

THE ROLE OF CULTURE IN TEACHING ENGLISH AS AN
INTERNATIONAL
LANGUAGE IN THE ARABIAN GULF:
A CASE STUDY

A THESIS IN TEACHING ENGLISH TO SPEAKERS OF OTHER
LANGUAGES

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ABSTRACT

English as an International Language (EIL) has become the lingua franca of the world today. An important factor of this widespread use of English is the fact that most people speaking the language today are not native speakers (B. Kachru, 1996). Since this is the case, what is being taught in English as a Foreign Language (EFL) courses needs to be reconsidered, especially in terms of culture and the textbooks being used. The following research seeks to determine three issues regarding EIL. First, it looks at who Arabic speaking students in the United Arab Emirates are communicating with in English. Second, it identifies how Arabic speaking students in this region feel about EIL and about learning the culture of English-speaking countries. And finally, the study looks at the extent to which English language teachers in the same region perceive the need for a different pedagogical approach to EIL. The results of student surveys show mixed interest or motivation in being taught culture along with the language because most students in the Arabian Gulf are using their English to speak to other non native speakers. The results of the teacher survey indicated that some EFL instructors see no need for changes in pedagogy when teaching EIL.

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CHAPTER 1

INTRODUCTION: ENGLISH AS AN INTERNATIONAL LANGUAGE

Background

There has been a vast amount of literature generated on the subject of English as an International Language (EIL), also referred to as English as a global language, global English, world English, world Englishes and so forth. However, for the purposes of the current study the term English as an International Language (EIL) will be used to refer to the many uses of the English language found worldwide. Not only has the topic been discussed but there have been numerous articles and books written specifically addressing why English has spread and become today's lingua franca (Brutt-Griffler, 2002; Crystal, 2003; B. Kachru, 1986, 1989, 1992b, Kachru & Nelson, 1996; McKay, 2002, 2003; Modiano, 2001; Pennycook, 1994, 1998; Phillipson, 1992, 1998; Seidlhofer, 2001; Widdowson, 1994, 1997) among many others. Despite the wide range of literature currently written on the topic, rare are the studies that have looked at how EIL is used in the Arab world, specifically the Arabian Gulf region. Therefore this study seeks to address that deficiency in the literature and bring forth data regarding the use of EIL in the Arabian Gulf and the attitudes of both students and teachers toward the language.

The United Arab Emirates (UAE) and the Arabian Gulf countries, such as Saudi Arabia, Kuwait, Bahrain, Qatar, and Oman have all undergone remarkable developments in a relatively short period of time (Syed, 2003). The UAE, for example, has grown from a desert nation into one of the most highly technological and modern countries in the Arab world. In terms of education in the UAE, according to Syed the number of kindergarten through grade 12 students increased by 67.5 percent and the number of schools by 62 percent between 1985 and 1996. The country is truly multicultural and multilingual (Syed, 2003). Syed further notes that the predominant languages used in the UAE are Arabic, Urdu, Hindi, Malayalam, and English. They all serve in

various capacities and domains across the region. According to Syed, English has been intrinsically linked to development and modernization by policy makers. The language is taught as a subject or across the curriculum at all levels from elementary school through high school in both private and public schools.

Due to the expanding role of English in this region the current study seeks to investigate how students and teachers in the United Arab Emirates view English as an International Language. As most people in the English Language Teaching (ELT) field are aware, English is currently a requirement for participation in a considerable number of endeavors. Without knowledge of the language those who have a desire to be a part of the international movement will be unable to participate fully. In order to reveal how widespread English has become, it is helpful to look at what Zughouli (2003, p. 116) observes are the main privileges that have been awarded to the language:

1. English is the most taught foreign language in the world, and is the most preferred lingua franca. It also has more contact with more languages than any other in the world.
2. The meeting of English and other languages has produced more pidgins than encounters among any other language in the world.
3. In the past 50 years English has become the main source of borrowing words for many other languages.
4. English is the language of “higher communication” in the fields of science, technology, government, and law in Third World countries. In the industrialized world, English is utilized for specialized patterns of communication in science and technology and also for finance and tourism.
5. Language communities worldwide view English as the target for achieving linguistic change and transformation.

This growing importance of EIL in the world must also be considered when it is being taught and instructors must be aware of the importance of not

just the code, but also the culture and functions attached to it. EIL is not just English; that is, it is not just a language that students require in order to pass examinations or obtain positions post graduation. English as an International Language is a language with much stronger ramifications and importance for its learners. The widespread use of EIL in a variety of fields mandates that when it is taught, it is done so with its global role kept at the forefront. This is important in two areas of EIL. First, English language instructors need to realize that many, if not most, students studying EIL are planning to communicate with other non native speakers of the language. This leads to the second area of importance, which is the need or role of teaching culture in the EIL classroom. McKay (2003) notes that culture plays a significant role in language pedagogy in two ways. First, cultural knowledge often provides the basis for the content and topics that are utilized in language materials and within classroom discussions. Secondly, “pragmatic standards are frequently based on particular cultural models” (p. 10).

For the purposes of this study, culture in the classroom is defined as those elements of the English language that are specifically related to the countries of the world where English is a native language. Such examples in the United States, for example will include, but are not limited to, holidays, such as Thanksgiving, Christmas, and Hanukah; national days, such as the Fourth of July; and sports teams that are specific to a country such as the Dallas Cowboys. Other areas of culture include personalities such as Oprah Winfrey, Dr. Phil, or Martha Stewart, who may or may not be known by students. Further to these types of cultural information there are some specific items often found in textbooks, including topics such as dating, computer dating, or going to nightclubs, which can be very inappropriate in certain regions of the world.

In addition to the above, the current study takes into consideration cross-cultural pragmatics under the rubric of culture; these are the sociolinguistic conventions for language use. However, as noted by McKay

(2003), culture as it relates to pragmatic appropriateness is problematic. This is due to the fact that the teaching of pragmatic appropriateness is usually based on the goal of achieving native-like competence. Applying the native speaker model is problematic in three ways, according to McKay. First, those we refer to as native speakers are not a uniform group. Second, even if desirable, achieving native-like pragmatic competence may not be a feasible goal for adult learners of English, if there are maturational constraints. Finally, some English language learners may not get the quantity or quality of contact with the language that would allow them to gain pragmatic competence.

Although all of the cultural elements mentioned above do exist and are part of the English language as lived and understood by Americans, British, Canadians, and Australians, they are perhaps not extremely useful to EIL learners. These particular learners may never actually visit any of those nations or have opportunities to communicate with native speakers. An example in the UAE might be middle class women who learn the language but who may have no plans or interest to ever travel to another country. On the other hand, in English as a Second Language (ESL) environments it is certainly prudent to teach some of these items as they will most likely have relevance to the learners. ESL is the term used for English taught to second language learners in English speaking countries. These students may include immigrants and refugees who have plans to remain in the country for an extended period of time. However, for the majority of EIL learners, much of this cultural or pragmatic information may be completely irrelevant or even inappropriate.

In terms of pragmatic competence, McKay (2003) asserts that it is better for persons communicating in EIL to focus on their identities as individuals rather than as representatives of their cultural backgrounds. This would most likely aid in achieving solidarity and support in a cross-cultural encounter. For example, if an Arab and a Japanese speaker are communicating in English, it is not required that they include English pragmatic competence in their speech in order to be understood by one another. In fact, as McKay

(2002) notes, applying a NS model to pragmatic competence may be in conflict with L2 learners' own sense of appropriateness.

In addition to the above, it is relevant at this juncture to point out the numbers of people speaking English today. Crystal (2003) utilizes Kachru's (1992b) "concentric circles" model in order to come up with estimates revealing the numbers of English speakers worldwide. There are three concentric circles in this model that define the usage of English worldwide. The first is the *Inner Circle*, where English is the primary language of the country: Australia, Canada, the US, and the UK. The next circle is the *Outer Circle*, where English is used as a second language: Singapore, India, and the Philippines. The final circle is the *Expanding Circle*, which is made up of countries where English is widely studied as a foreign language: China, Japan, Korea, the United Arab Emirates, and increasing numbers of nations worldwide. According to Crystal (2003), the Inner Circle has 320-380 million users; the Outer Circle has 150-300 million; and the Expanding Circle has 100-1000 million. Kachru (1996) estimates that there are "at least four non-native speakers of English for every native speaker" (p. 241). With this widespread distribution in mind, it is vitally important that we seek to understand the role of EIL in various regions of the world, determine learners' attitudes toward English, analyze possible correlations between EIL learning and attitudes, and consider the most appropriate pedagogic approaches for teaching EIL.

The study of English occurs worldwide. The spread of the language has been achieved in many ways including through the promotion of the language by government agencies both in the United Kingdom and the United States. The UK has the British Council as its door to the world (see Phillipson, 1992). In the US there are five government agencies whose intent is to promote the use of English worldwide. They include the Agency for International Development (AID), the US Information Agency (USIA), the Peace Corps, the State Department, and the Department of Defense (Zughoul, 2002). Phillipson (1992) asserts that these agencies cannot be viewed as being totally unbiased in

the information that they teach English language learners. In addition, learners who study through some of these agencies may be studying information that is culturally irrelevant to their needs.

There is a current debate in the field of ELT as to whether teaching English means teaching its culture or including the culture of the learner. Even as ELT spreads globally, it often appears that the way it is taught rarely takes into account the learners and their cultures. Often ELT does not concern itself with some of the cultural norms of the society where it is being taught, and this can cause conflicts. Specifically in the Islamic world, where the current study took place, it is important first to remember that this region's attitude is not at odds with the entire Western civilization, as is sometimes portrayed in the media. What the Muslim world is concerned with are those elements of Western civilization which seem to conflict with the tenets of Islam (Karmani, 1995) and which often end up in textbooks or as examples of "life in America" in the classroom. As mentioned earlier, these may include issues such as dating or nightclubs.

While the L2 learners may not be overly interested in learning about the Inner Circle, at the same time, native speaking English teachers in the Expanding Circle are often trained to believe that it is mandatory or at least very important to teach the culture of English speakers to their students and may not be completely sure who their students plan to communicate with in the target language. This assumption in ESL (English as a Second Language) and EFL (English as a Foreign Language), which is the name given to English taught in the Outer or Expanding Circles, pedagogy goes back to earlier times when people learned foreign languages specifically in order to communicate with native speakers (NSs). This is certainly not the case in today's world where globalization has led to the spread of English as an International Language. Neither of these phenomena, i.e., teaching culture and communicating with NSs, is necessarily problematic until we look at the

possibility that neither the teachers nor the students are aware that there are alternatives to the way of teaching and learning English.

Since students at the American University of Sharjah (AUS) have probably never been asked about their feelings on studying the culture of the Inner Circle, and the some of the teachers' view that their students wish to communicate with and like native speakers of English is overly simplistic, it is difficult to assume that the current EFL pedagogies are the best ones for teaching EIL. The fact that there are now more non native speakers than native speakers of English in the world should encourage the EFL teaching profession to recognize that perhaps new methods and new curriculum designs are needed.

Research Questions

At the heart of this research is the need to determine the appropriate role of culture in EIL, specifically that of the target language but also that of the learners, by focusing on the UAE context. The role of culture, in addition to how many EFL instructors seem to perceive what that entails, suggests the importance of studying this issue. This study seeks to answer three questions. The first question examines what types of attitudes students in the Gulf bring to the EFL classroom due to the fact that English has become an international language. The second question looks at students' attitudes toward learning culture in the EIL classroom. And finally, in terms of the future of teaching English, the third question addresses types of pedagogical approaches that are most useful for teaching English as an International Language. This study intends to investigate the following three hypotheses:

1. Students in the Arabian Gulf are learning English mainly to communicate with other non native speakers (NNSs) of English.
2. Arabic speaking students in the Gulf are not learning English because of interest in Inner Circle cultures.

3. Some EFL instructors in the Arabian Gulf are not differentiating between EFL and EIL in their pedagogical practices.

Review of Chapters and Appendices

Chapter 2 provides an in-depth review of the literature in the field of English as an International Language. In Chapter 3 the methodology and the analysis of the data are discussed. Chapter 4 reviews the findings that were obtained from the two instruments used in the study: surveys and interviews. The findings are interpreted and discussed based on student and teacher comments from the surveys and interviews, with reference to the literature in some cases. Chapter 5, the conclusion, summarizes the findings of the study and makes recommendations for further research.

There are three appendices: Appendix A is the English version of the student survey. Appendix B is the Arabic translated version of the student survey. Finally, Appendix C is the teacher survey.

CHAPTER 2

REVIEW OF THE LITERATURE

In the last three decades, many researchers have investigated the issue of EIL and its implications on the teaching of ESL and EFL from different perspectives. This chapter will review the literature and issues on defining English as an International Language; the role of culture in language learning; learners' motivation and attitude towards EIL; non native speaker to non native speaker interactions in EIL; ELT and the native speaker debate; and ELT approaches and textbooks.

Defining English as an International Language

Before embarking on a study of how others perceive English as an International Language, it is necessary to first define it and put its use into a meaningful context. In order to be considered an international or global language, McKay (2002) asserts that a language must belong to its users. She further reduces the term English as an International Language to "international English" and holds that it is used by both bilingual users of English and by native speakers of English in order to communicate cross-culturally. International English can then be used in a global sense between speakers of different countries and locally between speakers of "diverse cultures and languages within one country" (McKay, 2002, p. 132). This is an important factor with regard to the current research, as it is apparent that the situation of English in the United Arab Emirates, exhibits both functions. Due to the advances in business, technology, and education, in addition to its becoming a tourism hub in the Middle East, the UAE, perhaps more than any other country in the region, depends on the use of English and expects most of the expatriates it hires to speak and utilize English for interpersonal and professional communication. The demographics of the UAE are the driving force behind the need for English.

The UAE has an unusual population distribution. It has an extremely high percentage of expatriates and a high ratio of males to females. The role of EIL becomes increasingly important based on the demographics of this nation. The local Emiratis make up only 19% of the total population. The remainder of the population is made up of South Asians (50%), other Arabs and Iranians (23%), and other expatriates including Westerners and East Asians (8%) (“United Arab Emirates – Demographics,” 2005).

An important notion about EIL is that it is no longer the property of any one nation (Crystal, 2003; McKay, 2002). Since this is the case, Yano (2001) argues that “English for global use should be dissociated from the norm of any English-speaking society, and it should also be free from the sociocultural constraints of any English-speaking society’s norms of communicative behavior” (p. 129). In other words, if we are to consider English as a global or international language, then we must do so without attaching it to any country, culture, or society. Regardless of whether or not this concept would ever be entirely desirable, it may never be possible. This is due to the fact that the English language, as it stands today, is still associated with a superpower, the United States, and with the country of its origin, the United Kingdom. As long as both these English-speaking countries continue to remain at the forefront of the media in terms of news, entertainment, music, films, popular culture, etc. it is very likely that the language will continue to maintain its association with one or both of them.

After defining the term English as an International Language, we might wonder how a language achieves international or global status, since there are thousands of languages available to speakers. Crystal (2003) states, “A language achieves global status when it develops a special role that is recognized in every country. To achieve such a status, a language has to be taken up by countries around the world, which must decide to give the language a special place within their communities” (pp. 3-4). This can be done in two ways. Either the language can be made the official language, as English

has been made one of the official languages in Ghana, Nigeria, India, and Singapore, or for example, a language can be made the priority foreign language to be taught, despite the language having no official status as in Egypt, China or Germany (Crystal, 2003). EIL has definitely attained this global status worldwide. The language has been afforded a special place in many countries either as a second language or the language of government. Brutt-Griffler (2002) contends that a “world language is a product of the sociohistorical development of the world econocultural system, which includes the world market, business community, technology, science, and cultural and intellectual life on the global scale” (p. 110). In view of today’s globalization, Brutt-Griffler’s statement is certainly on target. Her opinion of how a language becomes a world language is definitely defensible based on her statement and in the many ways that EIL’s expansion around the globe can be readily observed.

This literature review has defined English as an International Language as a language that belongs to its users, can be utilized to communicate cross-culturally, and does not require attachment to any particular country or culture. English has achieved the role of an international language due to its widespread recognition and special role in practically every country.

