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ARAB EFL LEARNERS' ATTITUDES TOWARDS AND PERCEPTIONS OF ENGLISH CULTURE AND THEIR ACHIEVEMENT IN ENGLISH

by

FOUAD KHALIL HASSAN

A THESIS SUBMITTED FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

SCHOOL OF EDUCATION

UNIVERSITY OF DURHAM

1994

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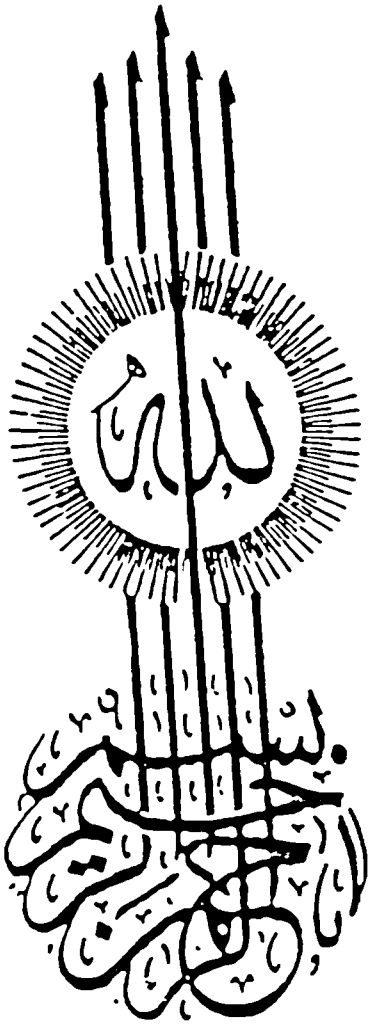

In The Name of God, Most Merciful, Most Gracious

ABSTRACT

This thesis examines Arab EFL (university) learners' attitudes towards and perceptions of the target language people and culture as independent variables that have possible effects on their EFL achievement; as a dependent variable. It also investigates to what extent each of the independent variables can be used as a predictor of EFL achievement. The association between attitude and perception is also examined.

Chapter One introduces the main theme, problem, hypotheses, questions and procedure. The study scope and limitations are also introduced in this chapter. Chapter Two provides information about the learners' (subjects) socio-cultural milieu, and educational background. This is necessary for understanding the learners' line of thought. Chapter Three explores the state of the art. Previous relevant research is reviewed and definitions of the relevant terms are given.

Chapter Four introduces and discusses the research tools and procedures. The validity and reliability of the study tests are established.

Chapter Five presents all the data obtained, their analyses and discussion. It is statistically and theoretically established that there is a positive correlation between attitude and perception and between them on the one hand and the learners' EFL achievement on the other. Attitude and perception are found to be positively correlated and to have very high predictability value. Research evidence shows that the Arab EFL learners perceive themselves as almost completely different from the English people.

Chapter Six provides further analyses based on interviews which show that the learners' attitudes towards and perceptions of the English are based on their religious beliefs. This chapter also deals with textbook analysis.

Chapter Seven sums up the research procedures and findings. It also suggests criteria for incorporation of cultural information in an EFL syllabus. Suggestions for further studies are made.

DEDICATION

FOR ALL THE BELOVED MEMBERS OF

MY FAMILY

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TABLE OF CONTENTS

Abstract i
Dedication ii
Copyright iii
Acknowledgement iv
Table of Contents v
List of Tables x
List of Figures xii
List of Abbreviations xiii

CHAPTER ONE 1

The Attitude - Perception - Achievement Matrix 1

I.1 Introduction 1
I.2 Statement of the Problem 2
I. 3 Purpose of the Study 10
I.4.1 The Research Null Hypotheses and Questions 16
I.4.2 The Research Questions 17
I. 5 Scope and Limitation of the Study 19
I. 6 Significance of the Problem 21
I.7 Summary 24

CHAPTER TWO 26

Qatar The Research Locale 26

II. 1 Introduction 26
II.2 Qatar 26
II.3 Historical Background 27
II.4 Climate 28
II.5 People 29
II.6 Culture 30
II.6.1 Religion 31
II.6.2 Language 32
II.6.3 Modernization and Urbanization Dynamics 34
II.6.4 Socioeconomic Status 36
II. 6.5 Family 38
II.6. 6 Al Majlis 40
II.6.7 Education In Qatar 41
II. 6.8 English Language Teaching In Qatar 42
II.7 The University Of Qatar 44
II.7.1 Underlying Principles 45
II. 7.2 The English Language Teaching Unit (ELTU) 46

II.7.3 Testing 49
II.8 Summary 50

CHAPTER THREE 52

Cultural Attitudes and Perceptions in Foreign Language Learning 52

III. 1 Introduction 52
III. 2 Culture and Foreign Language Learning 52
III. 3 Definitions of Culture 55
III. 4 The Research's Definition of Culture 63
III. 5 Perception 67
III.5.1 Introduction 67
III.5.2 Social Perception 69
III.5.3 The Research's Definition of Sociocultural Perception 71
III.5.4 Attribution 72
III.5.5 Schemata 74
III.5.6 Stereotypes 78
III.5.7 Perjudice and Stereotype 80
III.5.8 Auto and Heterostereotypes 81
III.6 Attitudes 82
III.6.1 Introduction 82
III.6.2 The Structure of an Attitude 85
III. 7 SUMMARY 88

CHAPTER FOUR 90

The Researeh Instruments And Methods 90

IV. 1 Introduction 90
IV. 2 Measurement of Attitudes 91
IV.3 Measurement of Perception 95
IV. 4 Measurement of Attitude Versus Perception 96
IV. 5 Measurement of EFL Achievement 98
IV. 6 Other Variables 99
IV. 7 The Research Questions 100
IV.7.1 Questions Related to the Students' Attitudes and Perceptions 100
IV.7.2 Questions Related to the EFL Teachers 101
IV.7.3 The Study Measures 102
IV.7.4 Self Report Writing 103
IV.7.5 The Student Questionnaire 104
IV.7.6 Scoring the Students' Questionnaire 110
IV.7.7 The Statistical Tests Used in investigating the Research 114
IV.7.8 Development of the Students' Questionnaire 115

IV.7.9 Validity of the Study Instruments 116
IV.7.9.1 Content Validity 117
IV.7.9.2 Reliability of The Study Instruments 119
IV.8 The Teacher Questionnaire 122
IV.8.1 Introduction 122
IV.8.2 Layout and Content of the Teacher Questionnaire 122
IV. 8.2.1 The Cover 122
IV.8.2.2 Part One 123
IV.8.2.3 Part Two 123
IV.8.2.4 Reliability of the Teacher Questionnaire 125
IV.9 Interviews 125
IV.9.1 Introduction 125
IV.9.2 Validity of the Interviews 128
IV.9.3 Interview Types 128
IV.9. 4 The Interview Questions 129
IV.9. 5 Interview Procedures 130
IV. 10 Textbook Analysis 131
IV.11 Sampling 132
IV. 11.1 Introduction 132
IV.11. 2 The Study Sample 133
IV.11.3 Characteristics of the Study Student Participants 136
IV.12. The Fieldwork Design 137
IV.12.1 The First Pilot Phase 138
IV.12.2 Administration of the First Pilot Phase 139
IV.12.3 The Second Pilot Phase 139
IV.12. 4 The Third Pilot Phase 139
IV.12.5. The Main Field Work 140
IV. 13 The Field Work Schedule 141
IV. 14 Summary 144

CHAPTER FIVE 146

Quantitative Data Presentation and Analysis : The Questionnaire

V.1 Introduction 146
V.2 (A) The Pilot Results 148
V.2.1 Investigating Attitude and Perception Change 148
V.3 Results of the Main Field Work 151
V.3.1 Computer Data Analysis 151
V.3.2 Demographic Data 152
V.3.3 Attitudes and Perceptions Associated 153
V.3.4 Mental Representations of the English People and Culture 157
V.3.5 The SecondResearch Question 163
V.3.6 Research Third Question : Sex Differences 167
V.3.7 Research First Hypothesis : Attitude and Perception Correlated 167

V.4 Association Between the Learners' Attitudes, Perceptions 168
EFL Achievement
V.5 Perception of The English People and EFL Achievement 171
V.6 Perception of the English Culture and EFL Achievement 172
V.7 Reseach Fourth Question: 178
V.8 Research Second Hypothesis :Impact of Attitudes and Perception 179
on Achievement
V.9 Culture Distance 180
V.10 Research Fifth Question: Perceived Cultural Distance 184
V.11 Research Third Hypothesis :Culture Distance and EFL Achievement 187
V.12 The Teachers' Questionnaire 197
V.13 Summary 201

CHAPTER SIX 203

Analyses Of Qualitative Data; Interviews and Textbook Analysis

VI.1 Introduction 203
VI. 2 The Student Interviews 203
VI.2.1 Students' Views 204
VI.2.2 Teacher Interviews 217
VI.2.3 The Teachers' Views 217
VI..3 The EFL Textbooks 223
VI.3.1 Introduction 223
VI.3.2 The ELT Materials 224
VI.3.3 Media and Cultural Information 228
VI. 4 Summary 231

CHAPTER SEVEN 233

Conclusions And Recommendations 233

VII.1 Introduction 231
VII.2 Analysis of the Attitude - Perception - EFL Achievement Matrix 235
VII.2. 1 Attitude and Perception Interrelated 236
VII.2 2 Impact of Perceived Cultural Distance 236
VII. 2. 3 EFL Achievement and Cultural Distance 237
VII. 2. 4 The Image the EFL Learners Have of The English Culture 238
VII.2.5 Summary of the Qualitative Data 238
VII.2. 6 Sources of Cultural Information 240
VII.2. 7 EFL and Cultural Studies 238
VII .2. 8 Arab Socio-cultural Features 242
VII .3 Recommendations 245
VII. 3. 1 Cultural Tolerance 245

VII.3. 2 Comparing The Arabic and English Cultures 246
VII.3. 3 Suggestions for Culture-Specific EFL Syllabus 247
VII .3. 4 Suggested Components of EFL Syllabus 248
VII.3.5 Suggested Types of Materials (Texts)for 254
VII.3.6 Suggestions for Further Research 256
VII.4 Some Concluding Remarks 257
VII.5 Summary 259

Bibliography 261

Appendices 278
Appendix A.1 Summmary of the End oif Term Exam Results 279-81
Appendix A.2 The Doha Cultural Declaration 282-3
Appendix A.3 A Picture of a Qatari Majlis 284
Appendix A.4 The Decree Authorizing the Establishment of The ELT Unit 285-6
Appendix B Baron and Byrne Schematic Model 287
Appendix C. 1 The Student Questionnaire 288-98
Appendix C.2 Percentages of the Teacher Questionnaire Responses 299-300
Appendix D.1 Computer Printouts of the Research Results 301-5
Appendix D.2 List of the Rank Ordered Students' Produced Traits 306-8
Appendix D.3 Specifications and Objectives of the EFL Course at Qatar Univ. . 309-12
Appendix D.4 The Student Interview Schedule 313-4
Appendix D.5 The Teacher Interview Schedule 315
Appendix D.6 A Sample of the Archived Teacher Demographic Data 316
Appendix E.1 A British Teacher's Answers to Some Questions 317-8
Appendix E.2 Sample of the Textbook Units 319-26
Appendix E.3 Sample of the Teacher Prepared Materials 327-9

LIST OF TABLES

NO.	ABLE	PAGE
1	Percentages of languages, ethnic groups and religions in Qatar	33
2	The Questionnaire juries	117-8
3	Correlation coefficient matrix of the student questionnaire tests	118
4	Correlation Matrix of the study test- re-test procedure	121
5	The student population and nationalities from which the study sample is drawn	134
6	Nationalities of the study sample	135
7	Matched t-values of the attitude-perception tests before and after GW	148
8	t-value of the plot subjects' attitudes toward and perception of the American people before and after the GW	150
9	Demographic data of the student participants and their perceived importance of learning English and perceived level of proficiency	152-3
10	Means and standard deviations of the English personality perc. scores	154
11	Means STDEVs. and rank orders of the Eng. culture perception scores	155-6
12	Scale of means and standard deviations of the subjects' attitudes towards the English People	156
13	Rank order matrix of self produced attributes of the English people	157
14	Frequency table of selected traits attributed to the English people	160
15	The learners' produced, selected and rated traits that describe the English people	162
16	Rank order matrix of the subjects' self produced attributes of the English community	163
17	Scales and rank order of the subjects' ratings of the English community features	164-5
18	Correlation matrix of attitude and perception tests	168
19	Means, medians, Modes and STDEVs of the male and female EFL achievement	169
20	Correlation matrix of personality descriptors and achievement	171-2
21	Correlation matrix of culture descriptors and achievement	172-3
22	Multiple regression coefficient of the attitude-perception-achievement matrix	174
23	Correlation coefficients of attitudes and perceptions: Eng.vs. Arabs	175
24	Multiple regression of Eng. attitude, Eng. perception and Arab attitudes as (independent) and EFL achievement (dependent)	176
25	Correlation matrix of achievers' EFL levels and their hetero-attitudes and perceptions	178
26	Scale of means and standard deviations of the subjects' attitudes towards themselves	181
27	Means , standard deviations of the Arab auto-personality perception scores	181-2
28	Means, standard deviations and rank order of the subjects' perceptions of their own culture.	182-3
29	Frequencies of the traits the subjects produced in describing the English versus themselves	185

30	Correlation coefficient of attitudes and perception (Eng. & Arab) with achievement	187
31	Demographic data of the teacher respondents	197-8
32	Frequency of the teachers' responses to their questionnaire items	198-9
33	Demographic data of the student interview participants	204
34	Frequencies of the male and female responses to interview thematic cues	205
35	Frequencies of the teachers' responses to interview thematic cues	218

LIST OF FIGURES

Page

1. Figure 1 Student-Sample Proportion to student population..... 136

2. Figure 2 Path Analysis 177

3. Chart 1 Culture Distance/ Male High Achievers..... 190

4. Chart 2 Culture Distance/ Female High Achievers..... 191

5. Chart 3 Culture Distance/ Male Average Achievers 192

6. Chart 4 .Culture Distance/ Female Average Achievers 193

7. Chart 5 Culture Distance/ Male Low Achievers..... 194

8. Chart 6 .Culture Distance/ Female Low Achievers 195

9. Chart 7 Culture Distance/ Male High Achievers..... 196

LIST OF ABBREVIATIONS

Ar	Arab
Att.	attitude
Aver.	average
B	Beta
Correl	corelation
EFl	English as a foreign language
ELT	English language teaching
ELTU	English Language Teaching Unit
Eng	English
Fem	female
Freq	frequency
Fig	figure
GW	The Gulf War
I	Interviewer
NL	Native language
Ord	order
Perc	perception
Ph	phase
R	Researcher
Rel	reliability
Ru	residual
S	student
SD	semantic differential
SE	standard error
Sig	significance
sq	square
Ss	students
STDEV	standard deviation
TCP	test of culture perception
TL	target language
TPP	test of personality perception
Val	value

CHAPTER ONE

The Attitude - Perception - Achievement Matrix

1.1 Introduction:

In the foreign language classroom there are many related and influential factors which theoretically pertain to both affective and cognitive domains. Traditionally, the latter used, unfortunately, to be the main concern and aim of the EFL teacher. In discussing foreign language learning / teaching aims Wilkins (1986:9) draws a useful comparison between the traditional and modern views and states what such aims should actually be :

> ***Traditionally language learning was said to help 'train the mind' because the learners had to familiarize themselves with rules and structures which diverged substantially from those of the mother tongue. While this possible contribution to cognitive development is not denied by modern methodologists. the benefits brought by foreign language learning are now seen as being potentially wider than this . Each language encodes a somewhat different perception of the world about us. and to learn language effectively means that one must be able to appreciate. if not adopt. that different perception.***

In fact, some affective variables such as attitude and motivation have recently received high levels of attention leaving relatively untouched the very important variable of '**perception**' which, in our opinion, is always operative with and inseparable from '**attitude**' . As far as EFL is concerned, we need to know how far the learners attitudes towards and perception of the target language natives and culture influence their achievement in English; in other words their learning of the target language. To investigate the association between such attitude and perception on the one hand with the EFL learners achievement in English on the other, was the aim of this research .

This chapter provides the general theoretical background of the teaching problem the present research is dealing with. It discusses the reasons for choosing this particular problem, the purpose, hypotheses, scope and limitations as well as its significance as an empirical study. Preliminary definitions of the relevant terms are given. The notions of 'culture distance and 'prejudice are also introduced. This chapter is also meant to set the scene for the theoretical argument that will follow in the subsequent chapters. A preliminary review of previous relevant studies is also provided.

I.2 STATEMENT OF THE PROBLEM:

Traditionally, in foreign and second language teaching teachers seem to be mainly concerned with their learners ability to produce grammatically correct language, acquire communicative fluency, and at best, achieve native-speaker-like competence and proficiency. The teachers are more preoccupied with the linguistic than affective aspects of the learning - teaching operation. The learner of a foreign language is a human being who has needs, feelings, attitudes and experiences among many other non-linguistic variables that influence his her ability to learn that language. This is what Tarone and Yule (1989:133) assert to be influential in language learning:

> ***The recognition of the fact that the learners have needs in what may be termed the 'affective' domain, which are at least as important as their need in the 'knowledge' domain, has resulted in the identification of a number of factors which are claimed to influence the learning process. Concepts such as attitude, motivation, self-confidence, and anxiety are frequently invoked in discussions of what makes a successful language learner.***

Ellis (1987), Stern (1984); Mackay (1981), Waters (1980), and many others, hold the same view. This implies that a possibility exists that the **'affective domain'** can also be conceived as a set of factors affecting language learning success or failure. In Qatar, where I have been involved

in EFL teaching at the University of Qatar since 1986, there has been a general complaint about the low standards of English of the students and graduates of Qatar University (Qotbah,1990:1; Abo-Galalah,1992: 59; Hassan et al .1993:2). Being a teacher of English to Arab students for more than 32 years, in Egypt, the Sudan and Qatar, I have observed that their perception of the western world in general and the English people in particular is unmistakably erroneous. Most of them still reiterate and maintain the old image of the English people as the hated imperialists as is illustrated by Al Sayed (1989: 47):

> ***the hostility and suspicion one notices in the Arab students' attitudes towards western languages and cultures is natural, since it stems from the fact that the west (Britain, France, and Italy) colonized the Arab world. Since English is a western language, it is viewed by Arab students as a product of imperialism.***

Al Sayed (who is an Arab Ph.D. holder teaching English at university level for more than thirty years) also talks about the Arab students' integrative motivation which he claims they do not have. He contends that the only motivation they have is barely instrumental. Al Sayed echoes a considerable proportion of the old generation who have not been able to shake off their prejudices in spite of their high levels of education (see VI.4.3). My teaching experience has led me also to notice a positive association between the EFL learners **attitudes** towards and **perception** of the English people and culture, as such, on the one hand and their EFL **achievement** on the other. It has been noticed that, in general, the low achievers usually hold negative attitudes towards and images of the English people and culture whereas many of the advanced students do not. However, Al Sayed has not provided any empirical evidence to support his views. Indeed, the issue is important and crucial enough to deserve serious research and careful investigation rather than mere speculations and unsubstantiated generalizations. Here, for instance, we would argue that it is impossible to overlook perception as interrelated with both '**attitude**' and '**motivation**'.

Perception is used in this research to mean:

> ***the continual matching of a complex reality to patterns or templates already learned.***
>
> Cronbach (1977:477)

In simpler terms, '**perception**' in this research means the mental patterned processes by which we see, understand, interpret, and evaluate cues. As regards the definition of attitude, the definition adopted by the present research, for a start, is the one given by Thorndike (1969:382):

> ***An attitude is a tendency to favour or reject particular groups of individuals, sets of ideas, or social institutions.***

Given that, the present study aims to investigate Arab (Qatari) students attitudes towards and, perception of the English people and culture and to find out whether both are, jointly, interactively associated with the students' achievement in English as a foreign language. In the light of the foregoing argument and on the basis of the researcher s observation that there is some gap between these EFL learners world and that of the target language people's, it seems necessary to investigate the notion of **culture distance**' as proposed by Baron and Byrne (1981 : 154) who provide a simple explanation of what social /cultural distance means. They say:

> ***Attempts to measure the behavioral component of prejudice have often involved the use of social distance scales. These are designed to assess the degree of closeness or intimacy to which individuals are willing to admit members of various social groups.***

In brief, the theme of the present research surged up as a result of our observation that the majority of the Qatari university students , particularly the EFL low achievers, refrain from enrolling themselves in EFL classes taught by native speakers of English. EFL classes taught by Arab teachers of English are usually full of students whereas the other classes taught by British and

American teachers suffer from the scantiness of learners. This constitutes a serious problem the university has to address. Informal and casual discussion with these students have led us to realize the existence of some prejudices against the English, in particular, structured on unrealistic stereotypical images of them in addition to the image cited above (imperialists). These students seem to sustain a social / cultural distance between them and the English teachers in particular and the English people in general. Because of this distance, communication across cultures is beset with many breakdowns. For example, Condon and Yousef (1975 :122) illustrate how misunderstanding can occur even when nonverbal communication across cultures is misinterpreted:

> ***The British professor of poetry relaxed during his lecture at Ain Shams University in Cairo. So carried away was he in explicating a poem that he leaned back in his chair and so revealed the sole of his foot to an astonished class. To make such a gesture in a Moslem society is the worst kind of insult. The Cairo newspaper the next day carried banner headlines about the student demonstration which resulted, and hey denounced British arrogance and demanded that the professor be sent home.***

This anecdote has very important implications at the forefront of which comes the students holding the professor s demeanour as representative of all the British people and condemning them as arrogant. The poor professor must have been shocked by this incident which resulted, obviously, from some cultural misunderstanding. Such a problem is not peculiar to the students of one Arab country but, probably, to all the other Arab Muslim countries. Consequently, this research is meant to examine the Arab learners' stereotypes about and prejudices against the English people and culture which may be based on some cultural misunderstanding. It also intends to investigate how remote or close these Arab EFL learners keep distance between them and the English people. This is feasible through computing the difference between the students' rating of themselves (perceptually) and their rating of the English people in the perception test. Another objective is to investigate the extent to which this distance impinges on their achievement abilities in the target language.

Attitude and perception change will also be examined within the perspective of the Gulf War (from17.1.91 to 26.2.91) and consequences. It will be interesting, after the Gulf War, to see if the students imagery of the English people, as members of the western world, has undergone any changes. Needless to say, the Gulf war is supposed to have put the western world into more favourable light for their support to the Gulf states in their fight against the Iraqi aggressors. Accordingly, their attitudes towards the western world, in general, should be expected to have been favourably influenced. On the other hand, it is a good opportunity to see to what extent the Arab young people s attitudes and mental images are susceptible to change or too ingrained by their own cultural knowledge and / or experience to allow change. The association between perception or the mental image and attitude as well as the possibility of their change has already been highlighted in discussing foreign language teaching and learning. Indeed, Byram (1989:51-2) explains the issue succinctly and clearly :

> ***it is (also) necessary to take account of the students' existing cultural knowledge and experience if the potential for attitude and perception change is to be realized. This requires consideration of how pupils' interpretation of a foreign culture is influenced by both their established experiences or schemata and by the selection of experience made for them by the textbook writers and teachers.***

In our situation it is the selection of experience made for them by their national mass media and perhaps teachers as well as textbook writers that needs our attention. Teaching or learning a second or a foreign language, therefore, involves a host of complex processes that pertain to almost all the anthropological domains, be they of psychological, physiological, cultural, social, political, or linguistic nature. Learning the structural system of a language or its grammatical rules and acquiring a rich repertoire of its lexicon does not mean that learning the language has been successful. In learning or teaching a language we have to consider the grammarians' concern with the distinction between language use as opposed to usage, or decontextualized data as opposed to contextualized data, a distinction which is explained by Coulthard (1977 : 9):

> ***a sentence is an instance of usage in so far as it is discoverable in an utterance, but in so far as that utterance makes a statement of a particular kind it is an instance of use.***

Coulthard argues that rules of usage are exemplified in sentences but rules of use describe how utterances perform social act. This shows that language use seems to rest exclusively on the accepted conventions and social semiotics of the community in which the language is spoken as a mother tongue.

> ***Language may also reflect in some degree certain aspects of the society in which it is spoken. It may reflect the interests, needs, experiences and environment of the people who speak it.***
>
> Giles and St. Clair (1979:1)

Consequently, explaining how a foreign language is used involves explaining the behaviour of its speakers concomitantly with their patterns of life and mind. It follows then that if we '**dislike**' or '**misinterpret**' such patterns, we may misunderstand their language or even 'dislike it. In more precise words, it is assumed here that there is a positive association between the foreign language learners attitudes to and perception of the target language people and culture on the one hand and their achievement in the target language on the other. Burstall (1978:1) agrees with and cites Stern (1963) as saying that there was a particularly urgent need for research into those factors which might lead to the development of positive attitudes towards foreign people and their culture, with potentially beneficial or detrimental effects on the acquisition of the language in question.

The problem then is:

Do the EFL learners' attitudes towards and perceptions of the English people and culture interfere with or affect their achievement in English?

In the light of the above question and discussion it seems a necessary preliminary step to tease out, or in a more technical term, analyze the learners' perceptual images of the foreign language culture and people along with their attitudes towards them. The treatment of the two variables of attitude and perception as closely interrelated in language learning has been supported theoretically. For example, Wlodkowski (1985: 7) cites Ellis's (1962) definition of 'attitude' :

> ***A useful functional definition of an attitude is that it is a combination of a perception with a judgment that often results in an emotion that influences behaviour.***

In the same vein Bochner (1982:18) states that :

> ***Attitudes towards other people and groups are linked with the way in which the target persons are perceived.***

In the present study, however, we are not only interested in correlation coefficients between and among attitude, perception, and achievement, but also in unveiling stereotypes, prejudices, and in highlighting the merits of cultural studies in English language teaching inclusively. Burstall (1978:12-3) points out that the relationship between attitude towards foreign people and learning the foreign language has already been the subject of a number of studies. We should refer to those conducted by Morse and Allport (1952), Johada (1953), Allport (1854), Pimsleur et al (1962), Lambert et al (1963), and Lambert and Klineberg (1967), Gardner and Santos (1970) and Gardner and Lambert (1972). More recent studies were conducted by Gardner (1980;1983); Gardner and Smythe (1984); and Byram (1989, 1990, 1991).

However, to the best of our knowledge, according to an ERIC on line search carried out at the Universiy of Qatar in 1991, there is no empirical literature available on the Arab EFL learners' attitudes in conjunction with their perception of the target language people and culture as interactively and integratively

associated with their achievement in the foreign language. The present research is intended to fill this gap.

In the light of the above argument it seems warranted that recognition of the cultural attitudes and their concomitant perceptual images is an imperative educational and pedagogic objective. In the foreign language class attitudes are very active :

> ***an instructor of adults can be quite assured that their (the learners') attitudes will be an active influence on their motivation to learn from the moment the instruction begins.***
>
> Wlodlkowski (1985:47)

However, it seems that human affective factors have not been given due attention, so far, as essential components of the foreign language teaching and learning operation. Perhaps, this emanates from the misunderstanding of what language is :

> ***In the first place many people's ideas about language, what it is and how it works, are folk lore with little basis in truth; indeed frequently they are misleading. .....Most professional people know far more about economics, sociology or the internal combustion engine than they do about language.***
>
> Marland (1989:67)

Marland proceeds to demonstrate that language learning has many aspects other than the linguistic. Wilkins (1986) also suggests taking perception of the foreign society and people into account while learning or teaching the foreign language. He proceeds to discuss how we are able , through a foreign language, to see that other societies sometimes have different values and different attitudes from ourselves, and that we can be led to accept that such differences exist. In a nutshell, Wilkins (ibid :10) summarizes his argument by stating that :

All of these may help to develop a cognitive and cultural flexibility and openness which may in turn reduce our dependence on cultural stereotypes and our ethnocentricity.

I. 3 Purpose of the Study:

Insofar as the focus of the present study is on the association between the affective and the cognitive components of the EFL learning operation, the present research is meant to investigate the extent to which the EFL learners cultural flexibility' and open attitudes' towards the English people and culture has the potential to achieve the educational aims of foreign language teaching. This intellectual and affective interrelationship has often been sought and called for. For example, Burstall (1979:1) surveys the findings of some research studies on the relationship between attitude and achievement and concludes by citing Gardner and Lambert (1972) as saying that the major causative variable influencing foreign language acquisition is the learner s attitude towards the foreign culture, on the grounds that this attitude represents a **more stable personal characteristic** than any previous experience of achievement. Burstall (ibid :13), however, talks about the NFER study whose results point in the opposite direction stating that the development of attitudes towards foreign language learning during later years (of the learners' school life) may be powerfully influenced by the learner s initial and formative experience of success or failure in the language learning situation. However, Burstall does not say whether this initial success or failure were causally associated with or dissociated from such affective variables in the first place.

On the basis of the above argument, the question of directionality as far as the asociation between attitudes, perceptions and achievements are concerned is never easy to answer. Do attitudes and perceptions affect achievement or does achievement affect both ? For example, does one's success in EFL tests lead one to have positive attitudes towards and perceptions of the speakers of this language ? or do positive attitudes and perceptions as such influence one's success and failure in learning the foreign language ? For research purposes, we

must decide on one of these two alternatives.

In the light of the above exposition, the main objective of the present research lies in the fact that it is meant to pinpoint the cultural differences between the Arabs, at large, and English culture (inclusive of people) as perceived by the Arab Qatari EFL learners; the subjects of the present research. This will provide the teachers of English with an overview of the crucial areas which ought to be dealt with tactfully, skillfully, and ingeniously as well as with the areas that need be avoided in order to prevent the learners contracting prejudices against the target language people and, perhaps, consequently against the target language itself:

> ***Prejudice or active dislike diminishes motivation and interferes with learning.***
>
> Graham and Lilley (1984:296)

Investigating the learners' attitudes and perceptions as such is hoped to add a new dimension to the EFL learning-teaching process; namely the EFL learners introspecting their own attitudes towards and perceptions of themselves or of their ethnic group. This is required for the personality development at large.

> ***All our personal growth activities are aimed at understanding oneself in relation to others and the environment.***
>
> Michelozzi (1984:12)

In so doing we become more aware of our personal identity, a knowledge which is necessary to be able to interact with our own ethnic group as well as with other ethnic ones. We all seem to be making decisions based on how we see ourselves; our feelings, our needs, our values, and our line of mind as same or different from those of our ethnic group and of other ethnic groups. On the national level, a person from an underdeveloped society will see himself / herself as belonging to a cultural pattern different from that of a person who belongs to a

western country for instance. Assuming that both persons meet somewhere. we cannot exclude the assumption that something will go wrong between them due to the fact that they come from different cultures (Condon and Yousef, 1975: Hayakawa, 1978; Marin and Salzar,1985). More importantly, it would be to the advantage of the students themselves to be made well aware of their own prejudices if they have got any, even if such prejudices might be nationally supported. For example, an undercurrent negative attitude towards and a distorted image of the English people, at large, might be incorrigibly incurred by the nation -wide **sentimental/ campaign to have Arabic replace foreign languages (English) in content areas.** Al Sayed (1989:56). The nation s mass media and particularly the press can foster such ethnic or cultural prejudices by portraying other cultures as antagonistic. Suffice it to quote here one of the most famous Arab writers discussing the western culture in a Qatari popular daily newspaper:

> ***Talking about the crisis of the western culture remains still no more than an expression of criticism of and exasperation at the western policies against and negative attitudes towards us.***
>
> Al Jammal (1993:9), source: Al Sharq Daily

A university student who takes pride in his /her own national identity may take sides as a result of reading such a statement. This applies to the Arabs everywhere. In research conducted by Fahmy and Bilton (1992:270) it was found that the Arabs' prejudices ' against aliens are nationally fostered :

> ***The promotion of English in a country that has had limited contact with the West is a daring and potentially risky business. While the local government may seek economic growth and prosperity, it may fear that the spread of English could lead to cultural contamination and social unrest. By training their English language teachers at home, government officials may be trying to circumvent this. However, how can the cultural impact of a foreign language be neutralized?***

National educational policy makers may be influenced by such antagonistic

waves and base their policies on prejudiced principles that are extremely deleterious to the entire process of foreign languageteaching in their countries. This is an important point that encapsulates the unsolved dilemma of teaching English not only in the Arab Gulf context but perhaps in the Islamic world at large. This quotation refers to the Arabs of the Gulf State of Oman who are culturally very much similar to the Qataris. The question posed by Fahmy and Bilton represents a problem that needs to be tackled in this part of the world (The Arab Gulf States) before attempting any remediation to the educationally more serious problem of the inability of the ELT programmes. syllabuses and courses to produce EFL achievers with a reasonable level of proficiency, (i.e. who can communicate well and efficiently; orally and in writing).

Fahmy and Bilton (op cit : 272) quote Abuhamida (1984) as saying:

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

Given that, it seems a necessary step to explore the area that separates both the Arabic and English cultures and then single out faulty or erroneous negative attitudes and images for educators to deal with by providing a good deal of evidence against them. Such evidence can be provided by the course designer, the material writer and the teacher.

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

1. The state of the art will be reviewed to provide more insight into this pedagogical issue.

2. The EFL teachers views on culture studies in EFL teaching will be obtained and analyzed.

3. The students' cultural stereotypes and prejudices will be unearthed for both the students and teachers to examine and deal with. Attitude and image change will be examined with view to the historical event of the Gulf War to see whether the subjects attitudes and images are persistent.

4. The EFL teaching materials / textbooks will be analyzed to see how far they contribute to the learners' acquisition of favourable attitudes towards and positive perceptions of the target language native speakers and culture.

This specific type of EFL learners, namely, Arab Muslims, need help in solving their problem of low achievement in English. Measuring the students attitudes and perceptions as such will serve the purpose of pinpointing the affective source of the ailment. In the light of an " On Line ERIC File search carried out in the University of Qatar in 1990 and 1991 and with view to review of the relevant literature, it is evident that this type of research has never been conducted in the Arab Gulf Region, in general, nor in the State of Qatar in particular. The common research interest has been in the learners attitudes towards foreigners in general irrespective of the association between such attitudes and the learners achievement in the foreign languages they are learning or of the association between their attitudes and perception, as proposed by the present research. For example, the only two attitude studies related to the Qatari context are those conducted by Melikian and El-Dreny (1983) who measured the Qatari students' attitudes towards 13 different nationalities, and Gaber (1986) who did the same. These two studies are locally published (at the University of Qatar) under the auspices of the Educational Research Centre of Qatar University. They will be discussed in chapter three in this thesis. Investigating the students' attitudes in conjunction with their perceptions as such should be made with the object of finding out if the subjects have any hostile attitudes to the native speakers of the target language and if such attitudes are detrimental to their learning that language effectively.

As already argued, it is not enough from the practical point of view to find out that the learners attitudes towards the English people are, for example, negative or positive. In fact, it is extremely useful to unravel the negative features

of the "**perception**" these EFL learners have of those people and of their culture which underlie their negative attitudes towards those people and, most probably, towards the learning of their language as well. Again, reference here should be made to 'self perception' as associated with perception of others. Hayakawa (1978) speaks about self-images, realistic or unrealistic, which he maintains to be equivalent to self-mapping which omits an enormous amount of one's actual self. This means that when a person perceives him or herself, this person tends to have a mental contour of his or her own image leaving out all unnecessary details just like a map which is a brief representation of the main features of much larger physical areas. This mapping process is applied to auto- and hetero-perception, but has its own pitfalls. Hayakawa concludes that :

> ***The pitfalls of map-territory relationships therefore threaten the adequacy of our evaluations of ourselves as much as they threaten the adequacy of our evaluation of other people and of external events.***
>
> Hayakawa (1978 : :285-6)

Thus, such pitfalls are best viewed from the "cultural distance" perspective. Only then can teachers and educators take the necessary practical measures of rectifying the image, reversing these negative attitudes, and clearing up any concomitant or resultant misconceptions.

Because attitudes are learned , they can also be modified and changed (Wlodkowski ,1985:46), it is worth investigating how much attitude change has taken place as a result of the English participation in the Gulf War side by side with the jeopardized Gulf States. If the change is not significant, it indicates the existence of a serious affective problem that must be addressed immediately. Eliciting the learners perception of the English people and culture from their own verbal behaviour will impart very useful information about the nature and source of the problem. This is the main content of chapters six and seven in this thesis. In the light of the foregoing exposition, we could state that our concern as teachers is whether to teach about the English culture and people simultaneously with the English language, and if so, what cultural areas need be

considered. For example, do we need to cover such topics as the family, the educational system, the literature, the art, the relation between sexes ? We cannot decide which areas need our pedagogic attention unless we conduct an empirical research which provides us with information about the cultural areas which are commonly misunderstood by our students. We also need to know whether the learners' attitudes and perceptions of the target culture and people are associated with their achievement in the foreign language and whether they can function as predictors of the learners' EFL level of achievement. If they are significantly correlated, and if they do function as achievement predictors, incorporating cultural studies in the EFL programmes, thereupon, will be a must.

I.4.1 The Research Null Hypotheses and Questions:

In the light of the above argument, and on the basis of my personal observations throughout my EFL teaching experience for more than 32 years, as well as of my familiarity with the literature, the following hypotheses have been formulated to delineate the main framework of the present research. The hypotheses are formulated in the form of the Null Hypothesis since they are to be tested statistically. Decision to apply the null hypothesis is primarily based on the argument made by Gay (1990 : 382) :

> ***The research hypothesis usually states that one method is expected to be more effective than another. Why have both ? It is difficult to explain, but essentially the reason is that rejection of a null hypothesis is a more conclusive support for a positive research hypothesis. In other words, if the results of your study support your research hypothesis , you only have one piece of evidence based upon one situation. If you reject a null hypothesis , your case is stronger.***

Here are the research hypotheses:

1. There is no significant correlation between the study subjects' attitudes towards the English people and culture and their perception of both.

2. There is no necessary significant effect of both the subjects' attitudes to and perception of the English people and culture on their EFL achievement.

3. There is no necessary association between the Arab EFL learners' perceived cultural distance (between the English and themselves) and their achievement in English.

I.4.2 The Research Questions :

In the course of the study investigation the following questions will be answered:

In dealing with the first hypothesis, it is necessary to reveal the types of attitudes and perceptions involved. This will entail attempting an answer to the following question:

1. ***What are the mental representations (images) the Arab (Qatari) EFL learners (at the University level) have of the English people ? Are they stereotypical ? In other words, what are the character or personality descriptors most of the subjects would ascribe to the English people ?***

2. ***What are the images these subjects have of the English society or community?***

These two questions are essential since we are dealing with perceptions. We need to know what these perceptions are. We also need to know if such hetero-perceptions coincide with their auto-perception. Therefore, the questions that come up here is :

3. ***Is the effect of attitudes and perceptions on EFL achievement the same or different with the high, average and low achievers ?***

4. ***Is there significant difference between the subjects' perception of the English people and their perceptions of themselves?***

Since the study sample is made up of male and female students, it is essential to find if there are any sex differences in the subjects' perceptions of the English people? The question that should be answered here is :

5. ***Is there any statistically significant difference between male and female perceptions of the English people and culture?***

As the present study was contemporaneous with the Gulf War Event, it would be interesting to find to what extent the subjects' attitudes and perceptions were influenced by such a momentous event. So, the following question will be answered:

6. ***Is there any change in the learners' attitudes and perceptions as a result of the Gulf War event in which the English participated?***

With regard to the third hypothesis it seems that cultural distance is created as a result of the cultural information the subjects obtain about the English people and culture. It is assumed here that if the EFL materials incorporated some general cultural information, they might foster th positive association between the learners' attitudes towards and perceptions of the English people and culture (Hypothesis 1). This, in turn, might lead to better EFL achievement results (Hypothesis 2) Therefore, it is important to find answers to the following two questions:

8. ***Do the EFL teaching materials or textbooks used with these students contain any useful cultural information that can provide them with a true-to-life picture of the English and of their culture?***

7. ***What are the information sources from which these students generally draw their mental schemata to formulate their images and attitudes as manifested by the research findings?***

1. 5 Scope and Limitation of the Study:

Based on the foregoing exposition of the problem significance and purpose, it is clear that the main aim of the present study is to find out about the association between the learners' achievement in English and their perception of and attitudes towards the native speakers of this language and of their culture or community as a possible parameter of success and failure in foreign language learning. However, it is beyond the scope of this research to investigate foreign language teaching or learning as a discipline in its own right. Nor is the study intended to measure the extent to which the learners have acquired the foreign culture or how far they have been acculturated. In testing the students' attitudes we intend to measure their feelings towards the English people and culture on a like-dislike continuum. In measuring perception we intend to tease out the "pictures' they have in their heads of the English people and culture and not how far they have assimilated the English culture.

In investigating the students sources of information about the English people and culture, the research will survey the EFL teaching materials used at the University of Qatar. The materials will be reviewed so as to elicit the type of sociocultural information these materials present to the learners. In attempting to delineate the type of perceptions or images the students have of the English people and culture some religious values and / or beliefs have to be examined but this does not entail any detailed descriptions of the religions involved. It is also worth noting here that in dealing with values or cultural dissimilarities between the native and the target communities the research focuses only on those which are liable to be misinterpreted, or which may be conducive to racial prejudices or unfavourable attitudes on the part of this specific student population. It will be possible to single out these dissimilarities through self-reports and interviews.

Since this research was contemporaneous with the Gulf Crisis and War, examination of the EFL learners attitudes and perceptions had to be investigated to find if they were affected by such an historical event. However, this particular dimension of the research is not the main focus of the research. The purpose of including this dimension is to see if there were any changes in the Qatari young people s perceptual (mental) imagery of and attitudes towards the Western World which rushed to their help as juxtaposed with their attitudes and perceptions before the crisis. It should also be pointed out here that the data collected before the Gulf War come from the results of the tests administered to only one third of the main study sample. That was during the piloting phase.

Owing to some cultural restrictions we could not tape-record all the interviews with the study subjects selected for interviewing. Six male students and five female students only agreed to be tape-recorded. All of them refused to have their names revealed in the course of tape recording. It was impossible for the researcher (being a male) to interview female students and tape - record them. As a result, the researcher asked one of the female Arab teachers of English to do that for him. The researcher briefed the female teacher on the content and purpose of the interviews in full detail. She acted in the manner the researcher had planned.

In order to have a clear picture of the research circumstances, it is necessary to know something about the research locale. This is provided in the following chapter. Chapter three will provide a review of the state of the art and of the relevant studies conducted within the attitude-perception perspective. Chapter four will deal with the study tools and procedures. Chapter five will present the piloting phases and investigation of attitude and perception change within the pre-and post-Gulf War perspective. Statistical and non-statistical data and analyses will be presented in chapters five and six respectively. Chapter seven provides the conclusions, recommendations and suggestions for incorporating cultural studies in EFL courses.

I. 6 SIGNIFICANCE OF THE PROBLEM:

If and when the association between the "**perception**" the study subjects have of the native speakers of the target language and their achievement in that foreign language is proved to be, empirically and statistically positive, this will provide teachers, educators and curriculum and syllabus designers with useful information about how to provide culture information so as to kindle the learners' interest to learn the foreign language, and to brighten up the image they have of its speakers and culture. Similarly, it will be possible for them to plan effective remediation measures and work out solutions to their learners' language acquisition problems. It is well worth noting that our **focus** on such attitude and perception does not by any means imply that the other affective variables such as motivation , interest , anxiety and fear are of any less importance.

To sum up, it is quite obvious that a target language has to be viewed in its sociocultural context. This is evident in the area of vocabulary, the core of language:

> ***Some words are comprehensible only in their sociocultural context. A white Christmas means nothing to a Muslim Arab young learner who lives in a hot country that has never had any snowfalls.***
>
> Hassan et al (1993:25)

But what happens if this sociocultural context is either ill-perceived or misperceived by the foreign learners of that language ? Will the learners have negative attitudes towards the target language itself ? Will that influence their achievement in the language consequently ? These are the first basic questions the present research is attempting to answer. The study is also meant to highlight the relevance of cultural studies to foreign language learning and teaching because:

Language teachers seem to accord little value to cultural studies.

Byram (1989:15)

Byram proceeds to suggest that in learning a foreign language some generally unspecified cultural learning ought to be included as this will result in some beneficial effect on the learners' attitudes towards the native speakers of the foreign language. Starting from this point this research is intended to investigate whether this specific EFL population (Qatari university students) have received any cultural learning in their English language curriculum. And if they have, the second question to be answered will be: " what image(s) do(es) such information impart " ? One of the present research aims is to investigate the Qatari students' perception of the English culture as part of their accumulated knowledge of it. It is also worthwhile to find out about the sources of such information which, in turn, will shed light on the sources of their prejudices against both the English people and culture if there are any. If, on the other hand, they are not provided with sociocultural information about the foreign / target language people and culture or community, the question will be, " What sources of information, then, do these young people get their images from ?". Only after obtaining such information can we decide whether the cultural information they have got is beneficial or not. It could be stated that this research lends itself largely to "sociocultural perception ":

the process by which we come to know and understand other ethnic people and communities.

Triandis and Lonner (1980: 62)

The researcher uses the term "**sociocultural**" to refer to both the people (as members of a society) and to the country (as a cultural setting). Here an important distinction need be made between "sensory" perception and "social" perception. The former involves :

Simple stimulus processing in the visual and auditory modalities.

Triandis and Lonner (1980 : 86)

whereas the latter means (as suggested by the researcher):

> ***Schematic perceptual process by which we tend to categorize and evaluate information within the perspectives of our own ethnic group evaluation consensus.***
>
> (See III. 5. 2)

The present study derives its greater significance from the fact that it is needed as a means of solving the long-standing problem of having too many university EFL low achievers. By low achievers we mean those who are rated as F and D achievers in the final exams (see Appendix A.1). The findings of the present research will also be useful to teachers who need to know what their learners' attitudes, perceptions, and prejudices are like. Bringing such cultural and perceptual issues into the foreign language class can be a substantial gain for both the teachers and the learners' classroom experience (Rivers,1968:270)

In spite of the fact that this research has confined itself to the context of Qatar, its procedures and findings can be more widely generalizable and equally well applicable, particularly, to the other Gulf states which are almost educationally and socioculturally identical to Qatar, as stated by Morsi (1990:16). Furthermore, the same applies not only to the rest of the Arab World, where the linguistic, religious and, to a great extent, the ideological backgrounds are the same, but also to the Islamic world since the influence of this religion is actually widespread. Our students in the Arab World do really need to have insight into their own cultural attitudes towards themselves as well as towards others.

> ***Through a foreign language we are able to see that other societies sometimes have different values and different attitudes from ourselves, and we can be led to accept that such differences exist.***
>
> Wilkins (1986:10)

Our students also need to see for themselves whether they have got any prejudices against other cultural groups . Prejudices against the target language people and culture have their detrimental repercussions on the learning of that language . Our students, perhaps all the Arab students, need to be led to accept cultural differences and develop cultural flexibility as Wilkins suggests.

I.7 Summary:

This chapter has introduced the research rationale with view to the already demonstrated fact that the EFL Qatari learners are poor achievers in English (Qotbah, 1990 and Abo Galalah ,1992; Hassan et al,1993:2). A direct initiative was shown to be direct observation of the EFL students' aversion to studying English at the hands of its native speakers. This was initially ascribed , in this research, to the students' negative attitudes towards and erroneous perception of the English people, in general. Such affective variables in the EFL context are addressed in this research as possible causes for this learning problem; namely, low EFL achievement. The purpose of conducting this research is to investigate the impact of both attitudes towards and perceptions of the English people and culture on the learners' (perceivers') achievement in English. A number of relevant issues were put down as guidelines for the implementation of the present research. These included the research hypotheses and questions.

This chapter presented preliminary definitions of the most common terms that will be used throughout the research. It also stated the purpose of the study. As for the definitions of culture and attitudes, they will be elaborated on in chapter three.

The study questions and hypotheses establish the study objectives and line of investigation . The research limitations were also pointed out in this chapter excluding the possibilities of investigating the educational and cultural issues that do not have direct bearing on the research purpose and objectives.

It was also made clear that the problem investigated in the present research is significant for the educational triangle: the learner, the teacher and the teaching material writer. It is not only significant in the Qatari context but, perhaps, in all the other Arab and Islamic ones. Disclosure of the learners' prejudices is extremely important to the teacher and textbook writer who can , on basis of such revelation, contribute to the elimination of the detrimental repercussions of these prejudices since, as maintained by Wilkins (1984:296) prejudice diminishes motivation and interferes with learning.

CHAPTER TWO

QATAR: THE RESEARCH LOCALE

II. 1 Introduction:

This chapter is intended to introduce Qatar, the research locale to the reader. This will provide the reader with the geographical, historic, socioeconomic, cultural and demographic background necessary for the understanding of the mentality of the research subjects as well as the significance of the present research to this particular population.

The educational system of Qatar is also discussed in this chapter to familiarize the reader with the educational background of the study subjects.

II.2 Qatar:

> ***Much information is available about Qatar as an oil-producing state but little about its people and way of life.***
>
> Melikian (1981:17)

Qatar is a small independent Arab state (peninsula) situated halfway along the western coast of the Arabian Gulf. It has an area of 11.437 square kilometres. The landscape is generally flat and low . It has always been a difficult place to live in as its climate is unbearably hot most of the year. This is historically recorded by Unwin (1982: xi):

> ***In the past Qatar was known as the land that God forgot. and early European impressions of the peninsula were no more flattering: in 1865 Palgrave described Bedaa (Bida), the main town of Qatar, as the miserable capital of a miserable province. and Sir Robert Hay in 1954 saw the country as possibly the ugliest stretch of territory that God has ever created.***

It was the sea that provided the early inhabitants with livelihood and wealth. They lived on fishing and pearling. On land, their only source of living was herding. This is briefly described by Al Muhannadi (1991:26):

> ***In the pre-oil era the traditional economic life of the people was basically dependent on the sea and the pearl industry.***

This is old Qatar whose image has not, for the elderly generation, passed into oblivion but which no longer holds true except for unpopulated, uncultivated patches of the desert. The old Bedaa became Doha, the capital and the most populated city. It is the centre of government and of business. Qatar has been nicknamed among the Gulf Arabians as the " Gulf Pearl " which reverses the old European impressions and reflects how that ugly patch of land has changed into a lovely, well planned, and sophisticated city. It shares common borders with Saudi Arabia and the United Arab Emirates.

II.3 HISTORICAL BACKGROUND:

> ***The Greek historian Herodotus, in the 5th century B.C. referred to the seafaring Canaanites as having been the original inhabitants of Qatar.***
>
> Source: Qatar Year Book (1991:22)

With the advent of Islam in the middle of the seventh century A.D., Qatar like the other surrounding countries came under the rule of Al Mundhir Ibn Sawi Al Tamimi, a Muslim leader from the Arabian Peninsula. From that time onwards Qatar has been a Muslim state.

Hiro (1982:15) provides an overview of Qatar's political history :

> ***Records of the Arab Islamic history reflect the presence of the skilled seafaring Qataris. During the 6th century, the Qataris aligned with the Turks to drive out the Portuguese after which Qatar like all the Arabian Gulf states came under Turkish rule for four successive centuries. However, the Ottoman sovereignty was only nominal as real power lay in the hands of the sheikhs and princes of the local Arab tribes. An outcome of the First World War was the end of the Turkish rule in Qatar. Britain had had a profound political influence on Qatar since its intervention in the Qatar Bahrain battle in 1867-8.***

Qatar gained independence and sovereignty on 3 rd September, 1972. Then, H.H. Sheikh Khalifa Bin Hamad Al Thani acceded on 22nd February, 1972 and with his rule :

> ***a new stage of political, economic, social, and cultural evolution started.***
>
> Morsi (1990:295)

The economic, educational, social, political and sportive standards achieved by Qatar in this 20th century give evidence for such evolution.

II.4 CLIMATE:

Qatar has a desert climate with a long and very hot summer and short mild winter with scanty and infrequent rain.

> ***Between November and February temperatures range from between 7 C to 30 C. This is followed by a period up to mid-May when the temperatures rise rapidly, remaining at daily maximum figures of over 42 C until July. During this time strong north westerly winds are also common. Between August and October the wind decreases, but relative humidity greatly increases.***
>
> Unwin (op cit 1982 : xii)

The average humidity all the year through is usually high. That is why many Qataris travel abroad during their summer vacations to escape the summer scorching heat.

II.5 PEOPLE :

Most of the Qatari nationals are descendants of ancient Arab families in the Arabian Peninsula. The population of Qatar according to the 1986 census is 371,863. (source: Qatar, 1987) the majority of whom live in the capital city of Doha, giving Qatar the most pronounced city-state character of all the countries bordering the Gulf. More than 65 % of the population are non-Qataris who have been attracted to Qatar by well paid jobs.

The labour imports are historically reported by Roberts (1979: 117) :

> ***In 1950s, Qatar population was estimated to be more than 25,000, but the steady economic growth until the 1970s attracted immigration in addition to a large rate of natural increase. By 1970, therefore, the population was believed to have reached 120, 000.***

This only demonstrates the rate of influx of foreign labour and the growing imbalance between nationals and non-nationals. The majority of this foreign population are of Asian origin (e.g. Bangalis, Iranians, Pakistanis, Filipinos and an enormous number of Indians). A high proportion of these foreigners come from the other Arab countries such as Egypt, Jordan, Syria, the Sudan, Palestine and Yemen. According to Melikian (op cit, 1981:20) the population could be classified into Arabs and non-Arabs and the former considered themselves superior to the latter particularly those who came from Iran and explains that :

> ***Their feeling of superiority was based on their belief that they had not been contaminated by contact with the Persians and are able to trace their origins to the main tribes of the Arabian Peninsula.***

This discloses an important aspect of the people's mentality and ethnic pride which, as is the case with many other ethnicities, can have a significant impact on their attitudes to and images of foreigners in general. This feeling of superiority seems to be the main point that needs research emphasis since it implies prejudice against all other ethnicities. In this case, we should expect that this type of student population will judge all other ethnic people on "comparative" basis; "they" against "we". Moreover, in doing so, the subjects will be sensitized to themselves and, in turn, to others as well and will better express their perception of others.

II.6 CULTURE:

In the light of above exposition it is clear that the Qataris take great pride in their Arabian origin and hence in the Arab culture at large. It should be pointed out here that the issue of the development of Arab culture and its opening on to the world cultures was the subject of an international symposium held at the University of Qatar from 12 to 15 April, 1993. The symposium issued the 'Doha Cultural Declaration' (See Appendix A.2). One of the important recommendations in this declaration is :

> ***Arabicization of university subjects should be sustained and capitalized in order to enrich Arabic with scientific terminology, thus enabling it to deal with the sciences and contribute to the scientific movement.***

It is clear that emphasis is being laid on the Arab identity and language which may contribute to pushing the role of foreign languages into darker corners by minimizing motivation to learn them. This means that we have got a group of EFL learners who belong to a society that views learning a foreign language as a national threat.

To talk about culture is to talk about all aspects of life which is practically almost impossible to do here. It is really hazardous to postulate a definition

of culture now, (this will be done in chapter three), however, we have to consider one as a basis for the description of the cultural background of Qatar. Wolfson's (1976:9) definition seems quite fitting in this respect:

> ***(Culture) is a word used to describe typical patterns of social , emotional and intellectual behaviours deriving from a shared set of beliefs and values, which are adaptive to the physical environment.***

Guided by this definition we shall explore the cultural ground of Qatar with particular reference to those aspects which have direct bearing on the subject and aim of the present research. To begin with, it is true that religion is a basic constituent of the ethnic identity of any social group. (Byram, 1989:31-2).

