A COMPARATIVE STUDY BETWEEN MODALS IN ESL/EFL TERTIARY TEXTBOOKS AND ACTUAL USE BY EFL TEACHERS

A THESIS IN TEACHING ENGLISH TO SPEAKERS OF OTHER LANGUAGES

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ABSTRACT

Teaching English modals to young adult and adult learners of English as a foreign language (EFL learners) is pedagogically a challenging task because some ESL/EFL tertiary textbooks do not present modals and their uses properly. Because EFL learners are poorly oriented about uses of modals, they mainly depend on their textbooks and teachers to learn about modals. Hence, the way modals are presented in ESL/EFL textbooks and EFL teachers' pedagogical knowledge about modals are crucial sources of information for EFL learners. This study attempts to compare between the way modals are presented in some ESL/EFL tertiary textbooks and the way some native and nonnative EFL teachers explain modals. The comparison is an attempt to unveil assumed shortcomings in some ESL/EFL textbooks and EFL teachers that may hinder EFL learners from learning uses of modals properly.

The study began with analysis of 10 ESL/EFL tertiary textbooks. The analysis basically examined modal categories and meanings of modals in grammar models (i.e., the prescribed syntactic and/or semantic details about a particular subject of English language, usually stated separately in frames or tables) across and within the 10 textbooks. The results of the analysis showed some differences across and within

some of the textbooks. The textbooks adopted different classifications of modals. In addition, some of the textbooks were inconsistent about meanings of modals.

The study also investigated interpretations of modals by some native and nonnative EFL teachers. The investigation was in the form of a questionnaire and structured interviews. 16 native and 10 nonnative EFL teachers responded to the questionnaire. The native and nonnative EFL teachers interpreted modals in 118 items. The items were examples from the 10 ESL/EFL tertiary textbooks. The questionnaire assisted the researcher to compare between the textbooks' and the teachers' interpretations. In addition, three native and three nonnative EFL teachers were interviewed. The structured interviews further investigated the EFL teachers' pedagogical approaches to modals, in addition to their interpretations of some controversial contextualized modals. The EFL teachers were able to explain the different meanings of contextualized modals. However, their interpretations of contextualized modals were sometimes inconsistent with the ESL/EFL textbooks. Moreover, in some cases, there was total disagreement of modal interpretation between the textbooks and the teachers.

While referring to some theoretical approaches, the findings of this study suggest that the variation of modal interpretation in the textbooks and by the EFL teachers was basically caused by very short contexts that allowed for a range of modal interpretations. In addition, the analysis revealed that textbooks reflected individual or small groups' perceptions of modal interpretation. Therefore, the textbooks presented different approaches to modal interpretation. The findings produced some useful recommendations such as considering simultaneous interpretations when discussing context instead of prescribing one meaning for a contextualized modal, which could better approach teaching modals to young adult and adult EFL learners than the way some current ESL/EFL textbooks do.

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DEDICATION

I dedicate this work to my mother and late father who devoted their lives to make me have the best of care and education. May Allah All Mighty bless them. I also dedicate this work to my beloved wife and children who were understanding and willingly tolerated the constraints on our lifestyle throughout the past five years of my study. My gratefulness extends to my elder brother, Dr. Mohammad Tarik, who accommodated me in his place and facilitated paying my tuition fees. Last but not least, I am grateful to my father-in-law, Dr. Isam Al-Amin, whose supportive words encouraged me to continue in hard times.

CHAPTER 1
INTRODUCTION

English modals are pedagogically one of the difficult grammatical issues for both learners and teachers of English as a second/foreign language (ESL/EFL). Throughout my 16-year EFL teaching experience, I have found interpreting meanings of modals one of the most difficult areas to teach because modals are highly contextualized. Therefore, EFL teachers need to know what influences meaning of modals in different contexts in order to be able to explain them to EFL learners. Unfortunately, some ESL/EFL textbooks do not tackle this issue properly. Ultimately, the mystery of modal interpretation for many EFL learners and teachers is yet to be solved. This persistent mystery urged me to conduct this research. Initially, I started studying the way tertiary EFL textbooks present modals in 2005. I conducted two studies in this regard as part of the requirements of my MA TESOL program.

The first study was a course project for ELT 515, Methods and Materials Development. The paper investigated modals in the three-textbook volumes used at the English Language Centers (ELCs) in the Colleges of Technology in Oman, namely the *New Interchange* series. Richards, Hull, and Proctor (1997a, 1997b, & 1997c), the authors of the series, claim, "*New Interchange* is a multi-level course in English as a second or foreign language for young adults and adults" (p. iii in all three volumes). The authors also claim, "*New Interchange* teaches students to use English for everyday situations" (p. iv). However, I found the way meanings of modals is presented in the *New Interchange* series to be improper for young adult EFL learners because the series sometimes presents only one possible choice while ignoring other possible choices that equally suit a particular text. For example, the answer key for exercise A in the first volume instructs students to choose only *should visit* to fill in the blank in item one from *should spend*, *can see*, *can go*, *should visit*, *should try*, and *shouldn't miss*: "You …… Paris" (Richards, Hull, & Proctor, 1997a, p. 69). Actually, *should try* and *shouldn't miss* are other possible choices for the item, and they deliver a similar meaning. I also found that some exercises in the first volume do not really reflect the actual use of English as Richards, Hull, and Proctor claim. For example, the grammar model example "Can you tell me about Mexico? No, I can't" (Richards, Hull, & Proctor, 1997a, p. 69) presents a strange negative response for a request

because it is rude. It does not conform with the earlier common negative response: "Would you like to see a movie? I'd like to, but I have to work late" (Richards, Hull, & Proctor, 1997a, p. 24). These findings were presented at the First Annual English Language Conference for the Colleges of Technology in Oman in May 2005. The next year, the administration of the Colleges decided to use another series as core textbooks, while keeping the *New Interchange* series as supplemental material. After one semester, the new series generated some complications for the pedagogical process. In the end, the administration authorized teachers to begin using the *New Interchange* series again as core textbooks.

The second study initially expanded the scope of the first one. It was an attempt to find an alternative approach that could better present meanings of modals than the current ESL/EFL tertiary textbooks. The target group was young adult Arabic EFL learners. The students were high-school graduates, and their ages ranged between 19 and 24. They were male and female Omani students in the English Language Centers (ELCs), the Colleges of Technology, Oman. The students take the three-level English program at the ELCs before joining the specialized departments of the Colleges. The three-level English program teaches the students grammar and the four skills, namely listening, speaking, reading, and writing. Inductive or deductive teaching of grammar involved explicit explanation of grammatical issues based on texts in ESL/EFL textbooks.

Over a period of four years, unsatisfactory progress was noticed in the students' ability to use modals in context at Ibra College of Technology, Oman. An alternative approach was suggested by the researcher that would improve their ability to use modals in context in an attempt to investigate the possible advantages of exposing the EFL students to real texts instead of intuition based texts created by some ESL/EFL textbook authors. The rationale behind this attempt was to bridge the gap between pedagogical texts and real texts. In addition, it was anticipated that it would limit the number of possible contextual interpretations of modals. Therefore, entire texts were analyzed from corpora instead of textbooks' short texts for two reasons. First, unlike some ESL/EFL textbooks' intuition-based texts, corpora reflect real use of English because a corpus is a huge source of actual written and spoken texts that present a wide range of genres. Second, unlike some ESL/EFL textbooks' short texts, large texts minimize the number of possible modal interpretations because

large texts reduce readers' deductions while increasing context interpretation. Several texts were collected and analyzed from different corpora, and a few genres were chosen including politics and academia.

Corpora texts are relatively distinct to researchers in terms of time, place, and participants. Therefore, background information about different elements in every text such as topics, participants, and events were necessary. The background information allowed me to comprehend the texts in their actual settings. Then, I read the texts carefully and attempted to interpret modals as intended by the original speaker. After analyzing some of the texts, initial results supported some of my assumptions. The use of corpora reduced the number of possible contextual interpretations. In addition, it revealed that teaching modals is necessary because modals constitute a marked percentage in some texts. Sentences that contain modals constitute 28% of political spoken texts (33,022 words) and 16% of newspaper articles (17,161 words). Results of this study were presented at the 13th Annual International TESOL Arabia Conference (Al-Jaboori & Bahloul, 2007). Although it is beyond the scope of this study, a larger research study is recommended for further investigation of corpora because it has worthwhile potential. It attempts to bridge the gap between textbook texts and real texts.

The Statement of the Problem

Time constraints are a challenge for both teachers and learners in intensive English programs (IEP). Therefore, explicit grammatical instruction is inevitable for adult EFL learners. It is even more challenging when it comes to teaching modals. This difficult issue has been the concern of teachers, students, and administrators in some academic institutions for decades. ESL/EFL tertiary textbooks are designed for EFL programs that last for a relatively limited duration of time compared to other pedagogical programs that last for years. Each ESL/EFL textbook is usually taught over a one-semester period. Therefore, the amount of teaching time is fairly short. This fact encourages using a more direct method of giving explicit and direct instructions about a particular subject before illustrations. Unlike a communicative approach that some current ESL/EFL textbooks claim to adopt, such as the *New Interchange* series, it does not require additional class time to have learners discuss

and generate rules from a set of examples. The foundation program for the Colleges of Technology in Oman, for example, is one of the limited-duration English programs. The program uses the three volumes of the *New Interchange* series as core textbooks for the three-level program. Core textbooks are taught over a period of 70 hours in each level. The 70-hour duration allocated for each textbook suits the time plan of the *New Interchange* series. The series suggests "35 to 60 hours of classroom material" (Richards, Hull, & Proctor, 1997a, 1997b, & 1997c, p. iii in all three volumes). Therefore, when teaching grammar, explicit instructions are available in the core textbooks in the form of grammar models.

Direct instructions about grammatical issues imply presenting grammatical rules in a clear manner. However, this is not always the case when presenting meanings of modals. Throughout my 16-year teaching experience, I have found that the way some textbooks present meanings of modals is vague and incomplete. I have been teaching the *New Interchange* series, a ESL/EFL tertiary textbook, in the English Language Centers (ELCs) at the Colleges of Technology for the last six years. I found that the *New Interchange* series does not present meanings of modals appropriately. Incomplete description of modals and vagueness is evident in the three-volume series. I have found similar shortcomings in other ESL/EFL tertiary textbooks. Therefore, the need for a clear and thorough description of meanings of modals is inevitable. This study tackles one aspect of meanings of modals, namely *mood*. Mood, in this study, means speaker's intended meaning of a modal in a particular context.

I have experienced some challenges and have realized some necessary potential related to interpreting modals. First, modals are more complicated than many other grammatical items. Modal interpretation is highly contextualized. Inferring meanings of modals requires a good understanding of the cultural background of native speakers of English. Second, Arabic EFL learners show a high level of modal misinterpretation. This phenomenon stems in part from the fact that Arabic and English belong to two different cultures. Cultural differences make first language interference a negative factor for Arabic-speaking students in interpreting modals in English. Third, nonnative EFL teachers are supposed to be aware of the cultural background of native speakers of English in order to be able to interpret meanings of modals the way native speakers do. In addition, both native and nonnative EFL teachers are supposed to explicitly explain the reasons for choosing a

particular modal to fit a specific context and vice versa. The ability to explicitly explain the reasons would diminish EFL learners' first language interference in modal interpretation. However, many nonnative EFL teachers do not have this ability. In sum, there is a need to reconsider the way modals are presented in some ESL/EFL tertiary textbooks, EFL teachers' knowledge about how modals operate in English, and the amount of teaching time required in order to properly interpret modals.

Because this study falls within the field of applied linguistics, it provides useful insights and material for EFL classrooms and suggests more appropriate methods of teaching modals. I also hope it will make EFL teachers aware of semantic shortcomings of modals in some textbooks and consequently enhance the potential of EFL teachers to handle textbooks more efficiently.

Research Questions

This study attempts to clarify how moods i.e., meanings of modals as intended by the speaker, of modals could better be presented in EFL classrooms. This study investigates the way some ESL/EFL tertiary textbooks present moods of modals and how some EFL teachers interpret these modals by addressing the following questions:

1. How far do modals in ESL/EFL tertiary textbooks reflect their actual use as perceived by native and nonnative speakers of English?
2. What can be done to bridge the assumed gap of modal interpretation between ESL/EFL tertiary textbooks and speakers of English?

Overview of the Chapters and Appendices

Chapter 1 explains the value of reconsidering the way meanings of modals are presented in some EL/EFL tertiary textbooks. It presents some shortcomings the textbooks have with regard to modals and their meanings. It discusses some implications about the scope of this study. Finally, the context, purpose, and research questions are addressed in this chapter.

Chapter 2 reviews what the literature has to say about modals. It reviews some theoretical approaches to modals. Different syntactic and semantic approaches to modals are presented and synthesized. Different aspects of modals are addressed such

as systems of semantic classifications of modals, the effects of tense and aspect on meanings of modals, and the effects of negative structures on meanings of modals. It demonstrates the necessary background about modals for this study.

Chapter 3 describes the participants and the instruments. It provides a detailed description of the participants and their attributes such as their number, gender, age, nationality, and workplace. It discusses methods used to analyze the textbooks such as boiling down moods of similar meanings. It also explains how the questionnaire was developed, and how the textbook moods were adapted in the questionnaire.

Chapter 4 analyzes modals in 10 ESL/EFL tertiary textbooks and the responses of 26 teachers to a questionnaire. The textbooks' analysis investigates the relationship between moods and modals within and across the 10 textbooks. It synthesizes the findings of the analysis. The findings indicate the areas of agreement and disagreement across and within the textbooks. Consequently, areas of the textbooks' weaknesses and strengths are identified. Chapter 4 also analyzes the 26 responses to the questionnaire. It describes how the 118 items of the questionnaire were analyzed to provide a variety of insights about the way EFL teachers interpret modals. In addition, it unveiled some differences between the way the textbooks and EFL teachers interpret modals. Finally, interviewing some EFL teachers investigated whether or not EFL teachers have benefited from ESL/EFL tertiary textbooks to enhance their ability to present meanings of modals for EFL learners.

Chapter 5 discusses the results of triangulating the findings of the 10 ESL/EFL textbooks and the surveys. Pedagogically, the results enlighten EFL teachers and textbook authors with meaningful insights about modals. In addition, the study implications suggest alternative methods to teaching modals to EFL learners. On the other hand, the study had some limitations related to the textbook analysis and surveys. However, the shortcomings did not affect the main course of the study.

CHAPTER 2
REVIEW OF THE LITERATURE

Some ESL/EFL tertiary textbooks present modals and their meanings differently. They present a variety of modal categories and meanings. Consequently, inconsistency, and sometimes contradiction, was observed across and within some ESL/EFL tertiary textbooks. However, blaming only ESL/EFL textbooks for this inconsistency is unjust because linguists who theoretically discuss naming, classifying, and meanings of modals also show inconsistency, as discussed below. Assuming that some theoretical approaches are background material for some ESL/EFL tertiary textbooks, unfortunately, no rigid and consistent material for class instruction with regard to classification and meanings of modals is available for EFL learners/teachers.

This chapter presents some theoretical approaches about modals. It does not investigate the approaches in depth. Rather, it gives a general idea about how modals are perceived theoretically while touching on areas of agreement and discrepancies. In general, theoretical approaches seem to reflect authors' individual rather than collaborative efforts. In other words, modals are looked at from different angles separately. Ultimately, some discrepancies and even contradictions are evident across and even within some approaches. This phenomenon has bewildered some EFL learners and teachers perhaps because they know little about uses of modals. The aim of this literature review is to familiarize the reader with different concepts of modals.

Overview of Theoretical Approaches

For decades, it has been a challenge for linguists to provide explicit, clear, and thorough explanation about modals. Many linguists have not yet agreed upon a particular classification, nor have they set a common semantic approach to modals. Modals, as Cook (1978) underlines, are problematic for EFL learners:

> English modal verbs constitute a problem for the student of English as a foreign language …. The problem lies in the recognition and proper use of the meanings underlying the English modal verbs. Surveys of current English materials indicate that much of the information regarding the meanings of

modals is either not included at all, or is not presented in a systematic way. (p. 5)

Cohen, Glasman, Rosenbaum-Cohen, Ferrara, and Fine (1979) conducted research at Hebrew University of Jerusalem, which investigated problems students encounter while reading academic texts. They found that modal interpretation is one of the problematic areas for EFL undergraduate students. Celce-Murcia and Larsen-Freeman (1999) consider "modal auxiliaries … among the more difficult structures ESL/EFL teachers have to deal with" (p. 137). In addition, usage of modals is more challenging for EFL learners because "research also indicates that appropriate modal verb usage relies on presuppositions commonly known and accepted in a language community" (Hinkel, 1995, p. 325).

The controversial issue has even made some linguists, such as Börjars and Burridge (2001), passive about modals: "In many ways, the modals form a very messy category of English. We shall have little to say about their meaning since this is a very complex matter" (p. 154). They go on to say, "It would seem that natural choice as a corresponding past tense form of *must* … is *had to*. This is just another example of how complex the whole business of modal verbs are" (p. 156).

In order to reduce first language interference, Hinkel (1995) suggests that EFL learners need exposure to English culture in order to be able to use modals properly. Hence, interpreting meanings of modals may go far beyond text analysis. However, some EFL learners and teachers have little opportunity to converse in native English contexts. Therefore, and for practical reasons, the literature adheres to text analysis, which is the commonly available material for EFL learners and teachers.

Categories of Modals in Some Theoretical Approaches

Some linguists show inconsistency with regard to classifying and distributing modals into different categories, as well as in naming these categories. Indeed, modals belong to a grey area that makes it difficult for linguists to draw a firm picture about them. This section presents some approaches to classifying and naming of modals.

Depraetere and Reed (2006), for example, classify modals as follows:

1. Central modals, namely *can, could, may, might, shall, should, will, would,* and *must*.

2. Peripheral/marginal modals, namely *dare, need,* and *ought*. Depraetere and Reed observed that peripheral/marginal modals are not found in assertive context, whereas central modals are. *Ought to* is an exception because it appears in both contexts. However, it is not a central modal because it is followed by *to*. Therefore, it is classified as a peripheral/marginal modal.
3. Semi-/quasi-/periphrastic modals, namely *have to, be able to, be going to, be supposed to, be about to,* and *be bound to*.

Semi-/quasi-/periphrastic modals are different from the first and second categories because they are an open-ended category and they show subject-verb agreement. In addition, some of them co-occur with central modals. Moreover, unlike other modals, *have to* needs the dummy auxiliary verb *do* in negative and interrogative structures. On the other hand, some linguists such as Huddleston, et al. (2002) exclude *have to* from the modal category because it takes the dummy *do* in negative and interrogative structures. However, *have to* is usually cited along with modals because of its close semantic relationship with some modals such as *must* (Depraetere & Reed, 2006).

Celce-Murcia and Larsen-Freeman (1999) devote an entire chapter to *modal auxiliaries* and *related phrasal forms*. They make a distinction between two categories. The first category does not show agreement in tense and number, while the other does. The two categories are the following:

1. Modals, namely *can*, *could*, *will*, *shall*, *must*, *should*, *ought*, *would*, *may*, and *might*.
2. Phrasal modals, namely *be able to*, *be going to*, *be about to*, *have to*, *have got to*, *be to*, *be supposed to*, *used to*, *be allowed to*, and *be permitted to*. (p. 139)

Although Celce-Murcia and Larsen-Freeman name the above two categories *modals* and *phrasal modals* on page 139, they are named *modal auxiliaries* and *related phrasal forms* respectively on page 137. However, Master (1996) explains that *modals* and *modal auxiliaries* are two names of the same category because "the word *modal* was originally used as an adjective for the type of auxiliary (i.e. modal auxiliaries), but now we commonly use the word *modal* as a noun to refer to this type of auxiliary verbs" (p. 119). On the other hand, some linguists present different

terminologies for modals, for example, *modal verbs* by Yule (1998) and *modal auxiliary verbs* by Swan (1995).

Like Depraetere and Reed, Celce-Murcia and Larsen-Freeman (1999) explain the controversy over *ought to*. Celce-Murcia and Larsen-Freeman argue:

> The form *ought to* is intermediate between a true modal (it doesn't inflect) and a phrasal form (it takes *to*); one can classify it either way. Historically, *ought* is a past form of *owe*; in current usage *ought* may lose its *to* in negative sentences and look more like a true modal, but this does not work for all speakers of North American English: You oughtn't (*to*) do that. We ought not (*to*) stay longer. (p. 159)

Despite the fact that Celce-Murcia and Larsen-Freeman and Depraetere and Reed realize that *ought to* is different from other modals, *ought to* is classified within the first category by Celce-Murcia and Larsen-Freeman, whereas Depraetere and Reed classify it within the second category.

