases, the hypothesis 1c of the study is, on the whole, accepted.

5.2.3.2 Results of Attitude Scale

5.2.3.2.1 Attitude towards Western Life and Culture

This section of the students' questionnaire is related to hypothesis 1d, which states that there will be significant differences between the control and the experimental groups with regard to their attitude towards Western people and culture as a result of the respective textual materials used in teaching them this language. This hypothesis is based on Schumann's Acculturation (1978) and Clement's (1980) Social Context Models, which postulate that cultural distance between two communities determines the extent of their mutual integration and consequently the motivation to learn an L2.

This hypothesis was tested through 19 statements (50-68) in students' questionnaire (Part 1) as well as a 'Free-association' list of 8 words (Part 2). The list included these words: dating, disco, drink gambling, Jackson, pig, pubs and wine. These words were chosen due to their widespread value in the Western culture. The students were asked to read each word and write down at least two words or expressions, which first came in their mind. The students' responses were thematically divided into different categories, and analysed for pre- and post-experiment differences between the control and the experimental groups on the one hand and the girls' and the boys' groups on the other.

Part 1

Part 1 (students' questionnaire) of the section consists of 19 statements (10-28). It employs the following sub-scales:

- **Personal Characteristics Scale (statements 1-7, 9 - 11, 16 - 18)**
- **Life Satisfaction Scale (statement 8)**
- **Opportunity to Live Scale (statements 12 - 14)**
- **Children Scale (statement 15)**
- **Overall Liking Scale (statement 19)**

Part 2 of the section consists of 8 words (aforementioned) related to Western life and culture.

In Part 1, it was found that the post scores were higher than the pre-scores for these statements:

1) I think Western people are interesting. (groups 1, 2, 4, 6, 8)
2) Western people are sincere and dependable. (groups 2, 4, 6, 8)
3) Western people are deemed to be hard- working. (groups 1, 2, 4, 6, 7, 8)
4) Western people are intelligent and shrewd. (groups 1, 2, 3, 4, 5, 6, 8)
5) Western people are honest. (groups 2, 4, 5, 6, 8)
6) Western people are polite and friendly. (groups 2, 4, 6, 8)
7) Western people are smart and colourful. (groups 1, 4, 5, 6, 8)
8) Western people are happy and satisfied with their life. (groups 2, 4, 5, 6, 7, 8)
9) Western people are popular. (groups 2, 4, 6, 8)
10) Western people have strong and stable character. (groups 1, 2, 3, 4, 6, 7, 8)
11) Western people are modest and good. (groups 2, 4, 6, 7, 8)
12) If I had an opportunity to live in a Western country, I would definitely like to take it up. (groups 2, 3, 4, 6, 7, 8)
13) I would be happy to emigrate permanently to a country in the West. (groups 2, 4, 5, 6, 8)
14) If I had an opportunity to live in a Western country, I would definitely like to live there for a short time. (groups 3, 4, 5, 6, 8)
15) If there were some Western families in my neighbourhood, I would let my children play with them. (groups 2, 4, 6, 8)
16) Western people are hospitable. (groups 2, 4, 6, 8)
17) Western people are responsible. (groups 2, 4, 5, 6, 8)
18) I like the Western sense of humour. (groups 2, 4, 6, 8)
19) On the whole, I like Western people. (groups 2, 4, 6, 8)

The post scores were lower than the pre-scores for these statements:

1) **I think Western people are interesting. (groups 5, 7)**
2) **Western people are sincere and dependable. (groups 1, 5)**
3) **Western people are deemed to be hard- working. (group 5)**
5) **Western people are honest. (groups 1, 7)**
6) **Western people are polite and friendly. (groups 1, 3, 5)**
7) **Western people are smart and colourful. (groups 2, 7)**
8) **Western people are happy and satisfied with their life. (groups 1, 3)**
9) **Western people are popular. (groups 3, 5,7)**
10) **Western people have strong and stable character. (groups 5)**
11) **Western people are modest and good. (groups 3, 5)**
12) **If I had an opportunity to live in a Western country, I would definitely like to take it up. (group 1)**
13) **I would be happy to emigrate permanently to a country in the West. (groups 3, 7)**
14) **If I had an opportunity to live in a Western country, I would definitely like to live there for a short time. (groups 2, 7)**
15) **If there were some Western families in my neighbourhood, I would let my children play with them. (groups 1, 3, 5)**
16) **Western people are hospitable. (groups 1, 3, 5)**
17) **Western people are responsible. (groups 3, 7)**
18) **I like the Western sense of humour. (groups 3, 5, 7)**
19) **On the whole, I like the Western people. (groups 3, 5, 7)**

The post scores were the same as the pre-scores for these statements:

1) **I think Western people are interesting. (group 3)**
2) **Western people are sincere and dependable. (groups 3, 7)**
3) **Western people are deemed to be hard- working. (group 3)**
4) **Western people are intelligent and shrewd. (group 7)**
5) **Western people are honest. (group 3)**
6) **Western people are polite and friendly. (group 7)**

7) Western people are smart and colourful. (group 3)

9) Western people are popular. (group 1)

11) Western people are modest and good. (group 1)

12) If I had an opportunity to live in a Western country, I would definitely like to take it up. (group 5)

13) I would be happy to emigrate permanently to a country in the West. (group 1)

14) If I had an opportunity to live in a Western country, I would definitely like to live there for a short time. (group 1)

15) If there were some Western families in my neighbourhood, I would let my children play with them. (group 7)

16) Western people are hospitable. (group 7)

17) Western people are responsible. (group 1)

18) I like the Western sense of humour. (group 1)

19) On the whole, I like Western people. (group 1)

The detailed results of each statement for all groups in the form of figures 5.50 - 5.68 are given in Appendix 3.2.3 and summarised as follows:

<u>Overall Observations</u>

All the experimental groups have shown higher post-scores in all the statements except in statements 7 and 14 where group 2 has shown slightly lower post-scores in both cases.

The difference between the pre- and the post-scores is significant in statement 1 (group 6 at .01), in statement 2 (groups 6 and 8 at .01 and .05 respectively), statement 4 (group 6 at .008), statement 6 (group 8 at .05), statement 7 (groups 4, 6 and 8 at .02 each), statement 8 (group 8 at .05), statement 9 (group 6 and 8 at .008 and .02 respectively), statement 10 (group 6 and 8 at .01 and .002 respectively), statement 11 (group 6 at .01), statement 14 (group 6 is significant at .02), statement 15 (group 6 at .02), statement 16 (group 6 at .008), statement 17 (group 6 and 8 at .008 each),

statement 18 (group 6 at .008) and statement 19 (group 6 and 8 at .002 and .02 respectively).

The control groups have shown higher post-scores in statement 1 (group 1), statement 3 (groups 1 and 7), statement 4 (groups 1, 3 and 5), statement 5 (group 5), statement 7 (groups 1 and 5), statement 8 (groups 5 and 7), statement 10 (groups 1, 3 and 5), statement 11 (group 7), statement 12 (groups 3 and 7), statement 13 (group 5), statement 14 (groups 3 and 5), and statement 17 (group 5). The difference between the pre- and the post-scores is significant in none of the statements.

The control groups have shown lower post-scores in statement 1 (groups 5 and 7), statement 2 (groups 1 and 5), statement 3 (group 5), statement 5 (groups 1 and 7), statement 6 (groups 1, 3 and 5), statement 7 (group 7), statement 8 (groups 1 and 3), statement 9 (groups 3, 5 and 7), statement 10 (group 5), statement 11 (groups 3 and 5), statement 12 (group 1), statement 13 (groups 3 and 7), statement 14 (group 7), statement 15 (groups 1, 3 and 5), statement 16 (groups 1, 3 and 5), statement 17 (groups 3 and 7), statement 18 (groups 3, 5 and 7) and statement 19 (groups 3, 5 and7). The difference between the pre- and the post-scores is significant in none of the statements.

The control groups have shown the same pre- and post-scores in statement 1 (group 3), statement 2 (groups 3 and 7), statement 3 (group 3), statement 4 (group 7), statement 5 (groups 3), statement 6 (group 7), statement 7 (group 3), statement 9 (group 1), statement 11 (group 1), statement 12 (group 5), statement 13 (group 1), statement 14 (group 1), statement 15 (group 7), statement 16 (group 7), statement 17 (group 1), statement 18 (group 1) and statement 19 (group 1).

It indicates that the intervention of the independent variable i.e. culturally familiar texts, has some relation in statements 1, 2, 4 and 9, may have some relation in statements 3, 7, 11, 14, 15, 16, 17, 18 and 19, may have weak relation in statements 5, 6, 8 and 10 and no relation in statements 12 and 13 with regard to learners' views about their attitude towards Western life and culture.

Interpretation of Data

Part 1

- The mean is generally not high, which implies that the majority of these students do not hold Western people in high esteem. However, there are certain qualities, which they prize in the Westerners above the others. For example most of these students believe that Western people are intelligent, shrewd, hardworking and responsible. However, they do not think that they are sincere, dependable, honest, happy with their life, strong and stable in character and hospitable. The rank ordering of the Personal Characteristics Scale refers to the stereotypical images of Western people in their minds, which they might have gathered through the mass media. The current political gulf between the West and the Muslims might have played a significant role in feeding through these stereotypes. Whatever the cause the majority of these learners do not appear to have a very high opinion of Western people.
- On the whole, the students prefer to live in Western countries for a short time rather than for a long time. The reason might be that it is not so easy and comfortable for them to live forever in a society, which cherishes sets of norms and values altogether different from their own, as for some people the cultural shock might be too acute.
- The girls show more concern about their children playing with the children from Western families. On the whole, the girls' attitude is slightly more aloof and less engaging, in comparison with the boys who show slightly more outward and open attitude toward Western life and culture. This finding may be in line with the natural tendency of women to be more sensitive and protective with regard to their children.
- The experimental groups have shown higher post-scores in 74 and lower post-scores in 2 out of possible 76 cases. The difference was significant in 22 cases. On the other hand, the control groups have shown higher post-scores in 21, lower in 37 and the same in 18 out of possible 76. It shows that the intervention had a positive effect on the learners' attitudes towards Western people. It is a

new finding, which needs further replication of the experiment. It can be interpreted in the light of the aforementioned mood and positive affect studies, which imply that people in the positive affect tend to view things more positively and in the negative affect are more likely to be more harsh and critical. In the context of this study the positive affect has been induced through the use of culturally appropriate textbooks, in comparison with culturally inappropriate textbooks, which the control groups made use of during the experiment. The higher post-scores of the experimental groups is an indication of the impact of the intervention or the induction of the positive affect on their judgement of the target community. On the contrary, the lower post-scores of the control groups indicates that the textual material which projects a culture that violates the social and moral norms held by the learners so dearly induces negative affect in them. They may consider them a means of cultural encroachment or an ideological crusade in educational garb. Hence it may fuel their anger and consequently they may judge the target community more negatively than they would do in normal circumstances. In the light of this discussion, the hypothesis 1d of the study that there will be significant differences between the control and experimental groups as a result of the use of culturally appropriate texts is, on the whole, confirmed.

Part 2

This section of students' questionnaire comprises of 8 words from Western contexts: Dating, Disco, Drunk, Gambling, Michael Jackson, Pig, Pubs and Wine.

Students were asked to write one or more words, which first came into their heads after reading the specified vocabulary item. The rationale behind this exercise is 'free association' of students' feelings with words of highly charged and culture-laden vocabulary. The data obtained from this exercise have been divided into three categories:

- Positive Vocabulary
- Neutral Vocabulary
- Negative Vocabulary

The data presented in the form of figures given in Appendices 4.4.1 indicate comparison between responses from boys' groups and girls' groups on one hand, and between control groups and experimental groups on the other, at the beginning and at the end of the term. The main conclusions drawn from the data are as follows:

- **All 8 words have incurred predominantly negative responses.**

In 'Dating', 87% of the boys and 86 % of the girls have shown negative response in the pre-questionnaires and 89% of the boys and 91% of the girls have shown negative response in the post-questionnaires. On the whole, 89% of the control students and 87% of the experimental students have shown negative response in the pre-questionnaires and 89% of the control students and 91% of the experimental students have done this in the post-questionnaires. On the contrary, 4% of the boys and 3 % of the girls have shown positive response in the pre-questionnaires and 2% of the boys and 0 % of the girls have done this in the post-questionnaires. On the whole, 1% of the control students and 5% of the experimental students have shown positive response in the pre-questionnaires and 0% of the control students and 3% of the experimental students have done this in the post-questionnaires.

In 'Disco', 90% of the boys and 93 % of the girls have shown negative response in the pre-questionnaires and 89% of the boys and 93% of the girls have done this in the post-questionnaires. On the whole, 91% of the control students and 89% of the experimental students have shown negative response in the pre-questionnaires and 90% of the control students and 90% of the experimental students have done this in the post-questionnaires. On the contrary, 3% of the boys and 1 % of the girls have shown positive response in the pre-questionnaires and 2% of the boys and 1 % of the girls have done this in the post-questionnaires. On the whole 3% of the control students and 2% of the experimental students have shown positive response in the pre-questionnaires

and 2% of the control students and 1% of the experimental students have done this in the post-questionnaires.

In 'Drunk', 96% of the boys and 93 % of the girls have shown negative response in the pre-questionnaires and 92% of the boys and 92% of the girls have done this in the post-questionnaires. On the whole, 95% of the control students and 93% of the experimental students have shown negative response in the pre-questionnaires and 93% of the control students and 91% of the experimental students have done this in the post-questionnaire. There is no positive response in this category in the pre- and the post-questionnaires.

In 'Gambling', 93% of the boys and 94 % of the girls have shown negative response in the pre-questionnaires and 88% of the boys and 85% of the girls have done this in the post-questionnaires. On the whole, 94% control students and 92% of the experimental students have shown negative response in the pre-questionnaire and 90% of the control students and 87% of the experimental students have done this in the post-questionnaire. On the contrary, no boys or girls have shown positive response in the pre-questionnaires, whereas 4% of the boys and 10 % of the girls have done this in the post-questionnaires. On the whole, no control or experimental students have shown positive response in the pre-questionnaires, but 4% of the control students and 7% of the experimental students have done this in the post-questionnaires.

In 'Michael Jackson', 88% of the boys and 90 % of the girls have shown negative response in the pre-questionnaires and 91% of the boys and 91% of the girls have done this in the post-questionnaires. On the whole, 89% of the control students and 89% of the experimental students have shown negative response in the pre-questionnaires and 93% of the control students and 92% of the experimental students have done this in the post-questionnaires. On the contrary, 3% of the boys and 2 % of the girls have shown positive response in the pre-questionnaire and 2% of the boys and 1 % of the girls have done this in the post-questionnaires. On the whole, 2% of the control students and 3% of

the experimental students have shown positive response in the pre-questionnaires and 0% of the control students and 3% of the experimental students have done this in the post-questionnaires.

In 'Pig', 85% of the boys and 86 % of the girls have shown negative response in the pre-questionnaires and 87% of the boys and 88% of the girls have done this in the post-questionnaires. On the whole 84% of the control students and 87% of the experimental students have shown negative response in the pre-questionnaires and 87% of the control students and 89% of the experimental students have done this in the post-questionnaires. There is no positive response in this category in the pre- and the post-questionnaires.

In 'Pubs', 96% of the boys and 100 % of the girls have shown negative response in the pre-questionnaire and 98% of the boys and 98% of the girls have done this in the post-questionnaires. On the whole 98% of the control students and 98% of the experimental students have shown negative response in the pre-questionnaires and 98% of the control students and 97% of the experimental students have done this in the post-questionnaires. On the contrary, 2% of the boys and 0% of the girls have shown positive response in the pre-questionnaires and 1% of the boys and 1% of the girls have done this in the post-questionnaires. On the whole 1% of the control students and 1% of the experimental students have shown positive response in the pre-questionnaires and 1% control students and 2% of the experimental students have done this in the post-questionnaires.

In 'Wine', 88% of the boys and 89 % of the girls have shown negative response in the pre-questionnaires and 90% of the boys and 88% of the girls have done this in the post-questionnaires. On the whole, 89% of the control students and 87% of the experimental students have shown negative response in the pre-questionnaires and 93% of the control students and 85% of the experimental students have done this in the post-questionnaires. On the contrary, 5% of the boys and 2 % of the girls have shown positive response in the pre-questionnaire and 3% of the boys and 4% of the girls have done this in the

post-questionnaires. On the whole, 4% of the control students and 3% of the experimental students have shown positive response in the pre-questionnaires and 2% of the control students and 5% of the experimental students have done this in the post-questionnaires. These results indicate that students' attitude towards the words related to Western life and culture is mainly negative.

- On the whole, the girls' groups have shown a higher mean in 'Personal-Dislikes' (7), 'Welfare of Youth' (3), 'Social Reasons' (4), 'Metaphorical' (5), and 'Cultural Stereotypes' (3) categories. It indicates that the female students have negative attitude towards Western life and culture, firstly, because they personally do not like (mild dislikes) or hate (strong dislikes) these symbols of the West. Secondly, their opposition to these images of the West is embedded in the reasons that, in their view, they are potentially dangerous for the society, particularly the young generation. Thirdly, they do not approve of the icons of the West because they believe that they project a non-Muslim culture. The 'Metaphorical' category is an extension of the 'Personal Likes' category, but here they express their feelings metaphorically. For example they call a drunk 'a brother of Satan' and 'a dirty pot of wine.' These findings are in line with the views of Holmes (1995) and Janssen and Murachver (2004) that women have a more socioemotional focus to their communication and used language that gave their writing a more interpersonal socio-emotional tone.
- On the whole, the boys' groups have shown a higher mean in 'Religious' (6), 'Factual' (2), 'Personal Likes' (5), 'Temporal' (4) and 'Financial' (3) categories. It means that the boys' negative attitude (where applicable) is a result of their views based on religious beliefs or due to reasons related to money or time. The reason behind the 'financial' concerns of the male students may be their responsibility in a Muslim society to run the finances of the family. The other two are new findings and warrant further empirical verification. The male students' submission of more fact-based answers is consistent with Levine and Geldman-Casper's (1997) views that while writing (about science, in their study) boys tended to list more facts and gave more technical information.

- With regard to the 'No Response' category, it is important to note that although both experimental and control groups have shown slightly lower post-scores (experimental pre-scores: 64 - post-score: 54; control pre-scores: 63-post-scores 58), the experimental groups have shown a slightly higher difference in the pre- and the post-scores than the control groups. Since the experimental groups have shown a slightly better response rate, it may indicate that the experimental groups after the experiment may feel slightly less reserved and more involved in Western life and culture than the control groups.

The results of the qualitative data in Part 2 of Attitude scale reinforces the results of data in Part 1 and explores the issue of the students' negative attitude towards Western life and culture in greater depth. They bring out the varied dimensions of their negativity e.g. religious, factual, financial, temporal, personal like/dislike, cultural stereotyping, concern with the welfare of youth, etc. Hence the results in Part 1 show that the students' attitude towards Western life and culture is mainly negative and the data in Part 2 offer subtler shades of the students' perceptions, providing further insight into as to why it is negative and what are the bases of their dislike of Western cultural icons.

5.2.3.3 Results of Orientation Scale

5.2.3.3.1 Orientation to Learn English

The quantitative data consisting of statements no 69-77 in the questionnaire (Part One) and qualitative data including three open-ended questions i.e. the advantages of learning English, disadvantages of not learning English and advice to the younger brother/sister who is reluctant to learn English (Part Two) are related to hypothesis 1e in the questionnaire that evaluated learners' orientation to learn English. The hypothesis states that there might be significant differences between the control and the experimental groups with

regard to their orientation towards the English language study as a result of the respective textual materials used in teaching them this language.

This hypothesis is constituted on the grounds of Gardner and Lambert's distinction between integrative and instrumental motivation. In Tudor's (1996: 45) words, integrative motivation is usually found in students learning a language out of 'an affective interest in or attraction to the target community, and who may wish ultimately to be assimilated into this community.' On the other hand, instrumental motivation, is when students desire to learn a language for utilitarian purposes, based on factors such as 'professional or academic advancement or the need to gain access to specialised information in the TL.' The Part 1 of this section employs the following sub-scales to assess learners' orientation:

- Instrumental Scale
  mission statement (1)
  employment (2),
  social recognition (4)
  academic (7)
- Integrative Scale (Statements 3, 5, 6, 9)
  understand English people and society (3)
  friendship (5)
  think and act like an English (6)
  English literature and art (9)
- Linguistic Scale
  beauty of language (8)

The Part 2 of the section obtains students' views about the three above-mentioned questions and thematically group them together.

Part One: Questionnaire Statements

After calculating data based on learners' responses it was found that the post-scores were higher than the pre-scores for these statements:

1) Learning English is important for me because it will enable me to preach Islam to the English-speaking people of the world. (groups, 2, 3, 4, 7, 8)
2) Learning English is important for me because it will help me to find a good job in future. (groups 2, 3, 4 , 7, 8)
3) Learning English is important for me because it will make me understand English-speaking people and their society in a better way. (groups 2, 3, 4 , 5, 6, 8)
4) Learning English is important for me because it will help me to acquire high position in society. (groups 2, 3, 4 , 6, 7, 8)
5) Being proficient in English would help me to get good friends in an English speaking environment. (groups 2, 4 , 6, 7)
6) Learning English is important for me because it will enable me to think and act like an English person. (groups 2, 3, 4, 6)
7) I require English to get through the Islamic Studies subjects taught in this language. (all groups)
8) I love the beauty and the expressive power of English language. (groups 2, 4 , 6)
9) Learning English is important for me because it will allow me to comprehend and appreciate English literature and art better. (groups 1, 2, 3, 4, 5, 7, 8)

The post-scores were lower than the pre-scores for these statements:

1) Learning English is important for me because it will enable me to preach Islam to the English-speaking people of the world. (group 1
2) Learning English is important for me because it will help me to find a good job in future. (groups 1, 5, 6)
3) Learning English is important for me because it will make me understand English-speaking people and their society in a better way. (group 1)
4) Learning English is important for me because it will help me to acquire high position in society. (groups 1, 5)

5) Being proficient in English would help me to get good friends in an English speaking environment. (groups 1, 3, 5, 7)

6) Learning English is important for me because it will enable me to think and act like an English person. (groups 7, 8)

9) Learning English is important for me because it will allow me to comprehend and appreciate English literature and art better. (group 6)

The post scores were the same as the pre-scores for these statements:

3) Learning English is important for me because it will make me understand English-speaking people and their society in a better way. (group 7)

5) Being proficient in English would help me to get good friends in an English speaking environment. (group 8)

6) Learning English is important for me because it will enable me to think and act like an English person. (groups 1, 5)

8) I love the beauty and the expressive power of English language. (groups 1, 3, 5, 7, 8)

The detailed results of each statement for all groups in the form of figures 5.69 - 5.77 are given in Appendix 4.2.4 and summarised below:

<u>Overall Observations</u>

The experimental groups have shown higher post-scores in statement 1 (groups 2, 4 and 8), statement 2 (groups 2, 4 and 8), statement 3 (groups 2, 4, 6 and 8), statement 4 (groups 2, 4, 6 and 8), statement 5 (groups 2, 4 and 6), statement 6 (groups 2, 4 and 6), statement 7 (groups 2, 4, 6 and 8), statement 8 (groups 2, 4 and 6) and statement 9 (groups 2, 4 and 8). The difference between the pre- and the post-scores is significant in only statement 1 (group 4 at .01), statement 3 (group 6 at .01), statement 5 (group 6 at .006) and statement 7 (groups 4, 6 and 8 at .04, .04 and .006 respectively). The experimental groups have shown lower post-scores in statement 2 (group 6), statement 6 (group 8) and statement 9 (group 6). The difference between the pre- and the post-

scores is significant in only statement 2 (group 8 at .01). The experimental group 8 has shown the same pre- and post-scores in statements 5 and 8.

The control groups have shown higher post-scores in statement 1 (groups 3 and 7), statement 2 (groups 3 and 7), statement 3 (groups 3 and 5), statement 4 (groups 3 and 7), statement 5 (group 7), statement 6 (group 3), statement 7 (groups 1, 3, 5 and 7) and statement 9 (groups 1, 3, 5 and 7). The difference between the pre- and the post-scores is significant in statement 1 (group 5 at .02), statement 4 (group 3 at .05) and statement 7 (group 5 at .02).

The control groups have shown slightly lower post-scores in statement 1 (group 1), statement 2 (groups 1 and 5), statement 3 (group 1), statement 4 (groups 1 and 5), statement 5 (groups 1, 3, 5 and 7) and statement 6 (group 7).

The control groups have shown the same pre- and post-scores in statement 3 (group 7), statement 6 (groups 1 and 5) and statement 8 (groups 1, 3, 5 and 7).

It indicates that the intervention of the independent variable i.e. culturally familiar texts, has some relation in statement 7, only a slight relation in statements 3, 4, 5, 6 and 8, and no relation in statements 1, 2 and 9 with regard to learners' views about their orientation to learn English.

Interpretation of Data

Parts 1 and 2

Looking at the detailed figurative data in Part 1 and Part 2 given in Appendices 4.2.4 and 3.2.5 about the learners' orientation to learn English, the following comments can be made:

- The statements related to instrumental (statements 1, 2, 4,7) orientation have shown a higher mean than those related to integrative (statements 3, 5, 6, 9) or

linguistic orientations (statement 8). Similar is the case with the results of open-ended questions. In the first question about the advantages of learning English, 14 out of 15 categories (1. for religious/ dawah purposes, 2. relations with international Muslim community, 3. for children's education and training, 4. for Islamic studies purposes, 5. for general reading purposes, 6. for higher education purposes, 7. for scientific progress, 8. for social prestige, 9. for job purposes 10. for tourism purposes, 11. for international relations 12. for day-to-day life, 13. for translation purposes, 14. to understand western political intentions and planning), in the second question about the disadvantages of not learning English, 8 out of 10 response categories (1. problems in dawah work, 2. problems in learning Islamic studies, 3. problems in higher education, 4. problems in getting a job, 5. problems in understanding western political intentions and planning, 6. problems in national progress, 7. problems in maintaining international relations 8. problems in travelling abroad), and the third question about the advice to a reluctant younger brother or sister 7 out of 9 response categories (1. religious / dawah purposes, 2. higher education, 4. job purposes, 5. international relations, 6. tourism, 7. national progress, 8. to understand Western political intentions and planning) are related to instrumental orientation.

On the other hand, in the first question only 1 out of 15 (15. to understand Western life and culture), in the second question 2 out of 10 (9. problems in working with English people, 10. problems in understanding Western life and culture) and in the third question 1 out of 10 (3. Working with English People) categories can be related to integrative orientation. This finding indicates that Islamic Studies students' predominant orientation is instrumental and not integrative.

This finding is line with Dornyei's (1990) argument that, with regard to foreign language learners, integrative motivation might be less relevant than for those in a second language environment. The reason behind that is that foreign language learners have very little contact with the target language group so that they may feel less need to integrate with that group. Oxford and Shearin,

(1994b:14) making distinction between second language and foreign language learning environments state that a second language is 'one that is learnt in a location where that language is typically used as the main vehicle of everyday communication for both people,' providing constant visual and auditory stimulation in the target language. On the other hand, a foreign language is 'one that is learned in a place where that language is not typically used as the medium of ordinary communication.' (ibid)

Gardner and Lambert found that motivation with an integrative orientation was more powerfully associated with success. On the contrary, Burstall et al (1974) Alison (1993), Haque (1989), Brophy, (1998) Dornyei (2003), etc. have come up with the opposite findings. In this connection Alison (1993:11) mentions that it is often difficult to motivate EFL pupils with the fact that one day they may visit the target country, as they commonly retort that '*I don't want to go there anyway.*' Brophy (1998) notes that in some respects, instrumental strategies offer the simplest method of addressing the value aspect of motivation, because by using them we do not need to change or improve existing values, but rather simply link the successful completion of the task to consequences that the students already value.