II.6.1 RELIGION:

Islam is the official religion of Qatar and Shari'a (collection of Islamic ordinances and law) is the principal source of legislation. It is quite evident to any foreigner living in Qatar that religion is extremely influential in all walks of life. Suffice it to say it is not common to see a Qatari actress or female singer as this is deemed to be an unusual role of the Muslim woman who should be sequestered from the world of men. According to Islam, women should not mix with strange men, nor should they be seen bareheaded. That is strictly applied in Qatar. In discussing religion in Qatar, Melikian (op cit,1981:24) says:

> ***One of the more pronounced aspects of the Qatari culture is religion. ..All Qataris are Muslims and the state is committed by its constitution to instil into and propagate among the populace the principles of Islam. Religion spells out almost every detail of private and public life and the Shari'a religious law takes precedence in many respects over the civil law; and according to article I of the constitution is the basis for legislation. ... In fact, Islam does not spell out man's relationship with God but manifests itself in man's relationship to man- both kinsman and stranger, friend or foe, man or woman, Muslim and non-Muslim.***

This illustrates the profound influence of religion on all aspects of culture, be they social, constitutional, intellectual, or behavioural. This means that religion should inevitably be taken into account in the investigation and analysis of this people's attitudes to and perception of other ethnic groups. Religion is also a very important subject in any educational curriculum. Religious TV programmes on the Qatari television are given priority to other types of programmes. Muslim people living in the country according to the 1990 census constitute 93 % of the population and are (Sunni) Muslims (the classical sect) as recorded in the Macintosh McGlobe Computer programme (1990), which contains computerized geographical, and sociocultural data about all the countries of the world.

II.6.2 Language:

Arabic is the official language of the state. However, the use of English all over the country is a must since a great number of the foreign imported labour are of Asian origin and their language is not Arabic. 56 % of the population speak Arabic as a native language, 23 % speak Farsi , 7 % speak Urdu and 14 % speak other languages. English, in this case, is a lingua franca . Abo Galalah (1992:127) cites the British Council Language Division (1982)'s report on English language status in Doha as stating that :

> ***English is the most important foreign language in the country,(then,) partly because of the residual political influence of the United Kingdom but mainly because it is the lingua franca of industry and commerce.***

Some people believe that English may be considered the ***"unpronounced official"*** language. It is the language used in many administrative proceedings. However, Arabicization has recently been embarked on. Another important point is that using English in oral communication does not seem to be a problem for Qataris in general, but using formal English in writing or for academic purposes is. Qotbah (1990 :7-8) gives a good exposition of the status of English in Qatar:

English is currently considered the second language after Arabic, the native tongue of Qatar. The status of English rose dramatically after the discovery of oil, and thus a general historical overview of the development of English from its initial role as a language connected with the oil industry to that of a language used in everyday life would be of benefit to the reader.

Qotbah (1990: 15) proceeds to demonstrate how English is:

seen to hold a midway position between a foreign and a second language.

Officially, this status is generally recognized . There is an English medium TV channel (37) alongside the Arabic one and an official daily paper "The Gulf Times".

There is an English language Institute for the teaching of English to civil servants. There are also some other foreign languages spoken in Qatar by the different ethnic minorities. The following table provides the statistical data of the distribution of languages, ethnic groups and religions that exist in Qatar as revealed by the 1990 census.

Table 1: Percentages of Languages, Ethnic Groups and Religions In Qatar

Languages	Ethnic Groups	Religions
Arabic 56 %	Indian & Pakistani 34 %	Muslim 93 %
Farsi 23 %	Arab, Non-Qatari 25 %	Other 7 %
Urdu 7 %	Iranian 16 %	
Other 14 %	Other 5 %	

Source (Macintosh MacGlobe 1990)

This shows how much English is needed in the social context and highlights the paradox of the EFL learners' unsatisfactory levels of achievement on the other hand.

II.6.3 Modernization and Urbanization Dynamics:

According to Juhaina Al Eassa (1978:116-38) Qatar, like many of the other Gulf states, has been going through modernization and urbanization processes that are based on the following factors:

(a) Development of the educational system
(b) Development of the economic system.
(c) Develpment of the political system.
(d) Development of mass media.

Al Eassa proceeds to assert that real modern education started in Qatar in 1956 when the first educational curricula were implemented. Education has, ever since, been developing very fast. The numbers of schools and students have double and redoubled. The University of Qatar was established in 1973. Al Eassa also accentuates the importance of the economic and industrial development that has accompanied the production and exportation of oil in the overall modernization process. However, she contends that the industrialization process has created a number of conflicts between traditional and modern cultures. This coincides with the views held by Fahmy and Bilton (1992:270) and Abuhumaida (1984) that there exists a fear of western culture contamination as a concomitant of importation of the western technology. It follows then that English as an imported language may be viewed through the same eye.

It should be pointed out here that such modernization and urbanization processes would have been impossible if the country had not got in touch with the outside cultured world. In the pre-oil stage the dominant pattern of economy

was that of pearl diving, cultivation and shepherding. There were also a few traditional industries. The society at that time was characterized by close relationships between and among its members consolidated by kinship and intermarriage.

After the discovery of oil the whole economic as well as societal patterns have changed completely. Zayed (1989: 289) says:

> ***Getting wholly absorbed in the world capitalistic market, the Gulf societies have destroyed all the traditional economic activities and eliminated their having a role to play in this new phase. This has led to the collapse of entire economic sectors.***

It seems axiomatic that with such developmental processes it should be expected that many changes are liable to occur in all sectors of life , be they economic, educational , political, social or whatever. Modernization processes as such have influenced the infrastructure of the country, but seem to have had much less influence on the people's cultural traditions and beliefs:

> ***In spite of all these changes, the large scale change in the society as a unit has not reflected on the status of women. Old customs and traditions still determine the roles of the family members and their responsibilities to each other.***

Zayed (loc cit : 294)

Again, this provides a specialist view which points to an important characteristic of the Qatari society, namely disinclination to depart from the old customs and traditions. This also implies that a quantum of social or ideological changes should not be expected if they would clash with the old traditions. Furthermore, it could be assumed here that if the EFL learners' attitudes to and perceptions of the English people have been largely determined or influenced by their traditional outlook on foreigners in general, it will be well justified to expect tenacious prejudices on their part against foreigners in general. Such prejudices may, therefore, be difficult to change or dislodge. These Arab

people have borrowed almost all the western physical / material elements of culture (e.g. architectural, technological, medical, etc.) but would not borrow any of the ideological ones (e.g. woman as equal to man, coeducation, etc.) That is why Fahmy and Bilton (op cit:1992:270) assert that the promotion of English in such countries is daring and risky.

II.6.4 Socioeconomic Status:

Qatar is an affluent state, rich in crude oil and natural gas. Investment of these two resources has been carefully planned . A number of governmental bodies and associations have been set up for the implementation and follow up of related industrial plans and projects. On the social level, Qatar together with the other Gulf States has been going through economic and social changes since the discovery and production of oil in the 1940s. Qatar has changed from a simple nomadic society into a remarkably urban one in comparatively a very short time.

There has been a determined interest in raising the standard of living of all the citizens. Free government accommodation, free medical and health care, free education, and a sophisticated social security system are provided for all citizens and residents of all nationalities. This has led to a remarkable cultural renaissance that has made itself manifest in the appearance of a good young Qatari intelligentsia and scientists. A good illustration is that during the period from 1973 to 1989:

> ***564 M.A. and Ph.D. graduated from universities in the United States alone. 173 of these are graduates of faculties of engineering, and 67 of political sciences.***
>
> Al Eassa (1991 : 95)

It is worth noting here that according to the Annual Bulletin of Qatar University for the academic year 1990-1991, 179 male and female members of the teaching staff (i.e 37 % of the total number of 475) are Qataris. In fact, Qatar has shown an extensive and impressive progress in the fields of communications, social services, housing, business, and lately sports. The wealth of the traditional merchant class has considerably increased due to a boom in imports. According to Al Misnad (1984:33) the socioeconomic matrix of the Qatari society shows the following strata:

1. *The Bourgeoisie Class / the Notables:*

   Which includes the ruling family and the very rich businessmen.

2. *The Middle Class / The Bureaucrats:*

   Which includes the merchants and civil servants.

3. *The Working Class:*

   Which includes the skilled workers and commoners.

This classification does not , however, coincide with that given by another Qatari researcher; Al Amadidhi (1985 : 35):

> ***The social structure in this country is based on what could be termed Tribalism. This is hardly surprising if we take into consideration the fact that 150 years ago the area was not made up of states in any sense of the word , but rather land occupied by tribes. each with its own territorial zone. In these societies, social status depends upon tribe rather than wealth, upon piety rather than education, and age rather than profession.***

The same views are held by Melikian (1981). Which imply that in spite of the modernization processes that have been going on for many decades now, the social structure seems to be the least affected by such processes. Deep below the surface of this modern civilization, tradition and tribalism permeate all aspects of the people's social life.

Irrespective of any classification, it seems that all classes have benefited from the oil spurt. Nonetheless, not all the concomitant changes have been in the people's favour.

II. 6.5 Family:

The Qatari traditional 'extended" family has almost disappeared. Nevertheless, the "nuclear" family has become more powerful. Al Amadidhi (1985: 34) explains how oil, together with the industrialization and modernization which followed, have had a great impact on the structure of the Qatari extended' family which is being gradually replaced by the nuclear family system. The same view is held by Al Muhannadi (1991:27):

> ***The extended family pattern which was prevalent in the pre-oil era has now changed to the nuclear family type and consequently the roles of the family members have also changed.***

The traditional Arab housewife who would do all the housework, all the washing, the cooking, the washing up and most important of all, child-rearing has become an exception. The Qatari woman has become a good part of the national workforce. However, she is not allowed, unless absolutely necessary and inevitable, to work where men do. Hence, the only jobs available to them are limited to teaching girls or children, nursing and the like. Housework is usually the responsibility of a foreign maid or maids who are also given the responsibility of child-rearing. The adverse effect of this problem has been the subject of controversy among the educated people who resent it but at the same time do not want to deprive woman of her right to work.

In attempting to deal with this problem, a number of field researches were conducted during the period from 1982 to 1985 under the auspices of the Educational Bureau of the Arab Gulf States, in Riyadh. The findings were published in a book edited by Khalifa (1985). An important conclusion of these researches as reported by Khalifa (1985 : 69) is that :

> ***Families tend to have foreign nurses (maids) when their children are going through the crucial phase of character formation and development (i.e. the first six years in the child's lifetime). During this time the child is supposed to be brought up within the family's boundaries (i.e.values, beliefs,attitudes, social relations,etc.) until the child's psychological and , at a later stage, social maturity are attained. This maturity is expected to be commensurate with the norms of the culture of the child's own community. The influence of the foreign nurse on the child can be devastating in this respect.***

This brings up the very important issue of ethnic affiliation which can have much bearing on the child's attitudes towards as well as perception of all the ethnic groups other than his / her nurse s. This point is highlighted by Khalifa (ibid:108-9) who proceeds to point out that having a foreign nurse (maid) in an Arab Gulf home should be regarded as a potential risk to the child who will eventually become the victim of dual ethnic affiliation and of dual personality. Furthermore, the nurse or the maid in the Arab Gulf family has had her negative effect on the husband-wife relationship as well as on the family ties in general . This contradicts Melikian's (1981:24) description of the Qatari family as:

> ***a closely -knit unit which extends from the nuclear family to the lineage and tribe.***

Invariably, religion is extremely influential in delineating familial relationships and responsibilities. It is worth quoting Melikian (1981:25) to illustrate this notion :

> ***Within the family the relationship with the parents is clearly defined by religion and tradition. It is basically a relationship of submission, obedience and filial piety. Kindness, respect and obedience to parents are duties prescribed by religion.***

Al Eassa (1975), Gaber (1978), and Al Misnad (1984) hold the same views. Since 1984 no research has been conducted that can verify or nullify this notion. That is why our research is required in this respect. We need to know how far religion impinges on the university students' attitudes and perceptions

of the target language people and culture. The influence of religious beliefs and values on these young people's attitudes and perceptions will be taken up in chapters three and six.

II.6. 6 Al Majlis:

Al Majlis (see illustration Appendix A.3) is a a sitting-room or a reception hall detached from the Qatari home for men of the family to receive and entertain their men guests. Al Khulaifi (1990:128) observes that:

> ***Following the Arab old tradition, most of the Qatari houses, in particular, and the Arab Gulf houses in general, have a guest majlis annexed to each of them, no matter what the socioeconomic statuses of their owners may be. The 'majlis' usually lies on the right or the left of the house main entrance. It is usually separated from the house by a wall which prevents guests from having a glimpse of the house interior.***

This portrays the people's adherence to religious traditions which stipulate that 'ladies of the house should be sequestered. Al Majlis is a pattern of social gathering which has a profound effect on the mentality and emotion of every boy and man in the family. Boys over six are usually required to attend these social gatherings and listen to men s talk. It is seen by Qataris as a prerequisite for the boy's smooth development into manhood. Melikian (1981:40) conducted a study in which he interviewed grandfathers and fathers to elicit from them why their boys should attend Al Majlis. The reasons he found for attending Al Majlis were:

> ***to have children learn (a) the rules and practices of hospitality, (b) rules of polite conduct, and (c) the customs and habits of their elderly.***

This shows how important Al Majlis is in the upbringing of Young Qatari men and to what extent the cultural rules of the society are kept and instilled

into the young people s minds. Al Majlis can be one of the basic sources from which these young people obtain their images of the outside world(s). More importantly, it is a basic source of their images of themselves and of their culture. We intend to investigate the influence of this cultural phenomenon while interviewing the study subjects.

II.6.7 Education In Qatar :

It is justified to refer to Qatar's educational achievement in a very short time as a real feat. Initially, the educational pattern in Qatar from time immemorial and up to the 1950s had been basically religious, represented in what is called "Kuttab" which is an unofficial school-like gathering of young learners in a mosque or a house to learn the Holy Quran by heart. The first 'kuttab ' was established in Qatar in 1893 which , at that time, became the first school for girls founded by a few persons. Some more similar schools were established. A historical background of these schools is given by Morsi (1990: 297) . Morsi claims that the prominent and leading persons of today are the old graduates of these schools .

Today, the educational system in Qatar is more or less congruent with that applied in all the other Gulf States with the exception of Kuwait. Public education is divided into three principal stages :

1. The Primary Stage : (for six years and starting at the age of six)

   English is taught for the first time in fifth and sixth years of this stage.
2. The Preparatory Stage : (for three years)
3. The Secondary Stage : (for three years)

   The secondary stage is divided into four different types :

   (a) The General Academic
   (b) The Commercial
   (c) The Industrial
   (d) The Religious

All the above stages precede the university stage which represents a drastic schooling change in the life of these young people. All these pre-university stages represent obligatory and totally controlled subject - taught courses with end of year common exams. The secondary stage ends with a nationwide common exam. At university, the instruction system is of the credit hour nature. The students are free to choose from two categories of subjects; required and elective. and according to a maximum number of hours per-term. The low achievers are allowed to have 12 hours per term. The high achievers can have up to 20 hours per term. The study population is made up of students who have gone through the primary and preparatory stages of the general academic tier. Their secondary schooling is either of the general academic or religious type. We are concerned with these types of secondary schools because, unlike the industrial and commercial ones, their graduates are entitled to join university of Qatar. In any case, the ELT curricula and textbooks in both types of education are the same.

Kindergarten and nursery schools are exclusively private enterprises, mostly owned by expatriate ethnic minorities. The British, the Indians, the Pakistanis, the Bangalis, the Egyptians and the Lebanese have their own private schools which provide their nationals with the type of education commensurate with their own needs, cultures and languages. However, all these schools are monitored by the Qatari Ministry of Education which also provides them with some financial aid as stated by Morsi (1990: 311):

> ***The Ministry (of Education) provides free books and some furniture to the national schools and exempts them from the payment of any dues on electricity consumption. School fees are fixed by a ministerial order which also determines the minimal salary range of teachers.***

II. 6.8 English Language Teaching In Qatar :

In the state or governmental schools English is first taught in the primary stage, fifth grade (form) when the child is 11 years old and after having had instruction in their own native language for four years. A long controversy

has been going on nationwide as to the advantages versus the disadvantages of introducing a foreign language in the primary stage. There is an argument that the foreign language will thus interfere with the children s ability to learn their native standard language. Unlike English, standard Arabic is completely different from colloquial Arabic in many respects. First, classical Arabic is the language of the Holy Qur-an and hence is highly esteemed. Second, classical Arabic is the formal language of the state and of educaton. Third, classical Arabic is highly inflectional whereas the colloquial one is barely so. Fourth, it is ridiculous to speak in classical Arabic as much as it is condemned to write in colloquial Arabic. The counter-argument which is behind the teaching of English in that early stage is represented by Morsi (1990: 104):

> ***Obviously, the teaching of a foreign language in the primary stage was done because of historical and national reasons: and the countries which had been subjected to any form of colonialism continued to teach the language of the colonialists even after they have been liberated. .....But the tendency , in recent years, towards conglomeration and the emergence of the idea of universal unity, as well as the expansion of the role of the international organizations and the increasing need for universal understanding have all affirmed the importance of teaching a foreign language in the primary stage.***

Although the reasons suggested by Morsi are not scientifically based nor demonstrated, since no evidence or document of any sort is provided to support them, they represent the standpoint of some elderly people in the Qatari society . However, it should be pointed out here that it is not the desire to maintain the language of the colonialists that is behind the decision to introduce English in the primary stage. Other Arab countries like Egypt, which had also been occupied by the British for a long time, have stopped teaching English in the primary stage and delayed it to the preparatory stage a long time ago.

In Qatar, the "Crescent Course" which was written specifically for the Arab Gulf EFL learners by Terry O'Neill and Peter Snow has been in use throughout the pre university stages of "general" education since 1976. By general the researcher means to distinguish between technical and the non-

technical types of education. A lot of dissatisfaction has been expressed as far as the end results of the course are concerned. Criticism of the course is discussed in detail by Qotbah. It is worth quoting Qotbah (1990: 31) as summarizing such criticisms:

> ***What is strange about the Crescent Course is that it was written without clear objectives in mind, although there were some general objectives written for the structural courses in 1968 , no up-to-date revision of these objectives has taken place. The absence of clearly stated objectives led the authors to select boring subjects and irrelevant topics which did nothing to hold the students' interest, such as imaginary stories set in outer space, and tales featuring people with bizarre names and characters. As a result, neither teachers nor students were motivated to make the best of the course.***

The key words in Qotbah's exposition are "**interest**" and "**motivation**" which can be held partially responsible for the ineffectiveness of any EFL course. The question that seems to impose itself here is whether there are other reasons to which the course failure may be ascribed. Qotbah (ibid: 261) asserts that it is the teachers inability to follow the methodology proposed by the course designers which has led to the failure of the Crescent Course in Qatar. In fact, it is unfair to hold the teachers alone responsible for the failure of a course that has been used for more than 16 years now. Why has not the course been changed or modified? Why haven t the teachers been given adequate training in teaching this course? What about the students themselves? Why has nothing been done to enhance their motivation to learn the target language? There are many more queries that need be answered before the responsibility of a course failure could be thrust on the shoulders of one of the teaching- learning triad; namely, the textbook writer or course designer, the teacher and the learner.

II.7 The University Of Qatar:

According to the University prospectus issued in 1985, the University of Qatar is a public academic and cultural institution. It is an Arab Islamic university for the diffusion and extension of Islamic values and thought. The University

of Qatar was inaugurated in 1973 starting with two faculties only; the Faculty of Education and the Faculty of Shari'a and Islamic studies. The number of students in the academic year 1973-4 was no more than 150. This number has grown to 1877 (men) and 4592 (women) in 1990. The number of faculties has increased as well to six including a faculty of engineering and another one of economics and administration. Very recently, February 1991, the Technological College was inaugurated.

II.7.1 Underlying Principles:

University education in Qatar was introduced to achieve some very important national objectives. In addition to the general pronounced aim of being concerned with all aspects of higher education and scientific research, the underlying principles of starting university education in Qatar are summarized by Morsi and Kubaisi (1985 : 34-5) as follows :

(1) University education should aim at the preservation and development of the Arab and Islamic cultures.

(2) Other aims of university education include preparation of highly qualified personnel, the advancement of knowledge and the development of the community in general.

(3) University education is provided free of charge and no tuition fees are charged.

(4) Separation of male and female students should be ensured in every aspect of the university activities.

(5) Academic freedom at the university is guaranteed within the boundaries of Arab and Islamic traditions.

(6) Arabic should be the medium of instruction when and where possible.

(7) Guaranteed employment of Qataris after graduation is ensured.

(8) As a State University, it is financed by the government from public funds within the general budget of the State.

Examination of the above principles reveals the religious and traditional stand of the entire country. This, in fact, reflects the common attitudes of the Qatari people towards religion which is believed to influence any and every aspect of their life. This influence is clearly manifested in university education. The important point to be emphasized here is that the principal criterion for the University's academic and cultural roles is of "religious nature in the first place. Such an outlook must be taken into consideration in any sociocultural research as far as the Arabian Gulf societies are concerned. Even academic freedom is restrained by religious boundaries. This implies that researchers are free to conduct any type of research unless it is a sacrilege. For example, no Muslim will agree to have alcohol for research purposes or lab experimentation. Similarly, no Muslim will have ham, pork or bacon under any circumstances. Muslims also refrain from talking evil about someone who is absent (backbiting), (see IV.9.1).

II. 7.2 The English Language Teaching Unit (ELTU) :

The ELTU of Qatar University was established by the university of Qatar s decree 4 on 23 rd December, 1983 (see Appendix A. 4) for the teaching of English to non-majoring students. The Unit functions under the direct supervision of the Dean of the Faculty of Humanities and Social Sciences. It has been assigned the following tasks and duties :

1. Working out a plan for the development of the linguistic skills of the students, graduate assistants, teacher assistants, and the like.

2. Teaching English as a university requirement to non-majoring EFL learners with the object of promoting their ability to use that language according to the requirement of each and every course of academic specialization and in compliance with the University criteria.

3. Preparing and implementing ELT programmes for the purposes specified by the University.

4. Collaborating with the English Language Department as well as with the other University departments as is required by the University and as stated in the Unit's objectives.

5. Providing information, conducting research, and working out necessary proposals that aim at enhancing the Unit s performance and serving the general good of the University. The Unit must issue regular reports to this effect.

The Unit has ever since been functioning within this framework insofar as they are broadly stated. The real dilemma is the varied interpretation given to the inclusive terms such as "ability", "specialization requirement , University criteria", and so forth.

These terms have not been adequately, if at all, defined. Similarly, there is no reference to the type of English to be provided; is it English for specific, academic, or vocational purposes ? Do the learners need English to speak, to read, to write or whatever? In fact, for some faculties such as the Faculty of Humanities and Social Sciences, English for academic or specific purposes seems to be faced with too many challenges to allow pedagogic efficiency. For example, the students of this faculty are of varied academic specializations. however, they are streamed together in one EFL course. So, in one class the teacher will have students who major in history, geography, Arabic, psychology, sociology, physical education, Sharia (Islamic laws and ordinances) and Islamic studies. How may one English course cater for all these students with their different specializations? Consequently, the objectives and principles set by the University are defeated by the University structure. If the situation is viewed from a different angle, it can be suggested that the ELT Unit should provide as many courses as the specializations are. However, this is practically difficult since it will entail grouping students in unrestricted and too varied numbers according to their specializations. In one group there may be five students only who are majoring in physical education, for example, whereas in another group there may be over thirty sociology students.

It is quite evident that the aims stated by the University have ruled out the most important aspect in the entire foreign language learning-teaching process: namely, the learner variable, in general, and the affective perspective in particular. Likewise, there is no mention of the cultural aspect which can be extremely influential in the acquisition of a foreign or a second language as the argument is taken up in the following chapter of this study.

This means that the affective and cultural aspects are rather neglected or at least given inadequate attention. The term 'affective" is used here to refer to concepts such as attitude motivation, interest, anxiety, self confidence and so forth.

By "cultural" the researcher refers to what pertains to the ways of thinking, modes of behaviour, values, beliefs, and all the other material and non-material features that characterize one specific ethnic or social group. If a foreign language is to be learnt effectively, it should be realized that these aspects are inseparable from language learning. It would be fruitless, for example, to try to teach Russian to a student who has extremely negative attitudes towards the Russian people and culture. Unless it is a matter of life and death. such student will be unable to learn that language efficiently.

The importance of taking the learners' affective variables into account in any EFL situations is voiced by Tarone and Yule (1989 : 133):

> ***The recognition of the fact that learners have needs in what may be termed the ' affective domain ', has resulted in the identification of a number of factors which are claimed to influence the learning process.***

Stern laments the negligence of these needs (1984:375):

> ***affective and personality factors have received much less attention (than cognitive factors), but any language teacher- for that matter- any learner- can testify that language learning often involves strong negative or positive emotions.***

As for the importance and inevitability of dealing with language and culture as two faces of the same coin, none could have expressed this notion more concisely and lucidly than Byram and Esarte-Sarries (1991: 5):

> ***Language teaching has (therefore) always and inevitably meant, in fact, language and culture teaching.***

Review of the EFL courses and materials will show that these two aspects are neither emphasized nor attended to. Qotbah (1990: :262) criticizes the ELTU courses for neglecting " the psychological and sociocultural background of the students . Abo Galalah (1992: 37-39) argues that the teaching of English in Qatar lacks clearly defined aims and objectives and that the general level of English proficiency is low. The researcher would add here that the sociocultural aspect of the target language itself is neglected as well. This, in particular, may have more impact on the entire learning process, given that clashes between both cultures can be deleterious to the learners' perception of and attitudes towards the native speakers of that language as well as towards the target language itself.

A critique of the EFL materials used by the ELTU is given in chapter six which provides evidence as to the above argument. At this point, it is necessary to look at the achievement testing procedures applied by the ELT Unit of the University of Qatar.

II.7.3 Testing:

Since we are in this research concerned with the students' achievement levels and scores, it is necessary to look at the testing system adopted by the University of Qatar. The ELT Unit has had one invariable end of term test format since its inception which reflects an exclusively structural approach to EFL teaching and objectives. The common test format includes the following language tasks: (a) A reading comprehension passage of about 300 words with 5 open-end questions, 10 true and false items and 5 questions on reference words (e.g What

does [it] in paragraph 1 line 3 refer to ?). 20 marks out of 50 are allotted to this task (b) This is followed by a test on vocabulary of the multiple choice type. 10 marks are allotted to this part. (c) The third task is a language exercise in which the students correct verbs, join sentences, formulate questions, and change sentence voice. 10 marks are given to this exercise. (d) The last task is writing. The students are required to write a pargraph of about 7-8 lines describing something or narrating a very short story. 10 marks are given to this task.

Unlike testing at the previous schooling levels, testing at university is the responsibility of each individual teacher. The ELT Unit teachers are required to present the final achievement results to the Unit director who endorses them. The final achievement score for each student is the total of the following: (a) 15 % of the total mark for classroom attendance and participation. (b) 10 % for continuous assessments [i.e. average of 4-6 quizzes throughout the term. (c) 25 % for the mid-term exam, and (d) 50 % for the final exam. In this way, the results represent realistic levels of the students' achievement throughout the term.

II.8 Summary:

In this chapter geographical, historical and social information about Qatar were presented. It was argued that some of the cultural aspects of Qatar have profound effects on the young people's mentality and perception of their own world as well as of the outside world(s) such as religion and Al Majlis. It was also shown that the social structure of the country , particularly , of the Qatari family has undergone some drastic changes after the discovery of oil. The argument made in this chapter in relation with this phenomenon is that in spite of these social changes religious beliefs are as operative as ever and, hence, social behaviour is strictly governed by them. This makes it imperative for any social or cultural research, with a Muslim society in perspective, to take such

beliefs into consideration. Consequently, in-group influence as far as perception of other ethnic groups are concerned, cannot be overlooked.

Review of the educational system was also given with particular reference to Qatar University. It was demonstrated that in spite of the remarkable development in almost all fields of life, both the learner s affective variable as well as the cultural aspect of the target language in the educational aims and in the teaching materials have been largely neglected. This is demonstrated by the EFL objectives espoused by the ELT Unit of the University of Qatar. It was also argued that the EFL courses at the University of Qatar do not serve the terminal objectives set by the university one of which is the understanding of other cultures. It was also argued that the end of term test results mirror the true level of achievement of each student.

The testing strategies adopted by the ELT Unit of the University of Qatar were discussed in this chapter. This is necessary since the present research uses the university end-of term results as the achievement scores / levels of the study subjects.

CHAPTER THREE

Cultural Attitudes and Perceptions in Foreign Language Learning

III. 1 INTRODUCTION:

The idiosyncratic individuality of a language lies not only in its graphemic and phonemic representations, nor in its grammatical system of structure alone but rather in its semantic denotations and perceptual images these representations impart and which are premised on factors other than linguistic, at the forefront of which comes culture. To put it in simpler terms, language is but a living organism that has a body (i.e. the concrete) and a soul (i.e. the abstract) without either of which it runs the risk of rotting away. In spite of the fact that it is almost impossible to delineate precisely what a " soul " is, it seems logical enough to envisage it in the light of social, psychological, and cultural perspectives. A viable corollary, then, is to view language in conjunction with its speakers and community as of a unique sociocultural identity.

III.2 Culture and Foreign Language Learning:

In his discussion of cultural crises and educational change, Sobbeih (1985:60) asserts that the crises, the teachers have to deal with , mostly emanate from the conflict between cultural concepts and the concept of change:

> ***Within the framework of this modern cultural crisis, educators become perplexed when they have to decide the content of various curricula since it is extremely difficult to decide 'what to teach'. There is no universally accepted agreement on the answer to the ancient question, what is knowledge?***

This points to a simple fact that what is suitable for one specific group of learners may prove otherwise for another group. That is why it is evidently essential to deal with each learning context as independent and idiosyncratic. So, too, the cultural influence on selection of the curricula contents differs from one cultural group to another. This seems to apply perfectly well in EFL situation. As Byram (1989 : 39-40) puts it :

> ***The relationship between language and culture in general or in a particular case, is of course an extremely complex problem which has psychological dimensions each worthy of study.***

This implies that such a psychological aspect has a profound impact on language learning as much as on language use. Byram (ibid:41) continues to ascertain that the meanings of a particular language point to the culture of a particular social grouping, and the analysis of those meanings, their understanding by learners and other speakers involves the analysis and comprehension of that culture. This is an extremely important view since, as is found by the present research, many teachers of English as a foreign language who have been involved in this study have demonstrated views to the contrary which indicates the existence of a teaching problem that needs to be addressed forthwith. Byram s argument for the relationship between language and culture has been largely accepted and advocated. For example, Curtin (1979:281) suggests that :

> ***Languages are functions of the culture and environment which they have developed and cannot be treated in isolation.***

Curtin goes as far as to ascribe the success of a second or foreign language learning to the degree in which the learners integrate themselves with the native environment of the target language whether they are learning it in the country in which it is spoken or not. In this sense, integrative motivation is given priority over the instrumental one. Giles et al (1979 : 45) support this view and cite Segalowitz (1976) as saying that educators seem more aware that if people are to become really skilled in another language, they should know not only the grammatical rules for its use, but the social ones as well.

This calls attention to the necessity of teaching a foreign language in its natural and cultural context if and when this language is intended for communication, human and social communication. Rather simplistically Teeter (1974:78) explains this language - culture relationship:

> ***One thing which language and the rest of culture do share, and which crucially influences their nature, is their mode of transmission. They are not ' learned ' by experience, nor are they innate. Rather, language and culture are communicated, passed on by example and by word of mouth, hence, even to exist, they must be to some degree communicable or symbolic. Furthermore, insofar as communication takes place by means of language, language is basic to culture.***

Perhaps this sociocultural communicability aspect is among the first principal criteria that determine the outcome of the entire process of foreign language learning. For example, if the EFL learners depend solely on the background experience they have had in their native language, comprehension problems will inevitably arise owing to differences in social and cultural behaviour, beliefs and values. In Arabic, for instance, the use of masculine-feminine distinction with all nouns and adjectives is imperative. Arab EFL learners may have a difficulty in understanding what the English word "cousin" really means particularly because it is used to refer to both sexes (Hassan et al ,1993:26). Robinett (1978:49) supports the Whorfian view that there is a causal relationship between the structure of a given language and how the speakers of that language view reality. Here perception comes in. For example, the use of the pronoun 'he" in Arabic to refer to all humans reflects the people's perception of man as superior to woman.

With reference to the specific context of EFL practice at the University of Qatar, and to the argument that "culture" though an inseparable component of the target language, has been largely ignored, there is every reason to believe that the foreign language 'soul' has been ill-served and that the course designers need be persuaded to comply to the latest findings of the relevant researches, a review of some of which is presented in this research. The term 'culture'

represents a real challenge to those who have attempted to define it. It is essential to review some of these definitions to be able to pull the different strings together.

III 3 Definitions of Culture:

Before surveying defintions of "Culture" it should be pointed out that there are two different approaches to categorizing "culture" which must be considered:

1. By Domain :

Including social activities, work patterns, family life, cinema, theatre, and accepted patterns of behaviour, or, in short, a particular way of life.

2. By Discipline:

Incorporating the scientists definitions which subcategorize culture into

(a) Behavioural:

Represented in human interaction, communication analyses.

(b) Cognitive:

As a deposit of knowledge, beliefs, meanings and so forth.

(c) Symbolic:

As defined by Semiotic Scientists: as a system of shared symbols and meanings, and to study culture is to study shared codes of meanings.

(d) Linguistic:

Language scientists define it as embodied in linguistic meaning. This could be seen as a subsection of the symbolic.

"Culture" as a term seems to have been evocative of many arguments as to its viable definition. So, it is necessary to postulate an operative definition in this particular foreign language learning - teaching context. This will entail review of a few of the many definitions already formulated in order to elicit the common features that can be put down then as basic and mandatory to the present research. In doing so, we are guided by the above categorization approaches. For example, Haviland (1983) claims that the first really clear and comprehensive definition was that of the British anthropologist Sir Edward Brunett Taylor. (1871) who defined culture as:

> ***that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of a society.***
>
> (Cited in Haviland , 1983:31)

Haviland also states that since Taylor's time definitions of culture have proliferated and that recent definitions tend to distinguish more clearly between actual behaviour on the one hand and the abstract values, beliefs, and perceptions of the world on the other. Then he contends that an acceptable modern definition of culture runs as follows:

> ***Culture is a set of rules or standards that, when acted upon by the members of a society, produce behaviour that falls within a range of variance the members consider proper and acceptable.***
>
> Haviland (1983:31)

Obviously, Taylor's and Haviland's definitions fall in the domain category. Both refer to social activities and accepted patterns of behaviour. This is necessary for EFL learners who want to explore the cultural territories of the target language. Patterns of life are usually tied up with patterns of language represented in communicative patterns such as greetings, addressing modes, register, and semantic distributions. For example, "tea time" in British English means nothing to the Arabs who do not have this pattern of life activity or habit. The question that comes up here is: " Would it be possible to postulate non-behavioural effects of culture on the human mind?". It could also be argued that the values,

beliefs, standards and perceptions peculiar to one ethnic group or community are not always conducive to observable behaviour. They may give rise to different attitudes which may not make themselves manifest in any way though they actually exist. On the other hand, they may lead to some sort of behaviour which cannot be easily ascribed to them. Psychotherapy abounds in such cases. They could also beget some inhibitions that may perpetuate inactivity. Unearthing such hidden or disguised attitudes and perceptions seems to be more crucially important in the EFL situation than the overt ones. The hidden ones may mislead the teacher into believing that the students learning problems are, for instance, linguistic, not attitudinal or perceptual. The teacher s efforts in this respect may prove to be fruitless.

To illustrate the above point we can consider the situation of a sojourner in a host country where the cultural dissimilarities are so acute that the sojourner suffers much from "culture shock . Although much of his / her resentment may be behaviourally observed, part of it , at least, may be stifled and leads to no action at all. The only outcome may be a feeling or an attitude that is kept discreet. Out of courtesy, a person may speak very amiably to someone disliked, hated or even despised. Here behaviour is not a direct result of attitude. Furthermore, as far as the Arab Muslims are concerned, there is a demarcation line between speaking ill of any one in public, speaking ill to one's face and telling the truth when asked in confidence. They expect people of other social groups to do the same. This is clearly demonstrated by Parker et al (1990:95):

> ***The Middle Easterner is consistently polite within his own culture, even to a person he dislikes. The Koran directs that God loveth not the speaking ill of anyone in public. Thus the Middle Easterner will not ordinarily 'tell someone off in public and he expects similar consideration of others, particularly those who do not know him well.***

Given that, it is necessary to assure confidentiality to the Arab subjects of any research if their true attitudes and feelings are sought. A definition of culture

which emphasizes the behavioural variable in the discipline category is the one suggested by Kluckhohn and Kelly (1945) as cited by Brown (1966:258) and which of runs as follows:

> ***Culture includes all those historically created designs for living, explicit and implicit, irrational and non-rational, which exist at anytime as potential guide for the behaviour of man.***

Again, in this definition Kluckhohn and Kelly focus on the behavioural aspect of culture. They also seem to be more preoccupied with rationality, leaving out other important attributes such as those of transmissibility and the perceiver's social group consensus. Some historically created designs tend to be specific to one ethnic group distinguishing them as unique and at the same time would (not) and / or could (not) be learnt or acquired by another ethnic group for some reason or other. Similarly, some designs seem to appeal more to the people than other designs, those which do not generally pass quickly into oblivion. Kroeber and Kluckhohn (1952) developed the above definition a bit further but did not go far beyond the behavioural boundaries :

> ***Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of artefacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values: culture systems, may, on the other hand, be considered as conditioning elements for further action.***
>
> Kroeber and Kluckhohn (1952:180)

It could be argued that some cultural beliefs cannot be translated into other terms (Haviland, 1983: 175) and hence defy transmissibility, particularly across cultures. For an Arab Muslim Polygamy is acceptable and legal, for a Christian it is a crime. Similarly, the western acceptable social behaviour of having a friend of the opposite sex is strictly unacceptable (i.e. a shameful sin) in some Arab Muslim countries such as Saudi Arabia and Qatar. The main point Kroeber and Kluckkhohn added to their older definition is the association between cultural conditioning and artefacts.

A step towards integrating behaviour with cognition was taken by Wolfson (1976:9):

> ***Culture is a word used to describe typical patterns of social, emotional, and intellectual behaviours deriving from a shared set of beliefs and values, which are adaptive to the physical environment.***

In spite of the fact that this definition is basically behavioural, Wolfson included the social , emotional and intellectual aspects as underlying elements of behaviour. There is a substantial proportion of writings that focus on the behavioural aspect of culture. However, there are other writings in which behaviour is dealt with as a secondary issue. Keesing (1981:46-57) presents a survey of the various concepts and components of culture. For Keesing cognition comes first. Under the heading 'Culture As Cognitive Systems', Keesing (1981:46) quotes Ward Goodenough (1964):

> ***A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members. Culture is not a material phenomenon: it does not consist of things, people, behavior or emotions. It is rather an organization of those things. It is the form of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them.***

Although this definition is basically cognitive, it has not ruled out the behavioural component which is indicated by the use of the word 'operate . The questions that could be asked here are : (a) what does Goodenough mean by form of things? , (b) does he define these forms of things as 'percepts or models for perceiving?, (c) doesn t culture have a creative component that goes beyond the mere operations of perceiving, relating and interpreting? Art, myth and language are among the culturally elaborated creations of the human mind. Keesing also (loc cit: 47) ascertains that :

> ***Analyses of cultures as cognitive systems have not progressed very far beyond a mapping of limited and neatly bounded semantic domains.***

The relationship between culture and cognition is also advocated by Geertz (1962:716-21), Spradley (1972: 3-40) and Byram and Esarte-Sarries (1991:11). This is the practical aim of foreign language learning which well applies to the EFL situation at hand. Our students, as already argued, need English to read for academic purposes as well as for tourism. Most importantly, they need to learn about and analyze the English culture and people. The valuable insight into the structure and organization of cultures as cognitive systems that have to be taken into consideration in teaching foreign languages, can yield further insights.

As regards the linguistic approach to the definition of culture as specified by the discipline category, there is every reason to believe that it is inevitable to deal with language and society as one enterprise. Although communication includes all kinds of behaviour, language is its main and most important vehicle. However, in any cross-cultural context the distinction between inter-cultural and cross-cultural communication should be made clear. The former pertains to the concept of "speech community" where the members of a certain community are identifiable (through language) to it, whereas the latter implies the involvement of two or more different cultural groups. The association between language and culture is highlighted in the defintion of culture suggested by Asakou et al (1990:3-4) who propose four different categories of culture:

> ***a) Culture with a capital C: the media, the cinema, music and above all literature.***
> ***b) culture with a small c: the organization and nature of family, of home life, of interpersonal relations, material conditions, work and leisure, customs and institutions.***
> ***c) The semantic or sociological sense: the conceptual system embodied in the language, and according to the Whorf–Sapir Hypotheses, conditioning all our perceptions and our thought processes. Many semantic areas (e.g. food, clothes, institutions, are culturally distinctive because they relate to a particular way of life.)***
> ***d) The Pragmatic or Sociolinguistic Sense: the background knowledge, social skills and paralinguistic skills that, in addition to mastery of the language code, make possible successful communication.***

In this definition Asakou et al attempt to grasp the meaning of culture with reference to the various aspects of social life. It is true that they have incorporated in their definition most of these aspects, however, they have not proceeded very far beyond the boundaries of older definitions (e.g. Taylor, 1871: Teeter, 1974: Wolfson, 1976: Keesing, 1981). Nevertheless, what is of interest to us here is their categorization of the pragmatic or sociolinguistic sense. It establishes the links between and among culture, language and social skills. According to their definition it is assumed that we cannot have successful communication with people of another social group without having background knowledge of or about these people. In more general terms, if we do not share such knowledge with the people we want to communicate with, we have got to learn or, at least, make ourselves familiar with them. An inevitable corollary would then be the possibility that if our knowledge as such is defective or faulty, we may not be able to understand or communicate with them. For a foreign language learner communication may be (as usually is the case) in writing. The learner s achievement is, at Qatar University at least, assessed only through writing exams and tests. Consequently, it could be argued that a learner's inability to communicate in writing can be ascribed to some cultural reasons. Possible approaches to the problem are suggested by Byram and Esarte-Sarries (1991: 13):

> ***There are (therefore) two possible approaches. First, the use of the learners' native language as the medium of study of a foreign culture, in which they are taught according to the principles and procedures of ethnography and anthropology. Second, the integration of language and culture learning by using the foreign language as a medium would be a contribution to the continuing socialisation of the pupils.***

Byram and Esarte-Sarries (loc cit:14) assert that using the foreign language as a medium would contribute to the language learning process. So, culture cannot be divorced neither from language nor from language pedagogy. Hudson (1987:73) advocates the same view and argues that :

> ***many of the properties of language ..are also properties of culture in general, and that meaning is best studied in relation to culture and thought.***

A more comprehensive definition that seems to comprise most of the cultural categories and / or phenomena is suggested by Porter and Samovar (1982:30-1):

> ***Culture is the deposit of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religion, timing, roles, spatial relations and material objects and possessions acquired by a large group of people in the course of generations through individual and group striving. Culture manifests itself in patterns of activity and behavior that act as models for both the adaptive acts and the styles of communication that enables people to live in a society within a given geographic environment at a given state of technical development at a particular moment in time.***

Such a definition represents the profound influence of culture that permeates all walks of human life. If according to Samovar and Porter we need cultural patterns of activity and behaviour and styles of communication to be able to live in a society, surely, we need knowledge of these patterns and styles to be able to survive in a foreign language class. Samovar and Porter (1982:31) ascertain that culture accordingly is :

> ***"persistent, enduring and omnipresent."***

In fact, cultures are far more complex than to be defined in terms of independent categories or systems. However, categorization is necessary for research and analysis purposes. Our interpretation and understanding of others social or cultural characteristics or phenomena as well as our understanding of a foreign language seem to largely hinge on our own sociocultural ones (i.e. characteristics and phenomena).

The literature abounds in new definitions and categorizations of culture. They, however, have not gone very far beyond the older definitions and categorizations; the cognitive, the structural, the ideational and the symbolic. In spite of all that, it should be argued that one "culture" may be perceived differently by different people, particularly if they come from different societies.

Keesing (1981:50) presents the argument raised by Levi-Straus (1971) in which he views culture as a shared symbolic systems that are cumulative 'creations of mind' and seems to seek in the structuring of cultural domains - myth, art, kinship, language-the principles of mind that generate these cultural elaborations. Keesing proceeds to clarify that:

> ***The mind imposes culturally patterned order, logic of binary contrast, of relations and transformations, on a continuously changing and often random world.***
>
> Keesing (1981:50)

Given that, we could conclude that the life pattern and history of a specific ethnic or social group point to its cultural identity according to which they stand as one idiosyncratic ethnic group. In our research we are concerned with what our students know about the social designs of the English community on basis of which they perceive the English culture. Sternberg (1982:642) tells us that:

> ***Anthropologically, cultures are widely treated as socially organized designs for living that render the experience of people growing up in different parts of the world systematically different.***

Focus here is on the social concept of culture,which, thus, provides the criteria of ethnic identity. Moreover, Sternberg's view assigns culture the social task of establishing the differences between people's experience. It could be argued that the same type of experience may result in similarities or dissimilarities in the same cultural context all the same.

III.4 The Research's Definition of Culture:

It is clear that according to the present research purpose and focus the symbolic and the linguistic components of culture seem to be the most important ones. That is why the researcher has formulated the following definition

that reflects this particular emphasis and is of direct bearing on the present research s nature and objectives. The suggested definition may not be as comprehensive or exhaustive as should be. however, it is meant to concisely incorporate almost all the principles by which we can account for the individuals perception of their own as well as other people's cultures.

> ***Culture is the set of perceived behavioural, ideational, intellectual, linguistic and social patterns or designs that are shared by and acceptable to a specific group of people at a specific time.***

This definition is gleaned in a manner that can serve the purpose of the present research well since the scope is primarily of cultural perception and language learning. The definition highlights the commonalty of behaviour on the basis of cultural knowledge and experience. This has direct bearing on the research line of investigation. A major objective is to elicit the subjects' image of the English people and culture as a result of their cultural knowledge and / or beliefs. The ideational variable is included as separate from the intellectual to include the steadfast beliefs, values and concepts that are adopted on the basis of group consensus inclusive of religion and morals. The 'linguistic' component of culture is included as a distinctive feature of any ethnic group. It is used here to represent all linguistic phenomena and features of a social group. It could also be assumed that language distinguishes an ethnic group from all others. For example, on the linguistic level, speakers of the same language and dialect identify themselves as a social or ethnic group whereas those who may share the same language but not the same dialect are often socially alienated or even repudiated. For example, the coast towns in Tunisia are characterized by a regional dialect in which many French and Italian words have been Arabicized. Residents of towns and villages only ten miles away find it difficult to communicate with those living on the north coast and they prefer not to socialize with them. The language spoken by the bedouins in Qatar is hardly comprehensible to the urban Qataris and the social relationship between both is hardly close. There is ample evidence throughout the Arab world that regional dialects are influenced by other neighbouring cultural communities. Usually, the regional dialects identify their speakers and disclose which part of

the country or the world they come from. This is the characterizing function of culture. This is also advocated by Bochner (1982: 10):

> ***When we have dealings with members of other cultures, their physical appearance, and language and / or accent provide inescapable cues to their ethnic origin, and by implication to their status as strangers.***

It follows then that learning about some people s culture will help us to understand them as well as understand the language they use. This will, in turn, help us reduce if not altogether eliminate suspicion and mutual hostility. In this way such understanding would bring the perceiver and the perceived closer and make it possible for both to communicate successfully. Cultural knowledge is then required if and when the teacher wants to create an atmosphere of tolerance, understanding and open-mindedness. In this case the EFL learners will be expected to be more motivated and interested in the foreign language itself. Consequently, in measuring people's perception of culture we need to test not how far they understand its designs or patterns but what mental pictures have they got of the perceived.

Social patterns include family structure, interpersonal relationship patterns, food and clothing habits, socialization patterns, customs, traditions, social status hierarchy, and all other social institutions inclusive of sporting. **Emotional behaviour** includes patterns of rejoicing as well as of grief; of love as well as of hate. It also comprises all other feelings peculiar to humans. For example, in most Arab countries it is customary that bereaved women wear black as a token of grief whereas in the Sudan white clothes indicate bereavement. Similarly, it is one of the Arab traditions to offer people who come to give their condolences sweetened black coffee if the deceased was old (80 +). Expression of one's emotions are also culturally patterned. The **Intellectual Behaviour** involves all human cognition deriving from and / or leading to pattern of mind and knowledge (e.g.ideology, law, art, music, science, technology, and literature)

A test for the validity of the above taxonomization attempt would be what one observes in one's own cultural milieu. Even within one country, subcultural groups are distinguished from others by the way they are dressed, the variety of language they speak, the intonation pattern they adopt, the paralinguistic symbols they employ, the food habits they have, and by many other exponents of the cultural phenomena.

These cultural phenomena are communicable and / or transmissible in that they move across national or local boundaries. That is why there are some human values, beliefs, social behavioural patterns and, above all, languages of one cultural group are adopted by the people of another cultural group. Many Africans are dressed like Europeans, have English as a second and perhaps an official language, and have acquired the same social behavious such as of keeping birthdays, and having one wife only (monogamy). A cultural code that is shared by the members of one specific social group is a human phenomenon that could be manipulated, changed, and adopted by any other social group, at will, anywhere and at any time. This newly-culturally- shaped acquisition may, then, influence all the other cultural codes of that community. For example, on the linguistic level, speakers of the same language and dialect identify themselves as a social or ethnic in- group whereas those who may share the same language but not the same dialect are often or may be perceived as out-group.

In short, it is clear from the above argument that our images of other social groups can be made up of an infinite number of feature particles, of which the most important are those included in the research's proposed definition. It has also been argued that our beliefs, values, and expression of emotions are shaped or at least coloured by our cultural background. Cultural communicability, thus, seems to be peculiar to concepts and / or percepts that do not clash with consensus of one's social or cultural group. For example, people in the hot part of the world would agree that the sun is a burning star or the fire ball in the sky from which earth receives heat and light. However, for different social and ethnic groups the sun may symbolize different things

inclusive of deity. For the colder parts of the world it is the most desired thing in their daily life. For a hot country like Qatar the sun is a symbol of scourge. It is illogical to assume that they , in Qatar, can perceive the sun in the same way as the Europeans do. Similarly, it is naive to assume that the Europeans and the Arabs perceive woman in the same way. Samovar and Porter (1982: 36) illustrate this notion:

> ***Both a Saudi Arabian and an American would agree in the objective sense that a particular person is a woman. But they most likely would disagree completely on what a woman is in a social sense.***

This all points to the important assumption that it is essential that we make ourselves familiar with the perceiver's cultural background to be able to elicit and analyze his / her images of other people and cultures. Similarly, familiarity with the target people and culture is absolutely necessary for the pinpointing of the cultural conflicting areas and for suggesting a sound basis for comparison of the two cultures involved to help teachers in attempting to clear the waters. At this point, we need to see how culture is perceived.

III.5 PERCEPTION:

III.5.1 Introduction:

To begin with, it is necessary to seek an operational definition of Perception'. Theoretically, perception as a term seems to have provoked more controversy over its definition than most of the other psychological terms. The real difficulty in this respect lies in the fact that "perception" is impressionistic in nature and hinges on the perceiver's cultural background:

> ***Perception is a continual matching of a complex reality to patterns or templates previously learnt. Nothing is perceived in exact detail, as a camera plate would register the image. Our minds always turn to the simplest pattern that will summarize the main cues we notice.***
>
> Cronbach (1977:477)

This points to the simplifying strategy of stereotyping which will be discussed in detail in (III.6). However, the important point that needs more attention in Cronbach's definition is the perceiver's matching the new cues with previously learnt ones. Understanding perception on the basis of this is beset with real difficulty. In introducing their discussion of the cognitive processes involved in perception Carterette et al (1978:xi) introduce the notion of mental perception and suggest that:

> ***The problem of perception is one of understanding the way in which the organism transforms, organizes, and structures information arising from the world in sense data or memory.***

It follows logically, then, that such processes are so:

> ***complex and diverse since humans view, interpret, and infer about the same information differently.***
>
> Hudsdon (1987:202-6).

It is concluded here that perception basically hinges on the perceiver s culture, experience, education, interpretation and inference abilities.

A similar but rather simpler definition is suggested by Cartrette (op cit. 1978:49):

> ***Perception is an active process involving selection: that is, the organism perceives rather than receives information.***

The same view is taken by Singer (1982:54):

> ***By perception we mean (here) the process by which an individual selects, evaluates, and organizes stimuli from the external environment.***

The key words in this respect are: organize , "stimuli". and environment . However. the elements of past experience come up loud and clear. If for example. young (A) was once deceived by (B's) judgement of (C), it is very likely that (A) would not take such judgements of (C) for granted any more. (A) would cease to receive other people's images and would perceive his own. Our perceptual image of somebody or something seems to be determined by a host of things other than stimuli in the environment. In this world of high technology and advanced media, our perception is influenced by our knowledge of the world, (i.e. global rather than local; general rather than specific). Many of the Arab young people who have never been to the United States think it is a country of "cowboys' and reckless adventurers as they see them in the western films. Those who have read about it have a clearer picture but those who have already been there have the clearest. In this instance. stimuli" is hardly the term nor is 'environment that can be used alone to describe the perceptual process.

III.5.2 Social Perception:

In fact, we are primarily concerned in this research with social perception rather than any other types of perception. Perhaps the term that should be used here to designate this type of perception is " socio-cultural perception". This means that the perceptual process by which one interprets or gives meaning to sensory material is :

> ***the result of the context in which the stimulus occurs (in the person and in the environment) and of one's past experience with similar sensory stimulation.***
>
> Neel (1977 :501)

Neel refers to Bruner and Postman's (1951) discovery that one perceives that which was fit with, or was resonant with, one's needs, values, attitudes and so forth. Bruner and Postman also demonstrate that certain threatening items in the environment were perceived at level of intensity where ordinary stimuli would still

be subliminal, that is below the threshold of awareness. This process was called vigilance or subception. In this way, it is quite evident how one s perception is associated with one s socio-cultural context, milieu or identity.

Higgins (1981:60) reviews the hypotheses suggested by Allport (1954), Campell (1967), Billig and Tajfel (1973), and Tajfel and Billig (1974) and cites Allport s view that :

> ***Perceptual and mnemonic processes inevitably select, simplify, and categorize information in the social environment and this produces the bias in judgment that is often associated with ethnic group evaluation.***

Furthermore Higgins (loc cit) supports Tajfel and his associates' experimental discovery that :

> ***even arbitrarily assigned group membership can produce many of the perception and judgment effects associated with stereotyping.***

The question that may be asked here is ' is perception so tied up with the perceiver s affects?'. It is quite obvious from the foregoing argument that one s social and / or ethnic group has profound influences on one s perception of the world. The affective aspect involved in perception has not escaped the attention of Sarason (1962 :253):

> ***The process of perception is so laden with affect, and so highly overlearned in the course of socialization , that the dominant role of global dispositions might be well expected. Turning from perceptual and factual judgement to opinions and attitudes, it is clearly evident that, here, too the judgements of many of the men are markedly dependent upon spurious group consensus which violated their own inner convictions.***

It is interesting to see how Sarason (1962: 253), 30 years ago, detected the association between perception and attitudes as well as the influence of group

consensus on the individual's perception. He even went further to hypothesize that the individual s perception depends on the perception of one s social group which, from the affective point of view, satisfies one's sense of social belongingness. Sarason s view of perception is directly relevant to the present research since the focal point in the present research is the individual s perception of other people and cultures; namely the English people and their community.