Yule (1998) categorizes modals into two categories: *modal verbs* such as *can*, *may*, and *must*, and *periphrastic modal verbs* such as *able to*, *allowed to*, and *have to*. One of the subcategories Yule discusses is *epistemic* and *root modality*. Yule established a relationship between epistemic and root modality on the one hand and necessity and obligation on the other. Epistemic modality, which means "deductions from speaker/writer" (p. 90) is interpreted as *strong conclusion* when it means necessity, for example, "He must be crazy = I say it is necessarily the case that he is crazy" (p. 90). On the other hand, epistemic modality is interpreted as *weak conclusion* when it means possibility, for example, "He may be crazy = I say it is possibly the case that he is crazy" (p. 90).

Root modality, which means "requirements from the speaker/writer" (Yule, p. 90), is interpreted as *obligation* when it means obligation, for example, "You must leave = I say it is necessary for you to leave" (p. 90). On the other hand, root modality is interpreted as *permission* when it means possibility, for example, "You may leave = I say it's possible for you to leave" (p. 90).

Another concept Yule discusses is the notion of *remoteness*. Past tenses of some modals such as *could* for *can* are interpreted as follows:

1. Remote in time, for example, "I could run much faster when I was younger" (p. 93).

2. Remote in likelihood, for example, “With the right tools, I could fix it myself” (p. 93).
3. Remote in social terms, i.e., more polite, for example, “Could I leave early today if we aren’t too busy?” (p. 93).

Swan (1995) classifies modals into two categories, *modal auxiliary verbs* and *like modal auxiliary verbs*:

1. Modal auxiliary verbs, namely *can, could, may, might, will, would, shall, should, must*, and *ought*. (p. 333)
2. Like modal auxiliary verbs, namely *need*, *dare*, and *had better*. (p. 333)

One would realize that category 2, *like modal auxiliary verbs*, could also mean *modal auxiliary verbs*. Swan explains that “*need* can also have the same present-tense forms as modal auxiliary verbs: the third person singular has no *-s*, and questions and negatives are made without *do*” (p. 351). It is confusing that *need* does not belong to modal auxiliary verbs on page 333, but it does belong to that category on page 351.

Like the above linguists, Swan states that modals do not inflect for person. The infinitive verb that comes immediately after them is not preceded by *to*. They also do not need the dummy *do* in negative and interrogative sentences. In addition, modals have no infinitives such as **to may* nor participles such as **maying*. However, Swan differs from some linguists. He claims that modal verbs “do not normally have past forms (though *would*, *could*, *should*, and *might* can sometimes be used as past tenses of *will*, *can*, *shall*, and *may*)” (p. 333). On the other hand, Thomson and Martinet (1986) claim that modal verbs “have no proper past tenses; four past forms exist, *could*, *might*, *should*, *would*, but they have only a restricted use” (p. 111).

Thomson and Martinet (1986) and Swan (1995) switch the use of *tense* and *form*. In addition, Swan contradicts himself. Although he claims that modals “do not normally have past forms” (p. 333), he lists six modal auxiliary verbs and states that four of them have past tenses, which make a total of 10 modal auxiliary verbs. Another example of contradiction is between Thomson and Martinet (1986) and Haegeman and Gueron (1999). The former two linguists claim that proper past tense does not apply to modals (see above), while the latter two linguists claim, “modal auxiliaries are inherently tensed and must be inserted under INFL” (p. 85). According to Thomson and Martinet, *INFL* means auxiliaries that inflect present/past tense.

Unlike Thomson and Martinet (1986) and Swan (1995), Hurford (1994) does not distinguish between *form* and *tense*. Rather, modals show clear *present*/*past* distinction between *form*/*tense* on the one hand, and *time* on the other:

> English modal verbs, such as *can*, *shall*, and *may* can be said to have past tense forms, since they all (apart from *must*) go in pairs which superficially resemble present/past pairings. The pairings are *can*/*could*, *shall*/*should*, *will*/*would* and *may*/*might*. From the purely grammatical point of view, it makes sense to call *could*, *should*, *would* and *might* past tense forms, because of this neat pairwise patterning, just as happens with all other verbs. But clearly, from the point of view of meaning, these forms do not simply express versions in the past of the past the meanings of their apparently *present* counterparts. *She would do it*, for example, is not simply a *pushing back* of *she will do it* into a time before the present. Similarly, *She might do it* does not describe a version before the present of *She may do it*. (p. 161)

Indeed, the different ways *present* and *past* are demonstrated confuse EFL learners and teachers. Yet, Hurford sounds more realistic than the other linguists. Hurford distinguishes between present/past tense and time, and some linguists agree with Hurford. For example, Swan states:

> *Might* is often used in affirmative clauses to make requests and suggestions [for example] You *might* ask before you borrow my car. [On the other hand,] *Might have + past participle* is used to talk about the past [for example] She *might have told* me she was going to stay out all night. (p. 328)

Obviously, Swan (1995) uses simple aspect to refer to future time and perfect aspect to refer to past time. In addition, Greenbaum and Quirk (1990) show similar relationship between simple/perfect aspect of modals and future/past hypothetical meaning. Hypothetical meaning refers to events or situations supposed to happen at a particular time. The examples "If United *could* win this game, they *might* become league champions" and "If United *could have won* that game, they *might have become* league champions" (p. 66) refer to future and past hypothetical times respectively. It is worth mentioning that the above examples have modals in past tense that refer to different times. Therefore, tense may not necessarily determine change in time.

Quirk, Greenbaum, Leech, and Svartvik (1985) approach classifying modals differently. Modals are part of a scale division called *verbs of intermediate functions*,

which ranges between auxiliaries and main verbs. The division is developed from *structural implications* and *semantic aspects*. *Structural implications* mean the structure of a verb phrase such as finite or nonfinite, while *semantic aspects* involve three concepts. First, there is aspect, which could be simple, progressive, or perfective. Second, there is tense, which could be present or past. Third, there is modality, which deals with meaning such as possibility and necessity (Quirk et al., 1985).

Modals constitute most of the verbs of intermediate functions. Modals are classified into four categories (Quirk et al., 1985):

1. *Central modals*, namely *can, could, may, might, shall, should, will,'ll, would,'d*, and *must* being the closest to auxiliaries.
2. *Marginal modals*, namely *dare, need, ought to,* and *need to.*
3. *Modal idioms*, such as *had better, would rather, would sooner, be to,* and *have got to*.
4. *Semi auxiliaries*, such as *have to, be about to, be able to, be bound to, be going to, be obliged to, be supposed to,* and *be willing to*.

Obviously, Depraetere and Reed (2006), Celce-Murcia and Larsen-Freeman (1999), Yule (1998), Swan (1995), and Quirk et al. (1985) do not present similar classification criteria, nor do similar categories contain the same sets of modals. For example, Depraetere and Reed categorize *be supposed to* as a *quasi-/periphrastic modal* whereas Quirk et al. categorize it as a *semi auxiliary*. On the other hand, Swan does not mention *be supposed to*, *be about to*, *be able to*, and *be bound to* in any modal category. Moreover, Celce-Murcia and Larsen-Freeman contradict themselves within their book in naming two categories of modals (see above).

In sum, the search for a consistent system of modal categorization sounds like a difficult task because of variation across and within some theoretical approaches. Consequently, different names, categories, and grouping of modals are the ultimate result, a phenomenon that not only hinders perception but also may construct a pseudo conception of modals.

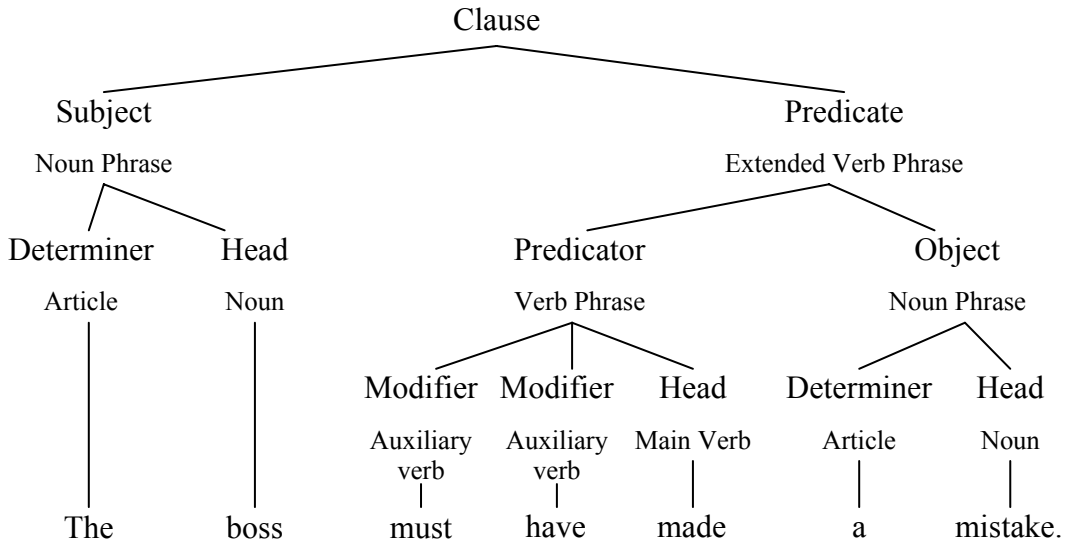
Meanings of Modals in Some Theoretical Approaches

Meanings of modals are controversial, not only for EFL learners and teachers but also for native speakers when it comes to explicit explanation of their different meanings. Unfortunately, such vagueness exists in some theoretical approaches too. No wonder, then, that EFL learners and teachers would find it difficult to properly use modals. This section focuses on general conceptions of meanings of modals. It will assist to construct an idea about different approaches to meanings of modals.

Modals are sometimes referred to as *modality*. According to Palmer (1986), modality presents the speaker's attitudes and opinions. It is evident that the speaker constitutes an integral part of meanings of modals.

Function is another term that is used to refer to meaning of modals in some tertiary EFL/ESL textbooks. In theory, it is not specifically used to refer to meaning of modals (Greenbaum & Quirk, 1990; Huddleston, 1984; and Master, 1996). For example, Huddleston discusses two categories in *constituent structure analysis of sentences*, namely *syntactic classes* and *syntactic functions*. Syntactic classes refer to a set of elements also called *parts of speech* such as nouns, adjectives, verbs, auxiliaries, and adverbs, whereas syntactic functions refer to another set of elements such as subject, object, and modifier. On the one hand, modals are labeled *auxiliary verbs* in a syntactic class category. On the other hand, they are labeled *modifiers* in syntactic function category. The syntactic function of *must* does not reflect its actual meaning (see Figure 1).

Figure 1: Syntactic class and syntactic function categories in constituent structure analysis of sentences (adapted from Huddleston, 1984, p. 6).



Whether modals are verbs, auxiliaries, or a different part of speech is still vague to many people. Consequently, authors use different names when referring to modals. However, semantically, modals seem to fall within the category of verbs. Verbs can be classified into *factual* and *nonfactual*. *Factual* or *factive verbs* "presuppose the truth of their complement clause [for example] John blamed me for telling her," whereas *nonfactual* or *non-factive verbs* do not presuppose facts, for example, "John accused me of telling her" (Saeed, 1997, p. 98). Hurford (1994) states that *nonfactual* may or may not involve speaker attitude. Hurford presents the eight nonfactual patterns below in one block. The patterns are also applicable to modals. They present root and epistemic modality (discussed later). Therefore, it is more constructive to separate the patterns that express speaker attitude, i.e., root modality, from those that do not, i.e., epistemic modality. Hurford's patterns are the following:

1. Nonfactual, with speaker attitude:
    a. Something might be the case, but the speaker doesn't know whether it is or not, and asks the hearer to tell him/her.
    b. Something is not the case, but the speaker wishes it were, and places an obligation on the hearer to make it so.
    c. Something is not the case, but the speaker wishes aloud that it were, without placing any obligation on the hearer to make it so.

d. Something may or may not be the case, and the speaker wonders aloud about the possible consequences of it being so.

2. Nonfactual, without speaker attitude:
    a. Something will happen, but is not yet *factual*, because it has not yet happened.
    b. Something probably happened at some time in the past, but the evidence for it is lost or not available.
    c. Something is not the case, but it ought to be.
    d. Something is not definitely known to be the case, but all the evidence points in that direction. (pp. 132-133)

Huddleston and Pullum (2005) present a similar dichotomy between modals and non-modals. Modals are associated with non-factual/non-asserted meanings, whereas non-modals are associated with factual/asserted meanings. The above patterns inform EFL learners and teachers about some situations where one can exercise root and epistemic modals.

Basically, there are two approaches to presenting modals and their meanings. The first is presenting different meanings of a particular modal at one time. The second is presenting a list of modals that reflect a particular meaning or set of meanings. Most linguists adapt the latter approach except for a few such as Swan (2005). Swan developed his book like a dictionary. Word entries are arranged alphabetically along with their grammatical and functional details, among which are modals. Swan devotes about three pages (pp. 334-337) of his 658-page book to meanings of modal verbs. Swan explains that modality is classified into two categories. First, there are modal verbs that deal with degrees of certainty. Second, there are those that deal with obligation, freedom to act, and similar ideas. The first category is sub-classified into the following:

1. *Complete certainty* (positive or negative), for example, I shall be away tomorrow; It won't rain this evening.
2. *Probability/possibility*, for example, She should/ought to be here soon.
3. *Weak probability*, for example, I might see you again – who knows?
4. *Theoretical* or *habitual possibility*, for example, How many people can get into a telephone box?

5. *Conditional certainty* or *possibility*, for example, I wouldn't do this if I didn't have to; If you stopped criticizing I might get some work done.

The second category is sub-classified into the following:

1. *Strong obligation*, for example, Need I get a visa for Hungary?
2. *Prohibition*, for example, You can't come in here.
3. *Weak obligation*: recommendation, for example, You should try to work harder.
4. *Willingness*, volunteering, resolving, insisting and offering, for example, I'll pay for the drinks; she will keep interrupting people.
5. *Permission*, for example, Can I borrow your keys?
6. *Absence of obligation*, for example, You needn't work this Saturday.
7. *Ability*, for example, She can speak six languages.

Used to is discussed in a separate section under *other meanings*. According to Swan, *used to* means habitual behavior, whereas *would* means habitual states.

Depraetere and Reed (2006), on page 280 of their book, provide a table that summarizes some systems of semantic classification. The systems of Coates (1983), Quirk et al. (1985), Bybee and Fleischman (1995), Van der Auwera and Plungian (1998), Palmer (2001), and Huddleston, et al. (2002) show discrepancy. Consequently, some of the systems miss some semantic features. For example, *root necessity* is not addressed by Bybee and Fleischman, nor by Palmer. Van der Auwera and Plungian do not address *willingness* or *volition*. Palmer is the only author who does not address *root possibility*.

Different approaches and terminologies are observed across some systems of semantic classifications. For example, Coates (1983) classifies modals into epistemic and root modality. Quirk et al. (1985) and Greenbaum and Quirk (1990) classify modals into extrinsic and intrinsic modality. Greenbaum and Quirk explain, "Intrinsic modality, which includes *permission*, *obligation*, and *volition*, involves some intrinsic human control over events …. Extrinsic modality, which includes *possibility*, *necessity*, and *prediction*, involves human judgment of what is or is not likely to happen" (p. 60). Palmer (2001) classifies modals into two categories. First, there is propositional modality, which is sub-classified into evidential and epistemic modality. Second, there is event modality, which is sub-classified into dynamic and deontic modality. Rutherford (1998) presents mood within modality. According to

Rutherford, meanings of modals are classified into deontic and epistemic modality. Deontic, in Greek, is *deon(t)* and means binding or needful, whereas epistemic, in Greek, is *episteme* and means knowledge or understanding.

Depraetere and Reed (2006) approach modality from two angles: modality and speaker stance, i.e., mood (see Table 1). They construct a range of semantic modal terminologies. The terminologies range between strong necessity and weak possibility. It is also called the area of probability. In the same framework, Depraetere and Reed add two meanings within possibility: ability and volition. On another axis, mood is classified into epistemic and non-epistemic. Epistemic mood presents speaker judgment of the possibility or necessity that a statement is true or not. It reflects speaker objective judgment over a situation or event. Non-epistemic/root mood involves speaker subjective judgment over a situation or event. Non-epistemic mood is sub-classified into deontic and non-deontic. Deontic mood reflects speaker judgment that stems from *general circumstances*. For example, when *have to* means necessity, it could be classified as deontic mood, for example, "The fish have to be fed everyday" (Depraetere & Reed, 2006, p. 274). Non-deontic mood reflects the speaker's own judgment that stems from within the speaker himself/herself. For example, when *must* means obligation, it could be classified as non-deontic mood, for example, "John must go home" (Depraetere & Reed, 2006, p. 275). However, some linguists do not distinguish between root, deontic, and non-deontic moods. Therefore, they either name them root modality, as do Quirk et al. (1985), or deontic modality, as does Nuyts (2006). Moreover, Rutherford (1998) uses deontic and root modality interchangeably.

Table 1

Mood and Modality of Modals (adapted from Depraetere & Reed, 2006)

Modality		Mood (speaker stance)			
		Epistemic	Non-epistemic (root)		
			Non-deontic	Deontic	
Necessity (strong)		√	√	√	
Possibility (weak)		√	√	√	
					Dynamic
Possibility	Ability				√
	Volition				√

Yule (1998) categorizes modals into two basic meanings. The first is *epistemic modality*, which indicates the speaker's assessment of whether a situation or event is true or not. It could refer to *possibly*, for example, "Suzy may be ill." The second category is *root modality*, which is based on *what is socially determined*. This category reflects *obligation* and *necessity* (see p. 89). Yule adds, "Root modals are typically used interpersonally and have to do with obligation and permission [which] are based on social power of some kind" (p. 89). Yule remarks, "It is important to remember that it is the speaker's perspective that is being presented" (pp. 88-89).

Faber (n.d.) compares two categories: intrinsic and extrinsic modality. Analysis of the two categories across some theoretical approaches unveils overlap and perplexity:

> Although in some cases intrinsic and extrinsic modality can be usefully separated, modality can have both properties and may overlap (Papafragou, p. 520). This overlap creates additional interpretive confusion as intrinsic (root) modality (permission/obligation/volition) may be confused with extrinsic modality (possibility/necessity/prediction). For example, in the phrase 'companies must invest heavily' (Stuart 1999, p. 30; example 2) the modal *must* represents both root and extrinsic modality since the source of its authority is undetermined. Similarly, in the phrase 'the corporate university *will* all affect these rules' (Moore, 1997, p. 77; example 3) the modal *will* is

ambiguous since we do not know if it refers to volition (intrinsic) or necessity (extrinsic). Papafragou claimed that the ambiguity raised by this polysemy is resolved during the process of oral comprehension (p. 521). However, in written communication, the polysemy raised by root and extrinsic modality cannot be immediately resolved. This leads to an ambiguity in which modals of possibility or prediction, for example, stand in for claims to fact status, or modals of volition are confused by claims about necessity.

In sum, each modal verb could be epistemic or deontic depending on the speaker's/writer's opinion or attitude in a given context. Hence, precise modal interpretation requires as much background information as possible because the shorter the context, the more meanings that can be inferred.

It is commonly noticed that some linguists make weak semantic judgments about some modals. Their weak statements make readers suspicious about the reliability of their assumptions. Usually, such statements are observed whenever authors try to make a generalization about meanings of modals in context. Context is very difficult to analyze thoroughly because it is such a vast area with a wide range of factors. Some authors realize this fact. Therefore, some linguists reduce the strength of their statements to make room for other possible assumptions. *Must* is commonly cited as a controversial modal. Börjars and Burridge (2001, see the section on Theoretical Approaches) and Celce-Murcia and Larsen-Freeman (1999) find it difficult to describe *must* semantically. Celce-Murcia and Larsen-Freeman state that *must* is not commonly used for prediction. They justify that "*must* historically was a past tense verb form and is thus *not well suited* [italics are mine] for prediction, *or perhaps* [italics are mine] because predictions cannot be as strong as current and past inferences" (Celce-Murcia & Larsen-Freeman, 1999, p. 143). A third reason for not using *must* to indicate prediction appears under a separate classification, namely *necessity*: "Another reason why *must* is not used for prediction *may be* [italics are mine] that, along with phrasal *have to*, it is often used to express necessity, which according to Palmer (1990) can be internal or external in origin" (Celce-Murcia & Larsen-Freeman, 1999, p. 144).

