ARAB STUDENTS' ATTITUDES TOWARD WESTERN CULTURE
AND MOTIVATION TO LEARN ENGLISH

A THESIS IN TEACHING ENGLISH TO SPEAKERS OF OTHER
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ABSTRACT

Motivation is a central component for students learning a second language. Attitude towards the target language, its culture, and its people have been proved to have a significant bearing on the motivational orientation to learn the language. Positive attitudes towards speakers of another language and their culture increase the learners' motivation. On another front, teaching another language encompasses teaching another culture since language cannot be taught in a vacuum, and must be learned in a social and cultural context. This study examines the relationship between Arab students' motivation to learn English and attitudes towards the English language, speakers of English and Western culture. It also investigates their belief as to the extent to which Western culture should be included in ELT. Through questionnaires and interviews, the results of this research show that there is a positive relation between attitude towards the target language, its culture and its people and the motivation to learn the language. It also suggests that Arab students who participated in this study had mainly instrumental motivation, wished to learn English for economic and prestigious reasons, and felt un-easiness towards the dominance of English in the world. In addition, it supports the hypothesis that Arab students do not want to be fully assimilated into the target language culture and that over-acculturation de-motivates them to learn English.

CONTENTS

Appendix

TABLES

FIGURES

ACKNOWLEDGEMENTS

DEDICATION

I dedicate this work to my wonderful children, Rania, Nermine, and Ziad. Their unconditional love and support was the lighthouse that enlightened my days, especially when rough waters hit. I thank you for your sincere compassion and faith in me which kept me going. I also wish to dedicate it to my adorable grandchildren, Farida and Aly. Thank you all from the bottom of my heart.

CHAPTER 1

INTRODUCTION: TEACHING CULTURE WHILE TEACHING ENGLISH

Background

There has been a long debate on teaching culture while teaching a second language. The debate centers on whether we can separate the language from its culture and still successfully teach that language. Some researchers view language as a social practice, and thus believe language learners must learn the foreign language with the main purpose of communicating appropriately in the target society. They argue that learners learn English to be able to communicate with native speakers and thus need to understand the social context in which English is used, and the socio-cultural rules of the new language. In this respect, Kramsch's (1993) observation should not be left unnoticed:

> Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them. (p. 1)

Moreover, she claims that "in teaching a foreign language, we should objectivize the learners' native discourse pattern and help them adopt those of the new language" (p. 10). This view sees cultural teaching as an imperative component of language teaching. Helping EFL students see the connection between language and culture can assist them to understand more clearly the meaning of language and aid them to communicate more effectively. Foreign language learning is seen to be foreign culture learning, and culture has been taught in the foreign language classroom for different reasons.

However, other researchers do not believe that to teach English teachers must fully assimilate students to the new culture or that students should absorb the value systems of the target language. They question whether English learners must be fully immersed in the Western culture. At the extreme, some wonder whether culture should be taught at all. This group of scholars recognizes that language indeed reflects a particular worldview. The words, sentences, and general

1

expressions we use are a representation of the culture of which we are a part and of the background and experiences that we have undergone. Asraf (1996) states that we should separate knowledge about world view and culture and that not all English learners actually have a need to interact with native speakers of English. Within this framework, it becomes difficult to justify, at least in EFL educational settings, the teaching of Western culture.

Western culture can have multiple meanings depending on its context. Originally defined as European cultures, most modern uses of the term refer to the societies of Europe and their genealogical, colonial, and philosophical descendants, typically also including those countries whose ethnic identity and dominant culture derive from European culture. In this context, Western culture is used here to refer to cultures derived from mainly the United Kingdom and the United States of America. Although Western culture is not monolithic, in the minds of many Arabs, and due to the heavy exposure of the media, print and broadcast, Western refers to American and British cultures which are the cultures Arabs are most familiar with.

After defining Western culture as used in this study, it becomes significant to identify the relationship between culture and language. There is general agreement that a strong connection holds between language and culture; they are tightly linked and very hard to separate. Language is a means of communication, and culture provides a frame of reference and clarifies how and why things are done the way they are. Many scholars emphasize the close relationship between language and culture. According to Brown (2000), a "language is a part of culture, and a culture is a part of language. The two are intricately interwoven so that we cannot separate the two without losing the significance of either language or culture" (p. 177). In addition, Kramch (1998) identifies three ways that language and culture are tied together. First, language expresses a cultural reality, people express facts and ideas with words and it also reflects attitudes and beliefs. Second, language embodies cultural reality, individuals give meaning to their experiences through the means of communication. Third and lastly, language symbolizes cultural reality, people view their language as a symbol of social identity.

A question germane to this discussion is how much, if any, of the Western culture should teachers of English incorporate into their teaching to reach proficiency levels in their learners? In the field of language learning, introducing

too much culture could be an impeding factor in the learning process while its total absence may lead to less competence. Language learners' main goal is to reach communicative competence in the target language. Teachers should aim to give culture to support the learning process while at the same time maintain and enhance the learners' own culture.

Given that English is the lingua franca of the world today, most non-English speakers aim to learn it for several convincing reasons. Likewise, Arab students see the significant need to learn English in order to function effectively in the world today. In much of the Arab world, raising bilingual children seems to be one of the most important goals parents strive to achieve. English is looked upon as the international language that will pave the way to the global market. Moreover, English is seen as the gateway that will broaden students' perspectives and understanding of the world. In addition, some view English as a prestigious language and thus wish to master it.

However, for today's Arabs, and given the entire socio-political construct that Western culture carries with it, there may be resistance to learn the culture that is connected to English. So how can we strike a balance between teaching Arab students the English language and some aspects of Western culture while at the same time maintaining their own Arabic cultural identity?

This research investigates the relationship between attitude towards Western (Anglo American) culture and the motivation to learn English. It addresses the following questions:

1. Are Arab students who look positively on English and identify themselves more with the language and its people, inclined towards learning English than those who view Western culture as an intrusion into their own cultural identity?

2. How much of the target language culture motivates Arab students to learn English?

This study intends to test the following two hypotheses:

1. Arab students disassociate between learning English and adopting its culture. They are learning English mainly for personal benefits and gains and are thus instrumentally and extrinsically motivated.

2. Arab students do recognize the interference that English learning may pose on their Arab cultural, religious, personal, and social identities and feel they can balance between their own culture and the target culture while learning English.

These questions and hypotheses are investigated in this study based on surveys and interviews with Arab students studying at an American University in Abu Dhabi.

Review of Chapters and Appendices

Chapter two provides a review of the literature pertaining to the significance of motivational orientation as a contributing factor in second language acquisition. In Chapter three the methodology and the design of the research instruments are discussed. Chapter four reviews the main findings obtained from both instruments: the questionnaire and the interviews analysis. The conclusion, in Chapter five, summarizes the main findings of the research and proposes recommendations for further research. It also offers educational implications of this study.

There are three appendices: Appendix A is the Arabic/English questionnaire. Appendix B is the Students' responses to the questionnaires. Appendix C is a sample of students' semi-structured interview questions.

CHAPTER 2

REVIEW OF THE LITERATURE

Language, culture, and identity are interwoven and their relation is an important aspect for understanding students' attitudes and motivation to learn a second language. The language of a student is directly associated with his/her identity. It therefore becomes imperative to understand whether or not students' motivation towards learning another language is enhanced if they identify more closely with the culture of the speakers of the target language. In addition, the subject of teaching and learning culture has been an intriguing concern to language educators for the past four decades, and ESL literature contains a great deal of information concerning the role of culture in foreign language teaching and learning. Culture learning is not exclusively the area of language scholars. Quite the contrary, this interest is shared by many scholars and is considered to be highly interdisciplinary in nature. Psychologists, linguists, anthropologists, educators, intercultural communicators, and many others have all contributed to the knowledge base of this topic.

In order to better understand the relation between Arab students' attitudes towards Western culture and the motivation to learn English, this chapter will deal with how motivation affects learners and how attitude affects the learning process. The literature that will be reviewed in this chapter will provide insight into whether language learners do feel the threat of English on their cultural, social, and personal identities; whether over acculturation leads to positive or negative motivation to learn; and how much exposure to Western culture should teachers aim to include in their teaching to reach communicative competence without impeding the learning process. This literature review begins with exploring several aspects of identities - cultural, individual, and social - and how they affect the learners' identities and their motivation to learn. It then tackles the issue of acculturation and its effect on the EFL learner. Once the relation between identities and acculturation has been reviewed, the next section deals with various definitions of communicative competence. Then, the definition of language attitude is reviewed and elaboration made to see attitude as productive of or restrictive of motivation to learn language. Attitude towards the L1 is also discussed. Finally, definitions and various types of motivation, and the

connections between attitude towards the target language, its people and their culture and motivation are reviewed. Motivation and the success or failure of second language acquisition is also explored within the context of SLA in the United Arab Emirates.

Cultural, Social, and Personal Identities.

The investigation of identity issues in second language acquisition has been a concern in SLA research and especially in the socio-cultural linguistics field. Researchers in the field examine the learners attitudes and the context in which learning takes place, and not only how language is being taught and learned. The *Encyclopedia of Sociology* (2006) states that the anthropologist's modern term "culture" originated in the 19th century. The idea first appeared in the Renaissance, recognizing that the customs, beliefs, social forms, and languages of Europe's past were different from the present. The word culture is derived from the Latin word "*colere*", meaning to build on, to cultivate, and to foster. Sir Edward B. Tylor (1977) was the first British university professor of anthropology, and the initial founder who researched the multi-faceted meaning of culture. Sir Tylor defined culture as "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as member of society" (p. 1).

Hinkel (1999) confesses that culture is a vast and hard term to define, since researchers view it differently depending on which discipline they come from: psychology, anthropology, linguistics, psycholinguistics, or sociolinguistics. In general, anthropologists define culture "as the way of life of a people, the social constructs that evolve within a group, the way of thinking, feeling, believing and behaving that are imparted to members of a group in the socialization process" (p. 3).

Other definition of culture stress the important notion about culture is that it is quite pervasive and multidimensional. For our purpose, we will first look at how culture relates to language from the view point of intercultural communication scholars, and then review the stance of sociolinguists. Samovar and Porter (2003) say that culture is learned and not inherited and that without learning from those who lived before, we would not have culture. Therefore, learning is one of the most important characteristics of culture. This approach emphasizes that individuals do

6

not become a member of a culture by birth but through a process of learning. When defining culture, they provide a rather all-encompassing term,

> culture … the deposit of knowledge, experience, beliefs, values, attitudes, meanings, social hierarchies, religion, 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)

They say that culture helps people to understand the world around them and "serves the basic need of laying out a predictable world in which an individual is firmly oriented" (p. 8). Thus, culture helps individuals to comprehend their surroundings. To take this view further, Hall (1977) notes that culture is everything and everywhere and that culture and communication are inseparable. He says that "there is not one aspect of human life that is not touched and altered by culture" (p. 14).

Sociolinguists focus on the social aspects of language use which encompasses a broad range of theoretical concepts. They examine social and cultural influences on language behavior. According to Peck (1998), culture is all the accepted ways of behavior of a community. It is that facet of human life learned by people as a result of belonging to some particular group. Not only does this concept include a group's way of thinking, feeling, and acting, but also the internalized patterns for doing certain things in certain ways. This concept of culture also includes the physical manifestations of a society as revealed in their achievements to civilization. A similar view of culture is also proposed by Cortazzi and Jin (1999) who say that "culture can be seen as the framework of assumptions, ideas, and beliefs that are used to interpret other peoples' actions, words and patterns of thinking" (p. 197).

In terms of the relation between language and culture, one interesting metaphor exists, which is the philosophical view comparing language and culture to flesh and blood. Jiang (2000) states that "language and culture make a living organism; language is flesh, and culture is blood. Without culture, language would be dead; without language, culture would have no shape" (p. 328).

Culture is a way of life. It is the context within which we exist, think, feel, and relate to others. It is the glue that binds people together. Culture establishes for

each person a context of cognitive and affective behavior, but we tend to perceive reality within the context of our own culture, a reality that we created which may not be true (Brown, 1986). Brown explains that each one's cultural milieu shapes his/her world view in a way, and reality is thought to be viewed through our own cultural pattern. Appaih (2005) cites the French anthropologist Jean-Loup Amselle, who explains that cultural identities are formed as a result of conflict and not as the basis on which conflict is built. Appaih quotes Amselle as saying, "cultural identities arise, in the first place, from a structural field of relations, which is to say that they might be seen, in the first instance, as the consequence, not the cause of conflicts" (p. 65). In other words, a culture can only be defined by contrasting it to another culture. Since culture is carried by language, language learners may come to recognize the target language culture when they compare and identify it with their own culture. Language learners, when coming into a new culture, usually find themselves in a position of reevaluating their own cultural identity. Learning a second language implies, to some degree, learning a second culture.

Moran (2001) sates that students usually do not question their own cultural identity and motivational orientation until they compare it with and confront another culture: "Not until we find ourselves in situations where our senses of self -- our values, beliefs, practices -- is called into question do we perceive the tacit dimensions of our identity. This is a common occurrence in culture learning, where our worldview meets another" (p. 99). Therefore when language students come to face the culture of another language, represented in the culture of the target language, they sometimes find themselves in a position to evaluate and better understand their own cultural identity. Cortazzi and Jin (1999) point out that, "the medium for learning about target cultures in the classroom is…itself part of a culture of learning" (p. 196).

An important notion about cultural identity is that it allows individuals to group together and or set themselves apart from one another. By constructing a cultural identity, people position themselves and others in a society and in the world. And if such a society changes, for some reason or other, it becomes imperative that cultural identities change. Ray and Berry (1998) explain that cultural identities can be better comprehended "in terms of practice or as a process which is closely related to the constitution of meaningful words" (p. 26). Cultural

identity, is only recognized when people become aware of the other cultures in or outside their own society. Cultural identity, social identity and language are thus inseparable (Lantolf, 1999; Niemeier, 2004). Hamers and Blanc (1989) explain that "because language is such an important component of culture it will be a salient feature of the individual's social cultural identity, while at the same time being a socio-cultural marker of group membership in settings where cultures come into contact" (p. 117). Individuals' social identities help them to identify themselves in relation to their position within the social group in which they exist. Watson-Gage (1988) claims that when EFL students learn a language, they do not only learn a structure of communication, but "also [learn] (for example) social and cultural norms, procedures for interpretation, and forms of reasoning" (p. 582). As previously mentioned, language and culture are linked to one another in a complex manner where culture is integrated into peoples' personalities to form their cultural identities. In addition, other elements are significant and have been well documented in the literature dealing with second language learners. Language, culture, and identity are interlinked and are inseparable. They are interwoven to form one canvas. Social scientists consider that without language, there would be no culture. Culture remains a difficult concept to define, and researchers have given it several meanings.