The Role of Culture in English Language Learning

Before discussing the precise role of culture in English language learning, specifically EIL, it is important to define what culture is. This in itself is difficult, as there are many definitions in the literature and in people’s minds on this particular topic. However, there are some basic concepts and traits that mark a particular culture and distinguish it from another. These, as well as those which pertain directly to the language classroom, will be discussed here.

Culture is so broad and pervasive that there currently exists no single definition or central theory to describe it (Samovar & Porter, 2003). The power of culture leads Samovar and Porter to concur with Hall’s (1977) conclusion

that nothing in human life is not touched or in some way changed by culture. They further agree that culture is “everything and everywhere” and that it is “both teacher and textbook” (Samovar & Porter, 2003, p. 7). The definition of culture, as articulated by Samovar and Porter, is “the deposit of knowledge, experience, beliefs, values, attitudes, meanings, social hierarchies, religions, notions of time, roles, spatial relationships, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving” (p. 8).

Culture is also sometimes defined as the accepted ways of behavior in a particular group. These behaviors result from belonging to the group, and are part of learned behaviors (Peck, 1998). Finally, culture can be viewed as a powerful creation of humans. It offers members a “shared identity, a cohesive framework for selecting, constructing, and interpreting perceptions, and for assigning value and meaning in consistent fashion” (Galloway, 1997, p. 256).

Adaskou, Britten, and Fahsi (1990) distinguish four types of culture that are more specifically geared towards language learning. These include the aesthetic sense, the sociological sense, the semantic sense, and the pragmatic sense. While the pragmatic sense is most relevant to language teaching, as it determines language use and appropriateness, the aesthetic sense is associated with the literature, media, and music of a particular country, while the sociological sense is concerned with customs and institutions, and finally the semantic sense is “the conceptual system embodied in the language, which conditions all our perceptions and our thought processes” (p. 3).

From the definitions above, it is clear that the notion of culture is quite expansive; therefore, when it is applied to English language teaching it is important for teachers to be aware of their own ideas and perceptions of their culture and those of their students in order to assure interactions that allow learning to take place. When we discuss culture and ELT in an EFL setting, we need to determine what culture, whose culture, how much culture, and how the students feel about learning the culture of the Inner Circle. There are, of

course, two sides to this issue. The current study leans toward omitting a portion of Inner Circle culture, including pragmatics, and replacing it with the learners' own culture. In this way, students will be utilizing the language while at the same time having the opportunity to discuss familiar topics. Long term, these students will most likely be required to describe their own culture to other non native speakers rather than needing to explain or discuss an Inner Circle culture with other non native speakers.

Some educators, researchers, and linguists contend that we cannot do away with culture completely because "stripping English of its cultural baggage would also strip students of invaluable knowledge" (Hyde, 1994, p. 297). We do need to offer culture, but not just one culture. This focus on one culture has been the norm as noted by Prodromou (1992) who states, "in spite of surface differences, the concept of culture implicit or explicit in most EFL methods and materials until recently has been predominately monocultural and ethnocentric" (p. 39). McKay (2002) asserts that despite the need for some culture, users of EIL do not need to internalize the cultural norms of Inner Circle countries in order to effectively utilize the language. This is an excellent point and a valid one.

Since EIL does not necessarily "belong" to any country within the Inner Circle, McKay (2002) questions whether or not users of the language need to "acquire the localized lexical items of any country other than their own" (p. 85). Asraf (1996) asserts that we have reached an era in ELT where a learner should be allowed to learn the language without having to accept aspects of the English or Western culture that may be in contradiction to their beliefs and values, such as students in the Muslim world. She further argues that it is possible for a learner of English to become highly proficient in the language without being culturally transformed. In other words, speaking the language fluently is possible without a speaker ever changing his/her personal values. This is of particular importance in the Muslim world where values may differ significantly from the cultural norms of the Inner Circle. Students should

be able to determine on their own terms if they wish to adopt any of the cultural norms of native speakers. Instructors should also not demand that students “acculturate” in order to be considered successful in the language.

Daily life is filled with occasions wherein people from different cultures and countries face encounters that require them to depend upon one another in order to successfully perform their daily tasks (Verschueven, 1989). It is important that these interactions do not result in failure to communicate, especially in the language classroom. There is no way that we can avoid the fact that language is bound up with culture. The cultural values of speakers are always reflected and carried through the language itself. It then becomes inevitable that “representation of culture implicitly and explicitly enters into second language teaching” (Harklau, 1999, p. 109). What is important is that teachers are aware of their own culture and any cultural biases they may have.

Currently there is no one prescription available for helping teachers handle the issue of culture in the classroom. Despite how fluid culture is and despite how difficult it is to define, teachers are still asked to explain the target language culture to their students (Harklau, 1999). What is required is that teachers vary their approach to this issue depending on their students’ needs and purposes in learning English (Warschauer, 2000). Of paramount importance when we think about using English as an International Language is the fact that it allows speakers to share their own ideas and cultures during cross-cultural encounters (McKay, 2002). Another point that must be kept in mind is that anytime culture is part of an EIL classroom, it is important that it not be contrasted with Western culture, which is often the case. McKay (2003) believes that this has the tendency to lead to ideas of “otherness” and “foreignness” (p. 12), which EIL teachers definitely want to avoid in the classroom. It is essential that both the target and source culture are brought into the classroom. However, they should not be compared in terms of generalizations and stereotypes.

Alptekin and Alptekin (1984) state that although students have a great desire to learn English, they are often unwilling to receive “the cultural load of the target language” (p. 17). It is therefore not uncommon for many who do not wish to be “culturally assimilated” (p. 17) to give up learning the target language. They further point out that it is therefore incumbent upon teachers of EIL to be sure that the culture they do teach does not alienate the students.

The issue of culture in the classroom is very widespread. Even in industrialized European countries, according to Alptekin and Alptekin (1984), EFL learners want to acquire a variety of English that is international and free of the cultural norms and values of native English speakers. They further claim that in Asia and parts of Africa and Latin America there is a feeling among the educated elite that English instruction, and in some ways modernization, which “has not been ‘acculturated’ and shaped to fit their country’s needs constitute a threat to national identity” (p. 16).

In the Muslim world, many of the same issues apply. As Asraf (1996) points out, it should not always be considered desirable to expect students to conform to what native speakers view as socio-culturally appropriate behavior. The reason for this is that what might be considered “culturally appropriate to the native speaker of English, might not be appropriate to the Muslim learner” (p. 8). An example of this may be a Muslim female student receiving a compliment from a male instructor. She may not reply “thank you,” which would be the native speaker’s reply, but may make a comment that might be deemed by the teacher as “inappropriate” to the particular situation. Her response might include a comment such as, “This is a UAE dress,” which, to the teacher may already be obvious.

We should not and cannot assume that the culture of a particular Inner Circle country should provide the framework for the cultural content that is taught in an EIL classroom (McKay, 2002). A notion put forth by Kramsch (1993) may have value for teaching EIL, in that it views culture in the classroom as a two-way process. Kramsch discusses the need to establish a

“sphere of interculturality” when dealing with culture in language teaching. This view of teaching looks at the learning of culture as more than just a shift of information back and forth between cultures. Instead, it mandates that learning about cultures requires individuals to consider their own culture in relation to another. This would ensure that culture learning requires one to reflect on his/her own culture as well as the target culture.

“It is a well-established fact that one acquires a social identity and within the framework of social identity a personal or individual identity, along with the acquisition of a first language” (Y. Kachru, 1992, p. 341). This being the case, it is important that when we teach EIL learners, we ask them to reflect on their own cultures in relation to other cultures. In the final analysis, our students may not wish to become bicultural. As L2 learners they may want the chance to become bilingual without becoming bicultural (Alptekin & Alptekin, 1984).

Another important factor with regard to whether or not we teach culture in the EIL classroom involves its usefulness. Although students may need to recognize the meaning of target group behaviors, they may not have any inclination to follow them. In fact, Kramsch (1993) argues that even if students attain some cultural competence in the target language, they are under no obligation to behave in accordance with the social conventions of that community. This is certainly true in the region under study. Students may have all the tools necessary to be culturally competent in English; however, they may have absolutely no desire or need to follow the conventions of the English language. An example of this might include how they make a request or a complement. Using the target language with other NNSs would most likely result in them utilizing their own cultural norms and not that of English. Kramsch further notes that the ability to “behave like someone else” (p. 181) is not a guarantee that one will be more readily accepted by the group who speaks the language, nor that any mutual understanding may emerge.

Prior to determining the role of culture in the language classroom, definitions of this important concept were discussed. The literature reviewed ideas on the place of culture in ELT and whose culture and how much should be taught. There is consensus among many scholars that more than one culture can and should be offered in the English language classroom. Further, they tend to agree that students be allowed to focus on their own cultures as well as that of the target language. This is essential if they are to gain the vocabulary required in order to share their own culture during cross-cultural encounters with other NNSs.

Learners' Motivation and Attitude towards EIL

The motivation and attitude of foreign language learners is a well-researched field. Some researchers claim that learning about the culture of the target language is a motivator; others contend the opposite. Motivation can generally be defined as the factor which pushes the learners to study a target language initially, and it also determines if they continue studying it or cease at some point. Attitudes, in general, are the positive or negative feelings that students have towards the language. Attitudes also include feelings towards the language teacher, the class, and the native speakers of the language.

Some of the earliest work on this subject was done by Gardner and Lambert (1959) who contend that student achievement in a second language is based upon the same type of motivation required for a child to learn his/her first language. They further argue that individuals who acquire a second language adopt behavioral patterns that are similar to the target language cultural group and that achieving success in the new language depends on their attitudes toward that group. In the same year, Gardner and Lambert indicated there were several studies that had found that fluency in the second language depended upon an active interest in members of the other linguistic community.

In 1972 Gardner and Lambert developed a model that divides motivation into two types: integrative and instrumental. Integrative refers to those learners' desire to learn the language while at the same time being immersed in the culture of that language. Instrumental motivation, on the other hand, is found among learners who have a more functional reason for learning the language. This might include educational purposes, business needs, travel, etc. According to Gardner and Lambert, these types of learners are not interested in learning about the culture associated with the language they are studying, nor do they have any desire to develop any particular relationships with the native speakers of the language.

Another similar model to Gardner and Lambert's is that of Schumann (1986) who views second language acquisition as relating to the ethnic identity of the learner. He argues that a major variable in second language acquisition is acculturation. He defines this as "the social and psychological integration of the learner with the target language group" (Schumann, 1986, p. 379). Schumann distinguishes between two kinds of acculturation, Type I and Type II, much like Gardner and Lambert differentiate between two kinds of motivation. Type I acculturation includes social interaction between the second language learner and the target language community, whereas Type II acculturation involves a more serious relationship between the learner and the other community wherein there is a stronger identification with that group. Despite Schumann's discussion of acculturation as an important variable in second language acquisition, in the final analysis he asserts that a second language learner has the option to assimilate linguistically without ever having to assimilate culturally. Clement (1986) proposes that second language proficiency is influenced by the individual learner's motivation. He also asserts that motivation is determined by two processes, each of which are "influenced and activated by two aspects of the environment: (a) the relative ethnolinguistic vitalities of the first and second language groups, and (b) the frequency of contact with the second language group" (Clement, 1986, p. 272).

He further claims that the primary motivational process includes two antagonistic aspects: *integrativeness*, which corresponds to a learner's feelings toward the second language community and willingness to become similar to its members, and *fear of assimilation*, which corresponds to the fear that joining the second language community might result in the loss of the first language and culture.

Some argue that culture must be a part of language teaching as one cannot acquire the language without understanding the culture it comes from while others argue that it is important to teach culture as it is generally motivating to students. In terms of motivation, studies that sought to determine the role of culture in motivating students have resulted in very mixed outcomes. McKay (2002) cites a study by Richards (1995) where the results of a survey of Japanese students showed that they had great interest in learning more about US culture and felt it was a motivating factor in their desire to study the language. But what Richards found was that they really wanted to know more about cultural artifacts, such as food, music, and movies. Another similar study of Greek students studying in private language institutes (Prodromou, 1992) found their reactions to learning about culture to be mixed. In fact, this group did not believe that learning about any culture, including their own, was very motivating.

Two other similar studies investigated students' attitudes towards the English language in general. The results of a survey of Japanese university students showed that a majority of the students see English as necessary for traveling, using computers, and entertainment such as movies or music (Tsuda, 2003). Despite their understanding of the widespread use of English, two-thirds of the participants said they did not like studying English. Tsuda pointed out that there was a contradiction between the students' understanding of the importance of English and their attitudes toward it. The second study (Friedrich, 2003) involved Argentine MBA students studying English and was twofold in nature: this particular study sought to understand their attitudes

towards English and its role in their country and lives. These students all claimed they planned to use English in order to communicate with native speakers of the language. There appeared to be little awareness among these learners of the existence of Outer Circle models of English. None of their responses suggested the possibility of interacting with non native speakers of English and all held as their goal the desire to become “completely fluent” (p. 180) or to have native-like command of the language. Their overall attitude towards the language was quite positive.

Alptekin and Alptekin (1984) cite three separate attitude studies (Ake, 1982; Oller, Baca, & Vigil, 1977; Teitelbaum, Edwards, & Hudson, 1975) whose findings suggest that the acquisition of a language causes neither improvement in the participants’ overall attitudes toward the native speakers of the language, nor does it result in a decline in their own ethnocentrism. All of the studies mentioned strongly suggest that learners’ attitudes and motivation for learning a language cannot be judged as a group, but must be looked at case by case.

Therefore in spite of all the assumptions that are made which indicate that language learning can lead to positive attitudes towards other peoples and cultures, this belief cannot be accepted without further reflection. Attitude formation and attitude change are complex processes and mere exposure to language learning and information about other cultures will not necessarily lead to the desired results (Byram & Morgan, 1994).

In terms of motivation and attitude, some researchers claim that learning about the culture of the target language is a motivator, while others contend the opposite. The literature points to two general types of learners, those who are interested only in learning the language and those who have a desire to learn the language and immerse themselves in the culture. One factor seems clear in this area, and that is learners’ attitude and motivation for language learning cannot be judged as a group, but must be viewed on a case by case basis.

EIL: Conversations among Non Native Speakers

An important fact with regard to EIL in the Arabian Gulf is how it is used. Most L2 speakers who use English in this region do so when they communicate with other L2 speakers. In fact, in a piloted study conducted at the American University of Sharjah in the fall of 2004 by the current researcher with Arabic-speaking students, almost 90% of those questioned indicated they use English to communicate mainly with other L2 speakers. With this in mind, these results add support to Brutt-Griffler's (2002) observation that English should not be viewed as the only language operating in the modern era just because of its global status. Instead she attempts to account for the maintenance of societal bilingualism within the international context.

Brutt-Griffler believes that bilingualism is an important key in the future of English as an International Language, especially in the region under study. A world language or EIL in particular, should not replace other languages, but serve as an integral part of bilingualism. She also thinks that bilingualism allows English to assume certain important functions without intruding on the domain of other languages.

The great majority of the world's English users, being non native users, speak and write varieties of the language that are different from native speaker varieties. Unfortunately, many native speakers -- perhaps even the majority, teachers included -- overtly or unconsciously despise these varieties; these native speaker attitudes are then perceived by the non native speakers as being "arrogant, imperialist, and insulting" (Stevens, 1992, p. 37). English now is the main channel of interaction among its non native users; and each of those speakers has distinct linguistic and cultural backgrounds (B. Kachru, 1992b). In the interactions between and among non native speakers and native speakers, B. Kachru (1992b) points out that "British or American English conventions of language use are irrelevant, and may even be considered inappropriate by the speakers involved" (p. 357).

It has generally been assumed that the ultimate goal of English language learners is to achieve native-like competence. However, McKay (2002) notes that, “since there is no satisfactory characterization of the term ‘native speaker,’ then it is foolish to accept the construct of the native speaker as a model of competence” (p. 31). In addition to this, since we know that bilingual speakers of English may have different reasons and contexts for using English than do monolingual speakers, it is meaningless to consider native competence as the target to be achieved (Canagarajah, 1999; McKay, 2003).