Some semantic approaches to modals reveal some consistency. It is noticed that a set of different terminologies could refer to one semantic category. Necessity and obligation belong to a semantic category, namely *social obligation*, on one hand.

On the other hand, probability, possibility, and certainty belong to another semantic category, namely *logical possibility*.

Palmer (1990) states that epistemic modality refers to logical probability, whereas deontic modality refers to social actions. Yule (1998) states, "There is a clear parallel between the major distinctions made in both epistemic and root modality in English. That pattern is based on what is necessary and what is possible" (p. 89) Similarly, Master (1996) classifies modality into social obligation and logical possibility. He shows relationship between some modals and degrees of obligation and certainty. Some modals range between high and low modality. The modals are, starting with the highest, *will*, *must*, *should*, *can*, *may*, *could*, and *might*. Each modal carries two different meanings. The two meanings belong to different semantic categories (see Table 2).

Table 2

The English Modal System (adapted from Master, 1996, p. 121, Table 5.1)

Degree of Obligation	Social Obligation	Modal	Logical Possibility	Degree of Certainty
High	Fact: The man leaves tomorrow	Ø	Fact: Water boils at 100˚ C.	High
↕	Command: All citizens will pay taxes.	Will	Certainty: Gas will burn when ignited.	↕
	Requirement: Drivers must have licenses.	Must	Conclusion: The child must be upset.	
	Obligation: Sisters should help each other.	Should	Probability: Aspirin should help you.	
	Opportunity: Tourists can visit the ruins.	Can	Capacity: This car can do 150 m.p.h.	
	Opportunity: Tourists may visit the ruins.	May	Possibility: Lead may cause illness.	
	Suggestion: The boy could take geometry.	Could	Chance: The disease could be fatal.	
Low	Suggestion: The officers might try next door.	Might	Chance: It might rain tomorrow.	Low

Celce-Murcia and Larsen-Freeman (1999) classify modals into *logical probability* and *social interaction*. Logical probability ranges between high and low certainty. Social interaction ranges between high and low possibility. Celce-Murcia

and Larsen-Freeman discuss the *social interaction* in some detail. It is classified into the following:

1. Making requests, for example, "Will you help me with this math problem?" (p. 144)
2. Giving advice, for example, "You must see a doctor." (p. 146)

A third category, on page 146, suddenly appears under a new subtitle, namely *other meanings and uses of modals and modal-like forms*. It is categorized into the following:

1. Potential realization:
    a. Ability, for example, "I can speak Indonesian."
    b. Potentiality, for example, "The car is able to go faster with this fuel."
2. Desire, for example, "Ralph would like an apple."
3. Offer/invitation, for example, "Would you like to dance?"
4. Preference, for example, "Brad would rather study languages than mathematics." (p. 147)

Unfortunately, Celce-Murcia and Larsen-Freeman do not show the relationship between the third category and the earlier two, namely *logical probability* and *social interaction*. It may be difficult, particularly for EFL learners and teachers, to integrate the three categories in one comprehensible framework.

Meanings of Modals in Past Tense and Perfect Aspect

According to Yule (1998), past tenses of modal verbs may refer to the notion of *remoteness*. It could be (a) remote in time, i.e., refers to past time, for example, "I could run much faster when I was younger," (b) remote in likelihood, i.e., less possible than their counterparts, for example, "With the right tools, I could fix it myself," or (c) remote in social terms, i.e., more polite/formal expressions than their present counterparts, for example, "Could I leave early today if we aren't too busy?" (p. 93).

Celce-Murcia and Larsen-Freeman (1999) observe that EFL learners do not respond properly in situations where politeness is assumed:

> Many ESL/EFL students, even at an advanced level, do not recognize that they are often perceived by native speakers of English as being abrupt and aggressive with their requests, given the social circumstances. If they learned to soften requests by employing the historical past tense forms of the modals, they might find their requests being better received. For example, Could (instead of Can) I talk to you for a minute? (p. 145)

Celce-Murcia and Larsen-Freeman's observation about past forms of modals and politeness is similar to Yule's.

Huddleston (1984) adds that past time is usually expressed through past tense of modals when modals refer to deontic modality on the one hand. On the other hand, past time is usually expressed with perfect aspect when modals refer to epistemic modality, for example, "Tom must have overslept" (p. 168).

Yule (1998) and Huddleston (1984) make useful assumptions. Yule unveils some uses of past tense that go beyond the traditional notion of expressing past time. On the other hand, Huddleston correlates past time and modals. Past time is expressed with past tense when modals reflect deontic modality, on one hand. On the other hand, past time is expressed with perfect aspect when modals reflect epistemic modality. Hence, the same modal would be in either structure to indicate past time.

Modals and Scope of Negation

Scope of negation may or may not affect meaning of modals. It depends on whether the negative marker *not* affects the modal itself or the main verb in a verb phrase. In the first case, modals would change meaning. In the second case, modals would maintain the same meaning of affirmative structure.

Yule (1998) claims that *scope of negation* varies between two sets of modals. The negative marker *not* or its contracted form *'nt* could negate either the main verb or the modal verb. On the one hand, main verb negation usually occurs with modals that mean possibility, probability, prediction, or conclusion, for example, "It won't rain. = predict (NOT rain)" (p. 109). On the other hand, it could negate the modal verbs themselves. It usually occurs with modals that mean permission, willingness, or obligation, for example, "He can't smoke here. = NOT permit (smoke here)" (p. 109).

Master (1996) claims that the scope of modal negation changes in two cases. First, it changes the meaning of modals when it presents low possibility or obligation, for example, "Pilgrims may not visit Jerusalem … *no* permission" (p. 127). Second, when it presents high possibility or obligation, negation does not affect the meaning of modals. Rather, the main lexical verb is negated, for example, "Pilgrims must not visit Jerusalem … requirement *not* to [visit]" (p. 127).

Yule and Master approach modal negation from two differing perspectives. Yule claims that modals of low possibility or obligation change meaning when sentence structure changes from affirmative to negative. It also means that the meaning of the modal falls within the scope of negation (Master, 1996). On the other hand, modals of high possibility or obligation do not change meaning when sentence structure changes from affirmative to negative (Yule, 1998). It also means that the meaning of the modal falls outside the scope of negation (Master, 1999).

"The scope of negation may or may not include the meaning of the modal auxiliaries. We therefore distinguish between *auxiliary negation* and *main verb negation* [for example] You may not smoke in here … You are not allowed to smoke here [for example] They may not like the party … It is possible that they do not like the party," say Greenbaum and Quirk, (1990, p. 228). The scope of negation affects some modals regardless of their meanings. These modals are *cannot*, *can't*, *need not*, *needn't*, *dare not*, and *daren't*. *May not* also falls within the scope of negation when it means permission. Some modals fall outside the scope of negation, such as *may not* when it means possibility, *shall not* and *shan't* regardless of their meaning, *must not*, *mustn't*, *ought not*, and *oughtn't* when they mean possibility or obligation. Greenbaum and Quirk further explain that *may not* could, in rare cases, fall outside the scope of negation even though it means permission, for example, "They may not go swimming [which means] they are allowed not to go swimming" (p. 230). *Can not* is another exception to the rule. *Can* could fall outside the scope of negation even when it means possibility, for example, "I can, of course, not obey her [which means] it is possible, of course, not to obey her" (p. 230).

Although Greenbaum and Quirk (1990) make clear statements correlating between scope of negation and meanings of modals, they also present some exceptions that work the other way around. Therefore, their assumptions would not work for all cases. When comparing the above three assumptions, it is obvious that

these assumptions approach scope of negation from different angles. For example, Master (1999) claims that it is *high* or *low* modality such as *possibility* and *obligation*, which decide the scope of negation, whereas Greenbaum and Quirk claim that it is meaning itself such as *possibility* and *obligation* that decides the scope of negation. The above assumptions need to be discussed in more detail in order to present a more complete description about modals and scope of negation. In addition, exceptions need to be avoided as much as possible to make assumptions more reliable and valid for class instruction.

Form of Modals in Some English Language Dictionaries

Dalgish (1997) uses different names when addressing modals interchangeably: *modal verb*, *modal*, or *auxiliary*, *auxiliary modal* in each modal entry such as *may*, *can*, and *must*. Dalgish does not classify *have to* under any part of speech. Dalgish categorizes *used to* as an idiom. However, Hornby (2005) considers *have to* and *used to* as modals. It is worth mentioning that Hornby (1963) names modals, *anomalous finite*, which means, as Hornby (1963) defines them, "irregular; different in some way from what is normal. ~ verb, verb that forms its interrogative and negative without the helping verb *do*, for example must, ought" (p. 35). According to Hornby (1963), *anomalous* as a verb would also apply to *be* because it forms its negative and interrogative structures without the dummy verb *do*. However, Hornby (1963) names *be*, an *intransitive verb*. It is confusing to realize that his meaning of *anomalous* is very general in that it may include other verbs such as *be*. Hornby (2005) defines *anomalous* as "different from what is normal or expected" (p. 53). The current definition of Hornby does not refer to its grammatical meaning. Therefore, it could be argued that neither of these dictionaries—
neither old nor current—have addressed modals properly

Meanings of Modals in Some English Language Dictionaries

Some discrepancy is noticed among some dictionaries. For example, Dalgish (1997) and Hornby (2005) explain different functions of modals as they appear in their respective entries. Hornby and Dalgish address modals with functional

terminologies similar to those found in some theoretical approaches and some ESL/EFL textbooks, such as promise, obligation, and request. However, they do not refer to speaker stance, nor do they use some terminologies that do not appear in the ESL/EFL textbooks such as intrinsic, extrinsic, epistemic, and root modalities.

There is some discrepancy in meaning between the two dictionaries. Hornby does not present the two meanings of *can*, namely suggestion and obligation, that Dalgish presents. Similarly, Dalgish does not present the meanings of *prohibition* and *assumption*, while the other does. Dalgish does not present one of the core meanings, i.e., *request* for the modals *will*, *would*, *may*, and *might*, while Hornby does. Dalgish has not considered interrogative structure in his given examples. Moreover, Dalgish's American English dictionary presents some meanings such as intention and necessity that Hornby does not mention about the modal *shall*. Yet, according to Yule (1998), *shall* is perceived to be more British than American English.

Moods in Some English Language Dictionaries

One of the semantic features of modals is the notion of mood. Initially "the word modal comes from the word mood, specifically the moods that language tend to grammaticize, such as certainty, wish, command, emphasis, or hesitancy" (Master, 1999, p. 119). This section investigates the notion *mood* as it appears in some dictionaries.

The most common meaning of a word in dictionaries would be the first one in that word entry. The common meaning of *mood* reflects somebody's temporal feelings. Hornby (2005) defines mood as "the way you are feeling at a particular time" (p. 990). Quirk et al. (1995) define mood as "the way you feel at a particular time" (pp. 922-923). *Longman Active Study Dictionary* (1998) defines mood as "the way someone feels at a particular time" (p. 477). The above mentioned authors agree that *mood*, in general, reflects people's feelings.

Some dictionaries present grammatical definitions of *mood*. Hornby (2005) presents two grammatical definitions of *mood*. Firstly, it is "any of the sets of verb forms that show whether what is said or written is certain, possible, necessary, etc. Secondly, it is "one of the categories of verb use that expresses facts, orders, questions, wishes or conditions: *the indicative*, *imperative*, *subjunctive* mood" (p.

990). Quirk et al. (1995) state that mood is "one of the sets of verb forms in grammar such as the *indicative* [that means] expressing a fact or action, the *imperative* [that means] expressing a command, and the *subjunctive* [that means] expressing a doubt or wish" (p. 923).

Grammatical meanings of *mood* are not restricted to modals. For example, "I wish I were taller" (Hornby, 1995, p. 1529) is subjunctive mood and means *wish*. Therefore, while some authors relate the notion *mood* to modals only, others integrate modals and some other verbs with the notion of *mood*.

Conclusion

This chapter reviewed how modals are perceived theoretically. Theoretical approaches to modals are basically investigated in two areas: on the one hand, modal categories and terminologies, and meanings of modals on the other. Both areas showed some salient discrepancies. Discrepancies are observed in categorizing, naming, and interpreting modals. Moreover, some dictionaries show such discrepancy over modals. Indeed, modals are pedagogically controversial. The literature in this chapter is useful for this study because it informs about different aspects of modals. It also unveils some areas of discrepancy and agreement among some theoretical approaches.

CHAPTER 3
METHODOLOGY

This study analyzes modals in some ESL/EFL tertiary textbooks on the one hand, and meanings of modals as perceived by some EFL teachers on the other hand. 10 textbooks and 32 teachers were involved in this study. The analysis of the textbooks and the teachers' feedback was geared towards answering the following research questions:

1. How far do modals in ESL/EFL tertiary textbooks reflect their actual use as perceived by native and nonnative speakers of English?
2. What can be done to bridge the assumed gap of modal interpretation between ESL/EFL tertiary textbooks and speakers of English?

In other words, the aim of this study is to investigate: (a) the accuracy of the way modals are presented in some ESL/EFL tertiary textbooks as perceived by some EFL teachers, and (b) the assumed gap between the way some textbooks present meanings of modals and the way some speakers of English interpret them.

The Participants

The participants in the survey were classified into three groups, namely native, second, and foreign speakers of English. However, the analysis of the survey showed little difference between second and foreign speakers of English. Therefore, second and foreign speakers of English were classified under one category namely, nonnative speakers of English.

Sixteen native speakers and ten nonnative speakers of English participated in the survey. The native English participants were eight Canadians, four from the United States of America, two British, one South African, and one Indian. The Indian participant, although not a native speaker, was included in the native speaker category because he stayed in the United States of America for several years and finished his bachelor's and master's degrees in English there. His English sounds much closer to the native than the non-native. The non-native participants were five Indians, two Omanis, one Jordanian, one Egyptian, and one Moroccan. All of the 26 participants

have taught English to tertiary Arabic EFL learners. Appendix 4 provides further information about the 26 participants.

Initially, the survey was given to about 50 EFL teachers, but only 26 responded. Responding to the questions needed considerable time and thought. Most of the teachers who responded to the survey were close to the researcher and were willing to help him. Some of the participants commented that although it took them a weekend to answer all the 118 items in the survey, they enjoyed thinking about different possible interpretations of modals. On the other hand, six EFL teachers were interviewed to further investigate the teachers' way of interpreting of modals.

Three native and three nonnative EFL teachers were interviewed at the English Language Center (ELC) at Shinas College of Technology in Oman. Two of the native EFL teachers were from the United States of America (USA) and one from South Africa. The three nonnative EFL teachers were an Egyptian, a Filipino, and an Indian. Each interview lasted between 20 and 40 minutes (for more details, see Appendix 7). Responses of native and non-native speakers of English were separated because native speakers were naturally assumed to provide the most accurate responses, whereas it was assumed that the non-native speakers of English may not achieve similar accuracy.

In sum, 32 EFL teachers participated in the survey and the interviews. The participants provided detailed information, and it took them considerable time to respond to the survey.

Development of the Instruments

Textbook Analysis

Initially, the findings of a pilot study (Al-Jaboori & Bahloul, 2007) triggered this study. The pilot study investigated inconsistency of *can* and *may* in four ESL/EFL textbooks. The findings showed significant inconsistency across the textbooks and encouraged the researcher to further investigate modals in other textbooks.

This study began by investigating modals in 10 ESL/EFL tertiary textbooks (see Table 3). *Modals*, in this study, incorporate three categories, namely *future modals*, *core modals*, and *phrasal modals* (see Appendix 1). Two areas about modals

were investigated in the ESL/EFL textbooks: first, the way modals are classified and named, and second, how different meanings and frequencies of modals are presented.

The 10 ESL/EFL tertiary textbooks were chosen because they are among the commonly available sources in the Arabian Gulf region. Some of them are core textbooks or supplementary material in some institutions, such as the *New Interchange* series, which is the core textbook in the English Language Centers (ELC) at the Colleges of Technology in Oman. The textbooks are relatively current sources and are supposed to reflect actual use of contemporary English with marginal variation because they were published within a relatively recent and short duration, i.e., between 1996 and 2006 (see Table 3).

The grammar models of the textbooks were the initial source of data for this study. By and large, and from a pedagogical point of view, native and non-native teachers of English and non-native learners of English cannot do without explicit instructions about modals. Native English speakers know how to use modals properly, but they may not be able to explain them to non-native speakers of English. On the other hand, non-native speakers of English need detailed instructions about different meanings and uses of modals because they know little about the proper uses of modals. Therefore, this study investigated modals in the grammar models because they usually present explicit syntactic and semantic explanations.

Semantically, modals are referred to as *functions*, *meanings*, or *uses* in the ESL/EFL textbooks. Only modals that refer to *mood* fall within the scope of this study. *Mood*, in this study, refers to meanings of modals as intended by the speaker. There is a wide range of mood terminologies in the textbooks, which are sometimes confusing because some of them refer to similar meanings. Therefore, it was necessary to collocate moods of similar meanings. 68 textbook moods were boiled-down to 19 moods. In this study, the term *condensed* is used instead of *boiled-down*. Hornby (2002) computer software was used to assist in collocating moods that share similar meanings (see Appendix 2).

Meanings of modals from the textbooks were gathered in the form of tables. Each table analyzes moods of one modal across and within the textbooks (see Tables 4-20). The number of times each mood is cited across and within the textbooks is listed in separate columns. Order of moods in each table follows their frequency across the textbooks. In the case of similar frequency between some moods across the

textbooks, the total number of frequency, i.e., within and across, determines which mood goes before the other. The moods listed on the top of the tables indicate the most common and frequently used. However, the study does not involve factors beyond written texts, such as tone of voice, since it is beyond the capacity of this study.

Survey

The basic survey took the form of a questionnaire. The questionnaire started with a short text that briefs teachers about meaning of *mood* and how to answer the questionnaire. It consisted of 118 items (see Appendix 3). The items were examples from the grammar models. The examples covered most modals and moods in the 10 textbooks. At least one example from each textbook was included in the questionnaire in order to involve all the 10 textbooks in the survey. The selection of the examples was based on the notion of multiple-modal interpretations. In other words, an example with a modal that could have two or more interpretations was chosen for the questionnaire. The final draft of the questionnaire was revised by the researcher's advisor who made some necessary changes to make the questionnaire as much as possible representative of the modals in the 10 textbooks.

The participants were asked to choose appropriate mood or moods from a list of 19 moods for each underlined modal in the items. The 19 moods are the condensed 68 textbook moods. The participants were also encouraged to add their own inferred moods. All participants' own moods fell within the 19-mood list. Therefore, these 19 condensed moods were chosen as the list of possible moods for the questionnaire. Participants' first and second most frequent moods for each question were involved in the analysis. Then, the most frequent moods were compared to their textbook mood counterparts. The aim of the questionnaire was to assess the accuracy of modal moods in the textbooks, more specifically, the 118 examples from the grammar models.

Interviews

The interviews were structured as a follow up to the basic survey. The interviews did not aim at assessing EFL teachers' knowledge about modals and their

meanings. Rather, the interviews aimed at investigating whether or not ESL/EFL textbooks illustrate moods of modals in a constructive manner through evaluating the methods EFL teachers have developed to explain meaning of modals. Because the interviews sought specific information, they were structured in the form of six questions. The duration for each interview was about 30 minutes. The interviewer asked the six interviewees the same questions. The interviewer took notes and quotes of the interviewees during the interviews. In addition, immediately after each interview, the interviewer recalled and wrote the details about the outlines he made during the interviews. Tape-recording the interviews was avoided for two reasons. First, the structured interview sought specific information; therefore, it was possible for the interviewer to write the necessary information. Second, tape-recording the interviews would have made some participants feel uncomfortable because it was assumed that some questions were difficult for the participants, and indeed they were. For example, the third interviewee either did not know or tried to avoid giving direct and clear answers because she used hedging expressions such as her answer to question 2b was "not certain about it," and using the word *seems* while answering some other questions. Although tape-recording the interviews would have provided a record of the entire interviewees' talk, the interviewer managed to write down the necessary data that served the purpose of this study.

The structured interview started with investigating the participants' own methods when presenting meanings of modals to EFL learners in class. Then, the participants were asked to answer more specific questions about moods of modals with regard to variation in tense and sentence types, i.e., affirmative, negative, and interrogative structures. Finally, the participants were asked to interpret some modals in context. Then, their interpretations were compared to some theoretical approaches (see Appendix 6).