Identity is also not an easy term to define, and many researchers have different explanations of the word. There are several aspects of identity that are worth examining when researching the relationship between language culture and L2 learners (Kachru, 1992). Cultural identity is not the same as social identity. Norton (1997) explains that when EFL students speak they are not only giving and receiving information, but are simultaneously "organizing and reorganizing a sense of who they are and how they relate to the social world. They are, in other words, engaged in identity construction and negotiation" (p. 410). Norton further explains that identity is defined as the way individuals view and comprehend their relationship to the world and how to make sense of things around them -- how they understand their potentials for the future. All language learners have their unique and different identities based on their individual perception to themselves and their worldview (p. 410). It thus becomes crucial to understand foreign language

9

learners' different types of identities to be able to understand and meet their different linguistic needs and learning strategies.

Peirce (1995) states that many factors come into play when we try to understand social identity. She claims that power relations have a "significant role" in social interactions between the learner and the target language speaker. She argues that the latter warrants building new hypotheses in the SLA field that incorporates the new concept. This concept should conceive of a language learner as having a complex social identity. Moreover, it is through language that people negotiate a feeling of self at different stages of their life and in different situations. Therefore, language should not be handled solely as a medium of communication but should be comprehended with reference to its social meaning. She says that "it is through language that a person gains access to - or is denied access to - powerful social networks that give learners the opportunity to speak" (p. 9). These researchers believe that if second language learners are to comprehend the language well, language teachers must incorporate cultural elements into their language teaching and that there is an imperative need for the learners to comprehend the culture related to the target language. This view looks at cultural teaching and learning as a socially constructed practice, in which language and culture are mutually constitutive and are complementary entities. It regards language as being associated with cultural creation and transmission and language teachers as being unable to teach language without culture, because culture is both meaning and identity.

In addition to cultural and social identities, researchers have also discussed personal identity. Moran (2001) describes identity as being twofold: (1) how a person views himself/herself based on his/her own unique experiences, and (2) how and where the person fits in with a particular group or society. The identity of EFL students plays a pivotal role in their learning process and should be given ample attention by teachers. Preston (1993) claims that identity encompasses both "acquired" and "ascribed" features and the latter should be well studied for their crucial impact on learning a second language. He says that "the list of ascribed individual characteristics includes…those factors most closely bound to identity, and it would be strange if such profoundly characterizing factors did not play a strong role in all behavior, including SLA" (p. 53). These ascribed features are

10

those which the person has the least control over. Typical examples include race, ethnicity, gender, color of hair and eyes, height, social group, and sexual orientation. The term "ascribed" is often used to show how people with a certain characteristic are automatically treated differently than other members of society, in a way that is perceived to be unfair. Acquired features are those that an individual may obtain or modify later in his or her life, such as language spoken, religion practiced, clothing worn, or food eaten.

In summary, it is important to look at the multiple identities of a language learner that includes various cultural, social, and personal roles and how they interact with their identity as language learners in a complex manner which results in learning the target language. The learner of a second language needs to acquire cultural as well as linguistic competences as all languages live within a cultural context. The following section reviews acculturation and its impact on the success or failure of the language learning process.

Acculturation

When learners come into contact with a new language, they automatically and simultaneously come into contact with its culture. EFL/ESL students thus face many challenges in terms of adjusting to the new language and its cultural norms, different customs and social interactions, unfamiliar rules and laws, and in some cases extreme lifestyle changes of its people. A person's world view, self-identity, and systems of thinking, acting, feeling, and communicating can be disrupted by a contact with another culture (Brown, 2000). Acculturation refers to this process of adjusting to these life changes. Acculturation is the process of adopting a new culture when learning its language. This involves understanding different structures of thought, beliefs, emotions, and communication systems. For example, each culture has its appropriate ways to perform speech acts like refusing and persuading, invitations, excuses, apologies, greetings, and questions. These norms of conversational interaction should be mastered by the language learner in order to be able to properly communicate with native speakers of the target language.

As identified by some sociological researchers, individuals who acculturate by adopting or assimilating into a new culture, usually go through four main stages. The first stage is the period of excitement and euphoria regarding the

newness of the new environment. The second stage termed culture shock, surfaces as the individuals feel or fear the intrusion of the new culture differences coming into the image of self and security. The third stage is when the individuals experience mixed feelings. In this stage they neither feel belonging to their own native culture nor fully adapted to the second culture. The last and fourth stage of acculturation is when second language learners are near or obtains full recovery, either through assimilation, adoption, or acceptance of the new culture and self-confidence in the "new" person that has developed in this culture (Brown, 2000).

Acculturation is not the same as assimilation. Acculturation as defined by Lustig and Koester (1999) is the "culture change that results from continuous, firsthand contact between two distinct cultural groups" (p. 341). In this instance, the acculturated individual, while maintaining his own cultural identity, takes on features of the new culture. On the other hand, assimilation occurs when it seems unimportant for the individual to maintain his original cultural identity but what is more important, is to establish and maintain the new relationships with the other culture.

Some argue that acculturation is necessary for SL competence. However, culture in language teaching is a very broad area and has been viewed from several perspectives. Some researchers argue that only within the context of culture will those language learners be able to reach a native-like proficiency level and therefore be able to communicate with native speakers. Thus, implying that without teaching words within a cultural context, reaching proficiency in a language is quite doubtful. Heusinkveld (1997) believes that words cannot be enough, cannot be taught in isolation, and that it is imperative to teach words within a context of culture to give value and meaning to language teaching. Taking this point further, Tang (1999) argues that language itself is already culture and therefore it becomes obsolete to discuss whether to include or exclude culture in a foreign language classroom. She suggests that researchers may wish "to re-envisage the situation as a contrast between an active and deliberate immersion in culture, and a non-deliberate exposure to it." She points out that some learners, while learning a language may not initially be aware of the cultural associations attached to the language, but other learners are. Some learners may even deliberately and actively reject the "cultural baggage" that accompanies a language; however culture is there

together with language and "therefore we might want to consider not treating language and culture as if they were ultimately separable." Similarly, Sapir (1921) argues that since "language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives." His position implies that second language learners cannot learn a language without its culture

There is a view that to be acculturated entails to be belittled or to demean your original cultural identity in the face of the new one. In a published thesis, Roberts (2006) examines how Arab/Muslim women, newly immigrated to the U.S., struggled to decide how to blend in while still retaining their culture, language, and religion in a manner that is comfortable and acceptable to them. Her study questioned both assimilation and multiculturalism as appropriate methods to be adopted by Arab/Muslim immigrants from the Middle East, advocating instead that the U.S. accept and encourage these new immigrants to follow a path of moderate selective acculturation. Her study concluded that the multicultural framework entails that cultural identity has to be uni-dimensional and that, generally speaking, becoming more of something else automatically means becoming less of the original. She sends a sign of caution to immigrants who wish to acculturate and assimilate in a new country, learn a new language, in this case English, and become part of the new community they have joined, to choose the moderate selective acculturation approach whereby they can mingle in the new culture while at the same time maintain their own cultural norms, beliefs, and identity.

Proponents of this view do not see language and culture so tightly woven into one fabric or that they should be taught together. These proponents rightly admit that learning a new language entails that two cultures come into contact, that of the target language on the one hand and that of the EFL/ESL learner on the other. It is assumed that the two cultures may result in tension, which could hinder the teaching and learning processes. It is thus advisable that the English language teachers recognize the culture of the learner and not over emphasize the foreign language culture. This concern is voiced by Prodromou (1988) who draws attention to the importance of recognizing the nature of language and the social, cultural, and ideological connotations and denotations which are viewed differently by people,

and "particularly in EFL situations where cultures make contact and often collide" (pp. 82-83).

To deal with such collisions, Beykont (2002) highlights how educators might use the students' own culture to facilitate the construction of knowledge, and how they must make an effort to explicitly teach students' home culture. However, Niemeier (2004) points to the need to teach both a language and its culture at the same time if we aim at success in language learning. She emphasizes that "culture is seen as an inherent part of language and that every single approach, as different as it may each be, aims at integrating learning the language with learning about the language as well as with learning about the culture" (p. 99).

The debate is between the two conflicting pedagogical views regarding teaching culture while teaching English. On the one side, some researchers see the necessity to teach English with reference to the socio-cultural norms and values of the Western countries, with the main aim of developing students who have communicative competence and can communicate effectively with English native speakers. The other is that the teaching and learning of English should be undertaken without immersing students in the foreign culture because it is not imperative for EFL/ESL learners to be bicultural.

Several researchers voice concern regarding acculturation and to what extent students should be encouraged to immerse in the target language culture. This fear of total acculturation and signs of warning addressed to English teachers not to aim to change the learners' cultural identity are expressed by Asraf (1996) regarding Muslim English second language learners. She explains that EFL/ESL teachers should be made aware of the serious complications and political impediments of teaching English and that English teachers should help the Muslim learners "to be selective in borrowing, so that they accept only the universally beneficial, and reject the culture specific elements of the borrowed concepts, ideas and institutions." Asraf argues that it is up to the teacher to teach English in a way that would lead to students' motivation to learn, while at the same time not undermine or devalue their own cultural identity. Students' characteristics and teachers' own identities are important factors to be looked at when trying to identify factors affecting the language learning/teaching process. We should always bear in mind that teachers should not aim at changing the identity of their students

while teaching English. Even though teaching another language may consequently mean teaching another culture, the cultural identity of the students should be maintained (Asraf, 1996). This approach would result in Arab students' proficiently mastering English without them being culturally transformed.

Within this framework it is advocated that English teachers should not aim to fully acculturate learners to an extent that it dilutes or mutilates their native culture. While at the same time, learners should not be kept at a complete distance from the target culture, which may not lead to language proficiency. Therefore, a teacher should not overlook the historical and cultural specifity of the language being taught. This third alternative allows learners to create their own milieu of mixing both cultures, their own and that of the target language, to a degree they so desire and feel comfortable with. This latter option would allow learners to be acculturated to the extent to which they would gain the benefit of the target language and culture while at the same time leaving their own cultural identity untouched or positively nourished. As Kramsch (1993) explains,

> The only way to start building a more complete and less partial understanding of both native culture and target culture is to develop a third perspective, that would enable learners to take both an insider's and an outsider's view on native culture and target culture. It is precisely that third place that cross-cultural education should seek to establish. (p. 210)

Warning against total acculturation is expressed by several researchers who voice concern of the threat language learning may pose on the cultural identity of the students. Educators should accept students' cultures and work through that understanding to be able to assist the language learners to move smoothly into a new language and culture. This easy transition should be undertaken while retaining the learners' original culture intact (Carrasquillo, 2001). If such an approach is achieved and cultural diversity is expected and accepted by teachers, then "schools can contribute to the elimination of stereotyping, which influences the way students are perceived and ultimately instructed" (pp. 40-41). In addition, Valdes (1986) asserts that learners of a second language do not only learn a language but also simultaneously learn the culture of the target language. She says that the process of acculturation should be balanced so that learners obtain the full benefit.

Fear of total acculturation is not the only hazard that ESL learners may come to face. There are other risks involved with learning English as a second language and the fact that English is becoming too widely spread and is increasingly over emphasized by non-English communities. In the midst of this ever growing spread of and demands for the English language, some researchers claim that other languages could be at risk. Arab families currently look upon English as the gatekeeper to better job opportunities and career development. Kubota and Ward (2000) confirm that English does have power in international economics and many other aspects in life. They assert, "No doubt proficiency in English allows people around the world to gain access to knowledge and resources" (p. 82). Pennycook (1994) validates the reality that English poses a threat to other languages because it is becoming the language of knowledge, media, and so much more. Pennycook claims, "When English becomes the first choice as a second language, when it is the language in which so much is written and in which so much of the visual media occur, it is constantly pushing other languages out of the way, curtailing their usage both in qualitative and quantitative terms" (p. 14). Some EFL students, consciously or unconsciously, may feel such a threat and thus may not be so receptive to learning English, which in turn, could have a negative influence on their learning motivation.

We can conclude from this section that the debate of the acculturation process regarding teaching culture in the language classroom is far from being over. The debate centers on whether we can separate language from culture and still successfully teach the language. Literature revealed three views in the SLA area: scholars who advocate the necessity of full assimilation in the target culture; those who believe that reaching proficiency in L2 is achievable without the target culture; and a third intermediate view which promotes teaching enough of the target culture to reach proficiency while at the same time making use of the language learners' culture to teach the taught language.

Communicative Competence

After highlighting the significant debate about the relation between language and culture, this section deals with another relevant issue of concern in the area of second language learning and motivation. Once the role of culture in ELT is recognized, the question then becomes what is the best method to teach it. It is important to recognize that most students learning English aim to achieve communicative competence. Learners need to reach a level of comfort with the target language to be able not only to communicate with native speakers correctly but also to know and put into practice the target language sociolinguistic rules. It is imperative for language learners to study the culture of the target language and to obtain knowledge of the cultural values of its people in order to fully comprehend and help in the interpretations of actions and communicative intentions. If such learning and teaching is missing then the language learner will not reach communicative competence and language learning is impeded. Recent research says if language serves the EFL/ESL learners' purpose, then they achieve communicative competence, whether they communicate with native or non-native speakers of that language. As warned by Fitzgerald (2003), much unintentional resentment and antagonism may result from lack of communicative competence due to wrong cultural conceptions. "If people have no knowledge of the cultural values of others and the way in which they determine attitudes as well as ways of talking, then people tend to judge others on the basis of their own value system, and misunderstanding and hostility can be the unintended result" (p. 22).

The concept of communicative competence was originally used to refer to the native speakers' ability to employ the resources of their native language (s) in ways that are not only linguistically accurate but also socially appropriate. The term itself had been created by the sociolinguist Hymes (1972) who was very motivated by Chomsky's somewhat limiting definition of the scope of linguistic theory. It was Savignon (1983) and others who related this "view" of communicative competence to the SLA field. A look at English language teaching a few decades ago reveals that several approaches were used to teach English. Until the concept of communicative competence came, the focus was to teach rules out of context. Today, the approach is to teach rules within cultural context. Unlike in the earlier methods, such as the silent method, the grammar-translation method, the

direct instruction method, and the audio-lingual method, in the communicative competence approach, culture became an important component. Language learners are expected to be able to communicate appropriately with native speakers in a social context. Language is, in itself, a vital mediation tool in both teaching and learning as well as in the various forms of interactions. Students do not learn the language in isolation but rather learn through and about language in various social and cultural contexts. As stated by Zha, Kelly, Park, and Fitzgerald (2006), "students' appropriate use of language should include the use of language to participate in social interactions" (p. 351). This social interaction, as explained earlier, should be in conformity with the acceptable cultural norms and behaviors of native speakers.