Given that, it could be argued that it is social or socio-cultural perception which concerns us in investigating the Arab EFL learners attitudes and perceptions. The present research aims to investigate human perception in so far as it determines or acts on our mental image of as well as on our attitudes towards the English people and culture . However, it should be admitted here that perception as defined and reviewed above is by no means easy to delineate or measure. This is primarily due to the fact that perception is associated almost with everything humans have in their minds about the external as well as the internal world. It seems also to be influenced by a complex myriad of factors which cannot be all precised or fathomed.

III.5.3 The Research's Definition of Sociocultural Perception:

In the light of the foregoing literature, it is possible now to glean a definition of 'sociocultural' perception that applies to the specific purposes of the present research:

Social perception is the process by which an individual interprets stimuli or establishes a mental picture of an object on the basis of one's own sociocultural group consensus (stereotypes) which is compatible with one's inner convictions.

To illustrate this point of inner convictions, we could say that individuals inevitably differ in their characteristics, capabilities and mentalities. A person who

comes from a primitive or undeveloped society might have a different perception of some of his people's old rituals, customs or whatever if he / she had the chance to live and receive education in a developed or western country. His observable behaviour at home might not be changed (for fear of group repudiation), but his perception might be changed according to his inner convictions which are entirely personal and private.

As a result, it could be concluded here that perception and culture are mutually interactive. We perceive culture through mental processes of selecting, interpreting and evaluating its phenomena and at the same time these processes are determined by our own cultural identity and experience. Perception is, in effect, a component of culture:

> ***Culture consists of the abstract values, beliefs, and perceptions of the world that lie behind people's behaviour, and which that behaviour reflects.***
>
> Haviland (1983:29)

The important point in the above argument would appear to be that humans economize on informational organization in that they tend to formulate perceptual patterns into which they slot any new perceptual experience. This process is based on what is termed **attribution**. It has recently been argued that the process of attribution is one that organizes our perceptual experience.

III. 5.4. Attribution:

According to Veness and Brierley (1963 : 37-40) this organizational process can take place at different levels:

> ***On the simplest level A attributes to B one central trait such as ' reserved' or 'aggressive' which somehow seems to sum up B. On the next level, B is described in terms of a number of traits, which are congruous, which somehow seem to 'hang together.***

In this way, we tend to summarize our perception of other people in what we view as their most characteristic traits. However, it seems that there is a missing link in Veness and Brierley s arguments. If it is assumed that our perception is affected by one central trait, we will need to define what a central trait is, and how it can be distinguished from other traits. It is not unusual for instance to attribute to a person a trait like aggressive' and at the same time describe him as 'intelligent'. In other words, we need to know the types of traits or attributes that are conducive to stereotypic thinking and apt to colour our perceptions. In order to investigate this issue it is necessary to discuss the cognitive processes related to the concepts of attribution, schemata and stereotype.

. They proceed to cite an experiment conducted by Paul Secord (1958) using photographs of people unknown to the subjects of his study. The experiment showed that from certain facial characteristics of (B), (A) is prepared to make judgements about (B) s emotional state and personality. Venesse and Brierley (1963:38) also suggest that attributions do not only include personal traits but motives, and intentions which they claim to be one of the most common misunderstandings which occur in human relationships when , for instance, (A) attributes to (B) motives and intentions which are incorrect. This is also supported by Baron and Byrne (1981: 43) who see our perception of the motives of others as crucial in our interaction with them. Turner (1977 : 125) demonstrates the wide influence of the process of attribution and how it contributes to the stability of our perception and to the bias in our associating one attribute with another. According to this bias we tend to perceive, people who are judged as warm:

> ***are also expected to be friendly and by the desire for consistency these two perceptual processes lead the perceiver to create stability of perception across groups and within individuals. This type of structuring can lead to stereotyping whereby national groups or social classes are defined by a limited number of traits and each member of the group is deemed to have these characteristics.***

This has an important implication as far as our perception of other people is concerned. The effect of attribution can thus channel our perception of others.

So, if we judge a person as "immoral" for instance, we may infer anything he says or does as such. Veness and Brierley (op cit:9) also suggest that the deeper our knowledge of a person, the more accurate our description of him/her will be. According to them the social interaction and /or situation can condition our perception of others. Similarly, personal interpretation is a relevant process that affects our understanding of other people's behaviour, intentions, and motives and hence the mental picture we have of them.

This is an important aspect that needs to be investigated in depth. The present research aims hereby to elicit the stereotypic image the Arab EFL learners at Qatar University have of the English people and culture through their attribution processes and in so doing the sociocultural influence on such attribution will be examined. We also need to see if there are "central traits" in the same sense as argued above, but we first need to look into the concept of schemata which is closely related to attribution.

III.5.5 Schemata

Some attitudes serve as bases for future automatic responses, as is shown in the model devised by Baron and Byrne (1981:131), the sources for such schemata are the information we have of others or of ourselves as well as the wide range of experiences we go through. These are the bases for processing and coping with new information. According to Baron and Byrne schemata have profound effect on interpreting, understanding and recalling social information (see diagram Appendix B.1). The individual s attitude components (i.e. the affective, the cognitive and the behavioural) slot in already developed schemata which serve as moulds for the individual's feelings, cognition and behaviour. Thus, according to experience and acquired knowledge a person in white overcoat with a stethoscope dangling from his / her neck is schematically categorized as medical doctor. Schemata in this respect function as a filter for the individual's perceptions and attitudes or evaluation of the perceived target.

Again, an adequate survey of different views of the notion of a schema is undertaken by Byram (1989: 106-8). He cites Rumelhart (1980) as saying that a schema is a data structure for representing generic concepts in memory. Byram reviews the views of Cole (1985) and Holland (1985) in this respect and concludes that:

> ***We can say that children internalize schemata of human knowledge from recurrent events in a particular sociocultural context.***

Byram (op cit, 1989:107) proceeds to assert that the individual's society in its own ecological setting is the one that determines the schemata which that individual internalizes and which he / she later modifies and generalizes. It is worth quoting Byram (ibid :106) to illustrate how the notions of schema, attitude and perception converge into the foreign language learning experience as a pedagogic aim:

> ***It is (thus) cognitive structures or schemata which reflect boundary - marking common cultural meanings which cultural studies teaching should be attempting to change. In the first instance the schemata which embody individuals' sense of their own ethnic identity determine how they experience other cultures and other people's ethnicity and it is these schemata which need to change if these individuals' perceptions of others are to change- and their attitudes towards them.***

Given that, it is quite obvious that in the present study we are dealing with schemata as a principal source of information of the subjects' attitudes; sources: and structures. It is also clear that schemata are, educationally, the target for favourable changes. The exposition provided by Byram establishes the inevitable link between the perception of one's own ethnic identity and that of other cultures and people. This has guided the present research to look into both as interdependent variables.

The notion of schemata is explained in full detail by Baron and Byrne (1981: 129-32), who support the view held by Cantor & Mischel (1977); and

Markus (1977) that schemata are experience - based cognitive structures that provide us with basic frameworks for handling information of many different types. They survey relevant studies conducted by Higgins, Herman & Zanna (1980) ; Markus (1977) ; and Kupier and Rogers (1979) in which they found that schemata exert many important effects on social cognition. Baron and Byrne (op cit, 1981 : 131) have worked out a model of the formation and impact of cognitive schemata (see figure 1, p.64). They explain their model by saying:

> ***cognitive schemata emerge from information and experience. Once they exist, they exert strong effects upon our processing of new social information .***

In the light of the above exposition there seems to be ample evidence to suggest that the individual s perception of and attitudes towards the external world influence, if not shape, his / her image of that world. In this way we discriminably render different things equivalent. This also bears some resemblance to the notion the researcher has referred to as "caricaturing ' and "stereotyping". They claim that people usually develop means of conceptual and perceptual categorizing: Billig (1985 : 79-103) uses both terms interchangeably (i.e. categorization and schemata). He quotes Neisser (1967:54) as saying :

> ***A schema is that portion of the entire perceptual cycle which is internal to the perceiver. .....from the biological point of view , a schema is part of the nervous system.***

In simpler terms, the notion of schema / schemata is explained by Bruner et al (1972 :174 - 9) who use the term "categorizing to impart the same notion of cognitive structuring. They explain that there are more than seven million discriminable colours, and we are capable of seeing the differences in these colours but we cannot but narrow colour labelling to a limited number of categories :

> ***..any cognitive operation involving the grouping and regrouping of materials into equivalence classes is rendered more comprehensible once one has a better grasp of the nature of categorizing. Judgment, memory, problem solving, inventive thinking, and aesthetics- not to mention the more conventional areas of perception and concept formation all involve such operations.***

It is categorizing which represents the individual's cognitive structuring and which helps the individual in perceiving and evaluating and dealing with new experiences. It follows, then, that to know how a person perceives or evaluates a phenomenon, it is necessary to understand how he/ she categorizes that phenomenon. Casson (1981:20) classifies schemata into three types: (1) Universal, (2) Idiosyncratic, and (3) Cultural. Casson observes that universal schemata are shared by all humans by virtue of their innate characteristics. The idiosyncratic schemata are peculiar to individuals such as personal mnemonic devices invented by somebody to remember telephone numbers or names of people for instance. Casson explains what he means by cultural schemata:

> ***Cultural schemata are neither unique to particular individuals nor shared by all humans - they are shared by the members of particular societies.***
>
> Casson (1981:20)

In conducting this research the cultural schemata of the study subjects are called in and subjected to investigation. A primary objective is to find out how the subjects share the same image(s) of the English people and culture. In other words, how they categorize them schematically. Categorizing ethnic groups in this respect is usually made possible through stereotypical trait attribution. For example Brown (1958:367) explains that :

> ***Many Americans who have already been abroad report that the 'Italians' and 'French' and 'British' are all 'dirty'. ....The adjectives used in ethnic stereotypes are commonly evaluative in nature and the propriety of applying them cannot be determined in anyabsolute sense. It is possible, however, that the empirical core of the attribution can be demonstrated.***

This brings the notion of attribution into focus as an essential process in the formation and assessment of the individual's attitudes, and stereotypes. It also points to the image the individual has of members of other ethnic groups or of other cultures.

III.5.6 Stereotypes:

> ***One of the terms most frequently employed in research and theorizing concerning ethnic attitudes, prejudice, and intergroup perception and conflict is*** **stereotype.**
>
> Brigham (1971: 15)

Brigham proceeds to suggest that there is little agreement between theorists and researchers as to the function and importance of stereotypes in social perception and behaviour. He ascertains that our perception, at least the social one, is culturally based and quotes Lippmann (1922 : 81) as saying :

> ***In order to deal with a world which is too complex for direct acquisition, man constructs a 'picture inside his head' of the world beyond his reach. The form of this 'picture' is at least partially culturally determined; that is, we pick out what our culture has already defined for us, and we tend to perceive that which we have picked out in the form stereotyped for us by our culture.***

A stereotype is a general fixed mental image a particular group of people have of a particular object or objects, person(s) or abstraction(s). This image is largely influenced by our cultural background. According to the above definition a stereotype is a simplifying technique applied in understanding the world around us, and in so doing we often run the risk of making faulty or inaccurate generalizations. However, it should be pointed out here that :

> ***Although it seems that a stereotype is a type of generalization, it seems equally clear that not all generalizations are stereotypes. Surely, 'stereotype' is not a synonym for 'generalization'***
>
> Brigham (1971 :31)

Brigham proceeds to explain that "generalization is a mental (conceptual) process which may or may not correspond to the facts whereas a "stereotype" may enter into memory as a less active mental process (i.e. just taking in the

perceptual cues, arranging them according to already formulated patterns). On the other hand, generalization involves mental activities such as extrapolation whereas Stereotypes are very much like a time saving device. the new cue is channelled into already established templates or categories. Stereotypes can be positive or negative. The negative aspect of " stereotypes ' is voiced by Michelozzi (1984:39):

> ***A stereotype is a way of understanding and organizing information. It saves time but also imposes limitation on our thinking.***

Veness and Brierley (1963 :523) provide a reasonable justification for the phenomenon of stereotyping:

> ***It is because of the universal human need to place other people in categories that the phenomenon of stereotyping arises. A social stereotype refers to a set of characteristics which are held to be common to members of a category. For example, to say that Germans are 'arrogant' and 'aggressive' or Negroes are 'lazy' and 'dirty' is to suggest by virtue of his membership in an ethnic or national group, a person is likely to possess certain characteristics.***

This issue seems, so far, to have received much less research attention as proposed by Stern, (1984:237). Teasing out the subjects ethnic stereotypes and prejudices involves examination of the characteristics of a streotype and which Marin and Salzar (1985:403) term :

(a) uniformity, (b) intensity, and (c) direction. By uniformity they mean consensus among the in-group members' imagery of the outgroup or minority group members. In analyzing data obtained from a questionnaire on stereotypes, Marin and Salzar decided that uniformity of a stereotype was indicated if the two most positive or negative points in a given scale were chosen by a small (0 % to 25 %) or large (75 % to 100 %) number of respondents. The former indicates consensus on the absence of and the latter on the existence of the stereotype. Intensity was computed by observing the number of respondents marking either end of the response scale (at least 20 %). Direction is equivalent to polarity; either positive or negative. For example, the stereotypical image of the English people as

punctual, according to the findings of this research (V. 3. 4) has **uniformity** (high consensus, 196 students out of 311 selected it with a chi value of .14 indicating no significant difference in attribution), **intensity** (over 80 % rated it positively and over 20 % rated it negatively, and **direction** (as punctuality has been judged by the research panel as a positive trait).

III.5.7 Perjudice and Stereotype:

> ***Stereotype is defined as "an oversimplified image" of (usually) some category of person. institution. or event which is shared in essential features by large numbers of people.***
>
> Gumpert and Cathcart (1982:349)

We have already suggested that there is no one-to-one relationship between a real object and our perception (image) of it. Stereotyping according to cognitive social psychologists (Marin and Salzar,1982: Fitzpatrick,1984: Billig,1985: Ellis,1987) represents a type of simplifying generalization about members of a category (in this case, an ethnic group) which can be construed as correct or incorrect, positive or negative (Brigham,1971:17). Probably the most charcteristic link between stereotypes and prejudices is a negative feeling one has towards any ethnic group member(s). Brigham cites Simpson and Yinger (1965), Allport (1954), Saenger (1953), Laviolette and Silvert (1951) and Ehrlich (1962 a, 1962 b) as advocating the view that stereotypes perform a function for the prejudiced person, allowing him to rationalizethe hostility that he feels towards the group. Brigham (loc cit:27) proceeds to examine the relationship between stereotype and prejudice and conclude that:

> ***while it seems to have been demonstrated that prejudice does not exist in the absence of stereoyping, little empirical attention has been directed toward investigating whether stereotyping can exist in the absence of prejudice.***

In our research the facets that make our students' stereotypes undesirable will be investigated along with those which seem to overlap with prejudices and which

ones do not. Another important objective is to reveal the sources of these stereotypes and prejudices which can help educators and teachers put their fingers on the actual source of the EFL learning problem. For example. Aronson (1982: 213) found that:

> ***Several recent studies support the hypothesis that differences in belief on important issues are a more powerful determinant of prejudice or discrimination than difference in race or ethnic memberships.***

. One of the main issues that will receive attention in our research is the differences in belief (the Arabs' versus the English people's) that underlie the Arab EFL learners' prejudices against the target language people and culture. How are these prejudices created ? How far do prejudices influence the learners perceptions of and attitudes towards the target language people and culture. Most important of all, we need to know what influence do ethnic / cultural prejudices have on the EFL learners' achievement in the foreign language. Hermann (1980:250) reiterates Jordan's (1941) view that:

> ***Achievement in foreign language learning is generally hampered by prejudice against or hostile attitudes towards the speakers of that language.***

Although the concept of stereotyping applies to positive as well as negative processes, it should be pointed out here that it is used in this research to represent the negative one. A false stereotype is a dangerous thing because it is so easily disseminated and used to prop up already prejudiced attitudes (Brigham, 1971; Hargreaves, 1972; Grittner, 1977).

III.5.8 Auto and Heterostereotypes:

In his book "Cultural Studies in Foreign Language Education' Byram (1989:68-9) presents a good survey of the theoretical bases of the two terms 'auto-stereotypes' and hetero-stereotypes'. He explains what Hsu (1969) and Duijker & Frijda (1960) mean by the first term, the attempt to categorize the

values which national groups hold and which determine their behaviour. Similarly, Byram poses what Gadoffre (1951) and Keller 's (1978,1979) examination of the second term which they use to refer to the individual s views of other national group members. In other words 'auto-stereotypes represent the images one has of one's own ethnic group or national character whereas 'hetero-stereotypes' represent the images one has of other ethnic groups or a foreign national character. Marin and Salazar (1985 : 409-10) conducted a research whose findings confirmed the expectations of Buriel & Vasquez (1982); Salazar & Marin (1977); Triandis ,et al (1982) that auto-stereotypes would be more positive than the hetero-stereotypes. Berninger and DeSoto (1985: 201) investigated the stability of the content of stereotypes and found that, in contrast with the prevailing belief, social stereotypes are fixed and unchanging, whereas the personal stereotypes are only moderately stable over time.

A possible implication here is that socially based stereotypes would present a real problem to the teacher if and when they are negative and have adverse effect on learning. It is well worth noting that Berninger and DeSoto's findings are based on experimenting with a sample of only 12 undergraduate university students.

In brief, it is quite clear now that in probing the subjects' perception of the English people and culture we have to know how they classify / categorize them. Moreover, since perception has been proved to be laden with affect, it will be necessary to obtain information about the subjects feelings for and judgements of both. This means that we need to investigate their attitudes.

III.6 ATTITUDES:

III.6.1 Introduction:

The fundamental difference between learning one s native language and a foreign language lies not in the spontaneity with which one acquires the

first nor in the intentional conscious efforts one exerts in learning the second, but rather in the fact that the foreign language learner:

> ***begins his study of a foreign language not as a tabula rasa but as an individual with an idea about and attitudes towards the foreign culture. What he encounters in the language class may serve to correct his misconceptions, to increase his cultural understanding or to confirm him in his prejudices.***
>
> Joiner (1967:242)

Hence, the present research derives its significance from the fact that it provides information about such misconceptions that when brought out into light could be dealt with effectively. At university level, students are mature enough to have already acquired and adopted attitudes most of which are influenced by stereotypes imposed by their cultural community in addition to a set of culturally ready-made values, beliefs, and ideologies. This does not necessarily imply that they do not, at times, challenge, or even reject some of these values or attitudes. However, in general terms, most of these young people like to identify with their ethnic groups to the best of their ability. This is one of the sources of prejudice and / or hostility. Within this purview, Bochner (1982:11-2) quotes Tajfel as saying:

> ***individuals construct a subjective social order based on the classification of 'we' and 'them', and learn that the appropriate attitude is to favour a member of the in-group and discriminate against a member of the out-group. If such a generic norm of behaviour towards out-groups does exist, it follows that individuals may discriminate against 'them' even if there is nothing to be gained from the discrimination.***

Bochner proceeds to suggest that there is no one - to - one association between the subjective we" and discrimination against "them as there are studies which indicate that many individuals, under some conditions, treat foreigners more leniently and have no negative attitudes towards out-group members. This in and out-group prediction is useful in discriminating between tolerant

or unprejudiced and prejudiced individuals. If for example, an individual' s results on a test measuring his attitudes towards his in- group disclose no statistically significant or acute deviation from his results on the same test measuring his attitudes towards an out-group, it could be taken as an evidence to his being tolerant and / or unprejudiced.

One of the foreign language teaching objectives should then be to help the learners familiarize themselves with the target language culture, people and community in an objective, tolerant and unbiased way. This can be very helpful in cases where learners have no direct contact with the target language people and community. They might have premised their images of the target language, culture and people on misinformation provided by prejudiced people. This particular point has been investigated by both educational and social psychologists and it has been shown that the learners attitudes towards a foreign culture fall in both domains, (i.e. education and socio-psychology).

The demand for considering the promotion of the learners' attitudes towards the subject at hand, and towards all related aspects as an important educational objective has been growing over the last few years:

> ***the cultivation of various, presumably desirable attitudes is frequently mentioned as an educational objective. Yet, teachers and schools seldom have a systematic program for the attainment of such objectives, and almost never is a serious attempt made to measure the extent to which such objectives have been achieved.***
>
> Ebel (1979:371)

In addition to the definitions of attitude provided in chapter one in this thesis, it seems necessary to review some other definitions to have a more global view of what attitudes are. By way of introduction attitude is an important but ambiguous variable in the teaching - learning process . Anderson (1988: 421) assumes that :

> ***Attitude has become an important concept within the field of education, however, attitude has been a misunderstood concept.***

Anderson also quotes Fishbein and Ajzen (1975) as supporting his assumption:

> ***Attitude is characterized by an embarrassing degree of ambiguity and confusion.***

Perhaps this difficulty of understanding what an attitude is, derives from the fact that attitude is a multidimensional variable which involves many features and components. The old definition of attitude suggested by Thurstone and Chave (129:6-7) represents this point:

> ***Attitude may be defined very generally as the 'sum total ' of man's inclinations and feelings, prejudice or bias, preconceived notions , ideas, fears, threats, and conviction about any specific topic.***

According to this definition it seems that both attitude and perception are dealt with as one entity. Preconceived notions or ideas as well as the conviction Thurstone and Chave refer to in this definition do also point to schematic perception as already argued (pp. 74-5).

III.6.2 The Structure of an Attitude:

Travers (1977 :492) observes that although the origin of attitudes is seen in simple responses of approach or withdrawal, in their more mature forms attitudes represent highly complex aspects of behaviour. They claim that the same view is advocated by Katz and Stotland (1960) who suggest that attitudes include the following components :

1. Affective Components: Which consist of positive or negative affects (feelings)

2. Cognitive Components: Attitudes differ in the extent to which they involve knowledge and beliefs. Some attitudes are highly intellectualized.

3. Action Component : Many expressed attitudes bear little relation to behaviour.

Bynner et al (1972:11) refer to Klevin (1970) as making the point that these three components of attitude are best viewed as a:

> ***.... balanced system, each dependent to a certain extent upon the others, and in a state of dynamic equilibrium with the environment.***

They also explain that :

> ***... the affective component of attitudes is concerned with how a child or adult orders the world around him in terms of its attractive or unattractive qualities..***

They suggest that the cognitive component represents information about and / or perception of the target whereas the behavioural component indicates an individual's actions, responses, and behavioural intentions towards it.

Furthermore, there are, according to Anderson (ibid,1988:421), five features of an attitude:

> ***(1) emotion , (2) consistency , (3) target, (4) direction, and (5) intensity."***

By emotion Anderson means the affective characteristics (which involve a person's feelings) as contrasted with the cognitive ones (which primarily involve

knowing and thinking) and psychomotor (which primarily involve acting and behaviour). By consistency he means activation of preparedness or readiness in the presence of all related objects and situations. To explain what he means by **target**, Anderson cites Allport's (1935) explanation that affective characteristics are related to particular objects, situations, ideas, and experiences. In simpler terms, an attitude is directed towards or away from some target. **Direction** according to Anderson is closely related to target. Direction is concerned with the positive or negative orientation of the emotions or feelings. As for **intensity**, it is used to indicate the degree or the strength of the emotions or feelings. 'Hate' for example is, by definition, more intense than 'dislike'. Anderson claims that the two features of emotion and consistency, unlike direction for instance, are not only peculiar to attitudes but to all other affective characteristics as well. Only three of these five features of an attitude are implied in the definition of attitude suggested by Johnson (1980:45):

> ***In general, an attitude is a combination of concepts, information and emotions that results in a predisposition to respond favourably or unfavourably toward particular people , groups, ideas, events or objects.***

A missing feature is that of intensity. This feature is essential in attitude measurement since it is necessary to find out whether a person s attitude is highly, moderately or slightly favourable or unfavourable. Another missing feature is that of consistency. It is also important to stipulate the existence of this feature so as to be able to deal with an attitude as possessed by a person and not as a mere volatile feeling or emotion. Consistency as such is recognized by Samovar and Porter (1982:38):

> ***We may define attitude formally as a learned tendency to respond in a consistent manner to a given object of orientation. Attitudes are learned within a cultural context.***

In sum, most of the definitions presented above demonstrate a relationship between experience (learning), social stimuli and the individual's predisposition, inclinations and tendencies. Moreover, these definitions draw a demarcation line

between the process of acceptance and that of rejection, favouring and disfavouring, and having positive or negative affects. However, it seems rather debatable to categorize human affects and affective responses in such clear-cut black and white dichotomies.

This review of the definitions of attitude reveals some unexplored areas. For example, we need to know if there is a neutral zone or point on the attitude continuum where neither positive nor negative orientation can be detected. We also need to know what happens when this (neutral degree) is the degree of attitude one has towards a target . What sort of interaction is to be expected in this situation? What neutralizes an attitude ? How ? and so forth.

In the light of the foregoing review of the state of the art, it could be concluded here that in investigating the association or dissociation between the EFL learners' attitudes and perceptions as such with their achievement in English we have to explore the different but related concepts of attribution, schemata, prejudice and stereotyping as related to perception. We also need to consider the attitude affective, cognitive and behavioural components. This should be translated into research questions that must receive answers.

III.7 SUMMARY:

In this chapter the concept and structure of perception was discussed. Definitions of perception were reviewed. A number of different relevant concepts were examined such as attribution, schemata and stereotypes. Stereotypes, autostereotypes and hetero-stereotypes were discussed in detail. The link between stereotypes and prejudices was examined. Attempt was also made in this chapter to demonstrate the educational impact of these variables. Their social influence on the cultivation of attitudes and the construction of a mental image (perception) was discussed and demonstrated. The researcher argued for the necessity of

considering the intensity and consistency of an attitude as basic characteristics for the stable attitude that needs to be dealt with in an educational context.

The influence of sociocultural beliefs and behaviour on the individual's schemata and attribution of certain traits to other ethnic groups was also dealt with. It was also argued that an individual may reveal different attitudes in different situations. That is why it is necessary to make sure that the attitude being assessed in a research is consistent and constant to provide valid results. This chapter is primarily meant to lay the theoretical foundation for the procedures applied in the present study. In practical terms, it was suggested that the tests to be used should not overlook the concomitant features of the affective or non-linguistic variables such as perception, attitude and stereotype. In brief, this chapter provided the fundamental methodological bases for investigating attitudes and perceptions as being of direct bearing on the teaching of English as a foreign language. The chapter concludes by stating what issues will be addressed on the basis of the review of the state of the art.

CHAPTER FOUR

THE RESEARCH INSTRUMENTS AND METHODS

IV. 1. Introduction:

Since this research is dealing with people's attitudes and perceptions as interrelated with their EFL achievement, it cannot depend solely on theory in providing valid and reliable data as well as practical pedagogical recommendations. In the field of pedagogy teachers deal with the most complex and complicated object, namely, the human mind. Hence, it is absolutely necessary to premise such recommendations on actual and solid data collected from a representative sample of the learner population involved. Generalizations do not appear to apply to all pedagogical situations. In this chapter, the methodological basis of the practical part of the research is presented by explaining the methods applied in sampling, data collection, data analyses and in investigating the research hypotheses.

In this chapter the research tools are introduced and the statistical design meant for testing the validity of the hypotheses is presented. The instruments employed in this respect and which are dealt with in this chapter in detail are:

1. Self-report writing.
2. A teacher questionnaire.
3. A student questionnaire.
4. Teacher and student interviews to get more information, support and cross-validate data obtained from the questionnaires.
5. The University archived records of end- of - term student achievement results.
6. Textbook analysis.

IV. 2 Measurement of Attitudes:

In investigating the research hypotheses, it was necessary to explore the research subjects' attitudes and perceptions simultaneously but separately in the most accurate way to explore their minds as represented by the images they impart of the target people and culture. On the surface it may appear that interests, impressions and attitudes are very much similar to each other. However, researchers have to be careful not to measure one for the other(s). In this respect, Thurstone (1959:293) cherishes the hope that it is possible to measure attitude with reasonable accuracy and in a straightforward way. A straightforward test. for instance, is Thurstone's statement scale as opposed to the paired comparison method as suggested by Hill (1953,cf. Edwards ,1957:31-33):

> ***The attitude of an individual subject can be measured by means of a statement scale. The paired comparison procedure enables us to compare groups of subjects, but the statement scale procedure is preferable for measuring attitudes of individual subjects.***
>
> Thurstone (1959:293)

In the paired comparison procedure the researcher, for example, asks the subjects to make comparative judgements of the relative degree of favourableness of seven statements relating to an object or an argumentative issue. The seven statements are presented in all possible pairs so that each individual makes 7 (7-1) /2 = 21 comparative judgements. Although this procedure provides information about the varying degrees of favourableness about a certain issue, it does not provide a physical continuum for determining the degree of favourableness expressed by each of the statements as explained by Edwards (1957:33). Thurstone (1959:289) talks about one of the experiments in which a list of twenty nationalities were presented in pairs to several hundred students to underline one nationality of each pair to indicate which of the two nationalities they would rather associate with. He says that according to this method the order is what one should expect to establish, but the scale values could not be predicted.

Thurstone (1959:295–6) proceeds to discuss some of the criticisms and questions directed towards this method of attitude measurement. For example, he contends that the entries in the list of nationalities are not true nationalities. In the list occur such entries as Jew, Negro and South American. He suggests that it is not necessary to restrict ourselves to accepted anthropological classifications in the experiment. He prefers the statement procedure in which a scale value is assigned to each statement or opinion which makes it easy to calculate the median scale values of all the statements that any given individual has endorsed. Thurstone also ascertains that in the measurement of attitudes, only one characteristic of the attitude is described by a measurement of it, and that the linear continuum which is implied in all measurement is always an abstraction.

Anderson (1985:421–9) provides a survey of the methods of measuring attitudes and concludes that the most commonly used method is to provide individuals with a list of statements or adjectives and ask them to respond to each item in accordance with their true feelings. On the other hand, Ebel (1979:369) proposes basing the measurement of attitudes on the subject's self–reports. If the measurements are being made to aid the student in making sound decisions about his / her own future, the probability that the responses will be faked approaches zero. Ebel (ibid:370) proceeds to present a comparison between Thurstone s and Likert s scales. According to Thurstone a large set of statements describing varying attitudes towards something like an institution or a development is assembled or written. Judges are asked to sort these statements into groups that fall in equally spaced intervals along the attitude measurement continuum ranging from highly favourable to highly unfavourable. Statements which judges place at widely separated points on the continuum are left out. Some of the remaining statements are selected to represent the entire continuum. Each statement carries a scale value determined by the average of its placement by the several judges along the original continuum. The individual's score is the average scale values of those statement which the individual has indicated how far he / she accepts. On the other hand, the Likert technique also starts with a set of statements. Respondents have to indicate how far they accept each statement on a five point continuum scale. Their score on the statement depends on the

extent to which they agree with the statements favouring the attitude and disagree with those opposing it. Ebel (1979:370) argues that the Likert scale is much easier to apply than the Thurstone's and equally conducive to good results . Byram et al (1991) use techniques to Likert's and employ bipolar adjectives of a seven point continuum (semantic differential) for measurement accuracy.

It should be pointed out here that in examining our attitudes we cannot depend on introspection in evaluating our feelings. Edwards (1957 :5) demonstrates this point :

> ***It is (also) true that sometimes our feelings about a psychological object are so mixed and confused that it is difficult for us to evaluate how we feel by introspective methods. We may, for example, have both positive and negative affects associated with the same psychological object. How, then, are we to weigh and evaluate the strength or intensity of the two opposed affects and to decide whether we like or dislike the object?***

This leads us to ask whether there is really a midpoint (neutral) on the continuum of the affect measurement scale.

According to Bynner et al (1972 :10) attitudes can only be inferred from what a person says or does. However, we can surely attest to the fact that not all that a person says or does is directly or indirectly associated with or based on the person s true feelings, attitudes or perceptions. To "call a spade a spade" is an ideal motto but today many people consider it a breach of the accepted norm of social tactful interaction. For some ethnic groups, such as the Egyptians and perhaps all the Arabs and Europeans at large, it is beyond the pale to tell an ugly lady that she is. It is also naive of anyone to believe that many preachers believe in or apply what they preach. Social roles and hierarchies seem to determine what individuals' responses should be rather than their true feelings or convictions. Words of praise or compliment to a king, a boss, or even a layman whose help or service is sought should not be taken at face value. Furthermore, in this modern world of ours, concealing one's real motives and true attitudes

has become a required behaviour, in fact, a necessity. Our language provides a multitude of labels for such tendencies like: tactfulness, diplomacy, courtesy, consideration, thoughtfulness, cleverness, well spokenness, and so forth. It has been found, for instance, that the Middle Eastern Arabs never respond negatively to a polite request although they may not have the intention to comply with it (Bagnole , 1977 and Parker et al, 1988). Being an Arab, the researcher would confirm this finding and add that for an Arab in general, it is self-degrading to turn down a polite request.

As far as attitude and perception testing is concerned, it should be stated here that an Arab would refrain from talking about his or her own feelings and/ or any emotional or sentimental issues with mere acquaintances or new friends, not to mention teachers and researchers. It is not unreasonable to assume here that since the Arab EFL learners come from an ethnic society where people are expected to stifle their true feelings towards others (e.g.the native speakers of English), there is a possibility that their negative attitudes towards learning the language may also be stifled and these attitudes, hence, are more intense than those that are overtly expressed or manifested. Making an Arab speak or write openly about his or her feelings is extremely difficult. Both male and female subjects of this study who were selected to be interviewed, (32 male and 54 female students), at first, refused to allow the researcher to tape the interviews. They were even upset when the researcher suggested taking down notes instead. They gave the researcher a very hard time persuading them that taping the interviews was strictly for research purposes and that they could speak anonymously. In the end, some of them agreed to have the interviews taped after making the researcher pledge himself to the destruction of the tapes after transcribing them. The researcher promised to do so only after the viva. They all also refused to allow the researcher to refer to their names or identities. The same attitude was adopted by many of their EFL teachers also (see VI.2).

In the light of the above argument, it was absolutely necessary to convince the study subjects to be as honest as can be in answering the questionnaire and that they could use their university registration numbers instead of their names

to ensure confidentiality. In this way, it is expected of these Arab subjects to be ready to disclose their true feelings and to project their images of the foreign people and cultures in question. This constitutes a problem to some researchers when the subjects are either for cultural or any other reasons are reluctant to express their true feelings.

IV.3 Measurement of Perception :

Measurement of human perception has often been bypassed in most psychological research on human mental, affective and / or cognitive behaviour. In fact, it seems extremely difficult to conduct quantitative investigation of human perception due to some complex factors on top of which comes the close association between attitude and perception. Since both seem to overlap, interwine and iteract, there is fear that researchers may measure one for the other. This problem is discussed by Bochner (1982: 18):

> ***The nature of the link between perceptions, attitudes, and behaviour has generated considerable debate, along three fronts. The first issue is whether perceptions determine attitudes (we see someone as shy and dislike them for it) ; or whether attitudes influence perceptions (we dislike a person and so intend to see that individual as shy).***

This link seems to constitute a risky area where the researcher has to watch his / her steps very carefully. This uncertainty is not shared by Holton and Pyszynski (1989: 297) who sketch the influential link between attitudes and perceptions:

> ***Across a range of settings, attitudes that people consider personally important have been shown to be more powerful determinants of perceptions of others' attitudes, of liking of others. and of social behaviour than unimportant attitudes are.***

Given that, it is important to find out empirically about the association between attitude and perception. This is the theme of the research's first hypothesis. It is

necessary at this point to re-emphasize the fact that it is 'social perception (see III.5.2) which is the focus of the present research.

Consequently, in order to test and measure an individual s perception of a person or an object, it is essential to elicit the individual's image of that person or object irrespective of the individual's opinion of and feelings towards that (target) person or object. In other words, if we ask a person to tell us how he / she imagines or describes a target, we can know some about his / her perception of that target. If we ask that person to indicate his / her feelings towards that image or target, we then can conclude what his / her attitudes towards that target are.

There are some techniques which can be employed to test or measure people's social or socio-cultural perception. Byram et al (1991:25) advocate the employment of the questionnaire and the interview techniques in measuring perception. In an important sense, perceptual tests are usually based on eliciting what the individual believes or understands what the others' feelings, motives, traits, values, social behaviour and social relations are like.

> ***Perceptions, as a re-definition of insight, are studied in terms of pupils' accounts of their own knowledge of a particular people and culture. In this case, pupils were asked by a number of techniques what account they could give of French people and culture.***
>
> Byram et al (1991:24)

It follows then that eliciting the respondent's knowledge of a specific ethnic group and their culture will yield information about the respondent's perception of both. The techniques used to achieve this objective, in the present research, have already been specified as self-reports, questionnaires and interviews which will be explained in more detail below.

IV. 4 Measurement of Attitude Versus Perception:

For a start, it is necessary to examine the question whether attitudes and perceptions can be measured in quantitative terms. Although there is a profusion

of literature on the measurement of attitudes, the literature on the measurement of social perception appears to be comparatively rather scanty. In any case, the answer to the above question is not easy since both attitudes and perceptions, as argued earlier, involve individual feelings, mentalities, imaginations and a host of other determinant factors that are not easy to fully or accurately fathom or grasp. The fact that such factors are hardly separable or isolatable makes it extremely difficult for researchers to explore all of them jointly or each of them separately. It is still more difficult to bring them to the surface in observable and discernible behavioural or verbal responses. Perception, however, seems to be more difficult to discern due to the following assumptions:

(a) The perceptual systems do not give a true-to-life picture of the world.
(b) Visual and auditory information is processed differently. (The visual system has the capacity for processing large amount of information simultaneously. Auditory information has to be held in short-term memory before information can be processed.)
(c) Perceptual functions are closely related to those of memory.

Travers (1977:343)

So, in testing and/ or measuring perception the researcher has to be careful not to be measuring the individual's memory instead of the stereotypical mental image for instance. Spontaneous responses to the researcher's verbal or written stimuli are a way of finding a solution to this problem. It is extremely difficult to devise a test that can measure people's social perceptions like that of attitude. That is why Byram et al (1990:10) decided to employ formal interviews to elicit their French subjects' perceptions of the foreign culture in question (the French).

The researcher would agree with Byram et al (1991: 24) that other techniques such as questionnaires can also be useful in exploring people's perceptions. To deal with a multi-featured variable such as perception, it seems inevitable to use, if not more than one test, a multifaceted test. Culture encompasses too many facets to be included in one test. In spite of the fact that

there is no a clear demarcation line between people and their culture. for research purposes only, the questionnaire respondents can be asked to rate people on a different test from that of the other features of culture. It is true that both can be incorporated into one test; however, keeping them separate will ensure measurement accuracy of either.

It should also be stated here that although there are three parts that deal with the measurement of perception: (a) personality trait checklist, [Part 1], (b) culture descriptors [25 statements, part 3], and (c) report writing that tests the respondents' perception, it is the totality of two parts only (part 1 &3 of the questionnaire) that constitute the perceptual statistical rating. The other part, which is (c) report writing, is meant to elicit the students' mental representations of the English culture. These representations are qualitative, not quantitative in nature. So, they cannot be treated statistically apart from frequency counts. In this way, the total scores obtained from the list of personality traits and the 25 statements provide the quantitative data of the subjects' perception of both the English people and culture. These parts were only separated to help the informants concentrate more on the "people" variable as persons they see, encounter and interact with, as separate from the "culture" variable which though mostly man-made represents for these Arab EFL learners the community or the country which they have visited or like or dislike to visit. It was also meant to facilitate the subjects' dealing with the questionnaire items as it was assumed that a long part, with too many items, might be boring and hence encourage hasty responses. In other words, the distinction between people and culture is made only for research purposes. Data obtained from the subjects' reports are used for comparative purposes that are meant to find how consistent and immutable the subjects' perceptions are.

IV.5 Measurement of EFL Achievement:

As far as testing EFL learners' achievement is concerned, there are many standardized tests that could be used. However, these tests are often disregarded if and when the EFL programme is specially tailored for a specific group of learners (i.e. not standardized course):

> ***since the pupil is coming into a school that follows a definite program and sequence of English. it is important to find out where the child will fit within that curriculum and not how he achieves on a standardized test which may bear little or no relationship to the specific curriculum in the school.***
>
> Finocchiaro (1969:301)

Testing is quite a complex and diverse process. Language Tests are meant to yield reliable data about the language programme as well as about the learner s performance and progress:

> ***If one wishes to establish what exactly a learner has learned in a given teaching context. we speak of achievement tests. Achievement tests are closely related to a curriculum: they test only what has been taught.***
>
> Van Els et al (1984:312)

Again. it is suggested here that some tests are based on the content of the language instruction or programme. Success and failure., for the students of Qatar University. invariably means passing their end-of- term tests which are intrinsically achievement tests. They are meant to measure the students' progress or attainment in learning the individual study subjects. Accordingly. it is not suitable to use any standardized EFL proficiency tests in the present research. Consequently. the researcher decided to make use of the results of the end -of- term achievement tests archived in the English Language Teaching Unit of the University of Qatar to test / measure the association between the learners attitudes towards. perceptions of the English people and culture on the one hand and their success / failure in learning English as a foreign language on the other. According to the university grading system. high achievers are those who score 80+ out of 100. average achievers 65 - 79. and low achievers 0- 64.5.

IV.6 Other Variables:

In the light of the above exposition. and within the purview of the research hypotheses and questions (I.4.1) the researcher decided to look also at the subjects'

social class, nationality, age and sex as possible influential factors in the formation of their attitudes, perceptions as well as EFL attainment.

IV.7 The Research Questions:

IV. 7.1 Questions Related to the Students' Attitudes and Perceptions:

The study plan, instruments and procedures are specifically designed to provide answers to the following questions which are based on the research hypotheses:

1. Are the EFL learners' attitudes towards the English people and culture associated with their perceptions of both ?
2. Are these attitudes positive or negative ?
3. What perceptions / images do these EFL learners have of the English people and culture ? Are these perceptions generally positive or negative ?
4. Are there any statistical differences between the male and female students' attitudes towards and perceptions of the English culture?
5. Are the students' attitudes and perceptions correlated with their EFL achievement ?
6. If the answer to question 5 is positive, which variable would function as dependent and which one(s) as independent ? The independent variable(s) affect(s) / determine(s) the dependent one. There must be one dependent variable.
7. Based on the answer to question 6, to what extent can the independent variable(s) function(s) as predictor(s) of the dependent variable ?
8. How do these Arab EFL learners see themselves in comparison with the English people?
9. Are there significant statistical differences between the subjects' auto and hetero-perception ? (See III.5.8)
10. Are there any significant statistical differences between the subjects' attitudes towards the English culture and their attitudes towards their own culture ?
11. Based on answers to 9 and 10, do these differences correlate with the subjects' achievement in English ?
12. Do the ELT materials used in teaching English to these students contain any cultural information about the English people and culture ?

13. What are the other sources from which these students obtain such cultural information ? (Even if the answer to question 12 is positive, it is useful to know about the other sources too).

IV.7.2 Questions Related to the EFL Teachers:

Important information about the EFL learners' attitudes and perceptions in question will be obtained from all their teachers (native and non-native speakers of English). The teachers answers are expected to provide their observations / views as regards their students' attitudes, perceptions and level of achievement. The following questions need to be answered :

1. How do the teachers perceive their students motivation to learn English ?
2. Which type of motivation do the teachers believe their students have for learning English ?
3. What are the students' level of EFL proficiency as perceived by their teachers ?
4. How do the teachers see the relevance of cultural teaching to the promotion of their students learning of English ?
5. Do the teachers socialize easily with their students ?
6. Do the teachers know about their students' attitudes towards the English people and culture ?
7. Do the teachers know about their students perceptions of the English people and culture?
8. Do the teachers discuss cultural matters with their students ?
9. If the answer to the above question is positive, which matters do they usually discuss? If the answer is negative, why is that ?

10. How do the teachers see the ELT materials as imparting cultural information about the target language people and society ?

11. To what do the teachers ascribe the students achievement / learning problems ?

(These questions are not meant to provide the researcher with any factual data but they are intended for the elicitation of the teachers' views on pedagogical and affective issues that are often related to EFL contexts. They also serve as interview cues. See VI.2.2).

IV. 7.3 Study Measures:

In order to answer the research questions that pertain to the study sample, the following measures were applied:

(a) self report writing to elicit the students perception of the English people and culture,

(b) questionnaires to obtain information about the subjects social class, sex, age, and nationality in addition to their perceived levels of EFL achievement and attitudes towards and perceptions of the English people and culture,

(c) a semantic differential test to measure their attitudes towards the English people and culture, and

(d) interviews to obtain all the above information as a further source of the information provided by the respondents and as a source of more information.

The study measures in this respect also involve :

(1) consulting the university archives and the ELT Unit's files for facts about the EFL courses provided to the students of Humanities and Social Sciences from whom the study sample is drawn, as well as facts about the aims, objectives and end results of such courses, and

(2) interviewing the ELT Unit teachers for information about the courses as well as about the students achievement levels, and the students attitudes and perceptions as related to the purpose and scope of the present study.

IV.7.4 Self Report Writing:

The researcher decided that the first research tool should be self-report writing so as to get a global picture of the subjects' attitudes and perceptions uninterrupted by other people s. inclusive of the researcher s. cues. hints or ideas. Given that the students may tend to be too polite to speak their minds honestly. the researcher briefed them on the importance of being honest and forthright as is preached by their religion. Islam:

> *They invoke the curse of God on themselves if they tell a lie.*
>
> The Holy Qur-an (Sura xxiv. p.898)

The students were also assured that their responses would be treated as absolutely confidential. Another purpose is to obtain from these reports an inventory of attributes or adjectives provided spontaneously by the respondents. which in turn could be enlightening to the researcher in designing the study tests. The self-produced traits and / or attributes in this way could be taken as projections of the respondent s perceptual images and already structured attitudes. Since the time allotted to this practice is limited (i.e 10 minutes). it is expected that the resulting traits are produced spontaneously and hence represent the respondents instilled schemata which according to the explanation of by Byram (1989) are :

> ***those cognitive structures which reflect boundary-marking common cultural meanings which cultural study teaching should be attempting to change. In the first instance the schemata which embody the individuals' sense of their own ethnic identity determine how they experience other cultures and other people's ethnicity. and it is these schemata which need to change if these individuals' perceptions of others are to change- and their attitudes towards them.***
>
> Byram (1989 : 116)

It is suggested here that these self- produced traits reflect the subjects organized cognitive and affective structures which, as Byram contends should be addressed if and when perception and attitude changes are to be attempted.

The research student participants were consequently asked to write their reports anonymously. They were told that the researcher was not interested in what they knew but in what they believed. Based on the argument presented above, the students were asked to write about what they thought of themselves and of their culture (i.e. auto-perception) juxtaposed with what they thought of the English (and American) people and culture (i.e.hetero-perception). This is believed to impart more sensitive and more genuine representations of their attitudes and perceptions since 'we is compared with them . In other words, judgement of others is based on judgement of self. Hence, the discrepancy between the two variables is liable to project a clear picture of the report writers perceptions and prejudices. The subjects were also allowed to write in Arabic so as not to be hampered by any difficulty in writing all they wanted to say.

IV.7.5 The Student Questionnaire:

(A) Rationale:

It has been argued above that one of the most useful techniques for eliciting the individual s feelings, attitudes and perceptions is the questionnaire. One main advantage of the questionnaire technique is that :

> ***..each respondent receives the same set of questions phrases exactly in the same way, as they are on standardized tests.***
>
> Rudduck & Hopkins (1985:246)

The students questionnaire had the following title:

The University of Qatar Students' Attitudes to and Perceptions of Other Ethnic Groups.

This questionnaire is meant to satisfy one important research need, namely, defining and measuring the attitude and perception factors that have direct bearing on the learners' achievement in the foreign language. Hence, the questionnaire was devised so as to investigate both attitudes towards and perceptions of certain ethnic groups, namely, the English, the Americans and the Arabs. The Americans have been included as a disguise to the real target ethnicity in question. Moreover, some factual data will be obtained from the informants responses such as age, sex, previous foreign travels, and languages spoken. The informants are also required to state their levels of English proficiency as they perceive them.

(B) Layout and Content of the Student Questionnaire:

The student questionnaire is in Arabic to eliminate any possibility of the respondents' misunderstanding of any of its items. It is made up of four parts over ten pages inclusive of the cover. The fourth part is a semantic differential test (see Appendix C.1). The purpose and scope of the questionnaire are introduced on the first page and explained by the research orally (in person). The informants are told that the questionnaire is a principal part of a research on their attitudes to and perceptions of other ethnic groups. They are also told that the three ethnic groups (the American, The English and the Arabs) are selected randomly for investigation purposes. They are also briefed on the necessity of conducting such research for the development of national education in general, and the teaching and learning of English in particular. They are then asked to answer all the questionnaire items spontaneously, carefully and frankly in 50 minutes.

(C) Part One: Perception Measurement - "People" 1:

Following the same procedures used by Melikian (1983), Gaber (1986), and Devine (1989), the researcher made a list of 14 attributive words (7 positive and 7 negative) used by the above studies and which frequently occurred in the students' report writings. The students were asked to rate each trait on a five point continuum. The five intervals on the scale represent percentages which these

students understand more than they understand adverbials (see IV.7.6). This part provides quantitative perceptual data. Each trait is liable to provide perceptual data whereas trait polarities (positive / negative) provide attitudinal data.

(D) Part Two: Perception Measurement - "People" 2:

As a preliminary step, a large list that contained 83 adjectives inclusive of the above 14 had been prepared for use in the student questionnaire (part 2). The large list had already been given to 32 EFL teachers at the ELT Unit who were asked to classify these adjectives into positive, negative, and neutral. 14 of these judges were native speakers of English. The others were native speakers of Arabic and other languages. Having such multicultural panel of judges should make consensus on trait polarity a more sound basis for classifying traits since their judgement represents a wider sector of human mentality / affectivity than the judgement of a monocultural panel. It is interesting, however, to note that the non-native speakers of English (Arabs) tend to go to extremes, either negative or positive whereas the native speakers of English showed a different attitude to some adjectives. For example, the British nationals classified the trait secretive as "neutral" whereas the Arabs classified it as "negative". However, the adjectives used in this part are a little different from those originally used by Katz and Braly (1933) and later by Devine (1989). For example, all reference to sexual attributes (Devine, 1989) has to be excluded as it is traditionally unacceptable and implicitly prohibited, in Qatar, to talk about sex in public, and, hence, might get the researcher into serious trouble. It is worth noting here that there is no formal sex education in Qatar for the same reasons. Strict censorship measures are taken in to ban any sex cues, hints and / or implications (e.g. a loving caress or a kiss) in televised, broadcast and printed materials.

This test included in its final version only 54 attributes / traits as suggested by the panel of judges so as to make it easier for the respondents to make their selection. It was thought that too many traits might confuse the students particularly when some of them overalp; or seem to give similar meanings (e.g. bold and brave which in Arabic have the same meaning). This test is meant to provide a clear contour of the English character as perceived by these informants since the listed traits cover the

areas of social disposition, social interaction, personality traits inclusive of intellectual capacity, and ethnocentricity. This same method is recommended by Baron and Byrne (1981) who cite relevant interesting studies conducted by Karlins, Coffman & Walter (1969); Dutton & Lake (1973); Smedley and Bayton (1978); Brigham and Barkowiz (1978); Brigham and Williamson (1979); and Chance, Goldstein and McBride (1975), and conclude that :

> ***Attempts to assess prejudice should focus on its cognitive (belief), affective (feeling), and behavioral components. Attempts to measure stereotypes are generally based on a straightforward method. Subjects are presented with a list of traits and asked to indicate which ones are characteristic of some group.***
>
> Baron and Byrne (1981:150)

The informants were asked to select ten personality descriptors which they believed to describe the people of each of the three ethnic groups listed. This part is meant to delineate the subjects' images of the English people. The subjects' selected traits will be rank ordered according to the selection frequency. The most frequent traits will represent the image the majority of the subjects have of the English people. The research concentration on the "people" variable emanates from our conviction that it is the human aspect of any culture that determines our perception of that culture. It is assumed here that the discrepant attributions of the English and the Arabs will be conducive to our understanding of the subjects' perceived differences between the two ethnic groups. This can be helpful in pinpointing the subjects' perceptions. This part provides quantitative perceptual data.

(E) Part Three: Perception Measurement - "Culture"

Since this study focuses on perception, it seems that our major concern is to figure out the common image our students have of the English culture and not whether they believe the attributes used to qualify either are negative or positive. It is true that one trait might be perceived differently by two people, but this is not the norm. The norm is based on a consensus among an ethnic group. Part

three is designed to elicit this image which enjoys the population consensus. This part consists of 25 statements which describe cultural features. The respondents are asked to indicate to what extent they agree that each statement applies to a given culture. The technique applied is similar to that proposed by Brigham (1971) who suggested an alternative to the (yes/ No) approach.

> *A modification to this approach would be to ask subjects to give the range of percentages which they would think are reasonable or justified for each (trait) relevant to the ethnic group. The subjects in this case could be either representative of the population under investigation (e.g. college students) or representative of the observer population (e.g. social psychologists)*
>
> Brigham (ibid, 1971:32)

Most of the 25 statements are adaptations of statements taken from the students reports and from a list of statements used by Holton & Pyszczynski 's in their research (1989) whose purpose was to investigate the link between attitude and perception in biased information in the interpersonal domain. They base their research on their hypothesis that people actively seek information that provides an informational base for their evaluations of other people. Hence, the statements used are categorically discernible into positive and negative stereotypical images of the target ethnic community and people. For example, a statement about the English culture s scientific features reads: This culture is scientifically advanced. is categorized as a positive statement. A number of other statements were suggested by the questionnaire validating panel. Some statements are specifically worded to investigate the subjects' perceived cultural distance from other ethnicities (e.g. This culture is similar to the Arabs'.) (See Appendix C.1).