CHAPTER 4
DATA ANALYSIS AND FINDINGS

Textbook Analysis

This study began by investigating how modals and their moods are presented in 10 ESL/EFL tertiary textbooks (see Table 3). Two areas of modals were investigated: first, how modals are classified and named in the textbooks, and second, how moods of modals are semantically presented.

Modals were classified under different functions as they appeared in the tables of content and were crosschecked with their respective grammar models in the 10 textbooks. Then, in the same manner, naming of modal categories was also analyzed. After that, the different moods of each modal in the textbooks were listed in separate tables. Moods of similar meaning were condensed into one term (see Appendix 2). The moods, in each table, were classified into *core*, *marked*, and *unmarked* according to the times they appear in the textbooks. The results of the analysis showed some discrepancy across and within some textbooks that would bewilder some learners and teachers.

Table 3

The 10 ESL/EFL Tertiary Textbooks Analyzed

Textbook Number	The Textbooks in Chronological Order
1.	*Focus on Grammar 4: An Integrated Skills Approach* (Fuchs & Bonner, 2006)
2.	*Grammar Form and Function 2* (Broukal 2004)
3.	*Grammar Sense 3A* (Bland, 2003)
4.	*Grammar in Context 2* (Elbaum, 2001)
5.	*Understanding and Using English Grammar* (Azar, 1999)
6.	*Grammar Links 2: A Theme-based Course for Reference and Practice* (Mahnke & O'Dowd, 1999)
7.	*New Interchange 1: English for International Communication* (Richards, Hull, & Proctor, 1997a)
8.	*New Interchange 2: English for International Communication* (Richards, Hull, & Proctor, 1997b)
9.	*New Interchange 3: English for International Communication* (Richards, Hull, & Proctor, 1997c)
10.	*More Grammar Plus: A Communicative Course* (Mackey & Sökmen, 1996)

Classifying and Naming of Modals

Modals in the 10 textbooks generally fall into three categories (see Appendix 1):

1. Modals referring to mere future events, namely *will* and *be going to*. They are labeled *future modals* in Appendix 1.
2. Modals that do not show subject-verb agreement, such as *can* and *may*. Their present form does not take the third-person singular –*s*, nor are they followed by *to + verb*. They are labeled *core modals* in Appendix 1.
3. Modals that show subject-verb agreement, such as *have to* and *need to*. Their present form takes the third-person singular -*s*. In addition, they are usually followed by *to + verb*. They are labeled *phrasal modals* in Appendix 1.

Some of the textbooks adhere to the above categories. However, other textbooks are inconsistent. For example, some modals in category 1 and category 2, such as *must* and *need to*, are classified under one category in textbook 8. *Will* (category 1) is also found in category 2 in textbook 5 and textbook 7. *Ought to* is also controversial because it is applicable to the two definitions of category 2 and category 3. For example, *ought to* appears in category 2 in textbook 5 on the one hand, and in category 3 in textbook 6 on the other. This controversy exists because *ought to* does not take the third person singular –*s* (category 2) but is followed by *to + verb* (category 3). In sum, some modals such as *will*, *must*, *need to*, and *ought to* are not thoroughly nor clearly explained as to which category they belong to.

The above three categories are named differently across and within the textbooks. Appendix 1 shows that there is no consistent pattern for naming modals among the 10 textbooks. It confuses readers when more than one name is used to address a particular category. It is even more confusing when a particular category is addressed with more than one name within one textbook. For example, both textbook 2 and textbook 6 label category 2 *modals* and *modal auxiliaries.* Moreover, Richards, Hull, and Proctor (1997a, 1997b, & 1997c) in their three-volume series (Textbooks 7, 8, & 9) merge category 3 and category 2 together under one category, namely *modals*. However, some of the textbooks show consistency naming the first category *future*, and the second category *modals*. Yet, textbooks 2 and 6 have other different names for the first category, *future tense* and *future time* respectively. There is also some

inconsistency within some textbooks. Textbook 3, for example, names the first category *future* and *future forms* (see Appendix 1). Although nine of the 10 textbooks name the second category *modals*, six of them refer to *modals* with other terminologies. For example, textbook 2 uses *modal auxiliaries* and *auxiliary verbs*, while textbook 3 uses *present modals*, *past modals*, and *future modals* in textbook 3, and textbook 5 uses *auxiliaries*.

In sum, inconsistency in classifying and naming the three categories of modals across and within the textbooks is persistent. Therefore, some EFL learners and teachers would develop different perceptions of modals. Ultimately, modals are considered one of the controversial areas for both EFL teachers and learners, which is the very reason that makes this research worthwhile.

Moods of Modals

There are 17 modals in the 10 tertiary textbooks, namely *will*, *would*, *can*, *could*, *shall*, *should*, *may*, *might*, *must*, *ought to*, *be going to*, *be able to*, *be supposed to*, *be permitted/allowed to*, *have to*, *have got to*, *had to*, *had better*, and *need to*. This study investigates one semantic area of these modals, namely *mood*. Mood is part of other meanings the textbooks present. Only mood falls within the scope of this study. In this study, *mood* means speaker intended meaning. 68 textbook moods were condensed into 19 moods (see Appendix 2). The 19 moods are *intention*, *prediction*, *immediate decision*, *promise*, *offer*, *willingness*, *possibility*, *request*, *threat*, *desire/want*, *giving permission*, *ability*, *prohibition*, *advice*, *expressing surprise*, *expressing disagreement*, *logical conclusion*, *necessity*, and *regret*.

Moods of the 19 modals are analyzed in the form of tables. Each table tackles moods of one modal (see Tables 4-20). Moods, in each table, are listed in the order of their frequency across the textbooks. If two or more moods have the same frequency, their total frequency across and within the textbooks determines which one goes before the other. Moods of each modal, across the 10 textbooks, are classified into three classes with regard to their frequency. When seven or more of the 10 textbooks agree on a particular mood, it is called a *core mood* because it would represent the most agreed upon mood for a modal. When five or six of the textbooks agree on a mood, it is called a *marked mood* because half or more of the textbooks agree on a

particular mood. *Unmarked mood* is the name for moods that appear in only three or less of the 10 textbooks. This division is intended to illustrate patterns of mood frequency for each modal across the 10 textbooks.

The modal *will* reflects nine moods. The core moods are *request*, *prediction*, and *possibility*. The marked moods are *promise*, *intention*, *offer*, and *immediate decision*. The unmarked moods are *willingness* and *threat*. *Threat* appears in only one textbook (see Table 4).

Table 4

Moods and Frequency of *will* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency			Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class	Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Core	7	16	Request	2		2	2	3	4	1			2
	7	15	Prediction	1	2	5	3	1	2				1
	7	12	Possibility		1	3	2	2	2		1	1	
Marked	5	12	Promise			1	3		4		1		3
	5	10	Intention	2		2	3				1		2
Unmarked	4	7	Offer	1		1	3		2				
	4	5	Immediate decision	1	1	1			2				
	3	6	Willingness					2	1				3
	1	1	Threat				1						

The past conjugation of *will* is *would*. Both *will* and *would* share the core mood *request*. The mood *desire/want* appears in half of the textbooks with the modal *would*, while the remaining moods for *would* are unmarked. The unmarked moods appear only once, and four of them appear in textbook 10 only (see Table 5).

Table 5

Mood and Frequency of *would* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency			Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class	Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Core	8	18	Request		3		2	2	1	3	2	2	2
Marked	5	14	Desire/Want		2		5	4				1	2
Unmarked	1	2	Possibility									2	
	1	2	Intention										2
	1	1	Willingness										1
	1	1	Give permission										1
	1	1	Advice									1	
	1	1	Offer										1

Request is the core mood for *can*, while *ability* and *possibility* are marked moods. The remaining eight moods are unmarked. The last four, namely *offer*, *giving permission*, *necessity*, and *prediction*, appear only once with *can* (see Table 6).

Table 6

Mood and Frequency of *can* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency			Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class	Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Core	8	20	Request		4		5	2	3	2	2	1	1
Marked	6	15	Ability	1	4		2	4	3				1
	5	14	Possibility	2		6	1	3					2
Unmarked	3	4	Prohibition	1			2		1				
	2	4	Express disagreement			2			2				
	2	3	Express surprise			2			1				
	2	3	Logical conclusion	2									1
	1	1	Offer						1				
	1	1	Give permission					1					
	1	1	Necessity	1									
	1	1	Prediction	1									

Could is the past conjugation of *can*. *Can* and *could* share two core moods: *request* and *ability*. *Possibility* is another mood they share but it is not a core mood with *can*. Although *can* and *could* share five other moods, they are unmarked (see Tables 6 & 7).

Table 7

Mood and Frequency of *could* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency		Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Core	9	16	Request	1	6		2	1	1	1	1	1	2
	8	35	Possibility	6	2	8		7	4		1	2	4
	7	19	Ability	3	3	5	2	2	2				2
Unmarked	4	6	Advice					2	1	1			2
	4	6	Express disagreement	2		1		1	2				
	3	6	Give permission				4		1				1
	2	6	Prediction	2		4							
	2	2	Offer						1				1
	1	1	Express surprise			1							
	1	1	Showing regret										1

The two moods *offer* and *advice* are unmarked with *shall*. In addition, they appear in textbook 10 only (see Table 8). On the other hand, *advice* is the core mood for *should*, while its remaining four moods are unmarked (see Table 9). *Shall* was more commonly used in the past than nowadays. *Shall* was used to mean a range of moods such as threat, for example, "You say you will not do it, but I say you ~ [~ = shall] do it" and prohibition, for example, "You ~ [~ = shall] not have it; it's mine!" (Hornby, 1963, p. 914). Nowadays, *shall* is rarely used. *Shall* has lost most of its moods except for a few moods such as *offer* with the pronoun *we* as subject of the sentence, for example, "Let's look at it, shall we?" (Hornby, 2005, p. 1394). This fact perhaps explains why only one of the 10 ESL/EFL Tertiary textbooks tackles the modal *shall* (see Table 8).

Table 8

Mood and Frequency of *shall* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency			Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class	Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Unmarked	1	1	Offer										1
	1	1	Advice										1

Table 9

Mood and Frequency of *should* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency			Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class	Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Core	10	31	Advice	5	2	3	4	3	2	1	1	3	7
Unmarked	3	7	Possibility			2		2	3				
	3	5	Prediction			2		2	1				
	2	2	Regret			1						1	
	1	2	Necessity			2							

The core mood for *may* is *possibility*. *Giving permission* is the only marked mood for *may*. The other five are unmarked moods (see Table 10). Like *may*, the core mood for *might* is *possibility*. However, the other four moods for *might* are unmarked (see Table 11). Both *may* and *might* share the core mood *possibility*.

Table 10

Mood and Frequency of *may* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency			Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class	Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Core	9	35	Possibility	6	3	5	5	7	3		1	1	4
Marked	6	10	Give permission		2	1	3	1	2				1
Unmarked	2	5	Prediction	1		4							
	2	2	Request					1		1			
	1	1	Offer						1				
	1	1	Advice							1			
	1	1	Prohibition				1						

Table 11

Mood and Frequency of *might* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency			Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class	Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Core	9	37	Possibility	6	3	5	5	8	3		2	1	4
Unmarked	3	3	Advice					1	1				1
	2	2	Prediction	1		1							
	1	1	Desire/Want						1				
	1	1	Request					1					

Necessity and *possibility* are the core moods for *must*. *Prohibition* is a marked mood, whereas the last three moods are unmarked (see Table 12).

Table 12

Mood and Frequency of *must* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency			Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class	Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Core	9	18	Necessity	3	3	1	3	4	1		1	1	1
	7	18	Possibility	2		7		4	2		1	1	1
Marked	6	10	Prohibition	1	3		2	1	1				2
	5	8	Logical conclusion		1		3	1	1				2
Unmarked	2	3	Prediction	1		2							1
	1	1	Advice									1	

There are 11 modals in the textbooks that belong to category 3. Table 14 tackles modals that start with *be*. They are *be able to*, *be supposed to*, *be not supposed to,* and *be permitted/allowed to*. The modal *be going to* is mentioned in a separate table (Table 13). Both *will* and *be going to* share the moods *intention* and *prediction*. All the five moods of *be going to* also appear with *will* (see Tables 13 & 4).

Table 13

Mood and Frequency of *be going to* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency		Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Core	8	22	Intention	4	1	4	4	1	3		1		4
Marked	6	9	Prediction	1		3	2	1	1				1
Unmarked	2	2	Immediate decision		1				1				
	1	2	Promise										2
	1	1	Possibility			1							

Be able to is a marked modal for *ability*. *Be supposed to* means *prediction* and *necessity*, in addition to *prohibition* when *be supposed to* is in negative form (see Table 14).

Table 14

Mood and Frequency of *be able to, be supposed to, be not supposed to, be permitted/allowed to* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency			Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class	Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Marked	5	18	Ability (be able to)	3	5		4		3				3
Unmarked	3	10	Prediction (be supposed to)					5				2	3
	1	1	Necessity (be supposed to)				1						
	1	1	Prohibition (be not supposed to)				1						
	2	5	Give permission (be permitted/ allowed to)				4				1		

The core mood for *ought to* is *advice*. The remaining five moods are unmarked. Moreover, the last three moods for *ought to* appear only once across the textbooks (see Table 15).

Table 15

Mood and Frequency of *ought to* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency			Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class	Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Core	7	15	Advice	3	2			3	2		1	1	3
Unmarked	3	5	Prediction			2		2	1				
	2	5	Possibility			2			3				
	1	2	Threat					2					
	1	1	Necessity			1							
	1	1	Regret			1							

The core mood for *have to* is *necessity*. *Necessity* is the marked mood for *have got to*. *Have to* and *have got to* also share two unmarked moods, namely *possibility* and *prediction*, while the moods *advice* and *logical conclusion* appear with *have to* only (see Tables 16 & 17).

Table 16

Mood and Frequency of *have to* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency			Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class	Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Core	8	25	Necessity	4	4		4	5	3		2	1	2
Unmarked	3	7	Possibility	3		2			2				
	1	1	Prediction	1									
	1	1	Advice		1								
	1	1	Logical conclusion			1							

Table 17

Mood and Frequency of *have got to* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency		Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Marked	6	16	Necessity	3	3		5	3				1	1
Unmarked	2	6	Possibility	1		5							
	1	1	Prediction	1									

The modals *had to* and *need to* share only one unmarked mood, *necessity*. However, *necessity* with *had to* appears in three textbooks while it appears in only one textbook with *need to* (see Tables 18 & 19).

Table 18

Mood and Frequency of *had to* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency		Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Unmarked	3	4	Necessity		2			1					1

Table 19

Mood and Frequency of *need to* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency			Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class	Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Unmarked	1	1	Necessity								1		

Advice is a marked mood while *threat*, *prediction*, and *necessity* are unmarked moods for *had better* (see Table 20).

Table 20

Mood and Frequency of *had better* across and within the 10 ESL/EFL Tertiary Textbooks

Frequency			Mood	The 10 ESL/EFL Tertiary Textbooks									
Mood Class	Total Across the Textbooks	Total Within the Textbooks		1	2	3	4	5	6	7	8	9	10
Marked	6	10	Advice	2	2		1	2			1		2
Unmarked	3	5	Threat				3	1	1				
	1	1	Prediction										1
	1	1	Necessity	1									

The 10 textbooks show some relationship between some modals and core/marked moods. The core and marked moods reveal a pattern of modal classification (see Table 21). Five modals share the core mood *possibility*, namely *may*, *might*, *could*, *will*, and *must*. *Could*, *would*, *can* and *will* share the core mood

request. *Ability* is a marked mood for the modals *can*, and *be able to*. *Advice* is a marked mood for the modals *should* and *ought to*. *Necessity* is a marked mood for the modals *must* and *have to*.

Table 21

Relationship between Core/Marked Moods and Modals in the 10 Textbooks

Moods in the 10 Textbooks	Modals	
	Reflect Core Moods	Reflect Marked Moods
Possibility	*may, might, could, will, must*	*can*
Request	*could, would, can, will*	-
Ability	*could*	*can, be able to*
Advice	*should, ought to*	*had better*
Necessity	*must, have to*	*have got to*
Intention	*be going to*	*will*
Promise	*will*	-
Desire/want	*would*	-
Give permission	*may*	-
Logical conclusion	*must*	-
Prohibition	*must not*	-

Questionnaire Analysis and Findings

The questionnaire consisted of 118 items (see Appendix 3). The items are examples from the 10 ESL/EFL tertiary textbooks (see Table 3). The questionnaire tackled 14 modals, namely *will*, *would*, *can*, *could*, *should*, *may*, *might*, *must*, *ought to*, *shall*, *be going to + verb*, *have to*, *have got to*, and *had better*. The number of items devoted to a particular modal reflects the number of textbooks presenting that modal. The number of textbooks that present each of the 14 modals ranges between 8 and 10, except in the case of *had better* which is presented in seven textbooks and *shall* which is presented in only one textbook. The aim of having the textbooks' examples in each of the 14 modals is to equally represent the 10 textbooks in the analysis.

The questionnaire provided participants with a list of 19 moods. The 19 moods are the condensed 68 textbook moods (see Appendix 2). All of the participants chose moods from the list in the questionnaire, while some participants suggested additional

moods. However, after studying the additional moods, they were actually synonyms for some of the condensed 19 moods. For example, some participants suggested the additional moods *warning* and *doubt*, which are similar to the condensed moods *threat* and *possibility* respectively. The fact that the participants could add no additional moods to the condensed moods suggests that the 19 moods may be a comprehensive list for the purpose of the questionnaire.

It would have been difficult to deal with as wide a range of terms as the 10 textbooks present because textbooks use different terms to refer to a particular mood. It could be confusing, particularly for EFL learners and teachers, to deal with these terms. Therefore, collocating textbook moods of similar meaning under one category was a useful procedure for analysis (see Appendix 2). For example, it is confusing to use the terms *possibility*, *certainty*, and *probability* interchangeably. *Certainty* and *possibility* could mean two different things, and even have two contradictory meanings. *Possible* means *not sure*, while *certain* means *100% sure*. However, some textbooks use the two terms, *possibility* and *certainty*, interchangeably. For example, textbook 3 states the following: "Use *will* and *won't* to express strong certainty about the future [for example] She'll come soon. I'm not worried" (Bland, 2003, p. 161), whereas textbook 6 instructs readers to use *will* "to ask questions about possibility [for example] Will everybody speak the same language one day?" (Mahnke & O'Dowd, 1999, p. 345). Moreover, textbook 5 overtly states that *will* can mean "100% certainty [for example] He will be here at 6:00" (Azar, 1999, p. 199). It could be argued that future events may never be 100% sure because it is common sense that nobody can foresee the future. Hence, textbook 5 is mistaken when referring to future events with *100% certainty*. In sum, the 26 participants who responded to the questionnaire did not complain about the condensed 19 moods. Rather, they used them effectively in the questionnaire.

The participants were 26 EFL teachers: 16 native speakers of English, five speakers of English as a second language, and five speakers of English as a foreign language (see Appendix 4). 25 of them had taught adult Arabic EFL students at the English Language Centers in the Colleges of Technology in Oman. The 26th native speaker was knowledgeable about the area of this research because she is a graduate student in applied linguistics.

General Findings

Analysis of the questionnaire did not show important differences in participants' responses between second and foreign speakers of English. Therefore, the 10 speakers of English as a second or foreign language formed one group, namely nonnative speakers of English, while the 16 native speakers of English formed the other group.

The questionnaire's first and second most frequent moods for each item were compared to the 10 textbook moods, because it was assumed the first and second most frequent moods would present the general norms of modal interpretation rather than individual variation. The first and second most frequent moods of native and nonnative speakers showed close agreement with the 10 textbook moods. Native and nonnative speakers agreed on 91 of the 118 items in the textbooks. In other words, 77% of native and nonnative speakers agreed with the 10 textbook moods in the questionnaire (see Figure 2). This high level of agreement between the native and nonnative speakers does not mean they have exactly the same attitude towards modals and their moods, however, since native and nonnative speakers did not agree on the same items. In addition, native speakers showed a higher level of agreement among themselves than the nonnative speakers did (see Figure 3). More than half of the nonnative speakers disagreed among themselves about the 10 textbook interpretations of modals. This could be because the nonnative speakers did not share a similar background since "all language varieties reflect in many ways the cultures of the people who speak them" (Calderonello, Martin, & Blair, 2003, p. 5). This finding is important because it questions whether the textbooks' ways of presenting modals are appropriate or not for the learner-target group, which is ESL/EFL learners. Further investigation would no doubt unveil areas of strength and weakness of the textbooks' approaches to presenting modals and their moods.