Despite all the literature that points to the fact that bilingual learners of English will be using the language to communicate with other non native speakers of English, it seems that students themselves wish to be native-like. Timmis (2002) carried out a study which sought to discover how far students wanted to conform to native speaker norms. Notwithstanding the fact that the majority of students surveyed indicated that they currently use their English with other non native speakers or plan to in the future, sixty-eight percent indicated they wanted to pronounce English like a native speaker. Timmis found that these students saw native speaker pronunciation to be a “benchmark of achievement” (p. 242). Finally, as discussed by McKay (2003) there is a misguided notion underlying much second language acquisition theory and pedagogy these days that believes learners are actually getting enough intensive language learning to actually acquire native-like competence. The nature of English language input in the Outer and Expanding Circle is limited both in the amount received and the quality of instruction. Therefore, the learner is often “not exposed to a full range of styles, structures, and speech acts that supposedly is necessary to acquire native-like proficiency” (p. 6).

An important distinction should be made here between speaking like a native speaker and acting like one. Therefore when we find that students wish to speak like native speakers, it cannot be viewed as going against their cultural beliefs or their own identities, because there is no correlation. In fact, becoming native-like in the target language and even learning about another

culture and the pragmatic differences that exist between cultures, “does not mean one has to behave in accordance with its conventions” (Kramsch, 1993, p. 181)

We can conclude from this section that there is still some desire among students to conform to native speaker norms. Whether this is desirable or even possible will be discussed in the conclusion. We can also see that this is not restricted to those students who currently use or plan to use their English with native speakers. However, it is now a fact that the majority of the world’s English users are non native. Therefore they speak and write varieties of the language that are different from native speakers. Consequently, in interactions between and among non native and native speakers, British or American English conventions of language may no longer be imperative.

English Language Teaching (ELT) and the Native Speaker Debate

Most EFL teachers are very aware of the emphasis on the native speaker as the ideal language teacher. Many students, parents, English program directors, those who hire teachers, and even other educators have the tendency to elevate the native speaker of English as the one to emulate and the best fit for the language teaching task; however, despite the apparent congruity between native speakers and language teaching, a number of studies did challenge the validity of this view. Smith and Rafiqzad (1979) for example, concluded that native speakers were “always found to be among the least intelligible speakers” (p. 375) to EFL learners. Their study included over 1300 people from eleven countries. It was designed in order to compare the degree of intelligibility between native and non native varieties of educated English. Intelligibility was defined as, “the capacity for understanding a word or words when spoken/read in the context of a sentence being spoken/read at natural speed” (Smith & Rafiqzad, 1979, p. 371). The results of their research suggest that the performance target in the English language classroom should not necessarily be a native speaker’s. Others have pointed out that this persistent

focus on the native speaker norm intimidates both non native teachers and their students (Kramsch, 1993). Finally, Canagarajah (1999) indicates that 80% of English language teachers around the globe are bilingual users of English. McKay (2003) states that the native speaker “fallacy” (p. 7), wherein bilingual speakers of English, both in the field of research and pedagogy, are constantly compared with native speaker models, needs to be set aside when determining learning goals.

The subject of the native/non native speaker as teacher debate continues to be a hotly contested topic in English language teaching today (Cook, 1999; Fields & Markoc, 2004; Medgyes, 1992). There is further dissatisfaction with the terms *native speaker* and *mother tongue*, but as Rampton (1990) points out, despite the criticism of these terms, they “continue in circulation in the absence of alternatives, and they continue to insinuate their assumptions” (p. 97). Rampton suggests the use of the term *expert speaker*, as opposed to native speaker. This would imply the notion that the speaker has gained knowledge through learning and that it is not innate. He believes that this term can be fairer both to the learners and the teachers. This is based on the fact that if we continue to uphold native speaker competence as the target for proficiency, the learner will have a hard time challenging that. The notion of an expert in the language, however, shifts the emphasis from “who you are” to “what you know” (p. 99). Rampton believes that using different terminology may help us give more attention to native speakers’ credentials and not assume that nationality and ethnicity are the same as language ability.

Fields and Markoc (2004) cite a 1994 study by Ekmekci and Inal (1994) which found that native speaker teachers were seen as more valuable since language competencies of trainers were seen as more highly valued than pedagogic competencies. Hiring practices globally, which invariably give preference to the native speaker, are one of the most unfortunate repercussions of the acceptance of the native speaker “fallacy” (p. 7) according to McKay (2003). This issue is at the forefront of ELT and must be addressed in view of

the role of EIL worldwide and in the Arabian Gulf. Instead of the focus on native speaker status and nationality of the English teacher in the UAE, Syed (2003) asserts that “expertise, qualifications, and relevant experience need to be the determining criteria for hiring” (p. 339). This is certainly a factor that needs to be addressed in the UAE, because many schools in the country will hire NSs with no experience as English teachers, over professionally trained teachers who are NNSs.

Many authors in the field argue against the need for native speakers as English language teachers and point out that being born into a group does not automatically mean that one speaks the language well (Medgyes, 1992; Rampton, 1990). Some actually believe that non native speakers serve as better models for L2 learners (Medgyes, 1992). In fact, Medgyes insists that non native teachers can teach learning strategies more effectively and can provide learners with more information about the English language. They are also better able to anticipate language difficulties. Finally, Medgyes points out that only the non native teacher can benefit from sharing the learners’ mother tongue.

The importance of the above discussion about native speaker teachers can be clarified by Strevens’ (1992) statement that indicates that “there is the recognition that in the great non-native speaking populations English will be taught mostly *by* non-native speakers of the language, *to* non-native speakers, in order to communicate mainly *with* non-native speakers” (p. 41). Therefore it is incumbent upon EFL instructors, both native and non native, to be cognizant of these facts as they teach in the EIL environment.

In fact, some analysts see the continued preference of native speakers as teachers as a political and economic issue in terms of benefits for those countries where the language originated (Pennycook, 1994; Phillipson, 1992). They further maintain that this leads to the supposition that not only is English a superior language, but that the native speaker is a “better teacher of English and also endowed with superior knowledge about the world” (Pennycook,

1998, p. 156). Therefore, Pennycook argues that language teaching practices are perceived as being non-neutral and always involving cultural politics.

The topic of English as an International Language cannot be discussed without looking at language spread and imperialism, or English in the postcolonial world. Writing abounds that is critical of EIL. This comes mainly from researchers in the field who see a strong tie between a colonial past and current imperialism as the rationale for the spread of English (Canagarajah, 1999; Nelson, 1992; Pennycook, 1994, 1998; Phillipson, 1992, 1998, 1999; Tupas, 2001).

A working definition of *English linguistic imperialism* is given by Phillipson (1992). He describes it as “the dominance of English as asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages” (p. 47). Additionally, he perceives that those inequalities are maintained in order to allocate more material resources to the English language than to any other, thereby benefiting those who are proficient in English.

Several writers in this field view EIL in today’s world as having a role that is not equal to other languages in terms of power, prestige, vitality, or attitude when found in a multilingual environment (Pennycook, 1998; Phillipson, 1998; Sridhar, 1996). Phillipson (1998) adds, “When considering whether English is being spread in an imperialist way, it is important to recall that triumphal English is enshrouded in myths, including for the British the comforting myth that they did not impose their language anywhere” (p. 110). Phillipson (1999) is adamant that the spread of English in the postcolonial and post-Communist world “has not been left to chance but has been deliberately promoted by the American and British governments” (p. 96). In his view the teaching and learning of English worldwide is a multibillion-dollar business, and “the largest generator for the British economy after oil” (p. 96).

These same scholars are quite concerned with ELT and how it has been and continues to be in the hands of Inner Circle nations, notably the US and the

UK. Pennycook (1998) believes that we cannot understand the development of ELT without understanding its colonial background. He further states that “the powerhouses of ‘world English’ are in abrasively monolingually oriented countries, states which seldom accord linguistic human rights to their own minority language users, immigrant and indigenous populations” (p.108). Phillipson (1998) has a similar view regarding the spread of English today. He states, “The expansion of English in the *postcommunist* world is now less a strategic interest than a commercial opportunity. In the *postcolonial* world, the expansion of English was not left to chance” (p. 102).

There persists an emphasis on the native speaker as teacher in the EFL world. The topic continues to be debated. Some researchers believe the term native speaker should be changed, while others think that NNSs serve as better role models for L2 learners. Those who think NSs make better teachers often cite accent as the reason. However, it can be noted that there are some NS accents that are quite difficult to understand in comparison to some NNS accents. The idea of changing the term native speaker to “expert speaker” is excellent. It is time that NSs should be judged on what they know about their own language, rather than where they come from, especially when it comes to being hired as an English language teacher. This is of particular concern in the UAE, where NSs are often hired instead of NNSs based solely on their native language. In addition to the focus on the NS as teacher, there are some scholars today who maintain that the teaching of English globally is actually a type of linguistic imperialism. Some of these writers believe that the spread of English today has not happened by accident. It is difficult to fully back some of these opinions, as in certain ways they seem to lean towards the ideas of conspiracies. It is probable that certain elements in the world of ELT may not be above reproach in their reasons for teaching the language, but it is doubtful that the majority of these organizations are behind the spread of English as a global language.

ELT Approaches and Textbooks

Since EIL educators are involved in teaching an international language that no longer belongs to any one nation or culture, it is reasonable to imagine that how the language is taught should not be linked to a particular culturally influenced methodology; rather the language should be taught in a manner consistent with local cultural expectations (McKay, 2002). When learners have no interest in British and American culture and the language is denationalized, then cultural content published in the US or Britain is irrelevant in the EIL context (Cook, 1983; McKay, 2002). In these cases the use of real-life materials in the ELT classroom raises concerns. Since culture is a reality that is social, political, and ideological, difficulties encountered in understanding cultural codes stem from trying to view the world from a different perspective, and not with comprehending another lexical or grammar code (Kramsch, 1993). Students in an EIL environment should have the option of learning the language with limited amounts of Inner Circle culture attached.

Despite the continued spread of EIL, the need for how it should be taught has not yet been reflected in the “curricula of teacher training programs, in the methodology of teaching, in understanding the sociolinguistic profile of the language, and in cross-cultural awareness” (B. Kachru, 1992b, p. 355). All of these issues need to be presented in teacher training programs in order to prepare instructors who teach overseas to be cognizant of their own culture and that of the citizens with whom they will interact and teach. Granted, it is not possible to learn every culture, but teacher training programs need to give instructors the tools they require in order to do their own research about the regions of the world where they will teach. This is particularly important in the Arabian Gulf where according to Syed (2003) “the single most striking feature of EIL is the number of expatriate teachers, midlevel administrators, and consultants who staff the various institutions” (p. 338). Very few of the local population in the UAE are actually involved in ELT, either as teachers or administrators. Syed further notes that this reliance on foreigners as language

teachers has “limited the necessary work of training and developing local teachers” (p. 339). This factor is associated with the demographics of the UAE, as mentioned earlier in this chapter. Since the UAE relies so heavily on foreigners in the language teaching arena, it is important that teacher training programs worldwide provide the tools to help bridge the cultural distances so that teachers, who may come to the UAE, are prepared when they arrive.

One solution for the dilemmas facing EIL education includes making more of an effort to recruit successful bilinguals as teachers (Alptekin & Alptekin, 1984). Bilingual users of English no longer need to look to Inner Circle countries to provide target models of use. By the same token, educators no longer need to look to Inner Circle countries for target models of pedagogy. It is now incumbent upon local educators to “take ownership of the teaching of EIL and design pedagogies that are appropriate to the local culture of learning” (McKay, 2002, p. 103). In order for EIL to be conducted in a “socially responsible” and “politically empowering manner,” it is important that local teachers be given the opportunity to conceive and implement the curriculum and pedagogy (Canagarajah, 1999, p. 91).

It should be stressed that English language teaching should not insist on near-native proficiency for its students, as this is an act of imposition for those who have no interest in learning the language in order to acculturate (Modiano, 2001). These educators need to be aware of the fact that many bilingual users of EIL do not need to acquire native-like competence. Some may not need it, others may have an attitude against being native-like, and finally, since EIL belongs to its users, “there is no reason why some speakers of English should be more privileged and thus provide standards for other users of English” (McKay, 2003, p. 19). English language teachers should view the language they teach as being the property of a wide range of peoples and cultures (Modiano, 2001).

Not only is the reliance on the native speaker as teacher model unnecessary, but there also exists a conflict between the opposing pedagogical

views of the “hosts” (the locals) and the “guest” (English language teachers) (Alptekin & Alptekin, 1984, p. 15). This is often worsened by the teacher’s lack of knowledge about the ways and thinking of the local people and their language. It is ironic, according to Alptekin and Alptekin (1984), that English language teachers espouse the idea that foreign language acquisition is a way of increasing cross-cultural awareness and sensitivity, yet many of these teachers are often unable to understand the host culture or to speak any of the local languages.

McKay (2002) indicates that every EIL classroom is influenced by various contextual factors. They may include the political and social context, such as official language policies; the role of English in the society; the educational institution itself, for example its English teaching objectives, material resources, and class size; the teachers’ background, including their English training and philosophy of teaching; and finally the students’ background (e.g., age, exposure to English, and learning goals). All of these factors must be taken into account when designing ELT pedagogy in an EIL setting. Furthermore, when teaching English as an International Language it is imperative that researchers and educators carefully examine the individual learners’ specific uses of English within their particular speech community as a basis for deciding learning goals (McKay, 2002). Before teaching any culture in the ELT classroom and prior to determining pedagogical content, it is important for the teacher to assess the context of the classroom; the dynamics inherent among teacher, students, and textbook, and the different goals that need to be achieved by all involved (Cook, 1983; McKay, 2002).

With regards to textbooks, no matter what type of textbook educators think they may have found that is impartial, few EFL materials are, in fact, culturally neutral (Cortazzi & Jin, 1999). It is up to the teachers to figure out how to handle the issue of teaching culture in the language classroom. This is especially true with some English textbooks as they can sometimes function as a form of cultural politics either by inclusion or exclusion of “aspects of social,

economic, political, or cultural reality” (Cortazzi & Jin, 1999, p. 200).

Teachers need to vary their approaches depending on the audience and why they are seeking to learn the language (Warschauer, 2000).

In discussing current EFL textbooks, Cook (1999) states that the basic need is to present situations in which L2 users take part. She goes on to say, “The status of L2 users are virtually never represented positively; materials need to demonstrate that L2 users exist in the world as role models for students to emulate” (p. 200). When we discuss the role of textbooks we must keep in mind that textbooks are just that, texts, and they have to be interpreted. Teachers are the agents who must learn to use textbooks “not as solutions for adoption, but as resources for adaptation” (Seidlhofer, 1999, p. 236). Since English is now an international language it is vital that the teaching materials and contexts that are taught reflect the diversity of cultures using the language (Asraf, 1996; McKay, 2002, 2003).

In terms of the Arab world, caution must be used in choosing the materials to be used in the EIL classroom. Content that “portrays Western institutions, values, or lifestyles as ideals that should be emulated should be avoided” (Zughoul, 2003, p. 132). For the Gulf region specifically there is a need to develop materials that are socioculturally appropriate and a pedagogy that is specifically designed for the needs of students in the area (Syed, 2003).

A possible solution for the current dearth of textbooks that encompass a variety of cultures would be to utilize “international target culture” materials (Cortazzi & Jin, 1999, p. 205). These types of textbooks use a large variety of material related to cultures from both English-speaking and non-English speaking countries worldwide. These particular texts could be very advantageous, especially if they contain materials that reveal cross-cultural encounters between non native speakers of English with native speakers of English.

When it comes to teaching EIL the literature has shown that many researchers believe it should be taught in a way that is consistent with local

cultural expectations. This is an important issue and requires that teachers prepare themselves for the cultures they will encounter. Researchers further point out that Inner Circle countries need not provide the target models of language use. Again, this is a subject that is certainly true for the future of EIL. Educators must keep in mind why L2 learners are acquiring the language and how those learners plan to use it, before determining what should be taught.