(F) Part Four: Attitude Measurement:

For the purpose of measuring the study subjects' attitudes towards the English people, the semantic differential (SD)was used. This test was attached to the student questionnaire. This test was developed by Osgood (1952, 1957) and by Sinder and

Osgood (1969). Since that time this test has been used by researchers to measure the attitudes of individuals towards given concepts (Rudduck and Hopkins, 1985: Byram and Esarte-Sarries, 1991). The merits of such test are highlighted by Graham and Lilly (1984: 326)

> ***The semantic differential technique is a general one that can be applied to any object of interest. There is fairly convincing evidence that the evaluative dimension is the most important one in "semantic space." which makes it especially useful for measuring attitudes. In addition. there is evidence that the evaluation. potency, and activity dimensions have cross-cultural generality.***

This SD test is based on the theory that a concept has denotative as well as connotative meaning which reflect the individual's attitudes towards that concept (Rudduck and Hopkins,1985:296). Connotations of a concept may be differentiated along continua which have contrasting traits at both ends such as ' good .... bad/ weak .... strong '. It should be pointed out here that the semantic differential used by the present research is the same as the one used by Byram and Esarte-Srries (1991). The study subjects were presented with one of three cultural groups (The Americans. The English, and the Arabs) at the top of the page followed by a scale of of eight bipolar traits: good-bad. dull-sharp. fast-slow. dirty-clean. sour-sweet. pleasnt-unpleasant. valuable-worthless. and weak-strong. In this way. the test complies with Osgood et al's (1952) theory that a concept is factor analyzed to yield three factors : evaluation, potency and activity. The good-bad dimension represents the "evaluation" factor; weak-strong, the potency and fast-slow. the activity. Each continuum on the scale consists of seven broken lines. three pertaining to each pole and the one in the middle represents 0 (neutral). [N-1. -2.-3. 0. 1-2-3 p].

Although this part is a semantic differential (SD) test which could be administered separately, it was attached to the students questionnaire for the following reasons:

1. It pertains to the domain of attitude to other people which is one of the main objectives of the questionnaire.

2. It is easy for the subjects to do in a relatively short time and making it part of the questionnaire would save them the trouble of having more testing sessions.
3. It would be easier and more accurate to compare the results of this part with those of part one and three of the same questionnaire. (See Appendix C.1).

IV.7.6 Scoring the Students' Questionnaire:

(A) Scoring the First Part - Perception of People 1:

As regards addressing the respondents perception in quantitative terms (part 1), the researcher opted for the modification suggested by Brigham (1971:33) to the Katz and Braly paradigm (1933). Brigham finds it more accurate and less ambiguous to ask subjects to give a range of percentages which they would believe to be reasonable" or justified for each trait relevant to the ethnic group in question. In this way:

> ***The modal range given by the subjects for each trait could (then) be used as criteria for the classifying of the responses of other subjects as justified or unjustified: that is. circled percentages that are outside of the obtained modal range for a particular trait would be considered unjustified and hence a stereotype."***
>
> Brigham (1971:33)

The same rationale underlies the use of five percentage ranges (see Appendix C.1). For example, on the first personality trait list test (i.e. part one) there are five boxes of percentage ranges. From the quantitative point of view, the boxes that belong to a positive trait are rated from 1 to 5 whereas boxes that belong to a negative trait are rated from 5 to 1. For example, if an informant rated a trait like "broad-minded" by ticking the percentage range box of 40 -59 % which is the third box, 3 is recorded in the computer statistical worksheet which is immediately multiplied by 2 to be six. In this way the final score is out of ten so as to have a unified mathematical denominator for all perceptual tests. If, on the other hand, the trait is negative, the 6 will be recorded as 4 (10 - 6 = 4). In this way, all the traits are given a positive rating which could be well used in comparative and correlational

processes.

(B) Scoring the Second Part : Perception of People 2:

Scoring of this part is mere frequency count. It is meant to find out what consensus these Arab university student population have on the positive and negative traits of the English people.

(C) Scoring the third Part : Measurement of the Perception of "Culture" :

Since the present study aims to investigate the participants' attitudes and perceptions inclusive of their prejudices and stereotypes as already argued (III.5.6), a questionnaire of the type specified above seems to be one of the most convenient tools:

> ***..attitudes and opinions are often measured by setting out a range of statements on a topic , and asking the respondents to indicate the extent to which they agree or disagree with the statements.***
>
> Rosier (1988:107)

The same procedure as suggested by Rosier was adopted in measuring the students' perception of the English culture. The only difference between the present research scoring system and that suggested by Brigham (197 :33), (see IV.7.6.A) is that instead of percentages, the researcher decided to use a ten- point- continuum for the following reasons:

(a) The Arab learners, in general, have been accustomed to rating anything on a 10 point basis. Ten out of ten is a common expression the Arabs use to denote excellence. It is more appropriate for the Arabs to rate something on a numerical continuum than on an adverbial one such as: very, fairly, and a bit, especially because the boundaries between these adverbs are not precisely discernible in Arabic, particularly for students who are not majoring in Arabic.

(b) It is a simpler version of the percentage technique suggested by Brigham (1971: 32-3). Computing frequencies in this case is easier and more accurate. Scoring the informants responses is quite simple as their ratings are fed into the computer directly. The same scoring procedure applies to the 25 statements in the culture - perception test and to the semantic differential test. Attitude scores are fed into the attitude component and the perception scores go into the perception component of the worksheet. So, an attitude item is scored out of seven and a perception item out of ten.

(c) A ten - point scale provides respondents with a sufficient opportunity to make accurate discriminating judgement, particularly when more than one ethnic group are involved. For example, if one believes that the English culture is not as different from the Arabic one as the American culture, in responding to the statement that This culture is similar to the Arabs ' one may tick box 7 for the English and 2 for the Americans. This clearly demonstrates that the American culture for this respondent, unlike the English one, is much less than his / her accepted norm. The distance between 2 and 7 accentuates the perceived difference between both ethnic groups (i.e. the American and the English). It also demonstrates that the English culture is quite close to his / hers.

As argued, above there is a risk that these Arab EFL learners may not be able to distinguish clearly the semantic difference between 'strongly agree and agree' for instance. So, by using a ten point continuum it will be possible for the researcher to decide the intensity of the image. Furthermore, it will be easier to differentiate in precise statistical terms between subjects whose images are extremely positive or negative, from those whose images are moderately or slightly so. If, for example, a subject rated the image of English people as cruel by giving it 2 out of ten, we can be sure that this image is not, for this subject, really negative. It should be pointed out here that each statement polarity (positive or negative) was decided upon by the research's panel of judges as well (table 2).

(D) Scoring the Fourth Part : the Semantic Differential:

Scores are obtained from the semantic differential by starting with score 7 at the positive pole and with 1 at the negative pole. In both cases the neutral score is 4. For example if a student had the following rating on the scale:
Strong ——, —X—,——, ——.——.——.—— *weak.* the score to be recorded would be 6. But if the student s rating is:*Strong* ——. ——.——. ——.——.—X—.—— *weak.* the score would be 2. The middle box would be given 4 which is neutral in polarity. This means that all the scores have been positivized. In this way it is possible to aggregate the student s scores to be one positive total that could be compared with those obtained by the other students (the higher the score. the more positive the attitude / perception) and could also be used in correlational processes.

(E) Scoring EFL Achievement :

It was made clear from the very beginning that the achievement scores are obtained from the the students end of term exam result sheets archived in the ELT Unit of Qatar University (IV.5). However. it should be pointed out here that although these achievement scores are originally out of 100. the researcher opted to deal with them as out of ten for ease and uniformity of statistical manipulations.

All the scores obtained from these 4 tests were fed into the computer and all the preliminary statistical computations. such as the mean. standard deviation. correlation coefficient and rank order. were carried out through Apple Macintosh Excel statistical package. The final statistical processes were conducted by means of the Statistical Package for Social Sciences (SPSS), by statistical specialists at the Computer Centre of Qatar University.

The researcher opted for .05 as the accepted level of significance for all the research tests. This means that the research null hypotheses will be rejected upon attaining a level lower than .05 of calculated probability. This is the level of error the

researcher would tolerate (Williams, 1986:58).

IV.7.7 The Statistical Tests Used in investigating the Research Hypotheses and Questions:

As implied by the title of this research, the statistical tests employed are mostly correlational. However, for clarity of the statistical procedures employed throughout the present research, here follows a list of the statistical tests along with the items they test:

(1) For the investigation of the first hypothesis, (i.e. There is no significant correlation between the study subjects' attitudes and perceptions.), the Pearson Moment Correlation Coefficient Test will be used.

(2) For the investigation of the second hypothesis, (i.e. There is no significant effect of the subjects' attitudes towards and perceptions of the English people and culture on their achievement in English), the Stepwise Multiple Regression Coefficient will be used. The decision to use this particular type of correlational test is based on the following principles:

(a) Statisticians suggest the use of multiple regression where more than one independent variable are involved (Woods et al, 1986 :237-9).

(b) One of the merits of applying the multiple regression equation is that it could be used to make predictions. If for example, we know the attitude and perception scores we can predict the achievement one. At this point, it is necessary to apply the path analysis which:

> ***is a promising new technique that enables investigators to clarify the nature of relationships between several variables and to avoid false interpretations. ..Basically, path analysis helps establish causal connections and clarify theoretical and empirical relations.***
>
> Van Dalen (1979 :327)

This predictive function is also advocated by many statisticians. Their views are represented by Gay (1990):

> *A multiple regression equation uses variables that are known to individually predict (correlate with) the criterion to make a more accurate prediction. Use of multiple regression is increasing, primarily because of its versatility and precision. .... It determines not only whether variables are related, but also the degree to which they are related.*
>
> Gay (1990:396)

(3) The t-test will be used in validating or rejecting the research third hypothesis. (i.e. There is no necessary association between the Arab EFL learners perceived cultural distance [between the English and themselves] and their achievement in English.)

(4) The t-test will also be used to find if there is any significant difference between two sets of scores such as between attitudes before and after the Gulf War.

(5) The Chi test will be used to indicate the significance of the rank order of the listed frequencies. It will also be used to find if there are significant differences between both sexes in attitudes and perceptions.

(6) Other tests will be employed to indicate means, medians, skewage and standard deviations of sets of scores. All the above tests are applied through SPSS computer programmes.

IV. 7. 8 Development of the Students' Questionnaire:

The questionnaire was first devised with many more items than those cited above. It was given to 14 judges specialized in relevant disciplines (see table 2), who suggested limiting the number of items in part one from 22 to 14 traits, the traits in part two from 83 to 54 and the items in part three from 52 to 25. They suggested excluding all the statements that pertain to government and sex as they

expected the students to disregard them. In fact, to test their assumption, the researcher included one more item on the system of government in the questionnaire which was piloted in May, 1990. Out of the 48 male and 80 female pilot subjects only 2 male and 3 female students responded to this item. Consequently, the item on the system of government was excluded.

The ethnic groups that were included in the questionnaire for the subjects to rate were originally 5: the Americans, the British, the Indians, the Japanese and the Arabs, but the judges suggested limiting them to three only to save time and avoid the respondents feeling of boredom. The Americans will serve for comparison between the two poles of the western world and the Arabs will be useful in investigating culture distance.

IV.7.9 Validity of the Study Instruments:

It is widely accepted now among scientists and researchers that any successful scientific research should have valid measurements proving that the research has achieved what it was purported to do. As suggested by Hatch and Farhady (1982: 250):

> ***Validity refers to the extent to which the results of the procedure serve the uses for which they were intended.***

They proceed to classify validity into: (a) content validity, (b) criterion-related validity, and (c) construct validity. In the same vein Tate (1988:93-96) and Gay (1990 :264) talk also about internal and external validity:

> ***Internal validity refers to the condition that observed differences on the dependent variable are a direct result of manipulation of the independent variable, not some other variable. ... External validity refers to the condition that results are generalizable or applicable to other groups and environments outside of the experimental setting, at other times , as long as conditions are similar to those of the study.***
>
> Gay (1990:264)

In brief, our main concern here is the content (internal) validity of the study instruments which is required as an analysis of the content of the area that the study tests are meant to appraise or to measure.

IV.7.9.1 Content Validity:

By definition content validity:

> ***focuses upon the extent to which the content of an indicant corresponds to the content of the theoretical concept it is designed to measure.***
>
> Zeller (1988:324)

Zeller proceeds to contend that there is no one absolute way nor agreed- upon criterion for establishing and / or evaluating content validity of an indicant. However, Hatch and Farhady (1982: 251) assert that to establish content validity, the test items must be carefully defined and they should cover the full range of the concepts they are meant to evaluate or measure. Van Dalen (1979 : 136) suggests that one may ask qualified experts to rate test items as to their importance. Consequently, the questionnaire was given to 14 (Qatar) university specialized teachers (i.e. judges) to evaluate its content validity in the light of the research aims, focus and domain.

Here is a list of the names and academic positions of the judges.:

Table 2: The Questionnaires Judges:

No	NAME	ACADEMIC POSITION
1	Prof. Dr. Gaber Abdelhamid Gaber	Vice President of QU and Prof. of Educational Psychology
2	Dr. Ibrahim Al Far	Professor of Computer Sciences
3	Prof. Dr. Anwar A. Riyadh	Head of the Department of Social Psychology
4	Prof. Dr. Anwar Al Sharqawy	Head of the Depart. of Educational Psychology
5	Dr. Shukry Sayed Ahmad	Expert at QU Educational Research Centre
6	Prof. Dr. Sulaiman Al Khudary	Head of Department of Psychology

Table 2 (cont.)

7	Dr. Ibrahim Ali Ibrahim	Teacher in the Department of Sociology
8	Prof. Dr. Mohammad Jamal El Din Younis	Head of the Department of Curricula and Methodology
9	Dr. Amna Abdullah Turky	Teacher in the Department of Educational Psychology
10	Dr. Mahmoud Al Ghandour	Teacher of statistics and Research methods
11	Dr. Sebeika Al Khulaify	Teacher in the Department of Educational Psychology
12	Dr. Hessa A. Fakhrou	Teacher in the Department of Psychology
13	Prof. Dr. Anwar A.Bader	Professor of Information Sciences
14	Mr. Sayed Al Sharqawy	Lab assistant, Department of Educational psychology

After making the necessary modifications suggested by the judges, they decided that the tests used by the present research have significant content validity. Moreover, two tests included in the student questionnaire are already standardized tests and their validity has already been established. These tests are the **Semantic Differential** test used by Byram and Esarte - Sarries (1991) and the **Character (personality) Trait List** designed by Katz and Braly (1933). The correlation coefficients between these standardized tests and the (English) culture-perception test designed by the present research are statistically significant according to the following table which presents the Pearson moment correlation coefficient between the test items as obtained from the first piloting phase:

Table 3 : Correlation Coefficient Matrix of the Student Questionnaire Tests (pilot phases)

TEST	TPP	TCP	SD
TPP	1.000	.924 **	.9594 **
TCP	.924 **	1.000	.9402 **
SD	.9594 **	.9402	1.000

Key : TPP = Test of People/ Personality Perception , SD = Semantic Differential
TCP = Test of Culture-Perception , (** P > .001 for all the above values)

This indicates that the tests used by the present study do represent the subject matter and are as valid in measuring attitudes and perception. Consequently, it could be stated here that these perceptual tests have content validity. The other types of validity do not apply to the present situation. For example, the criterion-related type of validity, is divided into two subcategories: concurrent and predictive (Zeller, 1988; Hatch and Farhady, 1982). According to their definitions it is evident that neither is relevant to the present research. For example, concurrent validity is required when the correlation between a previous indicant and a present one is sought whereas predictive validity describes a situation where the criterion variable will not exist until a later point in time (Zeller, ibid:324). Both are out of the present study s scope.

IV.7.9.2 Reliability of The Study Instruments:

In evaluating any scientifically based test it is imperative to demonstrate how precise and reliable the test results are. A test is reliable when it provides consistent measures in comparable situations (Fowler,1984:74). Fowler proceeds to demonstrate how the real importance of the reliable test lies not in the testees answers but in the extent to which the test can be shown to have a predictable relationship to facts or subjective states that are of interest. Van Dalen (1979:325) holds the same view:

> ***a test is reliable if there is a high correlation between the scores the same Ss obtain under similar conditions on the same test or equivalent forms of it.***

This is test reliability. Thorndike (1988: 330) discusses four methods of computing the reliability of a test:

(1) by computing the random error which he defines as unrelated to the true score and as unrelated to the error that would occur in another measurement of the same attribute,

(2) by estimating test-retest results as a result of repeating the identical

measure after an interval.

(3) by using two presumably equivalent forms of a test and study the correlation between the resulting two sets of scores, and

(4) by estimating the correlation between the results of two equivalent tests given to the same testee(s).

On the other hand, Hatch and Farhady (1982: 246) discuss three methods only: (1) test-retest, (2) parallel test, and (3) internal consistency methods.

In the light of the above exposition, the researcher decided that two methods only seem to apply well to the present research context, namely, the test-retest method and the internal consistency method. This decision is premised on the fact that this type of research is conducted for the first time with this specific type of population (i.e. Qataris) and with this specific purpose (i.e. establishing the relationship between and among attitude, perception, and achievement), which makes it inappropriate to apply the random error as explained above. Similarly, since the study tests are in one form only, (i.e. no two equivalent tests are used), the fourth type of reliability measure as suggested by Thorndike is also inapplicable. By internal consistency method Hatch and Farhady (1982: 248) refer to estimating reliability from a single administration of a single test and suggest the Kuder Richardson 's formula (i.e. KR20 and KR 21) as an efficient and easier test in this respect. This technique determines how answers to each item on the test relate to each other item and to the test as a whole (Van Dalen, 1979 : 140). Here is the Kuder Richardson formula (KR-21) as suggested by Hatch and Farhady (1982: 247) and which is recommended by Van Dalen (ibid :141) as easy to compute :

$$KR-21 r_k = \frac{k}{k-1}\left[1-\frac{\bar{x}(k-\bar{x})}{ks^2}\right]$$

K is the number of items in the test, $\bar{X}$ is the mean of the sample, and S is the variance of the sample.

In order to establish the reliability of the study instrument the researcher opted for a pilot study which was conducted on 15 May, 1990 (phase 1) and again on 19 June, 1990 (phase 2). It is necessary here to provide statistical data which demonstrate the reliability of the piloted tests as computed according to the KR 21 formula is **r KR 21 = 0.8744.** This is according to Hatch and Farhady (1982 : 249) is a highly significant reliability. It also shows that the research instruments are internally reliable.

As regards the reliability of the research tests on the test-retest basis, the correlation coefficients presented in table 4, hereafter, demonstrate highly significant correlation coefficients between the test and retest results which in turn establishes the reliability coefficient of the study tests.

Table 4: Correlation Coefficient Matrix of the Study Test - Retest Pilot Procedure

Sex	Pre-Post Correl.	Level of Sign.	P Value
Male	.9389	0.001	>.001
Female	.9235	0.001	>.001

This table shows a statistically significant correlation between the two applications of the study tests at the pilot phases. It should be pointed out here that the pilot subjects were not notified in advance of the re-test procedure. They were re-contacted and asked to answer the questionnaire again for certain research purposes. The researcher wanted by that to eliminate any possibility of the subjects' preparing answers that did not reflect their spontaneous responses, particularly after becoming familiar with the content of the questionnaire. The sample was the same 48 male and 80 female EFL students in both cases.

The final phase of the fieldwork started on Tuesday 15 October, 1991. The student questionnaire was administered to the 123 male and 188 female study subjects. Two male and three female colleagues of the researcher helped in administering the tests. They were told to answer the subjects' queries but not to give any information or opinions to the subjects (see IV.7 for a discussion of sampling).

IV.8 THE TEACHER QUESTIONNAIRE:

IV.8.1 Introduction:

The teacher questionnaire was administered under the following heading:

"Impact of The Arab EFL Students' Attitudes to and Perception of Foreign Cultures On their EFL Achievement." (Appendix C.2)

The EFL teachers are an invaluable source of information about the EFL learners affects, behaviour and language achievements. Their views should be pooled and analyzed for more information as to the importance of taking the learners' attitudes and perceptions into consideration in assessing, reviewing, and developing any EFL teaching-learning operations and / or programmes. Ideally, the teacher should contribute to the learners' growth in habits, attitudes, knowledge, and skills as put by Finocchiaro (1969:263) who also contends that at the end of each lesson the teacher should ask himself:

> ***What new knowledge-either linguistic or cultural- have the students acquired today? Have I made adequate provision for integrating this new knowledge into existing language or cultural knowledge ?***

Consequently, it is the teachers duty to make themselves familiar with their learners attitudes and cultural knowledge which also involves cultural perception. Since these aspects fall within the boundaries of their professional responsibility, we cannot have a complete picture of any learning situation without getting some feedback from the teachers. It should be mentioned here that 4 teachers from 32 refused to answer the questionnaire but they all helped with categorizing traits on basis of polarity (see IV.7.5. D).

IV.8.2 Layout and Content of the Teacher Questionnaire:

IV. 8.2.1 The Cover:

At the top right hand corner, of the cover page there is the title Questionnaire'. This is followed by a paragraph stating the purpose of the questionnaire and

requesting the teachers to provide the following information: Name. Qualifications. Nationality. Years of TEFL experience. Years of TEFL teaching to Qatari students, and Languages spoken. Since all the respondents are colleagues of the researcher it was not necessary to ask them to indicate either gender or age.

IV.8.2.2 Part One : Introduction and Instructions:

Page one (after the cover) introduces the research scope and objectives to the teachers and provides instructions as to responding to the different items of the questionnaire. The teachers are told that their views are extremely important since they are based on their direct contact with the learners and the degrees they indicate on the measure scale are extremely important since we are after accuracy and truthfulness of data.

IV.8.2.3 Part Two:

This part consisted originally of 15 statements that were meant to explore the EFL teachers views on their students level of achievement and on other pedagogical issues that are directly related to the purpose of the present research. The teachers have to indicate their feelings by stating whether they agree to each statement, disagree or are undecided. The statements are derived from the results obtained from the student questionnaires. For example, questions one and two are to elicit the teachers' perceptions of their students' enthusiasm and motivation to learn the foreign language. The students say they have got to learn it because it is a university requirement. What do the teachers think they are learning it for ? Question 3 is to get information from the teachers as regards the students' attitudes towards foreign teachers in general and the English nationals in particular. Question 4 is to see how the teachers conceive of their students' proficiency level, a question which might indicate a perceived learning problem. More items were added to the final version of the teacher questionnaire to elicit the teachers' perception of any attitude or perception changes on the part of their students after the Gulf War

event. So, the questionnaire items became 20. Question 5, for example, aims to find if the teachers have noticed any change in their students' attitudes towards the English people and culture. Their observation will add much to the statistical findings of the research. Questions 6 and 7 are to see if the teachers really know why their students are learning English ? We need to know if the teachers think their students' motivations are integrative or instrumental. Questions 8 and 9 aim to elicit the teachers' views on the relationship between understanding the target culture and people and learning the target language. Such relationship is investigated by the present research. Questions 10-13 are meant to find if the teachers have observed any changes in their students' attitudes towards and perceptions of the English people and culture. Question 14 is to see to what extent the teachers think they know about their students' attitudes as such. Questions 15 and 16 are meant to elicit the teachers' views on the cultural components of the ELT materials. Question 17 is to find out about the teachers' perceived causes of their students' EFL problems. Question 18 is to see if the teachers have noticed that their students have got any prejudices against foreigners in general. Question 19 is to see if the teachers see their students as familiar with cultural information about the target language culture and people. Question 20 is worded in such a manner as to reveal the extent to which the teachers could discuss or deal with overt cultural issues with these students. The teacher questionnaire was also subjected to the same validation procedures as the student questionnaire. The same judges were used again to validate the content of the teacher questionnaire (IV. 7. 9. 2).

The teachers' responses are not taken for factual data, but for personal views and opinions which will make it interesting to compare them with the research findings. It is interesting to see if the teachers views converge with or depart from the research findings. This may give us useful data about the salience or opaqueness of the Arab EFL learners' ethnic identities, attitudes and perceptions. If for example the teachers projected their perceptions of their students as of positive attitudes towards and perceptions of the English people, and the same is the research's findings, then we could conclude that the students' attitudes and perceptions are salient.

IV.8.2.4 Reliability of the Teacher Questionnaire:

The teacher questionnaire was administered to the same sample of respondents twice. Once at the first piloting stage (16 May,1990) a day after implementation of the student questionnaire, and again at the final stage (21 October,1991), 6 days after the student questionnaire was administered, with about an 11 month interval. At the first pilot stage the teacher sample size was the same as that of the final stage. Most of the teachers were reluctant to go through the same procedures at the second pilot phase as hey were too busy preparing for the end-of-term exam. The correlation coefficient of 0.86 was obtained. So, the results of both stages manifest a highly significant reliability of the questionnaire in spite of the time lapse. As Woods et al (1986:216) state, reliability can be estimated by computing correlations:

> ***the correlation between the scores of a sample of subjects each of whom takes the test twice.***

Using the same internal reliability test as the ones applied with the student questionnaire (see IV.7.9.2) the result was **rel.= 0.85** which gives the researcher confidence in the reliability of this instrument as suggested by Hatch and Farhady (1982:248). Similarly, the correlation coefficient between the teachers responses in the pilot stage and their in the final stage is: r = .9204 which is significant at > .001 as stated in Gall and Borg (179:514). In order to get more information about the teachers' responses, they were requested to accept to be interviewed. The students were also asked to be interviewed. (For a discussion of interviewing see IV.9. 1 & 2 & 3)

IV.9 Interviews:

IV.9.1 Introduction:

In their research project, Byram and Esarte- Sarries (1991) relied exclusively in the measurement of their French subjects' perception of the English people

and culture on the interview technique. It is a straightforward technique for the obtaining of reliable and valid research data. This research technique has many advantages over and fewer disadvantages than the other data collection measures. In sum. Rudduck and Hopkins (1985) talk of the flexibility and applicability of the interview as the researcher phrases and rephrases his / her questioning modes so as to be appropriate to the interviewee s educational level and/ or intellectual ability. They also suggest that:

> ***A (third) advantage of the interview is its usefulness in collecting personal information. attitudes. perceptions. or beliefs by probing for additional information. Inconsistent or vague replies can be questioned. A (fourth) advantage of the interview concerns motivation. Almost all interviews attempt to develop rapport between the interviewer and the respondent. Once the respondent accepts the interview as a non-threatening situation. respondents are more likely to be open and frank. This openness adds to the validity of the interview.***
>
> Rudduck & Hopkins (1985:233)

In the same vein. Miller and Cannell (1988) indicate that an interview could be seen as the creation of shared meaning between the interviewer and the respondent. They also provide a well detailed discussion of the problems involved. the most important of which is:

> ***Reporting embarrassing events or properties presents considerable difficulty for many respondents. and not being able to report normatively valued characteristics can also cause some psychological discomfort. Therefore. respondents are often apt to censor response intentions which do not meet their perceived standards of social propriety.***
>
> Miller and Cannell (1988 : 457)

As suggested above. the risk of respondents concealing their true feelings and beliefs has led the researcher to opt for the use of questionnaire in conjunction with the interview as a supporting technique for the elicitation of the subjects perceptions. Another culturally -bound reason is that females are not expected to have a conversation face to face with males who are strangers to them (i.e. not

members on the close family line). It is also almost impossible to ask a female to have informal conversation with any such male, even if he were a close relative. That is why though Qotbah (1990: 154) is a Qatari, he had to depend on a female relative to interview his female subjects.

The researcher being non-Qatari decided that the only solution was to brief one of his female Qatari colleagues to be the interviewer. Although the questions were decided upon, and the female interviewer was made familiar with the research theme, objectives and procedures, she had the freedom to phrase new questions and rephrase the prearranged ones as was necessary. In other words, the female interviewer was given a free hand in controlling the interview content as far as the female subjects were concerned. In spite of this, only few female respondents agreed to allow the interviewer to tape-record their interviews. Even those who did, had made the interviewer pledge herself to the destruction of the tapes immediately after transcribing them. As regards the male subjects, it was really surprising to the researcher that most of them too were rather averse to having the interviews tape - recorded. They also asked the researcher to keep the records anonymous. Presumably, they thought it was not like a Muslim to talk evil of others:

> ***Ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin. And spy not on each other . nor speak ill of others behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it. ... But fear God: for God is oft-returning , Most Merciful***
>
> The Holy Qur-an (Surah 49 , Verse 12 : 1406)

The religious influence does really permeate all walks of life in this particular part of the world, namely, the Gulf Region and particularly Qatar The researcher and the female interviewer had a very hard time setting the scene for successful interviews. It was important and necessary to interview only those who were willing and ready to participate in this process. Every conceivable method conducive to the inspiration of trust and to the respondents feeling of comfort and relaxation was adopted :

> ***It is important to create an atmosphere where they can feel comfortable expressing themselves.***
>
> Bogdan & Biklen (1982 :138)

Although 32 male and 54 female students agreed to be interviewed. 12 male and 8 female students only agreed to have the interviews tape-recorded. This problem has already been discussed (IV.2.1). Females in particular do not wish to have their voices recorded since religiously woman s voice is extremely "private". As a result the interviewees were assured that their names would not be revealed. The interviews took place in the lecture rooms after classes. Some pictures and posters in the lecture rooms were used as stimuli for conversation. The tape recorded interviews were transcribed and excerpts from them are presented in chapter six. The medium of interviews was Arabic (the interviewees mother tongue) to give the respondents the freedom to say whatever they wanted to say. Their English communicative abilities are too weak. Data collected through the interview will be compared with those obtained by other methods such as the questionnaire and other sources.

IV.9.2 Validity of the Interviews:

For interview validity checks Hitchcock and Hughes (1989:104) suggest two options: (1) triangulation. (2) re-interviewing, and re-analysis. By triangulation they mean the use of more than one method of data collection within a single study. This applies to the present research since the data are collected through archived records, teacher observations, questionnaires and interviews. Data obtained from the interviews are compared with the other sources of the data to validate them. Owing to the hardships the researcher encountered in running the interviews in the first place it was too difficult to apply the re-interview approach. That is why comparing data obtained from the different tests and procedures establishes the validity of the interview. This comparison is included in chapter seven.

IV.9.3 Interview Types:

Before conducting an interview it is necessary to develop an interview guide which makes it possible for the researcher to meet the specific objectives of his / her

research. Such guide includes the questions that are to be asked during the interview. The form of the questions depends upon the level of structure of the interview. This is explained by Borg and Gall (1979 : 312) who speak of two main structural types of interviews:

> *The semi-structured interview,(therefore), has the advantage of being reasonably objective while still permitting a more thorough understanding of the respondent's opinions and the reasons behind them than would be possible using the mailed questionnaire. ... It provides a desirable combination of objectivity and depth and often permits gathering valuable data that could not be successfully obtained by any other approach. Unstructured interviews are generally called for in situations where the type of information sought is difficult for the subject to express or is psychologically distressing to the individual. Because of the threatening nature of topics usually covered by unstructured interviews, the procedure must constantly adapt to the respondent and is highly subjective and time - consuming.*

In the light of this exposition, the researcher decided to use the semi-structured interviewing techniques for the following reasons as suggested by Hitchcock and Hughes (1989 : 85):

1. They provide structured schedule of the interview which would delimit the scope and time of the interview to the terminal objectives to be achieved.
2. They give the interviewer the freedom to expatiate on, introduce and probe new / important issues that have not been prearranged but happened to come up in the course of the interview.
3. They create a relaxed atmosphere where the interviewee can see that the interview is more of an informal chat. In this case, the interview atmosphere can lead the respondent to relate subjective and highly personal materials to the interviewer.

IV.9.4 The Interviews Questions:

The prearranged questions in our case are structured in relation to the questionnaire questions designed for the students and for the teachers. They are meant to find out about the students attitudes towards and perception of the English

people and culture and the sources of such attitudes and images. For example, the researcher found it necessary to obtain more information directly from the students on their almost unanimous views that the English society is immoral beset with too many crimes. It would be important to see if these students have established these views on personal experience or on mere hearsay. So, one question would be : " What are the differences between the English and Arabic cultures ?". This question is based on the students consensus (in their questionnaires) that the English culture is not similar to their own culture. Another question would be : " What do you mean by 'immoral' ?". In this way, we may be able to get a clear idea about the real essence of their perceptions of the English culture (for interview schedule, see Appenix D.4). As regards questions for the teachers, one would be : " How would you define the social relationship between the students and their teachers?". This question is based on the tecahers consensus that there is no social interaction between the students and their EFL teachers (for interview schedule, see Appendix D.5).

IV.9.5 Interview Procedures:

The student and teacher interviews were piloted in 1990 with 2 British and 4 non-British teachers as well as 12 male and 8 female students (see Fieldwork Schedule IV.13). The data obtained from the pilot interviews show that the planned procedures actually produce the data desired. Some questions were added to the interview question inventory as a result of these pilot interviews. For example, it was found out that the concept of cleanliness and immorality are religious bound and it was necessary to obtain information from the other interviewees on their conception of both. The final phase interviews were conducted in 1992. Only six British and two Arab teachers agreed to be interviewed at this stage. Other teachers thought it was thorny to discuss cultural issues in this specific situation. A British teacher told the researcher she believed that it was risky to speak her mind as she never could tell what might be offensive to her Arab hearers. Another teacher preferred to have the interview questions in writing to be answered in writing. For her, that way was safer since she would have enough time to think over her answers (see Appendix E.1). The teacher interview is intended to elicit their views on the question of cultural studies as an essential part of foreign language teaching and

learning.

IV.10 Textbook Analysis :

Textbooks constitute one of the three angles of the teaching-learning triangle: the learner, the teacher and the textbook. Much research on textbook writing and analysis has focused on the linguistic, stylistic and thematic features leaving out the cultural dimension which, as argued above, is a determinant factor in any EFL context. Byram (1989: 71) briefly discusses this situation :

> ***Given the significance of textbooks in language teaching it is scarcely surprising that numerous evaluations are carried out. However, attention to the cultural studies dimension is often missing.***

Byram proceeds to cite Huhn (1987) as listing the criteria for the structure or selection of the textbook content. The most important principles embedded in these criteria are :

- application of comparative techniques for the examination of cultural images,
- presentation of accurate and up-to-date cultural facts, and
- making the learners aware of their stereotypes and prejudices.

Students, particularly at university level, come to the final formal (academic) English course with ideas about and attitudes towards the speakers of English in general and the English people and culture in particular. Because of the potential impact of the textbook on the learner s conception, the EFL materials at this stage constitute the last chance that can be taken to correct any misconceptions, increase cultural understanding, remove unsubstantiated prejudices and hence improve attitudes towards and perceptions of foreign people and cultures. Given that, it is imperative in our situation to examine and evaluate the EFL textbooks with primary focus on the cultural aspects of the EFL materials.

Hopefully, such examination will lead to the pinpointing of the textbook strengths and weaknesses which will, in turn, lead to the selection of appropriate supplementary materials, the re-writing of the present materials for improving that cultural content or even the selection of other more useful materials. Similarly, the EFL learners will profit, directly or indirectly, from this practice which will eventually lead to the provision of a true picture of the target culture and people and the promotion of more positive attitudes towards both and towards the target language as well. Joiner (1976: 243) holds the same view and observes that:

> ***While selecting and creating culturally- sound texts and materials may not eradicate all stereotypes and usher in an unprecedented era of cultural understanding, we cannot afford to do less than give foreign language students an objective and accurate picture of the country whose language they are studying.***

Joiner provides an instrument for evaluating the cultural content of foreign language texts. It consists of four parts: (1) illustrations and their relationship to culture, (2) types of texts that are of a cultural nature, (3) general questions related to culture, and (4) the supplementary material available from the publisher (e.g. if the teacher manual has any suggestions for the teaching of culture). We have decided to make use of this instrument in conjunction with particular focus on the (cultural) dimension cited by Byram above in evaluating the EFL textbooks used by the ELT Unit at the University of Qatar. This will be taken up in chapter six to follow.

IV.11 Sampling:

IV. 11.1 Introduction:

Ideally, research is conducted to obtain information from an entire population. However, in most cases this cannot be achieved owing to a variety of factors some of which are : expense, time, and accessibility (Cohen and Manion , 1986:98). Consequently, the researcher has to select a sample from this population. Selection may be random but not haphazard. Random sampling is explained by Mason

and Bramble (1978:172) as one in which each individual of the population has an equal chance of being chosen for the sample. In a more detailed explanation, random sampling means :

> ***each member of the population under study has an equal chance of being selected. ....the sample should contain subjects with characteristics similar to the population as a whole.***
>
> Cohen and Manion (1986 : 98)

Cohen and Manion continue to discuss the issue of the sample size and conclude that the sample size of 30 is held by many research specialists to be the minimum number of cases if the researcher plans to apply some statistical analysis to his data. They, however, argue that the larger the population, the larger the sample that must be drawn from it, particularly with heterogeneous populations. To have a representative sample of the parent population, the researcher has to define the population, procure an accurate list of the units in the population, and draw sufficient representative units. (Van Dalen, 1979:128)

IV.11.2 The Study Sample:

As already stated (IV.7.8) the sample of the pilot stage is made up 48 male and 80 female students who were enrolled in two male and three female classes taught by two British teachers who agreed to administer the tests to their classes. As regards the final phase sample, the official statistics issued of the University of Qatar (1991:25) show that the total number of students in the Faculty of Humanities and Social Sciences (Autumn Term), when the present research was conducted (15 October,1991), was 312 male and 834 female Arab Gulf students. They study English as a foreign language and as a university requirement. The following table shows the numbers and nationalities of the Gulf students from which the study sample has been withdrawn:

Table 5 : The Student Population and Nationalities from which the Study Sample was drawn (Autumn 1991)

Nationality	Male	Female	Total
Qatari	218	689	907
Kuwaiti	11	18	29
Saudi	23	18	41
Bahraini	5	19	24
Emirati	7	17	24
Omani	11	21	32
Other	37	52	89
TOTAL	312	834	1146

This shows that the female population is almost triple that of the male students. The total number of the student lists was 11 male and 28 female student lists obtained from the Department of Admission and Registration of the University of Qatar. Individual class lists were prepared and numbered from 1 to 11 for the male subjects and from 1 to 28 for the female ones. EFL students are registered in classes with maximum number of 30 students in each class. Dealing with classes is better than dealing with individuals due to invigilating constraints. Five male lists (143 students) and 10 female lists (204) were randomly selected a week before the questionnaire was administered.

Applying the randomization technique suggested by Van Dalen (1979:131) the male and female class lists were numbered separately and the corresponding numbers were typed on slips of paper. The slip were put in two different containers (i.e. 1. for the males and 2. for the females). With the help of a male and a female colleague of the researcher, the slips were mixed thoroughly and the researcher s little daughter (six years old) was asked to draw five slips from container 1 and ten from container 2. However, 20 men and 16 women refused to participate. The final study sample is, thus, made up of 123 male and 188 female representing 27.2 % of the total population of the students enrolled in the Faculty of Humanities and Social Sciences of Qatar University (Autumn term, 1991). Many other educational studies conducted with Qatari population validate their hypotheses with a sample that represents less

than 20 % of the population (e.g Qotbah. 1990 and Abo-Galalah.1993). Gay (1990:114-5) maintains that:

> ***for descriptive research a sample of 10 % of the population is considered minimum. For smaller populations 20% may be required. For correlational studies at least 30 subjects are needed to establish the existence or nonexistence of a relationship.***

Here follows a table that lists the sample s nationalities:

Table 6: Nationalities of the Study Sample.

Nationality	Male	Female	Total
Qatari	113	170	283
Saudi	3	4	7
Bahraini	1	2	3
Emirati	1	2	3
Omani	1	1	2
Other	4	9	13
TOTAL	123	188	311

It should be pointed out here that the non-Qatari subjects, though a minority, are usually taken as almost identical to Qataris from the cultural point of view. They have had the same schooling as well. They belong to an Arab league by the name of " The Gulf Cooperation Council", GCC for short. The proportion of the sample size to that of the entire population is illustrated by the following figure:

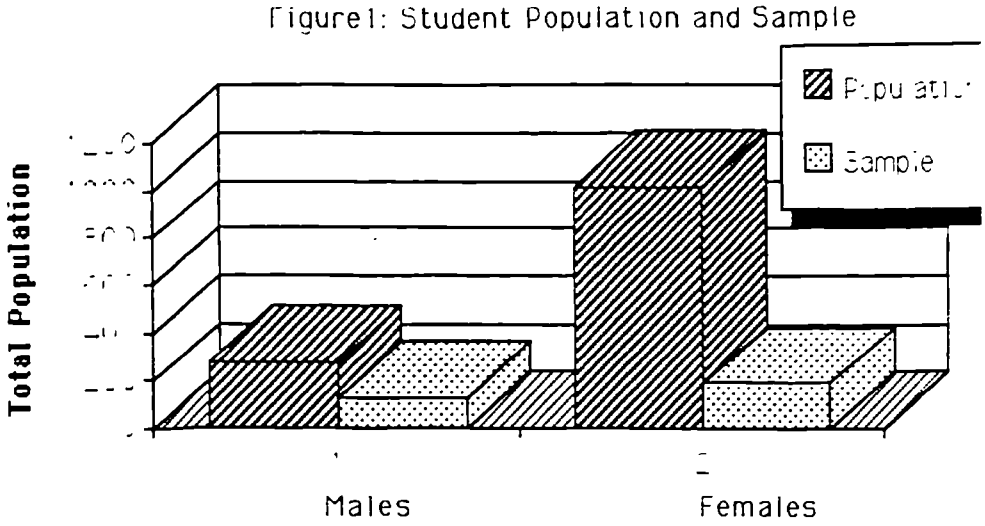


Fig. 1

According to Fowler (1984: 41) the sample size decision has to be made on the researcher s decision of how much sample error he or she can tolerate. On the other hand, since the purpose of the present research is multifaceted in that it investigates relationships between and among three major variables, namely , attitude, perception and EFL achievement, the sample size has to be limited for precision and data quality.

IV. 11.3 Characteristics of the Study Student Participants:

All the students who have participated in this study are Arab Muslims. The majority are Qataris, and a few other subjects come from the same region (i.e. the Arab Gulf). They all speak Arabic as their mother tongue. A few of them come from the upper class of their societies as revealed by their family names. An upper class member in the Gulf is one who from the economic standpoint has enormous assets and / or belongs to the ruling family or the very rich class of businessmen (see II.6.4).

In general terms, a member of the upper class in Qatar is ranked top among those of the highest income rate in the world. Their ages range from 19 to 23 . They all have had the same schooling, the same educational system and the same learning experience. They all have been taught the same English courses and the same textbooks. They have never been officially taught any foreign language other than English as a second language.

It is assumed hereby that the participants of the present research, whether Qataris or non-Qataris, share the same cultural values and religious concepts by virtue of ethnicity and education :

> ***Arab education is embedded in a rich cultural heritage that dates back to the seventh century when Islam started. Islam emerged as a complete way of life endeavouring to reconstruct Arab society with its philosophy, principles and practices. The Arab society was established on new foundations of values and precepts that would ensure the well-being and development of the individual and society. To secure this vision, Islam used education as the main instrument in the change and reconstruction process of the Arab society.***
>
> Massialas and Jarrar (1983:26)

IV.12 The Fieldwork Design:

Given the study sample profile and the content and layout of the study questionnaires, it is essential to give a brief account of the implementation phases to have a clear picture of the course of investigation. After review of the state of the art and working out the research outline in testable terms, the first versions of the student and teacher questionnaires were designed, judged and modified. The decision to use a teacher questionnaire derives from the researcher's conviction that in any language teaching-learning context we cannot rule out the role of the teacher. Based on that, the research procedure falls in two main phases : (a) the pilot phases (1 and 2) and (b) the main field work phase:

IV.12.1 (A) The First Pilot Phase:

In any scientific research there is a rigorous procedure design to control the validity and reliability of the research findings. In the experimental type of research the "pre-test - post- test " technique is usually applied. In other types of research conducting a "pilot study" is a frequently applied method for ensuring that the research sample is representative, the tests are appropriate and the data obtained are valid and reliable. This has already been dealt with in the previous sections. In their discussion of the importance of piloting the research, Hatch and Farhady (1982) pose the following questions and suggest what should be done for answering them:

> ***Could you, in fact, replicate this study by following the procedure ? What information is left out? Is it important to know whether the tests were given in the classroom ? Is it important to know how long the procedure took ? Would you need to know whether Ss were given the opportunity to ask questions during the reading of instructions ? ..Since the materials and procedure describe how you plan to obtain your data, you must make sure they are as good as you can possibly make them... Unless you have a limitless number of Ss to work with, take care., try the procedure several times with individual pilot Ss out ahead of time.***
>
> Hatch and Farhady (1982 : 36)

Given that, the present research was piloted to test the reliability of the research instruments as well as in an attempt at answering the crucial question whether the subjects attitudes towards and perceptions of the English people and culture have been affected by the historical Gulf War event. The pilot phase started before the Gulf War (15 May,1990). The pilot subjects were 48 male and 80 female students The students' names were fed into the computer and numbered. The computer (Macintosh Excel, Analysis Tools Programme) picked out 50 random numbers for the men and 80 for the women. Two of the men were absent when the test was administered. All the male and female students were Qataris. They had received the same education throughout their schooling. Their age range was 19-23. They all came from middle class (see II.6.4).

V.12.2 Administration of the First Pilot Study:

The pilot students were asked to produce reports that contained the most characteristic traits or attributes of the American, English and Arab people and cultures. All the 128 participants were assured that their writings would be used only for research purposes and kept strictly confidential. They were assured that by participating in the study they were serving a national aim since the educational feedback / benefit would serve the country at large . They were also asked to respond to the questionnaire items and answer the tests as frankly and as accurately as could be. The time allotted to the first procedure was only ten minutes. Then they were given 50 minutes (the normal time for a class session) to answer the questionnaire. A male colleague of the researcher agreed to supervise the session. The researcher was present to answer any query or to clarify any point. The questionnaire and the instructions were given in Arabic to ensure full understanding of the items on the questionnaire and spontaneous and correct unobstructed responses. This is ascribed to the fact that many students are poor EFL learners as already argued.

V.12.3 The Second Pilot Phase: (Re-testing the Pilot Sample) :

The same procedures as above were re-administered with the same sample on 19 June, 1990, so as to test the validity and reliability of the research tools. The statistical results obtained with these objectives in view have already been given (see IV.7.8). It should be stated here that the pilot subjects were not notified in advance of the re-test procedures. They were re-contacted and asked to go through the same procedures for certain research purposes. The researcher wanted by that to eliminate any possibility of the subjects' preparing answers that did not reflect their spontaneous responses, particularly, after becoming familiar with the content of the questionnaire and the items on the tests.

V.12.4 The Third Pilot Phase: (Re-Re-testing the Pilot Subjects)

On 1 October, 1991, the study third pilot phase started, more than a year after the first pilot phase, due to the Gulf crisis and to the researcher being too busy

teaching large groups of students as some foreign teachers opted not to return to the boiling cauldron of the Gulf. The first pilot subjects who agreed to do the tests again went through the same procedures as at the first pilot stage. It may be argued that the time lapse between the first and third phase is too long. However, a counter-argument is that no treatment or instruction of any sort had taken place during that period that might be expected to influence the students' attitudes and perceptions as such; none more influential or more important than the Gulf war itself. The only difference is that 8 male and 17 female students had already left university and could not be contacted. The researcher decided then to re-test the rest of the pilot sample to see if that event in which the western world, at large, got involved to the advantage of all the six (GCC) Gulf states had any impact on these Arab Gulf students' attitudes to and perception of those who fought with and for them. It is worth investigating the extent to which these people's attitudes and perceptions are immutable or susceptible to such acts of chivalry which have always been highly praised in their traditional literature (A friend in need is a friend indeed). Those who finally participated in the test-re-test procedure were 43 male and 60 female students. They went through exactly the same procedures as in the first phase.

In this way, we could compare the pilot subjects' responses throughout to see if there were any attitude and perception change. The statistical results are presented in Chapter Five.

IV.12.5 (B) The Main Field Work:

The main field work started on 15 October, 1991. The subject sample was made up of 123 male and 188 female EFL students. They went through the same procedures as demonstrated in the pilot phase (IV. 12. 1).

The subjects' reports were fed into the computer and at the same time the produced traits, adjectives and / or words they used in describing the English people and culture were codified in terms of polarity. For example, a word like "punctual"

was codified as (+) for positive, a word like "unsociable" as (-) for negative and a word like "shy" as (*) for neutral. It should also be pointed out here that this codification is based on the already established trait polarity as obtained from the EFL teachers' judgement (see. IV.7.5.D). As for the students' produced descriptors which had not been included in the study trait lists, they were judged by four Arab EFL teachers and the researcher since they are familiar with the students' cultural (inclusive of the religious) background. For example, a student's statement that the English "allow / legalize abortion" is codified as (-) since it is a serious crime (equal to homicide) in Islam to perform voluntary abortion, whereas in some other cultural communities such as in China it is not only legal but also, sometimes, a must. There is no European consensus on this issue that we know of. In any case, there were no significant neutral traits selected by the study subjects. The only neutral traits selected were " secretive" and "proud" which had the very low frequency counts of 3 and 2 respectively (out of 311).

After codifying all the subjects' reports, the computer listed all the (+) and the (-) and the (*) coded words categorically. The same procedure applied to the subjects' perception of the English people and culture (parts 1 and 3 in the student questionnaire). It should be pointed out here that the same codification techniques were used at the pilot stage. As for dealing with the subjects' questionnaire responses, the procedures and techniques are listed in the following section on the field work schedule.

IV. 13 The Field Work Schedule:

In conducting the research, the following steps were taken at the specified dates:

1. The personality perception part of the student questionnaire was prepared (i.e. part 1).
2. The culture perception part was devised (i.e. part 3).

3. The attitudinal test was prepared (i.e. part 4).

4. The teacher questionnaire items were prepared (i.e. part 2)

5. All the above items were translated into Arabic and handed to 15 judges for validation (IV.3.9.1).

6. The returns from the judges were 14 which were revised in the light of their comments (IV.3.9.1).

7. The final versions of the questionnaires were printed in the following numbers: 100 for the teachers and 700 for the students. 320 of these copies to be used at the pilot stages (IV.12.2).

8. 130 copies of the questionnaires were used with pilot sample on 15 May, 1990. 128 questionnaire copies were the return (IV.12.2 & 3).

9. The interview questions were decided upon (Appendices D.4 and D.5). New versions of the questionnaires were prepared and discussed with the judges in person.

10. The student and teacher interviews were piloted (IV.9.5)

11. 128 copies of the student questionnaire were used again with the pilot sample on 19 June, 1990 (IV.12.3).

12. The teachers questionnaire was administered first on 16 May, 1990 and again on 20 June, 1990 (IV.8.2.4).

13. The 256 copies of the first and second pilot phases along with the teachers' questionnaires as stated above were handed to a computer statistician, at the Computer Centre of Qatar University, who computed the reliability value as well as the other required statistical data Appendix D.1).

14. The researcher obtained copies of the student class lists from his colleagues which he used to select the final study sample. (For sample selection see IV.7.2)

15. The researcher discussed the administration procedures with three colleague teachers who volunteered to help in administering the questionnaires.

16. On 1 October, 1991, the third pilot phase was implemented (IV.12.).

17. On 15 October, 1991, the student questionnaires were given to 123 male and 188 female students. The men were sitting in two different rooms, 61 with the researcher and 62 with his male colleague. The women were in two classes under the supervision of two female colleagues of the researcher. The rooms were spacious lecture rooms on the campus of Qatar University (IV.12.5).

18. On 21 October, 1991, 32 copies of the teacher questionnaires were given to EFL teachers in the ELT Unit of Qatar University. 28 copies only were returned (IV.8.2.4) .

19. The researcher studied each returned questionnaire carefully and computed the students' scores on the Semantic Differential Test (for scoring techniques, see IV.7.6).

20. All the questionnaires were given to a professional typist who fed all the scores obtained from the questionnaire tests into IBM computer worksheets for use with the SPSS programme.

21. The computer sheets obtained were revised and instructions for the computer statisticians were listed.

22. The sheets along with the instructions were handed to the statistician in the Computer Centre of Qatar University in October, 1992.

23. Student and teacher interviews were carried out in December, 1992 (IV.9).

24. The computer statistical results were available on 21 March, 1993. Some of the researcher's instructions were not followed accurately. For example, the researcher wanted to apply the stepwise multiple regression coefficient process, but the statistician employed the Pearson Moment Correlation Coefficient only. Similarly, the researcher wanted to have the chi value of

each of the frequencies on the trait list test computed, but the statistician computed the total chi of the entire table.

25 The researcher had to hand the data to another statistician in the Computer Centre. The researcher discussed the statistical design of the research with a professor of statistics at Qatar University who gave detailed instruction to the computer statistician.

26. The final revised data were available on 12 November, 1993. Three professors of statistics at Qatar University provided the researcher with professional consultations as far data presentation and analyses are concerned.

IV. 14 Summary:

This chapter presented the instrumentation procedures applied and the rationale of tool selection and implementation. The theoretical basis of attitude measurement as independent of perception measurement was discussed and relevant previous studies cited. The difficulty of formulating detailed perceptual tests was pointed out. It was argued that in investigating and measuring an individual's social perception, the notions of attribution, social cognition and stereotypes have to be involved. This was followed by listing the research two types of questions: (a) student related and (b) teacher related.

The measurement of EFL achievement, as an important variable, was discussed and the reasons for relying on the formal university EFL achievement results were given. In this chapter also the researcher explained the methods applied in the construction of the student and teacher questionnaires respectively. This was followed by an exposition of the different types of validity and reliability of both tools.

In this chapter, the researcher also talked about the merits of employing Self Report Writing technique for the elicitation of the subjects' attitudes and perceptions. The interviewing technique and validity were also dealt with in detail. The question of sampling received much theoretical attention in this chapter as it represents an important factor in research significance, applicability and replicability. The characteristics of the study sample were delineated and the sampling procedure was explained in detail.

This chapter concluded with presenting the field work design and schedule.

CHAPTER FIVE

Quantitative Data Presentation and Analysis: The Questionnaires

V.1 Introduction:

The main theme of this study is the association between the EFL learners' attitudes towards and perceptions of the English people and culture and their level of achievement in English. This relationship is sought in order to provide evidence that the learner affective variables in the EFL situation are not, by any means, less important than the other variables inclusive of the cognitive and the linguistic. Another objective is to shed light on the Arab EFL learners' perceptions of the English people and culture, and perhaps of all other people from the west, and on the determinants of such perceptions. If EFL course designers and textbook writers want their courses and materials to be successful with Arab and perhaps all Muslim EFL learners, they need cultural information about these learners and about how they perceive the west. The course designers, by anticipating cultural misunderstandings, can contribute to the elimination of many of these learners' prejudices and ill formed stereotypes.

In this chapter results of the major research treatment and procedures are presented within the theoretical argument and hypotheses presented and advocated by the present research investigating the existence or non-existence of any statistically significant interacting correlation between the Qatari EFL learners' attitudes towards and perceptions of the target language (English) people and culture on the one hand and their achievement in this language (English) on the other. So, this chapter presents the statistical findings of the research.

This chapter also includes information about and analyses of the data obtained from the student questionnaires. The self produced attributes (the students

produced themselves in self-report writing) of the English people and culture are tabulated and analyzed as well. It also presents the computer data analyses which include: (a) the EFL learners' perception of the English people and its association with EFL achievement, (b) their perception of the English culture and its correlation with EFL achievement, (c) the association between both attitude and perception, (d) the association between cultural distance (difference) and EFL achievement. This chapter provides the theoretical and statistical evidence which will lead to the acceptance or rejection of the three study null hypotheses which may be summed up as follows:

(1) There is no significant correlation between the EFL learners' attitudes towards the English people and culture and their perception of both.

(2) There is no necessary effect of both the EFL learners' attitudes and perceptions as such on their EFL achievement.

(3) There is no necessary association between the Arab EFL learners' perceived cultural distance (between the English and themselves) and their achievement in English.