Figure 2

Agreement between the Two Groups of Questionnaire Participants and the 10 Textbooks

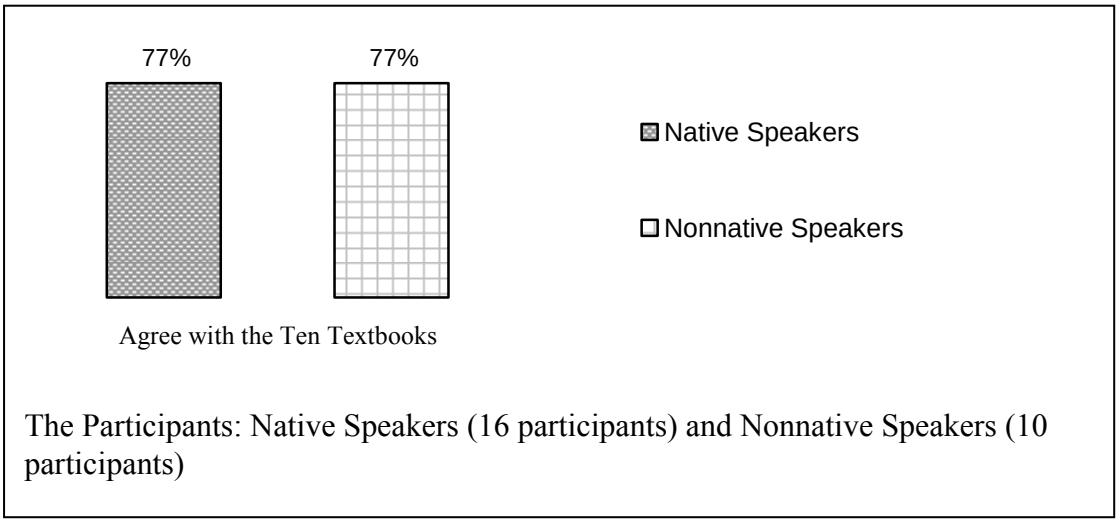
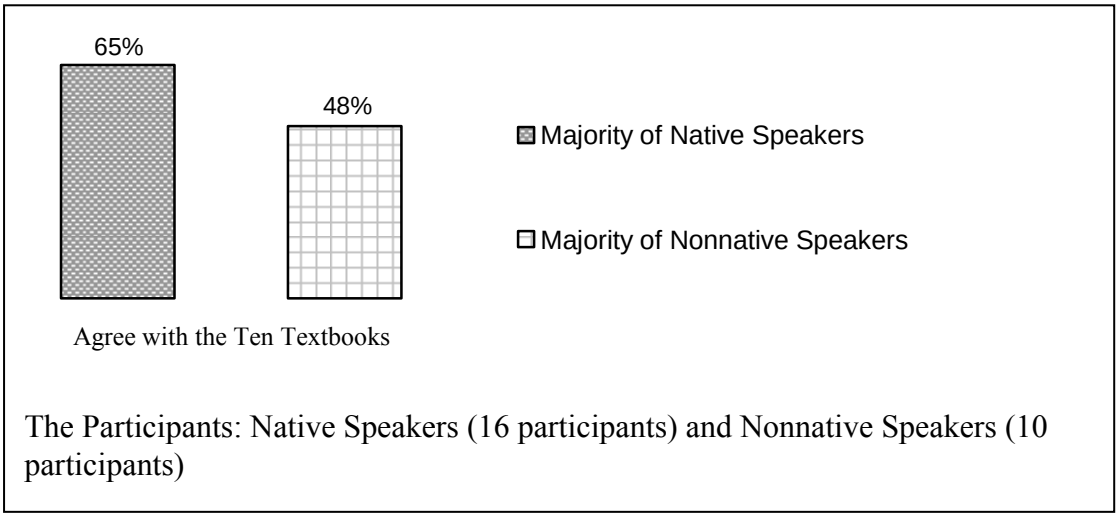


Figure 3

Agreement between the Majority (i.e., ≥ 50%) of the Questionnaire Participants and the 10 Textbooks



Items with Total Discrepancy between the 10 Textbooks and the Native Speakers of English

Item 3: *They <u>will</u> be home soon* and item 52: *The landlord <u>may not</u> keep my deposit for no reason* did not show mood agreement between the textbooks' interpretation on one hand, and any of the 16 native speakers' interpretations on the other hand. Native

speakers' semantic interpretations of *will* in item 3 are *prediction*, *promise*, *intention*, and *logical conclusion*, whereas it is interpreted as *possibility* in textbook 3. The three interpretations of the native speakers carried the element of *possibility* because *will* in item 3 refers to future time which can never be 100% sure. However, the native speakers did not agree with the textbook's interpretation for item 3. One possible reason for such discrepancy stems from context. The shorter the context, the more possible interpretations one can make. Twelve native speakers chose *prediction*, six chose *promise*, and one chose *logical conclusion*. On the other hand, three native speakers chose *intention*. *Intention* is not a mood in item 3 because it does not represent the speaker stance. The speaker's interpretation would be: *It is highly possible that they arrive home soon*. Rather, *will* in item 3 could mean *intention to be at home soon* from the grammatical subject stance, they.

The native speakers suggested seven different interpretations for *may* in item 52. 10 of the native speakers suggested the mood *prohibition*. They could have based their interpretation on the fact that *may* is in negative form. The literature review explains that negation may affect meaning of modals. Textbook 4 paraphrased item 52, "The landlord may not keep my deposit for no reason" twice in textbook 4: "The landlord is not permitted to keep my deposit" and "The landlord is not allowed to keep my deposit" (Elbaum, 2001, p. 216). However, Textbook 4 did not consider that negative structures could affect the mood of *may* in item 52. It is more bewildering to see Textbook 4 labeling a similar example to that of item 52 as *prohibition*: "You may not talk during a test [which means you are not allowed to talk during the test]" (Elbaum, p. 236). Although the above two examples in Textbook 4 have the modal *may* in negative structures, they were interpreted on different bases. Negation did not affect the interpretation of the modal *may* in the first example, i.e., item 52. Whereas, negation affected the interpretation of the modal *may* in the second example.

On the other hand, the native speakers suggested another possible mood for *may* in item 52, *necessity*. The literature review explained that the mood *necessity* does not fall within the scope of negation, but rather the main verb is negated. Therefore, *may* in item 52, could be interpreted as follows: It is necessary for the landlord not to keep my deposit. Another mood the native speakers suggested is *expressing disagreement*. This is also a possible interpretation. It could be interpreted as follows: I, the speaker, do not agree that the landlord keeps my deposit for no

reason. Other moods the native speakers suggested for item 52 are *logical conclusion*, *possibility*, *immediate decision*, and *ability*. The mood *ability* seems inappropriate for the modal *may* in item 52 and it is of low frequency. It occurred only once.

In sum, both textbook 4 and the native speakers have some shortcomings regarding item 52. The textbook presents different mood terms for similar meanings of the modal *may*. In addition, textbook 4 does not present other possible moods for the modal *may* as the native speakers did. On the other hand, some native speakers suggested some inappropriate moods for modals in context. However, inappropriate moods were of low frequency. Using the questionnaire's first and second most frequent moods assisted to avoid involving inappropriate low-frequency moods – a procedure that added some credibility to the analysis.

Items with Total Discrepancy between the 10 Textbooks and the Nonnative Speakers of English

Item 12: *Would you like to try out the microwave oven?* and item 17: *I wouldn't have stayed so late* did not show agreement between the textbooks and any of the 10 nonnative speakers' interpretations. Textbook 4 presents the grammatical subject's stance instead of the speaker's when interpreting the modal *would* in item 12. On the other hand, none of the three moods suggested by the nonnative speakers presents the textbook's interpretation. The three moods are *offer*, *request*, and *advice*. *Offer* is the most frequent mood. Nine of the 10 nonnative speakers suggested the mood *offer*, whereas *request* and *advice* occurred only once. Request and advice are inappropriate moods for the modal *would like* in item 12, "Would you like to try out the microwave oven?" (Elbaum, 2001, p. 233). Request could have been an appropriate mood if *would like* were *would*, for example, Would you try out the microwave oven? Hence, it could be claimed that *would* and *would like* are semantically different because *request* and *offer* belong to two different mood categories (see Appendix 2).

Textbook 9 suggests the mood *advice* for the modal *would* in item 17, "I wouldn't have stayed so late" (Richards, Hull, & Proctor, 1997c, p. 83), whereas eight of the nonnative speakers suggested the mood *regret* for *would*. The difference between the two interpretation stems from change in time. The literature review

explained that time with modals is usually expressed with the notion of aspect, such as simple or perfect aspects. Simple aspect usually refers to future time, and perfect aspect refers to past time. Hornby (2005) states one meaning for the word entry, *advice*, "an opinion or a suggestion about what sb [i.e., somebody] should do in a particular situation [e.g.] Follow your doctor's advice" (p. 23). It is obvious that the term *advice* refers to future time only. Textbook 9 used *advice* with perfect aspect, which means that the event or situation of *advice* refers to past time. It would have been clearer if Textbook 9 had used a term that indicates past time, such as *retroactive advice* or *regret*, in order to accurately interpret *would* in item 17.

Other moods nonnative speakers suggested are *expressing surprise*, *expressing disagreement*, and *intention. Expressing surprise* and *disagreement* are possible interpretations but *intention* is not. One nonnative speaker incorrectly suggested the mood *intention* for *would* in item 17. That nonnative speaker may not have considered the time element when interpreting *would* because *intention* has the connotation of futurity, while *would* in item 17 is in past time because its verb phrase is in perfect aspect. Therefore, *would* in item 17 cannot mean *intention*. In sum, textbook 9 does not agree with the participants' most frequent mood. In addition, textbook 9 presents only one mood for item 17, while the native and nonnative speakers suggested various moods, which indicate the possibility of different interpretations.

Text Length and Range of Moods in Context

Textbook examples in the grammar models are presented with only one or two sentences of context. As explained earlier, short texts allow a wide range of possible interpretations. Therefore, many of the 26 participants suggested more than one mood for each modal in the 118 items of the questionnaire. The items are the grammar model examples in the 10 textbooks. However, the textbooks suggest one mood for each modal in their grammar model examples. This means that the textbooks ignored other possible moods. The ignored moods incorporate 23% of the participants' most frequent moods in the questionnaire. In addition, the textbooks ignored other possible moods the participants suggested.

Context and Modals

One of the common factors that affects moods of modals in context is adjacent words, also referred to as *concordances* in some studies. One of the approaches to semantic investigation is studying adjacent words. Although adjacent words are not within the scope of this study, it is worth mentioning that some adjacent words may affect moods of modals. For example, textbook 1 interprets *will* as *immediate decision* in "A: Dr. Eon is giving a talk tomorrow. B: Oh! Maybe, I'll go" (Fuchs & Bonner, 2006, p. 56). However, the above example of textbook 1 was used in the questionnaire (see Appendix 3, item 1) and 14 of the participants suggested the mood *possibility*, while six of the participants suggested the mood *immediate decision*. The adjacent word *maybe* must have influenced the meaning of the modal *will* because 14 of the 26 participants chose the mood *possibility* in accordance with the meaning of *maybe* on the one hand. On the other hand, 10 participants did not consider *maybe* when interpreting the meaning of *will*. It is possible that the 10 participants were unaware that some adjacent words could affect meaning of modals such as the case with *maybe* in textbook 1 above.

In sum, context is one of the crucial factors that affects meaning of modals. Unfortunately, some ESL/EFL textbooks such as textbook 1 ignore this fact. Consequently, some EFL learners and teachers limited their interpretations to textbooks' instructions and did not account for the influence of adjacent words on the meaning of modals. This assumption was further investigated in the following structured interviews.

Structured Interview Analysis and Findings

The structured interview was conducted with three native and three nonnative EFL teachers. The interview focused on the following three areas: EFL teachers' acquired methods to explain meanings of modals through their teaching experience; EFL teachers' knowledge about the impact of tense and sentence type on meaning of modals; and the relationship between the way the EFL teachers interpreted some modals in context and some theoretical approaches.

The term *meaning* rather than *mood* was used in the interview because the interviewees are not familiar with the term *mood*. The use of the term *mood* could

have imposed some constraints on the interviewees' interpretations. Therefore, and for the purpose of reliability, the interviewer did not interfere in the way the interviewees expressed themselves, nor did he use expressions that may have affected the interviewees' own responses.

EFL Teachers' Acquired Methods to Explain Meanings of Modals through Their Teaching Experience

The interviews began with asking about the methods the EFL teachers bear in mind when they explain meaning of modals to young adult EFL learners (see Appendix 6, question 1). This was an attempt to discover the impact of ESL/EFL tertiary textbooks on the way EFL teachers approach meaning of modals. In general, the teachers took a while thinking of answers. They tried to think about examples to assist them in suggesting ways of teaching modals.

The first interviewee was an American teacher with three and a half years of EFL teaching experience (see Appendix 7). He did not find it easy to respond to the question. Therefore, he had to open the textbook, *New Interchange 2*, and chose *have to*, *must*, and *need to* (Richards, Hull, & Proctor, 1997b) to explain his approach to teaching modals. He claimed that he did not follow the textbook's instructions because "the textbook is over-generalizing." For example, he explained that the textbook presents the mood *necessity* for *must* and *have to*, but said that "the textbook does not say *must* is stronger than *have to*." The first interviewee further explained that "*need to* is not as strong as *must* and *have to.*" The first interviewee supported his claim with two examples to show the difference between *must* and *have to* on the one hand, and *need to* on the other hand. The first interviewee paraphrased the following two examples as follows:

1. "You must study harder for the exam, means if you don't do it, you will not achieve success."
2. "You need to study harder for the exam, means if you don't do it, you might have success but there will be problems."

The interviewee did not provide an example about *have to*, and when the interviewer asked him about it, the interviewee said that *have to* and *must* are close in meaning.

The interviewee could not show the difference between *have to* and *must* that he claimed earlier.

The difference between *have to* and *must* may not be in the degree of *necessity*. Rather, it is *deontic mood*, which means the speaker's subjective judgment that stems from general circumstances. On the other hand, *non-deontic mood* means the speaker's subjective judgment that stems from within the speaker himself/herself (Depraetere & Reed, 2006). Therefore, *have to* and *must* would be paraphrased as follows:

1. "You have to study harder = It is necessary that you study harder because it is good for you to achieve success."
2. "You must study harder = It is necessary that you study harder because it makes me happy to see you achieving success."

The second interviewee was an American teacher with five years EFL and 15 years ESL teaching experience (see Appendix 7). Like the first interviewee, she derived her conclusions from examples she generated. She answered the first question (see Appendix 6) by comparing two modals in context. She generated examples about *can* and *may* and derived their possible meanings. She thought they could mean *ability* and *permission*. She also said that *will* can be used for *future* but it also means *volition* or *intent*. It is evident that the second interviewee was recalling information from textbooks because unlike the other interviewees, she used terms from ESL/EFL textbooks, such as *volition*. Some ESL/EFL tertiary textbooks group modals of similar moods together. In addition, *will* is usually presented in two separate sections in the textbooks, namely *will* as a future time indicator and *will* as a modal with different moods.

It is true that the second interviewee presented useful insights about some meanings of modals, for example, *willingness* and *volition* could be two meanings for *will* in the same context. However, she lacked a thorough and clear understanding of meanings of modals because, for example, she did not explain the difference between *can* and *may* when they mean *permission*. *Can* is perceived to be less formal than *may* when they mean *permission*.

The third interviewee was a South African teacher with four years EFL and 14 years ESL teaching experience (see Appendix 7). The third interviewee was brief. Her response to the first question was, "I do it in context, using cloze with gaps for modals

to fill-in." Cloze is a gap fill-in exercise involving a relatively long text such as a paragraph.

The three nonnative EFL teachers, namely the fourth, fifth, and sixth interviewees, were all males and Egyptians, Filipino, and Indian, respectively (see Appendix 7). They presented a general pedagogical approach that can be applied to teaching different topics. It was exploring what students know about modals. Then, the teacher would teach the students what they do not know about modals. The fourth interviewee said that he would be careful not to have his first language interfere when presenting meaning of modals. However, the fourth interviewee neither explained how he could control first language interference nor supported his claims with examples. The fifth and sixth interviewees said that they conform to the textbook's instructions. In addition, the fourth interviewee implied that he would also conform to the textbooks' instructions because he said, "functions are meanings in English [such as] advice and obligation." The three terms *functions*, *advice*, and *obligation* are commonly used in ESL/EFL textbooks. Indeed, some nonnative EFL teachers, particularly speakers of English as a foreign language, have mainly learned English in an academic environment. Therefore, they usually build their perception of English modals from textbooks' instructions.

In sum, the first three interviewees, the native EFL teachers, used their own interpretations when interpreting modals, while the last three interviewees, the nonnative EFL teachers, adhered to textbooks' instructions. It was noticed that the native EFL teachers trusted their own interpretations more than textbooks' instructions, perhaps because they had sufficient exposure to uses of modals in real-life situations. On the other hand, the last three interviewees, the nonnative EFL teachers, had little opportunity to test their assumptions in real-life situations. Therefore, they relied on the textbooks' instructions, rather than following their own uncertain interpretations. It was also noticed that none of the six interviewees demonstrated a thorough and clear method to explain meaning of modals.

EFL Teachers' Knowledge about the Impact of Tense and Sentence Type on Meaning of Modals

The three native EFL teachers and the Filipino nonnative EFL teacher said that present and past tenses of modals such as *can* and *could* change meaning. However, the other two nonnative EFL teachers claimed that change of tense of modals changes time, but they did not mention that it can change meaning, too. The Egyptian interviewee claimed that both *can* and *could* mean *ability*, but *can* refers to present time, while *could* refers to past time. The Indian interviewee also claimed that *can* and *could* indicate present and past time, respectively, when they mean *possibility*.

The interviewees agreed that change between affirmative, negative, and interrogative structures changes the meaning of modals. For example, the second interviewee (see Appendix 7) said that *could* in affirmative statements indicates unreal situations or possibility but it means politeness in yes/no questions. The sixth interviewee said that *could* means ability in past time, for example, "I could see the stars yesterday," whereas it means formal and polite request in yes/no questions, for example, "Could you do it for me?"

It seems that the relationship between tense and meaning of modals was more contentious for these interviewees than the relationship between sentence type, i.e., affirmative, negative, and interrogative structures on the one hand, and meaning of modals on the other. In general, the native EFL teachers differed from the nonnative EFL teachers because nonnative EFL teachers rely on some textbooks, which have not clearly presented the relationship between tense and meaning of modals. On the other hand, the interviewees asserted that change in sentence type changes meaning of modals. For example, the initial reply of the sixth interviewee to question 1a, about the relationship between tense and meaning (see Appendix 6), was, "Not always." On the other hand, his reply to question 2b, about the relationship between sentence type and meaning (see Appendix 6), was, "There is meaning change."

Relationship between the Way EFL Teachers Interpret Some Modals in Context and Some Theoretical Approaches

The interviewees were asked to interpret some modals in context in order to study the relationship between the way they interpreted modals and two theoretical approaches.

The first theoretical approach claims that *could* refers to three types of *remoteness* when compared with its present tense counterpart, i.e., *can*. The three types of remoteness are remoteness in time, remoteness in likelihood, and remoteness in social terms (Yule, 1998). Apart from the third interviewee who did not seem confident about her replies (see Chapter 3), Yule and the interviewees agreed that *could* in 5a (see Table 22) refers to remoteness in time and it means *ability*. However, the fifth interviewee interpreted *could* from a different perspective. He compared questions 5a, 5b, and 5c in terms of who controls a situation or event. He said that *could* in questions 5a and 5b represents a judgment controlled by the speaker himself/herself, whereas *could* in question 5c represents a judgment controlled by the addressed person.

Most of the interviewees, except for the fourth interviewee, agreed that question 5c means asking for permission. Like Yule's interpretation, the fourth interviewee said that *could* means polite request. In fact, both meanings, namely asking for permission and polite request, are correct interpretations of *could* in question 5c. However, *polite request* is a more thorough and precise interpretation than *asking for permission* because *request* means *asking for something*, which is more comprehensive than *asking for permission*. In addition, *asking for permission* does not necessarily imply *politeness*.