The literature that has been reviewed in this chapter gives an important overview of the areas under discussion in this study. It has defined the term EIL as a language that belongs to those who use it, a language that can be used to communicate cross-culturally, and one with no particular attachment to an Inner Circle country or culture. Culture was defined and its place in the ELT classroom was discussed. The consensus among writers in this field is that students should be allowed to focus on their own cultures in addition to that of the target language. Motivation and attitude were addressed in the review indicating that there are two types of learners, those with an interest in the culture of the target language, and those without any interest. There also seems to be agreement among most scholars on the fact that NNS to NNS interactions currently are and will continue to be the trend in English language use, thereby easing the need for a focus on Inner Circle culture and pragmatics in ELT. The importance of a native speaker as teacher in ELT continues to be debated, and some in the field show concern that the spread of ELT is actually a form of linguistic imperialism. Finally, the teaching of EIL has brought to the front of ELT the need to consider local cultures and their expectations when teaching the language.

Despite the wide array of sources available on the topic of English as an International Language, there has been little research done on the use of EIL in the Arabian Gulf or among native speakers of Arabic in this region. This study investigates how this particular group of EIL speakers is utilizing the language and how they feel about learning Inner Circle culture. In addition, this research contributes to the literature on EIL instructors and attempts to

give some suggestions on ways to improve pedagogical approaches in this area.

CHAPTER 3

METHODOLOGY

Purpose

The purpose of this study was to test three hypotheses regarding English as an International Language (EIL) in the Arabian Gulf:

1. Students in the Arabian Gulf are learning English mainly to communicate with other non native speakers of English;
2. The majority of students studying English in the Arabian Gulf are not learning the language because of any interest in the culture of the Inner Circle; and
3. Some EFL teachers in the Gulf are not differentiating between EFL and EIL in their teaching practices.

The study used a combination of quantitative and qualitative methods to test these hypotheses.

The Participants

The data for this study were collected from two different groups. The first group consisted of the students, who were all native speakers of Arabic residing in the UAE. The second group consisted of teachers of English as a foreign language in the UAE. The samples from each group were chosen based on the following criteria:

Students

All of the students in this study were native speakers of Arabic studying in the Intensive English Program (IEP) at the American University of Sharjah (AUS). The students came from a wide variety of Arab countries including the United Arab Emirates, Saudi Arabia, Jordan, Lebanon, Syria, Egypt, Palestine, Oman, and Tunisia. This group was chosen because it represented a homogenous group in terms of their English language backgrounds. All of these students had studied English for an average of eight

years before joining the IEP program, and their TOEFL scores ranged between 450 to 500. All participants required intensive English instruction in order to bring their TOEFL scores up to at least 510, which is the requirement for matriculation at the American University of Sharjah. The number of participants was 94 (65 males and 29 females). Their ages ranged between 17 and 20.

Teachers

The teachers were also chosen from the Intensive English Program at AUS. There were seven participants in this group (3 males and 4 females). From a pool of 21 IEP instructors, these seven volunteered to participate. Six of the seven were native speakers of English. Only one participant was a non native English speaker. The non native speaker held an MA in applied linguistics and had been teaching English as a foreign language for 15 years. The native speakers also all had MA degrees; three of those degrees were in TESOL and three in applied linguistics. The minimum years of teaching experience was four years, and one of the instructors had 24 years of experience in EFL teaching.

In order to be given access to the students and teachers I required, I first had to contact the Director of the Intensive English Program at AUS. I wrote a formal letter requesting his permission to contact his teachers in order to be given access to their classrooms to distribute my student questionnaires and to request volunteers from among the instructors to complete the teacher survey. Once authorization was granted, I contacted several of the instructors by email and asked if they would be willing to have their students participate in the study. All of the instructors I contacted were very willing to assist.

Locating the Subjects

I chose AUS for my research due to its excellent reputation in terms of its academic programs, including the Intensive English Program. I felt this

would be valuable in terms of the students' abilities to express their views on EIL. The medium of instruction at AUS is English, and the type of students who attend this institution are generally those who have been exposed to more English than other students in the region prior to their arrival at the university. Most of the students who choose AUS as their university do so based on a variety of factors. Some have studied in international schools their whole lives and the multicultural environment of AUS appeals to them. Others have lived in the US at some point in their lives and wish to pursue an American education.

Background Information on the American University of Sharjah

One of two American institutions in the UAE, the American University of Sharjah (AUS) is a non-profit, independent, coeducational university that is fashioned on the American model. The institution was founded in 1997 by His Highness Sheikh Dr. Sultan Bin Mohamed Al Qassimi, member of the Supreme Council, ruler of Sharjah, and the president of AUS. The university was accredited in 2004 by the Commission on Higher Education of the Middle States Association of Colleges and Schools, Philadelphia, Pennsylvania, USA. It is further licensed by the Department of Education of the State of Delaware, USA, and the Ministry of Higher Education in the United Arab Emirates.

The university attracts students from not only the Gulf region, but from around the entire Middle East. There are currently over sixty different nationalities represented in the student body. These students choose AUS as an alternative to traveling to countries such as the United States, Canada, or the United Kingdom, because of the opportunity to receive American methods of instruction, diversity in the classrooms, and an outstanding international faculty.

Design of the Instrument

Student Survey

The main tool utilized for data collection in this study was a 28 item survey, “Questionnaire for Students” (see Appendix A and Appendix B for English and Arabic versions respectively), whose purpose was to elicit students’ views on EIL. I attempted to make the questions as specific as possible in order to elicit responses that would test my hypotheses. There were several types of questions on the instrument including scaled responses, yes/no responses, and open-ended questions. The first two questions were fairly general, and I gave respondents the option of adding further information if the survey did not give them the choices they preferred. Next there were 13 scaled (4-point Likert-type) questions, with one representing very negative feelings and four representing very positive feelings towards the questions being asked. Following that were 12 questions that required a yes or no response, and six of those asked them to explain their answers. The end of the survey gathered biographical data on the students including gender, age, country of origin, years of English language study, self-reported TOEFL score, and any other languages they spoke fluently.

The questionnaire I used was finalized after utilizing a similar one in my pilot study done early in the spring semester of 2005. Fifteen students participated in piloting the survey (9 males and 6 females). All of them were enrolled in a freshman composition course at AUS, all were native speakers of Arabic, and all had attained a 500 or higher on their latest TOEFL. Based on participant response, and the discussions I had with those participants, a few items on the survey were modified. First, it was found that many of the students in the pilot group did not understand some of the questions being asked of them. This lack of understanding of some of the vocabulary was particularly evident when participants were asked about the spread of EIL and if they viewed it as a form of imperialism. In order for this study to have legitimacy, it was imperative that the students understood the questions clearly.

Therefore, I decided that it was necessary to translate the questionnaire into Arabic. By giving the subjects the opportunity to respond in Arabic, I feel that the replies I received were clearer and more valid than if the participants had been asked to struggle with some of the English vocabulary. Since I was more interested in what they had to say on this topic than in their English writing skills, I found using the Arabic translation essential. Although I expected all the students to complete the Arabic version of the survey, four did opt to complete the English version.

In order to come up with the Arabic questionnaires, I asked two native speakers of Arabic to translate the original English instrument into Arabic. They worked together on the translation. Both of them are fluent in Arabic and English. Once I had an Arabic version of the questionnaire, I piloted the new version with seven different students in the spring of 2005. Based on the responses to the questionnaire and discussions with those seven students, I determined that the final Arabic document was likely to be easily understood by all the students who participated in the study.

Another major change in the final questionnaire compared to the pilot version was implemented for the scaled responses. I decided not to give the students the option of a “neutral” category. This, again, was based on the pilot survey which ended up with very little meaningful data as so many of the students opted for “neutral.” I determined at that point that many of them may have been using the neutral option because they knew me as their teacher and perhaps did not want to offend. This was, in fact, mentioned by two students. Although the actual participants in the current study did not know me, I decided to give only four possible responses in the scaled section in order to avoid this issue.

Student Interviews

I utilized semi-structured interviews as part of my methodology for this study. Berg (1995) promotes the use of interviews as an effective method of

collecting information for certain kinds of assumptions. He maintains that they are particularly useful when researchers are interested in understanding the perceptions of participants. In this study part of the instructions to the students, prior to completing the survey, was to ask them to put their names and mobile numbers on their survey if they would be willing to be interviewed later. Nine participants from the students who completed the questionnaires agreed to be interviewed (6 males and 3 females).

The interviews were conducted as soon as possible after the participants completed the surveys. They were carried out in a casual manner as I wished to establish good rapport with the students. Prior to each interview, I thanked the participants for their time and assured them that their responses would remain completely confidential. I then gave each interviewee a copy of his/her questionnaire and asked follow-up questions regarding the responses given. I did not use any other interview guide for the questions. Most of the students who had agreed to be interviewed spoke quite good English. Therefore I feel that the information gleaned through this method was very helpful in providing more insights and establishing some of the rationales of why they responded as they did to the questionnaires. The type of information accrued at these interviews was fairly focused. I was mainly seeking to clarify responses they made on the surveys, determine if my interpretation of their responses was correct, and see if they had any additional comments that might shed light on their written replies. I made notes of the participants' comments and attached them to their questionnaires. All interviews were conducted at AUS in vacant classrooms to allow for privacy.

Teacher Survey

The questionnaire for the teachers was fairly concise. It was an 11 item survey, "Questionnaire for Teachers" (see Appendix C). Its main purpose was to obtain responses that could directly test my third hypothesis which was that some EFL instructors in the Arabian Gulf are not differentiating between EFL

and EIL in their teaching practices. On the teachers' survey there were six yes/no questions, with two of those requesting clarification from the teachers. Two other questions (numbers 8 and 9) were identical to ones I had asked the students regarding why they were studying English and who they use the language with. The other three questions sought more complete thoughts from the teachers on their notions about English as an International Language.

Administration of the Instrument to Students

Five of the IEP instructors administered the surveys in classrooms themselves, while three others asked that I be present in order to administer them. All of the surveys were administered at the end of the class periods. Prior to having the students complete the surveys, they were asked if they agreed to complete them or not. They were each given the option of not filling out a questionnaire; however, none of them opted out. Students were also told that their information would remain confidential and that no one would know how they responded to the questions, unless they were offering to be interviewed and put their names on their survey. In these particular cases, the students' identities still remained anonymous to anyone other than the researcher.

Most of the students took about 15 minutes to complete the questionnaires, but on a few occasions some students asked for more time. Students who were willing to be interviewed following completion of the questionnaires put their names and mobile numbers on their surveys and I was able to contact them immediately in order to discuss their replies.

Administration of the Instrument to Teachers

In order to distribute the teacher questionnaires designed specifically for them, I obtained verbal approval from the Director of the IEP. He allowed me to put a questionnaire in each of the mail boxes of the twenty-one IEP instructors. An email had been sent to all of them earlier regarding my

research; therefore, they were aware of the questionnaire and its purpose. Only seven of the IEP instructors completed the survey. Since these were anonymous, I do not know if any of the teachers who completed a survey were among those who had administered the student questionnaires. When they filled out their questionnaires they were asked to give them to the administrative assistant in the IEP, and I picked them up from her office. None of the teachers was asked to participate in a follow up interview since their questionnaire was fairly straightforward.

CHAPTER 4

FINDINGS AND ANALYSIS

This chapter is divided into three sections, each dealing with one of the hypotheses raised in this study. Findings pertaining to the first hypothesis (Students in the Arabian Gulf are learning English mainly to communicate with other non native speakers of English) are discussed under the heading “Reasons for Learning English.” Findings concerning the second hypothesis (Arabic speaking students in the Gulf are not learning English because of interest in Inner Circle cultures) are discussed under the heading of “English and Culture.” Finally, findings pertaining to the third hypothesis (some EFL teachers in the Gulf are not differentiating between EFL and EIL in their teaching practices) are discussed under the heading “Teaching English as an International Language.”

Data Analysis

In order to begin the analysis, the majority of student responses to the questionnaires had to be translated from Arabic into English. Four students had completed English surveys. This was not meant to be an option, but since the instructors had the English version of the survey, some of their students opted to complete those. This may have had some effect on the results as the students were not responding in the language they are most comfortable and familiar with. Once again, I relied on a native speaker of Arabic, who is an assistant professor of English at AUS, to translate each survey. We sat together, he gave me the translation into English, and I wrote it down. Although this was time consuming, it certainly made for authentic data that conveyed the actual ideas and feelings of the students in their own language. Descriptive statistics were then used to account for frequency of responses. All of the responses were then divided into three categories which correspond to each of the three hypotheses raised:

1. Responses to questions 21, 22, 23, 24, 26, and 27 were classified under the category “Reasons for Learning English.” From responses to these questions I was able to determine who the students used their English with, (i.e., NSs or NNSs); what they discussed; how they perceived the notion of speaking like a native; and the importance of a native speaker as their teacher.
2. Responses to questions 1, 2, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 17, and 19 were classified under the category "English and Culture." Replies to these questions helped me determine how participants felt about studying the culture of Inner Circle countries; if they felt motivated by studying culture; and if they sensed that studying English had any effect on their own culture.
3. Responses to questions 9, 10, 11, 25, and 28 on the student questionnaire, and questions 1-11 on the teacher questionnaire were classified under the category “Teaching English as an International Language.” The responses I received to these questions helped me develop a clearer image of how students felt about the English language classroom and what they were studying as well as how the instructors viewed the same topic.

The data from the questionnaires were analyzed and the results are shown in this chapter. These data, in conjunction with data extrapolated from the interviews, are utilized in order to provide support for the major findings of the surveys.

Reasons for Learning English

In a bid to test the first hypothesis of this study questions had to be designed that would reveal whether or not these Arabic speaking students used their English mainly to communicate with other NNSs of English.

Three of the yes/no questions (numbers 21, 22, and 23) very specifically asked the participants who they spoke English with. The first and

second questions were actually mirrors of one another. By reversing the wording, I tried to ensure that the participants were clear on what the question meant. Therefore, number 21 asked, “Do you use your English to communicate with native speakers?” and number 22 asked, “Do you use your English to communicate with non native speakers?” The results are shown in Table 1.

Table 1
Purpose for Learning English

Question Number	% yes	% no
21. Do you use your English mainly to communicate with native speakers of English?	35	65
22. Do you use your English mainly to communicate with other non native speakers of English?	96	4

In keeping with my initial hypothesis, it turns out that a majority of the respondents said they were actually using their English to speak mainly to non native speakers of English. When asked if they used their English to communicate mainly with NSs of English, 65% of the respondents replied in the negative, while 35% indicated that they used their English to communicate mainly with NSs (question 21). The response to the next question (number 22) was that a resounding 96% concurred that they mainly used their English to communicate with others who are also non native speakers of English. I think these two questions may have caused some confusion on the part of the students. The fact that they are asking the same question but different ways, may have led to this difference in their replies.

Question number 24 was utilized in order to determine what topics these Arabic speaking students said they discuss with other NNSs. Once again, the data point to a focus on the here and now. The students were obviously focused on their language studies and preparations to matriculate into AUS. Therefore, 75 of the participants replied that they used their EIL with other NNSs to discuss university studies. That was followed by 39 replies for

recreation and 31 responses for business. This is all fairly reasonable when we look at the venue where these students were located. Most of their international friends from around the world share their classrooms and the AUS campus. It would follow that they mainly discuss their studies and recreation, such as movies, places to go off campus, etc. (See Table 2).

Table 2
Topics of Discussion

Question Number	Number of Responses
24. What topics do you discuss in English with other non native speakers?	
University studies	75
Recreation	39
Business	31
Sports	30
Everything	15

After obtaining this information from the participants, two other questions were asked. One was to determine how they felt about the need to speak like a native speaker (question 26), and the other (question 27) was to see if they felt their English instructor should be a NS of the language (see Table 1). The participants’ replies to the first question were a little surprising. Despite the overwhelming evidence that they speak EIL mainly to other non native speakers, the majority of them (85% of the respondents) replied that it was important for them to speak like a NS. Many of the rationales for this response were quite similar, but even so, some of them seemed to be in direct contradiction to what they had earlier answered about who they use English to communicate with.