There are varying definitions of communicative competence. This is due to the fact that "competence" has a wide range of definitions derived mainly from two perspectives: cognitive and behavioral. Wiemann and Backlund (1980) clarify that the cognitive perspective views competence as being a mental phenomenon which is not the same as "behavioral" and is only seen as "potential performance or capability" (p. 187). They say that a precise comprehension of the non-behavioral (cognitive) aspect of communication is imperative to fully understand the communicative behavior of people. However, they question whether the understanding is enough and whether the communicative competence theory is limited to this cognitive dimension or whether the behavioral perspective is as important. A behavioral perspective encompasses certain references to genuine communicative behavior, and many scholars tie competence specifically to effective behavior.

Communicative competence does not carry the same meaning for all EFL/ESL students; it varies according to the motivational orientation of each student and the reasons for which they are learning English. Some students learn for the purposes of integration within a foreign society and thus need to merge into the new community. Other ESL students learn for educational purposes and/or enhanced career opportunities. In addition to the purpose of learning English, the individual characteristics and identity of students has a bearing on interpreting communicative competence. Wolfson (1989) claims that "communicative competence in the target language could mean many things, depending on the

18

identity of the students and their purpose in learning English" (p. 29). She adds that it is the TESOL teachers' responsibility to assist students to construe values and patterns which they would not find easy to understand. But she also warns against altering students' values and identities. She explains that "we would not want to be in the position of trying to change the value systems of people from other cultures, or to attempt to persuade them to model their personal behavior on our own" (p. 31).

After defining communicative competence and its significance to the language learner, the following section defines language attitudes in general and language attitudes towards the L1 in particular. This is reviewed because of the importance of language attitude and its correlation with motivation to learn a second language.

Defining Language Attitude

Attitude, as defined in *Merriam-Webster Online Dictionary*, is "a mental position with regard to a fact or state, a feeling or emotion toward a fact or state." Attitudes are not easily seen or observed since they are hidden and only show through our behaviors. Attitudes comprise the way people think, their values, what they believe and how they perceive themselves and others. As Baker (1992) states, "a person's thoughts, processing system and feelings are hidden. Therefore, attitudes are latent, inferred from the direction and persistence of external behavior" (p. 11).

Given the importance of the term "attitude," it is not astonishing that it has attracted a great deal of research attention. Allport (2004), an early attitude theorist, explains that attitude is a "shorthand term," since a single attitude "e.g. love for one's family can summarize many different behaviors (spending time with them, kissing them, comforting them, agreeing with them, and doing things for them)" (p. 5). In addition, the notion of attitude aids in clarifying the stability of a person's behavior toward another person, community, or object. Allport also claims that attitudes are significant "in their own right, regardless of their relation to a person's behavior" (p. 5). Attitudes thus show the way you view the world around you. Moreover, "attitudes are relatively neutral and acceptable to many theoretical schools of thought. For instance, [attitude] bridges the controversy between

heredity and environment, for both instinct and learning can be involved in the formation of attitudes" (p. 5). Thus, in general terms, the notion of attitude is pivotal to elaborate our thoughts, actions, feelings, ideas, and beliefs with regard to other people, situations, and events.

Kenneth (2000) quotes Allport (2004) in defining attitude in a rather broad and encompassing definition: "An attitude is a mental and neutral state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related" (p. 177). Some researchers may consider this a rather old definition, although it still includes the main core characteristics of attitude. The three significant elements which are encompassed by the above definition can be summarized as follows: Attitudes are a private possession and a person has direct access to them; attitudes are molded through past experiences; and attitudes are directly related to a person's actions and behaviors.

One recurring question in the literature has been about the relationship between the different aspects of attitude which are social, cultural and personal, and motivation. Based on the above, and since the culture milieu is directly related to the motivational variable of the L2 learners, it then becomes imperative to shed light on the relationship between attitudes and motivation. Understanding students' attitudes, needs, and learning strategies can all lead to better language teaching and learning. Attitudes are crucial in language growth or decay. As Crystal (2003) points out, some EFL/ESL learners of any global language, in this case English, may have mixed feelings about learning the new language. He explains that after learning English, some learners will feel pride for their achievement, yet may envy the native speakers because they "may have an unfair advantage over [the leaner]" (p. 3). These mixed feelings, whether they are true or imagined, will give rise to fear, and fear leads to conflict. The status and significance of a language in a given community and within an individual comes largely from adopted or learnt attitudes. Attitude is something an individual possesses which describes or promotes certain behaviors. Most often the concept of language attitude involves not only people's attitudes towards a certain language but also towards speakers of the language and its society as a whole (Baker, 2001). Although an attitude is an individual aspect of a person's character, it also has origins in collective behavior.

20

Students who are motivated to learn and accept the target language and its culture probably have a positive attitude towards both the language and the target culture. It is also understood that attitude harbors a wide range of feelings towards second language learning, including attitude towards one's ability as an L2 learner and attitude towards the classroom environment. However, in this research, the focus on attitude is specifically on language learners' feelings towards the target language, the target speakers, and their societies. Students who have a negative attitude towards English might not be motivated to learn it. Some educationalists and researchers claim that attitude is considered both as input and output. For example, if one has a positive attitude towards the English language, this may be a significant input in English language achievement. Furthermore, if the positive attitude and interest are maintained, the outcome will be as important as the achievement reached. Baker (1992) asserts this concept when he says that "attitude serves a double function. It is an important concept as it provides a presage and a product variable, a pre-disposer and an outcome" (p. 12).

Attitudes towards L1

The way individuals view their own language is often complicated by the role the mother tongue plays as a marker of a favorable group identity. Negative feelings often arise when such an identity is rejected. ESL students' attitudes towards their mother tongue vary according with their perceptions of their own language and culture, and consequently these views will have a bearing on their motivation and learning strategies. Saville-Troike (1989) claims that the various attitudes of second language students have a great significance on the teaching and learning process. She points out,

> The diverse attitudes about language and identity are very salient in teaching or learning a second language. Most students value their own group membership; some reject their own group and wish to change; many may wish or need to function as members of more than one group and be "bicultural" as well as bilingual. Any of these attitudes can be compatible with learning a second language, but they are often viewed in a negative light. (p. 200)

21

Students who feel that their first language and cultural identity are positively valued are more likely to experience positive self-esteem, which in turn will benefit their motivation for success in learning both the first and second language (Diaz, 1983). Students' mother tongue serves to distinguish their groups from other individuals and communities who do not speak the same language and do not live in the same society. Thus, the mother tongue is directly linked to identity. Fishman (1999) emphasizes the importance of this point and claims that "an ethnic language serves its speakers as an identity marker. Like a traditional costume or a special cuisine, it identifies the people who belong to a certain group. Because it is only one of an almost infinite variety of potential identity markers, it is replaced by other markers that are just as effective" (p. 31).

Realizing the importance of the mother tongue and an individual's identity, researchers have extensively discussed bilingualism and its effects on learners. Some bilinguals, especially teenagers, tend to tilt towards the stronger and more dominant language and culture, and may even abandon their own mother tongue. Worthy (2003) describes a longitudinal study by Martinez (2000) in which Mexican children in the U.S. were treated badly in schools because they did not speak English. Moreover, these children were made to feel inferior not only due to their language deficiency but because of their culture and identity. Worthy believes that bilinguals often perceive the dominant language in society to be more prestigious than their mother tongue, and thus they believe they will receive better treatment and higher paying jobs by mastering the language. She says that some immigrant teenagers she studied in the United States had an apparent preference for American culture and copying Western styles in appearance, dress, and code of behavior, and consequently their language choice was greatly affected. Worthy (2003) observed in her study that teenagers came quickly to know and feel the hostile environment surrounding them due to their lack of English language and knew that only through the English language would they become accepted in the community. Baker (2003) also believes that children, especially immigrant children in the United States, are at risk of losing their minority language, as "some children and particularly teenagers may come to perceive their language and culture differences as undesirable. Students quickly perceive what helps them belong and become accepted in mainstream society" (p. 92). In addition, they may implicitly

22

entice each other to use the English language due to their need to imitate Western fashion.

  The same attitudes towards L1 were also reported within the Bangladeshi community in the United Kingdom, where there seems to be a contradictory view between older and younger generations. While the first and second generations, as Julios (1998) states, cherish their mother tongue, Islamic roots, and culture, the young group of Bengali-speaking British-born Asians are "moving more decisively into the Western tradition and the English language" (p. 7). This, however, does not necessarily entail an either-or choice; students may successfully learn more than one language and not necessarily have negative consequences on their identity if their first language was fully and appropriately developed (Cummins, 1998). The same position is supported by Grace (2000) who states that "bilinguals who have developed their heritage language have a strong ethnic identity, are strongly connected to their ethnic group, and have greater understanding and knowledge of cultural values, ethics and manner" (para. 1).

  This section gave a general definition of attitude in general and attitude towards language learning in specific. It has also elaborated on the relation between motivation and attitude towards a language, its people, and their culture. In addition, the significance between motivation and language attitude was reviewed. There is consensus among many scholars that positive attitude towards a language, its people, and their culture lead to motivation to learn the target language.

Defining Motivation

  Prior to attempting to define motivation and its effect on second language learning it is important to stress that it is only one variable, which, combined with other factors, influences a learner's success. Belmechri & Hummel (1998) cite Gardner and Lambert 's study which confirms the importance of motivation in L2 learning. Gardner and Lambert found that Canadian English-speaking students who were intensely motivated to learn French achieved a high proficiency level of L2. Gardner and Lambert identify motivation as being influenced by two major orientations to language learning. Based on an extensive study in Canada, the U.S., and the Philippines, Gardner and Lambert's now a classic study, examined the

correlation between successful language learning and attitudinal and motivational factors. They identified two main categories of motivation: "instrumental" and "integrative." They concluded that learners who aimed at learning a second language to integrate themselves into the culture of the second language society and who wished to interact socially were described as having "integrative" motivation, while students who learned a second language for the purpose of academic achievement or to get a job or for career enhancement were said to be driven by "instrumental" motivation.

Gardner's model concentrated on L2 learning taking place explicitly in a classroom setting and not within a natural milieu. He recognized four features that affect L2 acquisition: the social and cultural milieu, individual learner differences, the setting or context in which learning takes place, and linguistic outcomes. The social or cultural milieu defines the learners' beliefs about other cultures and language. The second feature is related to the four individual differences which may be the most influential. These include the variables of intelligence, language aptitude, motivation, and situational anxiety. The third variable refers to whether learning takes place formally or informally. The fourth and last identifies linguistic and non-linguistic outcomes of the learning experience. Linguistic outcomes include actual language knowledge, course grades, and the likes. Non-linguistic outcomes reflect the learners' attitudes regarding cultural values and beliefs towards the target language community.

After considering the variables identified in Gardner's socio-educational model and their significance as a contributing factor in second language acquisition, we might wonder what role motivation plays in SLA. It is necessary to view motivation as one of a number of variables in a complicated model of interrelated individual and situational variables which are specific to each language learner. Motivation is of particular interest to teachers because of the crucial role it plays in students' learning. It is an important factor in L2 achievement. It can have several effects on how students learn and their behavior towards the learning process. For this reason it is important to identify both the type and combination of motivation that help in the successful acquisition of a second language.

To review the relevant literature in this area let us look into the definition for our better understanding of the psychological factors of motivation. Within

Gardner's model, motivation is perceived to be formed of three components: effort, desire, and affect. Effort reflects the student's time spent in studying the language. Desire represents how eager the learner is to reach proficiency level in the language, and finally, affect refers to the student's emotional reactions with regard to language learning. Attitude does not only encompass the way the learners' feel about the target language, but also attitudes regarding the target people and their cultures. The effort exerted by the learner is the inner state that stimulates a positive behavior and gives it a focus, while the desire refers to a certain type of energy that guides the goal-oriented behavior. Thus, students' intrinsic motivation is directly linked with their desire to join in language learning. Richards (2003) explains that "the way students think of themselves, of their abilities, and latterly their identities, has played an important role in discussions of motivation" (p. 128). However, Gardner's model has been modified by many researchers. Ellis (1994) claims that other individual learner factors may be added to the motivational orientation. He says that the "cognitive style" by which people perceive conceptualize, organize, and recall information has also an affect on motivation. He explains that several dimensions of cognitive style have been recognized, but the most important in SLA is "dependence/independence." Ellis points out that "field-dependent learners operate holistically, whereas field-independent learners are analytic" (p. 37). In brief, field-independent learners will achieve better at formal classroom learning. It is clear that motivation is quite expansive and is of paramount significance in L2 achievement.

Not only is motivation an important factor in learning, it also plays a role in retention. McLaughlin (1984) adds many reasons that come into play for learners to maintain the new language they have learned. He says, "Ultimate retention of second language depends on a large number of factors, such as the prestige of the languages, cultural pressures, motivation, and opportunities of use" (p. 73). The fact that some learners seem to be able to retain their new language skills while others with similar learning histories lose them, points to the subjective dimension of language retention of which motivation is a part.

Similar variables significant to L2 retention were reported by Lelia (2003) in a study on the retention and attrition of Irish as a second language in young adults' general and spoken Irish proficiency eighteen months after they completed

the final second level school examination. She found that participants who had positive integrative attitudes to Irish language itself and towards the idea of integrating with the Irish-language speaking community had retained their L2. These integrative attitudes are important because they assist in maintaining motivation. In contrast, those participants who indicated aspects of motivation which reflect less positive commitment to actually learning Irish did not maintain their L2. Referring back to Gardner's model, they had less desire to learn and committed less effort which they are prepared to commit to learning Irish.

Students who have integrative motivation are believed to have an internal, more sustainable motivation for language learning. Integrative motivation is not mainly a motivation to be a member of a target community in a foreign setting, but it also encompasses a motivation arising from an interest and a desirable attitude towards a target culture and its people. Dornyei (2002) supports Gardner and Lambert, and explains that the concept of integrative motivation assumes that second language acquisition refers to the development of near-native-like language skills, and this takes time, effort, and persistence. Such a level of language development requires identification with the second language community.