Similarly Dornyei (2003: 37) points out that although it was originally suggested that the desire for contact and integration with members of the L2 group would be critical for L2 acquisition, it would now appear that it is not fundamental to the 'motivational process.' A case in point is Kim Brown's and Jennifer Alison's Vocational projects which were successful because besides other things they developed learners' instrumental motivation. That's why Dornyei's (2001b) Strategy No 12 for learners' motivation is about promoting the students' awareness of the instrumental values associated with the knowledge of an L2.

Since the situation in our experimental locale is similar to EFL, and the nature of our students is also such that it is hardly surprising to find that the subjects

who participated in the experiment were fundamentally instrumentally and not integratively oriented.

- The high mean of the learners' responses to statement 2 in the questionnaire, category 9 in open-ended question no 1, category 4 in open-ended question 2 and category 4 in open-ended question no 3 indicates that it is very significant for learners to learn English for the sake of getting jobs. It refers to a society where English is still dominant and adds to the credit portfolio of the prospective employees. It is important to note that this orientation is equally important for girls as it is for boys. This finding is not in line with Baker and MacIntyre's (2000) study of immersion and non-immersion male and female groups that shows that the male immersion group showed the highest job orientation. In a traditional Muslim society where women are not held responsible for bringing provision for the family, such finding may be surprising. This may indicate a growing society where women due to whatever reasons, economic or social, are competing with men in getting employment. The fact, that there is a significant difference between the pre-and the post-scores of one of the girls' experimental groups, shows that the intervention of the independent variable i.e. culturally familiar texts, might have a slight relation with girls' views about this statement.
- The score of learners' responses to statement 3 in the questionnaire, category 15 in open-ended question 1, categories 9 and 10 in open-ended question 2 and category 3 in open-ended question 3 shows higher orientation on the part of the boys than the girls to learn English in order to understand English speaking people and their society. The fact that there is a significant difference between the pre-and post-scores of one of the boys' experimental groups shows that the intervention of the independent variable i.e. culturally familiar texts, might have a slight relation with boys' views about this statement. This finding is not consistent with the general view that girls might be more integratively oriented to learn a foreign language than boys.
- With regard to statement 4 i.e. gaining social status by learning English category the results are not consistent between the two sets of data. In the

questionnaire, both the girls and the boys have allocated this orientation the same rank order i.e. 4, in the questionnaire. However, on the whole, the girls have shown a higher mean and more difference between the pre- and the post-scores than the boys. In the open-ended questions this category appears only once in three cases (in question 1) and shows the boys gaining a higher mean than the girls. Moreover, in the questionnaire the post-scores for this statement are slightly higher for all the experimental groups (although the mean is not), whereas in the open-ended question the post-scores of both groups are lower. As the overall picture in our data is not very clear, it means that our finding is not in line with the results of other studies in this context, which show a clearly higher tendency for this orientation among girls than among boys. (Holmes, 1995; Talbot, 1998; Romaine, 2000)

- With regard to the questionnaire statement 5 (Being proficient in English will help me to get good friends in an English speaking environment) and 6 (Learning English will enable me to think and act like an English person) and category 15 in open-ended question 1, category 10 in open-ended question 2 and category 3 in open-ended question 3, the overall picture is again not very consistent between the two sets of data. From the statements in the questionnaire it appears as though there is a slight relation between the independent variable and the learners' integrative motivation as all experimental groups in statement 5 and three out of four experimental groups in statement 6 show higher post-scores, whereas all the control groups in both statements show either lower post-scores or the score remains unchanged. However, this finding is not supported by the results of the open-ended data.
- The statement 7 is the only statement in the questionnaire where three experimental groups have shown statistically higher post-scores. In the case of the control groups the post-scores are higher, but statistically not significant. Although this is not particularly supported by the results of category 4 in open-ended question 1 and category 2 in open-ended question 2 referring to the same concept, it indicates that the intervention of the independent variable i.e. culturally familiar texts, has some relation with learners' orientation to learn English in order to get through their Islamic Studies subjects. The reason may be that since the experimental texts are based on Islamic contents, they not

only boost the learners' confidence and positive affect, but also provide them an opportunity to learn the relevant subject specific vocabulary which can help them in reading their modules taught in English.

- The responses to three open-ended questions have brought out some new categories: for relations with international Muslim community (question 1), for children's education and training (question 1), for general reading purposes (question 1), for higher education purposes (question 1, 2 and 3), for scientific progress (question 1), for tourism purposes (question 1, 2, 3), for international relations (question 1, 2, 3), for day-to-day life (question 1), for translation purposes (question 1), to understand Western political intentions and planning (question 1, 2, 3), problems in national progress (question 2, 3), problems in working with English people (question 2, 3). It refers to the varied dimensions related to the orientation issue in a Muslim context.

It is a well-known fact that English language has spread over the worldwide canvas as a powerful linguistic aid to bring about scientific development and technological advances. It has promoted and established itself as a symbol of global innovation and change. The British Council Annual Report 1989/1990 states that English has a dominant position in science, technology, medicine, and computers; in research, books, periodicals and software; in transacting, business, trade, shipping and aviation; in diplomacy and international organisations; in mass media, news agencies, journal and sports; in education system, as the most widely learnt foreign language. Undoubtedly, English belongs to the world now. The globalisation of English has made English language education pass through an immense variety of social contexts, one of which is English in Muslim context. These multiple roles of English have been acknowledged in the open-ended data. It indicates that qualitative data is a rich source of obtaining new sets of ideas as well as identifying the finer distinctions between various dimensions of a single construct, hence its importance in the orientation studies.

- Although a number of statements and response categories have shown higher post-scores for the experimental groups, the difference is significant only in 8 out of 36 possible cases. Therefore, the hypothesis 1e that there might be

significant differences between the control and the experimental groups with regard to their orientation towards English language study as a result of the respective textual materials used in teaching them this language is only partially supported by the data.

5.2.3.4 Results of Evaluation Scale

5.2.3.4.1 Evaluation of Teaching Methodology

The statements 78-82 in the questionnaire are about learners' evaluation of the teachers and their teaching methodology in the English class.

This section of the students' questionnaire is related to hypothesis If and explores differences, if any, between the control and the experimental and the boys' and girls' groups with regard to their evaluation of classroom teaching methodology as a result of the respective textual materials used in teaching them this language. Although this section is about the assessment of the teachers' teaching methodology, in order to avoid offending the staff, slightly indirect expression 'My English lessons' instead of 'My English teacher' has been used in the questionnaire. This scale employs the following subscales:

- Variety of Activities Scale (statement 1)
- Organisation of the Class Activities Scale (statement 2)
- Instructions on the Tasks and Activities Scale (statement 3)
- Lesson Planning Scale (statement 4)
- Feedback on Work Scale (statement 5)

It was found that the post-scores were higher than the pre-scores for these statements:

1) My English lessons are full of various types of exciting and interesting activities. (groups 2, 4, 6, 8)
2) My English lessons are well organised. (groups 1, 2, 4, 5, 6, 8)
3) In my English lessons, I am generally very clear about the instructions to do exercises and activities. (groups 2, 4, 6, 8)

4) My English lessons are intelligently contrived. (groups 2, 4, 5, 6, 8)

5) In my English lessons, the feedback that I get on my work is usually prompt and very satisfying. (groups 1, 2, 4, 6, 7, 8)

The post-scores were lower than the pre-scores for these statements:

1) My English lessons are full of various types of exciting and interesting activities. (groups 1, 3, 5, 7)

2) My English lessons are well organised. (group 3, 7)

3) In my English lessons, I am generally very clear about the instructions to do exercises and activities. (groups 1, 3, 5, 7)

4) My English lessons are intelligently contrived. (groups 1, 3)

The post-scores were same as the pre-scores for these statements:

5) In my English lessons, the feedback I get on my work is usually prompt and very satisfying. (group 3, 5)

The detailed results of each statement for all groups in the form of figures 5.78 - 5.82 are given in Appendix 4.2.5 and summarised as follows:

<u>Overall Observations</u>

All the experimental groups have shown higher post-scores in all the statements.
The difference between the pre- and the post-scores is significant in statement 1 (groups 2, 4, and 6 at .001, .000, and .001 respectively), in statement 2 (groups 1, 4 and 6 at .04, .05 and .01 respectively), in statement 3 (groups 2, 4, 6 and 8 at .001, .000, .000 and .002 respectively), in statement 4 (groups 4, 6, and 8 at .05, .001 and .02 respectively) and in statement 5 (group 2, 4, and 6 at .000 each) which is very high in most of the cases.

The control groups have shown higher post-scores in statement 2 (groups 1 and 5), statement 4 (groups 5) and statement 5 (groups 1 and 7). The difference between the pre- and the post-scores is significant in statement 2 (group 1 at .04), which is not very high.

The control groups have shown lower post-scores in statement 1 (groups 1, 3, 5 and 7), statement 2 (group 3), statement 3 (groups 1, 3, 5, and 7), statement 4 (groups 1 and 3) and statement 5 (group 7).

The difference between the pre- and the post-scores is significant in statement 1 (group 1 and 5 at .01 and .001), statements 3 (group 5 at .05), and statement 4 (group 1 at .04), which is quite high in the case of statement 1, group 5. The control groups have shown the same pre- and post-scores in statement 5 (groups 3 and 5).

It indicates that the intervention of the independent variable i.e. culturally familiar texts, has a significant relation with learners' views with regard to statements 1 and 3, a weak relation with regard to statements 4 and 5 and no relation with regard to statement 2 about their evaluation of English teaching methodology.

Interpretation of Data

Teachers have a key role to play in motivation. Their support, enthusiasm, positive approach in providing a learning experience which has practical application, vocational value and is enjoyable and fulfilling are key motivational components. (Chambers, 2001: 132) Some empirical research by Gardner and his colleagues has demonstrated that students' positive attitudes toward their L2 teacher are generally linked to motivation and achievement in the classroom (Gardner, 1985; Julkunen, 1989; Clement, Dornyei and Noels, 1994; Schmidt et al., 1996; Noels et al, 1999). Williams and Burden (1997) maintain that the effective teacher communicates the goals of a learning task with a precise and clear set of instructions, while emphasising the activity's value to the student personally, now and in the future. Deci and Ryan (1985) provide detailed suggestions as to the type of teacher communication style that enhances self-determination. O'Reilly Cavani (2001) reports that in her survey, the

importance of the teacher as a motivating force became very apparent in the students' returns. When asked to give their favourite school subject and a reason for liking it, the entire range of subjects was mentioned with the influence of the teacher most often cited as the major factor. She notes that teachers who led the class supportively, presented tasks clearly and enthusiastically and gave feedback constructively, inspired the greatest level of participation among pupils. In connection with the present study concerning the impact of the teachers' teaching methodology on learners' motivation to learn English, the following overall findings have been obtained:

- The results indicate that all 20 experimental cases have shown higher post-scores. The difference in higher post-scores is significant in 16 instances. It shows that the existing texts do have some positive effect on learners' evaluation of the methodology that has been used to teach English in the class.
- The results also indicate that out of possible 20 control cases only 4 cases have shown higher post-scores, whereas 15 cases have shown lower post-scores and one case has shown the same post-score. The difference in lower post-scores is significant in only 4 instances. It indicates that the existing texts do have some demotivating effect on learners' evaluation of the methodology that has been used to teach English in the class. These findings are slightly surprising as while dividing the classes among the teachers, care was taken to allocate one senior and one junior or one ELT trained and one untrained teacher to one class, so that the role of the teacher factor in influencing learners' attitude toward English can be minimised. Nevertheless, these findings might be interpreted again in the light of the interface between affect and cognition. Since learners found the texts interesting and absorbing, they evaluated the performance of their teachers in teaching English more positively and favourably as well.
- Moreover, it is important to note that the picture emerging from data in statement 2 (My English lessons are well-conducted - Organisation of Class Activities- Scale), statement 4 (My English lessons are intelligently contrived- Lesson planning Scale) and statement 5 (In my English lessons the feedback

that I get on my work is usually prompt and very satisfying-feedback scale) is less clear than the picture appearing from data in statement 1 (My English lessons are full of various types of exciting and interesting activities-Variety of Activities Scale) and 3 (In my English lessons I am generally very clear about the instructions to do exercises and activities- Instructions Scale) as the results are slightly mixed. It means that the majority of the experimental and the control learners do appreciate that their teachers plan their lessons intelligently, organise their teaching in the class skilfully and provide prompt and satisfying feedback on their work. However, what the control learners may have attempted to pinpoint is that in their classes the classroom activities may not be very interesting and that the instructions given on the concerned tasks and activities may not always be very clear as well. It is pertinent to note that most of the teachers in the university, due to time constraints, may not be able to devise their own activities and rather simply follow the textbooks prescribed to them by the department. In such a case, it seems understandable why the control students do not find the class activities interesting and easy to follow in terms of contents as well as instructions.

- Although the findings are slightly unclear in 3 statements, since the results are statistically significant in 20 out of possible 40 cases, there may be some relation between the use of culturally appropriate material in the English classes and the learners' evaluation of teaching methodology. Hence hypothesis 1f of the study is partially supported.

5.2.3.4.2 Evaluation of Textbooks

The hypothesis 1g explores differences, if any, between the control and the experimental groups with regard to the evaluation of their textbooks as a result of the proposed textual materials used in teaching them this language. This hypothesis was tested through the results of students' questionnaire - statements no 83-92- on the Likert scale (Part 1) as well as students' evaluation of each study unit and their participation in the exercises and other activities in the form of evaluation sheets (Part 2).

Part 1 that consists of ten statements (83-92) in the students' questionnaire employs the following subscales:

- **Cultural Requirements Scale (statement 1)**
- **Subject Specific Requirements Scale (statement 2)**
- **Linguistic Standard Scale (statement 4)**
- **Content Clarity Scale (statement 5)**
- **Personal Satisfaction Scale (statement 6)**
- **Importance and Usefulness Scale (statements 7, 8)**
- **Additional Knowledge Scale (statement 9)**
- **Overall Suitability Scale (statements 3 and 10)**

It was found that the post-scores were higher than the pre-scores for these statements:

1) **The contents of my English textbooks fulfil the requirements of Islamic culture. (groups 2, 4, 6, 8)**
2) **The contents of my English textbooks fulfil the requirements of my field of specialisation i.e. Islamic Studies. (groups 1, 2, 4, 5, 6, 8)**
3) **There is nothing objectionable in the contents of my English textbooks. (groups 2, 4, 5, 6, 7, 8)**
4) **The contents of my English textbooks are of great standard. (groups 1, 2, 4, 6, 7, 8)**
5) **The contents of my English textbooks are clear and simple. (groups 1, 2, 4, 5, 6, 8)**
6) **The contents of my English textbooks are satisfying. (groups 1, 2, 4, 5, 6, 7, 8)**
7) **The contents of my English textbooks are important and necessary. (groups 1, 2, 4, 6, 7, 8)**
8) **The contents of my English textbooks are useful. (groups 1, 2, 4, 5, 6, 8)**
9) **The contents of my English textbooks teach me more than just about language. (groups 1, 2, 4, 5, 6, 7, 8)**
10) **The contents of my English textbooks provide the most appropriate way possible for me to learn English. (groups 1, 2, 4, 5, 6, 8)**

The post scores were lower than the pre-scores for these statements:

1) **The contents of my English textbooks fulfil the requirements of Islamic culture. (groups 3, 5, 7)**
2) **The contents of my English textbooks fulfil the requirements of my field of specialisation – Islamic Studies. (group 3)**
3) **There is nothing objectionable in the contents of my English textbooks. (groups 1, 3)**
4) **The contents of my English textbooks are of great standard. (groups 3, 5)**
5) **The contents of my English textbooks are clear and simple. (group 3)**
6) **The contents of my English textbooks are satisfying. (group 3)**
7) **The contents of my English textbooks are important and necessary. (groups 3, 5)**
8) **The contents of my English textbooks are useful. (group 3)**
9) **The contents of my English textbooks teach me more than just about language. (group 3)**
10) **The contents of my English textbooks provide the most appropriate way possible for me to learn English. (group 3)**

The post scores were the same as the pre-scores for these statements:

1) **The contents of my English textbooks fulfil the requirements of Islamic culture. (group 1)**
2) **The contents of my English textbooks fulfil the requirements of my field of specialisation – Islamic Studies. (group 7)**
5) **The contents of my English textbooks are clear and simple. (group 7)**
8) **The contents of my English textbooks are useful. (group 7)**
10) **The contents of my English textbooks provide the most appropriate way possible for me to learn English. (group 7**

The detailed results of each statement for all groups in the form of figures 5.83 - 5.92 are given in Appendix 4.2.6 and summarised below:

Overall Observations

All the experimental groups have shown higher post-scores in all the statements and the difference is significant in all the cases as well. The difference between the pre- and the post-scores of groups 2, 4, 6 and 8 is significant in statement 1 at .002, .001, .000 and .001, in statement 2 at .001, .004, .000 and .002, in statement 3 at .002, .001, .000 and .000, in statement 4 at .000, .001, .000 and .003, in statement 6 at .002, .004, .000 and .001, and in statements 5, 7, 8, 9 and 10 at .000 each, which is very high in all cases.

The control groups have shown higher post-scores in statement 2 (groups 1 and 5), statement 3 (groups 5 and 7), statement 4 (groups 1 and 7), statement 5 (groups 1 and 5), statement 6 (groups 1, 5 and 7), statement 7 (groups 1 and 7), statement 8 (groups 1 and 5), statement 9 (groups 1, 5 and 7) and statement 10 (groups 1 and 5). The difference between the pre- and the post-scores is significant in statement 5 (group 1 at .02), which is not very high.

The control groups have shown lower post-scores in statement 1 (groups 3, 5 and 7), statement 2 (group 3), statement 3 (groups 1 and 3), statement 4 (groups 3 and 5), statement 5 (group 3), statement 6 (group 3), statement 7 (groups 3 and 5), statement 8 (group 3), statement 9 (group 3) and statement 10 (group 3). The difference between the pre- and the post-scores is significant in statement 1 (group 3 at .008), statements 2 and 3 (group 3 at .05 in each case), statement 5 (group 3 at .006), and statements 6, 7, 8, 9 and 10 (group 3 at .02 in each case), which is quite high in the case of statements 1 and 5.

The control groups have shown the same pre- and post-scores in statement 1 (group 1), statement 2 (group 7), statement 5 (groups 7), statement 8 (group 7) and statement 10 (group 7).

It indicates that the intervention of the independent variable i.e. culturally familiar texts, has a significant relation with learners' views about their evaluation of their English texts.

Interpretation of Data

- **The results indicate that all 40 experimental cases have shown higher post-scores. The difference in higher post-scores is significant in all 40 instances. It shows that the adapted texts have a strong positive effect on learners' evaluation of the textual material used to teach English in the class. So all the experimental students believe that the proposed textbooks are meaningful, clear and simple, and of high standard. They also assert that the contents of these texts are important and useful, as they are highly relevant to the requirements of their culture and their subject. These findings lend support to conclusions drawn by Biggs (1995), Pamplona (2000), Dornyei (2001b) and Gilbert (2002) who assert that relevant texts enhance learners' interest and motivation to learn a foreign language.**
- **The results also indicate that out of possible 40 control cases, 20 cases have shown slightly higher post-scores, whereas 15 cases have shown lower post-scores and 5 cases have shown the same post-scores. The difference in the lower post-scores is significant in 8 instances, and in the higher post post-scores it is significant in only 1 instance. It indicates that on the whole the existing texts do have adverse effect on learners' evaluation of the textbooks. It is pertinent here to quote Tomlinson (2001) who while teaching in Liverpool could take the tedium no more and ordered his students to throw the irrelevant texts, they were using, out of the window. O'Reilly Cavani (2001) and Jones and Jones (1995) have shown how irrelevant texts add to learners' disaffection and demotivation to learn a foreign language. Their findings, they are convinced, should be a pointer to re-appraising not just the method but also the content.**
- **The high statistical significance of all experimental post-scores indicates that there is a strong relation between the use of culturally appropriate material in the English classes and the learners' evaluation of the material used in the class. Hence hypothesis 1g of the study is strongly supported.**

5.3 Summary and Conclusions

The first part of this chapter presents data from the Initial Study conducted in Pakistan in February 1998 at the IIUI, involving 44 students, 6 teachers of the Islamic Studies Faculty and 6 teachers of the English Department. The majority of the respondents agreed that in the current world English is unavoidable, particularly from the preaching point of view. The findings indicate that the major cause of students' dissatisfaction with the learning of English language is the use of inappropriate texts, which contain elements that are irrelevant and unIslamic.

The second part of the chapter presents and analyses data based on students' questionnaires. The findings about students' motivation to learn Islamic Studies reveal
that students are highly motivated to learn Islamic Studies. The majority of the students (34 experimental and 27 control cases out of possible 36 each) have shown higher post-scores. The results indicate that the girls perform slightly better on writing component of Extended Effort Scale than boys. However, since apart from the two cases in statement 5, there is no significant difference between the pre- and post-scores of the experimental and the control or the boys' and the girls' groups, it indicates no positive relation between the use of culturally appropriate material in the English classes and the motivation to learn Islamic Studies. Hence hypothesis 1a of the study is rejected.

The results in the Motivation to Learn a Foreign Language section indicate that the boys have slightly higher integrative orientation than the girls. The girls have shown higher scores than the boys on the Social-Recognition Scale. On the whole, the experimental groups have shown higher post-scores in 25 (statistically significant in only 3) out of possible 28 cases, where the control groups have shown higher post-scores in 7 out of possible 28 cases. On the other hand, the control groups have shown lower post-scores in 14 (statistically significant in 3) out of possible 28 cases and experimental groups have shown lower post-scores in only one case. The post-scores remain unchanged in 7 control and 2 experimental cases. This indicates that the

experimental texts did have some positive, and the current course material did have some negative effect on the learners with regard to their motivation to learn a foreign language. However, since there are only a few significant cases, hypothesis 1b is only partially supported.

Regarding Motivation to Learn English, statements related to homework, asking teacher for help in case of problem, speaking English outside the class, after the university joining another institution to learn English, revising newly-learnt words after the university, speaking only English in the class, learning English from somewhere else if not taught at the university and definitely taking English if given an opportunity got high mean indicating that these are learners' most favourite options. On the contrary, statements about watching local TV channel, watching an English play and writing English without any difficulty have shown low mean indicating that these are learners' least favourite options.

The data indicate that the majority of the girls consider English their favourite subject. In the class they remain engrossed in the subject matter. They do their homework promptly. On the average, they spend about 12 hours a week doing their home study in English. Given an opportunity, they like to speak English outside the class (a new finding). Moreover, they keep thinking about the newly learnt English words or phrases after the class. It appears, as the data have indicated, that they have developed their ability of thinking in English and they also expect good marks in English as they work very hard in this subject. They feel confident about their competence in reading and writing English. Given a chance they would like to always read English journals and magazines. After learning English for some time they feel more interested in this subject, as a result of which they would like to continue using English after completing the university education, and they also believe that English should be taught to the students from the very beginning.

On the other hand, the data indicate that the majority of the boys are committed to learning English and if it were not taught at the university, they would go somewhere else to learn it. At the university, they want to work as hard as possible in English. In the class they volunteer as many answers as possible. If they have any problem they

do not hesitate to ask the teacher for help. They feel confident about their proficiency in English listening and speaking skills. They are eager to avail themselves of the spoken media (TV and radio) services in order to improve their English. They are also enthusiastic about attending the meetings of the English society, if any such society is established. They have a strong intention to continue practicing English in their daily life or carry on learning English by joining another institution after their studies at the university. Given an opportunity, they would like to further increase the time stipulated for teaching English at the University. On the whole the data suggests that the boys consider themselves performing better in oral/aural skills, whereas the girls believe themselves to be performing better in reading and writing skills. Moreover the boys are more interested in improving their English by making use of spoken mass media (TV and radio), whereas the girls are more interested in improving their English by making use of written mass media (newspapers and magazines). Similarly the data also find a more favourable attitude among girls than among boys toward the homework and extra study at home.

Since the results are higher in 128 out of 132 possible experimental cases (with 102 statistically significant) and lower in 82 out of 132 control cases, the hypothesis 1c of the study is strongly confirmed.

The data about the learners' attitude towards Western Life and Culture indicate that although the learners do acknowledge some good qualities of the Western people e.g. they are intelligent, shrewd, hardworking and responsible, on the whole, they do not entertain a very positive attitude towards them. The students prefer to live in the Western countries for a short time rather than for a long time. The girls show more concern than boys about their children playing with the children from the Western families. On the whole, among all the groups, the girls' experimental groups have shown highest difference (positive) between the pre and post-scores in 16 out of 19 statements. The data from Part 2, which consisted of Free-association expressions for 8 words related to Western culture reveal that all 8 words have incurred predominantly negative response from the learners. The most significant cause of this negative response is religious. On the whole the girls' groups have shown higher mean in 'Personal Dislikes' (7), 'Welfare of Youth' (3), 'Social Reasons' (4), 'Metaphorical'

(5), and 'Cultural Stereotypes' (3) categories. On the other hand, the boys' groups have shown higher mean in 'Religious' (6), 'Factual' (2), 'Personal Likes' (5), 'Temporal' (4) and 'Financial' (3) categories. Since in Part 1 whole the experimental groups have shown higher post-scores in 74 (with 22 statistically significant) and lower in only 2 cases, whereas the control groups have shown higher post-scores in 21 and lower in 37 out of possible 76 cases. It shows that the intervention had a positive effect on the learners' attitudes towards the Western people to some extent. Hence hypothesis 1d is partially supported.

With regard to Orientation to Learn English, the statements related to instrumental (statement 1, 2, 4,7) orientation have shown much higher mean than those related to integrative (statement 3, 5, 6, 9) or linguistic orientations (statement no 8). The multiple roles of English have been acknowledged in the open-ended qualitative data. For example English is important to maintain relations with English speaking Muslim community, for children's education and training, for general reading purposes, for higher education purposes, for scientific progress, for tourism purposes, for international relations, for day-to-day life, for translation purposes, to understand western political intentions and planning etc. Both the boys and the girls want to learn English mainly for dawah, academic or for employment purposes. The boys have shown more integrative orientation to learn English than girls. With regard to statement 4 i.e. gaining social status by learning English category the results are not consistent between the two sets of data. Although a number of statements and response categories have shown higher post-scores for experimental groups, the difference is significant only in 8 out of 36 possible cases. Therefore, the hypothesis 1e is only partially supported.

As far as Teaching Methodology is concerned, although the findings are slightly unclear in 3 statements (2. My English lessons are well-conducted; 4. My English lessons are intelligently contrived; 5. In my English lessons the feedback that I get on my work is usually prompt and very satisfying), since the results are statistically significant in 20 out of possible 40 cases, there may be some relation between the use of culturally appropriate material in the English classes and the learners' evaluation of teaching methodology. Hence hypothesis 1f of the study is partially accepted.

The data about Textbooks Evaluation indicate that all 40 experimental cases have shown higher post-scores. The difference in higher post-scores is significant in all 40 instances. It shows that the existing texts have a strong positive effect on learners' evaluation of the textual material used to teach English in the class. The results also indicate that out of possible 40 control cases 20 cases have shown slightly higher post-scores, whereas 15 cases have shown lower post-scores and 5 cases have shown the same post-scores. The difference in lower post-scores is significant in 8 instances, and in the higher post post-scores it is significant in only 1 instance. It indicates that on the whole the existing texts have some adverse effect on learners' evaluation of the textbooks. The high statistical significance of all experimental post-scores indicates that there is strong relation between the use of culturally appropriate material in the English classes and the learners' evaluation of the material used in the class. Hence hypothesis 1g of the study is strongly supported.