The most common written reply to question 26, which asked “Do you think it is important for you to speak English like a native speaker?” was something like “Yes, in order to communicate with them.” Ten of the participants had answers to this effect. In a similar vein, another four replies

stated, “I want them to understand me.” The use of the word “them” is interesting. It seems to refer to the native speakers, yet the students themselves had indicated this is not the group they ordinarily speak EIL with. However, in some of the follow up interviews I was able to obtain further information from some of the participants. What appeared to be at the forefront of their thoughts was their current status as students. The “them” appears to be a conglomeration of their instructors and the university as a whole. This is evident in a quote from one of the interviews when the student indicated, “I must be understood by them, my instructors and the university, when I need something.” However, there were some who viewed “them” as the NSs of the world that they may one day interact with, as noted in the following excerpt: “When I leave AUS I will use English, I must be understood by all of them I will meet.”

Six of the students had studies and work as their rationale for wanting to speak like a NS. They all pointed out that if they spoke like a NS, then more doors would open for them in the business and education realms. Another eight students responded along the lines of the importance of EIL as a global language and that it is required in order to “communicate with other nations.” However, despite the desire of this group to achieve native-like competence, research in the field indicates that it is never actually possible for NNSs to speak the language like a NS (Canagarajah, 1999; Medgyes, 1990).

When questioned during the interviews about why they felt the need to speak like NSs, most of those interviewed replied they thought it would help them in the long run. They seemed to believe that talking like a NS would give them some sort of edge, which is similar to Timmis’ (2002) study where students felt that NS pronunciation was a “benchmark of achievement” (p. 242). However, when directly asked how this would matter when communicating with other NNSs, several did not immediately make the connection between what they had written earlier in the survey and this particular question. When I pointed out what appeared to be a discrepancy, one of them stuck with the need to be native-like, implying it would give him

further prestige and power over the people he would communicate with. The others thought about it after reviewing their earlier replies, and some seemed to realize NS competence might not be that important considering their intended audience.

There were 14 students (15%) who replied in the negative to question number 26. One of the male students, a 19-year-old from Syria, wrote that he did not want to speak like a NS, “because I like them to know I am not an American.” Two other responses had some similarities. One pointed out, “I only need it to communicate with non natives.” The other gave a similar response by writing, “It is only important to understand each other.” Both of these replies indicate two students who have probably thought more carefully about the need of NS competence. Since most of our students claim that their target audience is usually NNSs, I would have expected more replies along these lines. However, it is understandable that they would have the desire to attain such a goal.

Following from question 26, participants were asked if they felt it was important for their English language instructor to be a native speaker of English. Once again there was an overwhelming response in the “yes” category. Ninety percent of the students indicated that they felt this was indeed important. Thirteen of those replies had rationales to do with getting the proper accent and pronunciation from the NS. This was followed by five replies that were concerned that if the teacher was not a NS, then he/she might start using Arabic in the classroom. This is based on their experiences during their high school studies. What I learned from the interviews was that many of their English teachers in the past spent time explaining lessons in Arabic. For example, a 17-year-old Omani student said, “Too much time was spent speaking Arabic in our English classes. If the class did not understand a small point, the teacher began speaking in Arabic and did not stop.” The students felt that they missed out on the much-needed constant classroom interaction in the target language. One response to this question, from an 18-year-old Saudi

Arabian student, used an Arab idiom to explain his reason. His notion for why English teachers need to be NSs is that “The people of Mecca know their own roads better.” In other words, the best place to learn something is from the source. In the case of language teachers, for this particular student, it would be those who have spoken the target language all their lives.

The replies to these questions were helpful in supporting the initial hypothesis that the Arabic speaking students in this study are using English to communicate with other NNSs of the language. The Arabic speaking students in this particular study do use their English language mainly to communicate with other non native speakers of English. This is in spite of the fact that they are located on the campus of an American university in the region. The participants’ desire to speak like native speakers, despite the fact that their audience is mainly other NNSs, is tied to their current status as English language learners. Long term, however, they may realize that native-like competence is not essential, as their different needs and contexts of speaking vary considerably from NSs (Canagarajah, 1999).

English and Culture

In order to test the second hypothesis of this study, which is that Arabic speaking students in the Gulf are not interested in learning about the cultures of Inner Circle countries, it was important first to find out why these students were studying English to begin with. The first question on the student survey attempts to determine just that. The responses to that question revealed their reasons for learning English. As expected, 90 of the 94 respondents checked “education” as their reason for studying English. This was followed by “business” at 35 respondents, “travel” was chosen 20 times, “fun” was marked by 16 students, and “cultural interest” came in last with five of the participants choosing it (see Table 3).

Table 3
Reason for Learning English

Question number	# of Responses n = 94
1. Why are you learning English?	
Education	90
Business	35
Travel	20
Fun	16
Cultural Interest	5

The large number of replies of “education” as the reason for learning English is not surprising for one very important reason. As mentioned, the students surveyed were all in an intensive English program in order to better their language skills. For most, the choice of the American University of Sharjah’s IEP was due to their desire to get accepted into the university and study here. Therefore their immediate goal for learning English is to continue their education in an institution with English as the medium of instruction.

The second most popular reply was that they were learning English for business purposes. Again, this is a very common goal of students in the Arabian Gulf. Like most university students worldwide, this group of students has fairly clear plans to pursue careers following completion of their degrees. Therefore those who thought beyond the immediate goal of matriculating into AUS focused on business as their rationale for English language learning.

One of the options they could check was “cultural interest.” Only five students marked this as a possible response, indicating that interest in the cultures surrounding English was not much of a priority or concern when studying the language. It is important to note that students were not limited to choosing one answer, yet despite that only five participants checked cultural interest. Unfortunately, none of the nine students who agreed to be interviewed had indicated that they were studying English for this purpose; therefore, I was unable to gather any further information on this response.

Using Likert scale questions, with one being very negative and four being very positive, the survey attempted to obtain an initial focus on how the participants felt about the English language in general and about studying it in particular. Some of these responses did not total one hundred percent because at times the students did not respond to every question. In general, most students (92%) had positive or very positive outlooks about studying English (see Table 4). I utilized this question to set the stage for the subsequent questions which all dealt with how the participants felt about English, the culture of its people, and the need for them to be familiar with the culture. Based on the very positive results obtained regarding their feelings toward the language (86 out of the 94 surveyed said they had positive or very positive feelings), it can be concluded that negative feelings they had towards the culture were just that, an issue with the culture, or the Inner Circle peoples, and not the language. Interviews with participants seemed to confirm this notion. All those interviewed claimed that they enjoyed studying the language, they felt it was easier than other languages they had studied, and four of them indicated it helped them understand English language movies and television much better.

When asked to respond to questions that were designed to determine students' interest in studying or learning about the culture of Inner Circle countries, responses were generally negative. Question number 5 asked if the participants enjoyed learning about the culture of English speakers. Fifty-six percent of the respondents replied negatively or very negatively, while 44% indicated they had positive feelings towards this matter. Although this question was fairly general in that students had to decide what might be meant by "culture," the following question (number 6) was more direct, but of course cannot be considered an overall view of culture by any means. With the more direct question, the negative replies increased. Question six asked if students liked to read about holidays such as Christmas, Fourth of July, or other British and American holidays in their textbooks.

Table 4
English and Culture

Question Number	% Positive/Very Positive	% Negative/Very Negative
3. How do you feel about studying English?	92	5
4. Do you identify with the culture of English speakers?	61	38
5. Do you enjoy learning about the culture of English speakers?	44	56
6. Do you like to read about Christmas, Fourth of July, or other British/American holidays in your textbooks?	30	69
7. Do you find learning about British/American cultural holidays useful when learning English?	45	55
8. Do you enjoy watching British/American movies and listening to their music?	88	11
9. Do you find watching their movies and listening to their music helps you learn English?	91	8
10. Does learning about cultures of America and Britain motivate you to learn more English?	50	50
11. Would you like to learn more about British/American culture while studying the language?	38	62
12. Do you feel that learning English is interfering with your own culture?	50	49
13. Do you feel that learning English is imposing a Western culture on you?	56	40
14. Is learning about your own culture more important than learning about culture of Britain/America?	71	28

A large percentage, 69%, or 65 of the 94 participants, responded in the negative or very negative category. Therefore, from these replies we can gain some understanding of how these students felt about studying some of the cultural aspects often associated with English language instruction. The issue to be resolved, then, is how to teach them English from a more international

perspective, which does not rely so heavily on American and British cultural customs both in the textbooks and by the instructors.

Those interviewed felt that most of the cultural items that are found in their textbooks were irrelevant to their goal, which was to learn to speak and use English. They felt that learning about such matters did not have much importance for their future English speaking endeavors. One student said that his future plans to be an entrepreneur did not require him to know about US and British holidays or American and British culture. He wondered how learning about these items could possibly help him in his planned business communications with Germans or Japanese. This is an important matter that is addressed in the recommendations in the final chapter.

Question number 10 attempted to discover if the participants in this study felt motivated to study more English when they learned about American/British culture. Motivation has been discussed in the literature and debated over the years in terms of language acquisition. For the purposes of this study, Gardner and Lambert's (1972) model is utilized. They divided motivation into two types: integrative and instrumental. The first type, integrative, refers to language learners' desire to learn the language while at the same time immersing themselves in the culture of that language. Instrumental motivation, on the other hand, is found among learners who have a more functional reason for learning the language. This might include educational purposes, business needs, travel, etc. According to Gardner and Lambert, these types of learners are not interested in learning about the culture associated with the language they are studying, nor do they have any desire to develop any particular relationships with the native speakers of the language.

On the question of motivation and culture learning in this particular study ("Does learning about American/British culture motivate you to learn more English?"), the students were split exactly in half in their replies. Fifty percent of the respondents indicated that learning about American/British culture motivated them to learn more English, while 50% replied in the

negative to this question. Although this question may have been very relevant, I think its position directly following question number 9, which asked “Do you find that watching British/American movies and listening to their music helps you learn English?” tainted the results. I say this due to the fact that in response to the question about movies and music, a resounding 91% replied in the affirmative. This was later confirmed by another question asking what methods of language teaching might motivate them to learn more (question 25), wherein the most often written reply was “watching movies.” This was also based on interviews with participants. Therefore, I am not sure that the responses to question number 10 are as accurate as they could have been, based on the location of the question. Another factor could also be how culture is defined by each student. As discussed in the literature review, the notion of culture is very broad. As a follow up, despite the 50% of the students who claimed learning the culture motivated them, the replies received to question 11, “Would you like to learn more American/British culture while studying the language?” garnered 62% negative replies while only 38% claimed they wanted more culture. These results do not seem to concur with the responses received from students who had just claimed learning about the culture was a motivating factor.

There seems to be some confusion among the students of this study about what types of culture they are willing to have appear in their classrooms and textbooks. While their replies seem to point to the fact that they do not want to learn the English language with Inner Circle culture attached based on their values, they do enjoy the movies and music of the culture. So despite their negative replies towards learning about culture, in some ways their interest in pop culture is an interest in what can be seen as being the heart of American culture.

Despite some of the confusion in the responses received, possibly brought about by the instrument itself, the type of motivation seen among the participants of this study would definitely be termed instrumental by Gardner

and Lambert. This is based on several factors in the findings; however, the main factor is the EFL setting where the study took place. In an EFL setting there may be the desire on the part of the learner to become bilingual; however, it does not necessarily follow that those learners have any desire to become bicultural. Results of this particular study point to instrumental motivation of these English language learners. This is based on the fact that 90 of the 94 participants indicated they were learning English for educational purposes, followed by business at 35 participants. Only 16 of the respondents claimed they were learning the language for fun, and finally only five claimed they had any interest in the culture of the language.

Aside from the students' personal feelings towards the use of culture in the classroom, I also attempted to get a sense of their opinions towards EIL. That is, the study sought to determine if the participants had any feelings, negative or positive, towards learning English and how learning the language has affected them in terms of their own culture and identity. The responses received to these types of questions generally can be seen as supporting the initial hypothesis that Arabic speaking students in the Arabian Gulf are not learning English out of any interest in Inner Circle cultures. Fifty percent of those questioned indicated that they felt that learning English was interfering with their own culture (question 12), and 56% of them went on to agree that learning English was imposing a Western culture on them (question 13). Furthermore, 71% of the participants who replied to the questionnaires claimed that learning about their own culture was more important to them than learning about the culture of America or Britain (question 14) (see Table 4). However, the structure of this question could account for their responses, as they only had the option of either their own or that of America or Britain.

Since the crux of this research is to determine the role of EIL in the Arabian Gulf and how, if at all, the cultures of Inner Circle countries affect Arabic speaking students in the UAE learning English, several pointed questions were asked to ascertain how participants felt about their own

identities and worldviews in order to find out if they felt EIL has influenced them in any way. The questions in this area required yes/no responses, which then asked for further elaboration from the respondents. It was interesting to note that in all three questions regarding this particular area, the students who replied “no” overwhelmingly felt the need to write clarifications, whereas many of the respondents who answered “yes” did not give further elaboration (see Table 5).

Table 5
English and Worldview

Question Number	% yes	% no
16. Do you think learning English has affected who you are as a person?*	71	29
17. Do you think learning English has had any effect on your identity?*	35	65
18. Does learning English change how you view the world?*	51	49
19. Do you think the spread of English as an International Language helps America/Britain dominate the world?*	63	37

*Students were asked to expand on their responses to these questions.

In question number 16, students were asked “Do you think learning English has affected who you are as a person?” Seventy-one percent of the students replied in the affirmative. Some of the replies they gave for why they felt this way are listed below.

Two of the comments had some similarity. One student wrote, “I started behaving and speaking the same way as Western people,” and another wrote, “Some of my values have changed.” These correspond to a study by Tsuda (2003) of Japanese students wherein some of the participants commented that they felt that American influences became too strong when they studied English. These replies make it seem that for learners in both studies this appears to be a negative consequence of studying the language. Another stated, “It makes me worse and worse and makes me move further

from my religion day after day.” This coincides with Karmani’s (1995) assertion that there exists an opinion among Muslims that they are becoming alienated from their own beliefs as a result of learning English. These were the typical responses from the majority (71%) and reveal participants’ concerns about learning English.

One student, however, wrote, “It made me more noticeable.” This would appear to be related to prestige and perhaps this particular student found that he had attained a higher position among friends or gained popularity through his use of English. In his specific case there appears to be no negativity associated with his feelings on the affect of learning English.

Of the 27 students, or 29%, who claimed that learning English did not affect who they are as a person, one stated, “Language and identity are two separate things” and “My identity does not differ from language to language.” Other replies to this question were as follows: “I don’t give up my culture and traditions”; “I have an Arab identity”; and “My personality depends on my religion, language doesn’t matter.” These responses are typical in many ways; in general Arabs and Muslims tend to believe in the superiority of the Arabic language over others, mainly because of its relationship with Islam and the Koran (Zughoul, 2002).

From the interviews conducted, most of the participants agreed that learning English was interfering with their own culture, imposing a Western culture, and affecting them as people in a negative manner. Despite the participants’ overall contentment at learning a new language that they felt would be useful to them in the future; those interviewed seemed distressed at the seeming intrusion of a language into their culture and belief systems. One of the female participants, a 17-year-old Emirati, indicated in her interview, “I know I need English for my future, if I want to find work. However, I sometimes feel that too much English is making me too close to how Americans act. I don’t think that is good. I am an Emirati; I need to feel my own culture more.”

After ascertaining if the participants felt that English was affecting them, it was important to find out if their learning of the English language changed how they viewed the world. The responses to question number 18 were almost evenly split. Fifty-two percent said they did feel that, while 48% indicated their view of the world remained the same. Three of the replies in the affirmative were of particular interest. They included the following:

“I started learning a lot of new things about the world.”

“It makes my mind more open.”

“Now I know some facts about the world.”

One of those who volunteered to be interviewed wrote the last statement. When asked what he meant by this particular comment, he said that by learning English he could understand different forms of media that were not previously open to him. When pushed for clarification, he said he now watches CNN and other English language news stations and that gives him a broader range of information. Some of these students have limited access to world events when they can only watch and understand Arabic media. Suddenly, English has opened up a new venue for them to obtain information about their world, and in this instance, make some of them realize that they have a new view and insights on the world that were previously not available to them. The forum of EIL has opened a new door, to information or disinformation as the case may be, but at least they feel that they are gaining new perspectives on their world.