Item 5b does not explicitly indicate time of event with a time marker. However, there was some agreement between Yule's and the interviewees' interpretations (see Table 22). Yule implies future time and the interviewees suggested present and future time, except for the sixth interviewee who suggested the possibility of past time for the event. The uncertainty some interviewees showed between present and future time could possibly stem from the way some ESL/EFL textbooks address this issue. Although it does not fall within the scope of this study, some ESL/EFL textbooks are not specific about time of events or situations. These textbooks do not make a decision between the time of speaker's mood and the time of

actual situation or event. For example, Mahnke and O'Dowd (1999) state that "*could*, *might*, *may*, *should* (or *ought to*), and *must* (or *have to*) express degrees of possibility. They show how certain the speaker feels about a present situation [for example] He should learn grammar easily. Most other babies can. (You expect he will learn)" (p. 345). Mahnke and O'Dowd contradict themselves, however, when they claim this is a present situation. Then, they clarify that the situation, i.e., the baby learns grammar, is in the future. This type of shortcoming may have made some EFL teachers, such as the first interviewee, imprecise about time of events/situations.

Table 22

Comparing Meanings of *could* between Yule's Theoretical Approach and Interviewees' Interpretations (six interviewees)

Interview Question Number (see Appendix 6)	Example (Yule, 1998, p. 93)	Theoretical Interpretation (Yule, 1998, p. 93)	Interviewee Interpretation	Interviewee Number (see Appendix 7)
5a	I could run much faster when I was younger.	Remoteness in time, i.e., refers to past time	Ability, past time	1
			Ability, past time	2
			Statement of facts	3
			Ability, past time	4
			Situation within speaker's control, past time	5
			Ability, past time	6
5b	With the right tools, I could fix it myself.	Remoteness in likelihood, i.e., low possibility of something to happen	Imaginary, i.e., not happening, present time	1
			Ability, present/future time	2
			Statement of facts	3
			Expresses present condition	4
			Situation within speaker's control, present time	5
			Ability, not necessarily refers to past time	6
5c	Could I leave early today if we aren't too busy?	Remoteness in social terms, i.e., politeness	Asking for permission	1
			Asking for permission	2
			[no interpretation]	3
			Make polite request, present time	4
			Situation beyond speaker's control, asking for permission, present time	5
			Asking for permission	6

The second theoretical approach classifies meanings of some modals into two categories, namely social obligation and logical possibility (Master, 1996). Then, two different meanings for each of the modals fall under each category in the order of their degree of obligation or certainty (see Table 2). The interviewees were asked to interpret meaning of one modal, namely *must* in two contexts (see Appendix 6,

question 6). Master claims that *must* could either mean requirement if it refers to social obligation or conclusion if it refers to logical possibility (see Table 2).

Although all six of the interviewees liked Master's theoretical approach, only the second interviewee used the same meaning for the example in 6a, and only the sixth interviewee used the same term to interpret *must* in example 6b (see Table 23), while the other five interviewees suggested a variety of similar meanings. The interviewees' interpretations were in accordance with Master's interpretations. However, some of the various terms the interviewees described speaker's stance, while some others described *must* in the statement per se. For example, five of the interviewees interpreted *must* in example 6a from the speaker's perspective as obligation, requirement, necessity, and compulsion on the one hand. On the other hand, four of the interviewees generally interpreted *must* in example 6a as a law or a rule (see Table 23).

Table 23

Comparing Meanings of *must* between Master's Theoretical Approach and Interviewees' Interpretations (six interviewees)

Interview Question Number (see Appendix 6)	Example (Master, 1996, p. 127)	Theoretical Interpretation (Master, 1996, p. 127)	Interviewee Interpretation	Interviewee Number (see Appendix 7)
6a	Drivers must have driving licenses.	Requirement	Rule, law, obligation	1
			Official requirement, prohibition	2
			Very authoritative statement, absolute rule	3
			Obligation, a law	4
			Necessity	5
			A general rule, compulsion	6
6b	The children must be upset.	Conclusion	Speaker supposes children are upset	1
			Speaker assuming that children are upset, assumption, prediction	2
			Seems to speculate and uncertain	3
			Deduction, strong possibility	4
			A deductive statement	5
			Speaker concludes or assumes that the children are upset, not necessity	6

In sum, meaning is a general term and can refer to different ways of modal interpretations such as the speaker's stance, the statement per se, and the perspective of the subject or object of a statement. Therefore, it would be clearer and more instructive to separate the different categories of meanings as this study does by investigating one aspect of meaning, namely *mood*.

Results of Comparing the Three Parts of the Study

Comparing the findings of the three parts of this study, namely the 10 ESL/EFL textbooks, the questionnaire, and the interview would explain the reasons for some semantic ambiguity of modals. The aim of the comparison is to investigate

the shortcomings that hinder the pedagogical process of modal interpretation. The comparison is not intended to underestimate the value of the textbooks nor the efforts of the participants. Rather, the comparison constructively enlightens the reader about some areas that need reconsidering in the pedagogical process of modal interpretation. It is an invitation to explore and further investigate the contentious issue of modal interpretation.

Modal Categories and Semantic Features of Modals

The inconsistent categorizing system of modals resulted in controversy about the modals *will* and *be going to + V*. *Will* and *be going to + V* are sometimes interpreted as *future time indicators* under the category, *future modals* (see, e.g., Richards, Hull, & Proctor, 1997c). However, *will* and *be going to + V* are interpreted as *prediction* and *intention* under the category, *future modals* (see, e.g., Elbaum, 2001). On the other hand, *will* is interpreted as *request* under the category *modals* (see, e.g., Richards, Hull, & Proctor, 1997a). Definitely, the first category, *future modals*, does not follow the syntactic parameter because *will* and *be going to + V* are different with regard to subject-verb agreement. Therefore, they cannot be classified under one category. Semantically, *will* and *be going to + V* are similar because they refer to *future time* and share some meanings such as *intention* and *prediction*. Therefore, they cannot be categorized into two different categories. The only possible parameter for categorizing *will* and *be going to + V* under one category is the notion of *future time*. However, *future time* is also implied in other modals such as *may* for *possibility* and *must* for *necessity*. Therefore, *may* and *must* would also fall under the first category. In conclusion, *future modals* are a pseudo category because they do not follow a systematic or logical framework. It would have been clearer if all modals were classified under only two categories, with the first category, *future modals*, removed (see Chapter 4). Then, *will* would be classified under one category, i.e., *modals*, and *be going to + V* would be classified under another category, i.e., *phrasal modals*.

It is worthwhile to discuss the notion of multiple meanings of a contextualized modal at this stage because it would assist to clarify the reason for having the pseudo first category. Many of the ESL/EFL textbooks present only one meaning for a

contextualized modal, among which is the notion of futurity. The textbooks mention one meaning for a contextualized modal, without referring to other possible meanings of that contextualized modal. On the other hand, the questionnaire and the interview participants suggested more than one meaning for many of the textbooks' contextualized modals.

It seems that the textbook authors suggest the most prominent meaning for a contextualized modal, while ignoring other possible meanings. The reason for such a perception could be the approach adapted in modal interpretation. There are three approaches to modal interpretations. First, there is the intuition-based approach, which means that the author generates his/her own text for a meaning of a modal the author already has in mind. Second, there is the corpus-based approach, which means that the author chooses a text from an authentic source such as newspapers. Then, the author searches for the modal that he/she has in mind. After that, the author interprets the modals he/she has found. Third, there is the corpus-derived approach, which means that the author chooses a text from an authentic source, and the author starts searching for modals in that text and then guesses their meanings. The second and the third approaches have the potential to make the author think about possible meanings for a contextualized modal, whereas the first approach does not because authors already have the modal and its meaning set in their mind. In addition, the 10 ESL/EFL textbooks rarely use authentic texts. Therefore, it is most likely that the authors of the textbooks used the intuition-based approach. Moreover, unlike the two corpus approaches, the intuition-based approach represents texts of individual speakers of English. Therefore, they may not be representative of speakers of English in general.

I assume that when textbook authors generate examples to fit the modals and meanings they choose, their intended meaning will dominate and fossilize the interpretation process of the text they create. Consequently, one meaning will appear in their textbooks at a time. This procedure generates two shortcomings. First, it disregards the notion of multiple meanings of a contextualized modal. Second, it represents meaning of contextualized modals from only one perspective.

The comparison between the 10 ESL/EFL textbooks' meanings and EFL teachers' most frequent interpretations of the 118 items in the questionnaire showed 70% agreement between the textbooks on the one hand (see Figure 2), and the native and the nonnative EFL teachers on the other (see Appendix 5). This finding confirmed

that the textbooks' intended meanings matched the most prominent EFL teachers' interpretations, i.e., core moods. However, further detailed investigation showed that the EFL teachers suggested other less frequent meanings, i.e., marked and unmarked moods, which the textbooks did not mention in many of the questionnaire items. This is the very fact that made some EFL teachers, particularly native EFL teachers, discontented with the textbooks' prescribed meanings. Moreover, in some cases, there was no agreement between some of the textbooks' meanings and the EFL teachers' interpretations of modals (see Chapter 4).

Although the nonnative EFL teachers said that they would conform to the textbooks' prescribed meanings, in practice, they suggested more than one interpretation of modals, and showed similar disagreement with the textbooks to that of the native speakers. I assume that the difference between what they said and practiced stems from nonnative EFL teachers' awareness of the fact that their background and first language is different from the native English speakers. For example, one of the nonnative interviewees said that he is supposed to explain meaning of modals as they are perceived by native speakers, not as he would think about them from his first language standpoint. In an EFL context, nonnative EFL teachers would rely solely on textbooks' prescribed meanings because most nonnative speakers do not trust their own intuition when interpreting meaning of English modals. The nonnative EFL teachers are aware that their first language would not support proper interpretation, whereas the native EFL teachers can refer to their own intuition when interpreting English modals. This is the very fact that made the native interviewees confidently express their discontent about the way ESL/EFL textbooks present meanings of modals, while the nonnative interviewees could not. The questionnaire results supported this assumption. The native EFL teachers showed higher agreement among themselves about modal interpretations than the nonnative EFL teachers because native speakers share a common sense when expressing themselves in English while nonnative speakers usually do not (see Figure 3). In conclusion, it is recommended that nonnative EFL teachers need to acquaint themselves with native English contexts. The more nonnative EFL teachers learn about the English language, the more they can understand and express themselves the way native speakers do. It is also recommended that nonnative EFL teachers do not

think in their first language context when interpreting English modals because the connotation of modals in their first language would not be similar to that of English.

Generally, native EFL teachers have naturally acquired the ability to properly interpret meanings of contextualized modals, which nonnative EFL teachers do not usually possess. It is true that the EFL learners want their teachers to tell them the proper interpretations of contextualized modals. Discussing meanings of some contextualized modals in relatively short English programs such as intensive English programs for young adult and adult EFL learners may not provide enough practice to acquire a native-like ability to interpret and use modals. Therefore, young adult and adult EFL learners need to know about how to properly interpret modals because learning *about* modal interpretation would assist EFL learners to acquire a native-like ability to properly interpret and use modals in context, the very goal of the pedagogical process.

Unfortunately, some native EFL teachers do not have the ability to teach young and adult EFL learners about modal interpretation because the native EFL teachers have not had sufficient academic training on theoretical approaches to modal interpretation nor have they had sufficient grammatical training about different aspects of English language. I have noticed that some native EFL teachers do not know the fundamentals of English grammar such as parts of speech and grammatical structures. I asked some native Canadian EFL teachers at my school about the reason behind this shortcoming. They informed me that *grammar* was never taught as a separate subject at any stage of their educational career since the communicative approach was used in their pedagogical system in the early 1970s. They implicitly learned grammar through practicing the skills of their first language such as reading and writing. However, it may not be constructive to use the communicative approach in EFL language programs, particularly when teaching modals to young adult and adult EFL learners. The difference between native and nonnative EFL teachers explains their different reasons for liking the way some theoretical approaches present meanings of modals.

Text Length and Modal Interpretation

One of the shortcomings that makes modal interpretation in some ESL/EFL textbooks contentious among EFL teachers is the length of texts in the textbooks. Many of the 10 ESL/EFL textbooks present modals in short texts. One or two sentence texts are not sufficient to suggest accurate interpretation of a modal. Short texts usually imply more than one modal interpretation. Most of the EFL teachers suggested more than two meanings for each item in the questionnaire. It is difficult to interpret modals in short texts because short texts are usually unclear. In order to interpret a modal in a short text, the reader has to create an imaginary context that suits a short text. Then, the reader would be able to suggest a particular meaning for a contextualized modal. Different readers would think of different contexts. Consequently, readers would suggest different interpretations of a modal in a short text. The more unclear the text, the more modal interpretations are expected.

Concordances also affect meaning of modals. They may change or add new meanings to contextualized modals. Unfortunately, some ESL/EFL textbooks ignore the influence of concordances on meaning of modals. Textbook 1 interprets the meaning of *will* as *immediate decision* and ignores the influence of *maybe* in the textbook example, "A: Dr. Eon is giving a talk tomorrow. B: Oh! Maybe, I'll go" (Fuchs & Bonner, 2006). However, the questionnaire showed that *possibility*, for the abbreviated modal *will* in the above example, was the most frequent meaning the participants chose (see Appendix 3, item 1). It was noticed that whether the 10 ESL/EFL textbooks ignored the influence of concordances on modal interpretation or not, the textbooks did not discuss the effect of concordances on modal interpretation. Therefore, EFL teachers have to be aware of the influence of concordances on modal interpretation.

Mood or Meaning of Modals

The term *meaning* itself could make modal interpretation contentious. Meaning of modals in a text sometimes varies with regard to the stance of the interpreter. For example, the interpreter could take the speaker, the hearer, the grammatical subject, or the grammatical object's stance when interpreting modals. For example, meaning of *must* could change when changing interpreter stance. Swan

(2003) presents different interpretations of *must* with regard to the stance of the interpreter. Swan claims that modals in questions are usually interpreted from hearer's stance, for example, "Must you go and see Ann?" (p. 336) means, according to Swan, does the hearer think it is *necessary* to visit Ann? However, Swan also claims that *must* implies the speaker's *unwillingness* for the hearer to visit Ann. Therefore, in this study, I assumed if the stance of the interpreter is specified, modals would be clearly interpreted, and confusion stemming from different stances could be avoided. In addition, speaker stance and aspect are crucial factors in modal interpretation. Yule (1996) states that if the speaker is part of the event, i.e., *root modality*, then meaning falls within the area of *necessity* or *obligation*, on the one hand. On the other hand, if the speaker is not part of the event, i.e., *epistemic modality*, then meaning falls within the area of *possibility*. All the examples Yule used to explain his theory were in simple aspect, and they refer to future time. On a limited number of examples, I applied perfect aspect instead of simple aspect to both types of modality. I found that when changing tense from simple to perfect aspect, modals that mean *necessity* or *obligation* in *root modality* change their meaning to *high possibility*. For example, *He must finish his work* means necessity in future time, and, *He must have finished his work* means high possibility in past time, and both statements are semantically positive. On the other hand, when changing tense from simple to perfect aspect, modals that mean *possibility* in *epistemic modality* semantically change from positive to negative. For example, *He could finish his work* means possibility in future time, and *He could have finished his work* means possibility in past time that did not actually happen. In some textbooks, it is named *hypothetical situations*. Therefore, it is necessary to realize and distinguish between the different types of meanings of modals in order to clearly and specifically study the way modals behave. This study investigated one aspect of meaning of modals, namely *mood*, i.e., meaning as intended by the speaker.

CHAPTER 5
IMPLICATIONS

Pedagogically, modal interpretation is a contentious issue in an EFL context because EFL learners have little exposure to native English contexts. This study investigates whether or not some of the common elements that build the perception of English modals in EFL learners reflect actual uses of modals. The elements were some ESL/EFL textbooks and EFL teachers' knowledge about meaning of modals. This study analyzed the way modals are semantically presented in the grammar models in 10 ESL/EFL textbooks. Then, this study analyzed the way some EFL teachers interpret modals in some texts from ESL/EFL textbooks. The results of the analysis unveiled some findings that may hinder proper learning of meaning of modals. This chapter summarizes some of the important findings. The purpose of this chapter is to present some useful implications for textbook writers and EFL teachers.

Summary

The analysis of three elements constituted this study, namely the 10 ESL/EFL textbooks, the questionnaire, and the interviews. This study basically investigated the way modals are presented in the 10 ESL/EFL textbooks. The questionnaire and the interviews further investigated the way modals are perceived by EFL teachers. The analysis of the three elements yielded some useful findings about weaknesses and strengths of textbooks. Awareness of the weaknesses would definitely enable EFL teachers to modify or avoid some shortcomings that may occur in the pedagogical process.

The Textbooks Analysis

The analysis of the 10 ESL/EFL textbooks yielded some important findings. The textbooks showed variation in classifying and naming modals. The variation basically stems from merging two different parameters when classifying modals, namely syntactic and semantic parameters. The textbooks usually classify modals into three categories, namely future modals, modals, and phrasal modals (see Chapter 4).

Modal and phrasal modal classifications are based on the syntactic parameter, whereas the future modal classification is based on the semantic parameter. Merging categories of different parameters resulted in variation in the sets of modals under each category because the textbooks would follow different parameters when distributing modals among the three categories.

Boiling down the 68 textbooks' moods into 19 moods made modal analysis clearer and more feasible (see Appendix 2). The outcome of the textbooks' analysis was a useful list of core and marked moods shared by different modals (see Table 21). The list shows the common moods of each modal shared by half or more of the 10 textbooks. In addition, the analysis of the 10 textbooks arranged modals in the order of their mood frequency (see Tables 4-20). Tables 4-20 indicate that some modals receive more attention than others do. Therefore, some modals such as *shall*, *need to*, and *had to* are not mentioned in Table 21 because their moods are unmarked.

The Questionnaire Analysis

The questionnaire basically called for interpretations of modals in 118 items from the 10 textbooks by 26 EFL teachers. The aim of the questionnaire was to verify the validity of the textbooks' interpretations on the one hand, and to investigate the differences between native and nonnative EFL teachers' interpretations on the other. The analysis of the questionnaire revealed some useful findings.

There was no difference between the native and nonnative EFL teachers in the overall outcome of the analysis. Both native and nonnative EFL teachers showed a similar agreement with the textbooks' modal interpretations. However, the native speakers were in more agreement among themselves than the nonnative speakers were (see Figures 2 & 3).

Unlike the textbooks, the EFL teachers' interpretations suggested a range of moods for each modal in the 118 items. Two factors facilitated multiple mood interpretations of a contextualized modal. First, the texts of the items were short. Therefore, different interpretation were possible. In other words, it was difficult to guess the exact mood intended by the original speaker. Second, the textbooks presented one mood for each item, whereas the questionnaire provided modal

interpretations of 26 speakers of English. The EFL teachers suggested a range of modal interpretations for each item.

Some of the items showed salient differences between the textbooks' and the EFL teachers' interpretations (see Chapter 4). The fact that none of the 26 EFL teachers interpreted those items the way the textbooks did indicate a possible shortcoming in the approach the textbooks adopted.

The 19 condensed moods from the 10 textbooks (see Appendix 2) were used as a mood guide in the questionnaire. In spite of the fact that the 26 EFL teachers were encouraged to suggest their own moods for the items in the questionnaire, it was noticed that all the moods suggested by the EFL teachers were from the 19 condensed moods. This finding indicated that the 19 condensed moods were representative of the modal moods in the 118 items.

Although texts are short in the grammar models, the texts' influence on modal interpretation is inescapable. Some EFL teachers took this fact under consideration, while some others did not and interpreted modals differently. Unfortunately, the 10 ESL/EFL textbooks do not address the notion of concordances when interpreting modals.

The Interview Analysis

Three native and three nonnative EFL teachers were interviewed. There were some differences and similarities between the two groups of EFL teachers. While ESL/EFL textbooks should have influenced both groups in a constructive way, unfortunately, ESL/EFL textbooks did not seem to bridge the gap between the two groups.

The native EFL teachers said that ESL/EFL textbooks do not properly present modals semantically. Therefore, they tend to rely on their own interpretation and try to explain that to EFL learners. On the other hand, the nonnative EFL teachers said that they would rather conform to EFL/ESL textbooks' instructions. The native and nonnative EFL teachers expressed their different approaches in some detail.

Initially, the native EFL teachers assumed that tense affects meaning of modals, while the nonnative EFL teachers assumed that tense affects time of modals. The nonnative teachers represented some of the 10 ESL/EFL textbooks' instructions

about the relationship between tense and time. Unlike theoretical approaches to modal interpretation (see Chapter 2), many ESL/EFL textbooks do not explicitly explain the relationship between tense and meaning.