To investigate the above hypotheses, 312 male and female EFL students representing 27.2 % of the student population of the Faculty of Humanities and Social Sciences of Qatar University were randomly selected (IV.11.2). They were given a questionnaire which included attitudinal and perceptual tests. 32 male and 54 female students representing 27.6 % of the total study sample were interviewed. The socioeconomic status of almost all the study subjects is the same which could be characterized as middle class (II.6.4). The EFL teacher respondents are 28 teachers whose nationalities are as follows: 14 British, 9 Arabs, 1 American, 1 Chinese, 1 Burmese, 1 Polish and 1 Indian. Ten of the British, and all the Arab teachers have been teaching in the Gulf for more than four years. Three British teachers can speak a little (pidgin) Arabic.

This chapter presents the quantitative data obtained throughout the study measures along with their analyses.

V.2 (A) The Pilot Results:

V.2.1 Investigating Attitude and Perception Change:

In investigating the possibility of attitude and perception change, we need to apply the matched t-test to find if there is any significant difference between the pilot subjects' attitudes and perceptions before and after the Gulf War event. In discussing why we may need to apply a matched t-test, Hatch and Farhady (1982:114-5) explain that :

> ***It is often the case that the two means we want to compare come from the same Ss. For example, we may give our students a pretest and a posttest and hope to be able to compare the two means. ... This will give us paired data where every person has two scores and we want to determine whether the difference between the two mean scores is significant.***

The following table lists the statistical results:

Table 7: Results of Matched t- Values of the Attitude & Perception Tests Before and After the Gulf War (one-tailed test)

Test	t-test Phases 1 & 3	Significance Level
Test		
1. TPP	.8198	.25
2. TCP	.9302	.25
3. S.D.	.9492	.25

1 = Test of People Perception
2 = Test of Culture Perception
3 = Semantic Differential Test. (Test of Attitude)

The t- values tabulated above are not significant at the .05 level pre-set for the present research (see IV.7.6) which shows that there is no significant change in the

pilot subjects' attitudes towards and perceptions of the English people and culture as a result of the English people's participation in the Gulf War actualities to the advantage of the Gulf Peoples in general. This may be also indicative of the immutability of the subjects' attitudes and perceptions. However, it must be stated here that the image the media in the Gulf area projected of the western world during the Desert Storm Operation was really strong.

It should also be stated here that such aspired changes have not been created by any purposeful procedures such as formal or informal reinforcement in classroom, materials, lectures, debates, discussions, or whatever. Of course the improvement in the subjects' attitudes and perceptions as such is not so high as to meet one's aspirations. It would be spurious to claim that one event, such as the Gulf War, no matter how momentous it may be, is capable of reversing human feelings, perceptions and / or prejudices. A more realistic assumption is that such an event would encourage reappraisal of one's attitudes to and perception of those with whom they have been involved. It is assumed here that if such a world event were exploited for the promotion of the learners' positive perceptions of and attitudes towards the outside world(s), it could be quite effective in bringing about the desired affective results with much higher statistical significance, particularly if and when the effect of attitudes and perceptions in question are proven to have their impact on the EFL learners' achievement. Again, it should be made clear here that it is EFL achievement rather than EFL proficiency that we are concerned with (see IV.5).

Another question came up after having the above results: "Have the pilot subjects' attitudes towards and perceptions of the American people and culture remained unaffected by the Gulf War event as well ? It was not too difficult to investigate this issue since the tests included ***the Americans*** along with the English and the Arabs. So, the t-test was applied in the same manner as with the English and hereafter are the tabulated results:

Table 8. The t-values of the Pilot Subjects' Attitudes Towards and Perceptions of the Americans Before and After The Gulf War (One tailed Test)

Test	Pre and Post Gulf War	Significance Level
Test		
1. TPP	2.93	.01
2. TCP	2.12	.025
3. S.D.	1.85	.05

It is obvious that the t-test values of the students' ratings of the Americans before and after the Gulf War mark a significant difference at (higher than) the .05 level. This can, perhaps, be ascribed to the splendid image the Arab media created of the Americans during the Gulf War. The commander -in-chief of the allied armies was American. All the Arabs knew the name of that commander (Schwartzcopf). Very few knew the name of the commander of the British troops in the Desert Storm Operation. The media, particularly television, propagated a stereotypical image of the USA as the leader of the world. The extensive impact of television on the viewers' minds has long been the theme of much research:

> ***It is hypothesized that the more one uses television, the more one's view of social reality will reflect television's view, an influence that may be manifested as a straightforward positive relationship between amount of television exposure and acceptance of television's reality, or in one of two sub-processes.***
>
> Lindzey and Aronson (1985:581)

The Arab mass media, during and after the Gulf War, pushed the role played by America's allies into forgetful corners. Even the Iraqi people still hold America responsible for the devastation of their country's power and the extensive damage of their country's infra structure and ignored the role of America's allies. The following news was published in a Qatari daily paper on 18 January, 1933:

In commemoration of the outbreak of the Gulf War, thousands of Iraqis demonstrated yesterday throughout Baghdad carrying placards denouncing the United States.

Source: (Al Sharq Daily, 1993:6)

Presumably, the Gulf War is perceived by the Arabs in general as an American feat. This may explain the change in the students' attitudes and perceptions of the Americans after the Gulf War.

Gimmestad and Chiana (1982:47) demonstrate that when students have shared goals with other ethnic groups, the students' attitudes towards these groups are usually more positive than towards those with whom they have no common objectives. During the Gulf War crisis the common goals the study subjects had with all of the western world were suppressing the Iraqi aggression and protecting the Gulf States' sovereignty. For them it was a matter of life and death. In the face of such crucial experience they seem to perceive cultural differences as superficial. What really counts is that these people who group together on one common ground, with one common goal, standing close together facing the same danger, fighting the same enemy and liable to the same destiny, do experience a sense of intimacy or togetherness and mutual understanding based on more favourable perception of their characteristics. This was the case with their perception of the Americans rather than all other national groups that participated in the Gulf War.

V.3 (B) Results of the Main Field Work:

V.3.1 Computer Data Analysis:

All the tabulated data (See appendix D. 1) are the printouts of IBM computerized SPSS statistical analyses which were conducted by a professor of statistics at Qatar University The listed results are those of the *SPSS* . The same data were subjected to Macintosh Excel statistical programmes whose results are almost

identical. The parametric tests of Pearson Moment Correlation Coefficient, t-test as well as the Multiple Regression Correlation Coefficient tests were used to find out whether there were significant correlations as well as effective interactions between and among the three variables under investigation, namely, the subjects' attitudes towards and perception of the English people and culture on the one hand and their achievement in English on the other. The listed data appended provide percentile analyses as well according to which EFL achievers are categorized in high, average and low achievers. The nonparametric tests of the Chi Square and Rank Order were also used to indicate the significance of differences between and among variables. The subjects' achievement results, as already stated, were officially obtained from the university end-of- term result sheets for the academic year 1991-92. The decision to use parametric statistical procedures is premised on the fact that all measurement results have been ordinalized (quantified).

V.3.2 Demographic Data:

The first part of the student questionnaire is meant to collect data about the participants' ages, social statuses, nationalities, and their perceived levels of EFL proficiency. Other variables are self-evident and need not be included such as : mother tongue, foreign languages learnt or spoken, and sex (since both sexes were tested separately). Besides, in Arabic the subjects' names indicate their sex. The following table provides these data:

Table 9 : Demographic Data of the Student Participants and Their Perceived Importance of Learning English and Their Perceived Level of Proficiency

Variables	Frequency	Percentage
Nationality		
Qatari	283	91%
Non-Qatari	28	9 %
Socio-economic Status		
Upper Class	12	4 %
Middle class	299	96 %

Table 9 (cont.)

Foreign Travels	220	71 %
Perceived Importance of English		
Extremely Important	289	92.9 %
Fairly Important	18	5.8 %
Not important	4	1.3 %
Perceived Level of Proficiency		
High	3	0.97 %
Average	198	63.66 %
Low	110	35.37 %
Actual Level of Proficiency		
High	65	20.90 %
Average	215	69.13 %
Low	31	9.97 %

The surprising point here is that very few students (only 3) rated themselves as high achievers though according to the official end of term results the number of high achievers is 65. This demonstrates how unconfident these students are of their foreign language learning ability. Similarly, too many students perceive themselves as poor EFL achievers. It is also surprising to see that the majority of these students perceive English as an extremely important academic subject. However, their perception of their achievement level in this subject does not level up with their perceived importance.

It seems paradoxical that more than seventy percent of these students have been abroad (foreign travel), yet most of them still have negative images of and unfavourable attitudes towards the outside world (see V.4.3.1). It should be expected that those who travel abroad widen their experience with and have more understanding of other foreign people.

V.3.3 Attitudes and Perceptions Associated:

In attempting to answer the first question posed in the present research (I.4.1), it was necessary to compute the statistical correlation coefficient between the attitude and perception tests to examine the association between both. Consequently, the SPSS correlation procedure was applied to the data obtained from

the research attitude and perception tests to examine the association between both. Consequently, the SPSS correlation procedure was applied to the data obtained from both tests. Reference should be made here to the scoring procedures discussed in (IV.12.5). We need first to know how these Arab EFL students perceive the English people. The following table presents the mean and standard deviation of the scores of personality perception obtained from part one of the student questionnaire:

Table 10 : Means and Standard Deviations of the English Personality Perception Scores

NO	TRAIT	MEAN	STDEV.	Rank Order
11	Opportunistic	5.71	2.38	1
12	Cruel	5.62	2.39	2
2	Immoral	5.46	2.24	3
5	Deceitful	5.23	2.43	4
9	Ethnocentric	5.11	2.34	5
10	Hard to get along with	4.45	2.8	6
3	Hospitable	3.67	2.93	7
8	Sociable	3.48	2.73	8
4	Trustworthy	3.07	2.49	9
13	Scientifically minded	2.72	2.51	10
1	Lighthearted	2.68	2.27	11
6	Arrogant	2.65	2.35	12
7	Broadminded	2.6	2.02	13
14	Religious	2.29	2.37	14

Maximum score =10

Table 10 demonstrates what images these students have of the English people. They perceive the English as much more opportunistic, immoral, cruel, deceitful and ethnocentric than lighthearted, trustworthy, sociable and broadminded. The highest frequencies ranked from one to six belong to negative traits. The following positive traits demonstrate means lower than the average (5 out of ten). This overall image is rather negative.

The second part of the perceptual test is the 25 statements which the questionnaire respondents have to rate (1-10). Using such a scale makes it easier for us to have a precise estimate of the respondents' mental images of the English culture. If we used the yes / no/ do not know approach, we would not be able to quantify the

images and subsequently carry out the statistical computations and analyses required. It is also more precise to see the intensity of perception in this way. For example, if the subjects' mean score of a certain culture descriptor is as low as 2 or 3, we can have a clear idea about to what extent this descriptor / trait is perceived as applicable to the English culture. This is a precision of the notions represented by, for instance, extremely, very, slightly and so forth. Here follow the means, standard deviations and rank order of these culture descriptors (for more information about scoring techniques, see IV.7.6) :

Table 11. Means, Standard Deviations and Rank Orders of the English Culture Perception Scores

NO.	Statements (Culture Descriptors)	Mean	STDEV	Median	Rank Order
12	English children receive due care.	7.04	2.37	7.00	1
20	English natural resources are well exploited.	6.92	2.31	7.00	2
3	It is a scientifically advanced society.	6.87	2.41	7.00	3
17	It is essential to learn the language of this culture.	6.48	2.32	7.00	4
7	The English look down upon people of other nationalities.	6.42	2.69	6.00	5
19	Woman is on equal footing with man in this culture.	6.05	2.54	6.00	6
2	The people are ethnocentric.	5.44	2.51	6.00	7
14	Family ties in this society are loose.	4.98	2.72	5.5	8
13	This community has got many economic problems.	4.88	2.94	5.00	9
5	The art level in this culture is high.	3.98	3.03	3.00	10
15	This culture is based on sheer materialistic principles.	3.78	2.83	3.00	11
18	Crimes of violence and cruelty are prevalent in this culture / society.	3.74	2.83	3.00	12
16	People of this culture suffer from too many psychological problems	3.71	2.97	3.00	13
11	Social relations in this culture are strong.	3.64	2.94	3.00	14
4	The Literature level in this culture is high.	3.46	2.51	3.00	15
22	It is easy for foreigners to adapt to the English culture.	3.22	1.90	3.00	16
8	Life-style in this culture is ideal.	3.16	2.82	2.00	17
10	This culture has been based on usurpation of other peoples.	3.03	2.57	2.00	18

Table 11 (cont.)

24	It is a superficial culture with no deep roots.	2.95	1.69	3.00	19
23	The religious aspect of this culture is strong.	2.92	1.68	3.00	20
9	This culture is illusory.	2.4	2.68	2.00	21
6	It is a unique and admirable culture	2.27	2.28	2.00	22
25	Their moralities are similar to the Arabs'	2.05	2.18	2.00	23
21	Marriage traditions in this society are ideal.	1.95	1.79	2.00	24
1	The English culture is same as ours.	.74	1.09	0.00	25

The above table (11) provides the perceptual data as far as the English culture or society is concerned. It is quite evident that the subjects' perception of the English society is a bit more favourable than theirs of the English people, (table 10). The highest four means are given to positive images: **a child caring society, the natural resources are well exploited, a scientifically advanced society** and **its language should be learnt.** In fact, without having people and society separate as applied by the present research, we would not be able to get a clear idea about their perception of either so accurately. The tabulated data show that these subjects know that the English culture is deeply rooted (i.e. the outcome of a great long history). However, they do not admire it. Again, the lowest means are given to items that are closely related to religion such as moralities and marriage. We need now to have data about attitudes which are obtained by use of the semantic differential test (see IV.4). The following table presents the means and standard deviations of the subjects' attitudes:

Table 12: Scale of Means and Standard Deviations of the Subjects' Attitudes Towards the English People

No	Adjectives	Mean	STDEV.	Rank Order
6	Pleasant—Unpleasant	2.7	1.4	1.5
8	Strong — Weak	2.7	1.5	1.5
2	Sharp — Dull	2.6	1.4	3.5
7	Valuable—Worthless	2.6	1.5	3.5
4	Clean— Dirty	2.5	1.4	5
3	Fast —Slow	2.4	1.4	6
5	Sweet— Sour	2.3	1.6	7
1	Good — Bad	2.2	2.6	8

Table 12 also presents data showing that there is no high consensus among the students as to the English being good or bad (standard deviation 2.6). It also shows that all the items on the semantic differential veer towards the negative pole (below 4, the neutral or mid - point score). The most frequent traits that indicate the subjects' negative attitudes are: **weak, unpleasant, dull and worthless.**

V.3.4 Mental Representations of the English People and Culture:

The first research question was about the images the Arab EFL learners (the research subjects) have of the English people. Parts of these images are revealed by the data presented above (listed in table 11). In order to have a clear answer to this question, the researcher asked the informants to write freely about both the English people and society. The following table presents the highest trait frequencies obtained from the study subjects' reports. The character descriptors the subjects produced are too many to be detailed in the text, (for complete tables see Appendix D.2):

Table: 13 Rank Order Matrix of Self Produced Attributes / Descriptors of The English People :

Character Descriptors	Male Freq.	Female Freq.	Total	Rank Order	Chi square
Immoral	97	133	230	1	1.33
Materialistic	108	121	229	2	.13
Self-centred	109	117	226	3	.47
Opportunistic	92	114	206	4	.14
Punctual	82	114	196	5	1.35
Stingy	87	106	193	6	.06
Unsociable	72	88	160	7	.06
Sportive	84	75	159	8	3.01
Physically Dirty	64	91	155	9	1.37
Ethnocentric	64	79	143	10	.08
Energetic	61	54	115	11	2.32
Aggressive	48	50	98	12.5	.36
Rude	47	51	98	12.5	.16

Chi value for the male-female difference for these most frequent 13 traits is **10.84**= not significant at .05.(Excel)

As regards the topmost attribute of **immorality** which the subjects perceive as the most characteristic feature of the English people, the researcher would suggest that it should not be taken at face value. Being an Arab Muslim, and having obtained information from the respondents in the interviews as well as during informal casual discussions with them, the researcher concludes that this attribute, for these Arab students, is an umbrella word which is used to cover all that they perceive as nonconformist religious values, beliefs and behaviour. Nonconformity in this instance is judged against their own Islamic doctrines and ordinances. For example, drinking, boys dancing with girls, dating, ladies smoking and appearing bareheaded and/ or bare-armed are seen by these subjects as manifestations of immorality. According to the teachings of Islam, women, for instance, are instructed in the Holy Qur-an not to show off their charm:

> ***And stay quietly in your houses, and make not a dazzling display, like that of the former times of Ignorance: and establish regular prayer, and give regular charity; and obey God and His Apostle.***
>
> The Holy Qur'an (Sura xxxiii, p. 1115)

Moreover, Prophet Mohammed is commanded to instruct Muslim women to leave no part of their bodies uncovered:

> ***O' Prophet! Tell thy wives and daughters , and the believing women , that they should cast their outer garments over their persons (bodies).***
>
> The Holy Qur-an (Sura xxxiii , p. 1126)

It should also be pointed out here that men who allow their wives to display any of their charm are usually despised and chastised by the more conservative Muslims. Consequently, it could be concluded that the respondents' perception of the English woman impinges on their perception of the English man.

On the other hand, the English people's punctuality and sportiveness are highly valued by the study subjects. However, according to the Chi value listed for these two traits there seems to be some disagreement between the boys and the

girls. The boys rate the English people as more sportive whereas the girls rate them as more punctual. This may be reflective of the real interests of both sexes. Two of the most frequent attributes seem to provoke a number of queries. These are **'self-centred'** and **'materialistic'**. The subjects' reports included other traits such as **serious, arrogant, trustworthy, and ruthless.** However, they have quite low frequency, that is why we concerned ourselves here with the traits that have the highest frequencies only. The total number of such traits is 24 positive and 37 negative and five neutral ones.

The top ten traits according to the frequency count can be used to delineate the image these Arab EFL learners have of the English people. On the other hand, we cannot overlook the less frequent traits particularly the negative ones. Logically, if a negative trait or attribute has low frequency, it can imply that the other informants do not believe it to apply to the perceived (target) people. However, since this is a self report task, we should assume that the traits listed represent spontaneous responses and depend largely on the perceiver's memory. Hence, we have to stick to the frequency hierarchy as it is. In this case, the most frequent traits the subjects produced in describing the English people are (in rank order):

immoral, materialistic, self-centred, opportunistic, punctual, stingy, unsociable, sportive, ethnocentric, and physically dirty

Before we could conclude that this is the subjects' image of the target language people, we need to look at the traits they picked from the list of adjectives provided in the second part of the student questionnaire and compare them with the above ones (self produced). Consistency and continuity of attribution can be an affirmation of the individual's mental image of the perceived object. If, on the other hand, the self-produced attributes are very different from those selected, this might indicate perceptual volatility or perhaps some unpropitious frivolity on the respondents' part. The following table lists the traits selected by the subjects to describe the English people:

Table No. 14 : Frequency Table of Selected Traits Attributed to the English People.

TRAITS	Male Freq.	Fem. Freq.	TOTAL	Rank Order	Chi Square
NEAT	112	146	258	1	.01
PUNCTUAL	106	137	243	2	.02
SPORTIVE	114	121	235	3	2.74
STINGY	105	117	222	4	1.55
SELF-CENTRED	106	124	220	5	.80
IMMORAL	72	91	163	6	.08
AGGRESSIVE	70	88	158	7	.07
OPPORTUNISTIC	54	89	143	8	1.7
ETHNOCENTRIC	45	67	112	9	.41
SOCIABLE	45	63	108	10	.10
RUDE	42	61	103	11	.24
PHYSICALLY DIRTY	39	51	90	12	.00
BROADMINDED	30	45	75	13	.31
ASSIDUOUS	23	31	54	14	.01
ARROGANT	10	43	53	15	12.73
RELIABLE	14	22	36	16	.27
DISHONEST	13	21	34	17	.34

No.= 311 (Total Chi Value is **21.37** = not significant at .05 level)

The top ten traits as far as frequency count is concerned delineate the image contour of the English people as perceived by this specific Arab population when they are provided with a list of adjectives to pick from. These are the top traits in their rank order:

Neat, punctual, sportive, stingy, self-centred, immoral, aggressive, opportunistic, ethnocentric and sociable.

It is quite obvious that the image is not very positive. It is not surprising, however, that the English are seen by the majority of Qataris as neat and punctual. In colloquial Arabic there is an expression in which "the English man" stands for punctuality. The English are also perceived as a sportive nation.

The young male Qataris know about the English football (soccer) as much as, if not more than, they do about the Arabian one. The British TV Soccer weekly is a permanent programme on their television. Comparatively, the other Arabian football programmes are sporadic. The young people know almost everything about the players of the different English soccer clubs and leagues. Interviewing some of them showed that most of them are English soccer fans.

It is worth further investigating to find out how far their image of the English as a nation of football players has influenced their overall " mental picture" of the English people and culture. For example, the researcher might suggest that the trait **"aggressive"** which comes 7th in the hierarchy (table 14) might have some link with the English as football players who might be perceived as tough players. Again this supports our view that the stereotype of the English being ***"dirty"*** seems to be ***contradictory to*** this one of ***"neatness"*** if the terms are interpreted by people of non-Arabic or non-Muslim culture. As already argued, this stereotype seems to be tied up with the "cleanliness" associated with the Arabs' religious ritual of ablution five times a day, as suggested in this research.

There is a high proportion of consistency between the subjects' self produced and selected personal traits as in both cases the top rank ordered ones are: **punctual, self-centred, sportive and stingy.**

In sum, the subjects' image of the English is more negative than positive. This is not desirable for an EFL situation where the learners' positive perception of the target language people and culture would contribute to the learners' motivation for and interest in learning the foreign language. This also implies that these subjects need some guidance or perhaps instruction in perceiving others as having the same human characteristics they themselves have got, with all possible polarities: good, bad, and neutral. It is also clear that both sexes agree upon all positive and negative descriptors of the English people except for the two traits of **"dishonest"** and **"arrogant"** . The male subjects see them as more "dishonest" while the female students see them as more "arrogant".

At this stage, it is necessary to juxtapose all the different descriptors the subjects rated (table 10) produced (table 13), and selected (table 14) in order of frequency hierarchy; the one of the highest frequency first then the lower next and so on. The repeated traits are marked similarly in bold type:

Table 15: The Learners' Produced, Selected and Rated Traits that Describe the English People

Rank Order	Self Produced Traits	Rated Traits	Selected Traits
1	**Immoral**	Hard to get along with	Neat
2	Materialistic	**Opportunistic**	**Punctual**
3	**Self centred**	**Immoral**	**Sportive**
4	**Opportunistic**	Deceptive	**Stingy**
5	**Punctual**	Sociable	**Self-centred**
6	**Stingy**	**Ethnocentric**	**Immoral**
7	Unsociable	Hospitable	Aggressive
8	**Sportive**	Good-humoured	**Opportunistic**
9	Physically dirty	Arrogant	**Ethnocentric**
10	**Ethnocentric**	Cruel	Sociable

It is possible now to jigsaw the various pieces of the perceptual picture these EFL learners have of the English people. If we overlook the traits that are not persistent in the three columns, we can come up with the image they have. In this case, we can say that the subjects of this study consistently perceive the English people as:

Immoral, materialistic, ethnocentric, punctual, sportive, stingy, self-centred and opportunistic

It is obvious that the self-produced traits represent the image more than the other two tabulated categories since it contains most of the repeated traits. It could be argued here that these traits represent long-standing stereotypes as they are persistent

and shared by most of the students. The negative cachet of the subjects' attitudes and perceptions is revealed by the negative traits that outnumber the positive ones. However, it is suggested here that most of the negative traits relate to what may be termed as "the key" attribute of materialism. Generally speaking, opportunism signifies the individual's concern about his / her own interest which is also embedded in self-centrism, ethnocentrism, stinginess and materialism.

V. 3.5 Research Second Question: Perception of The English Community:

The second question is about the image the subjects have of the English community / society. In order to answer this question it was necessary to go through the same procedures as in (V.3.3.). The following table lists the subjects' most frequent ten ratings of the statements that describe the English community (for full list see Appendix D.2). In rank ordering, two equal ranks are added and divided by 2 (e.g. rank 7 and 8 are equal, the listed rank should be 7.5):

Table 16: Rank Order Matrix of the Subjects' Self Produced Attributes of the English Community

	Cultural Descriptors	Male	Female	Total	Rank Order	CHi Square
3	Technologically advanced.	118	164	282	1	.49
2	Scientifically advanced.	115	161	276	2	.56
7	Unacceptable values.	109	148	257	3	.23
1	Family loose ties.	112	129	241	4	.64
5	Too many societal crimes.	71	97	168	5	.19
4	They hate Muslims.	67	83	150	6	.03
6	Too many religions.	43	38	91	7	2.77
8	Women are too free.	39	41	80	8	1.2
9	The English culture is based on the Arabic one.	37	40	77	9.5	1.1
10	The English society is inflicted with too many economic problems.	36	41	77	9.5	2.34

(Chi value for the male-female difference is 9.55 = not significant at .05)

Table 16 shows that the perceptual images the subjects have of the English people and community are predominantly negative except for the features that are factual (palpable) or observable phenomena such as scientific and technological advancement. Some of the stereotypical images can be categorized as prejudices since they are shared by the majority of the respondents and have no factual bases, such as having too many religions. The perceived most negative community features include: (a) **looseness of family ties,** (b) **unacceptable cultural and religious values**, and (c) **prevalence of crime.** The third most frequent feature is that the values of this community are not acceptable to them. In spite of coming third, this notion seems to be responsible for most of the negative perceptual images these subjects have of the English community.

In the light of the foregoing argument and data, it seems that these Arab EFL learners have got some perceptually substantiated stereotypes about the English life style and family structure and relations which make them perceive the members of the English family as not intimately related. As regards the English woman's role in her society, it seems that the majority of these subjects resent it. The argument being made in this context is that all these stereotypes and / or prejudices can be traced back to the learners' religious values and beliefs.

Again, we have to see how these subjects rated the community descriptors that were presented to them in the third part of their questionnaire. The following table provides the rating results:

Table 17 : Scales and Rank Order of the Subjects' Ratings of the English Community Features

No.	Statements / (Culture Descriptors)	Aver.	STDEV.	Median	Rank Order
12	English children receive due care.	7.04	2.37	7.00	1
3	It is a scientifically advanced society.	6.92	2.31	7.00	2
17	It is essential to learn the language of this culture.	6.48	2.32	7.00	3
19	Woman is on equal footing with man in this culture.	6.05	2.54	6.00	4

Table 17 (cont.)

20	Natural resources are well exploited.	5.78	2.83	6.00	5
11	Family ties in this society are loose.	4.98	2.72	5.5	6
13	This community has got many economic problems.	4.88	2.94	5.00	7
16	People of this culture suffer from too many psychological problems	3.71	2.97	3.00	8
10	It's a culture based on aggressiveness and exploitation of other peoples.	3.03	2.57	2.00	9
9	This culture is illusory.	2.95	1.69	3.00	10
23	The religious aspect of this culture is strong	2.92	1.68	3.00	11
6	It is an admirable culture.	2.27	2.28	2.00	12
25	Their moralities are similar to the Arabs	2.05	2.18	2.00	13
21	Marriage traditions in this society are ideal.	1.95	1.79	2.00	14
1	The English culture is the same as ours.	.74	1.09	0.00	15

As a reminder, the listed means represent the scores that are recorded in the same manner as with the semantic differential (see IV.7.6). The students' refusal to identify with the English culture (Rank order 15) comes at the forefront of the negative perceptions. Their disapproval of the English marriage traditions (rank order 14) and moralities (rank order 13) seem to encapsulate their most unacceptable images. These three items represent ethnic prejudices which can be traced back to religion. It is not surprising that their rating the English culture as admirable (rank order 12) is as low as their rating of the most three negative items. Naturally, they do not admire the culture they refuse to identify with. The fifth most negative image the students have of the English community is the one in which religion is not powerful enough to keep up moralities (rank order 11).

The subjects seem to appreciate the care the English children receive from their society and rate it as the top feature peculiar to this culture. This, in our opinion, is an extremely positive image. Consequently, the subjects' rating of the negative statement that: "the English culture is illusive" (i.e. which appears to be a great culture but in fact it is not) is of low frequency (rank order 10) . The perceptual picture of the English community is now complete with the low means given to the

statements that: "the English culture is based on exploitation of other peoples", (rank order 9) and that : "the people of this culture suffer from psychological problems", (rank order 8). Although the statement no. 19, " woman is on equal footing with man" rank order 4, may be interpreted by western readers, in general, as positive, in a Muslim community it is rather negative since in Islam " men come first". In the Holy Qur-an, men are mentioned as protectors and maintainers of women. Even in inheritance matters men are given double shares :

> ***God directs you as regards your children's (inheritance): to the male, a portion equal to that of two females.***
>
> The Holy Qur-an (Sura iv.11: 181)

Consequently, assigning a positive or a negative value to an image, a stereotype or a belief cannot be achieved without taking the sociocultural context into consideration. It is quite evident now that these Arab EFL learners' attitudes towards and perceptions of other peoples and communities is determined by the ethos of their own culture particularly the religious ones. In discussing the influence of religion on the Arab (Middle Easterners) Park et al (1988) ascertain that the Arabs in general derive their attitudes towards other ethnicities from their own religion and their belief that the world civilization is indebted to their old one:

> ***Middle Easterners hold tremendous pride in their heritage: in their historical, cultural, and religious contributions to the world. .... Any attempt to define 'Arab' culture must recognize Islam as its foundation. Even those who no longer observe all its tenets remain loyal to its basic concepts and give Islam its proper respect.***
>
> Parker et al (1988:97)

The students' rating of the statement that they must learn English ranks fourth in order. They have got to learn English as a university requirement. Perhaps the case would be different if English was an elective subject and the students rated this statement as high. Evidence provided in the present research point to the ambivalence of dislike and need as far as English, as an academic subject, is concerned.

Another comparison should be made here; namely, the comparison between the self-produced descriptors (Table 16) and those the subjects rated in the questionnaire (Table 17). In both cases the study subjects highly appreciate the English **scientific advancement.** They also **underrate the role of religion in the English community.** They stated in their reports that the English **marriage traditions and moral values are not acceptable** to them and in the same vein they indicated in their questionnaires that the **English culture is not the same as theirs** and that the English **moral values are unacceptable to them.** The high rank order for these descriptors is almost the same. This shows how stable and steadfast their images of the English culture / community are.

V.3.6 Research Third Question: Sex Differences:

It is quite evident now that there are no significant differences between male and female subjects in character attribution (tables 13 &16) not in culture perception (table 16). Therefore, all the subsequent data are related to the study subjects irrespective of sex reference.

However, a closer inspection of the issue is required since the researcher has observed some difference between both sexes with some specific attributes. Some differences are detected in their descriptions of the English people as : **arrogant** (table 15, chi sq., 21.37) and **sportive** (Chi, 2.74). The female students see the English as more arrogant whereas the males see them as more sportive. On the whole, since both sexes come from the same cultural background, and judge other ethnic groups against their own religious values, it is not surprising to find that both perceive other cultural groups in, more or less, the same way.

V.3.7 Research First Hypothesis: Attitude and Perception Correlated:

At this stage, after obtaining a clear idea about the subjects' mental images of and attitudes towards the English people and culture, it is necessary to deal with attitude as one variable and aggregate the perceptual scores (see IV. 7. 6 and tables

11 and 12) as another variable in order to compute the Pearson moment product correlation coefficient between both. Here are the computer results of the correlation coefficient of the attitude and perception scores:

Table 18 : Correlation Matrix of Attitude & Perception Tests

TEST	Eng. perc.	Eng. att.	Sign. **
Eng. perc.	1.0000	.8992 **	.001
Eng. att.	.8992 **	1.0000	.001

Table 18 illustrates a highly significant correlation between the subjects' attitudes and their perceptions of the English people and culture. The significance level obtained is higher than that preset for the research (.05). Now, we have the necessary data about the study subjects' attitudes and perceptions in statistical terms. Such data provide partial answers to the research questions about the mental images the subjects have of the English people and culture. Other data will be obtained from other sources such as the self-report writing and from the subjects' selection of traits from a list (seeV.3.4.1).

On the basis of the description and analyses of the subjects' mental representations of the English people and culture and the statistical data obtained about their attitudes towards and perceptions of both, it could be concluded here that the **first** research **null hypothesis is rejected**. It could be stated hereby that there is a **significant positive correlation** between the study subjects' **attitudes** towards and **perceptions** of the English people and culture.

V.4 Association Between the Learners' Attitudes, Perceptions and EFL Achievement:

In order to deal statistically with the association of the three variables of attitude, perception and achievement, we need some information about the learners'

achievement scores. Generally, according to the university marking system the final achievement score is 100; an aggregate of : 20 for reading comprehension, 10 for vocabulary test, 10 for grammar and 10 for paragraph writing in addition to 50 marks broken down as : (a) 15 marks for students' attendance and class activities and participation, 10 marks average of 4 interval quizzes, and 25 marks for the mid-term test. In this way, it is believed that the students' overall foreign language abilities are accurately measured. As already discussed (IV.7.6), we opted to deal with the students' final scores as out of 10. The following table presents the study subjects' achievement means and standard deviations broken down be sex:

Table 19 : Means, Medians, Modes and Standard Deviations of The Male and Female Students' EFL Achievement

Sex	Mean	Median	Mode	STDEV.	Skew	t-test
Male	6.2	6	5	1.44		
Female	5.96	6	5	1.3		
Both Sexes	6.07	6	5	1.38	-.0064	.47

(The p value of the t-test breakdown by sex as listed in the above table is not significant at .05 level)

The data in table 19 point to the fact that there is no significant difference between the male and female achievement scores since the p value is not significant at the .05 level. Hence, it is legitimate to deal with achievement of both sexes as one variable. Moreover, comparison between the means , medians, modes and standard deviations show that the achievement scores are normally distributed. This is supported by the negative value of skewedness which illustrates how the scores are tallied round the median with almost no skewedness detected.

The next step is to decide upon which variable is dependent and which variable is independent. Since we have already proved that attitude and perception are

significantly correlated, they had better be of the same type (dependent or independent). Again, since we must have only one dependent variable, logically, it seems that achievement must be the dependent one. The decision to look at EFL achievement as the dependent variable that is affected by the independent variables of attitude and perception is supported by the following arguments:

(a)

> ***The distribution of the dependent variable about its mean value should be approximately normal. This is equivalent to requiring that the residuals have a normal distribution with mean zero.***
>
> Woods et al (1986 : 235)

This applies to our situation here as the distribution of the achievement scores is normal as demonstrated above (table 19).

(b) Despite being aware that the direction of causality might be the other way, that is to mean that achievement may be an independent variable affecting both attitudes and perceptions, the researcher opted for achievement being the dependent variable on the basis that these students are assumed to be lacking in integrative motivation (see I.2), which makes a good EFL learner, and that we need to know if positive attitudes and positive perceptions would fill the gap and produce good language learning.

(c) As teachers, we may wish to have achievement to be the predicted variable whereas attitude and perception will be the predictors. According to Woods et al (1986: 208) the predicted is the dependent variable and the predictor is the independent variable.

(e) Many correlational studies deal with achievement as the dependent variable. Riyadh (1993: 14-26) provides an extensive survey of studies that have scholastic achievement as a dependent variables. He refers to Potter, 1987; Keith,1986; Walberg et al , 1985; Fredrick and Walberg, 1980, Maqsud, 1980; Wolf, 1979; Wagstaff and Mahmoudi, 1976; Moos; 1974, as dealing with achievement as the dependent variable that is affected by other independent variables such as the teacher-learner interaction, the learners' extracurricular activities, watching television and study habits. Riyadh (ibid.: 41) found direct effects from religion, parental

interference, homework, number of television watching hours and family environment on the students' scholastic achievement in general.

In investigating the research second hypothesis, which foresees an effect of the learners' attitudes and perceptions of the target language people and culture on their EFL achievement, it was necessary to deal with the items on the research perceptual test individually first, then as an aggregated variable for the following reasons:

(1) It is more precise to see which individual trait or culture descriptor correlates more with achievement.

(2) The reader will have a clearer idea about the images the subjects have of the English people and culture, rather than have figures in the air.

(For discussion of aggregating perceptual scores see IV.7.6)

V.5 Perception of the English People and EFL Achievement:

In order to investigate the correlation between the EFL learners' perception of the English character and their level of EFL achievement, the Pearson moment product correlation coefficient test is applied to each item on the character perception test. Here follows a table that presents the correlation between each of the personality descriptors, as rated by the study subjects, and their achievement :

Table 20 : Correlation Matrix of Personality Descriptors and Achievement

NO	TRAIT	Correlation Value with Achievement	P. level
1	Lighthearted	.27	.05
2	Immoral	.39	.05
3	Hospitable	.36	.05
4	Trustworthy	.41	.05
5	Deceitful	.35	.05

Table 20 (cont.)

6	Arrogant	.41	.05
7	Broadminded	.31	.05
8	Sociable	.38	.05
9	Ethnocentric	.34	.05
10	Hard to get along with	.27	.05
11	Opportunistic	.37	.05
12	Cruel	.41	.05
13	Scientifically minded	.31	.05
14	Religious	.38	.05

In spite of the fact that all the traits, according to the critical values of the Pearson product moment correlation coefficient tables presented by Hatch and Farhady (1982) and Woods et al (1986), are significant at the p level of .05, already designated for the present research, it is quite evident that there are some traits like: **trustworthy**, **arrogant** and **cruel** that correlate more than the other traits with achievement. So, it could be argued that these traits act and interact with the EFL learners' achievement more than the other traits.

V.6 Perception of the English Culture and EFL Achievement:

The same statistical test as in (V.5) was applied with each of the 25 culture-descriptors to see if certain cultural aspects correlate higher than others or if certain aspects do not correlate at all. The following table presents the correlation coefficient between each statement on the culture-perception test with achievement :

Table 21 : Correlation Matrix Between Cultural Descriptors and Achievement

	Statements (Culture Descriptors)	Correl.	P. Level
1	The English culture is same as ours.	.11	
2	Marriage traditions in this society are ideal.	.35	.05
3	Their moralities are similar to the Arabs'.	.15	
4	It is a unique and admirable culture.	.27	.05
5	This (English) Culture is illusory.	.18	
6	Religion plays a key role in this society	.32	.05

Table 21 (cont.)

7	This culture is superficial and rootless.	.28	.05
8	It's a culture based on aggressiveness and exploitation of other peoples.	.32	.05
9	Life-style in this culture is ideal.	.27	.05
10	It is easy for foreigners to adapt to the English culture.	.27	.05
11	Literature of this culture is great.	.28	.05
12	Social ties among the English are strong.	.39	.05
13	People of this culture suffer from too many psychological problems	.28	.05
14	This community in inflicted with too many crimes.	.24	.05
15	This culture is based on sheer materialistic principles.	.35	.05
16	Art in this society is great.	.21	.05
17	This community has got many economic problems.	.39	.05
18	Family ties in this society are loose.	.43	.05
19	The people are ethnocentric.	.37	.05
20	Woman is on equal footing with man in this culture.	.48	.05
21	Marriage traditions in this culture are ideal.	.22	.05
22	It is essential to learn the language of this culture.	.21	.05
23	It is a scientifically advanced society.	.46	.05
24	The English natural resources are well exploited.	.24	.05
25	English children receive due care.	.30	.05

These tables (21 &22) show significant correlations between the personality perception and culture perception scores on the one hand and the EFL learners' achievement on the other. The two statements that are not so correlated are statements 1 and 5. This shows that these statements do not interact with achievement. On the other hand, this may imply that the students' refusal to identify with the English people (statement 1) is so intense that both scores do not correlate positively. Similarly, almost all the students seem to reject the notion that the English culture is illusive.

Having decided on the dependent and independent variables, it was decided to apply the SPSS Multiple Regression equation to find out to what degree the two

independent variables are related to and impinge on the dependent one. This test is meant to move beyond the boundaries of mere association which does not provide any information about the causal direction of the variables involved. A preliminary step was to compute the multiple regression for each independent factor as correlated with the dependent factor, as hypothesized in the present research. The SPSS multiple regression equation was applied and here are the results obtained:

Table 22: Multiple Regression Coefficient Table of the Attitude - Perception - Achievement Matrix

Variable	Eng. Attitude: Achievement	Eng. Perception: Achievement	Significance
Multiple R	.89240	.90180	.001
R Square	.79638	.81324	.001
Adjusted R Square	.79572	.81203	.001
Standard Error	.65048	.6293	

The above listed coefficients demonstrate a highly significant linear correlation between the learners' attitudes towards and perception of the English people and culture on the one hand and their achievement in English on the other. The adjusted R square represents the percentage of the possibility of explaining the individual differences in achievement. For example, 79.57 % of the individual differences in achievement scores can be explained by knowing the attitude scores and 81.20 % by knowing the perception scores. But still we need to know how far such correlations can be used in a regression equation to predict the scores of other students from the same population. As suggested by Van Dalen (1979: 313):

> ***Because human behavior and the components that contribute to the mastery of knowledge and skills are too complex to base prediction on a single predictor variable, multiple correlation prediction studies are often conducted to improve the accuracy of the prediction.***

It seems essential now to find out about the effect of both the independent variables on the dependent one. This will have the advantage of providing a value according to which we will be able to predict learning problems and be able and ready to address them. The following step was to use stepwise multiple regression equation. The decision to use this type of equation is based on the suggestion made by Williams (1986:158) while discussing computer statistical analyses:

> ***Using a number of modern computer programs for calculating multiple regression equations, it is possible to develop the equation one variable at a time until some criterion is reached which indicates that further predictions are unnecessary. This is called a 'stepwise' procedure. Usually, the variables are selected in the order of their ability to contribute to the overall prediction.***

Accordingly, the stepwise multiple correlation coefficient procedure went through three successive steps (see Appendix D 1). Since we are investigating the variables that impinge on the learners' EFL achievement, the variables that are subjected to stepwise regression analysis are the learners': (a) attitudes towards the English culture, (b) attitudes towards their own culture, (c) perception of the English culture, and (d) perception of their own culture (see III. 5. 8). Since we are only looking at the relationship between attitudes towards and perceptions of the English people and culture with the Arab EFL learners' achievement in English, we have to consider all the possible attitudinal and perceptual variables that impinge on this achievement. The statistical results of the correlation coefficients between and among the four variables listed above (a, b, c, and d) are presented in the following table:

Table 23: Correlation Coefficients of Attitudes and Perceptions (Eng. Vers. Arab)

Variable	Eng. Att.	Eng. Perc.	Arab Att.	Arab Perc.
Eng. Att.	1.000	.8992 **	-.3914 **	.-.322**
Eng.Perc.	.8992 **	1.000	.19146	-.3463 **
Arab Att.	-.3914 **	.19146	1.000	.8591 **
Arab Perc.	-.322 **	-.3463 **	.8591**	1.000

P- ** - .001

This table (23) shows highly significant negative correlation (see Appendix D.1) between the students' attitudes towards and perceptions of themselves as opposed to theirs of the English people and culture. The coefficient values between the Arab attitude and English attitude is significantly negative at p level of .001. The same applies to the correlation between the Arab and English perception. On the other hand, the correlation coefficients between attitudes and perceptions that pertain to either ethnicity (i.e. correlation between English attitudes and English perceptions and correlation between Arab attitudes and Arab perceptions) are significantly positive at p level of .001. This indicates the existence of a culture distance that separates both ethnicities (see tables 26-30). However, we need to know which of, and to what extent, these four variables influence(s) the students' EFL achievement. Consequently, in the final step of stepwise multiple regression the four variables were included in addition to the variable of EFL achievement. The computer statistical manipulation has yielded the following results:

Table 24: Multiple Regression Table (Step 3) of English Attitude, English Perception and Arab Attitude as (Independent) and EFL Achievement (Dependent)

Variable	B	SE B	Beta	T	Sig. T
Eng. Att.	.81841	.07195	.64880	11.375	.0000
Eng. Perc.	.47345	.08972	.29536	5.277	.0000
Arab. Att.	.06504	.03081	.05617	2.111	.0356
Arab. Perc.	.03816	.07847	.86077	1.381	.1628
Constant	.19145	.25423		.753	.4518

This table shows significant B (beta) or coefficient values for English attitude, English perception and Arab attitude (T = 11.375, 5.277, and 2.111 respectively) at the level of .05. This demonstrates the power these three variables have in predicting the students' (perceivers') EFL achievement. As seen in the above table, the variable of the students' attitudes towards themselves (see III. 5. 8, V.1 and V.6) was found by this computer statistical programme to be a little influential in this respect at a much less degree.

On the basis of the obtained multiple regression values it is possible to conduct path analysis.

> ***path analysis is a new technique that enables investigators to clarify the nature of the relationship between several variables and to avoid false interpretations. ..... Path analysis forces investigators to formulate a causal model that incorporates all the variables that past research and their own hunches suggest play a role in the drama.***
>
> Van Dalen (1979 : 327)

This process demonstrates the relative effects of the independent variables on the dependent one. The following path diagram illustrates the subjects' attitudes towards and perceptions of the English people and culture in addition to their attitudes towards their own ethnic group as the independent variables (X1,X2.X3 respectively). EFL achievement is the dependent variable (Y).

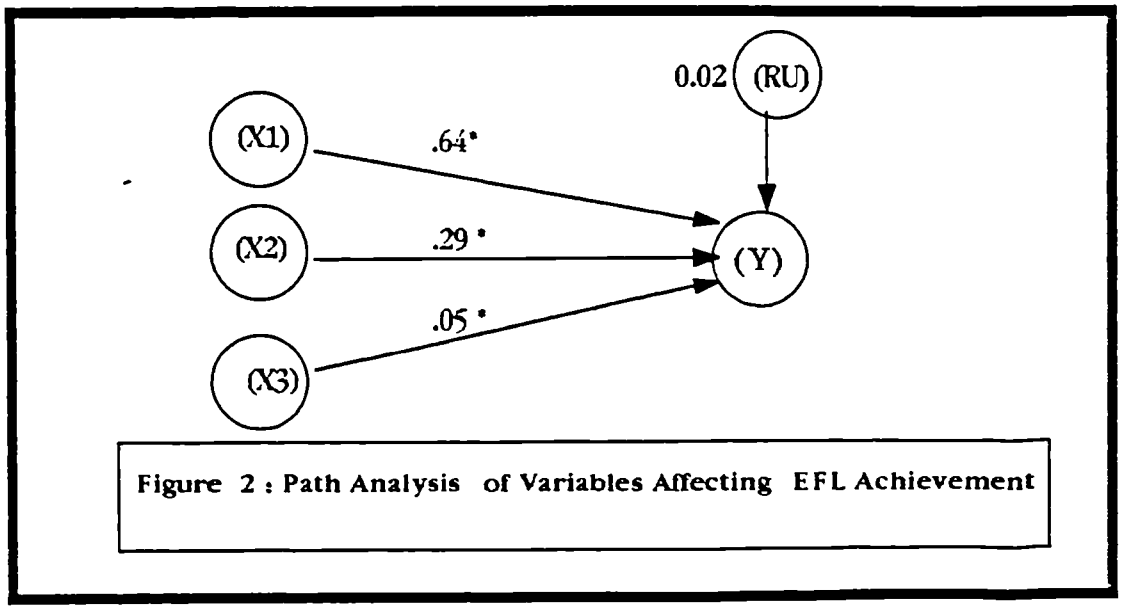


Figure 2 : Path Analysis of Variables Affecting EFL Achievement

X1= Eng..Att. , X2 = Eng. Perc., X3 = Arab Att., Y = EFL Achievement, RU= Residual . Level of significance : * >.05

This figure illustrates the contribution ratios of the three independent variables (i.e. auto-attitudes, hetero-attitudes and hetero-perceptions) to the dependent one (i.e. achievement). Because the three independent variables explain only some of the variance of achievement, a hypothetical, residual variable (RU), is introduced to close the system of analysis. This is based on the statistical findings in tables 12 and 13.

V.7 Research Fourth Question:

In order to answer the research fourth question about the correlation between attitudes and perceptions and the different categories of achievement, the study subjects were categorized as high, average and low achievers according to the university rating and grading systems (see Appendix D.3). The Pearson moment correlation coefficient between each category and each of the independent variables (i.e. attitude and perception) was computed. The following table lists the results:

Table 25: Correlation Matrix of Achievers' EFL Levels and Their Hetero-attitudes and Perceptions

Variable/ Achiever	Eng. Att.	Eng. Perc.	P Level
High	.447	.493	.001
Average	.619	.7003	.001
Low	.6689	.753	.001

Although all the correlations listed in the above table demonstrate a significant correlation (Hatch and Farhady, 1982:277) between the EFL learners' attitudes and perceptions on the one hand and their EFL achievement on the other, it is evident that the correlation gets higher the more it goes down towards the bottom of the hierarchy. In other words, the lower the EFL level, the more t-value of the correlation between attitudes, perceptions and achievement (irrespective of the level of significance). A possible explanation is that the effect of the negative hetero-attitudes and perceptions are more profound with low achievers than it is with high achievers. Notwithstanding, the level of significance is the same for all the variables within the research's .05 limit.

Consequently, the answer to the fourth questions is: 'the association between attitudes, perceptions and achievement are generally the same for all the three types of achievers (i.e. high, average and low), but as far as the weighting of the significance value is concerned, there is more weight increase concomitant with movement down the achievement hierarchy. This means that this particular type of association is more powerful with average achievers than with high achievers and more powerful with low achievers than with average achievers. High achievers (65 students out of 311) seem to be no exception since they also correlate like the other categories at a p level of .05. According to the statistical results in table 25, perception correlated more powerfully than attitude with achievement.

V. 8 Research Second Hypothesis: Impact of Attitudes and Perceptions on Achievement :

According to the tabulated results (tables 22-25) and to the above diagram (figure 2), it is obvious that there are highly significant multiple regression coefficients between the subjects' attitudes and perceptions under investigation and their EFL achievement. Based on these statistical results we could safely **reject the second research null hypothesis** and state that there is significant effect of the subjects' attitudes towards and perceptions of the English people and culture as two independent variable on their level of EFL achievement which is the dependent variable. The effects are so profound that not much residual is left to other independent variables. This indicates that the two variables under investigation are determinant ones in EFL achievement. Each of them could be used in the prediction formula to predict a learner's unknown achievement score by using the known score of either. For example, we could predict a learner's EFL achievement score if we know this learner's attitude and perception scores as such. In other words, we can use the following formula to predict his / her achievement score:

FORMULA:

? Achievement = Constant +(B X Raw Score of Eng. attitude) + (B x Raw score of Eng. perception) +(B y Raw score of Arab attitude)

For example, if we know that an EFL learner has scored the following on the above cited 3 tests, 7. 6. 6 respectively, we can predict the learner s achievement score without giving him / her an achievement test. Thus, the achievement score is :

$$\textit{Achievement} = .19145+(.64 \times 7) +(.29 \times 6)+ (.05 \times 6) = 6.6$$

This illustrates how attitudes and perceptions correlate with achievement and how it is possible to elicit one from the others. Conversely, the learners' achievement scores could be indicative of their attitudes towards and perceptions of the target language culture inclusive of people.

V. 9 Culture Distance:

With regard to the third research hypothesis, which predicts no relationship between the Arab EFL learners' quantified perceived cultural distance and their EFL achievement scores, reference should be made to the argument presented in (I.2) as to the notion of the students' sustaining a cultural distance between them and the English people. In order to deal with the issue in a statistical way it is necessary to find out whether the subjects' attitudes towards and perceptions of themselves and theirs of the English people are positively or negatively correlated.

It is necessary at this point to have some descriptive statistics of the subjects' auto-attitudes and perceptions which can be compared with theirs of the English people and culture. The following table provides statistical data of the Arab EFL learners' attitudes towards themselves:

Table 26 : Scale of Means and Standard Deviations of the Subjects' Attitudes Towards Themselves

No	Adjectives	Mean	STDEV.	Rank Order
8	Strong — Weak	5.4	1.3	1
7	Valuable—Worthless	4.6	1.6	2
6	Pleasant—Unpleasant	4.7	1.6	3
5	Sweet — Sour	4.8	1.5	4
4	Clean— Dirty	4.4	1.8	5
3	Fast —Slow	4.6	1.6	6
2	Sharp — Dull	4.7	1.3	7
1	Good — Bad	4.5	1.5	8

The tabulated data demonstrate the subjects' positive attitudes towards themselves (scores are higher than the midpoint 4). They seem to highly value their strength much more than their goodness. In fact, the mean differences between all the differential items are so tenuous that it is difficult to find an item that stands out as much more positive than the others. The standard deviation values also illustrate how much consensus there is in their attitudes. The following table presents the statistical data of the subjects' perceptions of themselves (personality traits).

Table 27 : Means and Standard Deviations of the Arab Auto-personality Perception Scores

NO	TRAIT	MEAN	STDEV.	Rank Order
3	Hospitable	7.8	1.9	1
14	Religious	7.2	1.93	2
4	Trustworthy	7	2	3
13	Scientifically minded	6.4	2	4
7	Broadminded	6.2	2.1	5
8	Sociable	6.1	2	6
1	Lighthearted	3.4	3.4	7
9	Ethnocentric	3.1	2.1	8
10	Hard to get along with	2.8	2.1	9
6	Arrogant	2.6	1.9	10

Table 27 (cont.)

5	Deceitful	2.5	1.9	11
2	Immoral	2.5	1.8	12
12	Cruel	2.4	1.7	13
11	Opportunistic	2.4	1.7	14

It is obvious now how these Arab EFL learners perceive themselves. They see themselves as highly hospitable, religious and trustworthy which are ranked for the English people 7th, 9th and 14th respectively (see table 10). The low means are given to the negative traits (which are designated by the research panel as negative). They seem not to like being lighthearted. The mean for this trait is almost a midpoint between the positive and negative means. Comparatively speaking, they perceive themselves as arrogant as the English people (the same mean, table 10). They also perceive themselves almost as scientifically minded as the English people. The listed standard deviations point to general consensus among the subjects as to their mental representations of themselves. The following table provides statistical data of the subjects' perception of their own culture or community:

Table 28 : Means , Standard Deviations, and Rank Order of the Subjects' Perceptions of Their Own Culture

NO.	Statements (Culture Descriptors)	Mean	STDEV.	Rank Order
1	This culture is same as ours.	—	—	—
12	Social ties among the people are strong.	7.7	2.1	1
6	Religion plays a key role in this society.	7.6	1.9	2
11	Literature of this culture is great.	7.5	2	3
25	Children receive due care in this society.	7.3	1.8	4
22	It is essential to learn the language of this culture.	7.2	2.1	5
23	It is a scientifically advanced society.	6.9	1.8	6
20	Woman is on equal footing with man in this culture.	6.6	2	7
24	The natural resources are well exploited in this society.	6.5	2.2	8

Table 28 (cont.)