Chapter Six

Data Analysis: Students and Teachers' Views about the Course and the Final Results

The previous chapter presented the analysis of data from the Initial Study and the students' questionnaire in the Main Study. This chapter will present the students' and teachers' views about the control and the experimental English language courses at the IIUI, as well as the results of students' final examinations in English (Some sample adapted learning materials have been given in Appendices 2.1-2.5). Hence this chapter is basically related to hypotheses 1g (students' evaluation of textbooks), 2a (students' evaluation of their self-perceived learning), 2b (students' achievement in tests) and partly 1c (motivation to learn English) of this study. The chapter has been divided into the following four parts:

Part 6.1: The students' views about the experimental and the control courses in terms of the lesson content, students' enthusiasm in class participation and their self-perceived learning.

Part 6.2: The students' open views about the proposed courses

Part 6.3: The teachers' open views about the proposed courses

Part 6.4: The students' achievement in the end-of-term assessment

Part 1 consists of data from the students' evaluation sheets. The evaluation sheets view the course from the students' eyes for the value of its contents, their level of motivation and participation in class activities and their self-perceived learning as indicated through their performance in open-ended classroom tasks and prescribed home work. The students' responses were tested for their t-significance, the sample results of which have been given in Appendix 4.1.

Part 2 deals with the qualitative data derived from the opinions and feelings of experimental learners about cultural relevance and academic significance of the proposed textual material.

Similarly part 3 consists of the qualitative data based on the teachers' evaluation of the experimental textual material, and their views with regard to their appropriacy and suitability for the concerned learners.

Finally, part 4 presents learners' comparative achievement in English language learning in the form of their terminal examination results.

6.1 Students' Evaluation Sheets: An Introduction

The students' evaluation sheets analyse the current and adapted textual materials from the students' point of view for:

1) **Their content value,**
2) **Their level of participation in class activities and**
3) **Their actual learning as indicated through their performance in open-ended free classroom tasks or home work.**

Hence this part of the chapter is related to hypotheses 1h (evaluation of textual contents), 1c (enthusiastic participation in class) and 2a (students' self-perceived learning). In connection with hypotheses 2a, it is important to quote Dornyei (2003) who emphasises that retrospective self-evaluation of learning should be encouraged among students at all levels. Similarly this study also highlights the significance of learners' self-perceived learning along with the teacher-assessed achievement.

On the completion of each unit the students were given a copy of the evaluation sheet, and were asked to rate the unit for the above three aspects by ticking the appropriate choice on a descending five-point continuum scale given in the following:

Excellent	**=**	**5**
Very Good	**=**	**4**
Good	**=**	**3**
Average	**=**	**2**
Poor	**=**	**1**

The data obtained through these work sheets have been assessed for their reliability using 'Two-tail test' on SPSS and presented in the form of line-graphs. The Key to students' groups is detailed as below:

1	and 2 = Girls Experimental and Girls Control	(A, B)
3	and 4 = Boys Experimental and Boys Control	(C, D)
5	and 6 = Girls Experimental and Boys Experimental	(A, C)
7	and 8 = Girls Control and Boys Control	(B, D)

Each series in the graph represents an individual lesson. The comparison has been drawn between the findings of experimental and control groups as well as girls' and boys' groups with regard to each lesson in the following books:

- Intermediate Reading (10 units)
- Intermediate Writing (11 units)
- Intermediate Listening (12 units)
- Intermediate Speaking (09 units)
- Intermediate Grammar (24 units)
- Elementary Reading (10 units)
- Elementary Writing (09 units)
- Elementary Grammar (16 units)

These evaluation sheets provided a rich source of information about learners' personal choices, their degree of motivation and self-perceived sense of attainment in learning English. In the context of discussion on learner autonomy and learner-centred pedagogy the value of such feedback is undoubtedly paramount. The quantitative results of these sheets were analysed on SPSS for their t-value and the significance of difference between the mean scores of the control and the experimental male and female groups.

The detailed data on each study unit are presented as following:

6.2 Data Presentation and Analysis: English Textbooks

6.2.1 Intermediate Reading

'Advance With English 2' by Howe et al. (1997) is used to teach English reading to intermediate level students at the IIUI. The book contains 13 units, but the staff

members pointed out that in one term they could manage to complete only ten of them. Therefore, it was decided that the modified reading textbook should also contain 10 units. The results obtained from the students' evaluation sheets were statistically analysed for the differences between the experimental and the control groups on one hand and the girls' and the boys' groups on the other and are being presented in figures from 6.1 to 6.12 in the following:

Evaluation of Contents

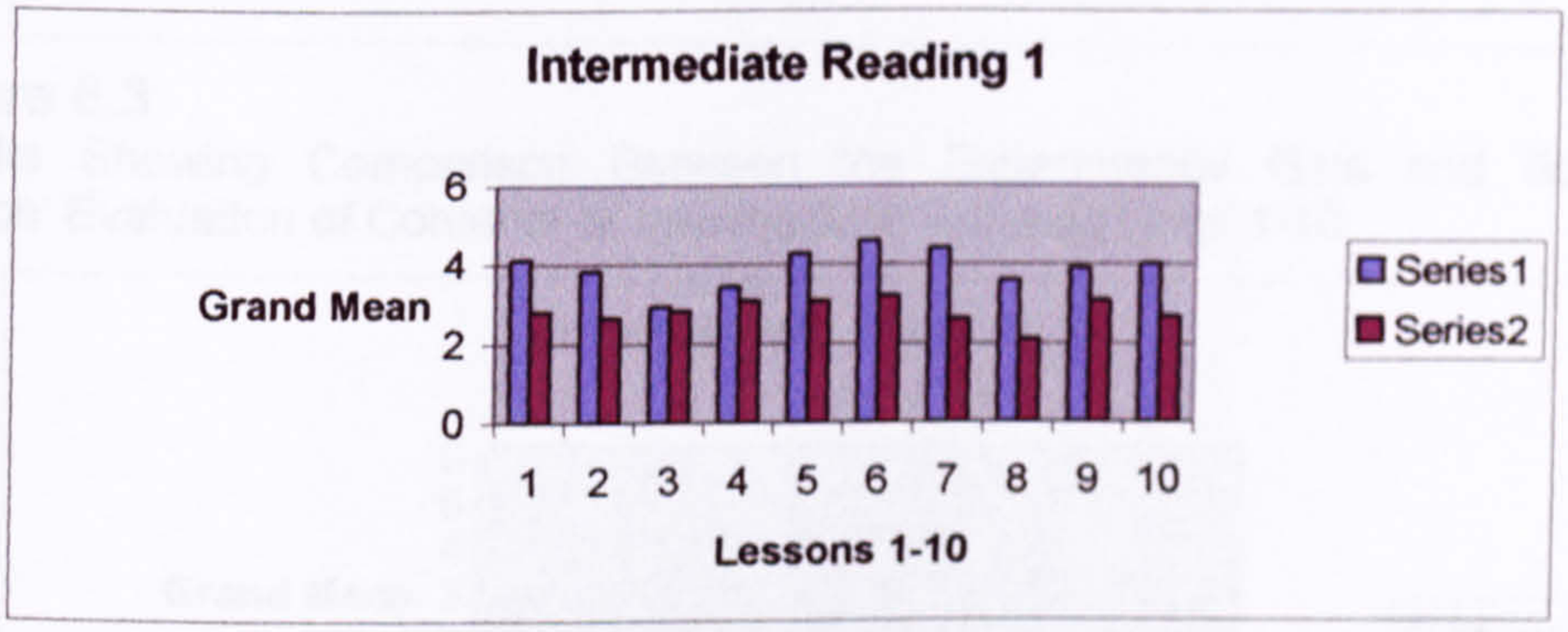


Figure 6.1
Results Showing Comparison Between the Experimental and Control Girls Groups' Evaluation of Contents of Intermediate Reading Units 1-10

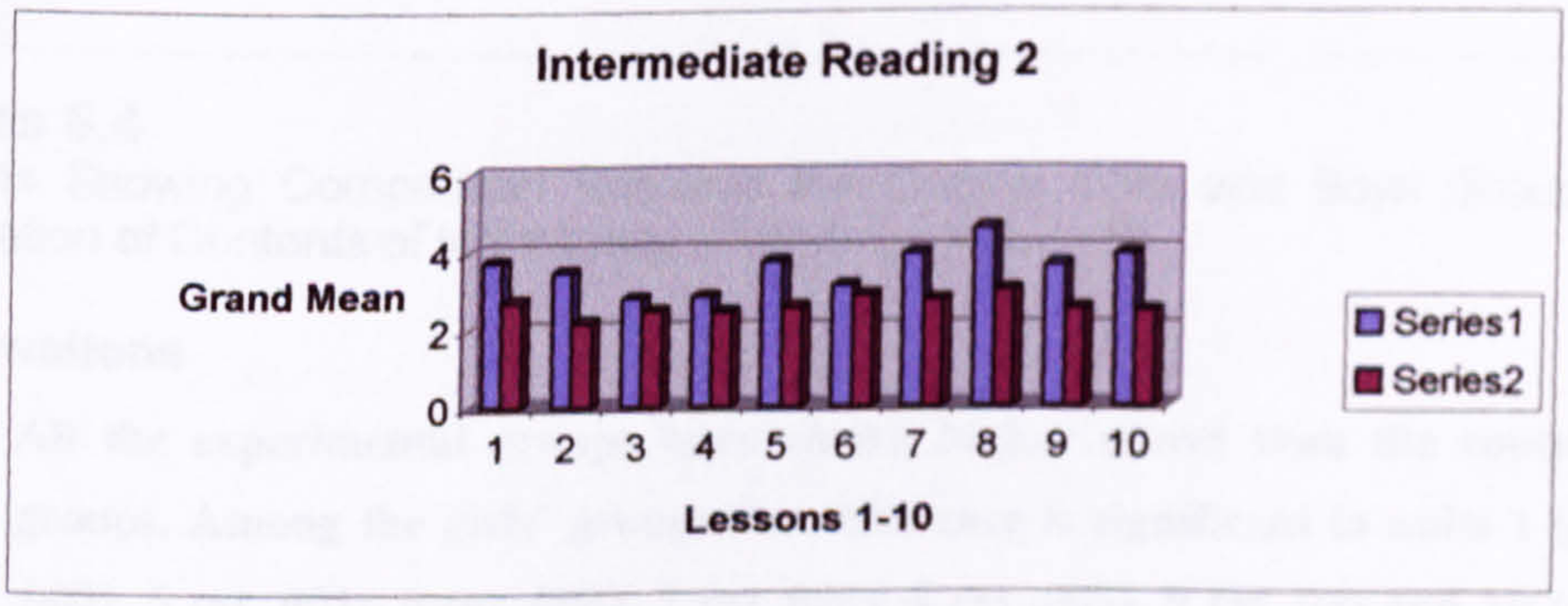


Figure 6.2
Results Showing Comparison Between the Experimental and Control Boys Groups' Evaluation of Contents of Intermediate Reading Units 1-10

Figure 6.3
Results Showing Comparison Between the Experimental Girls and Boys Groups' Evaluation of Contents of Intermediate Reading Units 1-10

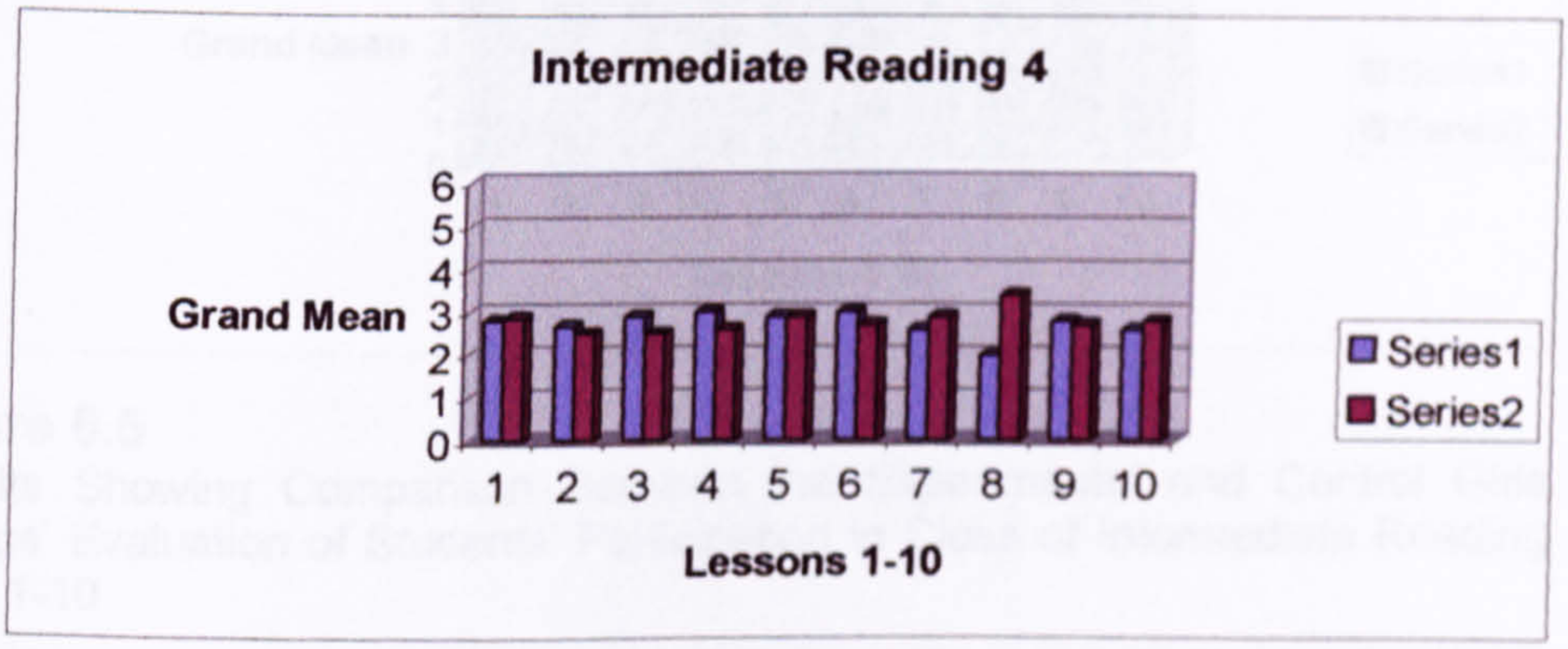


Figure 6.4
Results Showing Comparison Between the Control Girls and Boys Groups' Evaluation of Contents of Intermediate Reading Units 1-10

Observations

- **All the experimental groups have shown higher scores than the control groups. Among the girls' groups the difference is significant in units 1 (at .000), 5 (at .003), 6 (at .003), 7 (at .000), 8 (at .002), 9 (at .04) and 10 (at .001), whereas among the boys' groups it is significant in units 1 (at .003), 2 (at .000), 4 (at .004), 5 (at .003), 7 (at .005), 8 (at .000), 9 (at .000) and 10 (at .000).**

- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in evaluation of contents of units 1, 2, 3, 4, 5, 6, 7 and 9, whereas the boys' group have shown higher scores than the girls' groups in the evaluation of the contents of units 8 (at .01) and 10. The difference is significant in none of these cases.**

- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in evaluation of units 2, 3, 4, 6 and 9, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of units 1, 7, 8 (at .02) and 10. The difference is significant in none of these cases. The scores of unit 5 are the same for the both groups.**

Evaluation of Students' Class Participation

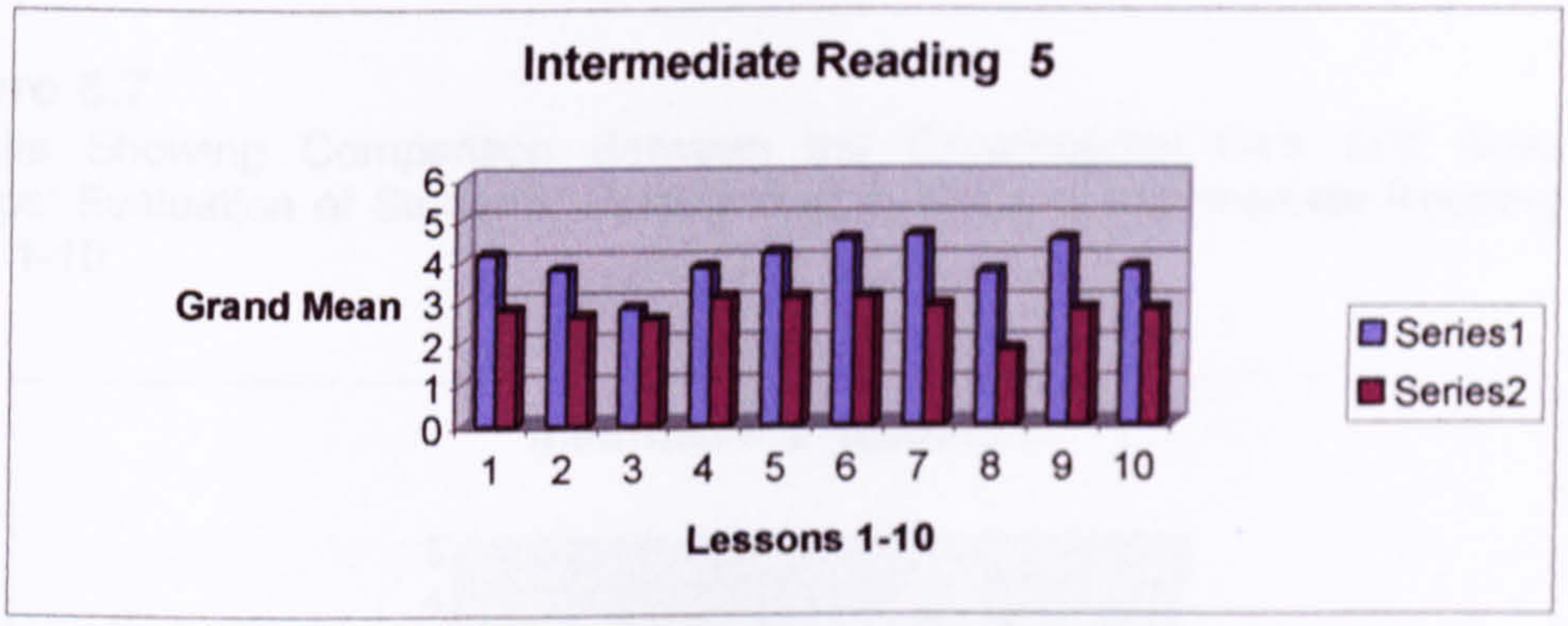


Figure 6.5
Results Showing Comparison Between the Experimental and Control Girls Groups' Evaluation of Students' Participation in Class of Intermediate Reading Units 1-10

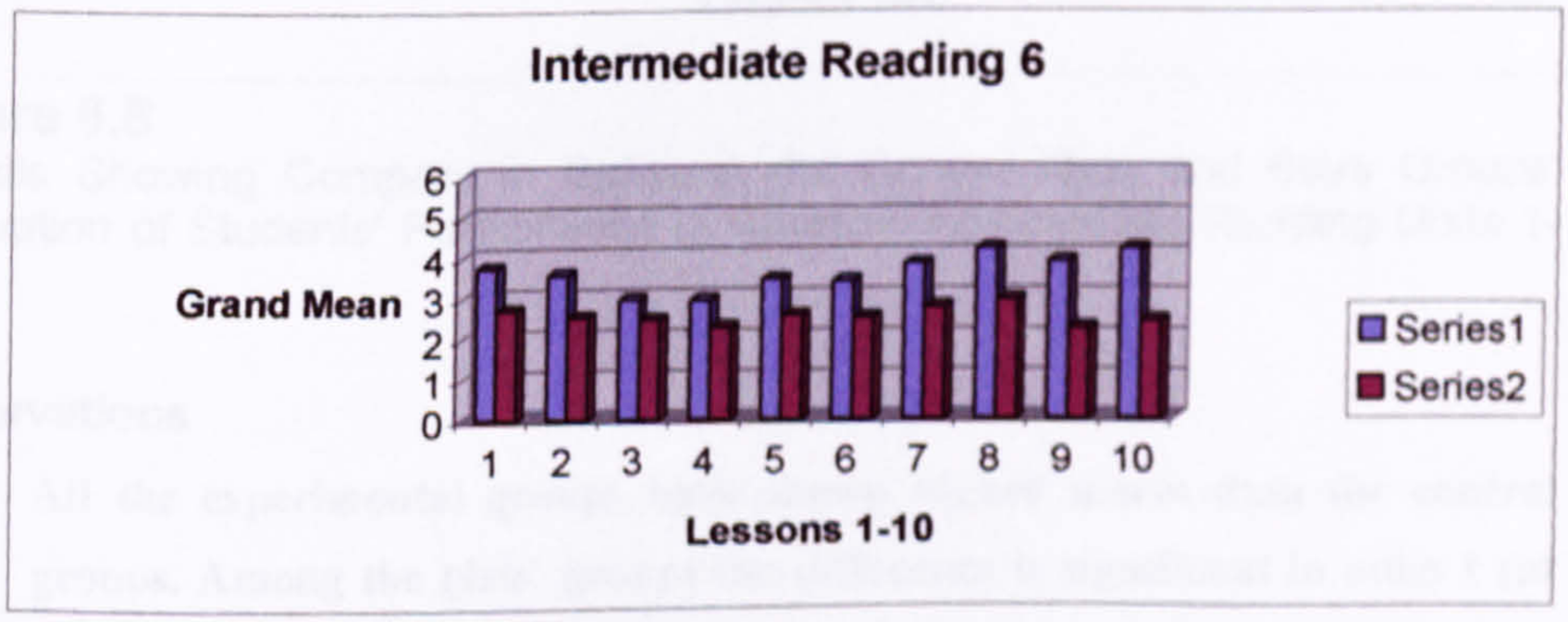


Figure 6.6
Results Showing Comparison Between the Experimental and Control Boys Groups' Evaluation of Students' Participation in Class of Intermediate Reading Units 1-10

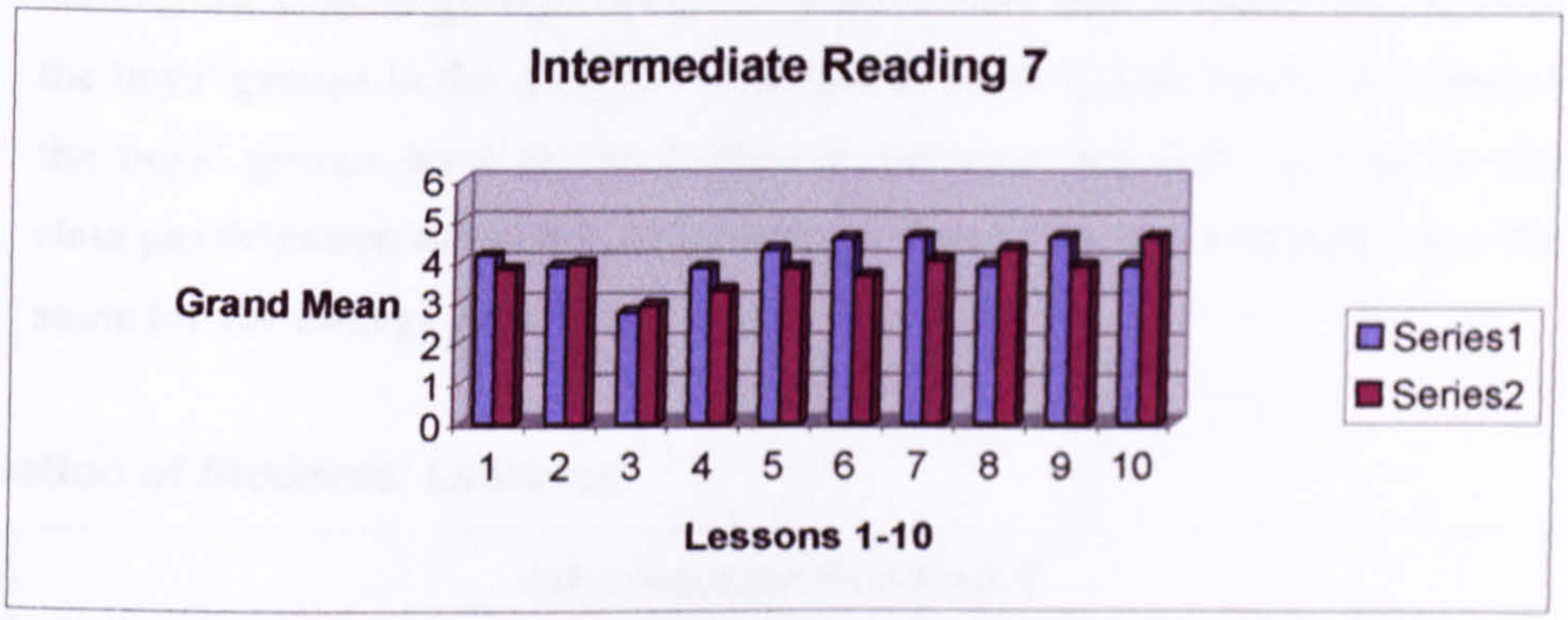


Figure 6.7
Results Showing Comparison Between the Experimental Girls and Boys Groups' Evaluation of Students' Participation in Class of Intermediate Reading Units 1-10

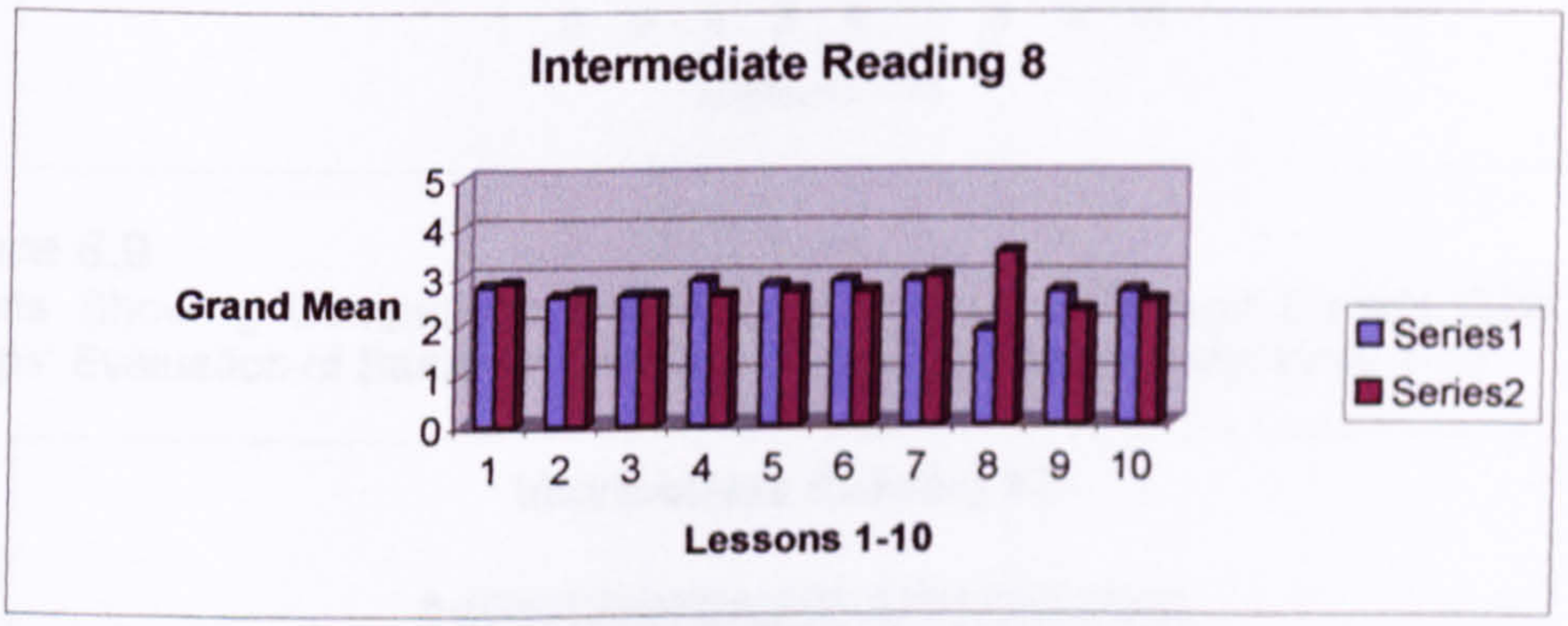


Figure 6.8
Results Showing Comparison Between the Control Girls and Boys Groups' Evaluation of Students' Participation in Class of Intermediate Reading Units 1-10