Question 19 was brought in to attempt to gain an understanding of these students' perceptions on the debated issue of the spread of English as an International Language. Since the literature carries much in the way of accusations directed against English as the conveyor of the new imperialism (Canagarajah, 1999; Edge, 2003; Kazmi, 1994; Pennycook, 1994, 1998; Phillipson, 1992, 1998; Zugboul, 2003), it was relevant to this study to garner participants' opinions on the issue. Although many scholars and writers are in direct disagreement with this position (Brutt-Griffler 2002; Modiano, 2001;

Wallraff, 2000), the fact remains that there is a contingent of both scholars and other writers in the field who continue to equate EIL with past colonialism and imperialism. Since this point continues to be debated, I believe it important to understand how this particular group of students felt about EIL and if they saw it the same way.

When asked about this topic on the survey, in question 19, “Do you think the spread of EIL has helped the US and Britain dominate the world?” the majority of those questioned (65%) replied “yes.” That is, 59 out of 94 student participants in this study believed that there is some tie between the spread of EIL and imperialism. I had not anticipated this many replies in the affirmative to this question. In the pilot study most students replied “no” or left the response blank, perhaps due in part to lack of comprehension of the question. Having the questions in Arabic most likely served to make these results more realistic.

Of those who replied “yes” to this question, most of their remarks held no obvious signs of hostility towards EIL, the US, or the UK. However, there were a few replies that showed some anger or frustration at the role of English as tied to two nations who currently hold so much power on the global stage. Some of those replies are as follows:

“Because all Gulf countries and the whole world want to be like America.”

“The spread of the language means the spread of American and British ideology.”

“The American and British people think they are the superpowers and therefore they use their language as imperialism.”

“Because they imposed their culture on the world.”

“They can give bad ideas to our minds by reading and learning English.”

These responses show concern over the powerful role English seems to have in the region. In general this is not hard to comprehend as people have a natural

desire to use their own mother tongue, see it survive and grow, and do not respond positively when the language of another culture is imposed on them (Crystal, 2003).

Those participants who responded that they did not equate the spread of EIL with US and British domination of the world gave a variety of rationales. Two students made similar comments relating superpower status to military and political might only and rebuffing the notion that language itself has any power. This would be in contradiction to Crystal's (2003) claim that language is, in fact, spread by the military and political might of nations and Said's (1979) observation that power is spread through discourse. Two students responded with religious overtones. One was quite clear in his assertion of the following: "The Prophet, peace be upon him, encouraged us to learn the language of the enemy. As for the control of the US, this is because the Arab and Islamic countries are weak." His religious beliefs allow him to study the language as a way of asserting power over himself and his enemies. He goes on to fault the Arab and Islamic nations for not standing up to the expansion of the US and Britain, but does not believe that EIL is the rationale for their power.

Following interviews with nine participants of the study, it became apparent that there was some frustration at the growing role of English, which seems so strongly tied to the United States and Great Britain. As we are currently in the second year of the US/British led "invasion" into a neighboring Arab country, Iraq, it was not surprising that there was some definite hostility that came forth in some of the discussions with these participants. What can almost be defined as fear was the major theme running through the interviews at this juncture. There was palpable discomfort among these students over the role the US and Great Britain are currently playing in the region. Some participants seemed worried that the political ideology of these two powerful nations will spread in the region with negative effects on the local religion, culture, and traditions. For example, an 18-year-old Syrian male stated, "If

these countries remain in Iraq, they will turn everything like them. Arabs will lose our religion and our traditions, because people want to be like them.” Others, on the other hand, seemed genuinely pleased that their learning of the language might help them and their fellow Arabic speakers long term, no matter what the outcome in Iraq. This is in line with Asraf’s (1996) notion that it is important for Muslims to learn English, as it is an important language. Asraf further notes, “A person can become highly proficient in English without being culturally transformed” (p. 15). Overall, however, the mood was quite depressed when these participants discussed their concerns about the spread of English as an International Language in the region and its role in helping the United States and Great Britain dominate the world.

Teaching English as an International Language

The final question dealt with in this study was the role of the EFL instructors teaching in the Arabian Gulf. It sought to discover if those who are teaching EIL are aware of what their students want and/or need in order to be motivated to learn English. The study also wanted to determine if these teachers are making any concessions to the fact that EIL does actually require a difference in what they could be teaching and how they are teaching it. Since more non native speakers are using English than native speakers, it seems that what we teach and how we teach in an EIL environment should matter and serious thought should be put into what we might do to make it more relevant to our students. This issue will be addressed in the recommendations of the final chapter.

Although there is currently an ongoing debate in the TESOL field about whether a distinction needs to be made between ESL and EFL (Warschauer, 2000; Widdowson, 1997; Yano, 2001), since neither side has emerged victorious, this study will maintain that there is a difference and will focus on English as an International Language. For the purposes of this study, ESL is defined as English taught in an Inner Circle country, while EFL and EIL are

taught in Outer and Expanding Circle countries. With this in mind, the study seeks to discover if EFL/EIL instructors in the Arabian Gulf are aware of the differences and, if so, do they implement any methods to address the differences?

The relevance to this study is straightforward. Since the information gathered seems to give credence to the initial hypothesis that most Arabic speaking students in the Arabian Gulf are using their English to communicate with other NNSs, what they need to learn in order to do so is quite different from what students would require to survive and thrive in an ESL environment. The role of culture and students' personal interest and motivation have to be considered. Of course, no one denies that learning about new cultures is always important and exciting for future communication and encounters in today's shrinking world. However, the type of Inner Circle culture in an EIL classroom needs to be monitored and tempered. Further, it is crucial that language learners be aware of differing cultural frameworks, both their own and those of others; otherwise they may use their own cultural system to interpret target language message, whose "intended meaning may well be predicated on quite different cultural assumptions" (Cortazzi & Jin, 1999, p. 197).

Since these AUS students may use their English to discuss business with Chinese speakers or Germans, for example, the usefulness of knowing about Fourth of July celebrations, computer dating, or how to accept a compliment correctly in an Inner Circle culture, can be questioned. Eventually, EIL may not necessarily need to carry the Inner Circle baggage that currently comes with it, because at some point, if not already, the question will be "Whose culture do we teach?" It may be that the language will become so widespread as to lose its association with a particular nation or culture and will therefore become more of a "free" language, unencumbered by the cultures it at one time represented. In fact, the widespread usage of English among non native speakers has "radically changed the way in which we perceive this language's international function" (Modiano, 2001, p. 342). As an international

language, it is now public property and there is no reason for users of English to conform to the localized lexical items of any country (McKay, 2002; Modiano, 2001). This is possible because the spread of English today is not due to colonization or migration. English is expanding globally because individuals acquire the language as an additional language in order to communicate on an international level. The fact that English spreads this way has several important implications for EIL pedagogy according to McKay (2003). McKay proposes that the reasons people learn English today suggest that many learners have specific purposes in learning the language. First of all, in general the purposes are more limited than those of immigrants to Inner Circle countries. Second, many learners of English will be using the language in a multilingual context serving a designated purpose. Finally, McKay notes that learners use English in order to share information about their own countries, to “encourage economic development, promote trade and tourism, and contribute to international scholarly exchanges” (p. 2). All of these reasons for learning and using English challenge the established relationship that has existed between culture and the learning of English (McKay, 2003).

Allowing English to be separated from its Anglo-American culture is possible and can be accomplished, according to Strevens (1992), due to the fact that “there exists an unspoken mechanism, operated through the global industry of English teaching, which has the effect of preserving the unity of English in spite of its great diversity” (p. 39). Regardless of whether English is a foreign or second language, or the norm is native speaker or non native speaker, there are two elements of English that are always taught and learned without deviation: its grammar and core vocabulary. Of course local terms and expressions may enter the vocabulary, and there will definitely be differences in pronunciation, “but the grammar and vocabulary of English are taught and learned virtually without variation around the world” (p. 39). Therefore, English would most probably never degenerate into unintelligible dialects, since the basic structure of the taught language remains consistent.

Despite the small sample of instructors who replied to the teacher survey (7), their breadth of experience in terms of years of teaching (4 to 24 years) suggests sufficient credibility in order to utilize their responses for the purposes of this study. When the instructor participants were asked if they distinguished between ESL and EFL, the majority of the respondents, 86 percent, replied in the affirmative. Yet on the very next question, when asked if the focus on teaching English in the UAE should be on EFL, three of them replied “no.” When asked what type of English language teaching they are dealing with in the UAE, and given the possibilities of “ESL,” “EFL,” “EIL,” “all of the above,” or “two of the above,” four replied that they were dealing with all types of English language teaching (57%). One chose EFL, one EIL and EFL, and another EIL and ESL (see Table 6). This discrepancy might be attributed to three factors. First, it indicates a lack of a clear notion of what type of English language instruction we are dealing with in the UAE. Additionally, it may be due to the fact that these instructors are teaching at an “American” university which may further confuse the issue. Finally, it may have to do with the varying, and often unclear, definitions of these terms themselves.

Table 6
Teaching English as an International Language

Question number	% yes	% no	% yes & no
1. Do you distinguish between the terms ESL and EFL?	86	14	0
5. Do you think students in the UAE are interested in reading/learning about native cultures of English speaking countries?	57	29	14
6. Do you think learning about native cultures of English speaking countries motivates students in UAE to learn more English?	57	29	14
7. Do you think teachers should use English texts that include the native cultures of the UAE and Arabs?	71	29	0

Going beyond what label to give the language they are teaching in the Gulf, the other questions on the teacher questionnaire were aimed at ascertaining how in tune teachers are with their students' desires and needs. Several of the questions were similar or identical on both surveys. Question number 5 on the teachers' survey asked "Do you think students in the UAE are interested in reading/learning about native cultures of English speaking countries?" Fifty-seven percent of participants replied "yes" to this question. This contrasts slightly with the students' responses to a similar question, wherein 62% of students surveyed replied "no" to number 11 (see Table 4). These instructors' belief that their students are interested in learning about Inner Circle cultures is most likely tied to the "somewhat unrealistic assumption that a language cannot be used if it is emptied of its cultural content" (Alptekin & Alptekin, 1994, p. 17). Only two of the teachers replied "no" to this question, and teacher number 7, the non native speaker, checked both "yes" and "no" on her survey form. Without follow-up interviews it would be hard to say why she answered both. However, it may be that since she learned English in addition to her native language, she may have found learning about the culture at times useful and motivating and perhaps at other times not so interesting.

Continuing with the notion of culture, the next question asked the teachers if they felt that learning about native cultures of English speaking countries motivates their students to learn more English. Once again, four replied "yes," two said "no," and one checked both "yes" and "no." Teacher number 5, who responded negatively to this question, wrote next to the check mark, "Only Hollywood stuff, I think." This is, in fact, exactly the type of data received from the student participants. In response to what methods the students thought would motivate them, the majority wrote "movies." It seems that students may find interest in what can be termed the "pop culture" of the Inner Circle. This would include movies, television shows, music, etc. However, it is doubtful that this is the only culture instructors think of when

they plan to teach it in their English language classroom. As mentioned earlier, the students in this study seem to view “pop culture” as distinct from other elements of culture, such as pragmatics and national holidays. The interesting point is that of all the cultural elements that might affect them and their own culture negatively, one would have to say that this particular type of culture would have that negative influence.

Despite the lack of consensus on what constitutes culture in the classroom generally, even among this small sample there remains a small majority who believe that Inner Circle culture interests or motivates, which “seems to discount the motivating effects of encouraging students to use the new language to describe their own culture” (Alptekin & Alptekin, 1994, p. 17).

Instructors seemed to be well in sync with their students’ needs when 71% of them agreed that textbooks used in this region should include Arab culture and culture of the UAE. This finding was also strong among student replies. When asked if learning about their own culture through textbooks was more important than learning about the cultures of America or Britain, 71% of the students replied affirmatively. Given that the instructors are aware of this interest/need on the part of students, a long term goal needs to be found to bring that culture into the English language classroom as a motivating factor. Since students clearly have interest in pursuing further knowledge about their own culture, this would be an excellent way to teach English. Unfortunately, despite the instructors’ acknowledgment of this need and students’ desire for their own culture in the classroom it might be difficult to implement in the Gulf. This may be due to what Syed (2003) points out are “wide gaps in the expatriate educators’ (especially non-Arabs’) knowledge of local sociocultural communities and languages” (p. 339).

The final item on the teachers’ survey first asked them to read a statement and then respond to it. The statement said, “Today there are more non native speakers of English than native speakers.” The question read, “How

does this affect the way you teach English?” Surprisingly, only one of the instructors showed what might be termed “concern” at the new direction in which the English language is going in relation to her current teaching. Her response was as follows: “It makes me realize that ‘communicative competence’ is broader than I first thought. It also makes me more open minded and conscientious about World Englishes.”

The remaining six who replied all stood firm in their own convictions that this factor had absolutely no effect on how they teach English. The other replies received included the following:

“We are holding our students to a high standard for EAP (English for Academic Purposes), so we contextualize language - aim for communicative competence in an American academic setting.”

“I provide models and feedback to orient students toward the goal of proficiency.”

“I don’t think this fact affects the way I teach English. I’m not preparing them to be native speakers, I have objectives for them to achieve.”

“I think this is a leading question ☺ I don’t think it affects my teaching – at least not that I am aware of. If anything, being a native English speaker makes me more sought after (I hope!).”

“None. Just points out the flexibility and changes in the language.”

These responses suggest that these instructors were very focused on what their goals were for a particular institution, and that did not allow them to think beyond that paradigm. This in itself is disturbing. Every location where English language instruction takes place is different. We cannot afford to go into classrooms with a preconceived notion of what we will teach and what students will learn without taking into account the differences inherent in each student, culture, and country. I am not advocating individualized teaching, but I do believe that we must make some accommodation for who we are teaching and where we are teaching. The fact that non native speakers are now

outnumbering the native speakers of English seems not to have had any effect on their own thoughts about teaching. However, this may be due to their role at the IEP, which is to prepare students to enter AUS, an English language university.

In terms of teacher education, this is a major factor that must be acknowledged and brought to the fore when new TESOL instructors are being trained. We can no longer afford to send teachers into the field who are not aware of our changing world and especially of the changing role of the English language. This will be discussed in the final chapter.

Summary

In summary, the findings of this study revealed that the Arabic speaking students in this study use their English mainly to communicate with other NNSs. Furthermore, it indicated that many of them wish to speak like native speakers and would prefer their English language instructors to be native speakers. The study also showed that the participants of this study were mainly learning the language to further their education, which was not surprising given the location of the study.

Ninety-two percent of the students surveyed had positive feelings about studying English, but learning about culture was of little interest to them. Despite their positive feelings about studying the language, 50% of the participants felt that learning English was interfering with their own culture; while 56% thought learning the language was imposing a Western culture on them. There appear to be two opposing views regarding the effect of culture on these students. One view seems more secular in that students do not seem affected by learning about Inner Circle culture. The other view seems to suggest that students who perhaps consider themselves more religious or more Muslim tend to take issue with having to learn about Inner Circle culture, which they view as an imposition on their own culture.

Findings regarding the instructors may not be as useful as those for the students due to the small sample size and the fact that the data was based solely on the surveys. Follow-up interviews would have added much useful data. However, despite that, in terms of learning about culture, 57% of the teachers indicated that they felt their students were interested. Perhaps the most interesting result from the instructors came in their replies to the statement, “Today there are more non native speakers of English than native speakers” and the question that followed which asked, “How does this affect the way you teach English?” Six out of the seven instructors surveyed indicated that this factor had little affect on the way that they currently teach. This may have had something to do with their current students who are seeking to enter an American university. This is further addressed in limitations of the study.

CHAPTER 5

CONCLUSION

Summary of Findings

This study was designed and implemented in order to test three hypotheses regarding Arabic speaking students studying English as an International Language in the Arabian Gulf. Through surveys and personal interviews the study addressed three hypotheses: Students in the Arabian Gulf are learning English mainly to communicate with other non native speakers of English; Arabic speaking students in the Gulf are not learning English because of interest in Inner Circle cultures; and some EFL teachers in the Gulf are not differentiating between EFL and EIL in their teaching practices.