Instrumentally motivated learners see language learning as a means to reach their goals in order to achieve benefits. Such students will be motivated only when language learning provides them with useful career opportunities. Gardner and Lambert demonstrate that instrumental motivation is a motivation to obtain advantages by learning a second language. L2 learners with instrumental motivation look at their L2 learning as an instrument to reach a reward. Thus, the extent of the instrumental motivation will only be maintained until that goal is achieved, since the motivation is directly tied to a specific target to be reached. On the other hand, if the main goal to be reached is sustained there is a possibility that an instrumental motivation would remain effective.

Brown (2000) clarifies that when it comes to language learning, there are basically three definitions that come into play as regards motivation. He explains that from a behaviorist point of view, motivation is regarded as a simple drive that awaits a reward, while in cognitive terms, motivation is said to be more driven by the individual's decisions, i.e., the options people choose in their life pertaining to their goals, how they aim to achieve their target, and the amount of effort exerted

to successfully reach their objectives. Finally, from the constructivist aspect, motivation is seen to be quite different in each individual, and the importance of social context is emphasized. Brown points out that the two basic motivational orientations, instrumental and integrative, are not necessarily mutually exclusive. Some language learners sometimes do not select one form of motivation when learning a second language, but rather a blend of both orientations. He gives the example of foreign students residing in the United States, learning English for academic purposes while simultaneously wanting to integrate with the people and culture of the target language.

Clearly, it is not always easy to differentiate between the two orientations because there is no clear cut dichotomy. Some students may have the two orientations for learning a new language: integrative motivation to assimilate in a new community while at the same time a desire to get a better paying job. In addition to these two orientations, research on motivation reveals two more types of orientations that should be dealt with and given due attention, namely, intrinsic and extrinsic motivation. Learners who are intrinsically motivated are said to feel that their second language learning is due to their own choice and that the learning itself represents a challenge to their capabilities. This type of motivation is looked upon as highly self-determined since the learner's justification to study the language is due to his/her positive feeling while learning. On the other hand, extrinsically motivated learners are those students who are learning the language in order to reach a certain instrumental end, a goal they are aiming to reach, and not because they have an interest in acquiring a second language.

Intrinsic and extrinsic motivations correlate with integrative and instrumental motivation. Integrative motivation, with the focus on learning a new language because the learner aspires to integrate with the speakers of the target language and its people, can be perceived as a subject-specific example of intrinsic motivation. Learners who are integratively motivated seem to have an intrinsic motivation to learn a language. On the other hand, learners who have instrumental motivation, because they want to gain personal and tangible benefits, can be perceived as having extrinsic motivation. These learners are motivated by an outside factor, which is their individual gain and not because they want to be part of the target language society (Deci, 1975; Dornyei, 2001).

27

The learner's social world plays a significant role in his/her motivation to learn. Dornyei and Csizer (2002) admit that motivation to learn a second language is an entangled phenomenon that encompasses several different elements and conditions. They explain that a historical review in the field of motivation studies reveals that until the 1990s, researchers concentrated on the motivation sources that were more constant and generalized, which usually came from the learner's past experiences in the social world. Researchers later emphasized motivational sources that were "situation-specific," i.e. the ones that are "rooted in the student's immediate learning environment" (p. 424). The authors also discuss further research that investigated how students' motivation was "reflected in concrete classroom events and processes" (p. 424). Prior to the 1990s, researchers were studying the motivational pattern of the entire "learning communities" and then were making inferences about "intercultural communication and affiliation." However, the 1990s witnessed a move away from the importance of the latter towards a more situated approach, which was also noticed in educational psychology research that conceived students' motivation in a "situated manner."

It is also significant to mention here that investment is not the same as instrumental motivation. As explained earlier, a language learner who has instrumental motivation strives to acquire the language in order to obtain a higher paying job or for career enhancement. Pierce (1995) argues for a new concept in motivation which she terms "investment," in order to depict the multifaceted relationship of the language learner to the target language. She argues that "the notion of investment conceives of the language learner, not as ahistorical and uni-dimentional, but as having a complex social history and multiple desires" (p. 9). Therefore, an investment in the new language is also an investment in the language learner's own social identity, an identity which is frequently altering across time and place. The learner looks at the language as a privilege of target language speakers. Accordingly, motivations become the sole property of the learner and an un-changed personality trait, while the orientation of investment, aspire to nest the "relationship of the language learner to the changing social world" (p. 8). The major differentiation is that the investment orientation views the language learner as having a changeable complex social identity.

Some students are not motivated by any of the above motivational orientations. Chen, Warden, and Chang (2005) describe research which explored language learning motivation in a Chinese cultural setting where students are required to learn English. The study consisted of a survey regarding motivation orientation, expectancy, and self-evaluated skill. Findings of this research revealed that motivation tended to focus on valuing of doing an activity or on expecting to succeed in the activity. Expectancy relies on whether L2 learners consider their past failures or success due to ability or to effort, luck, or the difficulty of the task being performed or learned. Students who consider themselves to have done well in an activity or task because of their own abilities are expected to do better on the next task than had they considered their success based on the task being easy or to being lucky. Conversely, linking failure to inability will have a more negative effect on the next task.

Results of the above research showed that integrative motivation had no significant role, but rather expectancy and investment, which were found to be a prevailing paradigm between motivation and self-evaluated skill. The researchers termed the new proposed motivator "Chinese Imperative." Chen, Warden, and Chang concluded that there is a "need to reconsider motivation constructs within non-Western cultural settings" (p. 609). This conluion is of paramount relevance to this study. We need to understand that different cultures have a bearing on the learners' motivation, with special concern to non-Western cultures. It also draws attention to a rather important factor; every culture has its unique motivational variable and that concerned scholars and educators should attempt to uncover them through a "localized scientific, research-based approach that is open to new potential motivators" (p. 626). This may hold true for this study, since the target students' researched are Arab second language learners coming from a non-Western cultural setting.

Conclusion

The literature reviewed in this chapter defined several aspects of second language learners' identities: cultural, individual, and social and how they affect the learners' motivation. The debate of culture teaching in a second language classroom was discussed. Some scholars argue that without culture, language

learning is impeded, while others see no need of cultural elements in a second language classroom. The third and intermediate stance suggests that students' own culture should be focused on, together with the culture of the target language. Acculturation was addressed and the literature reviewed showed that a complete immersion in the target language culture may have detrimental effects on the language learners' identities and consequently lessen motivation. Several definitions of communicative competence were given. Attitude was defined in respect to the language learners' attitude towards the target language, its people and their culture, and motivation to learn it. Attitude towards the L1 revealed that students who have positive attitudes towards their vernacular language, its people, and their cultures have a strong sense of self-esteem which consequently leads to positive motivation in the second language learning process.

Finally, the literature revealed various definitions of motivational orientations and their relation to attitude towards language learning. Researchers tend to agree that new motivational constructs should be looked into for language learners of non-Western cultures. Understanding the role of motivation to learn a second language is thus vital in the L2 teaching/learning process. They indicated that the way learners reflect on themselves, on their potentials, and on their own self identities all play a crucial role in their motivation to learn a second language. The present study examines the attitudes of Arab students towards Western culture and motivation to learn English. It highlights the relation between attitude towards Western culture and the motivation to learn English in the UAE context.

CHAPTER 3
RESEARCH METHODOLOGY

The main aim of this study is to address the following questions regarding Arab students' attitudes towards Western Culture and the motivation to learn English:

1. Are Arab students who look positively on English and identify themselves more with the language, and its people, more positively motivated to learn English than those who view Western culture as an intrusion into their own cultural identity?

2. How much of the target language culture motivates Arab students to learn English?

This study investigates the following two hypotheses:

1. Arab students disassociate between learning English and adopting its culture. They are learning English mainly for personal benefits and gains and are thus instrumentally and extrinsically motivated.

2. Arab students do recognize the threat English learning poses on their cultural, religious, personal and social identities and feel they can balance between their own culture and the target culture while learning English.

To investigate these questions, this study combined quantitative and qualitative approaches. Students' questionnaires and interviews were used for data collection. The questionnaires were administered in both Arabic and English to facilitate comprehension and avoid any ambiguities or misunderstandings due to language problems. The questions were designed to elucidate whether or not and to what extent Arab students feel threatened by Western culture impingement on their own. They were also designed to elicit information that would reveal how best to motivate Arab students to learn English while at the same time help them maintain their own Arabic identity. Several pedagogical implications were drawn which provide insight for EFL/ESL teachers on how to sensitively teach culture in their classrooms, and the effect of acculturation on students' motivation.

Participants and Data Collection

        The data for this research were collected from a group of 110 students at the New York Institute of Technology (NYIT) in Abu Dhabi. Sixty students were freshmen and fifty were students from the English Language Institute (ELI). Participants were 71 male and 39 female students. The participants had different levels of English proficiency, and were all native speakers of Arabic. Students came from a multi-cultural Arab background: 69 from the United Arab Emirates, 11 from Jordan, eight from Palestine, seven from Egypt, three from Lebanon, one from Tunisia, one from the Kingdom of Saudi Arabia, one from Iraq, two from Morocco, two from Sudan, three from Syria, and one student who was originally from Pakistan but was born and raised in the UAE and identified himself as a member of the Arab culture.

        NYIT is a relatively new university in Abu Dhabi that attracts a wide range of students, as it is the first American university to operate in Abu Dhabi. Most of its academic teaching staff is either native English speakers or Arabs who have resided and obtained their degrees abroad: mainly the USA or the UK. NYIT was chosen because English is the language of instruction for all subjects. Prior to enrollment, students are given an English entrance exam, both oral and written. Results of this exam indicate the English language proficiency level of each student as determined by an internal NYIT scale. This is an internal exam designed by NYIT and is comprised of four parts: grammar, vocabulary, composition, and a 15 minute interview to test speaking and listening skills. Students classified as possessing low, moderate, intermediate and upper intermediate proficiency are enrolled at the English Language Institute (ELI). The institute has four levels and students are expected to complete all four levels prior to starting their academic studies. Students who score at advanced levels of English proficiency on the entrance exam are registered directly to start studying in their chosen majors. NYIT offers both BA and MA degrees in several fields of studies.

Design of the Instruments

Student Questionnaire

The questionnaire was comprised of 31 items and included three parts: biographical questions about the students' citizenship, their ethnic group, their gender, their religion, their age, their history of learning English, and the period spent in an L2 environment. The second part examined the behavioral features of the students, for example their life style, habits and traditions, and how strongly or lightly they identified with their own language and culture. The last and final part focused on attitudinal aspects to collect information about students' opinions, values, beliefs, and interests towards the English language, Western culture, and English speakers. It also measured students' different types of motivational orientations towards the English language. (See Appendix A for Students' Questionnaire) The questionnaire was designed to have the Arabic question first followed by its English translation, as Arabic is the mother-tongue of all participants. The translation of the questionnaire was undertaken by the researcher, who is a bilingual (Arabic/English). The translation was verified by a Professor of English and Linguistics, who is also bilingual. The main theme of my questions focused on students' attitudes towards learning the English language and Western culture. Moreover, it was designed to measure students' motivation towards learning English. I attempted to find out whether these students felt threatened by Western culture, and how their attitude towards Western culture has affected their motivation to learn the language.

Administration of the Questionnaires to Students

NYIT faculty and staff were very cooperative during the administration of the instruments. Before starting lectures, four professors allowed me access to their students in class. I was permitted to enter the classrooms and explain the research topic and administer the questionnaire myself. I explained to the students that the process was not obligatory and that no one had to write down their name or contact unless they wanted to follow up with a ten minute interview. All students agreed to fill out the questionnaire and showed interest in the research topic. Because the questionnaire contained 31 items, participants took almost half an hour to fill it out the questionnaires. Language choice seemed to be appreciated by many students

and made them feel relaxed and confident to express their view-points in their mother-tongue. This was voiced by many students when given the questionnaires. The questionnaire was filled in the classroom in the presence of both the researcher and the teaching professor of the class.

Student Interviews

Twenty five volunteer students volunteered for more in-depth analysis of their attitudes towards English culture and motivation to learn English by including their names and contact number on the forms. Out of the 110 participants, 25 students, 14 males and eight females, showed interest in being interviewed. Given time limits and resource constraints, only ten participants were selected for follow up interviews, six males and four females. The gender choice was based on the fact that there were 71 males and 39 females in total. My choice of the ten was based on the need to have a diverse group of interviewees in ELI or among matriculated students, having both males and females represented in the interviewed group, and of different age groups. As I am a bilingual (Arabic/English), the interview language choice was entirely up to the interviewees. They could freely shift from English to Arabic, without any inhibitions which allowed for optimum expression of feelings and personal attitudes.

The main reason for the interviews was to further explore the attitudes of Arab students towards English language, its speakers, and Western culture. By obtaining more qualitative data, I believe that the individual interviews did not only provide triangulation of data in this research but also paved the way for a certain level of confidentiality and trust between the researcher and the participants, and thus led to more spontaneous and candid comments and views, which as Brown (2001) points out can be absent in surveys.

My interview questions were designed to elicit how students felt about being taught the "culture" of the language while being taught the language. Moreover, I wanted to know whether they felt any "cultural intrusion" by the target language culture, and if so, whether they felt it had any negative or positive effects on their own Arabic cultural identity. I asked specific questions to find out what the key factors of motivation or inhibition were for these Arab students' to learn English (see Appendix C). Follow up questions to the students' responses in the

34

questionnaire, which clarified some issues that did not come up in the survey questionnaires. The interviews were useful in revealing how students' motivation to learn English can be either enhanced or impeded, and to what extent, by the acculturation process.

CHAPTER 4

FINDINGS AND ANALYSIS

Questionnaires and interviews were both used as the two sources of data collection in order to investigate whether Arab students disassociate between learning English and adopting its culture; are instrumentally and extrinsically motivated to learn English mainly for personal benefits and gains. The analysis also sought to assess whether Arab feel the threat English learning poses on their cultural, religious, personal and social identities and whether they feel they can balance between their own culture and the target culture while learning English.

Some students opted to answer the questionnaire in English, but the majority answered in their mother-tongue, Arabic. A few students used both Arabic and English while responding to the questionnaire. The information gathered from the survey and the interviews was classified and analyzed quantitatively and qualitatively. The questions fell into three categories:

1. Motivation to learn English was the focus of questions 18, 22, 23, 27, 28, 29, 30 and 31. Answers showed the motivational orientations the participants had towards learning English: whether they had "integrative" or "instrumental" motivation, and whether they were "intrinsically" or "extrinsically" motivated to learn English.