Observations

- **All the experimental groups have shown higher scores than the control groups. Among the girls' groups the difference is significant in units 1 (at .001), 2 (at .02), 4 (at .05), 5 (at .006), 6 (at .000), 7 (at .000), 8 (at .000), 9 (at .000) and 10 (at .004), whereas among the boys' groups it is significant in units 1 (at .003), 2 (at .003), 4 (at .004), 5 (at .03), 6 (at .01), 7 (at .000), 8 (at .000), 9 (at .000) and 10 (at .000).**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the class participation of units 1, 4, 5, 6 (at .01), 7 and 9 (at .01), whereas the boys' groups have shown higher scores than the girls' groups in the class participation of units 2, 3, 9 and 10 (at .03).**

- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in the class participation of units 4, 5, 6, 9 and 10, whereas the boys' groups have shown higher scores than the girls' groups in the class participation of units 1, 2, 7 and 8 (at .006). The scores of unit 3 are the same for the both groups.**

Evaluation of Students' Learning

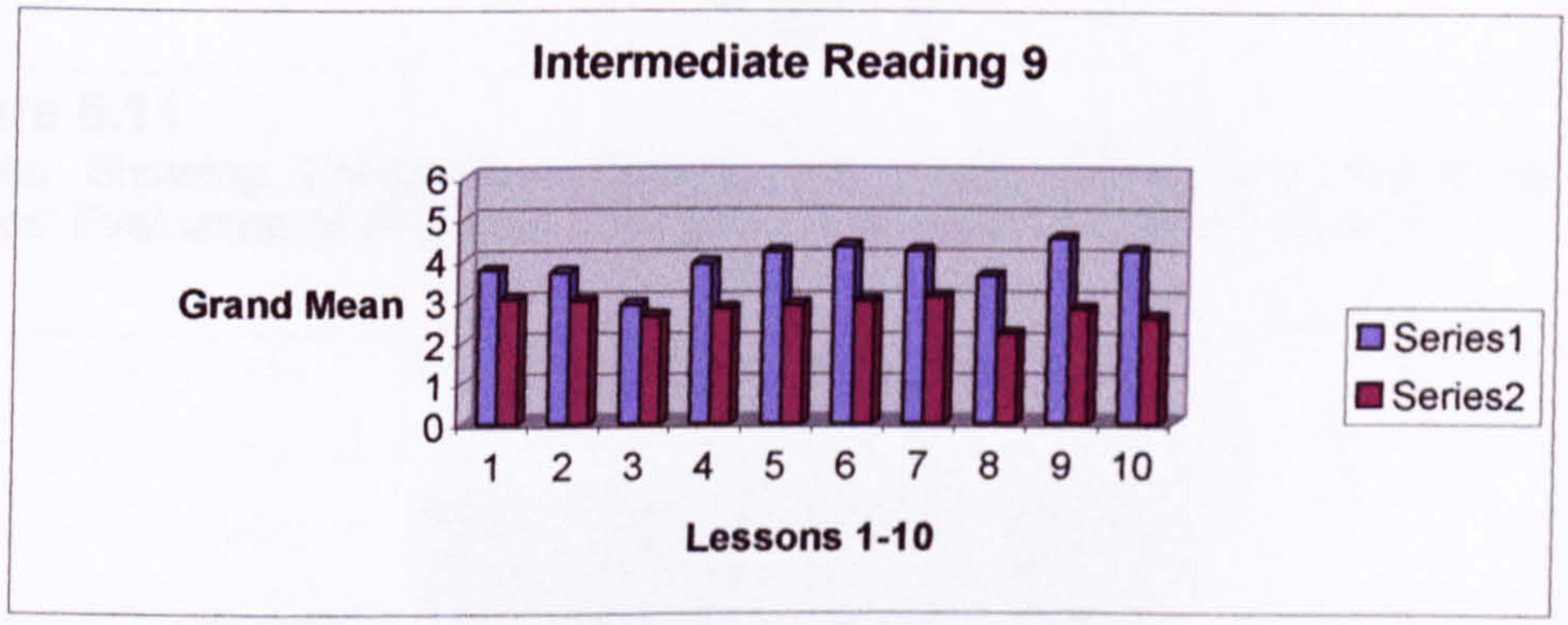


Figure 6.9
Results Showing Comparison Between the Experimental and Control Girls Groups' Evaluation of Students' Learning of Intermediate Reading Units 1-10

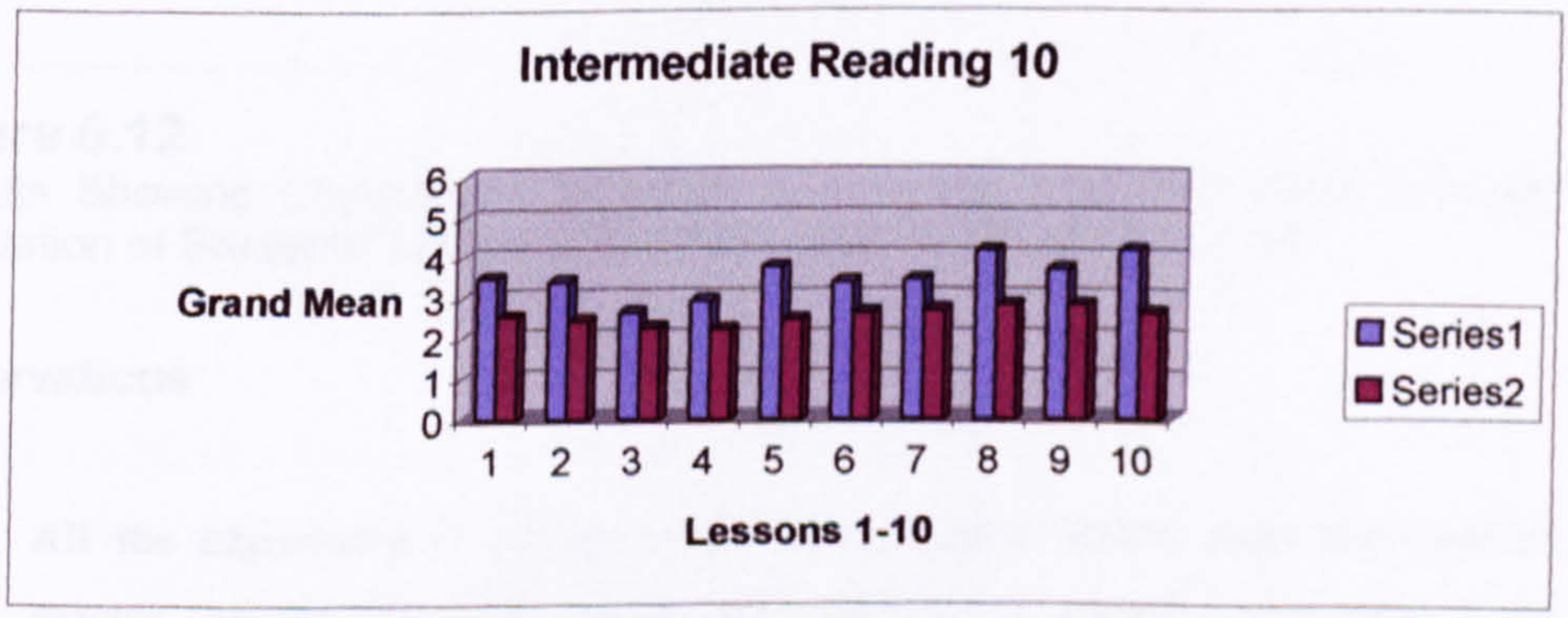


Figure 6.10
Results Showing Comparison Between the Experimental and Control Boys Groups' Evaluation of Students' Learning of Intermediate Reading Units 1-10

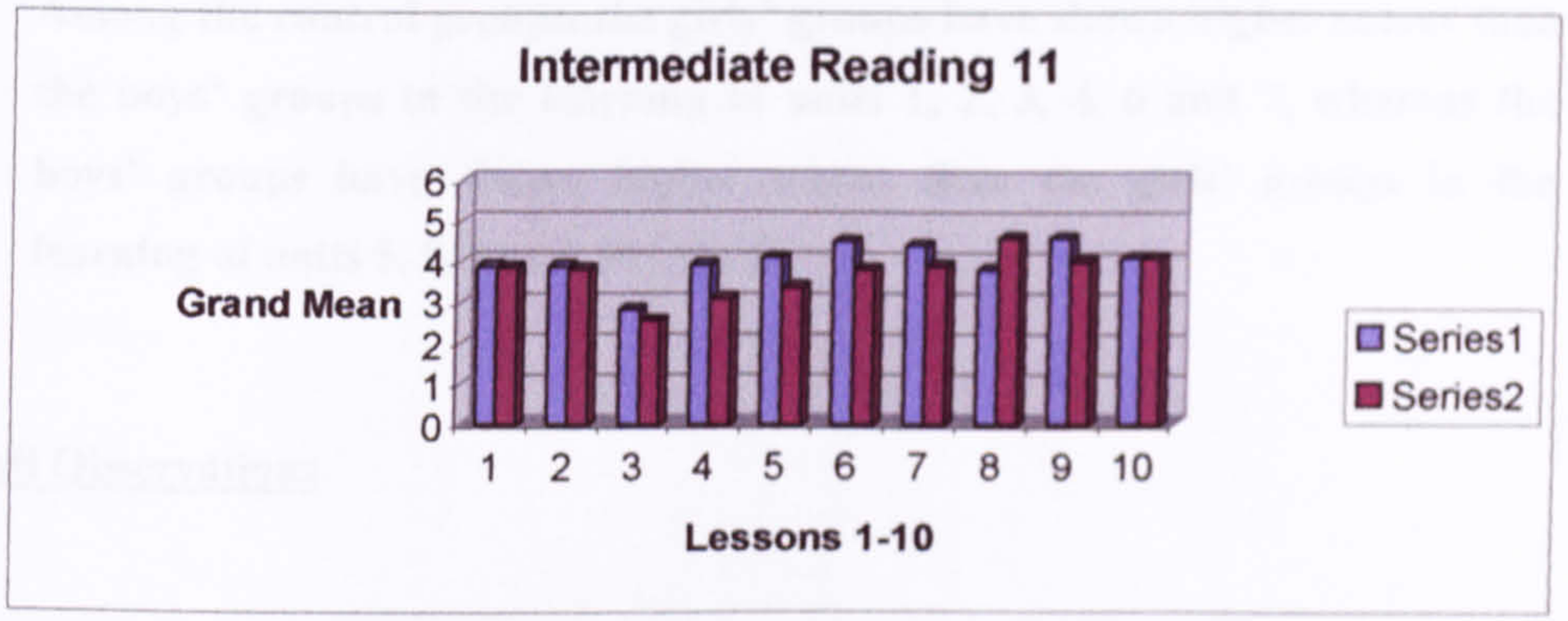


Figure 6.11
Results Showing Comparison Between the Experimental Girls and Boys Groups' Evaluation of Students' Learning of Intermediate Reading Units 1-10

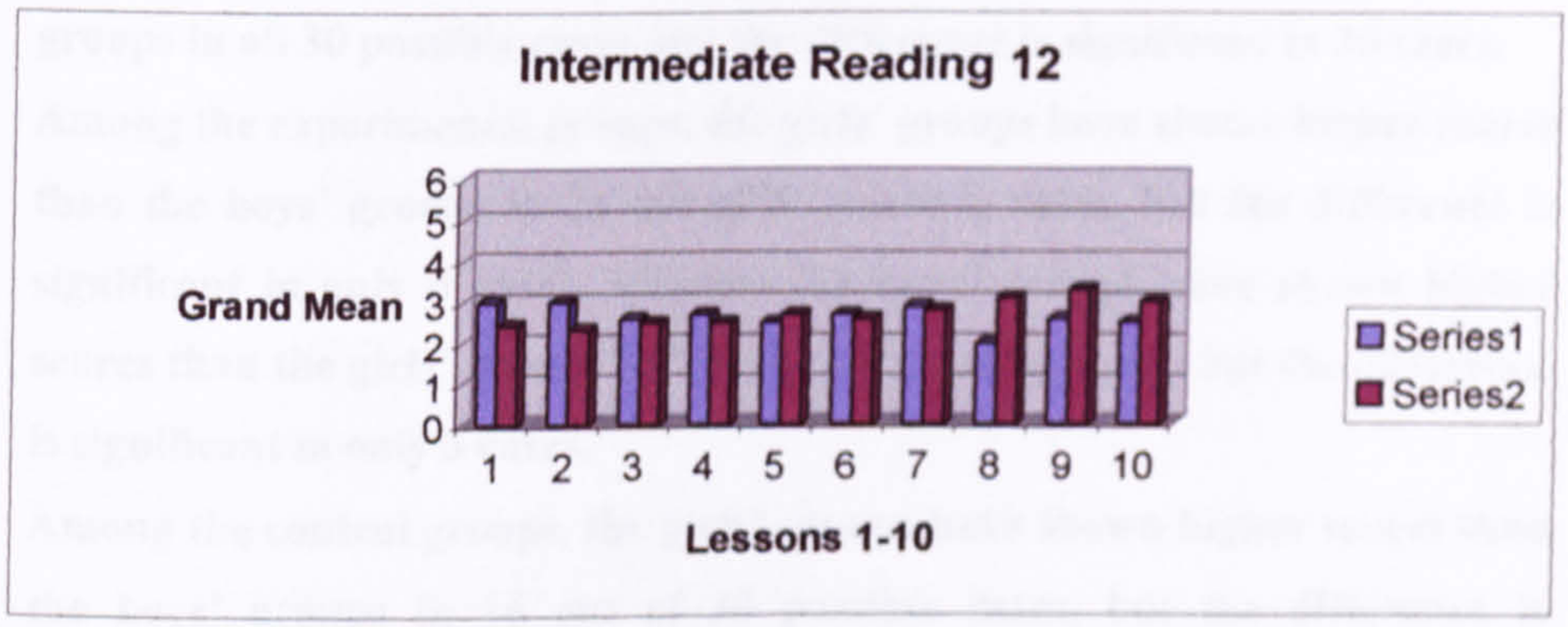


Figure 6.12
Results Showing Comparison Between the Control Girls' and Boys' Groups' Evaluation of Students' Learning of Intermediate Reading Units 1-10

Observations

- **All the experimental groups have shown higher scores than the control groups. Among the girls' groups the difference is significant in units 1 (at .003), 2 (at .01), 4 (at .006), 5 (at .02), 6 (at .002), 7 (at .01), 8 (at .007), 9 (at .000) and 10 (at .000), whereas among the boys' groups it is significant in units 1 (at .000), 2 (at .006), 4 (at .02), 5 (at .007), 6 (at .009), 7 (at .01), 8 (at .000), 9 (at .02) and 10 (at .000).**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the learning of units 1, 2, 3, 4 (at .005), 5, 6 (at .05), 7 and 9 (at .02), whereas the boys' groups have shown higher scores than the girls' groups in unit 8 (at .02). The scores of unit 10 are the same for the both groups.**

- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in the learning of units 1, 2, 3, 4, 6 and 7, whereas the boys' groups have shown higher scores than the girls' groups in the learning of units 5, 8, 9 and 10 (at .02).**

Overall Observations

- **The girls' experimental groups have shown higher scores than the control groups in all 30 cases and the difference is significant in 25 cases.**
- **The boys' experimental groups have shown higher scores than the control groups in all 30 possible cases and the difference is significant in 26 cases.**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in 21 out of 30 possible cases, but the difference is significant in only 5 cases, whereas the boys' groups have shown higher scores than the girls' groups in 7 out of 30 possible cases, but the difference is significant in only 3 cases.**
- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in 16 out of 30 possible cases, but the difference is significant in none of them, whereas the boys' groups have shown higher scores than the girls' groups in 12 out of 30 possible cases, but the difference is significant in only 3 cases.**

From these results it can be concluded that since the experimental groups have shown higher scores than the control groups in all 60 cases and the results are significant in 51 cases (which is more than 80%), the intervention had a substantial effect on the learners. On the other hand, although there are some differences between the experimental and the control girls' and boys' groups, they are not so important as they are significant only in 15 out of possible 60 (which is 25%) cases.

6.2.2 Intermediate Writing

'Writing in English 2' by Pincas (1985) is used to teach English writing skills to elementary level students at the IIUI. The book contains 20 units, but due to the shortage of time, it was decided that the modified writing textbook should contain

11 units. The results obtained from the students' evaluation sheets were statistically analysed for the differences between the experimental and control groups on one hand and girls' and boys' groups on the other. The figurative data based on students' responses are presented in Appendix 5.1.1 and summarised in the following:

Observations

Evaluation of Contents

- The experimental groups have shown higher scores in all 22 possible cases. Among the girls' groups the difference is significant in units 1 (at .000), 2 (at .000) 3 (at .04) 4 (at .003), 5 (at .002), 7 (at .007), 8 (at .001), 9 (at .04) 10 (at .03) and 11 (at .000), whereas among the boys' groups it is significant in units 1 (at .000), 2 (at .000) 3 (at .004) 4 (at .000), 7 (at .04), 8 (at .02), 9 (at .000), 10 (at .000) and 11 (at .000).
- Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of contents of units 2, 3 and 4, whereas the boys' groups have shown higher scores than the girls' groups, in the evaluation of the contents of units 5, 6, 7, 8 and 10. The difference is significant in none of these cases. The scores of units 9 and 11 are the same for both groups.
- Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of units 2, 3, 4, 5, 6 and 9, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of units 1, 7, 8 (at .02), 10 and 11.

Evaluation of Students' Class Participation

- The experimental groups have shown higher scores in all 22 possible cases. Among the girls' groups the difference is significant in units 1 (at .000), 2 (at .000) 3 (at .01) 4 (at .000), 5 (at .04), 6 (at .03), 7 (at .05), 8 (at .000), 9 (at .000) 10 (at .01) and 11 (at .000), whereas among the boys' groups it is significant in units 1 (at .000), 2 (at .000) 3 (at .001) 4 (at .001), 5 (at .008), 6 (at .006), 7 (at .000), 8 (at .002), 9 (at .000) 10 (at .000) and 11 (at .002).

- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the class participation of units 1, 2, 3, 4 (at .02), 5, 6, 9 and 11, whereas the boys' group have shown higher scores than the girls' groups in the class participation of units 7 (at .02), and 10(at .02). The scores of units 9 and 11 are the same for both groups.**
- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in the class participation of units 4, 5, 6, 9 and 10, whereas the boys' groups have shown higher scores than the girls' groups in the class participation of units 1, 3, 8 (at .006), 10 and 11.**

Evaluation of Students' Learning

- **The experimental groups have shown higher scores in all 22 possible cases. Among the girls' groups the difference is significant in units 1 (at .000), 2 (at .003), 3 (at .002), 4 (at .001), 6 (at .02), 8 (at .003), 9 (at .001) 10 (at .000) and 11 (at .001), whereas among the boys' groups it is significant in units 1 (at .000), 2 (at .000), 3 (at .000), 4 (at .000), 5 (at .04), 6 (at .005), 7 (at .04), 8 (at .002), 9 (at .002), 10 (at .004) and 11 (at .000).**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of learning in units 1, 2, 3, 4 (at .01), 5, 9 and 11, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of learning in units 6 and 7. The scores of unit 8 and 10 are the same for both groups.**
- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of learning in units 1, 2, and 4 whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of learning in units 5, 7, 8, 9 (at .05) and 10. The scores of unit 3, 6 and 11 are the same for both groups.**

Overall Observations

- **The girls' experimental groups have shown higher scores than the control groups in all 33 cases and the difference is significant in 30 cases.**
- **The boys' experimental groups have shown higher scores than the control groups in all 33 cases and the difference is significant in 31 cases.**

- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in 18 out of 33 possible cases, but the difference is significant in only 1 case, whereas the boys' groups have shown higher scores than the girls' groups in 10 out of 33 possible cases, but the difference is significant in only 1 case.**
- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in 14 out of 33 possible cases, but the difference is significant in none of them, whereas the boys' groups have shown higher scores than the girls' groups in 15 out of 33 possible cases, but the difference is significant in only 2 cases.**

From these results, it can be concluded that since the experimental groups have shown higher scores than the control groups in all 66 cases and the results are significant in 61 cases (which is more than 90%), the intervention had very strong effect on the learners. On the other hand, although there are some differences between the experimental and control girls' and boys' groups, they are negligible as they are significant only in 4 out of possible 66 (which is less than 10%) cases.

6.2.3 Intermediate Listening

'Listening and Speaking Activities' compiled by IIUI (1999) is used to teach English listening skills to Intermediate level students at the IIUI. The listening part of the book contains 20 units, but due to time constraints, it was decided that the proposed listening textbook should contain 12 units. The results obtained from the students' evaluation sheets were statistically analysed for the differences between the experimental and the control groups on one hand and the girls' and the boys' groups on the other. The figurative data based on students' responses are presented in Appendix 5.1.2 and summarised in the following:

Observations

Evaluation of Contents

- **The experimental groups have shown higher scores than the control groups in all 24 possible cases. Among the girls' groups the difference is significant**

in units 1 (at .001), 2 (at .04) 7 (at .03), 8 (at .004) 10 (at .04), 11 (at .007) and 12 (at .000), whereas among the boys' groups it is significant in units 1 (at .005), 2 (at .001) 3 (at .04), 8 (at .02), 9 (at .000), 10 (at .000) 11 (at .006) and 12 (at .000).

- Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of contents of units 3, 4, 6 and 12, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of the contents of units 2, 5, 7, 8 and 9. The difference is significant in none of these cases. The scores of units 1, 10 and 11 are the same for both groups.
- Among the control groups, girls' groups have shown higher scores than the boys' groups in the evaluation of units 4, 6, 9 and 12, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of units 1, 2, 7, 8 (at .03), 10 and 11. The scores of units 3 and 5 are the same for both groups.

Evaluation of Students' Class Participation

- The experimental groups have shown higher scores in all 24 possible cases. Among the girls' groups the difference is significant in units 1 (at .001), 2 (at .009) 6 (at .05), 8 (at .000), 9 (at .04) 11 (at .000) and 12 (at .000), whereas among the boys' groups it is significant in units 1 (at .006), 2 (at .001) 3 (at .04), 4 (at .01), 6 (at .01), 7 (at .000), 8 (at .01), 9 (at .000), 10 (at .000) 11 (at .001) and 12 (at .000).
- Among the experimental groups, the girls' group have shown higher scores than the boys' groups in the evaluation of students' participation in units 1, 2, 3, 4 and 12 (at .01), whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' participation of units 5, 6, 7, 9 (at .03), 10 (at .05), and 11. The scores of units 8 are the same for both groups.
- Among the control groups, girls' groups have shown higher scores than the boys' groups in the evaluation of students' participation in units 4, 7, 9, 10 and 11, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' participation in units 3, 5, 6, 8 (at .009), and 12. The scores of units 1 and 2 are the same for both groups.

Evaluation of Students' Learning

- **The experimental groups have shown higher scores in all 24 possible cases. Among the girls' groups the difference is significant in units 1 (at .001), 2 (at .01), 4 (at .02), 8 (at .007), 9 (at .004), 10 (at .000), 11 (at .006) and 12 (at .000), whereas among the boys' groups it is significant in units 1 (at .000), 2 (at .004), 6 (at .004), 8 (at .02), 9 (at .004), 10 (at .002), 11 (at .000) and 12 (at .000).**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' self-perceived learning in units 1, 2(at .04), 4 and 6, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' self-perceived learning in units 3 and 5. The scores of units 7, 8, 9, 10, 11 and 12 are the same for both groups.**
- **Among the control groups, the girls' group have shown higher scores than the boys' groups in the evaluation of students' self-perceived learning in units 3, 4 (at .05), 5, 6 and 12 (at .04), whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' self-perceived learning in units 1, 2, 7, 8, 9 (at .05), 10 (at .02) and 11. The scores of units 1 and 2 are the same for both groups.**

Overall Observations

- **The girls' experimental groups have shown higher scores than the control groups in all 36 cases and the difference is significant in 22 cases.**
- **The boys' experimental groups have shown higher scores than the control groups in all 36 cases and the difference is significant in 27 cases.**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in 13 out of 36 possible cases, but the difference is significant in only 2 cases whereas the boys' groups have shown higher scores than the girls' groups in 11 out of 36 possible cases, but the difference is significant in only 2 cases.**
- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in 16 out of 36 possible cases, but the difference is significant in 2 of them, whereas the boys' groups have shown higher scores**

than the girls' groups in 14 out of 36 possible cases, but the difference is significant in only 3 cases.

From these results it can be concluded, that since the experimental groups have shown higher scores than the control groups in all 72 cases and the results are significant in 49 cases (which is 70%), the intervention had a strong effect on the learners. On the other hand, although there are some differences between the experimental and the control girls' and boys' groups, they are not very important as they are significant only in 9 out of possible 72 (which is about 10%) cases.

6.2.4 Intermediate Speaking

'Listening and Speaking Activities' compiled by IIUI (1999) is used to teach English speaking skills to intermediate level students at the IIUI. The book contains 15 units, but due to time constraints, it was decided that the proposed speaking textbook should contain 9 units. The results obtained from the students' evaluation sheets were statistically analysed for the differences between the experimental and the control groups on one hand and the girls' and the boys' groups on the other. The figurative data based on students' responses are presented in Appendix 5.1.3 and are summarised in the following:

<u>Observations</u>

Evaluation of Contents

- The experimental groups have shown higher scores than the control groups in all 18 possible cases. Among the girls' groups the difference is significant in units 1 (at .000), 2 (at .03), 3 (at .04), 5 (at .03), 7 (at .01), and 8 (at .001), whereas among the boys' groups it is significant in units 1 (at .001), 2 (at .000), 3 (at .001), 5 (at .001), 7 (at .05), 8 (at .002) and 9 (at .000).
- Among the experimental groups, the girls' group have shown higher scores than the boys' groups in the evaluation of contents of units 1, 4, and 8, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of the contents of units 3, 5, 6 and 7. The difference is

significant in none of these cases. The scores of units 2 and 9 are the same for both groups.

- Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of units 2, 3, 4, 5 (at .04), and 6, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of units 7 and 8 (at .04). The scores of units 1 and 9 are the same for both groups.