Due to the lack of research in this particular area, this analysis was important in terms of looking at EIL in general as well as focusing on a region of the world where the language is being used, but which has been neglected in the literature. In order for EIL to be considered central for designing new pedagogical approaches, there needs to be more research in the area. In fact, as Seidlhofer (2002) points out, an obvious obstacle to the adoption of EIL for teaching has been the absence of sufficient descriptive work in EIL, which would be a necessary requirement as a component of EIL-focused curricula. She further notes that “there needs to be a reorientation of English away from the fascination with it as a native language and towards the cross-cultural role of EIL” (p. 22); this would make it easier to utilize any findings from research for further intercultural communication and language awareness. Indeed, the necessity for more research to be done in the area of how English as an International Language is used as a language of wider communication is considerable (McKay, 2003; Seidlhofer, 2001).

Realizing that students’ needs are not being addressed in today’s current EIL teaching market, this inquiry aimed at contributing more understanding to the notion of English as an International Language and to the

differences this entails in pedagogy, especially in the Middle East. Thus, the study is important due to its originality; it is the first of its kind to investigate Arabic speaking students' uses and views of EIL. It is hoped that this research would benefit English language teachers, particularly those teaching English to Arabic speaking students in the Arab world. It is also hoped that the information provided by this study would lead to more awareness of the uniqueness of English as an International Language and provide interest in additional research in this growing and important field.

A summary of the results obtained from the surveys for each of the three hypotheses follows. The findings of the study support the first hypothesis as the majority of students who responded to the survey indicated that they use their EIL mainly to communicate with other non native speakers. Despite being on the campus of an American university in the UAE, the opportunities even in such a locale do not lend themselves to communicating mainly with native speakers. As AUS is in some ways a miniature globe itself, based on the many nationalities studying and working here, it gives a fairly realistic image of how EIL is actually used globally. There is a variety of nationalities, languages, and cultures found on this campus and it should be noted that the lingua franca that helps everyone communicate is English.

In today's changing world, the language of English "is what its speakers make of it, and those speakers are increasingly going to be from developing and newly industrialized countries" (Warschauer, 2000, p. 530). This includes many Middle Eastern nations, such as the UAE. Given that this is the case in this region of the world, EIL educators need to recognize the use of English as a global language, a language that is used for a wide variety of cross-cultural communicative purposes (McKay, 2002). Educators can no longer apply formerly accepted EFL teaching strategies in every region of the world. Instead, they must take into account who their students are and who they will be communicating with in the target language.

The second hypothesis of this study was partially supported through this investigation, as the majority of those students surveyed voiced negative opinions about studying Inner Circle cultures. There was not a great deal of interest among this group to learn about American or British customs, which are the norm in textbooks. However, they seemed to differentiate between the culture learned in the classroom and pop culture, such as movies and music, which they did find interesting and motivating.

The third and final hypothesis, “Some EFL teachers in the Gulf are not differentiating between EFL and EIL in their teaching practices,” was supported by the study, but not as strongly as the first two. I state this because there appeared to be some lack of knowledge of EIL or perhaps a different definition of EIL on the part of the instructors surveyed. This in itself makes it difficult to state that this particular hypothesis was true, since I cannot say without reservation that all of them are clearly aware that there is a difference in EIL in comparison to ESL and EFL. However, the fact that they did note that there could be a difference suggests that some instructors are aware but do not apply their awareness to their own teaching. Their responses also point out that even though they may know that EIL is spreading, as are the numbers of non native speakers of English, they do not see this phenomenon as something that currently requires a change in their own pedagogical approach. This sort of outlook can be precarious as “there is always a danger of language imperialism when we talk about a powerful language such as English, and the teachers must be careful not to impose NS norms without distinguishing teaching English as a global language and a native variety with its own cultural background” (Tsuda, 2003, p. 68). The results of this particular study show that some instructors may not have come to terms yet with the reality of English as an international or global language and may still approach it and the teaching of it as they always have in the past.

Implications of the Study

The implications of this study are relevant to three areas: implications for students; recommendations for teachers; and finally implications and recommendations for the teaching of EIL. Each of these areas will be addressed in order to disclose possible modifications that can be applied to the future of EIL pedagogy.

Implications for Students

This study has revealed that students' personal cultural backgrounds and interests should probably be considered when teaching EIL. This is because, as Canagarajah (1999) has indicated, "little consideration is given to how students' own linguistic and cultural backgrounds might affect or enhance their language acquisition. The fact that 'correct' English is taken to be Inner Circle English, rather than the 'Englishes' students bring with them, means that the students are further isolated from their social context" (p. 86). Students in the Arabian Gulf have plenty to offer and bring to the classroom. The range of Englishes that they are already familiar with should be considered as part of the varieties of EIL and examined in the classroom. Their cultures and their own language, Arabic, should not be overlooked and perhaps left out of the classroom by teachers or curricula in favor of the need to perform the target language with native-like competence. In fact, Pennycook (1994) advises that English language instructors take a broader socio-political view of EIL. By doing so they can ensure that matters of language are not reduced to such psychological notions as instrumental and integrative motivation, but instead account for the degree to which language is embedded in social, economic, and political struggles. This is a significant issue and one that has been lacking in the literature, as this study has revealed through the literature review in Chapter 2. There are a multitude of articles and books on motivation, but far fewer resources are available that look at how to understand students' needs from a social, economic, and political standpoint.

Many language learners today are studying English not because they are being coerced to do so by speakers of Inner Circle countries, but rather because of the benefits knowledge of English bring, as is the case in the Arabian Gulf. As noted earlier, finding employment in this region nearly always requires good English skills. An effective EIL pedagogy, then, must consider the specific goals that lead learners to study English and not assume that these goals necessarily involve attaining full proficiency in the language (McKay, 2003). Despite the results of the surveys in this particular study that indicated many students wish to speak like NSs, the reality is that NS competence is unlikely to be mandatory in today's world. Students need to be made aware of this fact, as do their instructors.

Due to the continual changes in globalization, employment, and technology, L2 speakers of English will use the language less as a foreign language for communicating with native speakers, but instead they will utilize it as an added language to have an impact on and transform the world. They will use English, together with technology, to express their identity and make their voices heard (Warschauer, 2000). The future of EIL for students in the Arabian Gulf will be different than it is today. They need to take on the language in an effort to become bilingual, but not necessarily native-like. They need to know that they have the ability to make the language work for their own uses. And it is important that the concept of multitudes of English varieties be revealed to our students. This would not only benefit the students and make them feel more secure with their own variety of English, but it would also expand their knowledge about English and allow them to see the language as belonging to those who speak it, not just to the Inner Circle.

Recommendations for Teachers

This investigation was instrumental in revealing that some teachers of English in the Arabian Gulf may not have a thorough interest in or knowledge of EIL as a growing phenomenon. From their responses to the survey, it

appears that even teachers who were aware of EIL have not made plans to adjustment their current teaching practices. Part of this may be due to their own educational backgrounds and how they were initially trained as ESL and EFL teachers, another factor may be the specific circumstances of their teaching in the IEP.

Changes need to be made in the TESOL programs that currently produce most EIL teachers in the Inner Circle countries in order to expose the actuality of EIL to would-be teachers and prepare them for the reality of what they will face in their EIL classrooms. There are several current programs that offer innovative approaches. For example, one program that might be worth reviewing is at Portland State University (PSU) in the United States. At that institution, those who teach TESOL methods courses have tried to “promote a world Englishes perspective” (Baumgardner & Brown, 2003, p. 246). In this manner they encourage their teacher trainees to identify contexts in which they will be teaching and then ensure there is consistency between the theories they choose and the practices they engage in. Furthermore, under course goals at the same university, the graduate TESOL Methods course states that students are expected to “place their decisions to become professional language educators in the context of where and how English is used.” By doing this they hope to “educate their students to work effectively in any EFL context” (p. 246). This program seems to hold great promise for the training of future TESOL instructors. Of course, the program’s outcomes would require some research and follow up of the program’s graduates to ascertain its actual potential; however, it is a good starting point for current TESOL programs.

In order for teachers to be better prepared to face the intricacies of an EIL classroom, programs such as those at PSU should be looked into and perhaps adapted. It is important that teachers not head into the classroom with the assumption that ESL or EFL knowledge is the zenith of their teacher training career. EIL is real, it is rapidly expanding around the globe, and if

Inner Circle countries wish to maintain their current role in the teaching of English, they must be ready to make changes and compromises.

This study also revealed that there were some EFL instructors who had little background knowledge of other languages or cultures, with only three out of seven surveyed having any fluency in another language. This is a predicament worldwide with EFL teachers, as noted by Alptekin and Alptekin (1994). Some of these teachers assume that since there is a consensus that English is the dominant language of globalization, then they will always be needed as teachers. Those who are NSs, in particular, know that they are always sought after for teaching positions globally; however, in spite of this fact “acceptance of the dominance of English should not blind us to the need for other languages” (Bamgbose, 2001, p. 357). This is a particularly salient point for language instructors. TESOL training programs should include the study of a foreign language for those who have no background in learning one.

There also appears to be a need for cultural training on the part of instructors in this region of the world. In view of the fact that EIL is no longer attached to a particular culture, and it may no longer be required that students learn the culture of Inner Circle countries, then it will be up to instructors to study and learn about the cultures and histories of their students. Teacher training programs and TESOL programs especially, need to make teachers aware of the cultures of their students and especially of their own cultural biases. Teachers need to be cognizant and have the desire to learn about the cultures where they will teach. Since language is a carrier of culture, teacher training programs must instruct teachers on how to learn about culture, so they can apply their knowledge when they teach overseas and not impose their own cultural beliefs and values.

Finally, in terms of implications for teacher pedagogy, it is important that less attention be paid to teaching models based on native speaker norms and values, and more attention should be put into developing “culturally neutral, non-elitist, and learner-oriented” EFL programs (Alptekin & Alptekin,

1994, p. 18). This responsibility will most often fall to the instructors. It will be up to them to work with and adapt the materials they have on hand in order to teach English as an International Language, free of any Inner Circle cultural norms and expectations for native speaker-like competence.

Implications and Recommendations for Teaching EIL

Perhaps the most important implication of this study is its contribution to future teaching. By assessing and using this study as an example of student needs in the Arabian Gulf, it is evident that changes should be made in the EIL pedagogy currently offered to English language learners.

Possibly the biggest obstacle in the area of teaching is the fact that “concepts and theories about language pedagogy are frequently unaffected by local context. Inner Circle theories and practices in language pedagogy are routinely applied to Outer and Expanding Circle settings as if they were constants” (Baumgardner & Brown, 2003, p. 245). From the findings of the current investigation, based on surveys directed at EFL instructors, this holds true. Therefore it is important that this view of language pedagogy be revamped to include the fact that the environment in which teaching and learning take place becomes a component of the curriculum being offered.

According to McKay (2002) educators need not look to Inner Circle countries for target models of pedagogy. They must take ownership of the teaching of EIL and design pedagogies that are appropriate to the local culture of learning. Since EIL no longer belongs to one nation or culture, then McKay asserts that the way this language is taught should not be linked to a particularly culturally influenced methodology; rather the language should be taught in a manner that is consistent with local cultural expectations. McKay (2003) points out that teaching EIL means that educators need to examine the individual learner’s specific uses of English within their particular speech community as a basis for determining learning goals.

Another important issue for EIL teaching is finding and using what Kramsch and Sullivan (1996) term an “appropriate pedagogy,” which can be explained as “global thinking, local teaching” (p. 200). This motto, according to McKay (2002), is especially important to the teaching of EIL. She maintains that EIL instructors today need to be aware of the use of English as a global language, wherein it is used for a wide variety of cross-cultural communicative purposes. McKay further asserts that these instructors need to consider how English is “embedded in the local context” (p. 118).

One thing that must be kept in mind when discussing the teaching of EIL is that the local context and culture are different in every country where it is taught. For example, as McKay (2002) notes, in Singapore, English is the medium of instruction. While in some countries, such as Jamaica, students bring their own varieties of English to their classrooms. There is also a difference in how English is taught in public and private institutions, as well as differences between urban and rural settings. Due to all this diversity, it is impossible to claim that there is one method for teaching EIL that will work in every situation.

There really is no one way of teaching EIL today that can meet the needs of every learning context. An appropriate methodology according to McKay (2002) can best be determined by local teachers, who would know best how to use materials in such a way as to benefit their culture of language. The way for all educators to achieve this ability is to have instructors who have “global awareness coupled with local knowledge” (p. 122).

The notion of an appropriate pedagogy needs to be applied to the Arabian Gulf, where this study took place. The Arab world needs English to communicate with the rest of the world, and it needs English for development. Teaching this language for these purposes and in these circumstances necessitates some changes in “approach and curriculum” (Zughoul, 2003, p. 139). These changes emphasize the consolidation of Arabic language teaching, stressing the importance of localizing the content and making it relevant to the

learners, and keeping the status of English in the Arab countries a foreign language (Zughoul, 2003). For this to succeed, instructors of EIL must be aware of the culture of the region and the specific needs of their students. Furthermore, as mentioned earlier under “Recommendations for Teachers,” that change must first take place in how EFL/EIL teachers are trained.

The dearth of textbooks and materials that are useful and relevant to particular cultures and regions of the world is often lamented by EFL instructors worldwide. What is required is the facility to develop appropriate materials, which can often be expensive. In much of the Arabian Gulf; however, money is not ordinarily an issue for purchasing appropriate textbooks and materials, as opposed to what Canagarajah (1999) argues about some of the Expanding Circle teachers, where they often cannot afford to reproduce their own materials and students do not have the resources to purchase books. Therefore schools often end up with donated textbooks which can have culturally inappropriate material (Baumgardner & Brown, 2003). For example, the topic of dating, and even computer dating, are customary in textbooks; however, in the Muslim world, this practice is not acceptable to the majority of the people. Therefore having chapters devoted to the topic can be considered insensitive and inappropriate to the culture. Even in the Arabian Gulf, where money may not be an issue, finding appropriate textbooks and materials can still be a problem. It is possible, however, in this region for instructors to devise alternative materials in order to “revise parts of textbooks which are inappropriate to Islamic culture” (Baumgardner & Brown, 2003, p. 247). This is certainly a possibility in the region under study and should be implemented whenever possible. Unfortunately, the time and effort involved may be a serious deterrent. If acquiring new textbooks is impossible, then teachers must take it upon themselves to revise, adapt, and adopt whatever resources they can to ensure their materials are learner-oriented. Once again, the issue of time and even motivation may stand in the way of this actually being possible.

An excellent recommendation for textbooks that are aimed at international target culture rather than the target language or the source culture is made by Cortazzi and Jin (1999). These books include material related to a large number of different cultures that are set both in English-speaking countries and in other countries where English is used as an international language. Cortazzi and Jin (1999) maintain that the reason for choosing “international target cultures is that English is frequently used in international situations by speakers who do not speak it as a first language” (p. 209). An example of this might be when Dutch instructors teach English in Thailand to Thai technicians who need English to speak to Italian engineers. In this case English is not the first language of any of these groups (Cortazzi & Jin, 1999). Textbooks such as these might be an excellent source for students in the Arabian Gulf. This is based on the fact that students here currently communicate and will continue to communicate cross-culturally with people from many regions of the world. Therefore a textbook that exposes them to different cultures, while also teaching them English, appears to be a perfect interconnection.

However, as Cortazzi and Jin point out, even though these sorts of textbooks present “interesting cultural mirrors” (p. 210), the learning of culture and the development of intercultural skills depend on how these textbooks are utilized in the classroom. In other words, the quality of interaction between students, texts, and teachers is important. Once again, the role of the teacher will be vital in assuring quality interactions in the classroom.

The question of which culture to include in EIL materials – the source, target culture, or an international culture – depends on the cultural background of the students and the teacher. However, regardless of which materials are utilized, they should be used in a way to encourage the students to reflect on their own culture. McKay (2002) insists that the diversity which exists within all cultures should be emphasized. She also maintains that cultural content

should be critically examined so that students can consider what assumptions are present in the text and other ways in which the topic can be discussed.

To conclude, this study has revealed the need for changes in the classroom, the TESOL education system, and even the perceptions of EIL instructors. This is because, as Zughoul (2003) notes, the perception of English as an international language requires a shift of emphasis in pedagogy. That is, the broader picture must change and conform to the actual world where EIL exists, and cannot remain the current indistinct image held in the minds of some instructors of EIL today. Only then can the relevant pedagogy begin to emerge.