17	This community has got many economic problems.	6.3	2	9
21	The people look down upon people of other nationalities.	6	2	10
19	The people are ethnocentric.	6	2	11
3	Their moralities are similar to the Arabs	—	—	—
16	Art in this society is great.	4.3	1.9	12
2	Marriage traditions in this society are ideal.	4	1.8	13
15	This culture is based on sheer materialistic principles.	3.3	2.1	14
4	It is a unique and admirable culture	3.3	2.1	15
13	People of this culture suffer from too many psychological problems	3.1	2.2	16
14	This community is inflicted with too many crimes.	2.9	2.4	17
18	Family ties in this society are loose.	2.5	2	18
8	It s a culture based on aggressiveness and exploitation of other peoples.	2.5	2.1	19
10	It is easy for foreigners to adapt to this culture.	2.4	1.9	20
9	Life-style in this culture is ideal.	2.1	2.1	21
5	This Culture is illusory.	2	2.5	22
7	This culture is superficial and rootless.	1.6	1.9	23

Close inspection of the above tabulated data show that these subjects perceive themselves as ethnocentric (and this image is consolidated by the same mean rating of themselves as 'people who look down upon people of other nationalities) as the English people (table 10). Their ratings of the social ties among themselves and of their being religious rank top. This shows how much weight is given to religion and to social relations. What is surprising here is that they rate their culture as more scientifically advanced than the English. This may be one more evidence of their ethnocentricism. As for their negative rating of their marriage traditions, this may be ascribed to the fact that men have to pay incredibly high dowry to the women whom they ask in marriage. This has created a serious social problem since many men would get married to foreigners who ask for no such prodigious dowry.

Given that, it is suggested hereby that if the students' attitudes towards their own ethnicity are so favourable, they will try to avoid failure (in English as an academic subject) which can be embarrassing, or even, degrading especially in such a closed community where personal behaviour becomes easily known to and criticized by a large sector of the community at a relatively short time. The social circle is so close that a member's life becomes the concern of too many other fellow members. This brings in the issue of self - concept (see V.3.2).

In defining the "self", Condon and Yousef (1975) speak of self concepts and / or self images as having three main orientations: (a) age, (b) sex, and (c) activity. They propose that self-concept is best viewed from the cultural perspective and assert that:

> *Where the culture views man as in search of self-discovery or fulfillment. the value orientation becomes vital. Thus there are obvious religious, philosophical and psychological overtones in the value orientation, and its importance in cultures may be initially sensed through these sources.*

This, in turn, leads us to assume that since the religious values of these EFL learners are not on favourable terms with those of the target language people, and that we should expect no effective positive association between their self-perception and EFL achievement as listed in table 24. However, the association between auto-attitude and EFL achievement is - unlike auto-perception- operative. This supports our previous assumption that these learners' attitudes towards themslves motivates them to perform better in English as an academic subject and achievement.

V. 10 Research Fifth Question: Perceived Cultural-Distance:

The research fifth question is about the difference between the study subjects' auto and hetero-perception. To begin with, the term "cultural distance' is used in this research to mean the degree of difference between the Arab EFL learners attitude and perception grades they assign to the English people and culture and

the grades (ratings) they assign to themselves. The criteria for dominance, integration, cohesiveness, and length of residence in the target language community as suggested by Schumann (1976:136) do not apply to our situation since this study is conducted in the students' native community. Brown (1988 :41) discusses the possibility of measuring cultural distance and agrees with Acton (1979) that it is not the actual distance between cultures we should be concerned with but the perceived distance since it is what the learner perceives that forms his own reality.

Based on the discussion of the notion of culture - distance (see I.2 and III.5.8), and in order to investigate the research third null hypothesis it was necessary to compute the statistical difference between the subjects' attitudes towards and perception of themselves and of their culture on the one hand and their attitudes towards and perception of the English people and culture on the other. The same SPSS Pearson moment correlation coefficient equation was used. Hereafter are comparisons of the most frequent traits :

Table 29 : Frequencies of The Traits The Subjects Produced in Describing the English Versus Themselves.

No	TRAITS	E. Fr.	Ar Fr.	Chi Square
1	PUNCTUAL	89	52	5.8
2	IMMORAL	66	18	22.06
3	ETHNOCENTRIC	55	39	1.15
4	MATERIALISTIC	54	42	.41
5	STINGY	52	33	2.28
6	SPORTIVE	55	34	2.77
7	SELF-CENTERED	34	37	.74
8	SOCIABLE	30	74	24.35
9	AGGRESSIVE	26	19	.41
10	HOSPITABLE	21	92	53.71
11	ASSIDUOUS	40	23	2.79

E. = English , Ar. = Arabs , Fr. = frequency Chi =116.47 : p>.001

This table shows that the Arab students realize that they are almost as materialistic, self-centred and ethnocentric as the English people. The total chi

value obtained proves that the difference is highly significant at the p level of .001. This shows that there are significant differences between the students' auto and hetero-perception of personality. The Correlation Coefficient value for all the traits collectively is **(-.27)** which denotes a negative association between auto-perception and hetero-perception; emphasizing the difference. However, computing the same rank correlation test with the traits of: **Self - centred, Aggressive, Materialistic, Ethnocentric,** and **Sportive** has yielded a positive correlational value as high as (**.754**). This, in turn, proves that the traits which they perceive as not shared with the English people represent an extremely wide gap between both ethnic groups.

There are however some traits which these subjects used in describing themselves but not in describing the English people. So, these traits could not be included in a table of comparison (table 30). These traits are: religious, considerate, shy, and trustworthy. On the negative side, these EFL learners' image of the English people as despising other ethnicities is very crucial to them since they, for sure, are aware of the implications of ethnocentrism. In spite of the fact that their religion (Islam) preaches to the contrary, many of them admit that they are as ethnocentric as the English people as argued above. The subjects rating of the English people juxtaposed with their perception of themselves, as demonstrated above, provides almost a clear cut distinction between their self perception as opposed to their perception of the English people. In more technical terms, the two juxtaposed perceptions represent the culture distance that keeps these Arab young people away from the English people. The answer to the research fifth question then is:

[there is significant difference between the subjects' mental representations of the English people and of their mental representations of themselves].

(For answer to research sixth question see V.2.1)

V. 11 Research Third Hypothesis : Culture Distance and EFL Achievement:

The above results (tables 29 & 30) provide evidence that there is highly significant statistical difference between these Arab subjects self image and their image of the English. This proves that both images do not coincide and thus they are mutually almost exclusive or independent. The question to be answered is:

How far does such culture - distance impinge on the subjects' EFL achievement ?

In order to investigate the research third hypothesis which proposes that there is no relationship between culture distance and the EFL learners' achievement, we decided that the SPSS statistical analysis procedures should be used to investigate the extent to which such distance correlates with the students' levels of EFL achievement. A first step was to compute the correlation coefficients between each of the four independent variables, namely, English perception, English attitude, Arab perception and Arab attitude on the one hand and EFL achievement on the other. The following table presents the results:

Table 30 : Correlation Coefficient Table of Attitudes and Perception (Eng. vs. Arab) with Achievement

Variable	Eng. Att.	Eng. Perc.	Arab Att.	Arab Perc.
Achievement	0.8924**	0.8593**	-0.3003**	-0.3001**

**-.001

The foregoing results show significant positive correlation coefficients between English attitudes and perceptions and EFL achievement. Conversely, there is markedly significant negative correlation between the Arab attitude and perception with EFL achievement. All the coefficients listed above are significant at a $p > .001$ level (see Appendix D.1). Still we need to find out to what extent the difference between the students auto-and hetero- attitudes and perceptions correlates with their EFL achievement scores. In this particular issue, the Pearson moment correlation coefficient test was applied. First the difference between the English and Arab attitudes as well as the difference between the English and Arab

perceptions were computed. The correlation coefficient between resulting scores and both the attitude and perception variables are as follows:

EFL achievement and attitude difference = -.71169
EFL achievement and perception difference = - .6486

Both coefficients are significant at $p > .001$ level, indicating marked negative correlation between EFL achievement and the score difference of auto-attitude as well as auto-perception which mark the learners' perceived culture distance. Consequently, **the third research null hypothesis is rejected** and it is stated hereby that:

[there is significant negative relationship between the subjects' perceived culture distance and their EFL achievement scores.] The negative correlation between these scores mean that the bigger the difference, the lower the level of achievement and vice versa.

Perhaps this notion of culture distance is better viewed through some illustrative graphs. The following graphs summarize this culture-distance issue directly and simply. They show the relationship between the EFL learner s level of achievement and cultural distance.

The first Chart (1) sums up areas of difference between the male high achievers perception of the English people and theirs of themselves (for definition of high, average and low achievers, see IV. 5). The high achievers score differences between auto- and hetero-perception are not as big as those of the average and low achievers (see charts 2 and 3). However, there are a few skewed cases on chart 1. This means that the male high achievers' means of auto and hetero-perceptions are close together. Chart 2 shows that the female high achievers have fewer skewed cases than the male ones. Cultural distance is obviously greater with these female subjects than with the males (the differences between the auto and hetero-bars are greater). Chart 3 demonstrates the average (mediocre) male EFL

achievers' cultural distance as more noticeable than with their high achiever counterparts. Skewed cases are more than those of the high achievers. The same applies to the female average achievers as represented in chart 4. Charts 5 and 6 show greater cultural distance as perceived by the male and female low achievers.

The results of the personality trait tests are demonstrated by chart 7. It reveals that the Arabs (male and female) see themselves as much more 'lighthearted', 'hospitable', 'trustworthy', 'sociable', and 'religious' than the English people (traits 1,3,4,8,and 14 respectively on chart 4). As regards the negative traits, they see themselves as much less 'immoral', less 'deceptive', less 'hard to get along with', and less 'opportunistic' (traits 2,5, 10, and 11 respectively on the chart). On the other hand, they see no big difference between the English and

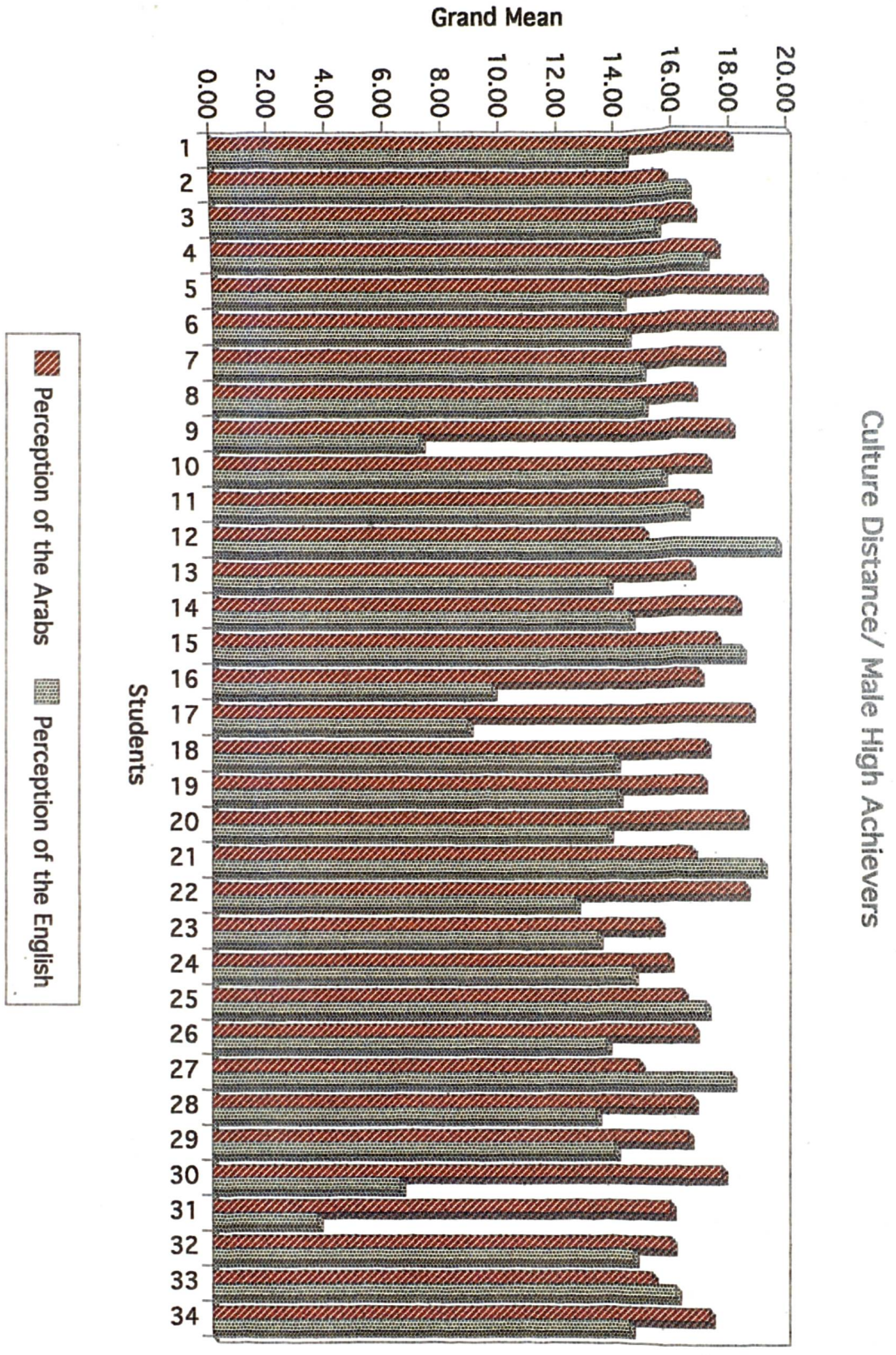

Grand Mean
0.00
2.00
4.00
6.00
8.00
10.00
12.00
14.00
16.00
18.00
20.00
Students
Perception of the Arabs
Perception of the English
Culture Distance/ Male High Achievers

Chart 1

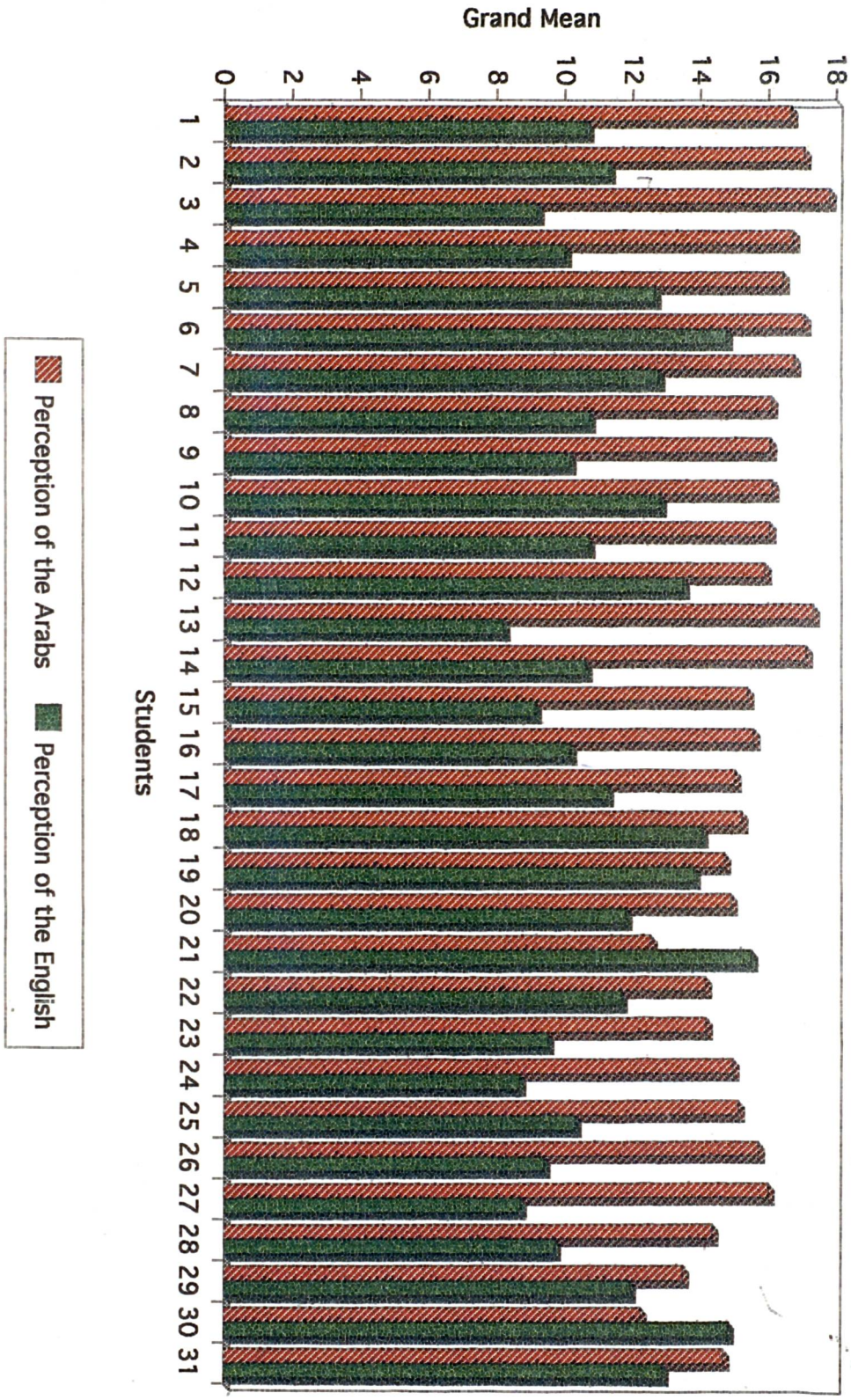
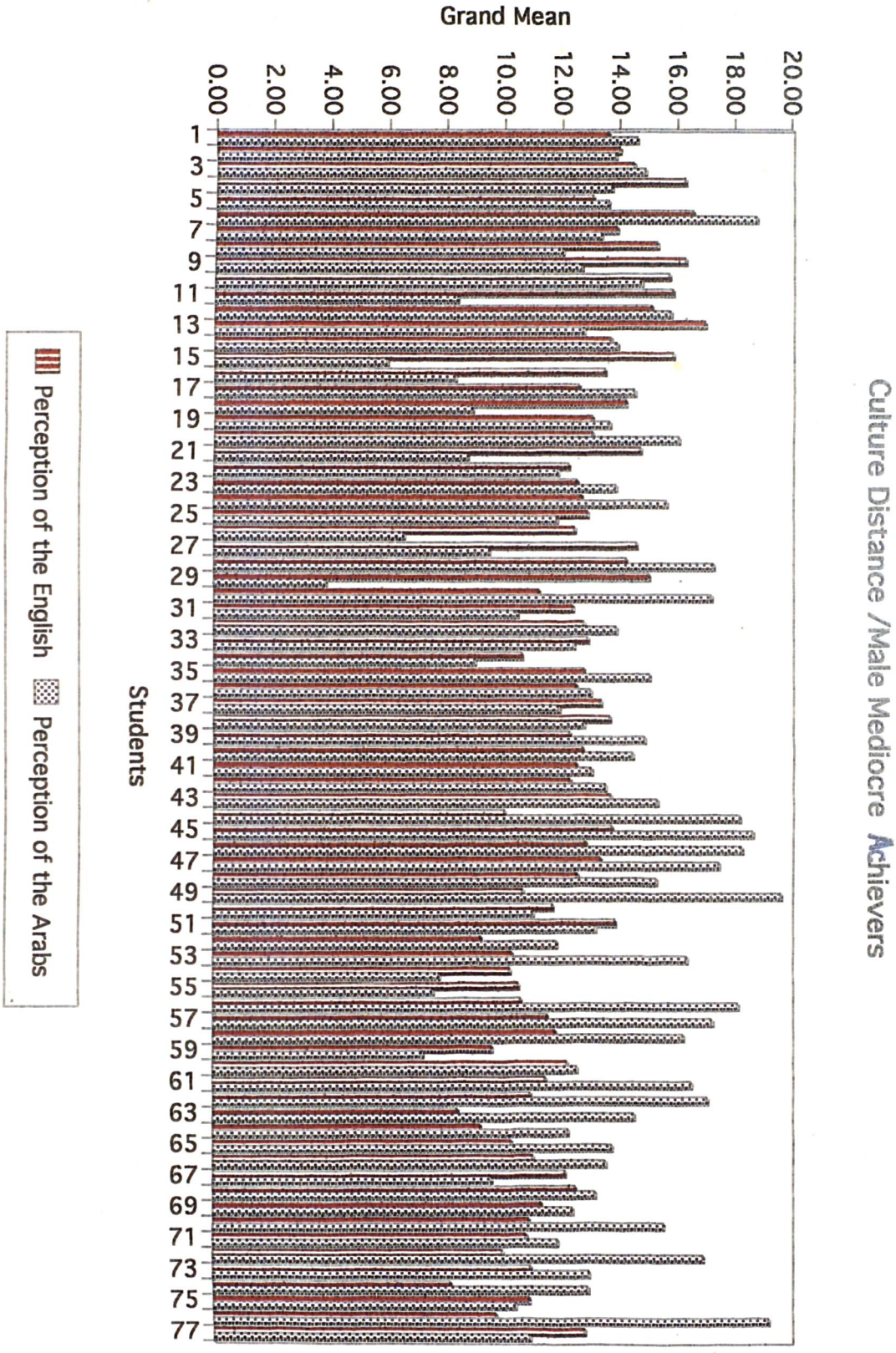

Culture Distance/Female High Achievers
Grand Mean
0 2 4 6 8 10 12 14 16 18
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
Students
Perception of the Arabs
Perception of the English

Chart 2


Grand Mean
0.00
2.00
4.00
6.00
8.00
10.00
12.00
14.00
16.00
18.00
20.00
Students
1
3
5
7
9
11
13
15
17
19
21
23
25
27
29
31
33
35
37
39
41
43
45
47
49
51
53
55
57
59
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63
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67
69
71
73
75
77
Perception of the English
Perception of the Arabs
Culture Distance /Male Mediocre Achievers

Chart 3

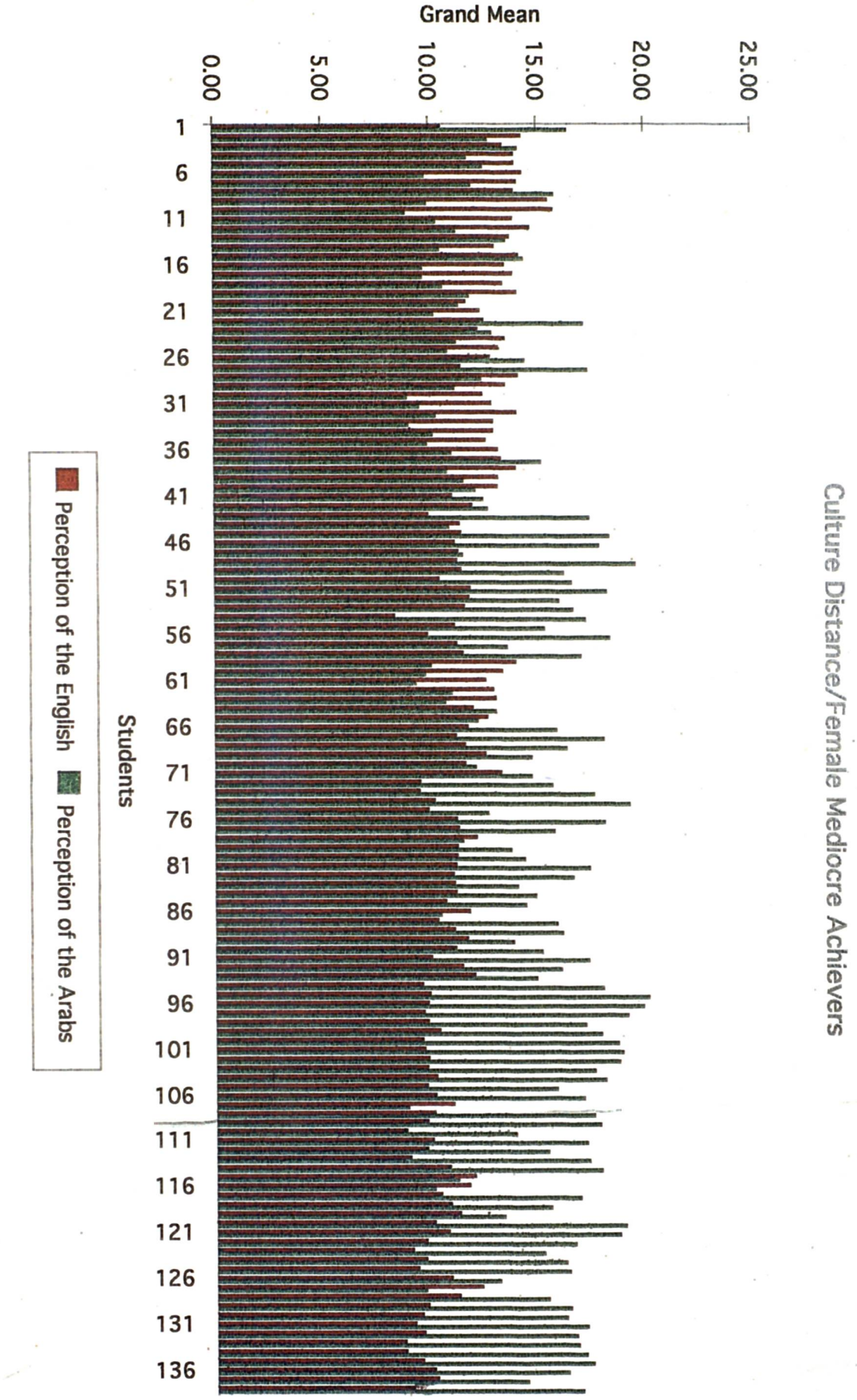

Grand Mean
0.00
5.00
10.00
15.00
20.00
25.00
1
6
11
16
21
26
31
36
41
46
51
56
61
66
71
76
81
86
91
96
101
106
111
116
121
126
131
136
Students
Perception of the English
Perception of the Arabs
Culture Distance/Female Mediocre Achievers

Chart 4

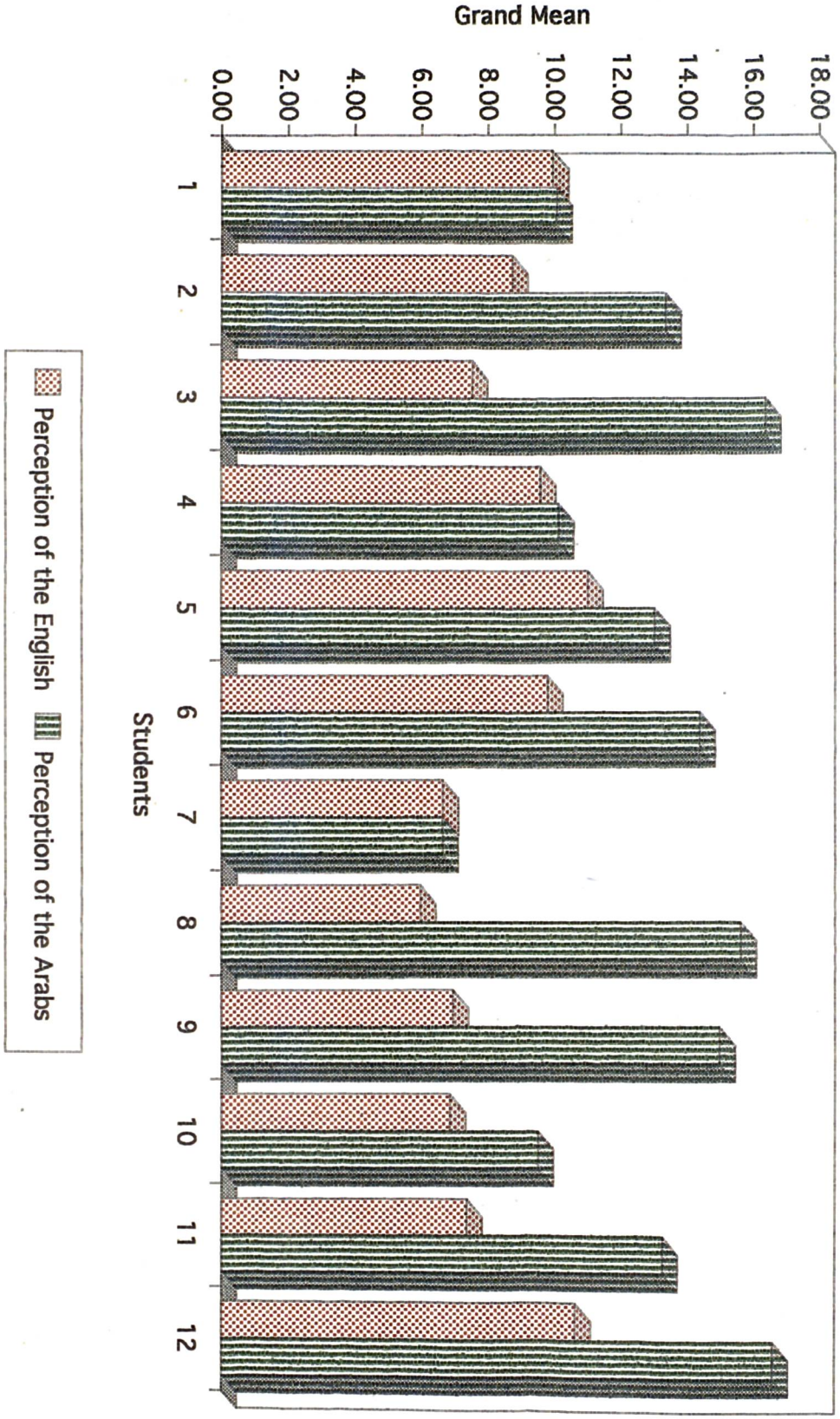
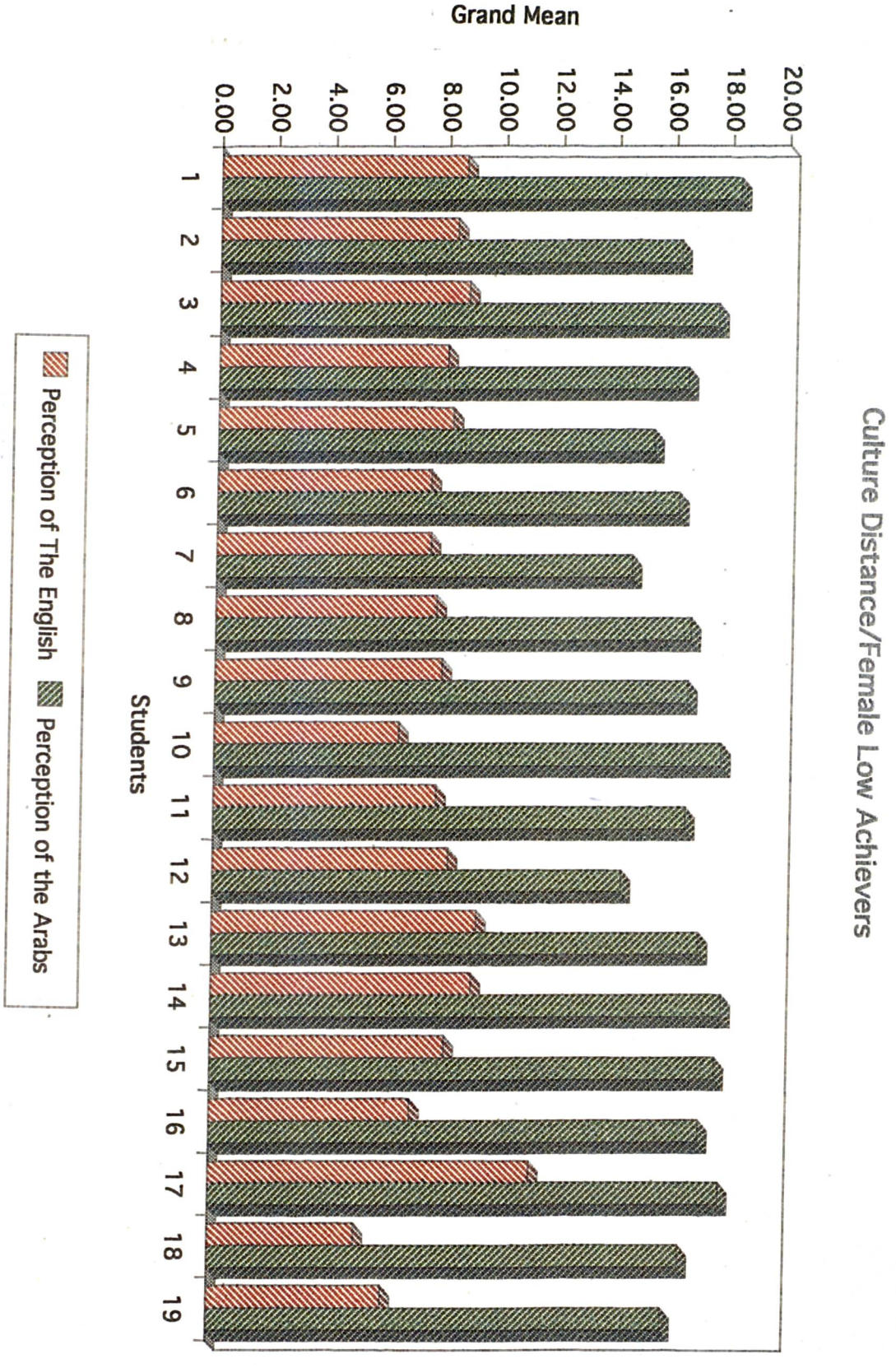

Culture Distance/Male Low Achievers
Grand Mean
18.00
16.00
14.00
12.00
10.00
8.00
6.00
4.00
2.00
0.00
1
2
3
4
5
6
7
8
9
10
11
12
Students
Perception of the English
Perception of the Arabs

Chart 5


Culture Distance/Female Low Achievers
Grand Mean
0.00
2.00
4.00
6.00
8.00
10.00
12.00
14.00
16.00
18.00
20.00
1
2
3
4
5
6
7
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11
12
13
14
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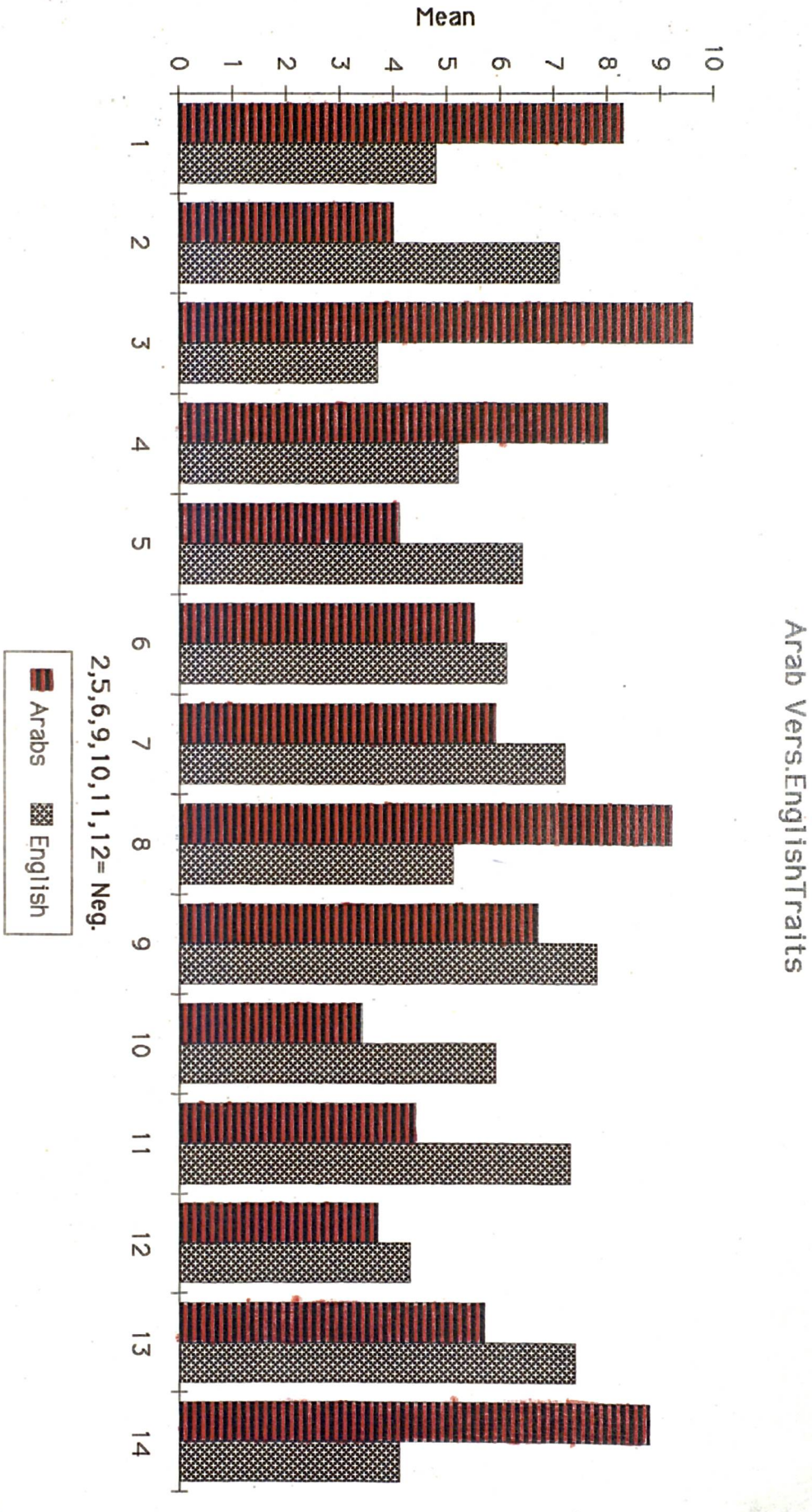
16
17
18
19
Students
Perception of The English
Perception of the Arabs

Chart 6


Mean
0 1 2 3 4 5 6 7 8 9 10
1 2 3 4 5 6 7 8 9 10 11 12 13 14
2,5,6,9,10,11,12= Neg.
Arabs
English
Arab Vers.EnglishTraits

= Chart 7

themselves, as already demonstrated, as 'arrogant', 'broadminded', 'ethnocentric , and 'cruel' (6, 7,9,and 12 respectively). They admit that the English are more broad-minded and a little more scientifically minded than they are (traits 7 and 13).

V. 12 The Teachers' Questionnaire:

In order to elicit the EFL teachers' viewpoint on their students' attitudes and perceptions, the researcher asked them to complete a short questionnaire of 20 items. This questionnaire was administered twice; once at the pilot stage and again at the final phase in October, 1991. The teacher sample in both cases was the same except that 2 teachers, who had participated in the first pilot phase, had left Qatar. The teachers who replaced them were not in any position to judge, evaluate or formulate opinions on this particular issue with this particular type of students (different language, different culture and different habits). 32 teachers were handed the questionnaire at the two stages. However, only 28 answered it at the final stage. Four (non-Europeans) apologized for being unable to get involved in cultural issues. The following table presents the demographic data of the teacher respondents:

Table 31 : Demographic Data of the Teacher Respondents

Variables	Number
Nationality	
Arab	7
American	2
British	12
Other	7
Teaching Experience in Qatar :	
10 years +	
5 Years +	14
Less than 5 years.	6
	8

Table 31 (cont.)

Teaching Experience at Qatar University:	
5 years +	18
1 year +	10
Languages Spoken:	
Arabic and English	13
Only English	15

It is clear now that the majority of the respondents have had a number of years teaching Arab Qatari students. It is also clear that some of the non-Arab teachers speak (little) Arabic (as they indicated) which makes them somewhat familiar with the students' linguistic as well as cultural background. The questionnaire is meant to elicit the teachers' views on cultural studies, the EFL materials they are using, their students' achievement, and the EFL language teaching status in Qatar in general. They were given 20 statements to which they would respond by indicating agreement, disagreement or undecidedness. The following table presents the teachers' responses:

Table 32 : Frequency Table of the Teachers' Responses to their Questionnaire Items

No	Personal Viewpoint (N=28)	Agree	Disagree	Undecided
1	Most students are keen on learning English.	4	10	14
2	The students are forced rather than motivated to learn English.	7	10	11
3	Students manifest negative attitudes towards the English people.	—	28	—
4	Students' EFL proficiency level is satisfactory.	—	24	4
5	Students' interest in learning English increased after the Gulf War.	6	7	15
6	Students need English for their future careers.	14	9	5
7	In Qatar speaking English merits social recognition.	5	4	19

Table 32 (cont.)

8	Learning English promotes the students' understanding of the English people.	24	4	—
9	Better understanding of the English people warrants better learning of their language.	12	6	10
10	We, as teachers, socialize easily with the students.	1	19	8
11	Students have untrue imagery of the English culture.	11	3	14
12	Students' imagery (as such) improved after the Gulf War.	12	—	16
13	Students' attitudes towards the English people and culture showed no change after the Gulf War.	8	7	13
14	Students' attitudes (as such) are difficult to unearth.	14	6	8
15	The EFL teaching materials provide information about the English people and culture.	—	16	12
16	Cultural information is necessary in EFL learning.	14	6	8
17	Students' EFL learning problems are linguistic rather than affective.	9	6	13
18	Students are prejudiced against non-Qataris.	—	28	—
19	Students have no genuine cultural information about the English people and community.	14	8	6
20	It is thorny to discuss cultural issues with these students.	15	6	7

Mere extrapolation of the tabulated results point to the fact that cultural studies need, in some teachers' opinion, to be taken into account concomitantly with linguistic studies. Half of the respondents believe it necessary to do so (item 16).

28.6 % are undecided and 21.4 % disagree. This shows that only a few teachers see no advantage in including cultural studies in foreign language teaching. All the teachers agreed that the teaching materials used at university level in Qatar provide no important cultural information of or about the target language community and / or people (item 15). This point will be taken up in chapter seven to follow. The majority of the teachers (85.7 %) are dissatisfied with their students' level of EFL proficiency (item 4). Nevertheless, almost half the teachers (46.4 %) of the teachers are not sure whether this learning problem is linguistic or affective (item 17). Half the teachers would not consider the learners' attitudes and perceptions as such and, thus in our opinon, miss a crucial variable, and perhaps the cornerstone, in the learning-teaching operation.

As regards the students' change of attitudes and perceptions, it is really hard for a teacher to come to grips with the precise dimensions of such changes. Human feelings cannot always be surmised from available data or observable behaviour, that is why there are many techniques and methods for the elicitation and measurement of people's attitudes. However, 28.6 % of the teachers are positive that some changes have occurred (item 13). 25 % see no change and 46.6 % are uncertain. The teachers' being undecided has not excluded the probability of the change occurrence. Consensus among the teacher respondents is on their perception of the Qatari EFL learners as unprejudiced against foreigners in general.˝ This means that the teachers, whether Arabs or non-Arabs have not detected any ethnocentrism on part of their students (item 18). However, 67.9 % of the teachers agree that they cannot socialize with these students (item 10). 28.6 % are undecided leaving only two teachers (7.1 %) who agree that such socialization is possible. This may explain why the teachers do not know much about their students' attitudes and perceptions.

39.3 % of the teachers believe these EFL learners have an untrue perception of the English culture (item 11), whereas 50 % are not sure of that. However, 85.7% of them see that English will help the learners understand the English people (item 8). In any case, both represent a high degree of agreement as to the significance and necessity of dealing with language, people and culture as a single enterprise.

V. 13 Summary:

This chapter presented the quantitative statistical part of the research. It started with introducing the computer data analysis procedures employed in the present study. A concise discussion of para- and non-parametric procedures was presented. The findings of the students' self-report writings about the English people and culture were presented and discussed. This was followed by giving the final results of the students' responses to their questionnaire.

Answers to the research questions were provided in this chapter. Comparison of the students' produced images of the English culture with those they selected in the questionnaire demonstrates a consistency that underlies their stereotypes of the English culture and explains much about their ethnic prejudices against the English people and community as the most positive and negative images were compared.

In dealing with the findings of the questionnaire, attitudes were discussed separately from perceptions and vice versa. However, the statistical data that provide evidence about the positive association between these variables were presented and analyzed. It was proved that both attitudes and perceptions are inextricably intertwined; each affecting the other in an important way.

The computer data analyses have shown that the EFL students' achievement scores are largely affected by their attitudes towards and perception of the English people and culture and to much lesser degree by their own attitudes towards themselves. The rationale for using multiple regression equations was given and the results obtained from them were tabulated and discussed. A path analysis was illustrated and the value of using it in prediction of the EFL achievement score was pointed out and exemplified.

This chapter also includes discussion of the relationship between auto-and hetero - perceptions and attitudes as representing the notion of culture distance. It

was also proved that this culture distance has its impact on the perceivers EFL achievement levels in English. Supporting statistical data were presented as well. In this chapter it was explained why all the research null hypotheses were rejected. And perhaps, the most crucial point in this chapter is the predictive value and potentiality of the attitude and perception tests as far as EFL achievement is concerned.

Data obtained from the EFL teachers were tabulated and discussed. There is an overlap between some of the teachers' views and some of the findings of the present research. The teachers' views point to the existence of some EFL pedagogical problem as far as the level of the learners' achievement is concerned.

CHAPTER SIX

ANALYSIS OF QUALITATIVE DATA:

INTERVIEWS AND TEXTBOOK ANALYSIS

VI. 1. Introduction:

This chapter is allotted to the presentation and analysis of the data obtained from sources other than measurement tests (i.e. the study questionnaires). It follows, then, that the teacher and student interviews will be discussed in this chapter. It also means that analysis of the EFL textbooks used by the ELT Unit of Qatar University will be conducted to find out whether there are any useful cultural components, so as to be able to answer the 7th research question.

The student interviews will be discussed and analyzed in order to clarify some points which were included in their questionnaire responses, particularly about the sources of their cultural information. Similarly, the teacher interviews will be dealt with so as to highlight the teachers views on this particular issue of cultural studies as an integrative component of language study. Furthermore, the teachers' oral explanations of their responses to some of the questionnaire items are better examined in this way.

VI. 2 The Student Interviews:

As already stated (IV.9.1 & 2), thirty two male and fifty four female students agreed to be interviewed, but unfortunately, only twelve male and eight female students agreed to have the interviews tape-recorded. 21 male and 38 female students even refused to allow the interviewer to take notes during the interviews. The following table presents the demographic data of the student interview participants:

excerpts represent the students' views on the issues raised by the interviewers (S= student, R = researcher, and I = the Female Interviewer). The following table presents the frequency count of the interviewees' responses to the interviewer's cues or prompts (for student and teacher interview schedules see Appendices D.4 & D.5) :

Table 34 : Frequencies of the Male and Female Students' Responses to Interview Thematic Cues

No	Theme	Male Freq.	Fem. Freq.	TOTAL	Rank Order
13	Mass media are the main sources for cultural information.	32	46	78	**1.5**
12	The main difference between the English and the Arabs is religious.	30	48	78	**1.5**
16	The English culture is scientifically advanced.	32	44	76	**3**
11	The English people are immoral.	30	43	73	**4**
10	The English socializing habits are unacceptable.	30	42	72	**5**
14	Parents have the same ideas about the English people and culture.	28	42	70	**6**
15,18	The English community is not safe. Too many crimes.	24	43	67	**7**
1	English is needed for academic purposes.	26	40	66	**8**
8	The English people are friendly.	6	10	16	**9**
2	English is needed for travel and tourism.	6	8	14	**10**
7	English food is good.	4	2	6	**11**
4	The English culture is similar to the Arabic one.	1	3	4	**12**

As demonstrated above, the interviewees' responses are presented in the form of themes that encompass most of the responses to the interviewers' cues and questions.

This summarizes the responses which if transcribed verbatim will take up more than double the size of this thesis. The following excerpts are used for illustrative purposes only and are presented in order of the interview schedule (see Appendix D.4). The first issue is the reasons the study subjects give to learning English. The following is part of an interview with a male average achiever informant who demonstrates why he (like many of his peers) needs to learn English :

(A)

R: Do you really need to learn English ?
S: Sure.
R: Why?
S: I'll need it in my future studies. I also need to use it when I travel abroad.
R: Do you often travel ? Where to ?
S: London, Paris, New York and Istanbul.
R: Do you believe you need to learn English at all ?
S: Of course. I need it to graduate from university. It' s a university requirement.
R: Would you like to live a long time (say 2 or 3 years) in an English speaking country ?
S: Never.

Although this student needs English for travel, the motivation is still instrumental as he was not willing to integrate with English speaking people. Here follows another part of an interview with a female low achiever speaking about her reasons for learning English:

(B)

S: I cannot be graduated from university without passing my English exams.
I: If English was not a required subject, would you study it as an elective ?
S: Why should I ? I don't think I'm going to use it after university.
I: What are you going to be after leaving university ?
S: I'll be a teacher of geography.
I: Don't you need English to study this subject ?
S: No. Instruction is in Arabic. The books are also in Arabic.

This accentuates the instrumental motivation which seems to be the only one operative in this EFL situation. It is also clear that this type of instrumental motivation is more of a coercive nature. The same views are expressed by 26 male and 40 female interviewees. It is was clear in the course of these interviews that the EFL learners' lack in integrative motivation along with their being coerced to study English as a university requirement and their negative attitudes towards and perceptions of the English people and community have had their detrimental repercussions on their learning of English. This is an excerpt from an interview with another low achiever female student :

(C)

I: How long have you been learning English ?

S: About 11 years.

I: How would you rate yourself as an EFL learner ?

S: Very poor. I don t like it.

I: Any reasons for that ?

S: I m not going to use it after university. I 'm studying to become a teacher of Shari-a (Islamic Ordinances). English has nothing to do with this job.

I: Isn t there a possibility of your travelling abroad ?

S: Never. Why should we ?

I: Why not ?

S: The people there are not friendly. The community is corrupt.

The following excerpt represents the high achievers' (male and female) attitudes towards learning English:

(D)

I : Why do you need English ?

S : It's an international language. It's the language of science and technology.

I : Do you need it for travelling ?

S : Of course I do. Everywhere you go, you can use English to communicate with the native people.

I : How would you rate yourself as a speaker of English ?

S : Very good. I like to learn English, and to speak it.

The second main issue on the interview schedule pertains to the notion of cultural distance.

The interviewees were asked to draw some comparison between the English and Arabic cultures. This is intended to see if the culture distance findings (V.3.4.3) are maintained. This is part of the exchanges between a male low achiever and the researcher:

(E)

R: Why are the English people different from the Arab people ?
S: First, they are not Muslims. So, they are completely different from us.
R: But this applies to all non-Muslim people not the English alone.
S: That's right. But the English represent the west. Theirs was a great empire. Many peoples imitated them. They occupied many Arab countries and passed on their bad manners to the people of these countries.
R: Such as?
S: Getting drunk, gambling, and becoming too materialistic.
R: Any good qualities you could assign to the English people?
S: They're practical, punctual, and courteous.
R: What about the Arabs ?
S: They aren't punctual. They are also courteous. Most importantly, they're religious, the Arabs I mean.

Again, the perceived difference here seems to hang exclusively on religious factors. The image of the English people is not absolutely negative. The positive features are related to the practical side of life. The students' views on the English socializing habits also reflect the same image.

A low achiever female student expressed more or less the same views while talking about the similarities and differences between the English and Arab people:

(F)

I: Are there any similarities between the Arabs and the English people ?

S: No. No similarities at all.

I: Which social features do you think are quite different from ours (Arabs) ?

S: Their family ties are extremely loose. They have no intimate relationships between one another.

I: How do you know ?

S: Television, films, friends and so forth.

I: Have you ever socialized with English people ?

S: Never.

I: If you wanted to describe the English, in general, what would you say ?

S: Practical but immoral.

I: How immoral ?

S: They drink, they dance, they allow boys and girls to mix freely.....

I: But these are accepted behaviours in their culture?

S: But not in our culture nor in our religion. I said no similarities.

I: How then would you see the English participation in the Gulf War ?

S: This is bewildering. We say they must have had some purpose we know nothing about. Some interest or benefit, I mean.

This exemplifies the influence of religion on the individual's perception of other religious groups. This student, like most of her colleagues, finds it difficult to accept cultural behaviour that clashes with her own. Their definition of what an immoral behaviour is may be hardly acceptable or even conceivable to members of western cultures. Moreover, their perception of the English society is not based on direct contact or actual personal experience. It could be argued here that such prejudices are directed towards religious values and beliefs rather than towards the English people per se. The gap created by the discrepancy between the two cultures, based perhaps on misunderstood religious differences, seems to taint these learners' perception of other ethnic groups with mistrust and suspicion. This misunderstanding is illustrated by the following few exchanges with one of the average achiever male students:

(G)

R: How would you compare the English to the Arabs ?

S: They 're stingy, we're hospitable. They're irreligious, we're religious.

R: How do you know they're irreligious ?

S: I've already told you; they do a lot of bad things, against religion.

R: Such as ?

S: They drink, eat pig, allow women to go about bareheaded, bare-armed and bare- legged.

The following interview was with an average achiever male student who comes from a middle- class family and who has already been to England several times :

(H)

R: Which foreign people do you like to socialize with ?

S: The English. I speak their language.

R: What about their socializing habits ?

S: They wouldn t socialize easily with foreigners.

R: How do you know ?

S: I spend all my vacations there but I haven't made one English friend.

R: Perhaps you haven t tried.

S: You know.... different religion, different habits, different food.

R: But have you had any communication problems with the people there ?

S : No. Not at all. You see..... they are courteous, very courteous but you get the impression that it is difficult to make friends with them.

R: How is that ?

S: They answer your questions, they help you get what you want, but they're not like us. You know what I mean ? If someone asks me to show him the way, I take him to his destination. They only describe the way. Things of the sort.

This is actually an instance of the inhibitions these young people have had for a long time. Living in the foreign community seems to have no effect on the

deeply ingrained images and / or prejudices. Moreover, these images seem to constitute a barrier to socialization prospects as illustrated above. This student like many others failed to justify some of their negative perceptions of the English people and culture. This student said he got the impression that the English are unapproachable but could not give logical reasons for that impression. The differences between both cultures are natural and expected. Nonetheless, they were the only reasons for keeping most of these Arab young people (the study subjects) off the English people and culture and perhaps off the English language itself. Excerpts 3-6 provide answers to questions 3-12 on the interview schedule (Appendix D.4).

The third issue is relevant to the sources from which these Arab EFL learners draw their images of the English people and culture. The following excerpts provide an overview of these sources. Here is a part of an interview with an average achiever female student whose cultural sources seem for her, like many of her peers, to be unquestionable:

(I)

S: My parents were planning to send me to pursue my university studies in England but they suddenly backed out.

I: Why was that ?

S: They say girls are not safe there .....um....the people are immoral.

I: Who are they ? I mean, who say that ?

S: Father heard some stories at the 'majlis' from his friends about girls being.....er....I don't want to use the word .... and murdered, ...

I: But you have been to England, haven't you? Have you seen anything of the sort ?

S: I used to go on holidays only. To live there for some time is a different matter.

I: How is that ?

S: Look at their films. Their life is pitiful ; too many crimes, too many problems, much drinking, and a lot of the sort.

Information obtained from the social "majlis" appears to be more viable than that

obtained through personal experience as illustrated above. This university student seems not to be ready nor willing to question the credibility of the telltales of her father s friends though she herself has been to England. It is not unreasonable to assume here that the stories her father's friends recount are based on hearsay; not on facts or any personal experience. Another source of cultural information is the media. An average achiever male student discloses the same information:

(J)

R: What are your sources for such information ?
S: Generally, magazines, newspapers, television , films...., films give us the impression that the European community is full of crimes, assaults,.....
R: How do the Qatari media show the English people and culture ?
S: The media always exaggerate. They always speak highly of the English people and of England, but frankly they re wrong. The English are not up to the standard the media are trying to impart.
R: Are these your personal views ? [The student ignored the interviewer s question]
S: Technologically, yes. Scientifically, yes. They have high standards. I don't deny it, but as far as morality and style of life (and so forth) are concerned, the standards are really low - corrupt, corrupt down to the roots (an Arabic expression).
R: Do your parents share you the same views ?
S: Frankly, yes. My parents don't like them (i.e. the English)..... yes, frankly, they don t. They never wish to have any relationship with them, never, not under any circumstances.