Evaluation of Students' Class Participation

- The experimental groups have shown higher scores than the control groups in all 18 possible cases. Among the girls' groups the difference is significant in units 1 (at .001), 2 (at .007), 3 (at .003), 4 (at .05), 5 (at .02), 6 (at .05), 8 (at .000) and 9 (at .005), whereas among the boys' groups it is significant in units 1 (at .001), 2 (at .001), 3 (at .001), 4 (at .01), 5 (at .04), 6 (at .02), 7 (at .000), 8 (at .001) and 9 (at .000).
- Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' participation in units 1, 3, 8 and 9, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' participation in units 2, 4 and 7. The difference is significant in none of these cases. The scores of units 5 and 6 are the same for both groups.
- Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' participation in units 2, 6, 7 and 9, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' participation in units 1, 4, and 8 (at .01). The scores of units 3 and 5 are the same for both groups.

Evaluation of Students' Learning

- The experimental groups have shown higher scores than the control groups in all 18 possible cases. Among the girls' groups the difference is significant in units 1 (at .000), 2 (at .006), 3 (at .006), 4 (at .04), 5 (at .01), 6 (at .01), 8 (at .003) and 9 (at .003), whereas among the boys' groups it is significant in

units 1 (at .000), 2 (at .003), 3 (at .001), 4 (at .04), 6 (at .02), 7 (at .01), 8 (at .000) and 9 (at .03).

- Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' self-perceived learning in units 1 (at .05), 3 and 4 (at .000), 8 and 9, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' self-perceived learning in units 2, and 7. The scores of units 5 and 6 are the same for both groups.
- Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' self-perceived learning in units 2 (at .05), 6, 7 and 9, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' self-perceived learning in units 1, 4, and 8 (at .01). The scores of units 3 and 5 are the same for both groups.

<u>Overall Observations</u>

- The girls' experimental groups have shown higher scores than the control groups in all 27 cases and the difference is significant in 22 cases.
- The boys' experimental groups have shown higher scores than the boys' control groups in all 27 cases and the difference is significant in 25 cases.
- Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in 13 out of 27 possible cases, but the difference is significant in only 2 cases, whereas the boys' groups have shown higher scores than the girls' groups in 9 out of 27 possible cases, but the difference is significant in none of them.
- Among the control groups, the girls' groups have shown higher scores than the boys' groups in 12 out of 27 possible cases, but the difference is significant in 2 of them, whereas the boys' groups have shown higher scores than the girls' groups in 10 out of 27 possible cases, but the difference is significant in only 3 cases.

From these results it can be concluded that since the experimental groups have shown higher scores than the control groups in all 54 cases and the results are significant in 47 cases (which is just below 90%), the intervention had very strong

effect on the learners. On the other hand, although there are some differences between the experimental and the control girls' and boys' groups, they are negligible as they are significant only in 6 out of possible 54 (which is about 10%) cases.

6.2.5 Intermediate Grammar

The Main (2) and the Practice Books (2-A) of 'Speed-Up Grammar' (1999) by Marilynn Quigley are used to teach English grammar to intermediate level students at the IIUI. The concerned staff suggested that at this level learners need more grammar, therefore, more units should be included in the course. Keeping learners' needs in mind, 24 units were chosen to be adapted. The results obtained from the evaluation sheets were statistically analysed for the differences between the experimental and the control groups on one hand and the girls' and the boys' groups on the other. The figurative data based on students' responses are presented in Appendix 5.1.4 and summarised in the following:

<u>Observations</u>

Evaluation of Contents

- All the experimental groups have shown higher scores than the control groups. Among the girls' groups the difference is significant in units 3 (at .03), 8 (at .002), 10 (at .03), 12 (at .04), 15 (at .0006), 19 (at .o3) and 24 (at .002), whereas among the boys' groups it is significant in units 1 (at .02), 3 (at .000), 7 (at .03), 8 (at .02), 9 (at .001), 10 (at .000), 12 (at .000), 13 (at .003), 14 (at .02), 16 (at .02), 18 (at .001), 19 (at .000), 20 (at .03), and 23 (at .001).
- Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of contents of units 1, 2 (at .003), 4, 9, 11, 12, 13, 14, 15, 17, 21 and 24, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of the contents of units 3, 5, 6, 7, 18, 22, and 23. The scores of units 8, 10, 16, 19 and 20 are the same for both groups.

- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of units 2, 6, 7, 9, 16, 18, 20, 21, 23 and 24 (at .004), whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of units 8 (at .004), 10, 11, 13, 14 (at .009), 15, 17, 19, and 22. The scores of units 1, 3, 4, 5 and 12 are the same for the both groups.**

Evaluation of Students' Participation in Class

- **All experimental groups have shown higher scores than the control groups except in unit 17 where both the control groups have shown higher scores than the experimental groups. Among the girls' groups the difference is significant in units 3 (at .009), 8 (at .03), 9 (at .000), 10 (at .000), 12 (at .02), 14 (at .03), 19 (at .009) and 24 (at .03), whereas among the boys' groups it is significant in units 1 (at .008), 2 (at .009), 3 (at .004), 7 (at .01), 8 (at .009), 9 (at .000), 10 (at .000), 12 (at .006), 13 (at .006), 16 (at .01), 17 (at .03), 18 (at .003), 19 (at .001), 23 (at .04), and 24 (at .000).**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' participation in units 1, 2, 4, 11, 12, 13, 15, 17, 19, 21 and 24, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' participation in units 3, 5, 8, 9, 10, 14, 16, 18, 22, and 23. The scores of units 6, 7 and 20 are the same for both groups. The difference is significant in none of these cases.**
- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' participation in units 2, 6, 7, 8 (at .04), 10, 11, 15, 16, 18, 20, 21, 23 and 24 (at .04), whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' participation in units 1, 3, 4, 5, 9, 12, 13, 17, 19, and 22. The scores of unit 14 are the same for both groups.**

Evaluation of Students' Learning

- **All the experimental groups have shown higher scores than the control groups except in unit 17 where both the control groups have shown higher**

score than the experimental groups. Among the girls' groups the difference is significant in units 1 (at .03), 3 (at .03), 8 (at .01), 9 (at .007), 10 (at .02), 11 (at .01), 12 (at .01), 13 (at .05), 14 (at .01), 17 (at .03), 19 (at .o3) and 24 (at .01), whereas among the boys' groups it is significant in units 1 (at .001), 2 (at .02), 3 (at .000), 4 (at .02), 7 (at .007), 8 (at .005), 9 (at .001), 11 (at .04), 12 (at .000), 13 (at .02), 14 (at .008), 17 (at .006), 18 (at .001) 19 (at .005), 20 (at .02) and 24 (at .002).

- Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' self-perceived learning in units 2, 4 (at .04), 5 (at .005), 9, 11, 12, 14 (at .03), 17, 19, 20 (at .04), 21 (at .005) and 24, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' self-perceived learning in units 1, 3, 13, 15, 18, 22, and 23. The scores of units 6, 7, 8, 10 and 16 are the same for both groups.
- Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' self-perceived learning in units 1, 2, 3, 4, 5, 9, 11, 13, 16, 17, 18, 20, 21, 23 and 24, whereas the boys' groups have shown higher score than the girls' groups in the evaluation of students' self-perceived learning in units 6, 7, 8, 10, 12, 15 and 22. The scores of units 14 and 19 are the same for both groups. The difference is significant in none of these cases.

<u>Overall Observations</u>

- The girls' experimental groups have shown higher scores than the control groups except in 2 cases and the difference is significant in 27 out of 72 possible cases.
- The boys' experimental groups have shown higher scores than the control groups in all except in two cases and the difference is significant in 46 out of 72 possible cases.
- Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in 31 out of 72 possible cases, the difference is significant in only 6 cases, whereas the boys' groups have shown higher scores than the girls' groups in 26 out of 72 possible cases, but the difference is significant in only 2 cases.

- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in 38 out of 72 possible cases, the difference is significant in only 3 case, whereas the boys' groups have shown higher scores than the girls' groups in 26 out of 72 possible cases, but the difference is significant in only 2 cases.**

From these results it can be concluded that since the experimental groups have shown far higher scores than the control groups in 140 out of 144 possible cases and the results are significant in 73 cases (which is more than 50%), the intervention had a strong impact on the learners. On the other hand, the differences between the experimental and control girls' and boys' groups are negligible as they are significant only in 13 out of possible 144 (which is less than 10%).

6.2.6 Elementary Reading

'Advance With English 1' by Howe et al (1997) is used to teach English reading to elementary level students at the IIUI. The book contains 13 units, but the staff members pointed out that in one term they could manage to complete only ten of them. Therefore, it was decided that the proposed reading textbook should also contain 10 units. The results obtained from the students' evaluation sheets were statistically analysed for the differences between the experimental and the control groups on one hand, and the girls' and the boys' groups on the other. The figurative data based on students' responses are presented in Appendix 5.1.5 and summarised in the following:

<u>Observations</u>

Evaluation of Contents

- **All the experimental groups have shown higher scores than the control groups. Among the girls' groups the difference is significant in units 1 (at .002), 2 (at .05), 7 (at .007), 8 (at .001), 9 (at .000) and 10 (at .03), whereas among the boys' groups it is significant in units 1 (at .02), 2 (at .001), 4 (at .04), 7 (at .02), 8 (at .01), 9 (at .000) and 10 (at .000).**

- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of contents of units 1, 4, 5 and 8, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of the contents of units 2, 3, 6, 7 (at .005) and 10. The scores of unit 9 are the same for the both groups. The difference is significant in none of these cases.**
- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of units 3, 4 and 6 whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of units 1, 5, 7, 8 (at .005), 9 and 10. The scores of unit 2 are the same for the both groups.**

Evaluation of Students' Class Participation

- **All the experimental groups have shown higher scores than the control groups except in unit 5 where the girls' control groups have shown slightly higher scores. Among the girls' groups the difference is significant in units 1 (at .007), 2 (at .03), 4 (at .01), 8 (at .000), 9 (at .000) and 10 (at .007), whereas among the boys' groups it is significant in units 1 (at .02), 2 (at .005), 3 (at .006), 4 (at .009), 7 (at .000), 8 (at .002), 9 (at .000), 10 (at .000).**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' participation in units 1, 4, 8, and 9(at .04), whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' participation in units 2, 3, 7 (at .02), and 10. The scores of units 5 and 6 are the same for the both groups.**
- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' participation in units 4 and 5, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' participation in units 1, 2, 3, 8 (at .002), 9, and 10. The scores of unit 2 are the same for the both groups.**

Evaluation of Students' Learning

- **All the experimental groups have shown higher scores than the control groups except in unit 5 where the boys' control groups have shown higher and the girls' both experimental and control groups have shown the same score. Among the girls' groups the difference is significant in lessons 1 (at .008), 2 (at .03), 3 (at .05), 4 (at .04), 8 (at .001), 9 (at .002) and 10 (at .000) whereas among the boys' groups it is significant in units 1 (at .000), 2 (at .005), 3 (at .04), 4 (at .01), 6 (at .04), 7 (at .02), 8 (at .001), 9 (at .02) and 10 (at .002).**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' self-perceived learning in units 1, 3, 4 (at .000), 5 and 9 (at .05), whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' self-perceived learning in units 2, 6, and 7. The scores of units 8 and 10 are the same for the both groups.**
- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' self-perceived learning in units 1, 2 and 4, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' self-perceived learning in units 3, 4, 6 7 (at .03), 8 (at .007), 9, and 10.**

<u>Overall Observations</u>

- **The girls' experimental groups have shown higher scores than the control groups in 28 out of 30 possible cases and the difference is significant in 18 cases.**
- **The boys' experimental groups have shown higher scores than the control groups in 29 out of 30 possible cases and the difference is significant in 24 cases.**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in 13 out of 30 possible cases, but the difference is significant in only 3 cases, whereas the boys' groups have shown higher**

scores than the girls' groups in 12 out of 30 possible cases, but the difference is significant in only 2 cases.

- Among the control groups, the girls' groups have shown higher scores than the boys' groups in 8 out of 30 possible cases, but the difference is significant in none of them, whereas boys' groups have shown higher scores than the girls' groups in 19 out of 30 possible cases, but the difference is significant in only 3 cases.

From these results it can be concluded that since the experimental groups have shown higher scores than the control groups in 57 out of 60 possible cases and the results are significant in 42 cases (which is 70%), the intervention had a substantial effect on the learners. On the other hand, although there are some differences between the experimental and the control girls' and boys' groups, they are negligible as they are significant only in 8 out of possible 60 (which is just above 10%) cases.

6.2.7 Elementary Writing

'Writing in English 1' by Pincas (1985) is used to teach English writing skills to elementary level students at the IIUI. The book contains 22 units, but it was pointed out that the book was too big to be completed in one term. Therefore, it was decided that the proposed reading textbook should contain 9 units. The results obtained from the students' evaluation sheets were statistically analysed for the differences between the experimental and the control groups on one hand. The figurative data based on students' responses are presented in Appendix 4.1.6 and are summarised in the following:

<u>Observations</u>

Evaluation of Contents

- The experimental groups have shown higher scores in 15 out of 18 possible cases, whereas the control groups have shown higher scores in 2 cases and in one case both groups have shown the same score. Among the girls'

groups the difference is significant in units 1 (at .004), 2 (at .02) and 8 (at .001), whereas among the boys' groups it is significant in units 2 (at .004) and 4 (at .03).

- Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of contents of units 1, 2, 3, 4, 5, 9 (at .01) and 10, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of the contents of units 6 and 7 (at .05). The difference is significant in none of these cases.
- Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of units 3 and 4, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of units 1, 5, 6 and 8 (at .003). The scores of units 2, 7 and 9 are the same for both groups.

Evaluation of Students' Class Participation

- The experimental groups have shown higher scores in 16 out of 18 possible cases, whereas the girls' control groups have shown higher scores in 1 case, and in one instance boys' experimental and control groups have shown the same scores. Among the girls' groups the difference is significant in units 1 (at .03), 2 (at .004) and 8 (at .000), whereas among the boys' groups it is significant in units 1 (at .02), 2 (at .01), 3 (at .01), 4 (at .01) and 8 (at .006).
- Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' class participation in units 1, 2, 3, 8 and 9 (at .01), whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' class participation in units 4, 5, 6 and 7 (at .05). The difference is significant in none of these cases.

- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' class participation in units 1 and 7, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' class participation in units 2, 3, 5and 8 (at .001). The scores of units 4, 6 and 9 are the same for both groups.**

Evaluation of Students' Learning

- **The experimental groups have shown higher scores in 16 out of 18 possible cases, whereas the boys' control groups have shown higher scores in 1 case, and in one instance, the girls' experimental and control groups have shown the same scores. Among girls' groups the difference is significant in units 1 (at .05), 2 (at .03), 3 (at .03) and 8 (at .001), whereas among boys' groups it is significant in units 2 (at .005), 3 (at .009), 4 (at .006), 5 (at .03), 6 (at .04) and 8 (at .001).**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' self-perceived learning in units 3, 4, 5 (at .000) and 9 (at .01), whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' self-perceived learning in units 1, 2, 6, 7 (at .01) and 8 (at .05). The difference is significant in none of these cases.**
- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of students' self-perceived learning in units 2, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of students' self-perceived learning in units 1, 4, 5, 6, 7 (at .05), 8 (at .007), and 9. The scores of unit 3 are the same for both groups.**

<u>Overall Observations</u>

- **The girls' experimental groups have shown higher scores than the control groups in 24 out of 27 possible cases and the difference is significant in 10 cases.**

- **The boys' experimental groups have shown higher scores than the control groups in 23 out of 27 possible cases and the difference is significant in 14 cases.**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in 16 out of 30 possible cases, but the difference is significant in only 3 cases, whereas the boys' groups have shown higher scores than the girls' groups in 11 out of 27 possible cases, but the difference is significant in only 3 cases.**
- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in 5 out of 27 possible cases, but the difference is significant in none of them, whereas the boys' groups have shown higher scores than the girls' groups in 15 out of 27 possible cases, but the difference is significant in only 4 cases.**

From these results it can be concluded that since the experimental groups have shown higher scores than the control groups in 47 out of 54 possible cases and the results are significant in 24 cases (which is 44%), the intervention had some effect on the learners. On the other hand, although there are some differences between the experimental and the control girls' and boys' groups, they are negligible as they are significant only in 10 out of possible 54 (which is less than 20%) cases.

6.2.8. Elementary Grammar

The Main (1) and the Practice Books (1-A) of 'Speed-Up Grammar' by Marilynn Quigley are used to teach English grammar to elementary level students at the IIUI. After consultation with the concerned staff the first 16 units were chosen to be adapted for the relevant learners. The results obtained from the evaluation sheets were statistically analysed for the differences between the experimental and the control groups on one hand and the girls' and the boys' groups on the other. The figurative data based on students' responses are presented in Appendix 5.1.7 and are summarised follows:

Observations

Evaluation of Contents

- **All the experimental groups have shown higher scores than the control groups except in unit 14 where the girls' groups show the same score. Among the girls' groups the difference is significant in units 3 (at .03), 8 (at .002), 10 (at .03), 12 (at .04) and 15 (at .006), whereas among the boys' groups it is significant in units 1 (at .04), 2 (at .006), 3 (at .000), 7 (at .01), 8 (at .002), 9 (at .002), 10 (at .000), 12 (at .000), 13 (at .000), 14 (at .006), and 16 (at .008).**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of contents of units 1, 4, 5, 8, 11, 14 (at .03) and 15, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of the contents of units 2, 3, 6, 7, 10, 12, 13 and 16. The scores of unit 9 are the same for the both groups.**
- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of units 1, 3, 4, 5, 6, 11, 12, 13, 14 (at .009) and 15, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of units 7, 8 (at .004), 9, 10 and 16. The scores of unit 2 are the same for the both groups.**

Evaluation of Students' Participation in Class

- **All the experimental groups have shown higher scores than the control groups. Among the girls' groups the difference is significant in units 3 (at .009), 8 (at .03), 9 (at .000) 10 (at .000), 12 (at .02) and 14 (at .03), whereas among the boys' groups it is significant in units 2 (at .01), 3 (at .005), 7 (at .02), 8 (at .003), 9 (at .000), 10 (at .000), 12 (at .005) and 13 (at .003).**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the class participation in units 1, 3, 4, 5, 6, 9, 10, 11, 12, 14, and 15, whereas the boys' groups have shown higher scores than the girls' groups in the class participation in units 2, 7, 8, 13 and 16. The difference in none of these cases is significant.**

- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in the class participation in units 4, 5, 7, 14, 15, and 16, whereas the boys' groups have shown higher scores than the girls' groups in the class participation in units 1, 2, 3, 8 (at .04), 11 and 12. The scores of units 6, 9, 10, and 13 are the same for the both groups.**

Evaluation of Students' Learning

- **All the girls' experimental groups have shown higher scores than the control groups in all 16 units, whereas the boys' experimental groups have shown higher scores in 14 units. In units 5 and 15 the boys' control groups have shown higher scores than the experimental groups. Among the girls' groups the difference is significant in units 1 (at .03), 3 (at .03), 8 (at .01), 9 (at .007), 10 (at .02), 11 (.01), 12 (.01), 13 (.05) and 14 (at .01), whereas among the boys' groups it is significant in units 1 (.002), 2 (at .01), 3 (at .005), 4 (.02), 7 (at .01), 8 (at .005), 9 (at .002), 11 (at .002), 12 (at .000), 13 (at .009) and 14 (at .001).**
- **Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of self-perceived learning in units 1, 3, 4 (at .04), 5, (at .005), 9, 10, 11, 12, 14 (at .03), and 15, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of self-perceived learning in units 2, 8 and 13. The scores of units 6, 7, and 16 are the same for the both groups.**
- **Among the control groups, the girls' groups have shown higher scores than the boys' groups in the evaluation of self-perceived learning in units 1, 2 and 13, whereas the boys' groups have shown higher scores than the girls' groups in the evaluation of self-perceived learning in units 4, 5, 6, 7, 8, 9, 10, 11, 12, 14, 15, and 16. The scores of unit 3 are the same for the both groups. The difference is significant in none of these cases.**

Overall Observations

- **The girls' experimental groups have shown higher scores than the control groups except for 1 and the difference is significant in 20 out of 48 possible cases.**

- All the boys' experimental groups have shown higher scores than the control groups and the difference is significant in 30 out of 48 possible cases.
- Among the experimental groups, the girls' groups have shown higher scores than the boys' groups in 28 out of 48 possible cases, the difference is significant in only 4 cases, whereas the boys' groups have shown higher scores than the girls' groups in 16 out of 48 possible cases, but the difference is significant in none of these cases.
- Among the control groups, the girls' groups have shown higher scores than the boys' groups in 19 out of 48 possible cases, the difference is significant in only 1 case, whereas the boys' groups have shown higher scores than the girls' groups in 23 out of 48 possible cases, but the difference is significant in only 2 cases.

From these results it can be concluded that since the experimental groups have shown far higher scores than the control groups in 95 out of 96 possible cases and the results are significant in 50 cases (which is more than 50%), the intervention had a strong impact on the learners. On the other hand, the differences between the experimental and the control girls' and boys' groups are negligible, as they are significant only in 7 out of possible 96 (which is less than 10%).

Interpretation of Data

The results of students' evaluation of 8 books including 101 study units indicate that since the experimental groups have shown higher scores than the control groups in 586 (96.69%) out of 606 possible cases and the results are significant in 397 (65.51%) cases, the adapted texts have made a substantial amount of effect on learners' attitude towards the contents of the texts, their participation in the class and their self-perceived learning. On the contrary, the girls' and the boys' groups have shown significant differences only in 65 (10.72%) out of possible 606 cases which means that they are not of any considerable magnitude. Therefore, hypothesis 2a about the differences between the experimental and the control groups is verified, but hypothesis 3 concerning the differences between the girls' and the boys' groups is nullified in this context.

6.3 Students' Views on the Current and the Adapted Courses

This part of the chapter presents the results of the qualitative data based on the learners' comparative views about the current and the adapted courses. In this way it is a further exploration of the quantitative results obtained from the learners' views on the textbooks in the questionnaire part of the data. In the context of learner-centred pedagogy, it is significant to hear learners' voice on the contents of what is being taught to them. Therefore at the end of the teaching term students were asked to comment on the course material they were using to learn English. In response 27 students - 15 female (hereafter S1, S2, S3, S4, S5, S6, S7, S8, S9, S10, S11, S12, S13, S14, S15) and 12 male (hereafter S16, S17, S18, S19, S20, S21, S22, S23, S24, S25, S26, S27), provided feedback on the current and the adapted courses. Their responses ranged from a very brief and generalised comment such as 'a useful course', 'a good attempt' to more detailed answers voicing their concerns about the current course and their enthusiasm and preference for the proposed course furnishing varied reasons for their respective reactions. Some students provided their answers in Arabic or Urdu which were later translated into English for the purpose of presentation in this thesis. The discussion provides three broad themes presented under the following headings:

- **Views on the current course**
- **Views on the adapted course**
- **Problems in the adapted books**

Students' Views on the Current Course

In connection with the current textbooks, only 3 students offered comments.

S16 expressing his concern on the current course writes that these books are very difficult, as they pose gender identification problem. The learners find it hard to distinguish between male and female names (Translated from Arabic).

S1 considers them 'immoral' and 'a messenger of Western culture'. She writes

> **'What we learn from these books? (ssic) They always talk about music, films and film acters (sic). We do not like them.'**

S3 frowns upon these texts as she feels that under the pretext of English these books inculcate traditions peculiarised with Western life. She believes that these books play out the agendas of non-Muslim cultures and are irrelevant to their requirements. She adds that they want texts with stronger rooting in their own culture (Translated from Urdu).

In short these students gave vent to their dissatisfaction with the current textbooks as they mirror life and ways of a hostile culture, conflict with their own convictions and beliefs and do not correspond to their wishes and desires. Instead they would like to have a course that suits their conditions, embodies their cultural concerns, and is related to their religious aspirations.

Students' Views on the Adapted Course

Generally, the students applauded the contents of the adapted texts. S4, S5, S16, S17, S18 call these textbooks, 'a useful course', 'an excellent attempt' (Translated from Arabic), and 'a brilliant exercise' (Translated from Urdu).

Recalling the experience of learning English through the adapted texts, S19 states that learning about Islamic traditions and culture in English language was a memorable and unique experience for him. He adds that since they have got background knowledge about Islam, it is easier for them to learn English through those topics. On the contrary, they are not well aware of the Western culture and civilisation, therefore, it is an uphill task for them to dig through that unknown land (Translated from Urdu). S20 likes the old books, but is confident that the new ones are better, because they are more suitable for them.

S21 calls it a successful and brilliant attempt to design books on the pattern of Oxford publications. S22 pinpoints that this project is important and is first of its kind. He is convinced that this project would particularly homogenise the thinking of students coming from all diverse educational backgrounds, and would also help 'overcome the socio-cultural problems inherent in the English textbooks so much discussed in the past' (Translated from Urdu). S6 believes that the books one studies and the educational material one is exposed to affect their psychology and

mode of thinking to a great extent. This is the reason that she strongly believes in the major positive effect the Islamisation of our syllabus can have on the future students of the IIUI. Having previously studied under the British system, she thinks 'such projects are vital for the Muslim Ummah (Community)' (Translated from Urdu).

S22 considers this project an effort to bring students 'in touch with their religion'. He is sure that it will also persuade them to further their learning effectively. S7 asserts that this project would increase students' 'creative faculties' (Translated from Arabic). In a similar vein S8 states that

> 'These books fulfil our greatest educational needs. These books are easy to understand and are appropriate level for us.' (Translated from Arabic)

S23 talks in more general terms when he says that education is a gift of parents for their children acquired through the teachers. He thinks that as Muslims we have to educate our children to become good Muslims, and considers every effort made in this connection worthy of praise' (Translated from Arabic).

S8 appreciates this course as she considers it 'an excellent work that would give English lesons (sic) an Islamic colour.' S24 maintains that the Islamic texts are really good and should be used in all institutions of the country. S9 expresses her excitement at the adapted course as following:

> 'I wish that in all educational institutions of the Muslim world, materials based on Islamic culture, Islamic tradition and Islamic history were used to teach English language. This is the demand of the age. I congratulate you on the unique approach you have adopted in this experiment. I request you to kindly produce similar material for the advance level as well, if you have time. Do you think it will be possible for you?' (Translated from Urdu)

Talking about the intermediate reading book, S3 states that it is a very useful book. In her opinion the main characteristic of this book is that it is 'full of Islamic knowledge'. 'There are beautiful poems in the book and we have learnt a lot from it,' she asserts. S25 and S26 believe that this book has greatly enhanced their motivation to learn English, as they have learnt a lot of new words from the lessons they have done in the class. In fact they have found these lessons particularly enjoyable as it is a novel thing for them to come across Muslim names in English

language books. In other words they got interested at the sight of names they can identify with. In this connection S26 exclaims:

> 'Marvellous! I really appreciate your devotion to this task. I felt so proud when I read Islamic names, and Islamic holy places in this book.' (Translated from Urdu)

Similarly S27 writes that the lessons in the reading book are very enjoyable. They have enhanced their vocabulary. He adds that when he compares these books with the ordinary books, the latter are also good, but they do not fulfil their needs, hence the students easily lose their interest in them. He presents the example of the lesson 'Islam's Young Volunteers' and states that it is very easy to understand and is very purposeful, whereas a similar lesson in the other book is not. (Translated from Arabic)

S1 and S2 like the elementary reading book very much because it is comprehensible and contains a lot of information about the life of the Prophet (PBUH), the Sahaba (companions of the Prophet (PBUH) and the Battle of Uhad, etc. In particular they admire the beautiful Islamic poetry given at the end of each unit. S10 considers the stories and essays in the book very interesting and informative. S11 notes:

> 'It is the first time I have seen Islamic literature for children, which was all, scattered here and there, compiled in the form of a book. I feel you are the pioneer of this task and hope it will continue to improve in future.' (Translated from Arabic)

Talking about the intermediate writing book, S12 writes that the book is very comprehensive and superb in quality. She likes the way all the basic things about writing have been explained in a very understandable language, particularly lessons number 7, 10 and 11 which she considers excellent' (Translated from Arabic).