One of the native EFL teachers introduced the notion of two modal interpretations of a contextualized modal. However, neither the nonnative EFL teachers nor the 10 ESL/EFL textbooks explained this notion.

Pedagogically, the nonnative EFL teachers were better equipped with a variety of methods to explain modals to EFL learners, but they were following ESL/EFL textbooks' instructions as their only source of semantic explanation. On the other hand, the native EFL teachers were aware of actual meanings of contextualized modals and could better interpret contextualized modals than some of the ESL/EFL textbooks could. However, the native EFL teachers did not show the ability to explain their potential knowledge about modals to EFL learners.

Regardless of which group they were in, some interviewees suggested different meanings of a modal in a short and unclear text. In addition to the text vagueness, the different interpretations stemmed from different concepts of meanings such as speaker perspective and grammatical object perspective.

Both native and nonnative EFL teachers agreed that sentence type, i.e., affirmative, negative, and interrogative sentences, affect meaning of modals. In addition, ESL/EFL textbooks present different meanings of modals when sentence type changes, which explains the agreement between the two groups because the interviewees' own intuitions and the textbooks' instructions are similar.

Finally, both native and nonnative EFL teachers liked the way some theoretical approaches present meanings of modals. However, the reasons for their tendency towards the theoretical approaches were different. The native EFL teachers wanted to know about the systems that explain modal interpretations, while the nonnative EFL teachers were interested in the modal interpretations the theoretical approaches suggested.

Implications

Generally, two elements make teaching modals to young adult and adult EFL learners a difficult task. First, ESL/EFL textbooks are inconsistent because they

follow different classifications of modals. Therefore, some differences exist across and within some of the textbooks. In addition, some ESL/EFL textbooks do not present a clear and consistent semantic modal explanation. The semantic explanations are put in the form of rules in grammar models. Usually, these rules explain given examples. Therefore, some of these rules are not applicable to other texts. Unfortunately, some of the textbooks generalize these rules inaccurately. Second, some EFL teachers could not provide a clear and systematic explanation about semantic behavior of modals. In addition, the EFL teachers were sometimes inconsistent when they interpreted some contextualized modals. The two elements unveiled failure to bridge the gap between the way modals are presented in EFL classes and real uses of modals.

Although some ESL/EFL textbooks claim they adapt the communicative approach, they usually prescribe rules to connect modals to their meanings in given texts. The textbooks usually suggest one meaning for a contextualized modal, and the texts are relatively short. Short texts can be interpreted differently. The questionnaire showed that the EFL teachers suggested more than one modal interpretation for the textbooks' given examples. In some cases there was a total disagreement between the textbooks and the EFL teachers' interpretations.

It seems that some textbooks follow the intuition-based approach when presenting modals. This approach is inappropriate for the following reasons:

1. Modal interpretation does not reflect general norms because it represents an individual perspective.
2. Modal interpretation does not account for other possible interpretations because the intended meaning is decided before creating its text.
3. The text itself may not reflect general norms because it represents an individual perspective.

Ultimately, if textbook authors continue to follow this approach, their efforts will not bridge the gap between the way ESL/EFL textbooks present modals and real use of modals.

Implications for EFL/ESL Tertiary Textbook Writers

One of the controversial issues about the interpretation of modals is the way texts are adapted in textbooks. Few credits for the texts in the 10 textbooks were noticed. Therefore, it is most likely that textbook writers used their intuition to create texts that suited the purpose of their pedagogical goals. In other words, it seems that some textbook writers created texts to accommodate a particular preset purpose. Consequently, other possible purposes are ignored. In this study, the analysis showed that the textbooks presented one interpretation for each contextualized modal, while the survey provided different interpretations for that contextualized modal. In many cases, every participant provided more than one interpretation for a contextualized modal. This finding indicates that the intuition-based approach is pedagogically inadequate because it restricts learners' potential capacity because it focus on only one possible meaning. Thus, learners' creativity for multiple interpretations would be reduced to one possible interpretation, which is pedagogically unconstructive.

Some textbook writers need to revise their approaches. They need to introduce the notion of multiple meanings of a contextualized modal in order to enhance learners' ability to infer different possible meanings of contextualized modals. Consequently, this would assist learners to use modals to convey a wider range of possible meanings. One way to achieve this is to have intuition-based texts interpreted by different speakers of English in a survey, such as the one in this study. Then, grammar models and exercises could be reconstructed to represent different possible interpretations of contextualized modals instead of focusing on one possible meaning.

Another area textbook writers need to consider is text length and concordances. This study discussed text length and concordances, which influence modal interpretation. Usually, the shorter the text, the more possible interpretations it could yield. On the other hand, concordances could also add or change meaning of some modals. For example, polite and hedging words such as *please* and *maybe* could add *politeness* and *possibility* respectively to some modals such as *will*. Textbook writers need to address these elements in a systematic manner when interpreting contextualized modals. These could be additional meanings a modal could acquire from context.

Implications for EFL Teachers

EFL teachers could handle some of the shortcomings this study found in some textbooks. EFL teacher need to think of modal interpretation beyond textbook limits. They could do that individually or collaboratively. Collaborative effort would be more constructive. Workshops are one of the methods that would familiarize EFL teachers with the idea of multiple interpretations of contextualized modals, in addition to training EFL teachers to handle modals in some textbook texts more efficiently than the way these textbooks do.

In a similar approach to what this study followed, a team of EFL teachers could select some controversial textbook texts about modals. Then, they could infer possible different meanings for the modals in these texts, and to achieve more reliability, a larger number of EFL teachers could be involved in the process of interpreting contextualized modals in the form of surveys. After that, they could compare EFL teachers' interpretations with textbook interpretations. If the findings are pedagogically significant, presenting these findings and adapting the texts in a workshop as a drill to introduce multiple interpretations of modals would not only train EFL teachers to infer different meanings of contextualized modals, but also it would persuade EFL teachers to use this approach in class.

Current theoretical approaches to modal interpretations would not be constructive for EFL teachers because there is significant inconsistency among some approaches as the literature review indicates. However, it is interesting to study the different methods of modal interpretation as some of these methods could be useful tools in some cases of modal interpretation.

Implications for Further Investigation

A corpus-based approach provides texts that reflect general norms because corpora texts are real texts such as newspaper articles and actual speeches of different genres. They are longer than the texts in ESL/EFL textbooks, which makes modal interpretation more specific and clearer to the reader. In addition, textbook authors should infer meaning of modals rather than creating texts based on an already set meaning of a particular modal. It would encourage textbook authors to infer more than one meaning for a particular contextualized modal. On the other hand, instead of

involving only one or a small group of people in modal interpretation, i.e., the author/authors of a textbook, textbook authors should involve a reasonable number of native English speakers in inferring meaning of contextualized modals such as in the questionnaire in this study. Although corpora texts are usually long, a corpus-based approach allows the selection of texts or parts of texts that are adequate to achieve a particular purpose. This process would allow textbooks to present modals closer to real use of modals than does the intuition-based approach.

Current ESL/EFL textbooks present meanings of modals in grammar models. These grammar models do not state that the rules they claim are not inclusive. Rather, some textbooks generalize those rules. Those rules create a pseudo perception about meanings of modals in EFL learners because they are based on individual perspectives and do not represent general norms.

In sum, a corpus-based approach would introduce the notion of multiple meanings for a particular contextualized modal. It would use genuine texts created by different people, which would make it more representative of actual use than the intuition-based approach. The idea of involving a reasonable number of native English speakers in modal interpretation would make textbooks representative of general norms.

Limitations

The analysis of the 10 ESL/EFL textbooks unveiled some valuable findings. However, some of them were volumes from different series. Therefore, the 10 ESL/EFL textbooks did not represent the complete modal systems of their respective series. I was aware of this limitation; therefore, investigating all possible meanings in a textbook was not the focus of this study. On the other hand, this study investigated only the grammar models in the 10 textbooks due to time constraints. It would have been more useful to compare the grammar models to their respective exercises. I did a pilot study in this area and found that there is disagreement between the way some grammar models present modals and their respective exercises. The results of the pilot study were presented at the TESOL Arabia Conference in March 2007. Further research could investigate whole series of ESL/EFL textbooks to compare all possible meanings of modals between the way a particular series presents them and real use of

modals. It would also provide a thorough analysis of modals in a textbook series as a whole.

In addition, the questionnaire, in this study, would have had more credibility if more EFL teachers had participated. Range and frequency of moods of modals would have been more comprehensive and accurate. However, it was difficult to find many people willing to respond to the prolonged questionnaires used in this study. Interpreting moods of modals in 118 items was not an easy task. However, since the purpose of the questionnaire was qualitative rather than quantitative, the 26 participants were sufficient for the purpose of this study. It is recommended that further surveys be conducted with a larger number of participants to achieve more comprehensive and accurate results, which would provide appropriate background to rewrite ESL/EFL textbooks in a more constructive manner.

Final Thought

This study has made it clear that it is the job of EFL teachers to make EFL learners aware that modal interpretation is highly influenced by context. Therefore, EFL teachers should not generalize the rules of the grammar models in ESL/EFL textbooks. Unlike some ESL/EFL textbooks, EFL teachers need to introduce the notion of multiple meanings of a contextualized modal to their EFL learners.

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Appendix 1: Naming and Frequency of Modals across and within 10 ESL/EFL Tertiary Textbooks (see Table 3 for textbooks cited)

		The 10 ESL/EFL Tertiary Textbooks									
Textbook Number		1	2	3	4	5	6	7	8	9	10
First Category (Future Modals)	Future	3		1	1	5		1	1	2	4
	Future real conditionals	1					1				
	Future unreal conditionals	1									
	Future conditionals		1								
	Future tense		5		4						
	Future forms			1							
	Future time						3				
	Future in the past										1
Second Category (Core Modals)	Modal expressions										3
	Expressions										1
	Modals	2	1	5	5	3	5		5	3	4
	Modal auxiliaries		9				1				
	Past modals			1					1	2	
	Present modals			1							
	Future modals			1							
	Modal verbs							3			
	Auxiliary verbs		1								
	Auxiliary					1					
Third Category (Phrasal Modals)	Similar expressions	2				1					
	Related forms		5				3				
	Phrasal modals			3		1					
	Alternative expressions				1						
	Related expressions				1						
	Related structures										3

Appendix 2: 68 Textbook Moods Condensed into 19 Moods

<table>
<tr><th>Moods as they appear in the 10 ESL/EFL tertiary textbooks</th><th>Definitions retrieved from Oxford Advanced Learner's Dictionary of Current English, 6th ed. (2000) software, "Genie Oxford Dictionary"</th><th>Condensed moods</th></tr>
<tr><td>1. Intention</td><td rowspan="2">intention : noun
~ (of doing sth[1]) | ~ (to do sth) | ~ (that...)
what you intend or plan to do; your aim</td><td rowspan="12">1. Intention</td></tr>
<tr><td>2. An action was intended in the future</td></tr>
<tr><td>3. Plan</td><td rowspan="10">plan : noun, verb
» noun
intention
1 ~ (for sth) | ~ (to do sth) something that you intend to do or achieve arrangement
2 ~ (for sth) | ~ (to do sth) a set of things to do in order to achieve sth, especially one that has been considered in detail in advance see also MASTERPLAN map
3 a detailed map of a building, town, etc drawing
4 ~ (for / of sth) a detailed drawing of a machine, building, etc. that shows its size, shape and measurements compare</td></tr>
<tr><td>4. Plans for the future</td></tr>
<tr><td>5. To express plan made before the moment of speaking</td></tr>
<tr><td>6. Scheduled events</td></tr>
<tr><td>7. Possible plans before you've [speaker] made a decision</td></tr>
<tr><td>8. An advance plan</td></tr>
<tr><td>9. Express a prior plan</td></tr>
<tr><td>10. Future intention</td></tr>
<tr><td>11. Prediction</td><td>prediction : noun
[C[2],U[3]] a statement that says what you think will happen; the act of making such a statement</td><td>2. Prediction (continued)</td></tr>
</table>

12. Things that we [speaker] think or believe will happen in future	expectation : noun 1 ~ (of sth) | ~ (that...) a belief that sth will happen because it is likely 2 a hope that sth good will happen 3 a strong belief about the way sth should happen or how sb[4] should behave	Prediction
13. Expectation		
14. Guessing	» verb 1 ~ (at sth) to try and give an answer or make a judgement about sth without being sure of all the facts 2 to find the right answer to a question or the truth without knowing all the facts see also SECOND-GUESS 3 (I guess) to suppose that sth is true or likely 4 (guess...!) used to show that you are going to say sth surprising or exciting	
15. Assumption	assumption : noun 1 a belief or feeling that sth is true or that sth will happen, although there is no proof 2 ~ of sth the act of taking or beginning to have power or responsibility	
16. Strong belief	belief : noun 1 ~ (in sth/sb) a strong feeling that sth/sb exists or is true; confidence that sth/sb is good or right 2 ~ (that...) an opinion about sth; sth that you think is true 3 something that you believe, especially as part of your religion compare DISBELIEF, UNBELIEF	
17. Show empathy	empathy : noun ~ (with sb/sth) | ~ (for sb/sth) | ~ (between A and B) the ability to understand another person's feelings, experience, etc	
18. Decide something at the moment of speaking	decision : noun 1 ~ (on / about sth) | ~ (to do sth) a choice or judgement that you make after thinking and talking about what is the best thing to do 2 (also decisiveness) the ability to decide sth clearly and quickly compare INDECISION 3 the process of deciding sth	3. Immediate decision (continued)
19. Actions we [speaker] have already decided to do		

20. A quick decision		Immediate decision
21. Things we expect to happen soon		
22. Promise	promise :, AmE : verb, noun » noun 1 ~ (to do sth) | ~ (that...) a statement that tells sb that you will definitely do or not do sth 2 a sign that sb/sth will be successful 3 ~ of sth a sign, or a reason for hope that sth may happen, especially sth good	4. Promise
23. Offer	offer :, AmE : verb, noun » noun 1 ~ (of sth / to do sth) an act of saying that you are willing to do sth for sb or give sth to sb 2 ~ (for sth) an amount of money that sb is willing to pay for sth see also O.N.O. 3 a reduction in the normal price of sth, usually for a short period of time	5. Offer
24. Offer to help		
25. Willingness	willing : adjective 1 ~ (to do sth) not objecting to doing sth; having no reason for not doing sth 2 ready or pleased to help and not needing to be persuaded; done or given in an enthusiastic way	6. Willingness
26. Events or situations that can possibly happen in the future	possibility :, AmE : noun (plural possibilities) 1 ~ (of sth / of doing sth) | ~ (that...) the fact that sth might exist or happen, but is not certain to OPP IMPOSSIBILITY 2 [C, often pl[5].] one of the different things that you can do in a particular situation SYN OPTION 3 something that gives you a chance to achieve sth SYN OPPORTUNITY 4 (possibilities) if sth has possibilities, it can be improved or made successful	7. Possibility (continued)
27. Future possibility		
28. Question about possibility		

29. Possible future accomplishment		Possibility
30. Possibility		
31. More certain (prediction about future) events	certainty :, AmE : noun (plural certainties) 1 a thing that is certain 2 the state of being certain	
32. Certainty about future		
33. 100% sure		
34. Strong certainty		
35. Certainty		
36. More certain events		
37. Probability	probability :, AmE : noun (plural probabilities) 1 how likely sth is to happen 2 a thing that is likely to happen 3 a RATIO showing the chances that a particular thing will happen	
38. Polite request	request : noun, verb » noun ~ (for sth) | ~ (that...) 1 the action of asking for sth formally and politely 2 a thing that you formally ask for	8. Request (continued)
39. Request	request : noun, verb » noun ~ (for sth) | ~ (that...) 1 the action of asking for sth formally and politely 2 a thing that you formally ask for » verb ~ sth (from sb) to ask for sth or ask sb to do sth in a polite or formal way	
40. Ask for permission		

41. Polite question	polite : adjective (politer, politest) HELPNOTE more polite and most polite are also common 1 having or showing good manners and respect for the feelings of others SYN COURTEOUS OPP IMPOLITE 2 socially correct but not always sincere 3 from a class of society that believes it is better than others question : noun, verb »noun 1 a sentence, phrase or word that asks for information 2 ~ (of sth) a matter or topic that needs to be discussed or dealt with 3 doubt or uncertainty about sth question : noun, verb » noun 1 a sentence, phrase or word that asks for information 2 ~ (of sth) a matter or topic that needs to be discussed or dealt with 3 doubt or uncertainty about sth	Request
42. Threat	threat : noun 1 ~ (to do sth) a statement in which you tell sb that you will punish or harm them, especially if they do not do what you want 2 the possibility of trouble, danger or disaster 3 ~ (to sth) a person or thing that is likely to cause trouble, danger, etc	9. Threat
43. Warning	warning :, AmE : noun 1 a statement, an event, etc. telling sb that sth bad or unpleasant may happen in the future so that they can try to avoid it see also EARLYWARNING 2 a statement telling sb that they will be punished if they continue to behave in a particular way	
44. To express preference (would rather)	preference : noun 1 ~ (for sb/sth) a greater interest in or desire for sb/sth than sb/sth else 2 a thing that is liked better or best	10. Desire/want (continued)
45. To show preferred behavior		
46. To show preferred action		

47. To express want (would like)	» noun (formal) sth you need 1 [C,usually pl.] something that you need or want: human / bodily wants * She spent her life pandering to the wants of her children. lack 2 [U,sing.] ~ of sth (formal) a situation in which there is not enough of sth; a lack of sth: a want of adequate medical facilities being poor 3 [U] (formal) the state of being poor, not having food, etc: Visitors to the slums were clearly shocked to see so many families living in want.	Desire/want
48. To express desire (would like)	desire : noun, verb » noun 1 ~ (for sth) | ~ (to do sth) a strong wish to have or do sth 2 ~ (for sb) a strong wish to have sex with sb 3 a person or thing that is wished for »verb (not used in the progressive tenses) 1 to want sth; to wish for sth 2 to be sexually attracted to sb	
49. Expressing desired/predictable results		
50. To make wishes	» noun 1 [C] ~ (to do sth) | ~ (for sth) a desire or a feeling that you want to do sth or have sth: She expressed a wish to be alone. * He had no wish to start a fight. * I can understand her wish for secrecy. * His dearest wish (= what he wants most of all) is to see his grandchildren again. * It was her dying wish that I should have it. 2 [C] a thing that you want to have or to happen: to carry out sb's wishes * I'm sure that you will get your wish. * She married against her parents' wishes. see also DEATHWISH 3 [C] an attempt to make sth happen by thinking hard about it, especially in stories when it often happens by magic: Throw some money in the fountain and make a wish. * The genie granted him three wishes. * The prince's wish came true. 4 (wishes) [pl.] ~ (for sth) used especially in a letter or card to say that you hope that sb will be happy, well or successful: We all send our best wishes for the future. * Give my good wishes to the family. * With best wishes (= e.g., at the end of a letter)	

51. Give permission	permission :, AmE : noun 1 ~ (for sth) | ~ (for sb/sth) (to do sth) the act of allowing sb to do sth, especially when this is done by sb in a position of authority 2 an official written statement allowing sb to do sth	11. Give permission
52. Ability	ability : noun 1 ~ to do sth the fact that sb/sth is able to do sth OPP INABILITY 2 a level of skill or intelligence	12. Ability
53. Prohibition	prohibition :, AmE : noun 1 the act of stopping sth being done or used, especially by law 2 ~ (against / on sth) a law or a rule that stops sth being done or used 3 (Prohibition) (in the US) the period of time from 1920 to 1933 when it was forbidden by law to make and sell alcoholic drinks	13. Prohibition
54. Speaker giving advice	advice : noun ~ (on sth) an opinion or a suggestion about what sb should do in a particular situation	14. Advice
55. Give opinion	opinion : noun 1 ~ (about / of / on sb/sth) | ~ (that…) your feelings or thoughts about sb/sth, rather than a fact 2 the beliefs or views of a group of people 3 advice from a professional person	
56. Suggestion	suggestion : noun 1 ~ (for / about / on sth) | ~ (that…) an idea or a plan that you mention for sb else to think about 2 ~ of / that a reason to think that sth, especially sth bad, is true 3 a slight amount or sign of sth 4 putting an idea into people's minds by connecting it with other ideas	
57. An idea to consider		
58. Making recommenda -tion	recommendation : noun 1 ~ (to sb) (for / on / about sth) an official suggestion about the best thing to do 2 the act of telling sb that sth is good or useful or that sb would be suitable for a particular job, etc 3 a formal letter or statement that sb would be suitable for a particular job, etc	
59. Express surprise	surprise :, AmE : noun, verb » noun 1 an event, a piece of news, etc. that is unexpected or that happens suddenly 2 ~ (at sth) | ~ (at seeing, hearing, etc.) a feeling caused by sth happening suddenly or unexpectedly 3 the use of methods that cause feelings of surprise	15. Express surprise

60. Express disbelief	disbelief : noun the feeling of not being able to believe sth	16. Express disagreement
61. Express disagreement	disagreement : noun ~ (about / on / over / as to sth) | ~ (among...) | ~ between A and B a situation where people disagree about sth and often argue	
62. Impossibility	impossible :, AmE : adjective 1 that cannot exist or be done; not possible OPP POSSIBLE 2 very difficult to deal with 3 (the impossible) noun a thing that is or seems impossible	
63. Logical conclusion	conclusion : noun 1 something that you decide when you have thought about all the information connected with the situation 2 the end of sth such as a speech or a piece of writing 3 the formal and final arrangement of sth official	17. Logical conclusion
64. Deduction	deduction : noun 1 the process of using information you have in order to understand a particular situation or to find the answer to a problem see also DEDUCE compare INDUCTION(3) 2 the process of taking an amount of sth, especially money, away from a total; the amount that is taken away	
65. Necessity	necessity : noun 1 ~ (for sth) | ~ (of sth / of doing sth) | ~ (to do sth) the fact that sth must happen or be done; the need for sth 2 a thing that you must have and cannot manage without 3 a situation that must happen and that cannot be avoided	18. Necessity
66. Urgency	urgent :, AmE : adjective 1 that needs to be dealt with immediately 2 showing that you think that sth needs to be dealt with immediately	
67. Obligation	obligation :, AmE : noun 1 the state of being forced to do sth because it is your duty, or because of a law, etc 2 something which you must do because you have promised, because of a law, etc	
68. Regret	Regret: a feeling of sadness or disappointment that you have because of sth that has happened or sth that you have done or not done.	19. Regret

[1] sth = something
[2] C = countable
[3] U = uncountable (mass)
[4] sb = somebody
[5] pl = plural

Appendix 3: Questionnaire. EFL Teacher Interpretation of Moods in 118 Textbook Examples

Dear Colleague,

The attached questionnaire is part of my master's thesis. The questionnaire addresses semantic functions of modals as intended by Speaker, i.e. "mood." At this stage, I am assessing moods of modals presented in some ESL/EFL tertiary textbooks. Part of the assessment requires you to choose appropriate moods for underlined modals. Please write the number of your appropriate choice next to the example. You may also choose more than one mood for an example. If none of the moods is appropriate, or you suggest adding another mood, you may write it down as well. Your personal information is optional. I highly appreciate your help.