2. Attitude towards English language and Western culture was addressed by questions 1, 2, 3, 4, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 21, 25, and 26. Responses to these questions were used to determine how students felt towards the English language, Western culture, and English speakers. The life style, values and beliefs, media and eating habits, to name but a few, of the cultural norms of English speakers. They also revealed whether students felt any "cultural intrusion" on their Arab identity while learning English, and gave some indications whether students who did feel the "intrusion" had less or more motivation to learn the language.

3. Attitude towards the Arabic language and its culture was the focus of questions 5, 6, 17, 19, 20, and 24. Answers to these questions revealed how participants felt towards their mother-tongue, how

strongly or lightly they viewed their own Arab identity, and how this affected their motivation and attitude towards English and Western culture.

Finally, results were classified according to gender to compare gender differences in attitudinal and motivational responses. The researcher noticed in this particular culture, and based on her teaching experience in the UAE, men and women may have different opinions about the issue of English language. Males may tend to be more critical and voice concern about the topic. The data were then analyzed quantitatively to show the correlation between attitudes towards Western culture and the motivation to learn English. To test the first hypothesis of whether there is a relationship between attitude towards Western culture and these students' motivation to learn English, answers to all questions were tabulated.

Motivation to Learn English

The survey included eight scale questions designed to elicit what motivated these Arab students to learn English. They were intended to measure different types of motivation and were scaled with four responses, which were "strongly agree," "agree," "disagree," and "strongly disagree." Results of items 18, 27, 28, 29, 30, and 31 are shown in Table 1.

Answers to statement 18, "I feel proud when I fully converse with a native English speaker," indicate that 48% (53) of the students strongly agreed and 36% (39) agreed with the statement. That is a total of 84% (92) of the students felt proud when they fully converse with native speakers. This perhaps showed some degree of integrative motivation. However, and quite interestingly, question 27 which stated, "I am happy to watch TV programs and movies and be able to understand without reading Arab sub-titles," received a 51% (56) who strongly agreed and 40% (44) who agreed, or a total of 91% (100) agreement. In addition, question 30 which stated, "My wish to diversify my sources of news and analysis motivates me to improve my English listening skills," got a 39% (43) who strongly agreed and 55% (61) who agreed, i.e., a total of 94% (104) agreement. These high percentages indicate that the students are motivated to learn English because of both integrative and instrumental motives.

Table 1.

Questions Related to

Motivation to Learn English (N=110)

Survey Statements	Strongly Agree	Agree	Disagree	Strongly Disagree
18. I feel proud when I fully converse with a native English speaker.	48% (53)	36% (39)	14% (16)	2% (2)
27. I am happy to watch TV programs and movies and be able to understand without reading Arab sub-titles.	51% (56)	40% (44)	5% (5)	4% (5)
28. My desire to learn English is peaked by my will to obtain knowledge from the Internet.	36% (40)	51% (56)	9% (10)	4% (4)
29. My need to chat online motivates me to learn English.	31% (34)	43% (47)	20% (22)	6% (7)
30. My wish to diversify my sources of news and analysis motivates me to improve my English listening skills.	39% (43)	55% (61)	4% (4)	2% (2)
31. Learning English promotes my sense of achievement.	28% (31)	51% (56)	10% (11)	11% (12)

Questions 22 and 23 were designed to find out what may motivate or inhibit the motivation of these 110 Arab students to learn English. Results are shown in Table 2.

Question 22, "What motivates you to learn English?" gave participants four choices: "To communicate with native speakers," "For my own benefit and success in life," "Nothing special," and "Other." These options were as a follow-up to statement 18 to distinguish between the types of motivation students had high integrative motivation, or instrumental motivation. Answers revealed that 87% (74) of the students indicated that they were motivated to learn English for their own benefit and success in life; thus, the majority may have exhibited a clear instrumental and extrinsic motivation. As for the 2% (2) who opted for "Others," one student said, "Nowadays, English is a must in every field of life," and the other student said, "Because it is the language of modern society and globalization." The 4% (4) who opted for "Nothing special" had quotes such as "To advance in my

professional career" and "To find a job," thus also suggesting instrumental motivation. Only 27% (30) of the students said they are motivated in order to communicate with native English speakers.

Table 2.

Questions Related to Reasons
for Learning English (N=110)

22. What motivates you to learn English?	Percent
To communicate with native English speakers	27% (30)
For my own benefit & success in life	87% (74)
Nothing special	4% (4)
Other	2% (2)
23. What inhibits your motivation to learn English?	Percent
To be taught too much Western culture	30% 33
Not to be taught Western culture	14% (15)
I do not give importance to this matter	40% (54)
Other	7% (8)

Question 23 asked, "What inhibits your motivation to learn English?" Answers indicated that 40% (54) did not give much importance to this matter and 30% (33) said that being taught too much Western culture would inhibit their motivation. Out of the 7% (8) who chose "Other", five did not further elaborate and one said, "Nothing can inhibit my learning English." The other two answers were, "Time is a crucial factor, I wish I had more time to learn English," and "The difficulty of learning English, and the effort we have to exert to learn."

The fact that I am bilingual and bi-cultural acted as a great catalyst during the interviews. To follow-up on what motivated these Arab students to learn English, one of my interview questions directly asked students what would de-motivate them to learn English. One Egyptian male ELI student answered, "Nothing, because everywhere, if you do not speak English, it is like you are not

there." One female Palestinian student said, "Everybody needs the English language." A male freshman from the UAE pointed out, "If you do not have English you are nothing." The above data revealed that participants of this study were mainly motivated to learn English for instrumental personal benefits. Their replies support the quantitative data and my first hypothesis that Arab students are not motivated to learn English to assimilate in the target language culture or identify with its people, but rather for personal achievements and gains. These Arab learners did acknowledge the importance of English in their lives, and as reported by the ten volunteers who participated in the interviews, nothing would stop them from learning English. As mentioned in the literature review in chapter two, however, it is possible that these L2 learners are motivated as long as English is their gateway to academic achievement, career enhancement, and a means by which they can reach their goals. These objectives tend to enhance instrumental motivation because they are strongly goal oriented.

Attitude towards English Language and Western Culture

The 17 items in this section were designed to measure students' attitude towards English language and Western culture. Statements 1, 2, 3, 4, 8, 7, 9, 10, 11, 12, 13, and 14 were scaled with four responses, which were, "Strongly agree," "Agree," "Disagree," and "Strongly disagree." Statements 15, 16, and 25 were multiple-choice questions with four options. Finally, questions 21 and 26 were scaled with three options "Yes," "No," and "Other." The presentation of findings in this section is divided into three main categories: outward manifestations towards Western culture, perceived importance of English, and importance of Western culture in learning English. The students' attitude towards the outward aspect of Western culture is presented in Table 3.

Table 3.

Questions Related to
Outward Manifestations Towards
Western Culture (N=110)

Survey Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
2. I enjoy listening to Western music.	24% (26)	45% (50)	20% (22)	11% (12)
3. I like to eat at Western restaurants.	21% (23)	61% (67)	11% (12)	7% (8)
10. I like to dress following the Western fashion.	11% (12)	30% (33)	42% (46)	17% (16)
11. My friends like to dress following the Western fashion.	13% (14)	46% (50)	34% (38)	7% (8)
12. Western music, TV movies help me to learn better English.	54% (59)	38% (42)	4% (5)	4% (4)

The five statements above were designed to measure these Arab students' attitude towards the outward aspect of the target culture. 24% (26) strongly agreed and 45% (50) agreed that they enjoyed listening to Western music, making a total of 69% (statement 2). Twenty one percent (23) strongly agreed and 61% (67) agreed that they enjoyed Western food (statement 3). 54% (59) strongly agreed and 38% (42) agreed, thus 92% (101), that listening to Western music and watching Western TV and films helped them to learn English better (statement 13). The majority of participants thus indicated a positive attitude towards the outward aspects of Western culture.

When interviewed about the effect of Western culture on Arabs, a female Jordanian student replied that she is raising her children in accordance with the Arabic culture because she wants and needs them to be Arabs, yet they need English "for everything, for school, jobs, to communicate with people." This same student expressed resentment about Arabs who learn English with the purpose of integrating into the Western culture. She said, "It is OK to learn English but not to an extent to lose your Arabic culture, to change your behavior."

An Emarati male student, when asked about his attitude towards Western culture, answered, "I retain my Arabic identity because I feel when you mix up language with identity and attitude, you should maintain your mind-set. I use the English language but retain the simple logic of my ancestors, and I am an Arab." Again this statement signals that this student does not want to integrate into the Western culture. Four participants seemed to be motivated in their learning of English by the desire to know the other, not to be like them. They all used the Arabic saying, "He who knows the language of a nation can avoid its evil." This is an Arabic saying which was also written by two other students in response to different questions in the questionnaire (3, 14, and 21).

Although participants indicated some positive attitude towards outward manifestations of the target language culture, such as music and food, they strongly insisted on their desire to maintain their own Arab cultural identity. Data collected from both the questionnaire and interviews indicated that they did not want to assimilate in the target language societies or culture and did not want any interference with their own Arab cultural identity. These responses can be seen as supporting the second hypothesis, that Arab students are attached to their own Arab identity and do not want to change it or become like others.

Four items were designed to find out how participants felt towards the dominance of the English language and its importance in their lives. (See table 4.)

Responses to statement 1, "I think English is necessary for my success," received the highest score in the entire questionnaire: 71% (78) strongly agreed and 27% (30), making a total of 98% (108) who agreed that English is necessary for their success. To find out how participants felt towards the dominance of English, statement 7 said, "I feel English is dominating the world." Fifty two percent (58) strongly agreed and 40% (44) agreed. This high agreement of 92% indicates that most participants do perceive English as a dominant language. As a follow-up to this statement, participants were asked their opinion regarding English dominating the world. Only 10% (11) of the students said that it is "Good." 24% (26) felt that it is something "Bad." Thirty percent (33) of the students felt "Neutral" about the topic and 36% (40) opted for "Other."

Table 4.

Questions Related to the
Perceived Importance of English (N=110)

Statement	Strongly Agree	Agree	Strongly Disagree	Disagree
1. I think English is necessary for my success	71% (78)	27% (30)	1% (1)	1% (1)
7. I feel English is dominating the world.	52% (58)	40% (44)	6% (7)	1% (1)
7i. If you agree, is this	Good: 10% (11)	Bad: 24% (26)	Neutral: 30% (33)	Other: 36% (40)
9. I think my view of the world changed after learning English.	20% (22)	44% (48)	25% (28)	11% (11)
9 i. If you agree, has your world view changed:	Positively 4% (4)	Negatively 26% (29)	Neutral 14% (15)	Other 56% (62)

	Yes	No	Other
21. Do you foresee English being as important in your life as it is now in ten or 20 years?	85% (94)	11% (12)	4% (4)

Some participants who opted for "Other" did not write any clarifications, while others expressed predictable reasons: "It has become a reality. It is now the world's compulsory language." "It is something good and bad at the same time: good because it is a means of communication between people, and bad because it forces its control over our civilization." "Because UK was dominating before, now it is USA."

Interestingly, concern for their religion surfaced twice, although there was no direct question or statement pertaining to Islam. In response to statement 7, one student who felt that it is bad that English is dominating the world said, "The language of the Quran, which is Arabic, should be the dominating language." Another instance was in response to statement 19: "I should learn Arabic well before I learn English." Another participant wrote, "to be able to read the Quran." In addition, three interviewees mentioned Islam and the Quran and expressed the sentiment that Arabic should be the dominating language and not English. These students directly linked the Arabic language with the Islamic religion and thus reflected their uneasiness that English is the dominant language in the world as a concern for and protection of Islam. The religious tone indicated by some participants, either during the interviews or in writing while answering the questionnaire, without being asked any relevant question about religion, reveals that the Arab learners investigated in this research closely linked the Arabic language to Islam and therefore looked at both the Arabic language and their religion in a kind of sacred manner. This fear was also pointed out by Asraf (1996). Asraf expressed concern regarding Muslim English SL learners and cautioned EFL/ESL teachers against the complications and political impediments of teaching English. She said that it is the responsibility of the EFL/ESL teachers to assist the Muslim learners to learn English in a way that would maintain the learners' motivation and at the same time not devalue their own cultural identity.

The 24% (26) of students who opted for "Bad" wrote interesting statements: "The language of the Quran, which is Arabic, should be the dominating language." "It should be both Arabic and English." "We are losing our Arabic culture and thus Arabic language." "Maybe English after 50-70 years will take over other languages." "Because Arabic should be more widespread not English." "Because it is affecting our mother tongue and we see that in our daily life when some people cannot express themselves except in English." In an endeavor to find out how interviewees felt towards the dominance of English, and also as a follow-up question to 7i, one student said, "I am not happy about what the language is doing. It is dominating; we are losing our own culture. Media plays a big part in this."

These comments indicate a feeling of uneasiness and discomfort towards the dominance of English. These statements clearly express the threat some Arab

students feel from the English dominance over the world, especially towards their religion, Islam. Moreover a clear fear of losing their Arabic language and identity was evident in a direct quote by a Jordanian female student during her interview: "We are losing our Arabic culture and thus Arabic language." Some of these Arab students seemed to feel threatened and feared the loss of their language and identity due to the dominance of English.

I also wanted to investigate whether learning English affected these students' worldview. Answers to question 9, "I think my view of the world changed after learning English," and its follow-up question revealed intriguing responses. Twenty percent (22) strongly agreed that their worldview did change after learning English and 44% (48) agreed to the same. The responses to the follow-up question had four options: whether their worldview changed "positively," "negatively," "neutral," or "other." Interestingly, "other" scored the highest among the four options, since 56% (62) chose it. While the majority did not further elaborate, some participants had similar quotes along these lines: "Language does not affect my worldview. It only helps me to widen my horizon." "My worldview changed as I grew up, it just happened that I have learned English in the process." "Learning a language does not change a person's worldview." "English only gave me education and knowledge." "I can now communicate with other people from different countries, understand their habits, traditions, and how they think." "It took me a few years to learn the language. I had to change."

The yes/no question, number 21, asked students, "Do you foresee English being as important in your life in ten or 20 years as it is now?" Responses indicate that 85% (94) of the students said "yes" they do foresee it, and only 11% (12) said "no," while 4% (4) indicated "other" responses. The four students who opted for "other" had almost similar answers: "No it will be more important than my Arabic language." "Because all international economic and social indicators declare that." "Because it will be the language which is used everywhere at all times." These students thus seemed fully aware of the importance of the English language now and in the future. They were very clear that it will maintain its significance over time, or even become more important. However, the responses indicating that English may become more important than Arabic may also suggest that the students felt a threat to their language and identity, because they felt English is and

45

will become more important in their lives, to the extent that they declared that it will become more important than their own mother tongue.