This interview represents most of the issues discussed throughout the student interviews. The above exchanges depict a high degree of prejudice, probably emanating from the inter-family relations. The information this prejudiced student has of the English people and culture are also acquired from casual and sporadic sources which neither these young people nor their teachers have control over. Furthermore, the students' belief that her parents never wish to have any relationship

with the English people has had its repercussions on her motivation to learn English. He has inherited the negative image from his parents. Myres (1982:176-9) asserts that inter-group relations, informal conversations with family, have their adverse effects on the individual's perception of out-group members. Myres also emphasizes the influence of religious fellowship as another example of group polarization.

Although this student, like almost all the other students (Table 32, Rank Order 3) is not blind to the fact that the English society is scientifically and technologically advanced, he still has a very negative image of this society to the extent that he accuses the official media of being untrue. Most of the interviewees have the same perception of and attitudes towards the English people and culture as well as of the target language itself. Almost the same views are held by some high achievers but in more tolerant vein. The following part of an interview with a female high achiever illustrates this point:

(K)

I: How would you describe the English people ?
S: Generally speaking, they're practical, punctual and neat but ethnocentric, immoral and stingy.
I: And how would you rate the Arabs ?
S: They aren't so punctual nor so practical. They aren't stingy . They are really hospitable and religious.
I: How do you know the English are ethnocentric ?
S: I hear they take great pride in their own language. They don't like to speak other languages. Have you been to England ? At Heathrew, they differentiate between people from the Common Wealth and people of other nationalities.
I: How do you feel about that ?
S: I believe they're entitled to do so. It's their country and the decision is theirs.

Here is a more favourable attitude towards the English people and culture except for attitudes that are contingent on religion. This is a part of the interview with a high achiever male student:

(L)

R: Which of these countries would like to visit most ?
S: England. We have a house there.
R: How do you find the English people ?
S: Not bad..... They only drink much....eat ham ..Pork, you know.
R: But this has nothing to do with you.
S: No. But I wouldn't go to their parties .. , wouldn't share meals with them. " Allah's curse falls on those who drink (alcoholics) and on those who carry alcohol bottles, and who sit with those who drink."
R: What about England itself ?
S: It's a fantastic place to visit. Everything there is clean and well-planned.
R: Any particular places of interest?
S: The Art Gallery, the British Museum, Hyde Park, ... It's got a great history.

This points to the research assumption that the subjects' negative attitudes are, perhaps, not directed towards people and institutions but rather towards beliefs and ideologies. This justifies the subjects' rejection of the English life - style at large (see V.3.3.1 & 2). This student still has some inhibitions based on religious beliefs and values. However, this student is not an exception.

The following excerpt from an interview with a low achiever male student illustrates the stereotypes these Arab EFL learners have of the English people and culture based on watching English medium films no matter what nationality they belong to :

(M)

S: The English woman is on the loose.
R: How do you know ?
S: So I hear. In films as well ..... not decently dressed, always betraying her husband, ... She always has a lover, I mean .....
R: Are you sure they are British not American films ?
S: All the same to me.

R: Do you know about the English people from films only ?
S: From newspapers, magazines and from some books.
R: Which newspapers ?
S: Our Qatari daily papers like Al Sharq, Al Arab and Al Raya.
R: What do they tell you about the English people and culture?
S: How their society is corrupt. We have to be on our guard to avoid being contaminated with their ills, and things like that.

It should be made clear here that many Arab speakers tend to overgeneralize. It has already been discussed that these EFL learners are not used to expressing precise degrees of intensity (IV.7.6). Furthermore, excerpts from articles published in these newspapers will be provided later in this chapter (VI.4.3) to illustrate what this student means.

The fourth issue belongs to the area of attitude. Some questions on the student interview schedule are meant to elicit the respondents' attitudes towards the English people and culture / community, (see Appendix D.4). Here is an excerpt of an interview with an average achiever female student that discloses a negative attitude like most of her colleagues:

(N)

I: Which country would you like to visit most ?
S: None.
I: Why not ? Travelling is very useful ?
S: It could be to the contrary.
I: What do you mean ?
S: You could come back with very unpleasant memories.
I: Would you, please, give more details ?
S: Many of my relatives talk about how they were exposed to defraud, robbery, and muggings in England.
I: This is liable to happen everywhere.
S: No. Not in a Muslim country. So, why should we go to a non-Muslim country ?

Almost all the other interviewees have had the same attitudes (see excerpt D). Another average female achiever's positive attitude is demonstrated by these exchanges:

(O)

I: Which foreign countries would you like to visit ?

S: England and America.

I: Why ?

S: The people are friendly, easy to get along with and I speak their language.

I: How would you compare them to the Arabs ?

S: No much difference. The Arabs are more generous, more conservative, but on the whole both are open-minded, considerate and kind-hearted.

I: And cultures ?

S: Both cultures are great. Each people has its own culture. But ours is older. Our culture is the basis.

I: Any features you don t like in either culture ?

S: I don't like the Arab's frivolity and indifference. I don t like the English people's unreligiousness and ethnocentrism.

The above student provides reasons for her positive attitudes towards the English people and culture. Evidently, she perceives the cultural distance as quite small. Although she perceives the English as ethnocentric, her own ethnocentrism could be easily detected. She takes pride in the fact that her own culture is old. This student represents the high achievers who judge both peoples and cultures, to some extent, objectively. This is the case with the majority of high achievers. They reveal more tolerance to the target people and culture. They also criticize themselves and express dissatisfaction with what they perceive as negative characteristics of their own fellow people. They also express their keenness on learning English, not only as an international language but as a language they like to use in their every day life. This student expresses her desire to visit England or America to use English, though the motivation here is clearly instrumental an integrative one is unmistakably embedded.

To sum up the results obtained from the above student interviews, it could be asserted here that the respondents' verbal expressions reveal not only the direction, and intensity of their attitudes towards and perceptions of the target language natives and culture, but also the reasons underlying these attitudes and perceptions as well as the type of achiever category to which each of them belongs. The more tolerant the tone, the higher the level of EFL achievement is expected. It is also evident that these EFL learners tend to see humans in terms of religious light. This falls in line with the findings of many similar studies as demonstrated by Rokeach and Mezei (1982:220):

> ***Several recent studies support the hypothesis that differences in belief on important issues are more powerful determinants of prejudice or discrimination than difference in race or ethnic membership.***

VI.2.2 Teacher Interviews:

Unfortunately, only six British teachers agreed to be interviewed at the final phase of the research, though only two British teachers had agreed to be interviewed at the initial stages. Other European and non-European teachers thought it was risky to discuss cultural issues in this specific situation. The researcher had to persuade more British teachers since their views are important in this context. It would be interesting to see to what extent the perceived (the English) are aware of the their perceivers' (the Arabs) attitudes towards and perceptions of them (i.e. the English). One of the six teachers (a female) preferred to have the questions and to answer them in writing (see Appendix E.2).

VI.2.3 The Teachers' Views:

The Arab EFL learners of Qatar University, like those of many other Gulf universities, are usually taught by native speakers of English. This is evident from the official records of these universities which provide lists of the names and nationalities and curriculum vitae of their EFL staff members (see Appendix D.6).

[For information about the number of native speaker EFL teachers at Qatar University see V. 1]. It would also be interesting to elicit these teachers' views as regards EFL teaching materials and problems. Hence, we would have a more complete picture of the EFL situation at hand.

The following table presents a summary of the teachers' views (For teacher interview schedule, see Appendix D.5):

Table 35 : Frequencies of the Teachers' Responses to Interview Thematic Cues (No. 8)

No	Theme	Freq.	Rank Order
2	The students level of achievement is low	8	1
4	The students motivation to learn English is weak	7	2
3	Female students achieve better than male students.	6	4
6	ELT materials used at Qatar University include no cultural information.	6	4
7	These students obtain their cultural information from the local media.	6	4
8	These students reject many of the cultural implications of the foreign language.	5	6
7	The students are too ethnocentric.	3	7
5	English can be taught as a culture-free language.	2	8
9	It is easy for teachers to socialize with these students.	0	9

In spite of the fact that the number of the teacher interviewees is small, the researcher would assert that their views represent those of the majority of the teachers as revealed by their casual conversation with the researcher. The following excerpts

represent the teachers' views on the above cited themes. Hereafter is an excerpt of the transcript of the first interview with an ELT male British teacher. The information he gives represents the teachers' common views on the EFL learners' level of achievement:

(A)

R: How would you assess your students' level of achievement in English ?
T: Relatively low, particularly with respect to writing.
R: Any justifications ?
T: A lot. They 're not motivated enough.
R: What about their attitudes to learning the language ?
T: Theirs are not very favourable.
R: Any reasons for that ?
T: Their level is low. The materials aren t very interesting and they're lazy.
R: What about their attitudes towards you as a British teacher ?
T: It's difficult to tell. Students usually show love and respect to their teachers.

The same justification for the poor level of the EFL is given by another male British teacher.

(B)

R: How would you assess your students EFL level of proficiency ?
T: I think there s a big difference between male students and female students. Generally, female students achieve better. They come with a better level from high schools and I think there s probably some difference in motivation between male and female students. Female students are more motivated academically. But that doesn t mean that some male students don t have very good motivation.
R: You see. If we look at motivation we have two kinds; ... I mean the instrumental and the integrative. Which one do you think applies to this particular type of students ?
T: I think women have the integrative. Some other men are purely instrumental.

R: Just to pass their exams ?

T: Just to pass their exams. Just as required by the university.

R: Do you mean that female students like to identify with the native speakers of English ?

T: That's very difficult to precise .... um .....I think these students are more open to the whole of the language. Perhaps the female students are.. um ..., in a sense, more open to the idea that culture is part of the language and less likely to reject the cultural implications of language. They seem more open-minded than many of the male students.

It seems that teachers also do have their own stereotypes of their students. Many other teachers besides the interviewed (B) believe that female students achieve better than male students. Presumably, teachers have premised this stereotype on purely quantitative phenomena, since the female student population at Qatar University is almost triple that of the male students.

The second main issue on the teacher interview schedule is about the importance of incorporating cultural studies in EFL teaching. The following excerpt illustrates how most of the interviewed teachers perceive the importance of cultural studies:

(C) -

R : Is it possible to teach English as a culture - free language ?

T : I doubt it.

R : Why ?

T : Many words give their meanings according to their cultural context.

R : Do your students know much about the English people and culture ?

T : I don t know. But ..um.. sure they have their own knowledge of the world.

R : Do their English books help them obtain such knowledge ?

T : You mean the ones we re using here ? They give very little.

R : In your opinion, how then do these students obtain such information ?

T : Unfortunately from the media .

R : Why unfortunately ?

T : Most of the films on their television are American crime and police films. For these young learners English speaking people are all the same. You know, these films do not reflect the actual life of the English people.

As is illustrated above the absence of cultural information in the EFL materials leaves the door open for erroneous images of the target people and culture to invade the minds of our young learners. This interviewee also believes that it is almost impossible to teach language free from its culture. The same view is held by 6 of the teacher interviewees (Table 33) as well as by half of the teacher questionnaire respondents. This supports the researcher's view that a language stripped of its culture is a body without soul (III.2).

The third main issue is about the students' motivation to learn English It should be pointed out here that this is meant to find out about the teachers' views and not to obtain any factual data about the students' motivations, attitudes and / or perceptions. The interviewee this time is a female British EFL teacher. She says she comes from a culture in which she has learnt to speak her mind but she is not sure this may be accepted easily in such a different culture. This may be the reason why many European teachers refused to be interviewed or to have their names mentioned in the thesis. She also says she has noticed that foreigners in Arab countries have to be very cautious in communicating cultural ideas. Here is part of the interview with her:

(D)

R: How would you rate your students as EFL achievers ?

T: On an absolute level, .. low.

R: Any reasons for that ?

T: Their motivation is barely instrumental. They only want to pass their exams.

R: Do they like to learn about the English people and their culture ?

T: Presumably, yes. Many of them have already been to England.

R: Do the EFL textbooks provide them with the required information in this respect ?

T: You must be kidding. You know they don't.

R: How, do you think then, they get cultural information about England and the English people ?

T: From many different sources. Mostly from the TV, the press, and travelling, I presume.

R: How would you assess their attitudes towards you as an English lady ?

T: The boys are a bit shy. The girls are O.K. I never can tell whether they like me or not. Since I came to this university I 've never had any social relationship with any of my students. Not only that, they 've never had anything to talk to me about except the language. I don t know, but this, perhaps, is due to their inability to express themselves in English.

This shows how most teachers see their students. For them the students are socially distant. One reason may be communicative but another can also be perceptual and / or affective. This female teacher agrees with interviewee (B) that the girls are more open to the foreign culture. She also agrees with (B) that the teaching materials do not provide some cultural information of and about the target language people or society.

It is evident from the above excerpts that there is a social or perhaps a cultural barrier between the teachers and their students. This, in fact, is not to the advantage of the learners who might be more favourably motivated if their relationship with the EFL teachers is on friendly basis:

> ***A pleasant, colorful classroom in which the acquisition of knowledge is made a friendly cooperative venture between teacher and students is something for which all of us should strive.***
>
> Finocchiaro (1969:166)

VI.3 The EFL Textbooks:

VI.3.1 Introduction

One of the very important influences on the EFL learners' perceptions of the English community is the English language textbook. Although most of the foreign language teachers would use the textbook to introduce the language structure, few teachers do introduce English culture through the textbook. Since it is commonly agreed that foreign language learners usually come to the language class with already established stereotypes of the native speakers of the target language (Gardner and Lambert, 1972; Joiner, 1976; Byram, 1989), and what they encounter in the language class may serve to correct their misconceptions, to increase their cultural understanding, or to confirm them in their prejudices (Joiner, 1976). Joiner proceeds to assert that the single most influential culture bearer is the textbook. She suggests that:

> ***it is important that language teachers look beyond eye-catching illustrations and investigate the 'hidden' cultural content of the materials which they use.***
>
> (1976:242)

As a result, we need to see how far the EFL textbooks used in teaching this particular type of student population contribute to their understanding of the English culture and people. Analysis of the EFL textbooks used in teaching these Arab EFL learners is necessary for the following reasons:

(a) The books used by the ELT Unit, Qatar University, have been used for more than ten years now and perhaps it is time they were reviewed within the perspectives of the latest pedagogical advances according to which cultural studies must be considered as an integrative component of the foreign language syllabus.

(b) Criticisms serve as guidelines for future production of similar textbooks for use with Arab and perhaps Muslim EFL learners at large. Cultural and national constraints will be brought to light for textbook writers as well as for teachers to take into account in teaching such learners.

VI.3.2 The ELT Materials:

We need to analyze the ELT textbooks used by the ELT Unit of Qatar University with specific reference to their socio-cultural content (see I.4.2). The students in the Faculty of Humanities and Social Sciences of Qatar University receive English instruction over two academic terms only (i.e. one academic year). The duration of each term is 15 weeks, (5 contact hours per week for only three credit hours). In the first term which usually starts mid-September, the prescribed course-books are:

1. **Between the Lines (a reader)** by Mark Ellis and Printha Ellis, (1982) Surrey, Thomas Nelson and Sons Ltd.

It contains ten units from which the following five units have been assigned:

(a) ***In 1666 a baker burnt four hundred streets.*** This unit is about the Great Fire of London. However, it does not provide much or any interesting information about this great city. It does not , by any means, help the students to have an image of London today. On the contrary, the writers say that after rebuilding London the streets are still narrow. The writers also show the English people and the London mayor as clumsy and slow. Only the king was able to save less than a quarter of the old city when he ordered the destruction of the buildings in the path of the fire. (Appendix E.2)

(b) ***Tea Comes from China.*** This unit is about loan words in the English vocabulary. The writers provide silly reasons for the acquisition of foreign words :

> ***One reason why the English language has so many words from other languages is because people from many different countries have come to live in Britain. Two thousand years ago the Romans came from Italy, and stayed for over four hundred years.***
>
> Ellis and Ellis (1982:29)

Some learners have asked their teachers whether the writers are trying to disguise facts (e.g. stay instead of occupy. i.e. deceptive). They also have asked if the writers are British. It seems that some students are more analytical than teachers may expect. It also implies that the text writer may represent a whole nation (i.e overgeneralization). This anecdotal citation is not meant to provide any sort of evidence, but to point to the importance of the impact of teaching materials on the learners' attitudes and perceptions. If the writer's credibility is questioned, this may add to negative perceptions or misconceptions, on the reader's part, of the entire population to which this writer belongs. Another crucial point here is that the writers give examples of loan words from China (tea) and from West Africa (banana) but none from Arabic which the learners believe to have given the English vocabulary hundreds of words like: admiral, arsenal, algebra, camel, etc. They usually ask why the writers have ignored the contribution of Arabic to English vocabulary. A number of questions are raised in this respect, but the teacher may justify this on the grounds that a writer cannot write about everything in one unit or even in one book. In fact, the feeling of disappointment on the part of many of the learners in this respect impinges on their attitudes towards the materials they are studying and perhaps towards the target language itself. It is suggested here that if the writers had referred to Arabic words that went into the English vocabulary, the learners' attitudes towards the writers, their ethnic group at large and the material in particular would have been improved. The English then would sound grateful and the Arab learners would thereupon react more favourably. Presumably, the writers were not writing for this particular ethnic group of readers.

(c) **Dolphins are not Fish.** It is about the difference between dolphins and other warm-blooded mammals. The writers conclude by saying that today some people continue to kill dolphins but in some countries it is against the law to kill them. If the writers stated that England or Britain is one of these countries, this might help in promoting favourable attitudes towards the people and to a more positive perception of them as kind-hearted and animal caring. Moreover, the writers tell a story of a dolphin called "Jack" who used to guide sailors through dangerous waters to the harbour. But somebody on board a ship called the "Penguin" shot and wounded Jack who refused ever after to guide the Penguin.

The image here is one of ingratitude and cruelty. Apart from being inappropriate for academic purposes, the text does not provide nor add any useful new cultural information to human knowledge.

(d) We are more than seventy percent water. This is a purely scientific unit which deals with the proportion of land to that of water on earth. No cultural information is accommodated. It is stated that on a clear day in the UK there are over twenty - two million kilograms of rainwater above one kilometre of land. This is the only bit of information that the reader is provided with about Britain.

As for the supplementary materials which are teacher-prepared, they are no better than the above ones. For example, the title of the first unit is : Language, the second unit is : An Earthquake in Egypt, the third one is : Qatar and the last one is : Deserts, (See Appendix E .3). Even the unit on language deals with human language in general. Nothing is said about English in particular. In our, as well as in the learners' opinion the topics are not interesting, barely informative and deplorably outdated.

Nothing about the new cultural phenomena is included. No current issues are raised, nor up-to-date topics provided. It is quite clear now that these units have very little if any bearing at all on the students' understanding of the socio-cultural background of the foreign language they are learning or of its native speakers'. Almost all the EFL teachers at Qatar University are well aware of this defect. This has already been discussed while dealing with the teacher questionnaire and interviews.

In brief, the reading materials used in teaching this specific student population (i.e. EFL learners at Qatar University), do not include any attractive illustrations (black and white). They do not project any segment of the target language (TL) society, neither in writing nor through illustrations. No information about the socioeconomic levels in the target society are discussed nor any information about the people's lifestyle is given. The historical part that is touched upon is not authentic nor interesting. In fact, some negative image are projected by these materials of the English people and culture.

2. Similarly, the "Writing" textbook, **"Writing in English"** by Anita Pincas and Kate Allen , published by Macmillan Publishers (1982) is absolutely out of the cultural, and real -life , orbit. According to the book the students have to learn the following , in five units, in the first term:

(a) Self description,
(b) Description of others,
(c) Writing about a job,
(d) Describing a road, and
(e) Describing a room.

This course is beginning English writing one. The writing tasks are simplistic and absurd. In the twentieth century it is hardly conceivable that one is required to describe one's room or a road in writing. None of these writing topics lends itself to an authentic language use. It is also clear that this type of writing is by no means for academic purposes; not in any sense of the word, as already specified by the course objectives (Appendix D.3). Unfortunately, there are no obvious criteria for the selection of such EFL teaching materials . More unfortunate still is the fact that these materials are lacking in cultural information.

It follows then that no language can be stripped of its culture and no culture can be stripped of its language. After a detailed exposition of the necessity of pedagogical dealing with language and its culture as one inseparable enterprise,

Byram (1989 :67) supports the view of Firges and Melenk (1982) that:

> ***it is in language and texts that (this) foreign reality is to be found, and thus language and cultural studies have to be integrated.***

Thus the issue is one of integrating both linguistic and cultural studies in the foreign language class. The learners' attitudes towards and perception of this culture plays an important role in the achievement of success as proposed and statistically proven by the present research.

Not one text in the books is "seeded" with cultural information about the English society. No culture-bearing written mode is included.

VI.3.3 Media and Cultural Information:

Unlike the EFL teaching materials, the media provide much information about the other cultures which represent the writers perceptions and convictions no matter how true-to- life this information may be. For example, it is a common trend now, for Arab writers and thinkers, to attack the western cultures and peoples for being anti-Arab and / or anti-Muslim. The image is growing grimmer everyday as Muslims in Bosnia and elsewhere, for instance, are brutally massacred. Even the United States is publicly lashing out at Britain for its reluctance to lift the arms embargo imposed on Bosnia so as to stop massacring the Bosnian Muslims:

> ***I had the feeling that the British and French felt it far more important to avoid lifting the arms embargo than to save the country. John Major told me he wasn't sure he could sustain his government [if he agreed to lift the embargo].***
>
> President Bill Clinton (Source: The Guardian Weekly, October 24,1993)

This has led many Arab writers to direct their animosity towards all the western

world indiscriminately. For Arabs in general the printed word has a hyper-suggestible power. It is not unreasonable then to expect hostility against Britain and France to be rippling across the Arab / Muslim world if it is already existent between them and the US; their big sister. We should expect spates of this kind of hostile remarks to appear in the Arabic newspapers voicing America's criticism. Here are some illustrative excerpts from the Qatari national newspaper (Al Sharq) which reveal the anti-western cultural information the young people read every day. Again, these excerpts are not meant to initiate any systematic analysis or lead to any systematic conclusions:

> ***[Headline] : The Western Culture is in Real Trouble After Getting to the End of Everything and Disregarding Spirituals.***
>
> Source: (Al Sharq Daily, 28 October,1993. p.5)

"Spirituals" in Arabic is usually used to refer to religion and religious values. The writer ascribes the trouble the western world is having through their abandonment of religion. As regards the writer's use of the phrase " getting to the end of everything", the researcher believes that he means that the west has achieved all the mundane goals but not the spiritual. Arab Muslims who read such statements cannot but condemn the west as irreligious and devoid of morality. This is made more emphatic by the following writer:

> ***In surveying the contribution of Islam to human civilization, we have got to consider, as far as the west is concerned, three intellectual trends: awareness of the setback of the western civilization and analysis of its causes, examination of the current propagation of Islam and the reasons for its relegation to a secondary part on the international stage today, and considering the requirements for a blessed Islamic renaissance that will make this religion a spirit for struggle against the western dubious movement which will lead to the demise of the world.***
>
> Jaroudy (1993: 5)

Some writers have the conviction that Muslims are the target of attacks from other religions and / or ethnic groups:

> *The fact that must be referred to and contemplated upon is that the intellectual invasion of the Muslim world has transcended the cultural aspect, to the religious one -so to speak- and transferred the religious ills , the ancient nations had , to the Muslim world . The Qur-an has already warned us against this invasion. ..... Perhaps, one of the most dangerous ills that has sneaked into the Muslim world is the affected conflict between inspiration and reason or between religion and mind as formulated by the religious priesthood of the church which exercised religious terrorism and monopolized understanding, interpretation , reasoning, and education.*
>
> Hassana (1993:6)

Others project their own images of the Europeans and want readers to adopt them:

> *The European citizen has become a cog in the machine that revolves and with it all things revolve. This has consequently led to the weakening of the citizen's feelings so that it is usual today to see hundreds of people commit suicide. A psychotherapist is required for each citizen. ..... No wonder, there are no solutions to the problems of Europe. The test-tube baby will say, ' Me alone, I have no parents'. In this way Europe has got itself into serious innumerable and insoluble problems for which it is held responsible.*
>
> *Fakkar (1993:12)*

The writer (Fakkar) does not specify which feelings have been weakened. Based perhaps on mere personal conjecture, the writer has also presupposed that test-tube babies have no parents and the family ties with them are predestinately frayed. On the whole, the above quotations represent only a very small portion of the cultural information the Arab readers usually read in their newspapers, watch on television, and hear from friends and relatives. Even if the young EFL learner has different perceptions or beliefs, he / she may not be able to manifest them if they clash with those commonly held by the society . This is concisely explained by Parker et al (1988) while discussing the cultural clues to the Arab and Middle Eastern student:

> ***Social morality prevails over personal morality; thus concepts of right and wrong, sin and shame, derive not from an individual's determination of appropriate behaviour, but from what society in general dictates as the social norm. It is self-evident that every society has its own social conscience. For behaviour guidelines, the individual looks to his family, his friends, his religion- the world around him.***
>
> Parker et al (1988 :95)

. It is not surprising then to see that most of our students see English culture as one marked with the prevalence of crimes and poor family ties. The crucial issue here is that these writers provide information without providing factual evidence or without making it clear that they are giving their own points of view. On the other hand, young Arab readers take it for granted that these writers cannot provide misleading information since they are writing so publicly.

VI. 4 Summary:

This chapter presented the data obtained from the students' interviews. the students' views on the English culture were elicited. Their sources for foreign culture information were revealed and the students' stereotypes and prejudices were found to emanate, mostly, from their own religious values and beliefs. The low achiever informants revealed extremely negative attitudes towards the target language, people and culture. The average achievers expressed more tolerant attitudes and perceptions. The high achiever informants revealed the most positive attitudes and perceptions. This is consistent with the statistical findings of the research.

The teachers' interviews were also discussed and analyzed in this chapter. It was made clear that the teachers themselves have their own stereotypes about their students. The teachers believe that their students' EFL level is far below the average level. They do not know for sure why their students have got this achievement problem. They presume that female students are better achievers

than male students. In fact, according to the university archived end-of-term results, there are no significant achievement differences between both sexes.

The teachers agreed that the ELT materials include no cultural information and surmised that the students' sources of cultural information are the media and telltales. They also perceive the students as socially distant from them.

The ELT materials were reviewed and analyzed with particular focus on their cultural content. It was concluded that these materials include no cultural information that can be used to correct the students' negative stereotypes about the English people and culture. Excerpts from a popular Qatari daily newspaper were quoted (translated) to show what type of cultural information the people obtain from the mass media. This shows how much and how urgent cultural information is needed in our EFL textbooks.

CHAPTER SEVEN

CONCLUSIONS AND RECOMMENDATIONS

VII.1 Introduction:

The aim of the study, as stated in chapter **one** is to tease out the Arab EFL learners' attitudes towards and perceptions of the English people and culture, as well as to find out to what extent these attitudes and perceptions impinge on their EFL achievement levels and / or scores. This type of association has never been investigated with this particular type of Arab Qatari learners in perspective. It is contended, hereupon, that this type of research is liable to disclose the very important causes of these learners low level of achievement of which teachers, employers and students themselves usually complain (Qotbah, 1990 and Abo-Galalah, 1993; Hassan et al ,1993). Moreover, the findings of this research are of profound importance to all the Arab Gulf universities since there are great similarities between the universities in the Arabian Gulf States vis-a-vis the problems faced by English teachers as contended by Qotbah (1990:278). Furthermore, it could be asserted that the findings of this research can be of great help to all the Middle East, and perhaps, the Islamic World universities since it has been proven that religion is a basic and an inevitable determinant variable in the attitude-perception-achievement matrix.

Chapter **two** provides an overview of the research locale inclusive of the educational system through which these students have got to go. A survey of the social milieu is made and some social features specific to the study subjects community are presented. This is necessary for the understanding of the subjects' educational and social backgrounds, and thereupon, the understanding of their line of thought (i.e. thinking modes and determinants such as religious beliefs and values) and emotions.

Chapter **three** is a review of the state of the art and of the relevant research conducted with this particular type of EFL learners (and problems) in perspective. Although this research deals with the learners attitudes, it also investigates the associations between attitudes and perceptions on the one hand and both with EFL achievement on the other. This type of inter-association, to the researcher's knowledge, has not been empirically investigated. In this chapter the various definitions of attitude and perception are examined and the research's definitions of both are distilled from these reviewed ones. The relevant notions of attribution, stereotype and schemata, that are relevant to perception are introduced and discussed.

The research tools and procedures are introduced and discussed in chapter **four** with particular reference to previous similar studies. It is explained in this chapter how the study questionnaire is validated and how its reliability is established. The different components of the teacher and student questionnaires are introduced. Discussion of the measurement of both attitude and perception follows. The study tests which are included in the questionnaire are standardized tests (Osgood Semantic Differential and Katz and Braly Trait Checklist. See IV.7.5), and the adaptations made to make them suitable for the study sample at hand are quite small. In this chapter, investigation of attitude and perception change is operationalized. This involves discussing the pilot-re-pilot procedure which happens to be contemporaneous with the Gulf Crisis and War. Furthermore, the procedure of interviewing the EFL teachers and students is also detailed.

Chapter **five** starts with presenting data obtained from the two piloting phases. The perceptual image the pilot subjects had of the English people and culture before the Gulf War is compared with their image after the Gulf War. The correlation coefficient and t-test obtained point to the fact that these learners are not wholly impervious to such an important world event, but the change in their attitudes and perceptions is not as significant as might be expected. This indicates that the subjects' prejudices and / or stereotypes are still deeply ingrained. Reasons for that are extrapolated.

VII.2 Analysis of the Attitude - Perception - EFL Achievement Matrix:

The statistical findings presented in chapter six suggest that there seems to be enough evidence that the Arab EFL learners' stereotypes about and prejudices against the English people and culture stand in their way of the enjoyment of learning English, not to mention their ability to adapt to foreign cultures and to importing new ideologies in general. The student questionnaire is meant to delineate such prejudices and stereotypes and to investigate their effects on the learners' EFL achievement. Here follows a summary of the findings of the study.

1. The impact of both attitudes and perceptions on EFL achievement have been statistically proven to be significant. This type of multiple correlation has also been found to be of a reliable predictive value. A path analysis indicates how this is carried out according to a certain equation (V.5.2). Much research has been on the predictive value of measures of attitude as suggested by Travers (1977 : 507-8) . Travers surveys and criticizes the criticisms levelled at the theory that attitude can predict future action and concludes that :

> ***In recent years , assessments of the value of measures of attitude for predicting behaviour have become more favorable. Classic experiments that tended to show that measures of attitude had little predictive value have been shown to contain basic weaknesses.***

The present research would add to the above, the variable of perception in conjunction with attitude, so as to have more prediction power or value. In this way, it is argued here that the EFL learners attitudes towards and perceptions of the target language culture and people have some effect on the failure or success of EFL learning-teaching operations.

2. The more the EFL learners perceive the target people and culture as different or distant from theirs, the lower their EFL achievement levels are and vice versa (see V.3.4.3).

3. The perceptual images the majority of the subjects have of the English people and culture are negative (tables 14-17). However, it could be suggested here that they are mostly based on unreliable sources of information which made them in conflict with the perceivers' religious values and moral ethos (see V.3.4; V.3.4.3; V.6 and VI.2.1 &2).

VII.2.1 Attitude and Perception Interrelated:

It is statistically proven in Chapter 5 that there is a positive correlation coefficient between the students' attitudes towards the English people and culture and their perception of both. This can be explained in terms of the notion of schema which as suggested by Billig (1985: 84):

> ***is designed to reduce information overload and which would appear to fit the perceptual situation well.***

Billig proceeds to explain how such reduced information forms iconic images which would fade with the passage of time leaving all details unremembered. Any resulting distorted perceptions can be accompanied by prejudiced attitudes. Billig then cites Bevan and Katz (1956), Duncan (1976) and Neisser (1976) as supporting this view. It follows then that any pedagogical research in the causes of success or failure of EFL courses or operations must take both attitudes and perceptions into account as interrelated determinant variables.

VII.2 2 Impact of Perceived Cultural Distance:

It has been proven (see V.6) that there are significant differences between the scores of the subjects' attitudes towards and perception of the English people and culture and the scores of their attitudes towards and perceptions of themselves (their fellow people). This is indicative of the existence of a cultural distance between both ethnicities; the learners' and the target people's. This distance, in turn, implies the existence of some prejudices and / or stereotypes

that may interfere with the students learning of the target language. As anticipated by the present study, this type of student population would not be keen on learning the foreign language of people for whom they have no positive attitudes and of whom they have no favourable images and choose to keep themselves distant from.

It should be pointed out here that for this type of Arab EFL learners, as revealed by the interviews and questionnaires, the Americans and the English belong to the same western world. Consequently, it is concluded here that if we want the EFL learning - teaching operation to be successful and effective, we have to consider 'scientifically" comparing both the learners' and the target people s cultures and languages. Lado (1957) ascertains that it is necessary for learners of a second or a foreign language to learn the target language simultaneously with its culture and suggests that :

> ***If the native culture habits are transferred when learning a foreign culture, by comparing the two culture systems, we can predict what the trouble spot will be.***

VII. 2. 3 EFL Achievement and Cultural Distance:

A major finding of the present research is that there is significant negative correlation between the subjects perceived cultural distance grades and their EFL achievement scores. It is, therefore, suggested here that the EFL learners can be grouped on a continuum of cultural distance like the continuum of EFL achievement; the farther the distance, the lower the level of achievement. This supports Schumann (1976:141-3) in maintaining that the greater the social distance between the learner group and the target language group, the more difficult it is for the learner group to learn the target language. A similar conclusion is made by Svanes (1988:365-7).

Attitude and perception testing and measuring are fraught with difficulties, but the crucial point is the reliability and validity of the resulting data in spite of all that.

VII. 2. 4 The Image the EFL Learners Have of The English Culture:

As regards the image the study sample have of the English culture, reference must be made to (V.3.3. 1 & 2). The cultural image is reflected by the students description of it as :

(1) Entirely different from the Arabic culture.
(2) Its moralities are different from the Arabic ones.
(3) It is genuine and deeply rooted.
(4) It provides good care to children.
(5) It is scientifically advanced.
(6) It is not the culture they admire.
(7) Religion does not have any important role to play in this culture.
(8) It is not inflicted with many psychological problems.
(9) Its marriage traditions are not ideal (i.e. unacceptable).
(10) It is not based on aggression or usurpation of other peoples.

Thus the first question of the research is answered, and it is obvious that this answer points to the negative attitudes and perceptions the students have. Attitudes are manifested by the respondents' acceptance or rejection of the cue (6,7, and 9) and perceptions are demonstrated by the images they have irrespective of their feelings (1-5).

VII.2.5 Summary of the Qualitative Data:

Chapter six presented the qualitative data obtained from students' and teachers' interviews and textbook analysis which can be summed up as follows:

1. Students' attitudes and perceptions are difficult for their teachers to unearth (Table: 33)

2. The subjects' level of achievement is not satisfactory to their teachers (Table 31).

3. Cultural information is necessary for EFL learning (Table 33)

4. The study subjects have no cultural information about the target language people and culture (Table 31).

5. It is thorny to discuss cultural issues with these Arab EFL learners (Table 31).

6. The study subjects underrate their foreign language abilities (Table 10 & VI.2.1)

7. Mass media are the main sources of these students' cultural information (Table 32 & VI.2. 1 & 2)

8. The subjects perceive the difference between the English and Arab cultures as religious (VI.2.1).

9. The subjects' motivation to learn English is instrumental (VI.2.1 A & B).

10. Inter-group influence leads to the subjects' contraction of negative attitudes and perceptions of out-group members (VI.2.1 H & K).

11. The EFL materials used in teaching these subjects contain no information about the target language culture (VI.3.1 & 2).

VII. 2. 6 Sources of Cultural Information:

As is shown in chapter **six** almost all the student interviewees admitted they had their cultural information about the English people and community from the media in general. Some said they had their information from friends and relatives, especially the boys who have the habit of meeting peers and group members, at the majlis . They talk about everything. There, no hearsay and / or telltales are checked for credibility. This shows how plastic and suggestible our minds and our perceptions are, when acted upon by our own ethnic or cultural group.

However, this is the reality of the situation we have at hand, and which is manifested by the subjects responses at the interviews. They take what they hear from their friends and relatives for granted. And their perception of others is

largely affected by what they hear. There are no other reliable resources of information about the target language people and culture against which they can test or check what they casually and usually hear. Perhaps, the most deleterious effects come from the press, where authors write and these young Arab readers do not often question the truthfulness of what is publicly written / published. Brislin (1980:176) explains how the mass media contribute to the contraction of misconceptions on the prejudiced people's part:

> ***People think they know a great deal about race because of exposure to "ideas" in school , the mass media, and conversations with friends and family members.***

Since mass media involve a one way flow which reduces most receivers to passive receptors, the cultural information the media impart or imply may reinforce an already acquired stereotype or at best may set the receiver rethinking about the stereotype. However, if the information given by the mass media is so intensive, indoctrination is liable to occur.

VII.2. 7 EFL and Cultural Studies :

Examination of the teaching materials used at the University of Qatar with this particular type of student population (VI.4.2) has revealed absence of some important cultural components. This means there is no cultural teaching going simultaneous on with language teaching. It has already been argued in this research that no foreign language can be successfully learnt or taught without referring it to its culture.

Realization of the importance of cultural studies in foreign language learning is reflected in some up -to- date publications, especially reference books that are closely related to the field of language learning such as the ' Longman Dictionary of English Language and Culture, 1992 " . Bessmertnyi (1994:24) speaks highly of a bestseller in the United States by the title of: " Cultural Literacy: What Every

American Needs to Know " written by Eric D. Hisch. The book is a call for the revision of America's EFL and ESL educational policies which caused a nationwide debate on American educational standards. Bessmertnyi suggests that no such education can be effective without taking Hisch's views of cultural literacy into account. No human interaction between natives and non - natives can be fruitful without observing the cultural aspects of the two (or more) people involved. Similarly, Byram (1994 : 141) speaks of current foreign language syllabuses (used in France) among whose aims is to encourage the foreign language learners to move beyond the boundaries of their own culture and to have an interest in the contemporary culture of the foreign language.

The researcher would assert that this current trend as illustrated by Bessmertnyi and Byram would set the scene for more interesting and more successful foreign language learning and teaching. It is suggested here that cross-cultural interaction does not only occur in face -to- face encounters, but takes place inside the foreign (non-native) language classroom as well, where the teaching materials present the target language socio-cultural environment or milieu. Interaction starts the moment the learner starts navigating into the foreign territory on board of its native language. The information imparted / implied by such materials impinge effectively on the individual's cognitive component of attitude as already argued.

Positive or negative evaluations of the foreign culture or people on the learner s part is an inevitable outcome of such interaction and information input. Comparing the target with the native culture is another form of interaction. If such comparison is not wisely guided, perceptual blocks may emerge and pedagogical problems will ensue.

The Arab Muslim students, in general, need guidance so as to be able to remove these negative attitudinal and perceptual blocks. Such guidance is the challenge the ELT materials have got to meet particularly because of the hostility and suspicion these young Arab EFL learners might have against the west for a very long time:

> ***Distrust of foreigners runs deep in this part of the world, where history reflects endless wars, invasions, and occupations. In addition, the region has generated three of the world's major religions; in recent centuries, Western missionary movements have returned to the Middle East in force. ..... but for some in an area predominantly Muslim, the missionary movement has increased suspicion of the West.***
>
> Parker et al (1988 :96)

Again, the EFL textbook is, perhaps, the most important source from which the learners can get cultural facts about the target culture and people; facts that will remove groundless misconceptions and prejudices.

Cultural studies are also necessary for the EFL teachers as much as they are necessary for the EFL learners:

> ***Foreign language teachers are among the most important mediators. They need to experience a foreign culture as well as analyze it. They need to reflect upon their experience as well as carry out comparative analysis of their own and the foreign culture. And they need to understand the implications of cultural learning, both cognitive and affective, for their practices in the classroom as well as for their teaching 'in the field'.***
>
> Byram (1994 : 73)

VII .2. 8 Arab Socio-cultural Features:

Any non-Arab teacher of English may find it, at the beginning at least, difficult to deal with his / her Arab EFL students. However, if some of the socio-cultural features of the Arab students at large, and perhaps the Muslim students in general are made known to him or her, this difficulty will tend to disappear.

Unfortunately, some good teachers have lost their jobs in this region because they could not culturally cope with these learners. Other teachers find it difficult

to cope with Arab natives at large; all because of cultural differences. Making themselves familiar with the cultural aspects then has direct bearing on social interaction and can be very helpful in this respect. Here are some of the major features of the Arab Muslim students:

1. They view the world through their religion and religious heritage:

> ***In this culture, God is revered as truly omnipotent; all things happen as God wills.***
>
> Parker et al (ibid:95)

2. They are tremendously proud of their cultural heritage and of its contribution to the world. Parker et al assert that it can be a shock when they encounter no awareness among foreigners of the significance of this contribution (see VI. 3. 2.b).

3. They are extremely influenced by their social ethnicity. None dares to deflect from the social course of one s ethnic group which is usually called rabb-ee" (meaning my social group). Similarly, it is out of the question that a son or a daughter, no matter how old he / she may be, does something against the wish or approval of his / her parents .

4. On the social level, family and friendship come first. They expect their foreign friends to show great reverence to their religion (Islam). They also expect them to act according to the teachings of Islam as far as social behaviour is concerned. For example, during the holy month of Ramadan, Muslims fast (absolute abstinence from food, drink , smoking, etc. from dawn to sunset), and they would feel upset or even offended if a foreigner is seen eating, drinking or smoking in public during this time. In countries like Qatar, Saudi Arabia, and Egypt such a foreigner is officially penalized and perhaps jailed.

5. Friendship or any other sort of social relationship with the opposite sex is not socially accepted in such Muslim societies like Qatar, Saudi Arabia , Oman and the United Arab Emirates. However, male students studying abroad may develop friendships with female peers but not at home. On the other hand, some male

foreigners may not be willing to have friendships with Arabs of the same sex.

6. They look upon teachers and professors as helpers, advisors and more like parents. This implies that the relationship between the teacher and the student is rather formal. This may also explain why foreign teachers detect no student negative attitudes towards themselves.

7. They have great esteem for their native language (Arabic) and many students would have more favourable attitudes towards foreigners who would greet them in Arabic for instance. The European teacher's sporadic use of some common Arabic words can lay the foundations of successful student-teacher interaction and / or relationship .

8. Almost all the Arab Muslim students tend to say "inshalla" (i.e. God willing) in response to their teachers' instructions. Some Europeans and Americans may think it sounds as suspiciously as "someday", denoting some sense of laxity. In fact it only indicates the speaker s acknowledgement that nothing happens without God's willing. This is explained by Parker et al (1988) while talking about Arab students in America:

> ***One does not question the will of God.***
>
> Parker et al (1988:97)

9. As already argued (see I.3 Fahmy and Bolton's quote) there is some resistance to cultural studies in foreign language teaching by those who fear the influence of the west on Islamic values. This is explicitly demonstrated in the Doha Cultural Declaration (1993, see Appendix A. 2). The EFL teaching materials are scrutinized before they are prescribed for fear of having any reference to behaviours, concepts or values that are not commensurate with the Islamic ones. A book (Kernel Lessons Intermediate, by O'Neill, Kinsbury and Yeadson, 1991) was black-listed because it contained some words like Pub and wine. In this way, the educational policy makers would rather have de-culturalized English. This in turn means that the EFL learners who receive such foreign language instruction are not provided with parts of the language they could use in real life situations in which the native speakers' language represents their culture.

In short, the success of the foreign language teaching-learning operation seems to hinge on a number of important non-linguistic factors on top of which come the learner's attitudes towards and perceptions of the target language and people as well as the teacher's attitudes towards and perception of the learners and their culture, not to mention the educational policy makers' concepts of what type of language they need for their nationals. By dealing with some of the socio-cultural features of the Arab EFL learners the present research is hoping to establish a clearly defined setting for the foreign teacher of English to do his / her job more comfortably and effectively. By providing these teachers with the constituents of their students' ethnocentrism it is hoped that they will be able to help their students overcome it. This is advocated by Mehlinger (1981: 142):

> ***Understanding the concept of 'ethnocentrism' helps to explain variations in cultural patterns and how tensions arise between groups of people. Understanding ethnocentrism is a prelude to taking steps to overcome the most dangerous forms of ethnocentrism while contributing to cosmopolitanism.***

VII.3 Recommendations:

In the light of the reviewed state of the art, and supported by the findings of this research, the researcher would like to make the following recommendations:

VII.3.1 Cultural Tolerance:

Discussion of attitudes and perceptions would frequently go full circle, as both of them seem to interrelate and affect one another in such a manner that if we start with one we will also end with it or with the other. It has been proved in this research that attitude and perception significantly correlated at a p level of .001 (for correlation between attitude and perception see V. 4). In simpler terms, if we assume that a negative attitude is tied up with negative perception, we can also assume that negative perception leads to negative attitude. Both are remarkably intertwining. Moreover, it could be hypothesized that a negative attitude can lead to many other negative attitudes and a negative perception to many other negative

perceptions as argued by Billig (1985 :85). If we perceive somebody as untrustworthy, we may tend to judge all he says as a token of duplicity and all he does as laden with beguilement.

This illustrates how one's perceptions can direct one's attitudes and one's attitudes can direct one's perceptions as well. Consequently, it is recommended that EFL teachers, course designers, material writers and educational policy makers should take all these variables into consideration if and when they wish the EFL operation to be effective and rewarding. All our exertions should aim at striking the balance between nationalism and tolerance. It is not obnoxious of someone to take pride in his or her own national identity or ethnicity. He only needs to be led to believe that all other people look upon ethnicities in the same manner and that it is not fair to judge one race or ethnicity against the ethos of another. Other cultures are as good and as viable as our own culture.

VII.3.2 Comparing The Arabic and English Cultures:

A scientific comparison between the two cultures is needed. It will be advantageous to both the learner and the teacher. The former will read about different and interesting things, the latter will become conversant with areas that might evoke a number of affective as well as pedagogical problems. These young learners may then be guided to realize that morality and immorality are premised on and predetermined by culture and that there is no better or worse culture. They also need to realize that religious values and principles of one culture or community should not be the criteria for judging or evaluating another culture or community where religion, customs, traditions and language are different. In addition to this, such comparisons will help in correcting some misconceptions about the English people and culture. It will function as a safeguard against ill-based negative attitudes and perceptions. It would be more profitable to look into culture-bound linguistic differences. For example, the conventional use of the subjective I or we after other subjects as in the sentence: " My friend and I went to Dubai last week.", may be used to show how altruistic the English people are. In

Arabic it is the other way round (e.g. I and my friend). Comparison between both conventional linguistic phenomena could be drawn by the learners without the teacher's interference. The phrases of compliment in both languages, expressions of gratitude, approval and disapproval, and so forth could be used to introduce cultural issues. Many of such linguistic phenomena could be accompanied by cultural explanations that will bring both ethnicities much closer and in more intimate contact.

If they are led to realize that non - Muslims need not perform ablution five times a day and that they are nonetheless physically clean, they may question or review their negative image of foreigners as physically dirty. A lesson or a paragraph in their EFL textbooks which illustrates the English as conscious of their physical cleanliness can be very effective in this respect. Gardner (1985:46) cites Koch (1975) as demonstrating how information presented in language texts can lead to the development and perpetuation of ethnic stereotypes. This in turn implies that information can also modify or reverse a mental image according to the content presented. Ideally, such materials are to be based on empirical research such as the present one that brings such cultural misconceptions to light. It is not unreasonable to assume that the findings of this research, for instance, stand for the entire Arab (Muslim) world. The young EFL learners cannot shut their windows on the world, but all they need is to be helped to interpret or understand what they see correctly and with understanding. This should be clearly understood by the educational policy makers who fear the influence of foreign cultures and claim that language can be "culture-free".

VII.3.3 Suggestions for Culture-Specific EFL Syllabus:

As humans we constantly receive information which we process, interpret, argue, accept, or reject. Despite all these processes the pieces of information we receive affect our perceptions and attitudes alike. In order to delimit the deleterious effects of misinformation about the target language people and culture, and to further the EFL learner s understanding of the target language uses and conventions,

it is suggested here that any EFL syllabus should contain a cultural component that can achieve the above - cited objectives. Such syllabus should help the EFL learners to develop the ability to understand the TL cultural Reference / Context. Such understanding involves the identification and analysis of the TL cultural conventions that govern its use and usage. Its use as a social semiotic and usage as a structural system per se.

Here follows a proposed inventory of the components of an EFL syllabus that is culture-oriented and which caters for both the linguistic and cultural phenomena of the target language simultaneously. One of the main approaches is cultural contrastive analysis. Comparing the two cultures is expected to kindle the learners interest and to narrow the cultural gap (distance) between the target language culture and theirs. Identification of the cultural connotations of the language is deemed to facilitate the learning of the target language since this identification process involves the understanding of when and how to use certain language expressions, modes or styles.

VII. 3. 4 Suggested Components of EFL Syllabus:

The following proposed components are based on the main findings of the present research. Such components are better experimented with in further research so as to see how far they can contribute to solving this attitudinal and perceptual problem.

(1) A religious component ought to be incorporated in the EFL syllabi designed or selected for Arab and Muslim learners anywhere. Emphasis in this component should be on the Islamic teachings of tolerance and human relationships :

> ***Those who believe (in the Qur-an), and those who follow the Jewish scriptures, and the Christians and the Sabians, any who believe in God and the Last Day and work righteousness, shall have their reward with their Lord: on them shall be no fear, nor shall they grieve.***
>
> The Holy Qur-an (Sura II, pp. 33-4)

This can be the starting point towards tolerant acceptance of the English culture which is Christian and accepted by Islam. The influence of religion on the EFL learners' attitudes, perceptions and achievement as discussed in the present research has been recognized by some researchers. For example, Yousef (1982 : 94-5) explains that :

> ***In the United States religious values and beliefs are viewed as strictly personal matters. They are rarely referred to in daily interactions. As a matter of fact, "good" social manners prohibit discussion of religion or politics. U.S. society regards integrity, ethics, and proper behavior as individual character traits not necessarily linked to one's religious orientation or beliefs. To the Middle Easterner (Arab), however, the degree of one's religiosity is an indicator of character forthrightness and ethicality. In evaluating people and their actions , religious and secular behaviors are viewed as diffused entity that is a reflection of the same thing.***

This demonstrates how religion determines the Arabs' perception of other people and perhaps directs their interaction with them. Yousef proceeds to assert that Islam is not only a religion but a religious, political and cultural way of life. The comparison Yousef draws between the Arabs and the Americans should apply to the Arabs and the English since it has already been argued that for these Arab EFL learners, both the Americans and the English represent the west (see VI.3. 2 & 3). According to the findings of the present research and the analyses of these findings, the researcher would suggest that in Islamic culture not only man's behaviour is viewed as a reflection of his religious beliefs but his attitudes towards and perceptions of the outside world(s) are also a manifestation of such beliefs. Those who do not perform ablution five times a day must be dirty. Men who allow their wives to appear bare-armed or bare-headed must be immoral. A woman who mixes freely with men must bring shame and dishonour to herself and family and is perceived as loose (see V. 3.4.1).

These students need to be guided into other cultural territories as explorers who aim to discover not to judge or condemn them or their inhabitants. They may also need to know how other ethnic groups perceive their Arab, Islamic culture.

(b) A sociocultural component ought to be included in ELT courses, a component in which the social and cultural features of the learners' first and target languages are compared with the object of explaining why dissimilarities between both exist. Although religion is part of the sociocultural identity of an ethnic group, this proposed socio-cultural component is dealt with as separate from religion to comprise all other non-religious cultural phenomena. Differences between the social and cultural patterns of both ethnicities do not necessarily mean that one ethnic group's patterns are better or worse than the other's. For example, the Arabs (belonging to the same sex) usually demonstrate intimacy by hugging each other when they meet. They should be made aware of the fact that those (Western) people who do not have this pattern of behaviour also have intimate friendly relationships with one another. The Arab young learners need also to be informed, for example, that western members of the same sex do not usually hug and if they do they may be viewed by their own cultural group as weird. There are many other unwritten patterning rules in both cultures that should be clarified to the EFL learners so as to prevent their misinterpretation and misunderstanding of such patterns and to guide their interaction with members of the target culture. In this component social perception must receive due attention since :

> ***Bruner and Postman discovered that one perceived that which fit with, or was resonant with, one's needs, values, attitudes, and so forth. Certain threatening items in the environment were perceived at level of intensity where ordinary stimuli would still be subliminal, that is below the level of awareness.***
>
> Neel (1977 : 503)

In the light of this quote, we could surmise that bringing the culturally threatening issues / items (see item 10, VII.2.8) into contrastive and tolerant light in the manner explained in this section would activate the learners' perception of these items and intensify awareness. Nevertheless, it is not easy to tackle such contrasts if they lend themselves to some religious issues since as Boulding (1972 : 47) ascertains :

> ***A devout Moslem whose whole life has been built round the observance of the percepts of the Qur-an will resist vigorously any message which tends to throw doubts on the authority of his sacred work.***

Including sociocultural aspects in the EFL syllabus is an integral part of the cognitive processes that take place in any teaching - learning operation:

> ***Psychologists assume that both culture and cognition can be treated as relatively uniform phenomena: Uniform characteristics of culturally organized experience give rise to uniform characteristics of cognition.***
>
> Sterberg (1982 : 643)

Dealing with the target culture should be made as interesting and enjoyable as could be as suggested by Harris and Moran (1982 : 68) :

> ***We should look at a people's culture the way we view a beautiful jewel - we hold up different facets to the light of our consciousness, so as to better appreciate the beauty of human diversity and capability.***

(c) The proposed linguistic component in this type of syllabus ought to focus on inter-cultural communication where the message encoded in one culture is decoded in another culture and in this way misinterpretation of the message is a potential problem. Utterances that are culture-bound in the target culture need to be dealt with in such a manner that disambiguates without criticism and compares without taking sides. This component should deal with the language cultural conventions (such as in the example given in VII. 3.2). These Arab EFL students need to learn how to address people, how to interact and to communicate with them. For example, the roles of speaker-listener interaction are rather different in both cultures. Taking turns is usually marked in both languages by linguistic signals which these students need to learn. They also need to learn that some English expressions are culture bound. For example, the use of the word "dog" in English is frequent

as the English people are usually fond of pets inclusive of dogs. On the other hand, for Arabs, the same word (dog) never has a good meaning. An Arab university teacher of English felt extremely offended when a British teacher, who while praising him, said to him, " Every dog has its day". He thought the British teacher meant to insult him. In Islamic culture a dog stands for filth and sullies. Again, as already argued, one of the linguistic conventional language aspects that is highly laden with the speakers culture is "proverbs". They convey the cultural images that foreigners may perceive as similar or dissimilar to their own. On the other hand, proverbs can play a very good part in removing or instilling stereotypes. For example, the EFL learners who would rate the English as "dishonest', may revise their stereotype if they were taught in their English course the English proverb : " Honesty is the best policy '.