Hopefully these implications and recommendations will motivate further research in the area of English language teaching since “the next few decades will be crucial in the ongoing development of ELT practice in the Gulf” (Syed, 2003, p. 340). And therefore it is important that “the teaching and learning of a geographically, politically, and culturally ‘neutral’ form of English, which is perceived as a language of wider communication and not as the possession of native speakers, is one of the few options we have at hand if we want to continue to promote the English language” (Modiano, 2001, p. 344). Furthermore, as noted by McKay (2003), more research is certainly needed on how English is used as a language of wider communication between individuals who use English as their second language.

Limitations of this Study and Implications for Future Research

In light of the fact that this study took place on a university campus and within an intensive English program, the results may be viewed as inconclusive. Since the institution is an American one, implications for teaching in other situations may not be valid, as students are studying in the IEP in order to matriculate into an American university. This factor may have especially influenced the responses received from the instructors, as they may view their teaching at AUS in a similar way to teaching in the US. Another

issue with regard to the instructors was the small sample size. This definitely was a limitation especially in view of the fact that many of the recommendations made based on the study have to do with teaching.

However, as an initial attempt at gathering information about students' perceptions on EIL in the Arabian Gulf, this study does provide data that are certainly worthy of attention and is an important step for further research in the region. If this study were to be repeated, it would be important to get a much larger number of instructors to take part and it would be beneficial to interview them as well. This would assist in determining more in-depth information about their educational backgrounds in terms of how they were instructed on being an English teacher, what if anything they ever learned about EIL, and what they learned about teaching culture to their students. Another important factor would be to determine if the teachers who completed the instructor survey also administered the student survey, as that could have influenced their own responses. Finally, any future study of this type needs to have the teachers define culture and what it means to them.

In addition to the changes needed in terms of the instructors, any future study would need to include students from a much wider range of educational institutions in the UAE or the Gulf region. Students should be identified at the high school level and at a variety of universities and colleges in the region, where the language of instruction is not English. Another important factor that would need to be addressed in any future study of this nature is the definition of culture. It would be necessary to have it defined for the students and let them be clear on what the study is viewing as culture. This would most likely result in less confusion on some of their replies to questions on that topic.

This study, though small in size, does give us a point of departure for further research in the field and specifically in this region of the world. The role of English as an International Language continues to grow and influence both native speakers and non native speakers of English globally. Therefore, it is hoped this study can serve as a useful first step in gaining knowledge of

what types of information future EIL speakers may wish to learn or need to know.

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Appendix A: Questionnaire for Students in English

1. Why are you learning English?

☐ Education

☐ Travel

☐ Business

☐ Fun

☐ Cultural interest

☐ other (please explain) _____

2. How do you plan to use English in the future?

☐ Further education

☐ Travel

☐ Business

☐ other (please explain) _____

On a scale of 1 - 4 with 1 being very negative feelings, 2 being negative, 3 being positive feelings, and 4 being very positive feelings, please rate the following statements:

3. How do you feel about studying English?

1

☐

2

☐

3

☐

4

☐

4. Do you identify with the culture of English speakers?

1

☐

2

☐

3

☐

4

☐

5. Do you enjoy learning about the culture of English speakers?

1

☐

2

☐

3

☐

4

☐

6. Do you like to read about Christmas, Fourth of July and other British/American holidays and events in English textbooks?

1

☐

2

☐

3

☐

4

☐

7. Do you find it useful to learn about British/American cultural holidays and events when learning the English language?

1

☐

2

☐

3

☐

4

☐

8. Do you enjoy watching British/American movies and listening to their music?

1 ☐ 2 ☐ 3 ☐ 4 ☐

9. Do you find that watching British/American movies and listening to their music helps you learn English?

1 ☐ 2 ☐ 3 ☐ 4 ☐

10. Does learning about the cultures of American and British people motivate you to learn more English?

1 ☐ 2 ☐ 3 ☐ 4 ☐

11. Would you like to learn more about British/American culture while studying the language?

1 ☐ 2 ☐ 3 ☐ 4 ☐

12. Do you feel that learning English is interfering with your own culture?

1 ☐ 2 ☐ 3 ☐ 4 ☐

13. Do you feel that learning English is imposing a Western (British/American) culture on you?

1 ☐ 2 ☐ 3 ☐ 4 ☐

14. Is learning about your own culture more important to you than learning about the culture of English-speaking countries?

1 ☐ 2 ☐ 3 ☐ 4 ☐

15. Do you look at the world differently from those who have never learned English?

1 ☐ 2 ☐ 3 ☐ 4 ☐

Answer the following questions either yes or no. Some of them ask that you explain your responses briefly on the lines below.

16. Do you think learning English has affected who you are as a person?

YES ☐ NO ☐

Explain _____

17. Do you think learning English has had any affect on your identity?

YES ☐ NO ☐

Explain _____

18. Does learning English change how you view the world?

YES ☐ NO ☐

Explain _____

19. Do you think the spread of English as an international language helps America/Britain dominate the world?

YES ☐ NO ☐

In what way?

20. Do you consider yourself a bilingual?

YES ☐ NO ☐

21. Do you use your English mainly to communicate with native speakers of English?

YES ☐ NO ☐

22. Do you use your English mainly to communicate with other non-native speakers of English?

YES ☐ NO ☐

23. If you answered yes to the above, what countries are the people you usually communicate with from?

☐ Pakistan ☐ Iran ☐ Europeans ☐ Arabs ☐ India

Others_____

24. What topics do you discuss in English with other non-native speakers?

☐ University studies ☐ Business ☐ Sports ☐ Recreation

Other (please explain) _____

25. What methods of language teaching do you think would motivate you to learn more?

26. Do you think it is important for you to speak English like a native speaker?

YES ☐ NO ☐

Why or why not?

27. Do you think it is important that your instructor is a native speaker of English?

YES ☐ NO ☐

Why or why not?

28. Do you think your teacher of English should know about Arabs and Arab culture?

YES ☐ NO ☐

Student Information

Gender: Male _____ Female _____

Age: _____

Country of origin: _____

Number of years of English language study: _____

Other languages you speak fluently:

TOEFL Score: _____

B Appendix: Questionnaire for Students in Arabic

إستبيان للطلبة

1. لماذا تتعلم اللغة الإنجليزية؟

☐ للفائدة التعليمية

☐ للفائدة السياحية

☐ للفائدة التجارية

☐ للإستمتاع

☐ إهتمام ثقافي

☐ هل هناك أسباب أخرى، الرجاء التوضيح

2. كيف تخطط لاستخدام اللغة الإنجليزية مستقبلا؟

☐ للمساعدة العلمية مستقبلا

☐ للفائدة السياحية

☐ للفائدة التجارية

☐ هل هناك أسباب أخرى، الرجاء التوضيح

في تدرّج من 1 إلى 4، حيث يمثل الرقم 1 الإحساس الأكثر سلبية، ويمثل الرقم 2 الإحساس بالسلبية، أما الرقم 3 فيمثل الإحساس بالإيجابية، وأخيرا الرقم 4 فيمثل الإحساس الأكثر إيجابية. أجب عن التالي:

3. ما هو إحساسك تجاه دراسة اللغة الإنجليزية؟

☐ 1

☐ 2

☐ 3

☐ 4

4. هل بإمكانك الانسجام مع ثقافة المتحدثين باللغة الإنجليزية؟

☐ 1

☐ 2

☐ 3

☐ 4

5. هل تستمتع بتعلم ثقافة المتحدثين باللغة الإنجليزية؟

☐ 1

☐ 2

☐ 3

☐ 4

6. هل تحب القراءة عن عيد الميلاد المجيد المسيحي، عيد الإستقلال الأمريكي، والأعياد والمناسبات البريطانية / الأمريكية في المناهج الإنجليزية التي تدرسها؟

☐ 1

☐ 2

☐ 3

☐ 4

7. هل تجد أنه من المفيد تَعَلُّم الثقافة البريطانية / الأمريكية من أعياد ومناسبات خلال تَعَلُّم اللغة الإنجليزية؟

☐ 1

☐ 2

☐ 3

☐ 4

8. هل تستمتع بمشاهدة الأفلام الأمريكية والبريطانية وسماع موسيقى من تلك الدول؟

<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4
--------------------------	---	--------------------------	---	--------------------------	---	--------------------------	---

9. ها تجد أن مشاهدة الأفلام البريطانية / الأمريكية و الاستماع إلى موسيقاهم يساعد في تعلم اللغة الإنجليزية؟

<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4
--------------------------	---	--------------------------	---	--------------------------	---	--------------------------	---

10. هل بتعلم أو معرفة ثقافة الشعبين الأمريكي و البريطاني تشجيع لك لتعلم المزيد من اللغة الإنجليزية؟

<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4
--------------------------	---	--------------------------	---	--------------------------	---	--------------------------	---

11. ها ترغب بتعلم المزيد عن الثقافة البريطانية / الأمريكية من خلال دراستك للغة الإنجليزية؟

<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4
--------------------------	---	--------------------------	---	--------------------------	---	--------------------------	---

في تدرج من 1 إلى 4، حيث يمثل الرقم 1 الإحساس الأكثر سلبية، ويمثل الرقم 2 الإحساس بالسلبية، أما الرقم 3 فيمثل الإحساس بالإيجابية، وأخيرا الرقم 4 فيمثل الإحساس الأكثر إيجابية. أكمل الإجابة عن التالي:

12. هل تشعر بأن تعلم اللغة الإنجليزية يتعارض مع ثقافتك العربية؟

<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4
--------------------------	---	--------------------------	---	--------------------------	---	--------------------------	---

13. هل تشعر بأن تعلم اللغة الإنجليزية هو عبارة عن فرض للثقافة الغربية (البريطانية / الأمريكية) عليك؟

<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4
--------------------------	---	--------------------------	---	--------------------------	---	--------------------------	---

14. هل معرفة أو تعلم ثقافة بلدك أهم بكثير من تعلم ثقافة البلدان الناطقة باللغة الإنجليزية؟

<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4
--------------------------	---	--------------------------	---	--------------------------	---	--------------------------	---

15. هل تنظر إلى العالم بنظرة مختلفة عن هؤلاء الذين لم تتح لهم فرصة تعلم اللغة الإنجليزية؟

<input type="checkbox"/>	1	<input type="checkbox"/>	2	<input type="checkbox"/>	3	<input type="checkbox"/>	4
--------------------------	---	--------------------------	---	--------------------------	---	--------------------------	---

أجب عن الأسئلة التالية بنعم أو لا. بعض الأسئلة تستوجب قليلا من التفسير للإجابة في السطر الذي يلي السؤال.

16. هل تعتقد أن تعلم اللغة الإنجليزية أثرَ في شخصيتك؟

<input type="checkbox"/>	نعم	<input type="checkbox"/>	لا
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التفسير

17. هل تعتقد أن تعلم اللغة الإنجليزية كان له أي تأثير في هويتك؟

☐ نعم ☐ لا

التفسير

18. هل تعلم اللغة الإنجليزية غير من منظورك للعالم؟

☐ نعم ☐ لا

التفسير

19. هل تعتقد أن انتشار اللغة الإنجليزية كلغة عالمية ساهم في استحواذ الولايات المتحدة الأمريكية / بريطانيا على العالم؟

☐ نعم ☐ لا

التفسير

20. هل تعد نفسك شخص يجيد التحدث بلغتين؟

☐ نعم ☐ لا

21. هل تستخدم اللغة الإنجليزية فقط للتحدث مع أصحاب اللغة الإنجليزية؟

☐ نعم ☐ لا

22. هل تستخدم اللغة الإنجليزية كوسيلة رئيسية للتواصل مع غير المتحدثين الأصليين باللغة الإنجليزية؟

☐ نعم ☐ لا

23. إذا كان جوابك نعم على السؤال الأول، فما هي أصول الأشخاص اللذين تتواصل معهم دائما؟

☐ الهند ☐ باكستان ☐ إيران ☐ أوروبا ☐ عرب

☐ أصول أو جنسيات أخرى، الرجاء التوضيح

24. ما هي المواضيع التي تناقشها باللغة الإنجليزية عند التحدث مع غير المتحدثين الأصليين باللغة الإنجليزية؟

☐ الدراسات الجامعية ☐ الأعمال / التجارة ☐ الرياضة ☐ التسلية / الترفيه

☐ مواضيع أخرى، الرجاء التوضيح

25. ما هي باعتقادك أساليب تدريس اللغة التي من الممكن أن تحفزك لتعلم المزيد؟

26. هل تعتقد أنه من المهم لك أن تجيد تحدث اللغة الإنجليزية كالمحدثين الأصليين للغة الإنجليزية؟

لماذا: _____

27. هل تعتقد أنه من المهم أن يكون مدرس اللغة الإنجليزية أحد المتحدثين الأصليين للغة الإنجليزية؟

نعم ☐ لا ☐

وضح: _____

28. هل تعتقد أنه من المهم أن تكون لدى مدرس اللغة الإنجليزية خلفية عن العرب والثقافة العربية؟

نعم ☐ لا ☐

معلومات الطالب:

1. الجنس:

ذكر ☐ أنثى ☐

2. العمر: _____

3. بلدك الأصلي / مسقط الرأس: _____

4. عدد سنوات دراسة اللغة الإنجليزية؟ _____

5. عدد اللغات الأخرى التي تجيد تحدثها بطلاقة: _____

6. TOEFL _____

Appendix C: Questionnaire for Teachers

1. Do you distinguish between the terms ESL and EFL?

YES ☐ NO ☐

2. If you responded *yes* to number 1, do you think when teaching in the UAE your focus should be on EFL?

YES ☐ NO ☐

3. If you responded *no* to number 1, please explain your answer.

4. Do you think that in the UAE you are dealing with ESL, EFL or English as an International Language (EIL)?

☐ EIL ☐ EFL ☐ ESL ☐ all

Two (which ones?)

5. Do you think students in the UAE are interested in reading/learning about native cultures of English speaking countries?

YES ☐ NO ☐

6. Do you think learning about native cultures of English speaking countries motivates students in the UAE to learn more English?

YES ☐ NO ☐

7. Do you think teachers should use texts in English classes that include the native cultures of the UAE and Arabs?

YES ☐ NO ☐

Why or why not?

8. Why do you think students in the UAE are learning English?

- ☐ Education
- ☐ Travel
- ☐ Business
- ☐ Fun
- ☐ Cultural interest

Other (explain)

9. When we are preparing our students in the UAE to communicate in English, who are we preparing them to communicate with?

- ☐ Americans
- ☐ Pakistanis
- ☐ Arabs
- ☐ Britons
- ☐ Iranians
- ☐ Indians
- ☐ Europeans

Others (explain)

10. When you assess your students’ English proficiency, do you do so based on a native speaker model?

- YES☐
- NO☐

Today there are more non-native speakers of English than there are native speakers.

11. How does this fact affect the way you teach English?

Teacher Information

Gender: Male _____ Female _____

Number of years as an EFL/ESL teacher: _____

Academic degree(s): MA __ Ph.D. __ TESOL __ Applied Linguistics __

Native speaker of English? Yes No

Native language, if not English: _____

Other languages spoken: _____

VITA

Laila S. Dahan was born in Tripoli, Libya, on February 6, 1962. She was educated in British and American schools in Libya, Italy, and Morocco, where she graduated in 1979 from the American School of Tangier. She received a B.S.L.A. in Languages and Literature in 1982 from Georgetown University, in Washington, D.C., where she was awarded honors in Arab Studies and was named a member of Who's Who in American Colleges and Universities. Ms. Dahan obtained her M.A. in Political Science/International Relations from Georgia State University in Atlanta (USA) in 1990, where she wrote her thesis on the 1979 Iranian Revolution.

Ms. Dahan is currently an instructor of composition in the Department of Writing Studies at the American University of Sharjah. She has worked as a teacher and a university administrator in the US and in the UAE. Her main research interests are in international education, cross cultural communication, and English as an international language. She has published articles in *Transitions Abroad* and *International Educator* and has presented at various conferences in the US, Europe, and the Middle East over the past 15 years. Ms. Dahan is a member of TESOL Arabia, NAFSA: The Association of International Educators, and AMIDEAST.