The analysis also showed a rather negative attitude towards the English language. In spite of respondents' well justified reasons for wanting to learn English, they clearly expressed concern for the dominance of the English language over the Arabic language and their religion, Islam. Worry over Islam surfaced several times during this research.

Seven questions were designed to find out participants' attitude towards Western culture and whether they perceived learning English as necessitating their learning about Western culture. (See Table 5.)

Responses to statement 8, which said "Learning Western culture helps me to learn English better and faster," revealed that a total of 32% (35) strongly agreed and 47% (52) agreed. Thus a total of 79% (87) of the students agreed that learning about Western culture did help them in learning English, while 18% (20) disagreed and 3% (3) strongly disagreed with the statement. This supports the hypothesis that learning a language is enhanced by learning its culture. One of the three students who strongly disagreed with this statement, a male Palestinian, wrote in answer to this statement, "I do not know anything about their culture although I am good in English." This comment matches with responses to the close ended statement number 12, "I could have learned English without learning about the Western culture," with which 68% (75) agreed and only 32% (35) disagreed. This signals that 75 participants were under the opinion that they could have learned English without being taught about Western culture. These figures are against a minority of 26% (29) who strongly disagree and 6% (6) who disagreed. One of the three respondents who disagreed with statement 8 wrote in his remark, "I believe there is no relationship between my learning the English language and learning its culture, but learning this language will enable me to have an overview about its culture in general." The latter response seems to indicate that this student did not link his language learning with culture learning.

Table 5.

Questions Related to the
Importance of Western Culture
in Learning English (N=110)

Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
8. Learning Western culture helps me to learn English better and faster.	32% (35)	47% (52)	18% (20)	3% (3)
4. I like to learn about Western culture while learning English.	29% (32)	58% (64)	10% (11)	3% (3)
12. I could have learned English without learning about the Western culture.	17% (19)	51% (56)	26% (29)	6% (6)
14. Learning Western culture interferes with my own Arabic culture.	19% (21)	16% (18)	39% (43)	26% (27)

25. After learning English, I learned:	Percent
Too much about Western culture	26% (29)
Enough Western culture to help me learn English	60% (66)
Nothing about Western culture	14% (15)

15. I feel that to learn English I must:	Percent
Learn about the Western culture	46% (49)
Culture does not make a difference	28% (31)
I do not see the necessity to learn culture	24% (26)
Other	4% (4)

Question	Yes	No	Other
26. Do you think you could have learned English without learning about its culture?	64% (70)	35% (39)	1% (1)

As a follow-up to these responses, one of my semi-structured interview questions asked the students if they realized that they were taught Western culture while learning English. Students replied in the negative and said that they learned the target language culture from the media (movies, TV, and magazines). One Jordanian female student said, "I never realized that I learned culture in school, only when I went to university and I learned it from films."

Another question asked whether they could have learned English without its culture. One Emirati female expressed her dilemma while talking about the choice of schooling for her son. She said, "I do not know what school to put my son in, whether an Arabic or a language school. I want my son to be raised in our Arabic environment but still need him to learn English." In addition, and in response to the same question, three students gave interesting quotes: "We did not learn anything about Western culture, but we still learned the language (English)." "We learned how they spoke but not the accent." "Not to perfection, only to communicate easily. But to communicate with a person well and not to offend him, then you need culture." When questioned about their attitude towards the Western culture, one student said that he felt it could be dangerous to his own Arabic cultural identity: "When we go to another culture and we love it, maybe we like to be from this culture. Then my own Arabic culture would be destroyed. This is bad." This student seemed to be confused between learning about Western culture and being acculturated into the target language culture.

While students expressed willingness to learn both cultures, they also seem to resist being totally assimilated into the target culture. For them, teaching English should include some elements of the target culture that would contribute to the development of their communicative competence without negatively affecting their Arab identity. Arab learners only need the necessary foreign culture which

would enable them to learn the language. Participants in this research did realize that a language could not be separated from its culture. "Language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives" (Sapir, 1921, p. 207).

The results also confirmed that many students believed that acculturation would lead to less motivation. In response to question 23, which asked students about what inhibits their motivation to learn English, 30% of the students said that being taught Western culture would lead to less motivation to learn English, while 40% said the issue was not important to them. These 40% of participants did not seem to recognize the relation between learning English and learning about Western culture. As some students said during their interviews, they did not realize that they were being taught Western culture while being taught English. This finding supports Tang (1999) who states that some language learners may not initially be aware of the cultural associations attached to the language being taught. Thirty percent of participants did not want to learn the target language culture. In answer to an interview question whether interviewees could have learned English without its culture, one Jordanian female said, "I would prefer learning the Arabic culture in English," which she thought would be more interesting. These students' answers support Beykont (2002) and Asraf (1996), who argues that educators should use the students' own culture to facilitate the construction of knowledge and that teachers should explicitly teach students' home culture.

Moreover, participants of this research indicated that they did not want to be acculturated while learning English. This supports the view of Asraf (1996) regarding Muslim English second language learners. Asraf argues that teachers should be made fully aware of the serious complications and political impediments of teaching English. She highly recommends that teachers should help the Muslim learner to "be selective in borrowing so that they accept only the universally beneficial, and reject the culture specific elements of the borrowed concepts, ideas and institutions."

Attitude towards L1 and Its Culture

The six items in this section were designed to measure students' attitude towards their L1 and its culture. This group of statements targeted how participants

felt towards their mother-tongue, how strongly or lightly they viewed their own Arabic identity, and how this affected their motivation and attitude towards English and its culture. Statements 5, 6, 17, 19, and 20 were scaled with four responses, "strongly agree," "agree," "disagree," and "strongly disagree." Statement 24 was designed to identity whether participants' Arabic identity changed after learning English. They were given four options: "Definitely did not change at all," "Changed slightly to the better," "This is not an important issue," and "Other." (See Table 6.)

Table 6

Questions Related to
Attitude towards L1, Its Culture, and
Arabic Identity (N=110)

Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
5. I like to deepen my Knowledge about the Arabic culture while learning English.	39% (43)	51% (57)	8% (9)	1% (1)
6. I enjoy listening to Arabic music.	35% (39)	50% (56)	6% (7)	7% (8)
17. I believe that Arabs should dress in their traditional clothes at all times.	15% (16)	28% (31)	48% (53)	9% (10)
19. I should learn Arabic well before I learn English.	40% (45)	36% (39)	23% (25)	1% (1)
20. I like and enjoy reading Arabic novels more than English novels.	16% (18)	46% (50)	32% (35)	6% (7)

24. After learning English, my Arabic identity:	Percent
Definitely did not change at all	63% (69)
Changed slightly to the better	24% (26)
This is not an important issue	13% (14)
Other	1% (1)

Statement 19, "I should learn Arabic well before I learn English," was designed to measure students' attitude towards their own language and whether they viewed it lightly or felt strongly towards their mother tongue. Responses indicate that 40% (45) strongly agreed and 36% (39) agreed. Thus a majority of 76% did agree that they should master their own Arabic language prior to learning English. Only 24% (26) of the students disagreed or strongly disagreed.

It is worth noting that there was a follow up request which stated, "If you agree or disagree, please explain why." This follow up was designed to understand more in depth attitude towards the Arabic language. Some interesting explanations were given: "You must learn your own language and culture before learning anything else, so you do not lose your identity." "Because it is the mother tongue. How can you learn another language if you do not know your own language?" "Because learning the Arab language will facilitate learning the English language." "It is more important that we start learning our culture and our mother tongue so that we glorify it for more years to come." "To be able to read the Quran." As is apparent from the above figures and quotes, these Arab students highly value their Arabic language and therefore have a strong Arabic identity.

Statement 5, "I like to deepen my knowledge about the Arabic culture while learning English," was also designed to see their attitude towards their Arabic culture. Thirty nine percent (43) strongly agreed and 51% (57) agreed that they like to know more about their own Arabic culture while learning English. Only 8% (9) disagreed and 1% (1) strongly disagreed with the statement.

51

I also wanted to investigate how these students defined culture and their understanding of it. Therefore, one of the interview questions asked participants to define culture. One student replied, "It is the way we live life." Another said, "It is language, religion and everything we do and say." Seven out of ten interviewees when asked if the target culture was important to speak good English, answered positively. When asked if language can be taught without culture, most respondents said yes.

It was important to know how participants felt towards the impact of learning English on their Arabic identity. A large percentage of students, 63% (69) out of the 110 respondents, answered that learning English did not change their Arabic identity (statement 24), while 24% (26) stated that their Arabic identity changed slightly for the better and only 13% (14) responded that it was not an important issue. One Egyptian ELI male student when interviewed about learning English while learning its culture and how culture could affect his own Arabic identity replied, "Learning English did not change me."

The same student when asked what effects it might have on him if his English teacher would attempt to assimilate him into the Western culture while learning English answered, "This would make a clash which would make me want to learn less English." The latter quote is in line with the second hypothesis of this research that students may feel that full assimilation into the Western culture may interfere with their Arab cultural identity and consequently would lead to lessen motivation to learn English. Eight students out of the ten interviewed agreed that full assimilation into the Western culture would make them less motivated to learn English.

Students' understanding of the link between language and attitude towards the target culture was elicited during the interviews by asking students to try to define attitude towards a language. One student said, "Attitude is the way you perceive life, and language is only a tool for how you want to project yourself or explain yourself to others." When asked about reasons that could motivate or de-motivate them to learn English, seven out of the ten interviewed concentrated on the English teacher being one of the main factors. One student said when identifying a de-motivated student in an EFL class, "When the English teacher comes in and he shows a cocky attitude, using long words, assuming that the

students know what he is talking about, then that is de-motivating." As a follow-up to the latter, he explained that a good English teacher should be culturally sensitive and inject humor in the class: "She should be immersed in our language and culture, show that she sees the good side of our culture." This Emirati student added, "If a teacher is insensitive to my culture that would inhibit me from learning English." Finally, responding to whether he needs to be full immersed into the Western culture or not while learning English, the same student said, "Teachers should not immerse us into the Western culture. We need a balance," and added, "I would envy a person who is bi-cultural." The above mentioned seven interviewees stressed that a culturally insensitive English teacher would lessen their motivation to learn. This should be given due consideration and will be discussed in the implications section in chapter 5.

The data above indicated that participants did value their Arabic cultural, social, and personal identities, and they felt that learning English did not change them. This supports the second hypothesis that Arab students do recognize the interference that English learning may pose on their identities and thus want to maintain their identities intact and value their own vernacular language and culture.

Gender Differences in Motivation

Based on personal observation which suggested that there may be gender differences in motivation to learn English, I made a cross tabulation to investigate this. Data revealed gender differences in participants' responses. Item 22 in the survey asked students, "What motivates you to learn English?" Students were given four options: (1) "To communicate with native English speakers," (2) "For my own benefit and success in life," (3) "Nothing special," and (4) "Other." Gender differences in motivation are shown in Figure 1.

Of the male participants, 24% (18) indicated they are motivated to learn English to speak to native speakers, and 62% (44) said their motivation is due to personal benefit and success. The two students who opted for "other" wrote, "To study at the university." Among female students, 82% (32) were motivated by personal gain and success, and 18% (7) said they are learning English to speak to native speakers. These scores provide some indication that the females may be slightly more than the males, wanted to learn English to gain some social or

economic rewards through L2 achievement, thus showing a little more instrumental motivation.

Figure 1.

Reason for Learning English
(N=110)
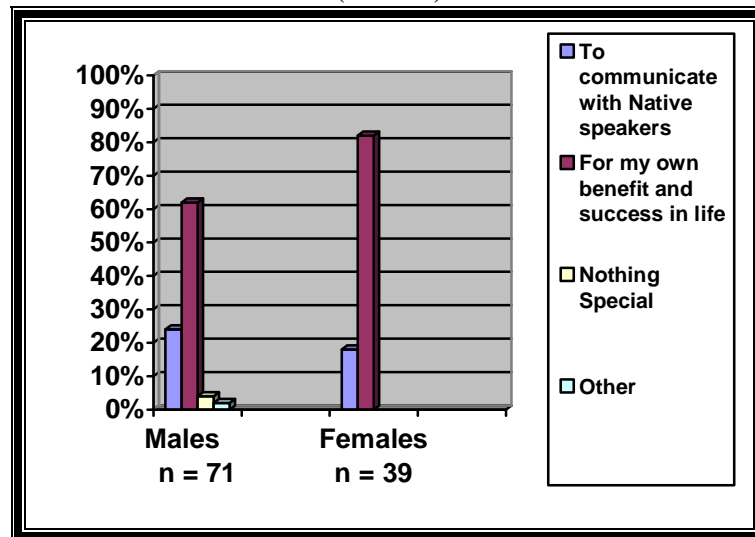
This gender difference may be due to social and cultural factors. Females in the UAE may be less likely to have the chances of meeting foreigners or native speakers, and their social network usually lies in family relations. On the other hand, males may get better opportunities to travel abroad and interact with native speakers of English in the outside community.

There were also some gender differences pertaining to attitudes towards the Western culture, English language, and English speakers. Item 12 asked students if they could have learned English without learning about the Western culture. Figure 2 shows a comparative table between male and female responses. Responses where scaled as follows: "strongly agree," "agree," "disagree," and "strongly disagree."

Figure 2

Attitude towards Learning English
Without Learning about Western Culture
(N=110)
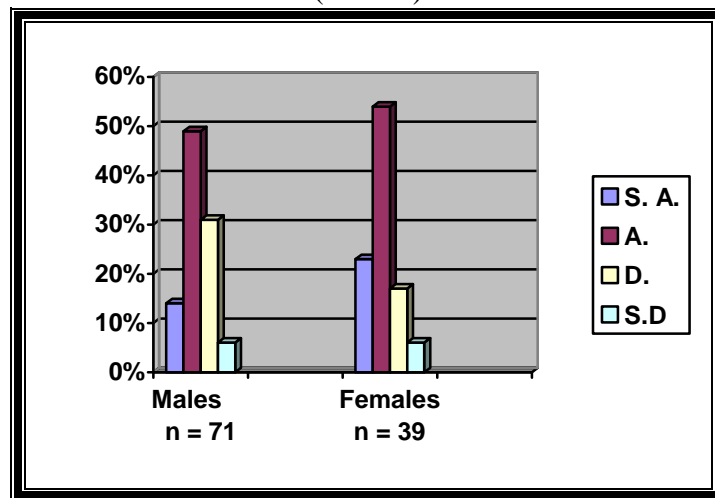
14% (10) and 49% (35) of the males strongly agreed and agreed,
respectively, that they could have learned English without its culture, while 31%
(22) and 6% (4) disagreed and strongly disagreed. Therefore 63% of the males
agreed with this statement. While 23% (9) and 54% (21) of the females,
respectively, said they strongly agreed and agreed to the same statement. Thus 77%
of the females strongly agreed and agreed that they could have learned English
without learning about Western culture. Both percentages are quite high; however,
the fact that females' percentages are somewhat higher than males' percentages may
imply that females show a little more resistance to learning the culture while
learning the language.