S14 appreciates the writing course book as it 'integrates writing techniques with Islamic contents very appropriately.' She states that the topics in the new book are very motivating, as they are about how to perform Haj and other Islamic activities.

So in her view the students have learnt a lot of Islamic vocabulary through the book.

In the same vein S15 likes the new books, because they get information about Islamic rites and rituals. She points out that in the old books, some activities are very difficult to follow and the contents are not interesting.

With regard to the intermediate grammar book, S27 believes:

> 'This is a very meaningful book. It explains all grammer (sic) rules in a very nice way and also add[s] to our Islamic knowledge.'

S 14 is of the view that

> 'The old book is sometimes very difficult. For instance, in 'Kasparow retains chess title' I do not know who he is. So how can you expect me to make sentences about him? In the new books all the names are from Muslim culture, so it is easy for us to do the exercises.' (Translated from Arabic)

Similarly students are full of praise for the elementary grammar book. In this connection S13 claims that this book is surely better than the old one, as in the old one there were certain things, which were very difficult to understand, for instance it is hard to distinguish between the male and female names. The names of places are unfamiliar as well. (Translated from Urdu)

Talking about the speaking component of the intermediate course, S4 states that she liked public speaking because everything was designed from Islamic point of view. She considers public speaking as a very important subject for them and believes that in the new project the topics were 'very thought provoking and relevant'. (Translated from Arabic)

In the same line S15 mentions that public speaking was her favourite skill, as all the topics were related to Islam. She remembers that in order to prepare talks on those topics they had to consult many books, which developed their library skills.

Moreover, she thinks that it was useful to learn and use vocabulary related to their own personal opinions about the topic under discussion' (Translated from Arabic).

S27 expresses similar views about the speaking course when he writes:

> I like public speaking very much because we were dealing with Islamic topics such as: Rights and Obligations of Muslims, Role of a Woman in an Islamic Society, Islam in my Daily Life, Allah is Beautiful and He Loves Beauty, Good Manners in Islam, Islam: My Religion, Is Hijab a Hindrance in the Way of Progress?, Peace in Islam, etc. We had very enthusiastic and lively discussions on these topics, which I feel are very useful in building a true Islamic personality.' (Translated from Urdu)

Talking about the audiocassettes used in the course for listening and speaking skills, S12 has to say that they were clearer and more easily understandable. On the contrary, she points out that in the audiocassettes, which go with the other books, the characters speak very fast and it is quite difficult to follow their accent, pronunciation and connected speech. (Translated from Arabic)

S20 mentions that by nature he is not fond of listening skills. However, after doing this course, he has developed some interest in this skill.

Problems in the Adapted Course

Along with the good points the students also pointed out the following weakness in the adapted texts:

1. S4, S7, S8 and S21 note that there were some printing errors in the books.
2. Similarly S7, S11, S13, S22 and S27 feel that in the books some visuals were vague and the quality of drawing was also not up to the mark.
3. With regard to audio material, S15 has pinpointed that the speakers in the cassettes were some university students. Their speaking speed was slow. She fears that when they move to advanced level and listen to native English, they will find it quite difficult to comprehend. So she

thinks that these listening exercises have not prepared them for further advanced listening.

4. S13 found the intermediate grammar course too lengthy; consequently, they could not finish it on time.
5. S19 thinks that the areas covered in the writing book are rather limited. Therefore, in his view, it is important that more topics related to writing skills are included, so that the students are better prepared for the advanced level.

It can be concluded that students have looked at these textbooks critically and are aware of the weaknesses in the adapted books, however, they still prefer them to the current course materials as they feel close acquaintance with their contents, are inspired to read the names of Muslim people and places in them, and are enthusiastic about carrying out tasks prescribed in them as they are directly related to their personal ambitions and aspirations.

6.4 Teachers' Views on the Current and the Adapted Courses

At the end of the term the teachers were invited to record their impressions of the course material used in the experiment. In response 8 teachers – 4 female (hereafter T1, T2, T3, T4) and 4 male (hereafter T5, T6, T7, T8) offered their views. As in the previous section, the comments of respondents have been discussed under the following headings:

- Views on the current course
- Views on the adapted course
- Problems in the adapted books

Teachers' Views on the Current Course

In connection with the existing books, 5 teachers offered their impressions. Talking about the debilitating effect of current texts on the learners, T1 points out that it is a common view shared by a number of students that the current course books suffer a number of disadvantages. In her view first and foremost they function as a

tool for imperialist relations and values. She believes that the course displays inadequate sensitivity to the demands and desires of the learners in a Muslim society. That's why, she thinks that, students see little meaning in the course beyond the ritual of passing the examination and satisfying the mandatory requirements of the university.

In the same vein T2 articulates her displeasure at the use of these textbooks as they overlook the pupils' interests, hence impede their due speed of learning English. She states:

> 'There is no parity between learners' expectations and the contents of these books. These texts ignore the sight of the larger political and cultural contexts in which the learners are located. They project an imperialist language symbolising alien culture and interests. Of course you cannot expect high standards of learning from a group of disgruntled students. Unfortunately these books sorely miss this point.'

T5 talks about the reasons of the students' lack of interest in learning English through these books and points out that the confrontation of a student of Islamic Studies with a secular or culturally offensive English language mars their interest in acquisition of the language and they start finding faults with it by talking about it in stereotypes that they had internalised in the past through their parents, society or religious institutions.

Likewise T3 laments that the contents in the current texts are a potential source of bias as they marginalise the learners' culture and norms. She observes that while reading these books the learners feel repressed and demoralised by the contrast between their own values, ideologies and community allegiance and the ones conceptualised in these texts. In her opinion the learners do not feel committed to them as they consider them as a way of legitimising the dominance of Western culture and all it represents. Hence she believes that these texts generate tension, friction and irritation among learners' and render the experience of learning English as counter-productive.

T6 challenges their suitability on the grounds that the approach in these books is not conducive to the day-to-day demands of the IS students. He observes:

> 'The students face discomfort in the face of the alien discourses inscribed in the course. They seem to continue wrestling with cultural threats embodied in the texts. The exercises in these books involve a painful process of identifying names of Western people and places, which not only slows their pace of learning, but also leaves them disenchanted, disoriented and alienated with English.'

In short these teachers express their displeasure with the current textbooks as they defeat learners' expectations by projecting values stemming from an alien culture. The teachers believe that these textbooks have no foothold in the students' life, and do not suit their conditions, as they do not embody their cultural concerns or religious aspirations. Consequently learning English turns into an uninvolved activity carried out by the learners as a formality or a mere drudgery.

Teachers' Views on the Adapted Course

With regard to the adapted textbooks, all the teachers have subscribed to the view that these textbooks are more useful and effective, as they have made the teaching of English more meaningful and personally significant for the learners.

T2 believes that the contents of the newly designed books are far better than the formerly prescribed texts, as they exhibit 'Islamic orientation', which, in her view, is the most important aspect of these books. She explains that students coming from various backgrounds feel it easy to go through these texts because they have been taken from the culture, which they all share. She argues that Islamically oriented texts do give the impression that English language is not always 'a representation of a hostile, Western, Christian, alien, enemy, other and crusading culture'. These are all the perceptions about English that the learners might have learnt from their home, society or religious schools. Her view of the new teaching material is that in the given specific religious milieu it is more 'students friendly' and hence more 'inspiring'.

Talking about his students' enthusiasm to learn English through the adapted textbooks, T7 writes:

> **'They were enthusiastic about getting a new unit and were seen immersed in reading whenever it was given to them. They never complained about the inappropriateness of the reading material as they used to do in the past about the other texts. It was observed that even the weakest of all the students would struggle to comprehend the unit as he found it according to his taste.'**

He goes on to point out that the students, who are weak in English, shift the responsibility of their laziness or lack of effort onto the contents of English syllabus which, in their view, is full of references to 'infidelity' or 'Western culture', and is responsible for making English language so hard or abominable for them to learn. With the introduction of new material, he believes, this excuse has gone. Now they cannot say that the material is culturally offensive or anti-Islamic. Therefore, he observes that even the weakest students have started putting effort into learning English.

T4 is convinced that change in the attitude of learners towards the language they are trying to learn plays a vital role in the learning process. She recalls an event when she tried to introduce a lesson or two from the old book, the student did not like them, instead they requested the new materials. T2 informs that the students actually wanted these materials to be compiled and printed in the form of proper books and be made part of the permanent syllabi of the university. She concludes that the interest of students in the new materials shows that they consider them valuable in the process of their learning, and the level of student participation in the lessons is surely enhanced with the introduction of the Islamically oriented reading texts and exercises. She is pleased that the new experience has started changing the attitude of the learners towards English positively and thus learning would ultimately follow.

After assessing the students' oral/aural skills, T8 has pointed out that now the students feel much more 'confident and comfortable' in the English class than they used to do in the past. He is sure that his students have been motivated to learn English to the extent that even after leaving the university, they would definitely continue to improve their proficiency in English.

T5 likes the adapted texts as they empower the learners personally and socially. He opines:

> 'The effectiveness of a textbook is contingent upon how students' respond to it. The new textbooks are much better than the pre-packaged ready-to-use material provided by the West because they ensure collaborative participation from the learners. As these texts are characterised by an intense religious consciousness, while reading them, students feel comfortable, confident and sheltered.'

T1 thinks that the adapted texts have presented English in a new light enabling students to accommodate it in their personal and academic life. She feels pleased that now the learners do not have to 'keep grappling with the texts to unravel the gender ambiguity' of the names mentioned in the texts. In her opinion the learners are in a better position to 'appraise the usefulness' of the language as it has been placed in Islamic perspectives. Hence, she concludes that the implementation of the adapted texts has 'radical implications' for the ELT programme of the university.

T6 is convinced that these texts have provided 'an overarching structure, made up of learners' aspirations and preferences empowering them to achieve their own interests.' Hence, in his view, the Islamically revised version of ELT texts has rendered English a better 'marketable' commodity among Muslim students.

T3 mentions that these texts have bridged the gap and brought about 'congruity between two educational contexts (the Western and the Muslim).' She believes that efforts in this context are highly commendable as they enable the learners to 'gain access to the type of English that represents their dominant religious convictions and beliefs.'

Problems in the Adapted Course

Although all the teachers talk highly of the effectiveness of the adapted course, they have pinpointed the following setbacks in the material as well:

1. In the opinion of T3 in the textbooks there is little emphasis on pronunciation practice.
2. T3 also suggests that the quality of recorded material should also be improved.

3. T6 has pointed out that there were some typographical errors in the texts. Therefore, the proof of all the reading passages and exercises should be read very carefully as such errors create a bad impression of the material.
4. T1, T2, T4 and T8 are of the opinion that the layout of the material needs to be further improved.
5. They also point out that the visuals in the books should be made clearer and more interesting.

In short all teachers despite being aware of the setbacks in the adapted course materials unanimously agree that these texts better suit the purpose of their students who define their identity primarily in terms of religion. They are convinced that these texts defy the stereotypical image of English as an imperialist language that is used as a means to inculcate Western ideas in the learners. All of them are of the view that tapping the relevant religious and cultural resources has smoothed over the contradictions between the learners' desires and the textual contents for the sake of learning English. Moreover these texts have been appropriated with greater clarity and suitability in terms of learners' needs and religio-cultural values, therefore, they ensure greater students involvement and participation in the activities and exercises.

With regard to the problems pinpointed by the students and teachers, it is worthy of mention here that the limited amount of time and the scant resources at my disposal made it particularly difficult for me to pay adequate attention to such aspects as typographical errors, quality of visuals, general layout, etc. Otherwise there is no reason why if there had been a longer length of time and better resources available, all these issues could not have been addressed to the maximum satisfaction of the concerned teachers as well as the learners.

6.5 Analysis of Students' Achievement

This part of the chapter deals with hypothesis 2b of the study, which states that there will be considerable differences between the control and experimental and the boys' and girls' groups in their scores of achievement tests conducted at the end of the term as a result of the respective textual materials used in teaching them

English language. Clement, Dornyei and Noels (1994), Crookes and Schmidts (1991), Dornyei (1995), Ellis (1994), Oller (1978), and Oxford (1996) all highlight the relations of attitudes, motivation, and orientations to achievement in second language learning. This part presents the comparative profile of students' actual achievement in the English language tests as compared with their self-perceived learning, discussed in Part 1 of this chapter.

The assessment of learners' achievement in English language at the IIUI

The assessment of learners' achievement in English language at the IIUI is conducted in two stages:

- During the term
- At the end of the term

Therefore the awards are divided into two parts as well:

- Mid-Term Marks (30% - 10% Reading, 10% Writing and 10% Listening and Speaking)
- Terminal Marks (70% - 30% Reading, 30% Writing and 10% Grammar)

The mid-term reading test consisted of a text with a True/False statements exercise, whereas the final-term reading examination included 2 texts with a Multiple-Choice exercise and a Write-Brief-Answers exercise. The mid-term writing test consisted of 1 guided writing exercise; whereas the final-term writing examination included 2 writing exercises, 1 guided and 1 free (write on a given topic) exercises. The listening and speaking skills were tested as part of mid-term assessment only. The listening and speaking tests comprised 3 items: 1 listening text followed by a writing exercise, 1 listening text followed by a relevant group discussion and 1 public speaking exercise, where students were required to give a presentation on a given topic in the class. The number and nature of all the test items for the control and the experimental groups were the same; the only difference was in the contents of the texts. For example in the listening test the experimental groups listened to Islamic stories, whereas the control groups listened to ordinary stories.

After marking the grand scores of all the control and the experimental students from both stages of assessment were tested for their reliability using SPSS programme. The data were tested for the mean difference, the standard deviation and the t-significance. The t-test results have been given in Appendices 6.1 and 6.2 and are presented in the following figure:

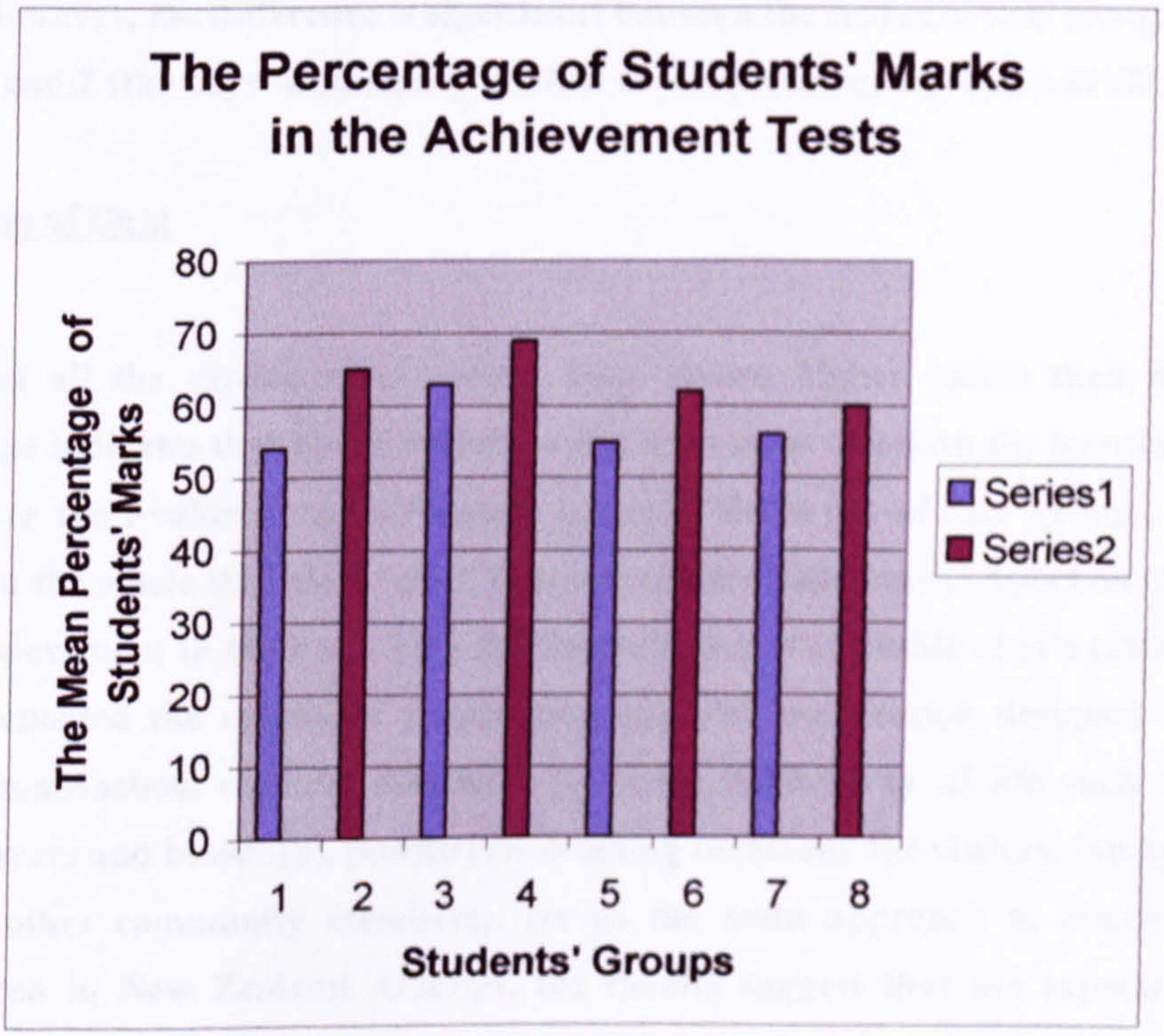


Figure 6.13
Showing the End-of-the-Term Results of Achievement Tests of All Students' Groups

Key

1. **Boys Elementary Control**
2. **Boys Elementary Experimental**
3. **Girls Elementary Control**
4. **Girls Elementary Experimental**
5. **Boys Intermediate Control**
6. **Boys Intermediate Experimental**
7. **Girls Intermediate Control**
8. **Girls Intermediate Experimental**

Overall Observations

- **All the experimental groups scored higher marks than the control groups. The approximate difference between the boys' elementary control and experimental groups is 11%, and boys' intermediate control**

and experimental groups is 7%. The difference between the girls' elementary control and experimental groups is 6%, and girls' intermediate control and experimental groups is 4%.

- The boys' control and experimental groups have shown comparatively a higher mean difference than the girls' groups.
- However, the difference is significant between the scores of only groups 1 and 2 (the boys' elementary control and experimental groups) at .02.

Interpretation of Data

The fact that all the experimental groups have shown higher scores than the control groups indicates that the intervention did have some effect on the learners. However since the t-value of the difference is low in three out of four groups, it shows that on the whole the intervention failed to make a significant impact on the students' achievement in the tests. This finding is in line with Ruble et al's (2004) study that reported the results of a year-long cultural intervention designed to reduce the home-school cultural mismatch by using Maori way of life such as Karakia (prayers and blessings), powhiri (welcoming ceremony for visitors, family, friends and other community members), etc as the main approach to educate Maori children in New Zealand. Overall, the results suggest that the expected improvements in behaviour and motivation through the use of a culturally appropriate intervention were found, although parallel improvements in achievement were generally not found. The reason behind this might be the length of time available for the experiment. Since the experiment spanned over only one term consisting of 15 weeks, it is difficult to expect a significant impact in such a short period of time. If the experiment had been extended to another one or two terms, more favourable results might have been obtained.

6.6 Conclusions and Summary

This chapter has presented the results of students' final examinations in English as well as the students' and teachers' critical views about the current and adapted textbooks used to teach English language at the IIUI. Part 1 of this chapter is related to students' views about the experimental and the control courses in terms

of the appropriacy of textual contents, their enthusiasm in class participation and their self-perceived learning in English language. The results of students' evaluation of 16 English books (8 current and 8 adapted) consisting of 101 study units have shown that the experimental groups have achieved higher scores than the control groups in 96.69% cases and the results are significant in 65.51% cases. It means that the adapted texts have positively affected the learners' attitude toward the textual materials, enhanced their enthusiasm to carry out various activities and tasks in the class and boosted the perception of their acquiring English language to a great extent. On the other hand, the girls' and the boys' groups have shown significant differences only in 10.72% cases, which indicates that gender is not an important variable in this respect.

Part 2 and Part 3 of the chapter record 27 students' and 8 teachers' general impressions of the current and adapted English language courses. Although the respondents have pointed out certain problems in the adapted texts e.g. typing errors, visual clarity, quality of layout, etc, on the whole they appreciate their cultural appropriacy which help build learners' confidence and boost their morale as they make them feel treading a familiar, friendly and secure land. On the contrary they depreciate the existing texts as they conflict with their personal convictions and religious beliefs, hence leave an alienating effect on the learners.

Part 4 concerns students' achievement in the end-of-term assessment. In the tests all the experimental groups have shown higher scores than the control groups, however the difference between these groups is significant in only one instance. These findings indicate that the use of culturally appropriate textual materials did have some impact on the learners. However, in general the intervention did not succeed in making a significant effect on the students' achievement in the tests.

With regard to the evaluation of textual contents (hypothesis 1g) and motivation to learn English in terms of improved classroom participation in lessons (hypothesis 1c), the findings in this chapter verify results in the students' questionnaire section of chapter 5 in this thesis. Moreover, in the light of results in this chapter, hypothesis 2a (evaluation of self-perceived learning) stands confirmed. However, according to these findings, hypothesis 2b (learners' achievement in the tests) is only partially supported by these data.

Chapter Seven

Summary, Conclusions and Recommendations

The main purpose of this study, as mentioned in chapter 1, is to investigate the influence that affectively appropriate texts in the English language classroom would have on IS students' motivation to learn English. In the preceding chapters of this thesis, I have included a statement of the problem, a discussion on the role of motivation in second/foreign language learning, a review of the previous research, an account of the research procedures employed and an analysis of the data collected.

This chapter will summarise the findings from the questionnaires and experimental research and discuss implications, and thus recommendations for both teachers of English, course designers, education planners and researchers who would wish to pursue similar investigations. Although much has been learned, there are still many questions, both theoretical and practical, which need to be addressed so that teachers of EFL/ESL can learn more about varied aspects of English language learning in the Islamic Studies context.

As mentioned in chapter 1, this study endeavours to answer the following questions:

- **What are affect and cognition and how are they interlinked?**
- **What is meant by the affective phenomenon called 'Motivation'?**
- **Is there a relationship between motivation and students' religio-cultural convictions, and if so, what is its nature and how is it formulated?**
- **How is 'Motivation' interrelated with cognitive language learning, particularly in the context of ESP?**
- **What are the pedagogical implications of accepting the Affective model of motivation that is bound up with the**

learners' 'needs' and 'wants' ensuing from their religio-cultural commitments in ESP situations?

- In the given context, what can be the proposed general framework of teaching English to students of Islamic Studies Group at the International Islamic University Islamabad?

This chapter will be divided into the following sections:

- In the first section, a brief summary of chapters and main findings will be presented.
- The second section will begin with pointing out the limitations of the study. It will then proceed to present the significant implications of the findings along with making relevant recommendations for syllabus designers, material-writers and the concerned teachers in order to enhance Islamic Studies students' motivation to learn English at the IIUI.
- In the third and the final section, recommendations for the future research will be offered.

7.1 Summary of Important Findings

Chapter 1, as the backdrop of the research, provides an introduction to the research locale, the main problem the study deals with, the aims and objectives of conducting this research, the significance of this research in the domain of ESP and the questions the study addresses. This chapter has introduced the research rationale with a view to the fact that the Islamic Studies students at the IIUI are poor achievers in English. Their aversion to studying English has been ascribed to the overwhelming use of culturally inappropriate texts, which the students may consider as 'ambassadors' of Western culture, as they seem to be obsessed with rock'n roll music, opera singers, concerts, disc jockeys, Spice Girls, and other singing and dancing shows. Moreover, the learners may also feel that these texts are not in tune with their interests, as well as their belief system and have no real life value for them, as they do not fulfil their current or future instrumental objectives. This state of affairs has developed a sense of alienation among the learners and has caused their low achievement in English. The preliminary

attempts to design Islamically appropriate texts indicate that there seems to be a strong desire among the students, specialising in Islamic Studies, to learn English through a syllabus, which may cater for their academic, cultural, and religious needs. This study has been planned to verify the relative impact of affectively adapted texts on the motivation, orientation, attitude and achievement of these learners. Since no such study exists so far, this research forms an endeavour to fill this important gap. Hence this research is a milestone in the history of empirical studies into the role of affect, culture and motivation in the context of Islamic Studies students' needs and wants for learning English language.

Chapter 2 along with chapter 3 deal with the first four questions this study raises. Regarding the first question about the distinction between 'affect' and 'cognition' and their interrelation, it is pointed out that traditionally 'cognition', is viewed as referring to 'conscious ideation' or a 'conscious, thought-like process' (Oatley and Jenkins, 1996) based on analytical, calculated and mechanical procedures, whereas 'affect' is generally taken as an umbrella term, covering a wide range of meanings e.g. emotion, feeling, mood, disposition and preferences, which determine human behaviour and act like an internal integrative propelling force, used as emergency measures to mobilise energy and push humans to act. This study looks at affect and cognition as two separate but potentially interacting constructs with 'affective' states being more lasting and enduring than 'cognitive' states. It is observed that positive (motivation, happiness, satisfaction etc.) or negative (anger, disgust, anxiety etc.) affective factors have a significant role to play in shaping the direction of one's goals, and cognitive achievements. The former assist in efficient processing and effective retrieval of input information in a human mind, whereas the latter draw heavily on attentional resources of human cognitive repertoire, hence impairing their learning abilities in general and language learning capabilities in particular.

The second question of the study is related to one of the most well known constituents of positive affect i.e. 'motivation'. 'Motivation' is seen as a complex construct and is generally taken as a driving force that makes us do things that we do. It is an action control goal-oriented activity, which is concerned with the choices of acts as well as the relative performance, intensities, persistence and affective overtones accompanying them, and as such, it not only energises but also

channels and sustains human behaviour. This study looks at motivation as an attitude, which develops out of interaction between the inner psychological and environmental or socio-cultural forces and is reflected in the ways we choose to do things.

Regarding the third question about the existence, nature and formulation of any possible relationship between motivation and students' religio-cultural convictions, the study maintains that in fact religio-cultural environment is the main source from where one's motivational mechanism draws its essential propensities. It has been pointed out that every child grows up in the lap of a certain culture and although a culture does not consist of a mere 'herd of clones' (Valdes, 1996: vii) who have been shaped by their environment, each culture is formed by some predominant tenets – conscious or subconscious, explicit or implicit - that a child internalises as they grow up. Culture uses the medium of 'schema' and 'schematic instigation' to become capable of influencing and regulating the motivational mechanism of man. Schemas are internal representatives of affective-cognitive data structure consisting of the simplified patterns of generic concepts stored in memory, which make the identification of objects and events possible (D'Andrade and Strauss, 1992: 3-29). Although these schemas are dynamic entities, which continue evolving throughout life, many powerful schemas are learnt as part of the direct social experiences of a child and have strong impact on their behaviour and attitudes towards various objects they encounter in life.