Thank you and Happy EID.

Ali Tarik
Oct. 10, 2007

Questionnaire

Moods of Modals

Name:
Post (job):
E-mail address:
Nationality:

Optional

English is my: ☐ first language ☐ second language ☐ foreign language

List of Moods:

1	Intention	2	Prediction	3	Immediate decision
4	Promise	5	Offer	6	Willingness
7	Possibility	8	Request	9	Threat
10	Desire/ want	11	Give permission	12	Ability
13	Prohibition	14	Advice	15	Express surprise
16	Express disagreement	17	Logical conclusion	18	Necessity
19	Regret				

No.	Example	Mood No.	Other mood(s)
01	A: Dr. Eon is giving a talk tomorrow. B: Oh! Maybe, I'll go.		
02	There won't be any pollution in space colonies.		
03	They will be home soon.		
04	I will always take care of you, Mom.		
05	Be careful! You'll hurt yourself!		
06	A: I'll be back here at two o'clock. B: Okay, I'll meet you then.		
07	A: What would you like to drink? B; I'll have coffee.		
08	A: What are you going to do? B: I guess I'll stay home.		
09	It'll be able to recognize any voice command. You won't need to use a keyboard.		

10	Don't worry. I'll do it.		
11	I would rather not play football.		
12	Would you like to try out the microwave oven?		
13	It is raining. I wish it would stop.		
14	Would you help me?		
15	I'd like to travel this summer.		
16	Would you please keep the noise down?		
17	I wouldn't have stayed so late.		
18	Would he mind if I borrow his car?		
19	He can't leave.		
20	I can help you in 15 minutes.		
21	He can't have been upstairs. He wasn't home.		
22	I can pay up to $800 a month for an apartment.		
23	I can see Central Park from my apartment.		
24	Can you answer the question?		
25	Can you tell me about Mexico?		
26	You can turn left here.		
27	Can I borrow your pencil?		
28	We can walk or take a taxi.		
29	They could be actors.		
30	Could that answer be correct?		
31	I could have walked to school, but I got a ride instead.		
32	Could I write you a check?		
33	What should we do tomorrow? We could go on a picnic.		
34	It was dark. We couldn't see very well.		
35	Could I have something for a sore throat?		
36	It could mean he doesn't agree with you.		
37	Could you please lend me a suit?		
38	We could study French.		
39	You should watch this TV show.		
40	A: I broke my friend's CD player. B: You should buy a new one.		
41	They should be home.		
42	You should get information about tenant's rights.		

43	Kay should do well on the test.		
44	You should be polite.		
45	A: Should I go to the Palace of Fine Arts? B: Yes, you should.		
46	You shouldn't go by yourself.		
47	I should have studied something more practical.		
48	Should we have Thai food tonight?		
49	It may start at 8.00.		
50	May I take one of these?		
51	The plane may arrive.		
52	The landlord may not keep my deposit for no reason.		
53	Sam may not be hungry.		
54	May I help you?		
55	May I have a bottle of aspirin?		
56	It may mean he doesn't understand you.		
57	She may have forgotten our invitation.		
58	She may say no.		
59	They might be actors		
60	She might fall and break something.		
61	He might have a dog.		
62	My landlord might raise my rent at that time. I may leave.		
63	You might talk to your teacher.		
64	We might have a worldwide language one day.		
65	In twenty years, people might buy groceries by computer.		
66	She might have forgotten the time.		
67	They might have run into a lot of traffic.		
68	They must not leave the house.		
69	I must not park here.		
70	I don't see Jim. He must not be feeling well.		
71	The landlord must give you a smoke detector.		
72	You must not look in the closet. Your birthday present is hidden there.		
73	Language must be natural. All babies learn it.		
74	It must mean he agrees with you.		
75	She must have left already.		

76	It must have been a great party. Everyone stayed late.		
77	You ought to watch it too.		
78	I broke my friend's CD player. You ought to buy a new one.		
79	He ought to be home.		
80	Kay ought to do well on the test.		
81	You ought to be polite.		
82	You ought to go with someone.		
83	People ought to be required to end parties at midnight.		
84	George ought to have said that he was sorry.		
85	Shall I pick you up at 8?		
86	Dr Iron is going to speak tomorrow.		
87	Be careful! You're going to fall.		
88	They're going to win tonight.		
89	The movie is going to begin at 8 o'clock.		
90	According to the weather report, it's going to be cloudy tomorrow.		
91	Be careful! You're going to fall into that hole!		
92	What is she going to do tonight?		
93	Where are you going to go?		
94	Computers are going to take over our lives one of these days.		
95	He's going to be late.		
96	You have to press start to begin.		
97	Tomorrow is Sunday. You don't have to get up early.		
98	He has to be walking the dog.		
99	You have to leave the building immediately. It's on fire.		
100	All applicants have to take an entrance exam.		
101	Yu don't have to deal with difficult people.		
102	You have to turn left here.		
103	An adult doesn't have to drink as much milk as a child.		
104	You've got to get up early tomorrow.		
105	I have got to work.		
106	He has got to be walking the dog.		
107	My apartment is too small. We've got to move.		

108	I have got to go.		
109	You have got to pass here.		
110	Something has got to be done to stop late night parties.		
111	I have got to go now.		
112	You'd better stop watching so much TV or your grades will suffer.		
113	You'd better hurry.		
114	You'd better not miss the final exam, or you might fail the exam.		
115	You'd better take care of it.		
116	You'd better be polite.		
117	You'd better talk to your father.		
118	They'd better have fixed my car by now!		

Thank You

Appendix 4: The Participants in the Questionnaire (26 participants)

Number	Native/ Nonnative Speakers of English	Male/Female	Age range	Nationality	Place of EFL Teaching Experience
1	Native	Female	30-40 years old	Canadian	English Language Center, Shinas College of Technology, Oman
2	Native	Female	30-40 years old	Canadian	English Language Center, Ibra College of Technology, Oman
3	Native	Female	44-60 years old	Canadian	English Language Center, Ibra College of Technology, Oman
4	Native	Male	30-40 years old	Canadian	English Language Center, Ibra College of Technology, Oman
5	Native	Female	30-40 years old	Canadian	Master's Student in Applied Linguistics, Research Assistant, Self-employed, Canada
6	Native	Male	30-40 years old	Canadian	English Language Center, Shinas College of Technology, Oman
7	Native	Female	30-40 years old	Canadian	English Language Center, Ibra College of Technology, Oman
8	Native	Male	30-40 years old	Canadian	English Language Center, Ibra College of Technology, Oman

9	Native	Female	44-60 years old	American	English Language Center, Shinas College of Technology, Oman
10	Native	Female	44-60 years old	American	English Language Center, Shinas College of Technology, Oman
11	Native	Male	44-60 years old	American	English Language Center, Shinas College of Technology, Oman
12	Native	Male	30-40 years old	American	English Language Center, Shinas College of Technology, Oman
13	Native	Male	44-60 years old	British	English Language Center, Shinas College of Technology, Oman
14	Native	Male	30-40 years old	British	English Language Center, Shinas College of Technology, Oman
15	Native	Male	44-60 years old	South African	English Language Center, Shinas College of Technology, Oman
16	Native	Male	30-40 years old	Indian	The Writing Center, College of Arts and Sciences, The American University Of Sharjah, Sharjah, UAE
17	Nonnative	Male	44-60 years old	Indian	English Language Center, Shinas College of Technology, Oman

18	Nonnative	Male	30-40 years old	Indian	English Language Center, Shinas College of Technology, Oman
19	Nonnative	Male	44-60 years old	Indian	English Language Center, Shinas College of Technology, Oman
20	Nonnative	Female	30-40 years old	Indian	English Language Center, Shinas College of Technology, Oman
21	Nonnative	Female	30-40 years old	Indian	English Language Center, Shinas College of Technology, Oman
22	Nonnative	Male	30-40 years old	Omani	English Language Center, Shinas College of Technology, Oman
23	Nonnative	Male	30-40 years old	Omani	Supervisor in the Ministry of Education, Oman
24	Nonnative	Male	44-60 years old	Jordanian	Supervisor in the Ministry of Education, UAE
25	Nonnative	Male	30-40 years old	Egyptian	English Language Center, Shinas College of Technology, Oman
26	Nonnative	Male	30-40 years old	Moroccan	English Language Center, Shinas College of Technology, Oman

Appendix 5: Moods of Modals in the 118 Items by Native, Nonnative, and Textbook Interpretations

Item Number[1]	Moods Agreed on by the Participants (26 participants)								Textbook Modality[2]
	Majority (i.e. ≥ 50%) of 16 Native EFL Teachers				Majority (i.e. ≥ 50%) of 10 Nonnative EFL Teachers				
	Most Frequent Mood[2]	Times Frequent[2]	Second Most Frequent Mood[2]	Times Frequent[2]	Most Frequent Mood[2]	Times Frequent[2]	Second most Frequent Mood[2]	Times Frequent[2]	
1	7	11	1	6	7	3	3	3	3
2	2	11	1	5	2	8	13	2	2
3	2	12	4	6	2	5	#N/A[3]	0	7
4	4	13	1	7	4	8	1	2	4
5	2	9	9	5	9	5	14	2	2
6	1	13	2	4	1	4	4	4	3
7	8	7	10	6	5	5	10	5	8
8	1	9	3	7	1	5	3	1	7;1
9	2	9	12	7	17	4	12	4	0
10	4	10	1	5	5	5	1	3	6
11	10	10	16	5	10	4	16	3	10
12	5	12	11	3	5	9	#N/A	0	10
13	10	16	#N/A	0	10	5	6	2	10
14	8	15	10	2	8	6	#N/A	0	8
15	10	13	1	4	10	8	1	2	10
16	8	14	10	3	8	9	16	2	8
17	19	6	16	4	19	8	15	2	14
18	8	6	11	4	8	6	6	2	8
19	13	15	16	3	13	6	16	2	13
20	4	7	1	7	5	4	7	3	12
21	17	9	16	7	17	4	7	3	7
22	7	7	12	7	12	9	6	3	7

23	12	10	7	4	12	7	#N/A	0	12
24	8	10	12	8	12	6	8	4	12
25	8	12	12	3	8	7	#N/A	1	8
26	7	6	8	4	11	4	14	2	11
27	8	15	10	2	8	8	10	3	8
28	7	9	12	5	14	4	5	3	7;12
29	7	15	2	4	7	7	2	2	2
30	7	13	15	3	7	7	15	2	7
31	7	7	12	6	1	3	7	3	12
32	8	9	5	7	5	6	8	3	8
33	7	14	10	3	7	3	14	3	14
34	12	10	17	4	12	5	17	2	12
35	8	16	10	3	8	8	#N/A	0	8
36	7	13	1	4	7	5	2	2	7
37	8	14	7	2	8	9	#N/A	0	7
38	7	14	6	4	12	3	7	2	7
39	14	15	10	2	14	5	#N/A	0	14
40	14	13	18	3	14	4	18	2	14
41	2	9	17	6	2	6	17	2	7
42	14	15	18	3	18	4	14	4	14
43	2	12	17	4	2	3	14	2	7
44	14	13	18	4	14	9	#N/A	0	14
45	14	16	11	2	14	5	18	3	14
46	14	15	13	4	14	5	13	3	14
47	19	13	10	4	19	6	17	2	19
48	14	6	5	6	5	3	#N/A	0	14
49	7	12	2	3	7	7	2	2	7
50	8	11	10	4	8	6	10	2	11
51	7	13	1	3	7	7	2	2	2
52	13	10	16	3	7	4	16	3	11

53	7	13	2	3	7	7	2	2	7
54	5	12	8	4	5	8	#N/A	0	5
55	8	15	10	3	8	8	#N/A	0	8
56	7	13	1	4	7	8	17	3	7
57	7	16	2	2	7	8	2	2	7
58	7	15	2	7	7	7	2	2	7
59	7	16	2	4	7	6	2	2	2
60	7	15	2	6	7	8	2	3	7
61	7	16	2	4	7	6	2	2	7
62	7	16	2	5	7	7	9	2	7
63	14	10	7	7	14	4	11	3	14
64	7	12	2	11	2	5	7	4	7
65	2	13	7	10	2	5	7	3	7
66	7	16	2	3	7	6	#N/A	0	7
67	7	15	2	7	7	10	17	2	7
68	13	12	9	6	13	7	#N/A	0	13
69	13	14	1	3	13	4	#N/A	0	13
70	17	9	2	7	2	4	7	3	7
71	18	12	17	3	18	5	14	2	18
72	13	12	18	4	13	4	#N/A	0	13
73	17	12	18	4	17	5	18	3	7
74	17	12	7	4	7	5	17	3	7
75	7	9	1	7	7	5	17	2	7
76	17	12	7	6	17	5	7	2	7
77	14	14	8	2	14	4	18	3	14
78	14	13	18	3	14	3	18	3	14
79	2	6	17	5	2	4	7	3	7
80	2	13	17	3	1	3	2	3	7
81	14	14	8	3	14	7	18	2	14
82	14	14	8	2	14	6	18	3	14

83	14	6	18	6	14	4	18	4	14
84	14	9	18	4	18	2	19	2	14
85	5	12	8	5	5	9	#N/A	0	5
86	2	9	1	8	1	3	2	2	1
87	2	11	14	6	9	4	2	3	2
88	2	17	10	2	2	6	7	2	2
89	2	9	1	3	2	3	7	2	1
90	2	14	7	4	2	8	#N/A	0	2
91	2	11	14	7	9	4	2	3	2
92	1	7	2	2	1	7	#N/A	0	0
93	1	9	8	4	1	4	#N/A	0	1
94	2	16	17	4	2	7	#N/A	0	0
95	2	13	7	3	2	7	#N/A	0	2
96	18	11	14	6	18	6	#N/A	0	18
97	17	6	18	5	18	5	11	3	18
98	17	7	2	5	2	3	7	2	7
99	18	13	14	4	14	4	18	3	3
100	18	16	17	3	18	8	#N/A	0	18
101	18	7	14	4	18	4	11	3	18
102	18	16	17	2	14	3	18	2	18
103	14	8	14	8	18	4	14	2	18
104	18	15	14	4	18	6	14	2	18
105	18	17	3	3	18	7	#N/A	0	18
106	17	9	7	5	18	4	#N/A	0	7
107	18	12	10	4	18	5	#N/A	0	18
108	18	15	10	5	18	5	1	2	18
109	18	14	3	2	18	7	#N/A	0	18
110	18	14	10	3	18	6	14	2	18
111	18	12	1	3	3	4	18	3	18
112	14	13	9	6	14	8	9	2	14

113	14	12	18	5	14	8	18	2	14
114	14	10	9	7	14	6	2	2	9
115	14	14	9	7	14	5	9	3	14
116	14	14	18	6	14	7	9	3	18;14
117	14	15	18	5	14	8	#N/A	0	14
118	9	12	10	4	9	6	#N/A	0	2

[1] The numbers in this column refer to the item numbers in Appendix 3.

[2] The numbers in these columns refer to mood terms and as follows:

1	Intention	2	Prediction	3	Immediate decision
4	Promise	5	Offer	6	Willingness
7	Possibility	8	Request	9	Threat
10	Desire/ want	11	Give permission	12	Ability
13	Prohibition	14	Advice	15	Express surprise
16	Express disagreement	17	Logical conclusion	18	Necessity
19	Regret				

[3] #N/A means there is no mood for that cell.

Appendix 6: The Structured Interview

EFL Teacher Interview

Date: ……

Place: …….

Teacher's Name: ……. (Optional)

Nationality: …….

English is his/her ☐ First language ☐ Second language ☐ Foreign language

Years of EFL teaching experience: ……..…

Years of ESL teaching experience: ……..…

Gender: ☐ Male ☐ Female

Age: …… years old

Questions:

1. Do you follow a particular approach when explaining meanings of modals to EFL learners?
2. Which of these factors may change meaning of modals? Explain with examples.
    a. Present/past tenses.
    b. Affirmative, negative, and interrogative structures.
3. How do you explain *can* and *could* in class?
4. What semantic differences are there between *can* and *could*?
5. How do you semantically explain *could* in the following examples for EFL learners?
    a. "I could run much faster when I was younger" (Yule, 1998, p. 93).
    b. "With the right tools, I could fix it myself" (Yule, 1998, p. 93).
    c. "Could I leave early today if we aren't too busy?" (Yule, 1998, p. 93).
6. Is there a difference in the meaning of *must* between the following two examples? If yes, explain that difference.
    a. "Drivers must have driving licenses" (Master, 1996, p. 127).
    d. "The children must be upset" (Master, 1996, p. 127).

Appendix 7: The Participants in the Structured Interview (six interviewees)

No.	Nationality	Age	Gender	Native Speaker	Nonnative Speaker	EFL Teaching Experience	ESL Teaching Experience
1	American	27	Male	√		3½ years	-
2	American	47	Female	√		5 years	15 years
3	South African	56	Female	√		4 years	14 years
4	Egyptian	31	Male		√	6 years	-
5	Filipino	32	Male		√	5 months	13 years
6	Indian	37	Male		√	8 years	3 years

VITA

Ali Tarik Al-Jaboori finished his BA degree in English Language and Literature from Mosul University, Iraq, in 1990. He has taught English for the last 16 years. He taught English in public high schools in Iraq for three years and in Yemen for seven years. For the last six years, he has been teaching young adult EFL learners in the Colleges of Technology in Oman. He has taught all the subjects of the Foundation Program and Academic Writing for the Post-foundation Program. In addition, he has held administrative positions. He was a Level Coordinator in 2003 and Exam Coordinator of the Foundation Program in 2007. In addition, he was a member of the Quality Assurance Committee in 2007. Mr. Al-Jaboori believes that successful teachers continue to learn as they teach – the very reason that made him pursue graduate studies.