Summary

The overall picture is that the Arab students participating in this research
wanted to learn English for their own benefit and success and not to integrate into
the target language societies. They recognized that English is dominating the
world. It should be noted that despite the data indicating that these Arab students
were not motivated to learn English to assimilate into the target language culture,
they are very instrumentally motivated to learn English. In other words, on the
whole, although participants felt that it is bad that English is dominating the world,
they recognized that English is of paramount importance for them to reach their

goals and achievements. These students were instrumentally motivated to learn the language because of obvious economic and social reasons. English for them is a tool for career enhancement: for a better paying job, for future job opportunities, and to communicate with others who are not Arab speakers.

Results of this study also revealed that participants did not mind adopting outward aspects of the target language culture, such as music, food, and clothes. Yet they felt that being fully assimilated in the Western culture during their learning process could pose a threat to their Arabic cultural, social, and most importantly, religious identity. They stated that being completely immersed into the Western culture does interfere with their own Arabic identity. Only 14% (15) of the 110 participants indicated that it is important for them to be taught Western culture while learning English. On the other hand, 32% strongly agreed and 47% agreed that learning Western culture helps them to learn English better and faster. These students did want to learn English with the Western cultural elements which would lead to language proficiency, yet they did not want to be acculturated and fully assimilated into the target language communities. They did not want to identify with the people or culture of the target language.

Furthermore, findings showed that English teachers' attitude plays a significant role in the motivation of students. Perhaps one of the most important results from this research is that the students felt they need to be taught English using both their own culture and the target language culture to maintain good motivation to learn. Moreover, some participants identified a culturally sensitive English teacher as one factor to good motivation.

CHAPTER 5

CONCLUSIONS AND IMPLICATIONS

This final chapter summarizes the most important findings in the study. It also includes a discussion on the implications of these results for future research on the relationship between attitude towards a language, its culture, and its people and the motivation to learn the language. Furthermore, it focuses on the extent of culture teaching English teachers should address while teaching English to Arab students.

This research was carried out to investigate Arab students' attitude towards Western culture and their motivation to learn English. Using a 31 item questionnaire filled out by 110 students in the UAE and semi-structured personal interviews of ten volunteers, this study attempted to answer two main questions: The first question is whether Arab students who look positively on English identify themselves more with it and have a favorable attitude towards the language, its culture, and its speakers, and thus are more motivated to learn English. The second question is how much of the target language culture motivates Arab students to learn English.

The findings support the first hypothesis, as the majority of participants who answered the questionnaire and were interviewed indicated that they are mainly instrumentally motivated to learn English, and were not learning the language for integrative reasons. The study also showed that the participants wanted to learn about both their own culture and the Western culture while learning the English language. Despite their positive attitude towards outward manifestations of Western culture, 68% of the participants felt they could learn English without learning about Western culture while 90% wanted to deepen their knowledge about Arabic culture while learning English.

Finally, the results showed that the Arab students in this study were open to receiving cultural elements of Western culture that would enhance their learning of English and at the same time not endanger their own Arabic identity. However, they were opposed to acculturation and full assimilation to the target language culture, its speakers, and their societies.

The implications of this research are pertinent to at least three areas: implications for students, implications for English teachers, and implications for EFL/ESL textbook writers. Each one of the three pedagogical implications will be dealt with in order to suggest ways that Arab students and English teachers could enhance their learning/teaching process.

Implications

Implications for Students

Arab students should know the difference between full acculturation and culture elements that would help in their learning English. This research suggests that some Arab students did not know the connection between learning English and learning about Western culture, and that the latter is indispensable in the learning process. However, they should recognize that necessary cultural elements incorporated into their teaching will not endanger their identities and will lead to enhance their learning and motivation.

Moreover, Arab students should come to realize that positive attitudes towards Western culture, its people, and their societies can lead to good motivation to learn English. This differentiation may lead Arab students to recognize the difference between being taught Western cultural elements, which are indispensable for learning English, and the acculturation process, which they are not required to develop. It is the responsibility of English teachers to show Arab students this differentiation and put it into effect in the language classroom by trying not to totally acculturate them. This research also revealed that English teachers must find out which cultural aspects of L2 learning are personally valuable to students and must design tasks that support those aspects. Some Arab students prefer to be taught English using information about Arabic culture. It is therefore the teachers' responsibility to find or adapt whatever English teaching material is out there that would be appropriate to the Arab students' needs. Meeting students' needs is of paramount importance to maintaining motivation, since the quality of students' learning will be greatly impaired if they are not motivated to learn.

Teachers should also accept students' cultures and work through that understanding to be able to assist English language learners learn some cultural elements of the Western culture. This easy transition should be done while

maintaining the learners' original culture intact (Carasquillo, 2001). Teachers should aim to strike a balance between effectively teaching English and, at the same time, teaching enough culture to aid Arab students to learn. However, they should not attempt to fully acculturate or assimilate Arab students into the target culture as this may threaten their Arabic identity and consequently lessen their motivation to learn. In order to succeed in teaching English to Arab students, teachers should try to encourage "moderate selective acculturation." This study voiced Arab students concern and need for a "culturally sensitive English teacher" (Roberts, 2006).

Asraf (1996) has identified four levels of language knowledge: the semantic, pragmatic, sociological/institutional, and aesthetic. English teachers should provide Arab students with semantic and pragmatic knowledge of English together with some selective knowledge of the aesthetic information which would lead to communicative competence without full assimilation into the Western culture. It was also clear that some participants did not recognize that they were learning about the target language culture while learning English. Arab students should become aware of such fact and that they must be exposed to some elements of the Western culture in order to reach communicative competence.

These Arab students' concerns also confirmed the fears discussed by Asraf (1996), who voiced concerns regarding teaching Muslim students English, and who felt that special attention should be given when culture is taught. She explained that English teachers should be selective in what they teach Muslim English learners. Asraf rightly argues that it is up to the teacher to teach English in a way that would lead to students' motivation to learn, while at the same time not undermining or devaluing their own cultural identity. It is possible then for Arab students to master the English language without being culturally transformed.

Implications and Recommendations for Teachers

English teachers should become aware that full assimilation into the Western culture can be an impeding factor towards learning English. Moreover it becomes apparent that Arab students need English teachers who are culturally sensitive, towards both their language and their culture. This finding supports Naiman (1996) who expresses his apprehensions about successful language

teaching and emphasizes that better understanding of students' needs will inevitably lead to better language teaching and thus maintain motivation. Therefore, English teachers should take into consideration this important fact: Many Arab students may only be motivated instrumentally; they may not want to integrate into the target language culture and communities. This has a big bearing on the culture that English teachers should introduce in their teaching. English language teachers should provide opportunities for EFL/ESL learners to use English both in relation to local situations and to international circumstances in which they are interested. They should give less attention to teaching models based on native-speakers values and norms, and more to developing culturally neutral, non-exclusive, and learner-oriented EFL/ESL programs. Moreover, and as Brown (2000) states, teachers should attempt to exclude myths about other cultures through their teaching. In addition, and in order not to de-motivate the learner from learning the new language, in this case English, teachers should accept students' ideas and recognize the perspectives that are believed in the students' cultures. English teachers should implement activities accordingly, such as comparing, negotiating, debating, and discussing the main value systems of the students' culture in their teaching of English.

Implications and Recommendations for ELT Textbook Writers

   ELT textbook writers and designers are relevant and concerned stakeholders in the TESOL process. In the interest of the students, it may be advisable to have texts and other teaching materials that do not contain stereotyped images of a particular culture. Instead, these books should introduce images and texts with which students are able to identify. Contents of these teaching materials should invite the learners to critically evaluate them. Some texts are written from a single view point which may differ from the traditions, beliefs, and value systems of a students' culture. In this case, some students may feel uncomfortable with these texts if and when they think their own cultural values and beliefs are being denied in the new cultural context, they may be de-motivated.

Limitations of This Study and Implications for Future Research

Caution must be exercised about making claims regarding the generalizability of findings from this research. Considering that students surveyed had chosen to study at an American educational institution may indicate that they already had positive attitudes towards the English language and the Western culture. Moreover, and being a privately owned university entails that all students come from a higher social class. These two factors definitely represent limitations of this study.

Moreover, all the data collected relied on students. In future research, I believe it would be more beneficial to include all concerned relevant stakeholders: teachers, students, curriculum designers, and English teaching material producers. However, as a preliminary investigation, I believe that the findings presented here are promising and warrant further investigation. Any further studies should include a diversified group of students: from different social classes, age groups, and English proficiency levels.

As regards the questionnaire, possible replication of this research should include some items pertaining to the link between language and religion and its implications on students' motivation. Moreover, I would ask students to identify what a good English teacher should be like, since it came out in their answers as one reason to be factored in for de-motivation. Another limitation was the difficulty of defining culture, since scholars coming from different disciplines have different interpretations. In addition, it was far from easy to identify just what was the appropriate amount of culture to be introduced during teaching English.

Overall, this study has shed light on an important issue regarding our understanding of how to teach culture while teaching English in order to maintain motivation to learn without obliterating native culture. It has pedagogical implications for the learning/teaching process of the English language, especially as related to Arab students in the Gulf. It can also provide important suggestions for TESOL teachers to change/improve their teaching methods and material to adapt to Arab students' needs.

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Apppendix A: Students' Questionnaire in English and Arabic

<div dir="rtl">

هذا الاستبيان جزء من بحث حول
"نظرة الطالب العربي تجاه الثقافة الإنجليزية و تعلم اللغة الإنجليزية"

</div>

Students' Attitudes towards Learning English and

Western culture

<div dir="rtl">

معلومات حول الطالب / الطالبة

العمر: _____   الجنس : ذكر ☐   أنثي ☐

</div>

Age: _____   Sex: Female: ☐   Male   ☐

<div dir="rtl">

الجنسية _____   الديانة : _____

</div>

Citizenship: _____   Religion: _____

<div dir="rtl">

1. كم كان عمرك عندما بدأت تعلم اللغة الإنجليزية ؟ _____

</div>

1. How old were you when you started learning English? _____

<div dir="rtl">

2. ما هي المدة التقريبية لكلامك بالإنجليزية يوميا ؟ _____

</div>

2. On average, how many hours a day do you speak English? _____

<div dir="rtl">

3. مع من تتكلم الإنجليزية ؟ _____

</div>

3. Who do you speak English with?_____

<div dir="rtl">

4 لأي غرض تتكلمها ؟
(ا) للتحدث مع متكلمي اللغة الانجلزية
(ب) للدراسة
(ج) للعمل
(د) أسباب أخري . الرجاء الايضاح _____

</div>

4. Why did you learn English?

      a) To communicate with native speakers

      b) To study

      c) To work

      d) Other, please specify

_____

5. ما هي اللغة السائدة لديك ؟ _____

5. What language is your dominant language?_____

6. ما هي درجة ايجادتك للغة الانجبزية ؟
(ا) مستوي أهل اللغة
(ب) قريب من متسوي أهل اللغة
(ج) مستوي متوسط
(د) مستوي ضعيف

6. What is your English proficiency level?

      Native Level [ ]   Near-native level [ ]   Moderate [ ]   Not good [ ]

7. ما هي درجة اللغة الانجليزية التي حصلت عليها في

(أ) الدرجة النهائية في برنامج اللغة االنجليزية (ELI) _____
(ب) الدرجة في التويفل (TOEFL) _____
(د) الدرجة في أمتحان أخر لايجادة اللغة النهائية _____

7. What is your:

a)   ELI final grade _____

b)   TOEFL score _____

c)   Other English proficiency test scores _____

8. ما هو المعدل العام لمواد اللغة الانجليزية التي حضرتها (GPA) ؟

(أ) " أ " أمتياز
(ب) " ب " جيد جدا
(ج) " ج " جيد
(د) " د " ضعيف
(ه) لا ينطبق علي هذا السؤال

8. What is your GPA for the English classes that you have taken?

69

a)   'A' Excellent

b)   'B' Very good

c)   'C' Good

d)   'D' poor

e)   Not applicable

> **On a scale of Strongly agree, Agree, Disagree, strongly disagree, please**
>
> **rate the following statements:**

١. أعتقد أن اللغة الإنجليزية ضرورية لنجاحي في الحياة

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

_____

_____

1.   I think English is necessary for my success.

     Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

     Why or why not, please explain.

     _____

     _____

٢. أستمتع بسماع الموسيقي الغربية (الإنجليزية أو الأمريكية)

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

2   I enjoy listening to Western music.

     Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

٣. أحب أن أتناول الطعام في مطاعم غربية (إنجليزية أو أمريكية)

<div dir="rtl">

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

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3. I like to eat at Western restaurants.

   Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

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4. أحب أن أتعلم الثقافة الإنجليزية أو الأمريكية أثناء تعلم اللغة الإنجليزية

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

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4.   I like to learn about Western culture while learning English.

   Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

   Why or why not, please explain.

   _____

   _____

<div dir="rtl">

5. أحب أن أعمق معلوماتي عن الثقافة العربية أثناء تعلم اللغة الإنجليزية

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

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5. I like to deepen my knowledge about the Arabic culture while learning English.

   Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

71

Why or why not, please explain.

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<div dir="rtl">

6.   أستمتع بسماع الموسيقي العربية

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

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6. I enjoy listening to Arabic music.

Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

Why or why not, please explain.

_____

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<div dir="rtl">

7.   أشعر بأن اللغة الإنجليزية تسيطر علي العالم

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

لو كنت موافق أو لا توافق الرجاء شرح هل هذه الظاهرة

(أ)   شييء جيد
(ب)   شييء سييء
(ج)   لاتهمني هذه الظاهرة
(د)   اذا كان لديك رأي أخر ، الرجاء الايضاح

_____

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7. I feel English is dominating the world.

Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

If you agree, is this

a)   Something good
b)   Something bad
c)   I do not care for this issue

8. تعلم الثقافة الإنجليزية يساعدني في تعلم اللغة الإنجليزية أفضل وأسرع

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

اذا كنت موافق أو لا توافق الرجاء شرح كيف

_____

_____

8. Learning about the Western culture helps me to learn English better and faster.

Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

If you agree, please indicate in what way?