In connection with question 4 as to how 'motivation' is interrelated with cognitive language learning, particularly in the context of ESP, it has been pointed out that motivation is a key to unlock the solutions to most foreign-language-teaching-and-learning-specific concerns (Chambers, 2001: 132). In fact motivation is the driving force that initiates learning in the first place and sustains learning when the situation becomes difficult. That is why the question of motivation is at the heart of teaching and learning a foreign language. In order to ensure their achievement and success in language learning, it is significant that a certain level of motivation is maintained among learners. This level of motivation is kept up if the learners' religio-cultural desires and 'wants' along with their pedagogical needs are adequately catered for during the process of teaching a foreign language in general and ESP in specific. It has been argued in chapter 3 that ESP learners are people

with their wishes and aspirations, and even though they are learning about machines and systems, they still learn as human beings and this is how they should be treated. The message is that an ESP course has to win the learners' 'hearts' before it can actually appeal their 'minds'. Keeping this in mind, ESP and EGP should be viewed as two overlapping rather than mutually exclusive academic disciplines. It is noted that with its shift of emphasis from language-centredness to learner-centredness (Hutchinson and Waters, 1987a and 1987b), ESP has already expanded the limits of its concerns from students' mere language needs to their psychological and affective wants, desires and preferences which, in turn, are shaped by their respective religio -cultural environment. Hence it is argued here that in the field of education, an imported teaching and learning policy needs to undergo an essential process of mediation in which the local classroom ecology is meshed with the imported policies (Ellis, 1996), which may result in an adaptation of curriculum to the realities of the local classroom at the micro level and to the societal culture at the macro level. With regard to ESP courses, a greater access to materials based on desired cultures may contribute immensely towards a renewed interest and motivation of learners in the proposed English language study programmes. A syllabus change on the 'Affective' model proposed in this study is expected to lead the concerned learners to greater success and achievement in language learning.

Chapter 4 sketches out the methodological framework of the study. It explains hypotheses the study attempts to verify i.e. whether there are significant differences between the control and the experimental and the boys' and the girls' groups with regard to their motivation to learn Islamic Studies, motivation and orientation to learn a foreign language, motivation to learn English, attitude towards Western life and culture, evaluation of teaching methodology and the textbooks, as a result of the textual materials used in teaching them English language. It points out the instruments the research employs to verify these hypotheses i.e. students' questionnaire, students' evaluation sheets. Moreover it describes the three approaches the study adopts: a combination of qualitative and quantitative, learner-centredness, and adaptation of material, and their respective relevance to this study. The quantitative approach has been used in learners' attitude questionnaire and evaluation sheets as basic tools for the main study. The qualitative procedures have been introduced at the initial stage of the research in

the form of a skeletal questionnaire and certain items in the learners' questionnaire i.e. Free-association list of words and open-ended questions as well as learners' and teachers' comments and views on the proposed course. To design an 'Internal Syllabus', learners and teachers were invited to participate at all the stages of material design procedures. The adaptation of material approach was opted as the main technique because of logistic reasons, to keep both control and experimental materials at par with each other and because to create material from scratch was unnecessary and irrelevant in the context of this study. The study was conducted at the IIUI Pakistan in three phases: Initial Phase (through a questionnaire), Pilot Phase and Main Phase (through experimental method and students' attitude questionnaire). Altogether 214 students and 28 teachers participated in the study. The attitude questionnaire was designed on Likert scale and administered to both control and experimental groups at the beginning and at the end of the course of study. A t-test was applied to the data for mean difference, standard deviation and t-value. The results indicated the difference, if any, between the pre- and the post-scores of both groups, hence the impact of the intervention.

Chapters 5 and 6 answer questions 5 and 6 of the study and explore the pedagogical implications of accepting a model of motivation that is bound up with the learners' 'needs' and 'wants' ensuing from their religio-cultural commitments in ESP situations, hence proposing a general framework of teaching English to students of IS group at the IIUI. In order to assess the effect of such a model an experiment involving current and adapted texts was conducted at the IIUI. On the whole the experiment was based on 10 hypotheses: 1a, 1b, 1c, 1d, 1e, 1f, 1g, 2a, 2b and 3. The impact of the affectively appropriate texts was measured through a questionnaire and calculated in terms of difference in pre- and post scores of the students' responses. The questionnaire dealt with the first 7 hypotheses (1a – 1g). It consisted of four scales (motivation, attitude, orientation and evaluation), spread out in 7 categories (motivation to learn Islamic Studies, motivation and orientation to learn a foreign language, motivation to learn English, attitude towards Western life and culture, orientation to learn English, evaluation of teaching methodology and evaluation of textbooks), and embedded in 92 statements, 3 open-ended questions and 8 free association words. The summary of

important findings from students' questionnaire discussed in chapter 5 is given in the following 8 parts:

- **Findings related to learners' motivation to learn Islamic Studies**
- **Findings related to learners' motivation and orientation to learn a foreign language**
- **Findings related to learners' motivation to learn English**
- **Findings related to learners' orientation to learn English**
- **Findings related to attitude towards Western life and culture**
- **Findings related to learners' evaluation of methodology of teaching English**
- **Findings related to learners' evaluation of textbooks used to teach English**

• Findings related to learners' motivation to learn Islamic Studies: Hypothesis 1a

- **The students' level of motivation is very high with regard to the learning of Islamic Studies.**
- **On the whole the girls have shown greater change in pre- and post motivation to learn Islamic Studies.**
- **Partially confirming findings by Clark (1998), the girls assessed themselves as performing better on the writing component of Extended Effort scale than the boys. Similar results have not been found for the reading component of the same scale.**
- **Since there is no significant difference in most of the statements between the pre- and post-scores of experimental and control groups, it means that there is no positive relation between the use of affectively appropriate materials in the English classes and the students' motivation to learn Islamic Studies, and the hypothesis 1a of the study stands rejected.**

• Findings related to motivation and orientation to learn a foreign language: Hypothesis 1b

- On the whole the experimental groups have shown higher post-scores in a larger number of cases than the control groups, indicating that the proposed texts did have some positive impact, and the current course material did have some negative effect on the learners with regard to their motivation and orientation to learn a foreign language.
- The results in section 5.2.3.1.2 indicate that the IS students' orientation to learn a foreign language is mainly instrumental.
- The results also indicate that the boys have slightly higher integrative orientation than the girls.
- On the whole, among all the groups, the boys' groups have shown the highest difference (positive) between the pre- and post-scores in 6 statements, whereas the girls' groups have shown the highest difference in 1 statement. It may indicate that there is a stronger effect of the experimental and the control texts on the boys than on the girls with regard to their orientation and motivation to learn a foreign language.
- Like studies conducted by Holmes (1995) and Romaine (2000), the results indicate that girls have shown slightly higher scores on the social-recognition scale than boys.

• Findings related to learners' motivation to learn English: Hypothesis 1c

- A strong positive relation has been found between the affectively appropriate texts and the experimental students, particularly the girls, with regard to their motivation to learn English. On the contrary, there is some negative relation between the current texts and the control students. As the learners are convinced that the current textbooks are irrelevant and unwanted, their degree of enthusiasm to learn English is negatively affected.

- On the whole, the students have been found eager to do the homework (Extended Effort Scale), ask their teacher if they have a problem (Classroom Behaviour Scale), speak English outside the class (Extended Effort Scale), join another institution to learn English after the university (Intention to Continue Scale), revise newly-learnt words after the university time (Extended Effort Scale), speak only English in the class (Classroom Behaviour Scale), learn English from somewhere else if not taught at the university (Commitment Scale), and definitely take English if given an opportunity (Commitment Scale).
- The students are not so keen on watching a local English TV channel (Media Scale), and watching an English play (Media Scale). Moreover, they do not hold their proficiency in writing English to be so high (Self-Perceived Competence Scale), indicating that they face difficulty in this particular area.
- Comparing the girls and the boys, the girls have shown higher scores on certain statements, which may indicate that a majority of the girls take English as their favourite subject. In class they remain engrossed in the subject matter. They are prompt and punctual about doing their homework. On average they spend about 12 hours a week doing their home study in English. If an opportunity arises, they say they would like to speak English outside the class. Moreover, they engage themselves in revising newly learnt English words or phrases after the class. They have also attested to having improved their ability to think in English and they also hope for good results in English, as they put in a lot of effort into their work. They feel quite sure about their competence in reading and writing English. Given an opportunity they would like to read English journals and magazines. After learning English for a short time, they feel that their interest has grown in this subject, as a result of which they would like to continue using English after the completion of their university education. Moreover they believe that English should be taught to the students from the very outset.
- On the other hand, the boys have shown higher scores on certain statements, the results of which indicate that a majority of the boys are committed to learning English and if it were not taught at the university, they would find another place to learn it. At the university, they want to try

their utmost to learn English. In class they do not hesitate to volunteer as many answers as possible. If they have any problem they ask the teacher for help straightaway. They feel quite sure about their proficiency in English aural and oral skills. They are keen to avail themselves of the spoken media (TV and radio) services in order to better their English. They would also be enthusiastic about attending meetings of an English society, if any such society were established. They intend to continue practising English in their daily life or continue learning English by joining another institution after completing their studies at the university. Given a chance, they would like to further increase the time allocated for teaching English at the university.

- Unlike Powell (1979), Powell and Littlewood (1983), Gardner (1985), Powell and Batters (1986), Worrall and Tsarna (1987), Clark and Trafford (1995), Barton, 1997) Sunderland (1998) and Wright (1999) who report studies that demonstrate more positive attitudes toward language learning among girls than among boys, the present study has found no significant differences between both sexes with regard to their enthusiasm for learning English.
- Like Clark (1998), the data suggest that the boys consider themselves performing better in oral/aural skills, whereas the girls believe themselves to be performing better in reading and writing skills. Moreover the boys are more interested in improving their English by making use of spoken mass media (TV and radio), whereas the girls are more interested in improving their English by making use of written mass media (newspapers and magazines).
- As with studies reported by Clark and Trafford (1995) and Clark (1998), the data finds a more favourable attitude among girls than among boys toward homework and extra study at home.
- Unlike Baker and MacIntyre (2000) who found that boys prefer L2 communication outside class, whereas girls prefer in-class communication, this study suggests that boys are very vocal in the class, whereas the girls prefer to speak outside the class. As a new finding, it warrants further empirical research, if any valid conclusions are to be drawn on its basis.
- Since the post scores of experimental groups are significantly higher in most of the statements and the post scores of control groups are significantly

lower in most of the statements, the hypothesis 1c of the study stands verified.

- **Findings related to attitude towards Western Life and culture: Hypothesis 1d**

Part 1

- Although a majority of the students do not hold Western life and culture in high esteem and do not think that Western people are sincere, dependable, honest, happy with their life, strong and stable in character and hospitable, they appreciate their qualities of being intelligent, shrewd, hardworking and responsible.
- The higher post-scores of the experimental groups are an indication of the impact of the intervention, or the induction of the positive affect on their judgement of the target community. A contrary result can be found in how the lower post-scores of the control groups indicate that the textual material, which projects a culture that violates the social and moral norms held emphatically by the learners so dearly, induces a negative affect in them.
- On the whole, the students prefer to live in the Western countries for a short time rather than for a long time.
- The girls show more concern about their children playing with the children from the Western families than their male counterparts.

Part 2

- All 8 words have incurred predominantly negative responses, which indicate that students' attitude towards Western life and culture is not positive.
- On the whole, the girls' negative attitude towards Western life and culture is a result of their personal dislikes (expressed in literal or metaphorical terms). As Holmes (1995) and Janssen and Murachver (2004) remind us, female subjects often make more emotionally based cultural judgements

than men, engaging in stronger cultural stereotyping. Here they express this through the judgement that contact with Western mores may be harmful to the moral character of young people.

- On the whole, the boys' dislike of Western icons is a result of their views based on their religious beliefs or due to reasons related to money or time. The male students' submission of more fact-based answers is consistent with Levine and Geldman-Casper's (1997) views.
- With regard to the 'No Response' category, it is important to note that although both experimental and control groups have shown slightly lower post-scores (experimental pre-scores: 64 - post-scores: 54; control pre-scores: 63- post-scores 58), the experimental groups have shown slightly higher difference in pre- and post-scores than the control groups. Since the experimental groups have shown more enhanced response rate, it may indicate that the experimental groups after the experiment may feel slightly more open and involved with the Western life and culture than the control groups.

• Findings related to learners' orientation to learn English (Part 1 and 2): Hypothesis 1e

Looking at these two sets of data about the learners' orientation of learning English, the following comments can be made:

- On the whole, among all the groups, the girls' experimental groups have shown the highest difference (positive) between the pre- and post-scores in 5 statements, whereas the boys' experimental groups have also shown the highest difference (positive) between the pre- and post-scores in 4 statements. It may indicate that there is a substantial impact of the culturally appropriate texts on the experimental students, particularly the girls, with regard to their orientation to learn English.
- The results of students' questionnaire statements and three open-ended questions i.e. advantages of learning English, disadvantages of not learning English, and the advice to a reluctant younger brother or sister indicate that the learners' orientation is mainly instrumental (for religious/ dawah purposes, relations with international Muslim community, for children's

education and training, for Islamic studies purposes, for general reading purposes, for higher education purposes, for scientific progress, for social prestige, for job purposes for tourism purposes, for international relations for day-to-day life, for translation purposes, to understand Western political intentions and planning, national progress), rather than integrative (to understand Western life and culture, working with English people), or purely Linguistic. This finding indicates that IS students' predominant orientation is instrumental and not integrative. This finding is in line with views expressed by Dornyei (1990, 2003), Burstall et al (1974), Alison (1993), Haque (1989), and Brophy, (1998) that in an EFL context learners' motivation is more instrumental than integrative. Since the situation in our experimental locale is similar to EFL, and the nature of our students is also such that it is hardly surprising to find that the subjects who participated in the experiment were fundamentally instrumentally and not integratively oriented.

- Unlike Baker and MacIntyre's (2000) study, the results of this study indicate that it is very significant for all male and female learners to learn English for the sake of getting jobs.
- Contrary to the general finding, in this study the scores of the boys in respect of learning English in order to understand English speaking people and their society show a stronger disposition than for girls. The fact that there is a significant difference between the pre-and the post-scores of one of the boys experimental groups shows that the intervention of the independent variable i.e. culturally familiar texts might have a slight relation with boys' views about this statement.
- With regard to the statement 'Being proficient in English will help me to get good friends in an English speaking environment' and 'Learning English will enable me to think and act like an English person' and category 15 in open-ended question 1, category 10 in open-ended question 2 and category 3 in open-ended question 3, the overall picture is again not very consistent between the two sets of data. Therefore, it is difficult to draw any clear-cut conclusions in this connection.
- As it is evident from data in section 5.2.3.3.1 with regard to the statement gaining social status by learning English category, the overall picture in our data is not very clear; it means that our finding is not in line with the results

of other studies in this context, which show a clearly higher tendency for this orientation among girls than among boys (Holmes, 1995; Talbot, 1998; Romaine, 2000).

- The data suggest that the intervention of the independent variable i.e. affectively appropriate texts has some relation with learners' orientation to learn English in order to get through their IS subjects. The reason may be that since the experimental texts are based on Islamic contents, they not only boost the learners' confidence and positive affect, but also provide them with an opportunity to learn the relevant subject specific vocabulary which can help them in reading their modules taught in English.
- The responses to three open-ended questions have brought out some new categories: for relations with international Muslim community, for children's education and training, for general reading purposes, for higher education purposes, for scientific progress, for tourism purposes, for international relations, for day-to-day life, for translation purposes, to understand Western political intentions and planning, problems in national progress, problems in working with English people. It refers to varied dimensions related to the orientation issue in a Muslim context. It indicates that qualitative data is a rich source of obtaining new sets of ideas as well as identifying the finer distinctions between various dimensions of a single construct. Hence its importance in the orientation studies.
- Although a number of statements and response categories have shown higher post-scores for experimental groups, the difference is significant only in 8 out of 36 possible cases. Therefore, hypothesis 1e that there might be significant differences between the control and the experimental groups with regard to their orientation towards the English language study as a result of the respective textual materials used in teaching them this language is only partially supported by the data.

• Findings related to learners' evaluation of methodology of teaching English: Hypothesis 1f

In connection with the present study concerning the impact of the teachers' teaching methodology on learners' motivation to learn English, the following overall findings have been obtained:

- **The results indicate that all 20 experimental cases have shown higher post-scores. The difference in higher post-scores is significant in 16 instances. It shows that the adapted texts do have some positive effect on learners' evaluation of the methodology that has been used to teach English in the class.**
- **The results also indicate that out of possible 20 control cases, only 4 cases have shown higher post-scores, whereas 15 cases have shown lower post-scores and one case has shown the same post-score. The difference in lower post-scores is significant in only 4 instances. It indicates that the existing texts do have some demotivating effect on learners' evaluation of the methodology that has been used to teach English in the class. These findings are slightly surprising as while dividing the classes among the teachers, care was taken to allocate one senior and one junior or one ELT trained and one untrained teacher to one class, so that the role of the teacher factor in influencing learners' attitude toward English can be minimised. Nevertheless, these findings might be interpreted again in the light of the interface between affect and cognition. Since learners found the texts interesting and absorbing, they evaluated the performance of their teachers in teaching English more positively and favourably as well.**
- **Moreover, it is important to note that the picture emerging from data in statement 2 (My English lessons are well-conducted - Class-Organisation Scale), statement 4 (My English lessons are intelligently contrived - Lesson Planning Scale) and statement 5 (In my English lessons the feedback that I get on my work is usually prompt and very satisfying - Feedback Scale) is less clear than the picture appearing from data in statement 1 (My English lessons are full of various types of exciting and interesting activities - Variety of Activities Scale) and 3 (In my English lessons I am generally very**

clear about the instructions to do exercises and activities- Instructions Scale), as the results are slightly mixed. It means that the majority of the experimental and the control learners do appreciate that their teachers plan their lessons intelligently, organise their teaching in the class skilfully and provide prompt and satisfying feedback on their work. However, what the control learners have attempted to pinpoint is that in their classes, the classroom activities may not be very interesting and that the instructions given on the concerned tasks and activities may not always be very clear either. It might be due to the fact that most of the teachers in the university, due to time constraints, do not devise their own activities and rather simply follow the textbooks prescribed to them by the department. In such a case, it seems understandable that the control students do not find the class activities interesting and easy to follow in terms of content as well as instructions.

- On the whole, among all the groups, the girls' experimental groups have shown the highest difference between the pre- and the post-scores in 3 statements, whereas the boys' experimental groups have shown the highest difference in 2 statements. It may indicate the impact of the experiment on the girls with regard to their evaluation of the methodology used to teach English in their class. This finding is in line with the results in the other parts of the questionnaire.
- Although the findings are slightly unclear in 3 statements, since the results are statistically significant in 20 out of possible 40 cases, there may be some relation between the use of culturally appropriate material in the English classes and the learners' evaluation of teaching methodology. Hence hypothesis 1f of the study is partially supported.

- **Findings related to learners' evaluation of textbooks used to teach English: 1g**

- Lending support to conclusions drawn by Biggs (1995), Pamplona (2000), Dornyei (2001b) and Gilbert (2002), the results of this study also indicate that the adapted texts have a strong positive effect on the learners' evaluation of the textual material used to teach English in class. So all the

experimental students believe that the proposed textbooks are meaningful, clear and simple, and of high standard. They also assert that the contents of these texts are important and useful, as they are highly relevant to the requirements of their culture and their subject.

- Supporting the views of Tomlinson (2001) and O'Reilly Cavani (2001) the results of this study indicate that on the whole as the existing texts are irrelevant to learners' requirements, they have an adverse effect on learners' evaluation of the textbooks.
- On the whole, among all the groups, the girls' experimental groups have shown the highest difference between the pre- and the post-scores in 9 statements, whereas the boys' experimental groups have shown the highest difference in 1 statement. It may indicate the greater impact of the experiment on the girls than on the boys, with regard to their evaluation of the textbooks used to teach English in their class. This finding is in line with the results in the other parts of the questionnaire.
- The high statistical significance of all experimental post-scores indicates that there is a strong relation between the use of culturally appropriate material in the English classes and the learners' evaluation of the materials used in the class. Hence hypothesis 1g of the study is strongly supported.

Chapter 6 deals with hypotheses 2a and 2b. It also provides an extension of findings related to hypotheses 1c and 1g.

- Part 1 of this chapter is related to students' views about the experimental and the control courses in terms of the appropriacy of textual content (hypothesis 1g), their enthusiasm in class participation (hypothesis 1c) and their self-perceived learning in English language (hypothesis 2a). The results of students' evaluation of 16 English books (8 current and 8 adapted) consisting of 101 study units have indicated that the experimental groups have achieved higher scores than the control groups in 96.69% cases and the results are significant in 65.51% cases. It means that the adapted texts have positively affected the learners' attitude toward the textual materials, enhanced their enthusiasm to carry out various activities and tasks in the class and boosted the perception of their acquiring English language to a great extent. However, the girls' and the boys' groups have

shown significant differences only in 10.72% cases, which indicates that gender is not an important issue in this regard.

- Part 2 and Part 3 of the chapter record 27 students' and 8 teachers' general impressions of the current and adapted English language courses (hypotheses 1c and 1g). Although the respondents have pointed out certain problems in the adapted texts e.g. typing errors, visual clarity, quality of layout, etc, on the whole they have appreciated their cultural appropriacy as helping to build learners' confidence and boost their morale, because they induct them into a foreign language through a culturally familiar territory. On the contrary, they depreciate the existing texts as they conflict with their personal convictions and religious beliefs, hence leave an alienating effect on the learners.
- Part 4 concerns students' achievement in the end-of-term assessment (hypothesis 2b). In the tests all experimental groups have shown higher scores than the control groups; however the difference between these groups is significant in only one instance. These findings indicate that the use of culturally appropriate textual materials did have some impact on the learners. However, in general, the intervention did not succeed in making a significant effect on the students' achievement in the tests.
- With regard to the evaluation of textual contents (hypothesis 1g) and motivation to learn English in terms of improved classroom participation in lessons (hypothesis 1c), the findings in this chapter verify results in the students' questionnaire section of chapter 5 in this thesis. Moreover, in the light of the results in this chapter, hypothesis 2a (evaluation of self-perceived learning) stands confirmed. However, according to these findings, hypothesis 2b (learners' achievement in the tests) is only partially supported by these data.

7.2 Implications and Recommendations

In the light of the theoretical discussion in chapters 1–4 as well as practical findings in chapters 5-6 and summarised above, a number of conclusions can be drawn and recommendations made. However it is pertinent to first record the following constraints on the scope of the conclusions:

- Firstly, the study is exploratory in nature and represents a preliminary attempt to explore the cause of the learners' disinterest in learning English through the current textbooks. This study has thus revealed factors that seem to influence the learning of English at the IIUI.
- Secondly, the study employs an experimental method, which has its own limitations with regard to the degree of variables controllability, when it is implemented in the social human rather than controlled laboratory environment.
- Thirdly, the fact that the sample was drawn from the IS students at the IIUI only limits the extent to which the conclusions can be generalised. Although the results of this study can be generalised to other comparable samples at the university level, the question still remains whether these results would be found if a sample at other levels of education were to be investigated.
- Fourthly, the sample was drawn from the elementary and the intermediate levels of the IIUI. It still remains to be seen whether similar findings can be obtained if this experiment is replicated at advanced or higher levels.

Keeping all the above reservations in mind, the conclusions that follow can legitimately be drawn.

Theoretical discussion

- 'Affect' and 'cognition' are interconnected constructs. The studies quoted in 2.1 illustrate that 'affective stirrings' of a man's heart have a strong impact on the 'cognitive procedures' of his mind and thoughts. Therefore, to ensure sustenance of learners' motivation, it is of paramount significance that learners' voice should be heeded and culturally congruent and affectively appropriate language pedagogy should be devised. It is hoped that once a foreign language programme succeeds in playing to the emotional brain of learners, their intellectual brain will open up as a consequence and they will find learning English an enjoyable, achievable and fruitful experience.

Empirical Findings

The experiment in the study revolved around 10 hypotheses. The conclusions drawn from the findings of the empirical research with regard to these hypotheses are given in the following:

Hypothesis 1a

Hypothesis 1a is not supported by the data.

- Regardless of gender, the motivation of students in this study is very high to learn IS, which is their area of specialisation. Therefore the representative of the sample is valid and unquestionable.
- The intervention of affectively oriented texts does not seem to have any effect on students' motivation to learn IS. It indicates that students' motivation to learn IS is strong in its own right and is unrelated to what is being taught to them in the English class. The factual situation of their motivation in this connection is the other way round i.e. IS determining their motivation to learn English, which refers to the ESP potential in English language teaching situation at the Faculty of Islamic Studies, IIUI. It means that using texts, which cater for their requirements in IS, has a positive impact on their motivation to learn English. Since the students have strong motivation to learn IS, it is recommended that the English language course should be geared towards helping them to learn their subject.

Hypothesis 1b

Hypothesis 1b is partially supported by the data.

- The students in this study consider learning a foreign language to be an exciting activity.
- Learning a foreign language i.e. English in this context through the texts they like has substantially enhanced their desire and enjoyment of learning as well as their level of commitment towards this end. The experimental texts have also made some impact on learners' integrative orientation and

their desire for social recognition by knowing a foreign language. Since the experimental texts had a positive effect on learners' motivation and orientation to learn a foreign language, it would be wise to employ these texts and avoid the control texts, which had negative impact on the IS students.

- The male students appear to be slightly more integratively oriented and female students seem to have a stronger wish to learn a foreign language in order to win social recognition. However the difference is not significant statistically. Therefore, further research is required before any clear pedagogical recommendations can be made in this respect.

Hypothesis 1c

Hypothesis 1c is strongly supported by the quantitative data gathered through 33 statements in the questionnaire the findings of which have been discussed in 5.2.3.1.3 and students' evaluation of their participation in class activities at the end of each unit of 8 books used to teach them English language discussed in 6.2

- The present study has found that both boys and girls are equally enthusiastic about learning English. According to questionnaire results the experimental groups have shown higher post-scores in 128 (96.96%), significant in 102 (77.27%) statements at .05, and lower in 4 (3.03%) out of possible 132 cases. On the other hand, the control groups have shown higher scores in 27 (20.45%), significant in 2 (1.51%), and lower in 82 (62.12) out of possible 132 cases. According to the results of students' evaluation of their participation in class activities, the experimental groups have shown higher scores than the control groups in 197 units (97.52%), significant in 134 (66.33%) out of 202 possible cases. These findings suggest that the learners' motivation is strongly enhanced by the intervention of affectively appropriate textbooks. Therefore it is of paramount significance that the syllabus for these students should be designed in accordance with their respective desires and aspirations.
- The learners have shown a higher mean average on Extended Effort Scale, Classroom Behaviour Scale, Intention to Continue Scale and Commitment Scale but have shown a lower mean average on spoken Media Scale and

Perception of Writing Competence Scale. In order to make mass media attractive to these students, so that they can resort to them for improving their level of English, the media producers should telecast special programmes for these learners which satisfy their needs and wants, for example programmes based on the Quranic teachings and stories from the lives of the prophets and their true followers.

- The data suggest that the boys consider themselves performing better in oral/aural skills, whereas the girls believe themselves to be performing better in reading and writing skills. Moreover the boys are more interested in improving their English by making use of spoken mass media (TV and radio), whereas the girls are more interested in improving their English by making use of written mass media (newspapers and magazines). Therefore while designing curricular and co-curricular language activities for these students, their preferred modes of learning should be kept in mind.
- The data find a more favourable attitude among girls than among boys toward the homework and extra study at home. Therefore it is recommended that the girls' tendency to carry on extensive study after the university should be mobilised and such tasks should be designed for girls' home study, which can effectively promote their learning of English language. In order to encourage boys to extend their efforts to learn English after the university time, a course of study consisting of tasks, which they would find engaging and exciting, should be planned.
- This study suggests that boys are more vocal in the class, whereas girls prefer to speak outside the class. In order to encourage the female students to speak English in class, and the male students after class, interesting activities should be devised, so that both groups should feel confident in using English inside as well as outside class.

Hypothesis 1d

Hypothesis 1d is partially supported by the data. This hypothesis is related to the attitude scale in the research. Chambers (2001: 15) asserts that our attitude has an important influence on the nature of our motivation. In his view it reflects 'the set of values which pupils bring to the foreign language learning experience.' In this connection it is pertinent to quote Dornyei (2001b: 51) who states that everyone

from a very young age has a fairly 'well-established value system' including a 'collection of attitudes, beliefs and feelings related to the world around us and who we are in it'. He asserts that this attitude is the outcome of our upbringing and our past experiences, and it plays a significant role in our lives. In fact, it largely determines our 'preferences' and approaches to people and activities. If students, for some reason, despise the L2 community and have a negative attitude towards the target people and culture, they would refuse to incorporate the elements of their culture into their own lives and consequently it would be unlikely that they succeed in learning the language of that community. This is the issue Hypothesis 1d endeavours to investigate.

- The results of both qualitative and quantitative data confirm that IS students' attitude towards Western life and culture is not very positive. Although they acknowledge that Western people do possess certain good qualities e.g. intelligence, shrewdness, diligence and a sense of responsibility, on the whole, they do not admire the Western people, as they do not think that they are sincere, dependable and honest. Moreover, they do not agree that the Westerners are happy with their life. Besides, they do not subscribe to the view that people from the West are hospitable or have strong and stable character. The majority of these students consider the glaring characteristics of the Western culture i.e. drinking wine, gambling, disco-dancing, dating, eating pork, going to pubs etc. religiously forbidden for them and the indulgence in them tantamount to committing a sin. Therefore it is wiser to exclude such things while designing an English language course for these learners. Otherwise they would consider such a course a cultural crusade against their own religion and faith in the disguise of English language teaching and would be least interested in learning English through these texts.
- An important finding from this research is the increasingly positive attitude among the experimental students and increasingly negative attitude among the control groups towards the target language community. Here the findings of this study provide an extension of Schumann's Acculturation Model. In the light of these findings it may be concluded that the relationship between people's attitude to the target language community and the target language learning is not unidirectional but bi-directional. In

other words if learners' positive or negative attitude towards the target life and culture increases or decreases their motivation to learn the target language, the affectively appropriate target language teaching can also affect their attitude towards the target community for better or for worse. This finding may have some significant political and cultural implications, wherein language teaching can be employed to reduce the unnecessary prejudices based on stereotypical images of the target community provided the right materials and inductive processes are used, hence help decrease the cultural gap between the two communities. Having said that it is important to mention that since the post-scores of the experimental students' responses are higher but not always significant, a replication of this study is essential to confirm the general validity of these findings.

- The results indicate that the learners prefer to visit a Western country for a short time rather than for a long time. Looking at this finding in the light of the learners' instrumental orientation to learn English and their ambition to preach their religion among the English speaking communities discussed in 5.2.3.3.1, it may be concluded that the these learners may intend to visit a Western country with a missionary purpose in their mind. Therefore, it is significant for the English course designers to prepare them for their religious campaign and cater for the linguistic requirements of the mission by teaching them language through English versions of their holy book, traditions and stories of the prophets and the other relevant material, to which they will have to frequently resort during performing their task.
- The two sets of data have brought to light some gender differences in learners' responses. For instance female students show a greater degree of reservation about letting their children socialise with children from the Western families. Moreover in Part 2 of the data while responding to the free association words related to Western life and culture, they consider them against the welfare of youth as they are detrimental to the morals of young people. On the other hand, the male students' attitude is slightly more liberal in this regard. Whereas the female students' dislike of them is based on personal feelings, the male respondents' dislike of them is based on more religious reasons, financial factors, and temporal causes, and when they talk about them they do so in more factual terms. While these results confirm the general views related to gender differences, they may provide a

useful insight into the gender issue, which may be taken more seriously in designing English language syllabus for these students.

- Since the qualitative data obtained in the course of this research is very revealing, it is recommended that such data should be used in further studies exploring constructs such as attitudes, motivation and orientations.

Hypothesis 1e

Hypothesis 1e is partially supported by the data.

- Both sets of qualitative and quantitative data indicate the students in this study, regardless of their gender, are more instrumentally oriented towards learning the English language. That is to say that they aspire to learn English for the sake of preaching their religion, academic and professional career enhancement to make a better living for themselves or get through their IS subjects taught in English. They are well aware of the importance of learning English and are concerned with the debilitating effect it can have on their ability to carry on their religious mission, to obtain suitable jobs, to succeed in their current and future studies, etc. They do not appear to be integratively oriented towards learning English either for the purpose of knowing more about Western life and culture, making friends among Western people or to think and act like Westerners. Integration with Western life and identification with the target community is not desired. In other words they wish to learn English to use it as a tool to scoop pragmatic gains rather than be identified with Western people.

From their responses to the questionnaire statements and open-ended questions as to the advantages of learning English and disadvantages of not learning English, it was evident that like the subjects in Shaw's (1981), Haque's (1989) and Pamplona's (2000) studies the learners in this study were also demonstrating a view that English does not always have to be considered in reference to the target community and culture, and that motivation to learn English arises from a desire to use English not as a means of entry into a reference group, but as an instrument with which to acquire the knowledge essential for preaching their religion, for career enhancement and to accomplish their studies. They take English as an

international language, which is not tied to its native culture. Apparently they seem to believe that English has achieved a position in the world that is much stronger than the base upon which it was constructed. As the number of non-native users of English has increased tremendously in the current world, English has drifted away from the status of a national or a colonial language to that of a true lingua franca or a language of global communication used as contact between nations and in international forums (Graddol, 1997). It is used as a library language in which a vast amount of reading material is published. English is no longer confined to its originators; rather it has become the property of the world (Crystal, 2003). Therefore, it may not always be wise to learn this language to please its native speakers, but should, more generally, be viewed as culturally neutral.

Another pertinent point in this connection is that since the speakers of English are more numerous than the native speakers of English, with which people or cultures of the English speaking communities the EFL/ESL learners are expected to acculturate to if they so wish. This state of affairs seems to suggest the whole issue of the integrative orientation is in need of review. Moreover, the reports on the success of instrumentality, particularly in EFL contexts, without any reference to acculturation to the target culture, indicate an awareness on the part of learners that languages can be learnt successfully without any cultural integration with its native speakers. The integrative/instrumental distinction is very much based on North American ESOL people learning in an English speaking country and hence having an opportunity to integrate into it; it does not really fit with the larger picture of learning an international language in foreign contexts. As Omar Al-Sudais (2004) points out that integrative can also apply to a particular discourse community, thus military personnel who learn English for an instrumental military reason may also have an underlying integrative motivation in their desire to use the language to join a military culture/ discourse community. In other words it seems to suggest that EFL learners' interests are better served without any emphasis on learning the target culture. The empirical findings of this study lend support to the view that students of English will benefit more if their instrumental needs are

catered for and they can see a desired purpose realised by following a course of study which they perceive useful in their present and future life.

- Although the mean average is low in integrative orientation statements, the experimental groups have shown slightly higher post-scores, which may indicate that the intervention has helped students in making a positive move towards Western life and culture.
- The responses to three open-ended questions have highlighted some additional categories, providing deeper insight into learners' way of thinking and priorities.
- Since the results of statement 4 i.e. gaining social status by learning English statement 5 i.e. Being proficient in English will help me to get good friends in an English speaking environment and statement 6 i.e. Learning English will enable me to think and act like an English person are not consistent, they warrant further research into these categories.

Hypothesis 1f

Hypothesis 1f is partially supported by the data.

- The students in this study seem to be generally happy about the teaching methodology of their teachers, because they believe that their teachers plan their lessons intelligently, set up and carry out the activities in class skilfully and provide prompt and useful feedback on their written assignments. Since students can perceive the difference between an well-prepared and ill-prepared lesson, a well-organised and ill-organised activity and a useful and useless feedback on their work, it is important for the teachers to be very thoughtful in sketching out their lessons, careful in organising the class and prompt in providing beneficial feedback to the learners.
- Unlike the experimental groups, the control groups seem to think that the their English lessons do not consist of exciting activities and the instructions given on the tasks are also not very clear. In the given context, these problems may refer to certain limitations in the course books which the teachers follow as they are, rather than teachers' methodology of teaching. Speaking in pedagogical terms, these findings point out the significance of giving clear instruction on the language

tasks, and including those activities in the class, which the students may find exciting, interesting and relevant.

Hypothesis 1g

Hypothesis 1g is strongly supported by the data.

- The present study has found that both boys and girls are equally motivated to learn English through Islamically oriented textbooks. According to questionnaire results the experimental groups have shown higher and statistically significant post-scores in 100% statements. On the other hand the control groups have shown slightly higher post-scores in 20 (50%), significant only in (2.5%), and lower in 15 (37.5), significant in 8 (20%) out of possible 40 cases. The results of the questionnaire statements indicate that the adapted texts have made a very strong positive impact on learners' evaluation of the textbooks employed to teach English in the class. All the experimental students believe that the adapted textual materials are far better than the current texts. Assessing them in terms of their needs and aspirations, the adapted texts are more meaningful, effective and appropriate. They assert that the contents of these texts are of high standard, important and useful, as they are relevant to the requirements of their culture and their subject. Moreover they are clearer and simpler and more easily understandable as the contents have been taken from the familiar contexts. The results of this study indicate that on the whole as the existing texts are irrelevant to learners' requirements they have an adverse effect on learners' evaluation of the textbooks.

The results of the questionnaire are endorsed by findings from the students' evaluation sheets discussed in 6.2 and students and teachers' open views on the course discussed in 6.3 and 6.4. According to the results of students' evaluation of the contents of the textbooks, the experimental groups have shown higher scores than the control groups in 198 units (98.05%), significant in 117 (57.92%) out of 202 possible cases. These findings suggest that the learners' are very pleased with the textbooks and prize them highly. Talking about the current books they believe that they are very 'difficult' and 'irrelevant' to their requirements. Moreover, they contain

elements that they consider 'immoral' and 'a messenger of Western culture'. The teachers also support the students in the view that the current course displays 'inadequate sensitivity to the demands and desires of the learners in a Muslim society', rendering the experience of English language learning as 'counter-productive'. Hence the students feel 'disgruntled', 'tense', 'irritated' 'disenchanted', 'disoriented' and 'alienated' with English.

Expressing their views on the adapted texts, all students are full of admiration for their contents. They consider the experience of learning English through these texts 'memorable and unique', which has persuaded them to further their learning in English. They are convinced that these texts have helped overcome the 'socio-cultural problems' inherent in their other English textbooks as they have given them Islamic colour and have 'stronger rooting' in their own culture. They consider the books 'comprehensive' and very 'understandable.' They felt 'proud' when they read 'Islamic names, and Islamic holy places' in the books. They also think that such projects are 'vital for the Muslim Ummah' and material based on 'Islamic culture, Islamic tradition and Islamic history' should be used in all educational institutions of the Muslim world to teach English language. Similarly all the teachers have agreed that the adapted textbooks are more 'student friendly', 'useful and effective', as by exhibiting 'Islamic orientation' they have made the teaching of English more 'meaningful and personally significant' for the learners. They assert that since these texts are 'characterised by an intense religious consciousness', therefore, 'while reading them, students feel comfortable, confident and sheltered.' They observe that in the past learners used to take the plea that the texts are culturally offensive or anti-Islamic. Now that excuse has gone, therefore even the weakest students have started making an effort to learn English. They express their confidence that since the new experience has started changing the attitude of the learners towards English, 'learning would ultimately follow.' Hence the revised versions of the texts have helped render English a more popular 'marketable' commodity among Muslim students. Since the results in this section are immensely favourable, it is

recommended that affectively oriented texts should be made part of their permanent syllabi.

Hypothesis 2a

Hypothesis 2a is supported by the data.

- This hypothesis is about students' self-perceived learning and has been explored through students' evaluation sheets. According to the results of students' evaluation of their self-perceived learning, the experimental groups have shown higher scores than the control groups in 192 units (95.04%), significant in 144 (71.28%) out of 202 possible cases. These findings suggest that the learners' sense of achievement has greatly enhanced as a result of learning English through affectively appropriate textbooks. Since these texts have psychologically boosted students' confidence in their achievement and learning, it is suggested that that they should continue to be used to teach English to IS students.

Hypothesis 2b

Hypothesis 2b is only partially supported by the data.

- The fact that all experimental groups have obtained slightly higher scores than the control groups in the mid-term and terminal tests, demonstrates that the intervention has made some effect in this regard. However, since the difference is significant in only 1 (25%) out of four cases, it indicates that the intervention, possibly due to the limited amount of time, has not succeeded in leaving a substantial impact on learners' actual achievement in the examinations. Therefore it is proposed that a year-long experiment involving these texts should be launched, so that the influence of the intervention on students' achievement be measured more effectively.

Hypothesis 3

- Hypothesis 3 is about the gender differences in the results. In the results of different statements certain gender differences were found, for instance boys being slightly more integratively oriented, girls performing better at the writing component of the Extended Effort scale, boys performing better

at oral/aural skills, girls performing better at written skills and doing homework, girls being more protective of the children than the boys, girls' negative attitude towards the Western life and culture due to personal dislike, concern for the welfare of youth, cultural stereotyping, social reasons, etc. and the boys' negative attitude towards the Western life and culture due to religious, factual, temporal, financial reasons, etc. However, since none of these differences are statistically significant, it can be concluded that hypothesis 3 of the study is only slightly supported by the data.

On the whole, since hypothesis 1c related to students' motivation to learn English, Hypothesis 1g concerning students' evaluation of textbooks and Hypothesis 2a about the learners' self-perceived learning have been strongly supported and Hypothesis 2b about learners' achievement on the tests have been partially verified by the present research data, it is recommended (in response to question 6 of this research) that the general framework of teaching English to students of IS group at the IIUI should be based on affectively appropriate textual materials. The incorporation of these texts will not only cater for the learners' respective instrumental academic/professional needs and personal desires, but may also help to neutralise their attitude towards the target community, by re-presenting English in a more favourable way.

7. 3 Contribution of the Study

The present study is the first of its kind to empirically address the issue of demotivation and under-achievement stemming from irrelevant and inappropriate BANA produced textual materials used to teach English to IS students at IIUI. The study explores the basic cause of learners' negative attitude towards learning English through the textbooks prescribed at the university. It postulates that the vast cultural difference between Islamic Studies students and the BANA published teaching material is the basic cause of learners' disaffection and displeasure with the current teaching course. Hence it is a pioneering research on the role of affect, culture and motivation in the context of Islamic Studies students' needs and wants for learning English language. In spite of some preliminary efforts made to meet the English language requirements of Muslim learners and particularly Islamic

Studies students in different parts of the Muslim world, no detailed empirical study has been carried out to verify the relative impact of such texts on the motivation, orientation, attitude and achievement of these learners as such. This study has been planned to bridge this gap. Although the study has been conducted in a specific locale to deal with a local problem pertaining to IS students, it touches upon some key concerns of a widespread universal relevance in the context of teaching an international language such as English. In fact this study makes a significant contribution towards current debates on a number of theoretical and methodological issues in the realm of English language teaching in general and English for Specific Purposes in particular.

The main contribution of the study should be seen in the context of the 'Affective' model of teaching English in an ESP context. The studies cited in chapter 2 related to mood-congruence, memory and recall, attention/resource allocation, evaluative judgments, creative problem solving, schema and social interaction indicate the crucial impact of negative or positive affect on our abilities to carry out varied cognitive tasks and activities. It has been pinpointed that negative emotional states reduce the usage of task-related processing resources, and may interfere with the elaboration and organisation of material at the encoding stage. Such negative states may also interfere with retrieval, whereas the positive affective states may increase such resources, resulting in improvement in learning in all these areas. It means that affective characteristics of texts and other related components can strongly influence - for better or for worse – the comprehension of learners at various stages of learning. This is in line with the findings of this research which indicates an improved level of motivation in experimental learners to learn English when they were induced with the positive affect in the form of culturally favourable teaching/learning materials and vice verse. Hence the study supports the view that negative affective conditions interrupt, inhibit or obstruct the cognitive processing of input, whereas positive affective states improve and facilitate this process.

The 'Affective' model presents a potentially powerful theory which signifies a genuine desire to cater for the linguistic as well as affective needs of ESP learners. Logically with regard to the relationship between ESP and EGP, the model favours 'Unificational' rather than 'Fragmentational' approach. It is argued that ESP, like

EGP, is dealing with the perceptions, feelings and expectations of pupils and that ESP learners' affective needs (wants) should be viewed as inseparable from their linguistic needs and should not be erroneously devalued as the mere 'wishful desires' of inexperienced learners.

Since Hutchinson and Water's book on the topic of learning-centredness and ESP (1987), the role of affect has begun to be more widely appreciated than before, but it is still a field inadequately explored and cultivated. This study is an attempt to further Hutchinson and Water's concerns about the introduction and adoption of a humanistic approach in ESP by giving it a significant new direction. The proposed model, in step with the humanistic approach, takes learners as 'thinking' as well as 'feeling' beings with their individual likes, dislikes, fears, weaknesses and prejudices. It emphasises the fact that ESP learners are not simply instrumental learners making mechanical responses to whatever programme is offered ; rather that learning a language, at whatever point on the scale of specificity, is essentially and fundamentally an emotional experience and the feelings that the learning process evokes have a crucial bearing on the success or otherwise of the learning that ensues. It is observed that learners will learn the best when they are actively and enthusiastically thinking about what they are learning, which implies that the emotional reaction to the learning experience is the vital foundation for the initiation of the cognitive process. In other words how the learning is perceived by learners will eventually influence what learning, if any, will take place, and any ESP course which downplays the significance of 'subjective needs' will eventually be littered with an utter failure. The studies by Tomlinson and Dat (2004), Brindley (1989), Tudor (1996), Tacheva (1994), Brewster (1994), Lyon and Rovanova (1994) all recommend an integrated approach to EGP and ESP learning, the corner stone of which are not only target situation prerequisites, but also learners' self-perceived needs or 'wants'. Moreover, since it is argued that ESP is primarily based on the principle of learner requirements, therefore, it seems illogical to overlook the learners' wishes and views while designing and executing such a teaching programme. It is contended that effective learning cannot be imposed on anybody; rather it has to proceed from the motivations of the learner. Therefore, any pedagogical approach that frustrates the learners' expectations and invokes learners' displeasure is patently counter-productive. The IS students were displeased with the contents of their English course as they

thought it was not in line with their cultural values and motivational orientation; consequently, their interest in the course was minimal. When they were afforded an opportunity to exercise their fundamental human right to select and determine the course of their English language education, their spirits brightened up and their enthusiasm was given renewed impetus. Hence in the light of this study it can be safely concluded that ESP courses need to be flexible, helping students to identify their 'wants' along with their needs.

Since the rationale behind the 'Affective' approach to learning is that students' key learning needs are derived from how the learners themselves feel about things in their respective learning situations, it is significant that this approach should allow sensitivity to the local situations and the infrastructure of a language learning situation. In fact learners' special discourse needs related to their occupation or discipline is only one component among many others to be considered in this regard. In order to obtain a comprehensive profile of the educational needs of learners one must take into account all the parties involved in the learning situation - particularly the learners themselves. Hence the 'Affective' view of learning ESP inevitably leads to a multicultural and multiracial approach to ESP in general, preventing the imposition of models alien to the indigenous teaching/ leaning situations.

In fact this study supports the view that English language teaching, by its very nature, extends over a variety of world-wide social contexts and that English, being a current fact of life, is a commodity which everyone, native or non-native, has a right to use in ways which are appropriate in their varied socio-cultural settings. This study argues with Holliday (1992) that a Universalist approach may not be relevant to a view of a human mind tuned into a specific cultural environment, and programmed according to its relevant prerequisites (Gregory, 1994; Duquette, 1992; Cortazzi, 1990). Not only is a one-size-fits-all policy culturally imperialistic and undemocratic, but also unrealistic, and ineffective from a learning perspective. With Kachru (1994) this research argues for a process of distancing from a didactic mono - model concept of ELT and the adaptation of both the language that is taught to a local context of use. It is believed that as English steadily continues to gain the global status of a lingua franca, it becomes inevitable for ELT planners and practitioners to adapt it to the culturally distinct needs of its

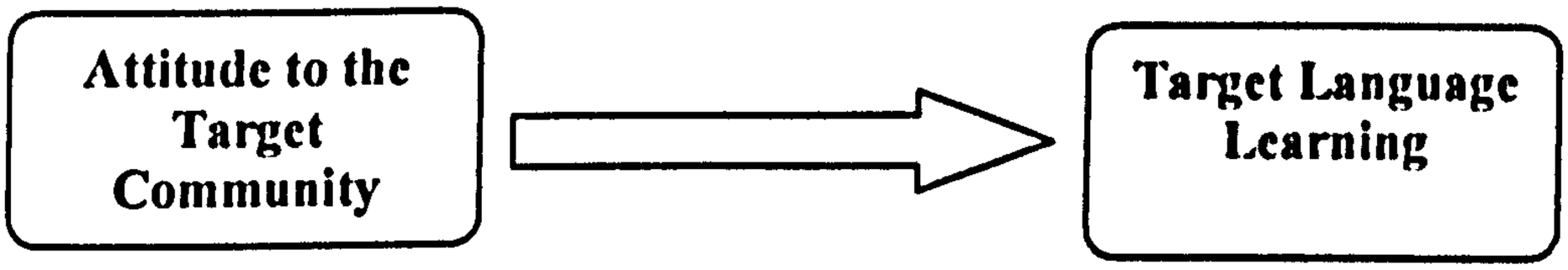
international users. The failure of policy makers to pay an adequate attention to the unique features of the local contexts inevitably results in a 'gross misfit', an 'impasse' (Valdes, 1996) or in ultimate 'tissue rejection' (Holliday, 1992). The failure of such approaches and curriculum innovations in general has been widely reported (Fullan, 1991; Modiano, 2001; Morris, 1992; Gray, 2000; Pennycook, 2000; Prodromou, 1988; Auerbach and Burgess, 1985; Carless, 1999; Ellis, 1996; Edge, 1987; Nation, 2000; Gupta, 2004; Bax, 2003; Anderson, 1993; Canagarajah, 1999; Evans, 1996; Brislin and Horvath, 1997; Nguyen-Khan-Vein, 1989; Jamieson, 1993; Ha, 2004; Szulc-Karpaska, 1992; Shamim, 1998; Pociecha, 1993; Wakefield, 1992; Kramsch and Sullivan, 1996; Widdowson, 1994) and strongly supported by the present study.

I have also found support for this approach elsewhere. In a multicultural teaching institute in England, I experimented by introducing reading materials from the learners' cultural backgrounds and topics directly related to their interests with very positive and encouraging results with regard to learners' motivation and class performance. It indicates that the findings of the study are potentially generalisable to any ELT situation which involves learners from a variety of cultures and beliefs.

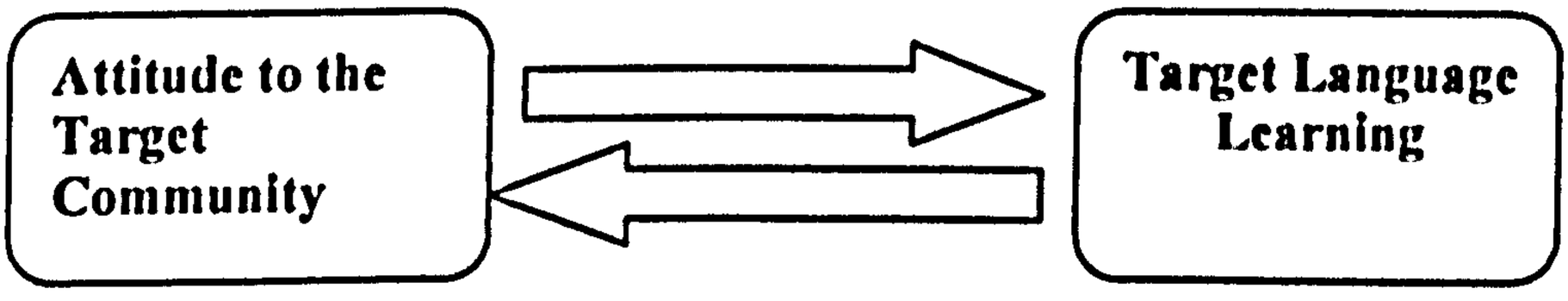
It is argued that learning a foreign language through the native culture causes learners' schemas to be subjected to novel cultural data whose organisation for purposes of comprehension and retention becomes hard or even impossible to obtain. For obvious reasons a learner of English who has never resided in the target language culture will most probably experience problems in processing English systemic data if these are presented through such unfamiliar contexts such as Halloween or English pubs. In fact, when the relevant cultural background assumptions and constructs are missing, reading tends to turn into a time-consuming, laborious, and frustrating experience (Reynolds et al 1982; Nelson 1987). The study subscribes to Brumfit's (1980) view that it is a 'strange paradox' that in mother tongue teaching the clarity of children's ability to express themselves is emphasised, but in foreign language teaching, learners are forced to express a culture of which they have scarcely any experience. On the other hand familiarity with content schemas reduces the information processing load and enables the learners to place more emphasis on systemic data, as their cognitive

processing is not so much taken by the alien features of the target language background. Moreover, familiar schematic knowledge enables the learners to make efficient use of their top-down processing in helping their bottom-up processing in the handling of various language tasks.

Furthermore, this study argues that if learners' positive or negative attitudes towards the target life and culture increase or decrease their motivation to learn the target language, the appropriacy of target language teaching can also affect their attitude towards the target community for better or for worse. Hence this study complements Shumann's Acculturation Model, which concludes that the relationship between people's attitudes to the target language community and the target language learning is unidirectional as illustrated in the following diagram:



There is a sense in which I take the argument a step forward and look at the relationship between people's attitudes to the target language community and the target language learning in a bi-directional or a two-way perspective as depicted in the diagram that follows:



The study proposes that learners' creative, effective and reflective engagement in planning, monitoring and evaluating learning may help to make what they learn a fully integrated part of what they are. The change of institutional culture from looking at students as the recipients of knowledge to being active planners, commentators, critics and actors on their own behalf results in educational and pragmatic gains. The procedures adopted in the pilot stage indicate that learners' creative involvement in the materials adaptation process can change the externally imposed materials into something internally motivating for them. The learners'

roles as evaluators of the relevance of existing syllabus, experimental material writers / illustrators and assessors of the proposed texts enhanced learners' self-confidence gave them a sense of accomplishment and resulted in motivational classroom situations. For example in one of the classes, where the illustrator of a certain unit was also present, the other students started commenting on one of the visuals, saying it was more like a mouse than a man. The resultant good humour had a serious side, showing how far the students had developed as the co-creators of their own syllabus and materials.

7. 4 Recommendations for Future Research

- The limited research concerning gender differences in this study makes it difficult to surmise why these findings occurred or if they could be replicated in another example. Further research is necessary to go beyond these speculations.
- Some findings related to social-recognition scale, and evaluation of teaching methodology are not clear. Moreover, findings related to the impact of affectively appropriate texts on learners' attitude towards the target community and culture are new. Therefore they are in need of further research.
- Subject teachers' views about the course may be obtained.
- A replication of the present study employing delayed assessment of achievement, motivational, attitudinal, orientational and evaluative changes should be conducted to ascertain the long-term impact of the intervention.
- The study could be replicated in other faculties at different types of institutions involving a Muslim population and other cultures to determine whether affectively motivating texts can have similar impact on them as well or not.
- English teachers' views about the course should be obtained through a detailed questionnaire so that the impact of the intervention on the learners' motivation, attitude, orientation and evaluation can be assessed from another angle.

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