_____

_____

9. أعتقد أنني أنظر الي العالم بنظرة مختلفة بعد تعلم اللغة الإنجليزية .

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

اذا كنت موافق أو لا توافق هل نظرتك للعالم

(أ) تغيرت الي الافضل ؟
(ب) تغيرت الي الاسواء؟
(ج) لا تهمني هذه الاشياء
(د) اذا كان لديك رأي أخر ، الرجاء الايضاح

_____

_____

9. I think my view of the world changed after learning English.

Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

If you agree, has your world view
   a) Changed positively.
   b) Changed negatively.
   c) I do not give importance of this issue
   d) Other _____

10. أحب أن أرتدي ملابس تتمشي مع الموضة الغربية

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

_____

_____

10. I like to dress following the Western fashion.

   Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

   Why or why not, please explain.

_____

_____

11. أصدقائي يحبون ارتداء ملابس تتمشي مع الموضة الغربية

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

_____

_____

11. My friends like to dress following the Western fashion.

   Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

12. أعتقد أنه كان في الإمكان تعلم اللغة الإنجليزية بدون معرفة الثقافة الإنجليزية أو الأمريكية

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

_____

12.   I believe I could have learned English without learning about the
        Western culture.

   Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

   Why or why not, please explain.

_____

_____

١٣. أعتقد أن الاستماع إلي الموسيقى ومشاهدة التليفزيون والأفلام الإنجليزية / الأمريكية يساعد في تعلم اللغة الإنجليزية

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

_____

_____

13. I think listening to Western music and watching their TV and movies helps me to learn better English.

Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

Why or why not, please explain.

_____

_____

١٤. أشعر أن تعلم الثقافة الغربية (الإنجليزية / الأمريكية) يتعارض مع ثقافتي العربية

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

اذا كنت موافق أو لا توافق ، الرجاء تفسير كيف

_____

_____

14. I feel learning about the Western culture interferes with my own Arabic culture.

Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

If you agree, or disagree, please explain in what way.

_____

_____

لرجاء الإجابة علي الأسئلة التالية مع الشرح في الأسطر التي تلي السؤال .

75

15. أشعر بأنه من الضروري لكي أتعلم للغة الانجليزية أن

(أ) أتعلم الثقافة الانجليزية
(ب) لايوجد فرق اذا تعلمت الثاقفة الانجليزية أم لا عند تعلم اللغة الانجليزية
(ج) لا أري داعي لتعلم الثاقفة الانجليزية عند تعلم اللغة الانجليزية
(د)   اذا كان لديك رأي أخر ، الرجاء الايضاح
_____

_____

15. I feel that to learn English I must
   a) Learn about the Western Culture
   b) It does not make a difference whether I learn its culture or not
   c) I do not see the necessity to learn its culture
   d) Other, please specify
   _____

   _____

16. أعتقد أن الشعب الانجليزي
(أ) لديه قيم مختلفة تماماً لا تتمشي مع القيم العربية
(ب) لديه تقريبا نفس قيم العرب
(ج) لا أهتم بهذه الامور
(د) اذا كان لديك رأي أخر ، الرجاء الايضاح
_____
_____

16. I think Western people

   a) Have extremely different values that do not match Arab values
   b) Have almost the same values as Arabs
   c) I do not give mush thought to this issue
   d) Other, please specify
   _____

   _____

17. أعتقد أنه يجب علي العرب أرتداء الزي العربي في كل الأوقات

موافق جدا □   موافق □   لاأوافق □   لاأوافق مطلقا □

76

اذا كنت موافق أو لا توافق ، الرجاء تفسير ما هي أسبابك

_____

_____

17.   I believe Arabs should dress in their traditional clothes at all times.

Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

If you agree, or disagree, please explain why.

_____

_____

18. أشعر بفخر عندما أتحدث بطلاقة باللغة الانجليزية مع هل اللغة

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

اذا كنت موافق أو لا توافق ، الرجاء تفسير ما هي أسبابك

_____

_____

18.   I feel proud when I fully converse with a native English speaker.

Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

If you agree, or disagree, please explain why.

_____

_____

19. يجب أن أتعلم اللغة العربية جيدا قبل أن أتعلم اللغة الانجليزية

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

اذا كنت موافق أو لا توافق ، الرجاء تفسير ما هي أسبابك

_____

_____

19.   I should learn Arabic well before I learn English.

Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

If you agree, or disagree, please explain why.

_____

20. أحب واستمتع بقراءة القصص العربية أكثر من قراءة القصص الانجليزية

موافق جدا ☐   موافق ☐   لأوافق ☐   لأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

_____

_____

20. I like and enjoy reading Arabic novels more than English novels.

Strongly agree ☐   Agree ☐   Disagree ☐   Strongly Disagree ☐

If you agree, or disagree, please explain why.

_____

_____

21. هل تري أن اللغة الإنجليزية ستكون بنفس درجة الأهمية في حياتك كما هي الآن بعد عشر أو عشرين عاما ؟ الرجاء الايضاح

_____

21. Do you foresee the English language being as important in your life as it is now in ten or twenty years? Why or why not?

22. ما ذا يحفزك لتعلم اللغة الانجبيزية
(أ) لكي أتمكن من التحدث مع أهل اللغة
(ب) لمصلحتي الشخصية ولنجاحي في الحياة
(ج) لايوجد شيىء خاص يحفزني لتعلم اللغة الانجليزية
(د) اذا كان لديك رأي أخر ، الرجاء الايضاح

_____

22. What motivates you to learn English?
   a) To be able to communicate with native English speakers
   b) For my own benefit and success in life
   c) Nothing special
   d) Other. Please explain

_____

_____

<div dir="rtl">

23. ماذا يكبح حافزك عن تعلم اللغة الانجليزية ؟

(أ) أن أتعلم أكثر من اللازم أو من الضروري عن الثقافة الانجليزية

(ب) أن لا أتعلم أي شيء عن الثقافة الانجليزية

(ت) لا يهمني هذا الموضوع

(ث) إذا كان لديك أي أخر الرجاء الايضاح

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23. What inhibits your motivation to lean English?
   a) To be taught too much Western culture while learning English.
   b) Not to be taught about the Western culture.
   c) I do not give too much importance to this issue.
   d) Other, please specify.

_____

_____

<div dir="rtl">

24. بعد تعلم اللغة الانجليزية ، فأن هاويتي العربية

(أ) بالطبع لم تتغير

(ب) تغيرت قليلا الي الأحسن

(ج) لا يهمن هذا الموضوع

(د) اذا كان لديك رأي أخر ، الرجاء الايضاح

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_____

24. After learning English, my Arabic identity
   a) Definitely did not change at all.
   b) Changed slightly to the better.
   c) This issue is of no importance to me.
   d) Other. Please specify.

_____

_____

<div dir="rtl">

25. بعد تعلمي اللغة الانجليزية فقد وجدت أنني تعلمت

(أ) أكثر من اللازم عن الثقافة الانجليزية

(ب) تعلمت ما يكفي لتعلمي اللغة الانجليزية

(ج) لم أتعلم أي شيء عن الثقافة الانجليزية

(د) اذا كان لديك رأي أخر ، الرجاء الايضاح

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25. After learning English, I learned.

a) Too much about the Western culture.
b) I learned enough to help me learn English.
c) I did not learn anything about the Western culture.
d) Other. Please specify.

_____

_____

<div dir="rtl">

26. هل تعتقد أنه كان في أمكانك تعلم اللغة الانجليزية بدون تعلم شيء عن ثقافتها ؟ الرجاء ايضاح وتفسير رأيك .

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_____

26. Do you think you could have learned English without learning about its culture? Why or why not? Please explain

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27. أنه يسعدني أن أشاهد وأفهم البرامج التليفزيونية والأفلام الانجليزية بدون اللجوء الي قراءة الترجمة العربية.

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

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27. I am happy to watch English TV programs and movies and be able to understand them without reading the Arabic sub-titles.

Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

If you agree, or disagree, please explain why.

_____

_____

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28. أن رغبتي في زيادة معرفتي ومعلوماتي عن طريق الانترنت تحفزني لدراسة اللغة الانجليزية .

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

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28. My desire to learn English is peaked by my will to obtain knowledge from the Internet.

Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

If you agree, or disagree, please explain how and in what way.

_____

_____

<div dir="rtl">

29. أن رغبتي في التحدث مع الاخرين عن طريق الانترنت يحفزني لدراسة اللغة الانجليزية

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

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29. My need to chat online motivates me to learn English.

Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

If you agree, or disagree, please explain why.

_____

_____

<div dir="rtl">

30. أن رغبتي في توسيع دائرة مصادرالأخبار والتحليلات تحفزني في تحسين مهارات الاستماع باللغة الانجليزية .

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

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30. My wish to diversify my sources of news and analysis motivates me to improve my English listening skills.

Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

If you agree, or disagree, please explain why and in what way.

_____

_____

31. أن تعلمي للغة الانجليزية ينمي لدي الاحساس بالقيمة الذاتية

موافق جدا ☐   موافق ☐   لاأوافق ☐   لاأوافق مطلقا ☐

الرجاء شرح الأسباب التي تجعلك موافق أو لا توافق

_____

_____

31. Learning English promotes my sense of achievement.

Strongly agree☐   Agree☐   Disagree ☐   Strongly Disagree ☐

If you agree, or disagree, please explain how and in what way.

_____

_____

نشكرك للرد علي هذا الاستبيان ، ونأمل إذا كنت مهتما بموضوعه وعمل لقاء بشأنه بيان اسمك

وهاتفك للاتصال بك في أقرب وقت . ونشير بأن اللقاء لن يستغرق من وقتك أكثر من عشرين دقيقة

الاسم : _____   رقم الهاتف المتحرك : _____

Thank you very much for answering this questionnaire. If you are interested in the topic and would like to have an interview, please give your contacts below. The interview would not last more than ten minutes. Thank you.

Name: _____   Mobile: _____

Appendix B: Students' Responses to Questionnaire, No. 1 – 31 (N = 110)

SA = strongly agree   A = Agree   SD = strongly disagree   D = Disagree

No.	Questions	SA	A	SD	D
1	I think English is necessary for my success	78 71%	30 27%	1 1%	1 1%
2	I enjoy listening to Western music	26 24%	50 45%	22 20%	12 11%
3	I like to eat at Western restaurants	23 21%	67 61%	12 11%	8 7%
4	I like to learn about Western culture while learning English	32 29%	64 58%	11 10%	3 3%
5	I like to deepen my knowledge about the Arabic culture while learning English	43 39%	57 51%	9 8%	1 1%
6	I enjoy listening to Arabic music	39 35%	56 50%	7 6%	8 7%
7	I feel English is dominating the world	58 52%	44 40%	7 6%	1 1%
7 i	If you agree, is this	Good 11 10%	Bad 26 24%	Neutral 33 30%	Other 40 36%
8	Learning Western culture helps me to learn English better and faster	35 32%	52 47%	20 18%	3 3%
9	I think my view of the world changed after learning English	22 20%	48 44%	28 25%	12 11%
9 i	If you agree, has your world view changed	Posit. 4 4%	Neg. 29 26%	Neutral 15 14%	Other 62 56%
10	I like to dress following the Western fashion	12 11%	33 30%	46 42%	19 17%
11	My friends like to dress following the Western fashion	14 13%	50 46%	38 34%	8 7%
12	I could have learned English without learning about the Western culture	19 17%	56 51%	29 26%	6 6%

83

No.	Question			
13	Western music, TV and movies help me to learn English better	59 54%	42 38%	5 4%	4 4%
14	Learning Western culture interferes with my own Arabic culture	21 19%	18 16%	43 39%	28 26%

No.	Question	Learn Western culture	Culture does not make a difference	I do not see the necessity to learn its culture	Other
15	I feel that to learn English I must:	49 46%	31 28%	26 24%	4 4%

No.	Question	Have extremely different values that do not match Arab values	Have almost the same values as Arabs	I do not give much thought to the issue	Other
16	I think Western people	71 64%	12 11%	24 22%	3 3%
No.	Question	SA	A	D	SD
17	I believe Arabs should dress in their traditional clothes at all times	16 15%	31 28%	53 38%	10 9%
18	I feel proud when I fully converse with a native English speaker	53 48%	39 36%	16 14%	2 2%
19	I should learn Arabic well before I learn English	45 40%	39 36%	25 23%	1 1%
20	I like & enjoy reading Arabic novels more than English novels	18 16%	50 46%	35 32%	7 6%

No.	Question	Yes	No	Other
21	Do you foresee English being as important in your life as it is now in ten or 20 years	94 85%	12 11%	4 4%

No.	Question	To communicate with Native English speakers	For my own benefit & success	Nothing special	Other
22	What motivates you to learn English?	25 23%	79 72%	4 3%	2 2%

No.	Question	To be taught too much Western culture	Not to be taught Western culture	I do not give importance to such an issue	Other
23	What inhibits your motivation to learn English?	33 30%	15 14%	54 40%	8 7%

No.	Question	Definitely did not change at all	Changed slightly to the better	This is not an important issue	Other
24	After learning English, my Arabic identity	69 63%	26 24%	14 13%	1 1%

No.	Question	Too much about Western culture	Enough culture to help me learn English	Nothing about Western culture	Other
25	After learning English, I learned	29 26%	66 60%	15 14%	0 0%

No.	Question	Yes	No	Other
26	Do you think you could have learned English without learning about its culture?	70 64%	39 35%	1 1%

No.	Question	SA	A	D	SD
27	I am happy to watch TV program and movies and be able to understand without reading Arab sub-titles	56 51%	44 40%	5 5%	5 5%
28	My desire t learn English is peaked by my will to obtain knowledge from the Internet	40 36%	56 51%	10 9%	4 4%
29	My need to chat online motivates me to learn English	34 31%	47 43%	22 20%	7 6%
30	My wish to diversify my sources of news and analysis motivates me to improve my English listening skills	43 39%	61 55%	4 4%	2 2%
31	Learning English promotes my sense of achievement	31 28%	56 51%	11 10%	12 11%

Appendix C: Samples of Semi-Structured Interview Questions

1.   Why are you learning English?

2.   What specifically can motivate you to learn the English language?

3.   What specifically can de-motivate you to learn the English language?

4.   Do you think English is dominating the world? Why? Please explain.

5.   If English is dominating the world, is this good or bad? Why?

6.   Can you define Culture for me?

7.   Did you learn Western culture while learning English?

8.   How do you feel towards the Western culture?

9.   In your opinion, did learning English change your cultural, individual or social identity? How? In what way?

10.   How to you feel about your Arabic identity? Your Arabic language? Please explain.

VITA

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