It is worth mention here that the researcher has observed that when the students are given an English proverb which is almost semantically identical to an Arabic one, the students express their feelings / opinions saying that : " They are very much like us". Obviously, "they" refers to the English. Hopefully, the frequent use of such proverbs will bring both ethnic groups, at least sentimentally, much closer. In our opinion, the currently used materials would tend to reinforce negative stereotypes about the target culture rather than help in correcting them. The proposed ELT materials should also deal with language **register** as these students need to learn when and how to speak or write formally and / or informally. An Arab student is not expected to speak informally to his / her teacher, or parent. They need also to know how, in English, some stylistic features impart extra contextual meanings. (e.g. She has got a Rembrandt smile. I have got a clean driving licence). It is necessary for an FEL learner to learn how to express objection, complaint, admiration, approval, suggestions, and so forth.

Some attention in this proposed linguistic component should be given to language **characteristics** as these EFL learners need some instruction in the identification and use of some words, phrases or structures that are culturally characteristic to the English people as opposed to other cultures inclusive of the Americans and the Arabs'. For example, the frequent use of musical terms in British English such

as: the tone of the letter, tone down the article, the tempo of everyday life, a shift in the tenor of, low key .., etc. reflects the English people's knowledge and love of music. In Arabic these words are seldom used. In addition, there are words that characterize English as British as opposed as to American. A back bencher' and MP seem to be peculiar to British English same as ' senator" is peculiar to American English.

These components are meant to integrate cultural, attitudinal, perceptual and psychological variables with the linguistic one to the advantage of the EFL learners and their teachers. The major objective is to help the learners view the outside world in more realistic and more tolerant way through their recognition of the bases of their own cultural attitudes and perceptions:

> ***After learners are guided to a recognition of the cultural base of their own attitudes and behaviour, they are ready to consider others in a more favourable light. Through this process, what has seemed quaint, peculiar, or downright reprehensible becomes more reasonable and acceptable. Once the second language learner comes to understand the behaviour of the speakers of the target language, regardless of the original motivation of study, the task of adding the language becomes far simpler, both through acceptance of the speakers of the language and through increased knowledge of what the language means, as well as what it says.***
>
> Valdes (1986 : 2)

Here Valdes implicitly refers to social perception (consider others) which is clearly prioritized to motivation. Valdes also makes it clear that one's recognition of the cultural base of one's own attitudes and behaviour is necessary for having more favourable attitudes towards and perceptions of others.

VII .3. 5 Suggested Types of Materials (Texts):

It is suggested here that the following text modes are more powerful culture-bearers than the other forms or modes of written texts:

(a) Authentic dialogues, especially between natives and non-natives:

Such dialogues are expected to illustrate cross-cultural interactions and disclose conventional dissimilarities that might give rise to some communicative problems (see. c in VII.3.4).

(b) Newspaper articles, relevant to the students' interests:

It is suggested here that since these articles are not meant for teaching purposes, they are authentic and reflective of the community's identity. This is liable to project true-to-life pictures of this community. In this way, rather than relying on hearsay and gossip these students have more reliable sources of cultural information.

(c) jokes and anecdotes, specific to the English culture :

Jokes will reveal not only the brighter side of the English people but their hearts and minds as well. The foreign language jokes can, when compared with the learners' national ones, disclose the degrees of social convergence and divergence between both ethnicities. Furthermore, many jokes require cultural background of the natives and their subjects / objects of joking so as to be understood. They could, therefore, be a good starting point for enriching the learners' cultural background. Anecdotes will help the learners gain more insight in the English people's values. They also help the learners obtain understanding of culture-laden meanings through their interaction with the text. 'A joke can be equivalent to a lengthy cogent argument.

(d) *Fiction by reputable writers, old and contemporary :*

This is suggested to provide the learners with further insight in the development of the target language culture. Fiction also depicts the native people's lifestyle, emotions, and values among many other socio-cultural aspects. The literary value of such texts can also further the learners' appreciation of the target people's mentality and values. The universality of Shakespeare's drama is one example. According to the findings of this research, there is a significant correlation between the students' rating of English literature and their achievement in English (see table 21).

Ideally, the materials should contain specific cultural issues that are intended to present facts to the foreign learners and help to correct their negative stereotypes about the target culture and people. The writer(s) should also provide in the teacher s manual suggestions for the presentation of cultural information and for the use of the supplementary materials keyed to the book such as films, audio-cassettes, flash cards, and so forth. Unfortunately, this is not the case with the ELT materials in question.

With the objective of fostering more favourable attitudes and perceptions as such, in perspective, students need practice in order to :

- discriminate minimal pairs in meaningful context where they have to choose the one that is, from the cultural point of view, more appropriate.

- Listen for and distinguish different pitch and intonation patterns, and interpret the speaker s attitude.

- Listen to or read a text and pick out the cultural specific words or expressions.

- Listen to or read a text in order to specify the stylistic mode or register.

- Listen to or read a text in order to answer perceptual cultural questions. For example, if in the text the student reads a phrase like: good afternoon", the questions can be : (a) do you have the same greeting in Arabic ? Why not ? What do you think the English people have this greeting for ? Are they being friendly to others ? This is only a very simple illustration of directing questions towards cultural issues.

- Watch a film, identify cultural points and discuss them in groups.

Forrester (1992 :103-4) suggests some "cross-culture" questions:

- ***How do you greet people in your country ?***
- ***What other customs do you think might vary from country to country?***
- ***Do you have any ideas about the characteristics and customs of the people of this country?***

VII.3.6 Suggestions for Further Research:

Since the present study has its limited scope and focus, the researcher could not allow digressions particularly when untrodden areas showed up at distance. The following suggestions for further relevant research are by no means exhaustive.

(1) A similar research need be conducted with the preparatory and secondary school EFL learners so as to find out at which stage the effects of attitudes and perceptions as such are optimal and how far they are correlated with their EFL achievement.

(2) A culturally oriented EFL university syllabus needs to be designed and implemented in an experimental research to see if the inclusion of cultural studies is really effective and rewarding for both learners and teachers. The pre and post-test procedure will reveal how far the students' attitudes, perceptions and achievement levels have benefited from such a course.

(3) A research that has teachers in focus need to be conducted to see how far they can deal with cultural studies in comparison with their dealing with the linguistic ones. Non-native teachers of English may be found to require in-service training or even orientation in dealing with the TL cultural component.

(4) A similar study as the present one needs to be applied to the non-native teachers of English, not only in Qatar but also elsewhere in the Muslim world, to elicit their own attitudes towards and perceptions of the English people and culture. The teachers' attitudes and perceptions as such are highly suggestible and can be catching to students and may jeopardize the entire learning teaching operation if they are negative.

(5) A study comparing both the TL and NL culture should be carried out to pinpoint the conflicting areas in detail and with due elaboration. The findings of such research can be very useful to teachers and syllabus designers.

VII. 4 Some Concluding Remarks:

In the light of the present research's findings, we could conclude that in a community where the religious effect seems to be rather dominant and the theological doctrines to have nomos building functions, one should expect the images the people of this community have of other religious groups to be rather gloomy. In most cases, negative attitudes accompany such images. The correlation between attitude and perception has been proven to be highly significant.

One of the conclusions of the present research is that attitudes and perceptions may be largely culture-specific. For example, The image the western people have of the crusaders is that of knighthood and valiance (positive image and attitude), whereas for the Arab Muslim they stand for animosity and belligerence (negative image and attitude). It has already been demonstrated in this research how the concepts of morality and cleanliness are perceived differently (see V. 3. 4). In measuring the students' attitudes we used the semantic differential which is apt of projecting the respondent's direction of affect on a positive-negative continuum. In this way, trait polar gravity is the determinant factor of an attitude. As regards perception, our major concern was to attempt to figure out the image our students have of the English people and culture through their process of attribution. An image may be positive for one national group but negative for another (e.g. the crusaders). This means that one trait or attribution may be stereotypically national. This has been the focus of research:

> ***A voluminous amount of research effort has been directed toward the assessment of stereotypes held by one national group about the members of selected other national groups. Most researchers have used the Katz and Braly experimental framework, in toto, often using the identical 84 adjectives (translated when necessary).***
>
> Brigham (1971 :29)

Veness and Brierley (1963 : 37) maintain that attribution is based on the inferences the perceiver makes about the perceived. Attribution consensus among

one national group leads to group stereotyping which the present research has dealt with in the perceptual component of the questionnaire. This falls in line with what Allport (1954) suggests as cited by Higgins et al (1981 :60):

> ***Stereotyping effects were irresistible products of human cognitive processing. Perceptual and mnemonic processes inevitably select, simplify, and categorize information in the social environment, and this produces the biases in judgment that are often associated with ethnic group evaluation.***

The processing of information which involves scanning the environment and selecting items for memory storage or for using it as a basis for action would tell the perceiver what data to look for and how to interpret the data that is found. Higgins et al (ibid: 90) cite Neisser (1976) as calling this kind of processing **schematic processing.** Within this perspective, the present research has singled out the students' schemas about the types of personality and social / cultural phenomena of the English people and society.

Contrastive approach to cultural studies is commendable for the creation of appropriate atmosphere for the learning of a foreign language successfully. This could be approached with two important premises. First, by highlighting the similarities between the two cultures involved:

> ***Research done by Donn Byrne and replicated by Barnlund demonstrates how powerfully human beings are drawn to those who hold the same beliefs and how sharply they are repelled by those who do not.***
>
> Samovar and Porter (1982 :5)

Second, by making the EFL learners believe that cultural differences must naturally exist due to the facts that the two societies adopt different religions, speak different languages and have different perceptions of the outside world. These EFL learners should be led to realize that in order to communicate successfully with and to understand members of other cultural groups one has to move beyond one's own cultural parochialism. This means that after being made aware of such differences

they must make allowances for such factors when communicating with members of that cultural group:

> ***Thus, by respecting the cultural differences of others, we will not be labeled as 'ethnocentric'.***
>
> Harris and Moran (1982 : 71)

According to the findings of the present research, the students who constitute its sample admit that they are, to some extent, as ethnocentric as the English people (see V.9 table 28). They probably need to be made aware of the demerits of being as such. They should be guided to understand the difference between nationalism and ethnocentricism. This accentuates the necessity of incorporating cultural studies in ELT and EFL programmes if effectiveness and success are sought.

VII.5 Summary :

Chapter seven encapsulates the main issues dealt with throughout this thesis. In this chapter the researcher provided a summary of the thesis as presented in its chapters. The different notions that have been dealt with throughout the thesis were reviewed. This included a summary of the quantitative data which delineate, concisely, the images the study subjects have of the English people and culture (community). This was followed by a summary of the qualitative data.

In this chapter some particular issues were highlighted such as the subjects' sources of cultural information, EFL cultural studies, and the Arab socio-cultural features. The chapter also included some recommendations which brought into focus the notions of cultural tolerance.

In this chapter it is suggested that comparison of the two cultures involved would be a facilitating factor to the learning of the target language and to the

students' tolerance to its culture and people. The cultural features of the Arab EFL learners are discussed so that teachers from different parts of the world could start their teaching tasks in the Arab world on more concrete grounds and with adequate information about their cultural behaviour. Suggestions for the designing of culture-oriented syllabus are made and types of relevant materials and exercises are recommended. Suggestions for further research are made with the hope that cultural issues may become much more the focus of enthusiastic scientific research.

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APPENDICES

Faculty of Humanities
English Courses
EL 143
Fall Semester, 1990/91. (Women)

I

Final Results

...hors' names	Group No.	A	B	C	D	F	in-complete	Total
1. Hamad	1	4	7	9	3	1	-	24
. Lewis	2	-	2	7	3	5	-	17
. — Restrom	3	1	6	5	3	-	-	15
AbdulMajeed	4	2	1	8	6	2	-	19
. Qattous	5	2	1	5	10	2	-	20
4. Awad	6	-	5	4	8	1	-	18
AbuGalala	7	1	2	7	8	2	-	20
. Baghdady	8	2	3	10	4	1	-	20
Hamad	9	4	3	7	3	1	-	18
. Lewis	10	2	7	5	10	2	-	26
. Restrom	11	1	8	6	8	-	-	23
. AbdulMajeed	12	2	3	6	2	1	-	14
. Qattous	13	2	2	7	10	3	-	24
. Awad	14	2	4	4	8	5	-	23
. Khalil	15	3	3	10	7	2	-	25
. Baghdady	16	2	3	12	8	1	-	26
. Lewis	17	1	3	8	5	2	-	19
. Restrom	18	3	4	5	2	-	-	14
. Qattous	19	5	5	4	4	5	-	23
. Awad	20	-	3	3	13	1	-	20
. AbuGalala	21	4	3	5	6	2	1	21
. Heron	22	-	4	5	8	3	-	20
. Khalil	23	1	2	8	11	1	-	23
. Cox	24	3	4	15	2	1	-	25
. AbuGalala	25	1	5	4	3	1	-	14

Faculty of Humanities
English Courses
EL 143
Fall Semester, 1990/91 (Women)

Final Results

Teachers names	Group No	A	B	C	D	F	In-complete	Total
Heron	26	3	2	3	4	3	–	15
.. Saud	27	–	3	7	6	3	–	19
... Saud	28	2	8	5	6	1	–	22
.. Saud	29	1	3	7	10	2	–	23
. Buslama	30	1	3	11	4	5	–	24
:. Buslama	31	3	8	12	4	–	–	27
' AbdulMajeed	32	1	1	7	6	1	–	16
Total		59	121	221	195	60	1	65
Percentage		9%	18%	34%	30%	9%		

(Women) Pass = 597
Fail = 60

(Men) Pass = 86
Fail = 15

Faculty of Humanities
English Courses
EL 143
Fall Semester, 1990/91. (Men)

(3)

Final Results

Teachers names	Group No.	A	B	C	D	F	In-complete	Total
E. Khalil	1	2	4	5	6	1	1	19
[illegible]- Beghdady	2	2	2	9	6	5	-	24
[illegible] — Heron	3	1	1	3	-	2	-	7
[illegible] Cox	4	2	3	8	7	4	-	24
[illegible] Cox	5	4	3	13	4	3	-	27
Total		11	13	38	23	15	1	101
Percentage		11%	13%	38%	23%	15%	1%	

EL 143 (Men + Women)

7 Groups	A	B	C	D	F	In-complete	Total
Total	70	134	259	218	75	2	758
Percentage	9%	18%	34%	29%	10%		

كلية الإنسانيات والعلوم الاجتماعية
جامعة قطر

ندوة
الثقافة العربية
الواقع وآفاق المستقبل
١٢ : ١٥ إبريل ١٩٩٣

The Symposium of The Arab Culrtural : Reality and Prospects

THE DOHA CULTURAL DECLARATION

Under the auspices of His Highness Sheikh Khalifa Bin Hamd Al Thani, Emir of Qatar and Supreme Head of Qatar University the symposium was held by the Faculty of Humanities and Social Sciences at Qatar University from 12 to 15 April, 1993.

For three days the symposium discussed many issues related to the reality of Arab-Islamic culture and its prospects. The focus was on the current position of the intellectual within the purview of his long years of suffering and the relegation of his role in the society which, in turn, has led to the ideals being overpowered by materialistic values. The role of the intellectual in putting together the shreds of the Arab nation as well as in accentuating an independent uniform line of mind has also been the centre of interest.

The symposium has also investigated the position of the Arab- Islamic culture between originality and modernity together with the role of the cultural institutions and methods of achieving a cultural strategy.

In accentuation of the vital role played by culture in the establishment of the Arab Islamic identity and societal unity and by virtue of the firm faith in the absolute necessity of the cultural development for enabling the nation to cope with the current and future challenges as well as contribute effectively to the promotion of human culture, the symposium has issued 'The Doha Cultural Declaration' with particular emphasis on the following principles:

1. The Arab- Islamic cultural identity.
2. The physical (material) and spiritual elements of the Arab-Islamic culture.
3. The role of culture in the entir process of developing the Arab society.
4. The role of strategic planning in cultural development.
5. The importance of the positive aspects of the cultural heritage as a major source of cultural renaissance.
6. Securing Freedom of thought and expression for the intellectual and supporting his positive role in planning for the good of his society's causes.
7. The necessity of the awareness of the international developments and being prepared to cope with them.

بسم الله الرحمن الرحيم

ندوة
الثقافة العربية
الواقع وآفاق المستقبل
١٢ : ١٥ إبريل ١٩٩٣

كلية الآداب
والعلوم الاجتماعية
جامعة قطر

جامعة قطر

In the light of the foregoing principles the participants recommend the following:

1 - Educational institutions should be remodulated in order to prioritize the 21st century young people's thinking and research faculties over rote learning. In this way they will be able to cope with the problems of a new era.

2 - The role of mass media should be remodulated so that the media of the Arab man everywhere could remove all the intellectual and psychological barriers between and among the Arab people(s). This role should also be made to aim at fortifying the Arab identity, character and values which have often been subject to successive waves of damaging attacks. It is also recommended that intellectual seminars and symposia be held for the discussion of contemporary issues.

3 - Arabicization of university subjects should be sustained and capitalized in order to enrich Arabic with scientific terminology, thus enabling it to deal with the sciences and contribute to the scientific movement.

4 - Research centres should be supported with view to all that is related to the Arab-Islamic culture with the object of generating more original studies that record the Arab-Islamic reality as well as its cultural contours. This will entail the establishment of a formula of coordination between and among these centres for the integration and unification of their endeavours.

5 - Call for the issue of a political resolution for the Arabicization of the whole of the government correspondence should be made.

6 - The convention of a cultural symposium should be called to annually by one of the Arab cultural institutions for the discussion of the major cultural issues in vogue. It is also recommended that a cultural congregation be established to be able to play an effective role in the conservation of our Arab-Islamic identity and values.

مدير الجامعة

التاريخ: ١٤٠٤/٤/٨ هـ
الموافق: ١٩٨٤/١/١١ م

قرار مدير الجامعة
رقم (٢) لسنة ١٩٨٤م

مدير الجامعة ،

- بعد الاطلاع على القانون رقم(٢) لسنة ١٩٧٧ بانشاء جامعة قطر
- والمعدل بالقانون رقم(١٠١) سنة ١٩٨١م.
- وعلى قرار مجلس الجامعة بجلسته الرابعة للعام الجامعي ١٩٨٤/١٩٨٣م بتاريخ ١٤٠٤/٣/٢٤ هـ الموافق ١٩٨٣/١٢/٢٨ م.
- ومراعاة مقتضيات المصلحة العامة.

قرر

مادة (١) : تنشأ بجامعة قطر وحدة لتعليم اللغة الانجليزية لغير المتخصصين وتتبع عميد كلية الآداب والعلوم الاجتماعية .

مادة (٢) : تضم الوحدة ، فعليا أو نقلا أو ندبا هيئة تدريس اللغة الانجليزية لغير المتخصصين .

مادة (٣) : تختص الوحدة بالمهام الآتية :-

* وضع خطة علمية لتنمية المهارات اللغوية للطلاب والمعيدين والمدرسين المساعدين ومن في حكمهم .
* تعليم اللغة الانجليزية كمتطلب جامعي لغير المتخصصين لرفع كفاءة استخدام الطلاب لها كل في مجال تخصصه وفقا للمعايير الجامعية .
* اعداد وتنفيذ برامج اللغة الانجليزية للأغراض الخاصة في ضوء احتياجات الجامعة .
* التنسيق مع قسم اللغة الانجليزية وشعبة الأقسام في الكليات المختلفة في مجالات الاهتمام المشترك وفي ضوء احتياجات الجامعة ومهام الوحدة .

بسم الله الرحمن الرحيم

مذكرة

(٢)

* تقديم البيانات والدراسات والمقترحات التي تتطلبها متطلبات المصلحة العامة تقديمها بشأن أية مسائل تتصل بالنهوض بمسئوليات الوحدة واعداد التقارير الدورية اللازمة في هذا الصدد .

مادة (٤) : يكلف الدكتور أحمد رامز قطرية بالاشراف على هذه الوحدة بالاضافة الى عمله الأصلي ، ويعاونه لجنة تشكل على النحو التالي :-

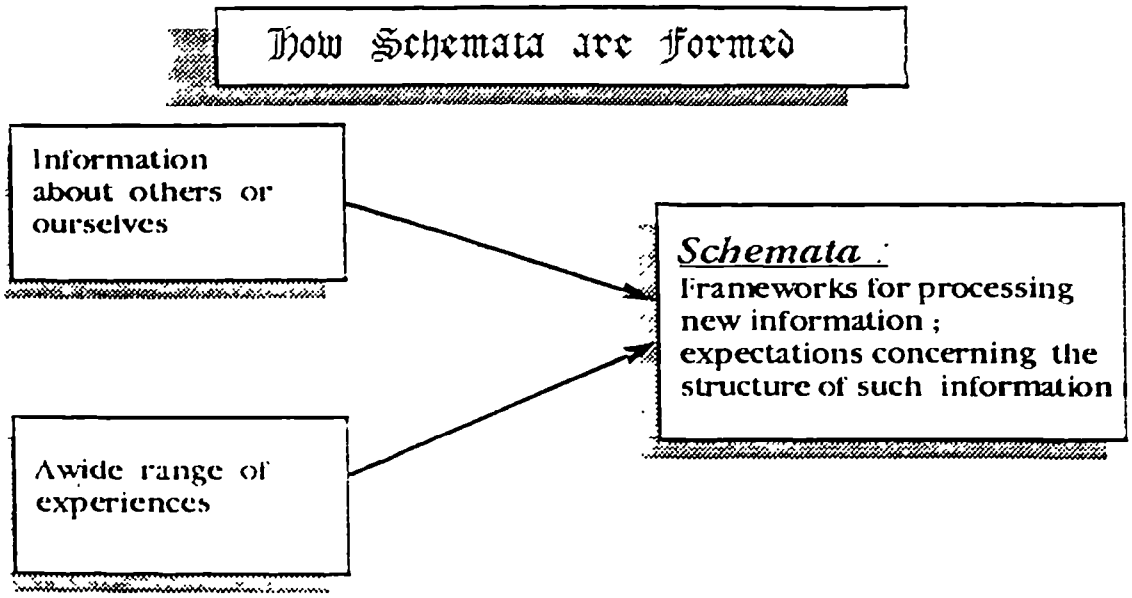
- الدكتور دنيس سيرن .
- الدكتور حسن فهمي .
- السيد دبفيد والتون .
- السيدة مريم المالكي .

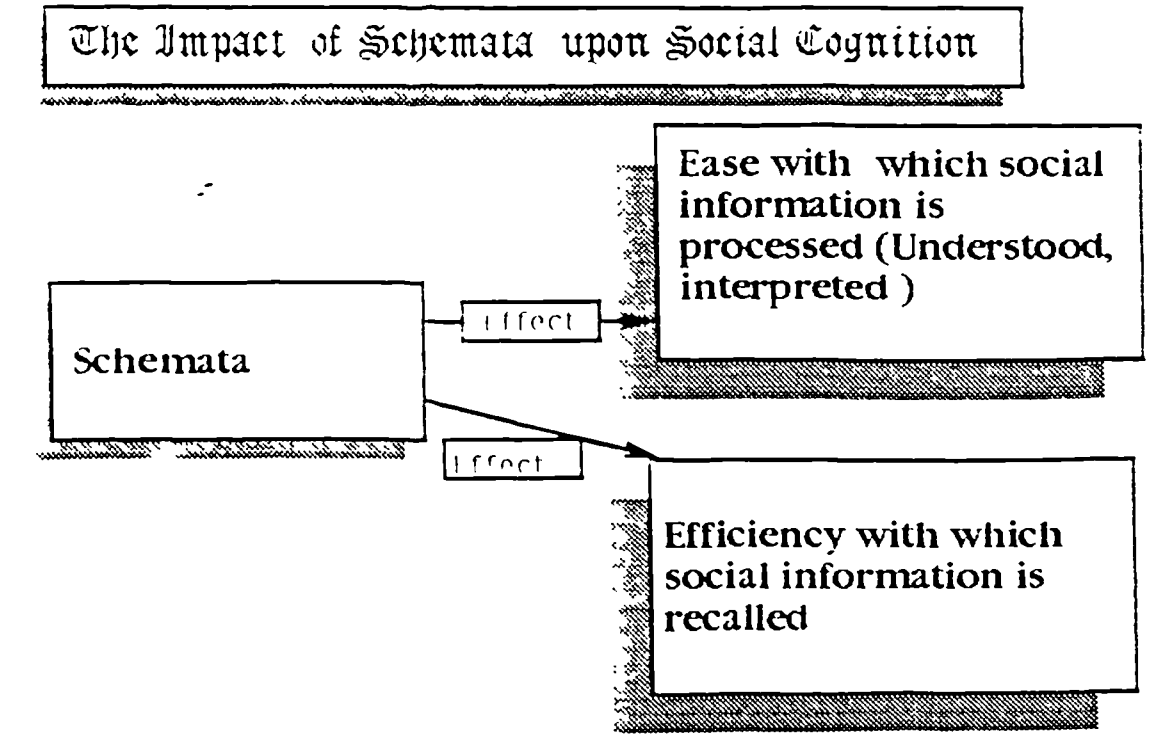
وممثلين عن كليات الجامعة .

مادة (٥) : على جميع الجهات المختصة ، كل فيما يخصه تنفيذ هذا القرار ويعمل به اعتبارا من تاريخ صدوره .

أ.د. محمد ابراهيم كاظم

مدير جامعة قطر





Baron and Byrne (1981 : 131)

بسم الله الرحمن الرحيم

In The Name Of Allah, Most Gracious, Most Merciful

University of Durham — جامعة درهام

The United Kingdom — المملكة المتحدة .

Questionnaire

استبيان

For Eliciting the Images the Students of Qatar University Have of Some Other Ethnic Groups and of their Cultures

"لاستقصاء ما صورة التي بين طلاب جامعة قطر عن المجموعات الاخرى وعن ثقافات تلك المجموعات"

Name : ..... الاسم :.....

Age : ..... السن :.....

..... الدول الاجنبيه التي سبق زيارتها :.....

The foreign countries you have already been to : .....

مدى اتقانك للغة الانجليزية : ممتاز جيد جداً جيد متوسط ضعيف

How do you rate your EFL proficiency: Excellent, Very good, Good, Average, Weak : .....

..... البلد الاجنبي الذي تتمنى زيارته :.....

The foreign country (countries) you wish to visit : .....

Section 1

القسم الاول

فيما يلي قائمة بعض الجنسيات واحدى الصفات التي نصفها والمطلوب هو ان تضع علامة (X) في خانة النسبة المئوية التي تعتقد انها تمثل القدر الذي تنطبق هذة الصفة على اساء هذه الجنسية . أي اذا كان باعتقادك مثلا أن افراد جنسية معينة لا يتمتعون بخفة الظل أو انها ليست من الصفات الملحوظة لديهم فضع علامة في الخانة الاولي واذا كانوا يتمتعون بهذه بقدر كبير فتكون علامتك في خانة من خانات النسب الكبيرة والتي تمثل مدى القدر الذي تعتقد ان هذه الصفة تنطبق عليهم .

Here follows a list of some ethnic groups underneath a trait . You are required to put an (X) in the percentage box according to how far the trait applies to the members of this group. For example, if you believe that a certain ethnic group are not light-hearted or that they are not kown to be as such , put your (X) in the first box (0-19 %). If , on the other hand, you believe they are considerably lighthearted , your (X) should go into one of the high percetage boxes according to the degree you think this trait applies to them .

١ خفيف الظل: Light-hearted

الجنسية	٠-١٩٪	٢٠-٣٩٪	٤٠-٥٩٪	٦٠-٧٩٪	٨٠-١٠٠٪
الامريكيون					
Americans					
الانجليز					
The English					
العرب					
The Arabs					

٢ غير مؤدبين اخلاقيا: Immoral

الجنسية	٠-١٩٪	٢٠-٣٩٪	٤٠-٥٩٪	٦٠-٧٩٪	٨٠-١٠٠٪
الامريكيون					
الانجليز					
العرب					

Hospitable : كريم الضيافة

الجنسية	٢٠-١٤٪	٣٠-٢٦٪	٤٠-٣٤٪	٦٠-٧٩٪	٨٠-١٠٠٪
الأمريكيون					
الأعضاء					
العرب					

Trustworthy : جدير بالثقة

الجنسية	٢٠-١٤٪	٣٠-٢٦٪	٤٠-٣٤٪	٦٠-٧٩٪	٨٠-١٠٠٪
الأمريكيون					
الأعضاء					
العرب					

Deceitful : مخادع

الجنسية	٢٠-١٤٪	٣٠-٢٦٪	٤٠-٣٤٪	٦٠-٧٩٪	٨٠-١٠٠٪
الأمريكيون					
الأعضاء					
العرب					

Arrogant : متكبرون

الجنسية	٢٠-١٤٪	٣٠-٢٦٪	٤٠-٣٤٪	٦٠-٧٩٪	٨٠-١٠٠٪
الأمريكيون					
الأعضاء					
العرب					

٧ واسعو الأفق: Broad-minded

الجنسية	١٨-٠٪	٣٩-٢٠٪	٥٩-٤٠٪	٧٩-٦٠٪	١٠٠-٨٠٪
الأمريكيون					
الانجليز					
العرب					

٨ اجتماعيون: Sociable

الجنسية	١٨-٠٪	٣٩-٢٠٪	٥٩-٤٠٪	٧٩-٦٠٪	١٠٠-٨٠٪
الأمريكيون					
الانجليز					
العرب					

٩ متعصبون لجنسهم: Ethnocentric

الجنسية	١٨-٠٪	٣٩-٢٠٪	٥٩-٤٠٪	٧٩-٦٠٪	١٠٠-٨٠٪
الأمريكيون					
الانجليز					
العرب					

١٠ من الصعب التعامل معهم: Hard to get along with

الجنسية	١٨-٠٪	٣٩-٢٠٪	٥٩-٤٠٪	٧٩-٦٠٪	١٠٠-٨٠٪
الأمريكيون					
الانجليز					
العرب					

١١ ـ انتهازيون : Opportunistic

الجنسية	١٩-٠٪	٣٩-٣٠٪	٥٩-٤٠٪	٧٩-٦٠٪	١٠٠-٨٠٪
الامريكيون					
الانجليز					
العرب					

١٢ ـ قساة: Cruel

الجنسية	١٩-٠٪	٣٩-٣٠٪	٥٩-٤٠٪	٧٩-٦٠٪	١٠٠-٨٠٪
الامريكيون					
الانجليز					
العرب					

١٣ ـ يفكرون علميا: Scientifically - minded

الجنسية	١٩-٠٪	٣٩-٣٠٪	٥٩-٤٠٪	٧٩-٦٠٪	١٠٠-٨٠٪
الامريكيون					
الانجليز					
العرب					

١٤ ـ متدينون: Religious

الجنسية	١٩-٠٪	٣٩-٣٠٪	٥٩-٤٠٪	٧٩-٦٠٪	١٠٠-٨٠٪
الامريكيون					
الانجليز					
العرب					

Section 2

القسم الثاني

المطلوب رسم صورة لكل من الجنسيات الثلاث بكلمات وصفية بحيث تشمل الصورة الجوانب الايجابية و السلبية . الرجاء ألا يقل عدد الصفات عن عشر. يمكنك الإستعانة بقائمة الصفات المرفقة

You are required to use some adjectives / traits to describe each of the following ethnic groups. Your description must include both positive and negative aspects. Please , use no less than ten adjectives / traits. You can select from the attached list of traits

الجنسية Nationality		
الأمريكيون Americans		
الانجليز The English		
العرب The Arabs		

قائمة الصفات:

رياضي ـ فوضوي ـ متدين ـ جدير بالثقة ـ محب لذاته فقط ـ سريع الغضب ـ محب للموسيقى ـ سهل ـ محطم ـ متقلب المزاج ـ واسع الأفق ـ متفائل ـ كريم الضيافة ـ انهزامي ـ خجول ـ نشيط ـ خجول ـ يمكن الإعتماد عليه ـ متشائم ـ عطوف ـ مخادع ـ بخيل ـ محافظ على المواعيد ـ صادق ـ مراع لشعور الآخرين ـ ودود ـ متكبر ـ ظالم ـ كتوم ـ طموح ـ سهل للآخرين ـ مرن ـ أحمق ـ سبهج ـ متواضع ـ عدواني ـ غير إجتماعي ـ قذر الجسم ـ صبور ـ جاهل ـ بطيء ـ وقح ـ صادق ـ أمين ـ صاحب ـ جاد ـ مؤدب ـ مقنع ـ متعصب لجنسه ـ تافه ـ مثابر ـ ذكي

sportive , chaotic, religious, trustworthy- self-centred, irritable, musical, careless, neat, moody , broad-minded , optimistic , hospitable , opportunistic , sly , inquisitive , energetic , shy , reliable , pessimistic , kind-hearted , deceptive , stingy , punctual , hypocritic , considerate , friendly , arrogant , unjust , secretive , ambitious , helpful , flexible , foolish , pleasant , modest , aggressive, unsociable, physically dirty, patient, ignorant , slow , rude , truthful , honest , boisterous , serious , polite , persuasive , ethnocentric , trivial , persistent, clever (intelligent).

Section 3

القسم الثالث

قسما بين بعض العبارات التي قد يوافق عليها البعض وقد لايوافق عليها البعض الآخر. والمطلوب هو معرفة رايك الشخصي بنفس الطريقة التي اتبعتها في القسم الأول من هذا الاستبيان. اي باعطاء درجه من عشرة لكل على مدى القدر الذي تنطبق به هذه العبارة على كل من الحسبات الثلاث . ولنقل مثلا ان اعتبر معناه أن هذه العبارة لاتنطبق على هذه الحنسبة و (٣) تنطبق قليلا . و (٥) الي حد ما . و (٧) الي حد كبير . و (٩) بشكل عالية جدا . و (١٠) تنطبق تماما او كلية .

Here follow some controversial statements and which you are required to rate in the same manner as above. This means you have to give a mark out of ten to each statement according to how far it applies to each of the listed cultures. For example, (0) is used when the statement does not apply at all ; (3) if it applies a little, (5) somewhat, (7) considerably, (9) to a great extent and (10) if it applies absolutely or completely.

العبـــارة : Statement

(١) إن هذه الحضـــارة مماثلة حضـــارتنا العربيـــة (1) This culture is identical to ours

الأمريكية : American ، الانجليزية: English }

(٢) أغلب هذه الحضارة متعصبون لجنسهم : (2) The people of this culture are ethnocentric

الأمريكية : American ، الانجليزية: English } العرب: Arab }

(٣) هذه الحضارة متقدمة علميا : (3) This culture is scientifically advanced

الأمريكية : { } الانجليزية: { } العرب: { }

(٤) المستوى الأدبي لهذه الحضارة راقي : (4) The literature level in this culture is high

الأمريكية : { } الانجليزية: { } العرب: { }

(٥) المستوى الفني لهذه الحضارة راقي (5) The art level in this culture is high

الأمريكية : { } الانجليزية: { } العرب: { }

(٦) إنها حضارة فريدة و جديرة بالاعجاب : (6) This culture is unique and admirable

(٧) ينظر اهل هذه الحضارة الى الحضارات الاخرى على انها ادنى مستوى من حضارتهم : (7) People of this culture look down upon other cultures as inferior to theirs

الأمريكية : { } الانجليزية: { } العرب: { }

(٨) أسلوب الحياة في هذه الحضارة مثالي : (8) Life style in this culture is ideal

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(9) It is an illusive culture (٩) إنها حضارة زائفة :

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(10) This culture has been: based on usurpation of other peoples (١٠) قامت هذه الحضارة على العنوانية واستغلال الشعوب

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(11) The social relations in this culture are strong (١١) العلاقات الاجتماعية بين أبناء هذه الحضارة قوية

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(12) Children of this culture receive: all due care and attention (١٢) يحظى أطفال هذه الحضارة كل الرعاية والعناية

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(13) People suffer: from many economic problems in this culture (١٣) يعاني أبناء هذه الحضارة من الكثير من المشكلات الاقتصادية

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(14) Family ties in this culture are loose : (١٤) الروابط الأسرية في هذه الحضارة مفككة

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(15) This culture is based on sheer: materialistic principles (١٥) إنها حضارة قائمة على المبادىء المادية البحتة

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(16) People in this: culture suffer from many psychological problems (١٦) يعاني أبناء هذه الحضارة من العديد من المشكلات النفسية

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(17) It is necessary to learn the language of: this culture (١٧) من الضروري تعلم لغة هذه الحضارة

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(18) Crimes of violence: and cruelty are prevalent in this culture (١٨) تنتشر جرائم العنف و القسوة في مجتمع هذه الحضارة

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(19) Women in this culture are on equal: footing with men (١٩) تعامل المرأة على قدم المساواة مع الرجل

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(20) Natural resources: in this culture (society) are well exploited (٢٠) يعرف أبناء هذه الحضارة كيف يستغلون مواردهم الطبيعية

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(21) Marriage traditions of this culture are ideal (٢١) تعتبر تقاليد الزواج في هذه الحضارة مثالية

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(22) It is easy for foreigners to adapt to this culture (٢٢) من السهل أن يتكيف الأجنبي مع هذه الحضارة

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(23) The religious aspect of this culture is powerful (strong) (٢٣) الجانب الديني في مجتمع هذه الحضارة قوي

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(24) It is a superficial culture with no deep roots (٢٤) إنها حضارة سطحية وليس لها عمق حقيقي

الامريكية : [ ] الانجليزية: [ ] العرب: [ ]

(٢٥) إن القيم الأخلاقية عند أبناء هذه الحضارة تماثل القيم الأخلاقية عند العرب :

(25) The moral values adopted by the people of this culture are identical to the Arabs

الامريكية : [ ] الانجليزية: [ ]

You are given the name of an ethnic group. Then this name is followedby pairs of words ; one at each end of a line. There are seven spaces on the line on which you can put a cross to show how closely one of the words describes how you feel about the people named. Is it very, fairly, just a bit or neither one or the other. If you thought people of a certain nationality were bad , you might put yoyr cross like this:

Good ____ : ____ . ____ : ____ : __x__ . ____ ____ bad.

very fairly a bit neither a bit fairly very

If you thought neither good or bad , or both good and bad, you would put your cross in the middle space:

Good ____ : ____ . ____ : __x__ : ____ : ____ . ____ bad.

very fairly a bit neither a bit fairly very

There are no right or wrong answers, so, don't worry. We are interested in what you think, not anyone else. Remember some of the words won't seem to fit, but think of the feeling the words give to you.

The Americans:

1 Good ____ ____ ____ ____ : ____ : ____ ____ bad

2. Dull ____ . ____ : ____ : ____ : ____ : ____ . ____ sharp.

3 Fast ____ ____ ____ . ____ : ____ : ____ ____ slow.

4 Dirty ____ ____ . ____ ____ : ____ : ____ . ____ clean.

5 Sour ____ ____ ____ . ____ : ____ . ____ ____ sweet.

6 Pleasant ____ ____ ____ ____ : ____ : ____ ____ unpleasant.

7. Valuable ____ . ____ . ____ . ____ : ____ : ____ . ____ worthless.

8 Weak ____ ____ . ____ . ____ : ____ : ____ ____ strong.

The English:

1 Good ____ ____ : ____ . ____ : ____ : ____ ____ bad.

2 Dull ____ ____ . ____ ____ . ____ : ____ ____ sharp.

3. Fast ____ ____ : ____ ____ : ____ : ____ ____ slow

4 Dirty ____ ____ : ____ . ____ : ____ : ____ . ____ clean.

5 Sour ____ ____ ____ ____ : ____ . ____ . ____ sweet.

6. Pleasant ____ ____ . ____ . ____ : ____ : ____ . ____ unpleasant.

7. Valuable ____ ____ : ____ ____ : ____ : ____ ____ worthless.

8. Weak ____ ____ : ____ . ____ : ____ : ____ ____ strong.

The Arabs:

1. Good ____ ____ : ____ : ____ : ____ : ____ : ____ bad.

2. Dull ____ ____ : ____ : ____ : ____ : ____ ____ sharp.

3. Fast ____ . ____ : ____ : ____ : ____ : ____ . ____ slow.

4. Dirty ____ . ____ : ____ : ____ : ____ : ____ . ____ clean.

5. Sour ____ : ____ : ____ : ____ : ____ : ____ : ____ sweet.

6. Pleasant ____ : ____ : ____ : ____ : ____ : ____ : ____ unpleasant.

7. Valuable ____ : ____ : ____ : ____ : ____ : ____ : ____ worthless.

8. Weak ____ : ____ : ____ : ____ : ____ : ____ . ____ strong.

بسم الله الرحمن الرحيم

السيد الأستاذ الدكتور /
تحية طيبة ، وبعد ...
أنوه طالب بجراء بحث لنيل درجة الدكتوراة من جامعة درهام وموضوعه إستكشاف العلاقة بين الاتجاهات والتصورة الذهنية لدى طلاب جامعة قطر عن الشعب الانجليزي وبين تحصيلهم وبين مستوى الطلاب المتحصلين في اللغة الانجليزية .
والأمل أن أرى هذه الاستدلال على هذه التصورة الذهنية وقد نت ملاحظتك .
والتمس من سيادتكم التكرم ببيان البنود التي ترون سيادتكم أنها مناسبة وتلك التي ترونها غير مناسبة وذلك بوضع علامة (×) أمام البند غير المناسب كما أرجو بمسيادتكم وذلك لكي يؤدي هذا الاستبيان الغرض المنشود .
وتقبلوا سيادتكم قبول خالص الشكر و التقدير .

مقدمة لسيادتكم

فؤاد خليل حسن

In the Name of Allah, Most Gracious, Most Merciful

Dear Dr .....

I am currently conducting a Ph.D. research under the supervision of Durham University in the UK. I am looking at the association between the EFL learners' attitudes towards and perceptions of the English people and culture on the one hand and their EFL achievements on the other. The attcheded questionnaire is meant to elicit these attitudes and perceptions. You are kindly requested to examine the questionnaire items and put an (X) opposite those you see inappropriate. Your comments are welcome and your help is highly appreciated.

Yours sincerely,

Fouad K. Hassan

Appendix C.2

TABLE 24 : PERCENTAGES OF TEACHERS' RESPONSES TO THE TEACHER QUESTIONNAIRE

No	Personal Viewpoint (N=24)	Agree	Disagree	Undecided
1	Most students are keen on learning English.	12.5 %	37.5 %	50 %
2	The students are forced rather than motivated to learn English.	25 %	37.5 %	37.5 %
3	Students manifest negative attitudes towards the English people.	—	100 %	—
4	Students' EFL proficiency level is satisfactory.	—	87.5 %	12.5 %
5	Students' interest in learning English increased after the Gulf War.	18.75 %	37.5 %	43.75 %
6	Students need English for their future careers.	50 %	31.25 %	18.75 %
7	In Qatar speaking English merits social recognition.	15 %	12.5 %	72.5 %
8	Learning English promotes the students' understanding of the English people.	87.5 %	12.5 %	—
9	Better understanding of the English people warrants better learning of their language.	50 %	18.75 %	31.5 %
10	We , as teachers, socialize easily with the students.	6.25 %	56.25 %	37.5 %
11	Students have untrue imagery of the English culture.	37.5 %	12.5 %	50 %
12	Students' imagery (as such) improved after the Gulf War.	37.5 %	—	62.5 %
13	Students' attitudes towards the English people and culture showed no change after the Gulf War	37.5 %	25 %	37.5 %
14	Students' attitudes (as such) are difficult to unearth.	50 %	12.5 %	37.5 %
15	The EFL teaching materials provide information about the English people and culture.	—	62.5 %	37.5 %
16	Cultural information is necessary in EFL learning .	50 %	12.5 %	37.5 %
17	Students' EFL learning problems are linguistic rather than affective.	31.25 %	12.5 %	56.25 %
18	Students are prejudiced against non-Qataris.	—	100 %	—
19	Students have no genuine cultural information about the English people and community.	50 %	37.5 %	12.5 %
20	It is thorny to discuss cultural issues with these students.	56.5 %	25 %	18.75 %

Appendix C.2

The University Of Durham

QUESTIONNAIRE

"For the Elicitation of EFL Teachers' Views on Their Students' Attitudes Towards and Perceptions of the English People, Culture and Language"

Teacher's Name (Optional) .....

Nationality .....

How long have you been teaching at Qatar University? .....

Languages spoken other than English? .....

Any teaching Experience in other Arab countries? .....

If (yes), name the countries, please: .....

Dear colleague,

I am currently conducting an empirical research on the students of Qatar University's attitudes towards and perceptions of the English people and culture as possible variables affecting their EFL achievement. This research is under the supervision of Durham University for the degree of Doctor of Philosophy. I would deeply appreciate your help if you answered this questionnaire. Your answers will be treated with absolute confidentiality. It is extremely important to obtain your views in this respect.

Yours sincerely,

Fouad K. Hassan

Appendix D.1

[illegible] Percentage for [illegible]
[illegible] Parameters on Pass [illegible] Proceeding
[illegible] [illegible] Uncompressed Active File.

[illegible] Memory [illegible] [illegible] 1951 Values, Accumulated Across All Variables.
[illegible] [illegible] [illegible] 191 Value Labels for Each Variable.

[illegible] SPSS/PC+ [illegible]

[illegible]

[illegible]	[illegible]	Percentile	Value
[illegible]	[illegible]	[illegible]	1.570

[illegible]

[illegible]

[illegible]	[illegible]	Percentile	Value
[illegible]	[illegible]	[illegible]	7.250

[illegible] [illegible] [illegible] Cases

[illegible] SPSS/PC+ [illegible]

[illegible]

[illegible]	[illegible]	Percentile	Value
[illegible]	[illegible]	[illegible]	7.510

[illegible] [illegible] [illegible] Cases

[illegible]

[illegible]	[illegible]	Percentile	Value
[illegible]	[illegible]	[illegible]	5.500

[illegible] [illegible] [illegible] Cases 0

[illegible] SPSS/PC+ 12/11/93

[illegible]

[illegible] [illegible] [illegible] 12: :27

[illegible] [illegible]

SPSS/PC+ The Statistical Package for IBM PC 12/11/93
e raw data transformation pass is proceeding
311 cases are written to the uncompressed active file.

---

age 2 SPSS/PC+ 12/11/93

orrelation : GPERC NGATT

NGPERC 1.0000 -.3992**
NGATT -.3992** 1.0000

of cases: 311 1-tailed Signif: * - .01 ** - .001

." is printed if a coefficient cannot be computed

---

age 3 SPSS/PC+ 12/11/93

s procedure was completed at 12:29:23

---

age 4 SPSS/PC+ 12/11/93

orrelations: NGPERC ARPATT

RBPERC 1.0000 -.3591**
RBATT -.3591** 1.0000

of cases: 311 1-tailed Signif: * - .01 ** - .001

." is printed if a coefficient cannot be computed

---

age 5 SPSS/PC+ 12/11/93

s procedure was completed at 12:29:25

---

age 6 SPSS/PC+ 12/11/93

orrelations: NGPERC ARBPERC

RBPERC 1.0000 -.3153 *
BPERC -.3153** 1.0000

of cases: 311 1-tailed Signif: * - .01 ** - .001

." is printed if a coefficient cannot be computed

---

age 7 SPSS/PC+ 12/11/93

s procedure was completed at 12:29:29

---

age 8 SPSS/PC+ 12/11/93

orrelations: FNGATT ARBATT

FNGATT 1.0000 -.3914**
ARBATT -.3914** 1.0000

of cases: 311 1-tailed Signif: * - .01 ** - .001

." is printed if a coefficient cannot be computed

---

age 9 SPSS/PC+ 12/11/93

[illegible] Procedure was completed at 12:29:32

[illegible] 10 SPSS/PC+ 12/11/93

[illegible]relations: ENGPERC ENGATT MRBPERC MRBATT

ACHIEV .6593** .8921** -.0001** -.2003**

[illegible] of cases: 11 1-tailed Signif: * - .01 ** - .001

"." is printed if a coefficient cannot be computed

[illegible]ge 11 SPSS/PC+ 12/11/93

[illegible]is procedure was completed at 12:29:34
[illegible]e raw data or transformation pass is proceeding
31" cases are written to the uncompressed active file.

[illegible]ge 12 SPSS/PC+ 12/11/93

[illegible]relations: [illegible]ERCDIF [illegible]TTDIF

[illegible]PCDIF 1.0000 .0436**
[illegible]TDIF .0936** 1.0000

[illegible] cases: 11 1-tailed Signif: * - .01 ** - .001

"." is printed if a coefficient cannot be computed

[illegible] 13 SPSS/PC+ 12/11/93

[illegible] procedure was completed at 12:29:41

[illegible] 14 SPSS/PC+ 12/11/93

[illegible]relations. [illegible]ERCDIF ATTDIF

ACHIEV .7454** .0953**

[illegible] of cases: 11 1-tailed Signif: * - .01 ** - .001

"." is printed if a coefficient cannot be computed

[illegible]ge 15 SPSS/PC+ 12/11/93

[illegible]is procedure was completed at 12:29:42

[illegible]ge 16 SPSS/PC+ 12/11/93

**** M U L T I P L E R E G R E S S I O N ****

[illegible]istwise Deletion of Missing Data

[illegible]quation Number 1 Dependent Variable.. ACHIEV

[illegible]eginning Block Number 1. Method: Stepwise

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* * * * M U L T I P L E R E G R E S S I O N * * * *

ation Number . Dependent Variable.. ACHIEV

iable(s) Entered on Step Number
1.. ENGATT

tiple R .89240
quare .79638
usted R Square .79572
ndard Error .65048

lysis of Variance

	DF	Sum of Squares	Mean Square
ression	1	511.36613	511.36613
idual	309	130.74481	.42312

1208.55.80 Signif F = .0000

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* * * M U L T I P L E R E G R E S S I O N * * * *

ation Number 1 Dependent Variable.. ACHIEV

---------- Variables in the Equation ----------

iable	B	SE B	Beta	T	Sig T
ATT	1.12570	.03238	.89240	34.764	.0000
nstant)	.99920	.14949		6.684	.0000

---------- Variables not in the Equation ----------

iable	Beta In	Partial	Min Toler	T	Sig T
PC	.10673	.13772	.19145	2.272	.0000
PC	.0291	.0747	.86077	1.381	.1682
ATT	.05779	.11786	.34683	2.083	.0381

---

* * * * M U L T I P L E R E G R E S S I O N * * * *

ation Number 2 Dependent Variable.. ACHIEV

iable(s) Entered on Step Number
2.. ENGPERC

tiple R .90180
quare .81324
usted R Square .81203
ndard Error .62398

lysis of Variance

	DF	Sum of Squares	Mean Square
ression	2	522.18985	261.09493
idual	308	119.92108	.38935

670.58467 Signif F = 0.0

* * * * M U L T I P L E R E G R E S S I O N * * * *

Equation Number 1 Dependent Variable.. ACHIEV

---------- Variables in the Equation ----------

Variable	B	SE B	Beta	T	Sig T
ENGATT	.73911	.07099	.62559	[illegible]	[illegible]
ENGPERC	.17564	.09021	.29673	[illegible]	[illegible]
(Constant)	.00754	.16150		[illegible]	[illegible]

---------- Variables not in the Equation ----------

Variable	Beta In	Partial	Min Toler	T	Sig T
ARBPERC	.04191	.08994	.18712	1.582	.1140
ARBATT	.05617	.11961	.18433	2.111	.0356

* * * * M U L T I P L E R E G R E S S I O N * * * *

Equation Number 1 Dependent Variable.. ACHIEV

Variable(s) Entered on Step Number
3.. ARBATT

Multiple R	.90328
R Square	.81591
Adjusted R Square	.81411
Standard Error	.62051

Analysis of Variance

	DF	Sum of Squares	Mean Square
Regression	3	523.90542	174.63514
Residual	207	118.20551	.57103

F = 453.55743 Signif F = 0.0

* * * * M U L T I P L E R E G R E S S I O N * * * *

Equation Number 1 Dependent Variable.. ACHIEV

---------- Variables in the Equation ----------

Variable	B	SE B	Beta	T	Sig T
ENGATT	.81841	.07195	.64880	11.375	.0000
ENGPERC	.47345	.08972	.29536	5.277	.0000
ARBATT	.06504	.03081	.05617	2.111	.0356
(Constant)	.19154	.25423		.753	.4518

---------- Variables not in the Equation ----------

Variable	Beta In	Partial	Min Toler	T	Sig T
ARBPERC	-.01551	-.01840	.18425	-.322	.7477

Appendix D.2

Table: 25 Rank Order Matrix of Self Produced Attributes . Descriptors of The English People :

No.	Character Descriptors	Male Freq.	Female Freq.	Total	Rank Order
1	Aggressive	48	50	98	2 .
2	Energetic	61	54	115	11
3	Ethnocentric	64	79	143	10
4	Immoral	97	133	230	1
5	Materialistic	108	121	229	2
6	Opportunistic	92	114	206	4
7	Physically Dirty	64	91	155	7
8	Punctual	82	114	196	5
9	Rude	47	51	98	12 .
10	Self-centred	109	117	226	3
11	Sportive	84	75	159	8
12	Stingy	87	106	193	6
13	Unsociable	72	88	160	7
14	Deceptive	45	49	94	14
15	Punctual	40	48	88	15
16	Moody	41	44	85	16
17	Musical	40	41	81	17
18	Neat	35	43	78	18
19	Dishonest	40	37	77	19
20	Self-conceited	39	35	74	20.5
21	Unjust	38	36	74	20.5
22	Inquisitive	38	35	73	22
23	Serious	34	37	71	23
24	Merciless	33	37	70	24
25	Flexible	32	35	67	25
26	Optimistic	32	34	66	26
27	Dull	31	34	65	27.5
28	Careless	31	34	65	27.5
29	Slow	30	34	64	29
30	Troublesome	31	32	63	30.5
31	Imprudent	30	33	63	30.5
32	Intelligent	28	32	60	32
33	Persistent	29	30	59	33
34	Arrogant	26	32	58	34
35	Superstitious	26	29	55	35
36	Foolish	24	29	53	36

Appendix D.2 (Cont.)

37	Modest	24	24	48	37
38	Truthful	25	22	47	39
39	Persuasive/Logical	23	24	47	39
40	Chaotic	21	26	47	39
41	Creative	20	26	46	41
42	Responsible	16	21	37	43
43	Sociable	18	19	37	43
44	Tolerant	19	18	37	45
45	Trustworthy	15	20	35	45
46	Skillful	16	18	34	46
47	Conscientious	14	19	33	47
48	Talkative	15	17	32	48
49	Irritable	16	15	31	49
50	Narrow-minded	12	18	30	50
51	Pessimistic	10	15	25	51
52	Kind-hearted	8	12	20	52
53	Bashful	9	10	19	53
54	Friendly	10	8	18	54
55	Worthless	10	7	17	55
56	Ungrateful	6	9	15	56
57	Pleasant	7	7	14	57
58	Ignorant	6	7	13	58
59	Considerate	5	7	12	59.5
60	Lively	4	8	12	59.5
61	Weak	3	6	9	61
62	Boisterous	2	6	8	62
63	Curious	2	4	6	63
64	Sly	2	3	5	64
65	Unhelpful	1	3	4	65
66	Stupid	0	2	2	66

Appendix D.2 (Cont.)

The Students' Produced Statements Describing the English Culture / Community

No	Statement Describing the English Culture	Freq.	Rank Ord.
1	It is a technologically advanced society.	282	1
2	This culture is scientifically advanced.	276	2
3	The values of this culture are unacceptable	257	3
4	Family ties in this community are loose.	241	4
5	There are too many crimes in the society.	168	5
6	The people of this culture hate Muslims.	150	6
7	There are too many religions in this society	91	7
8	Women are too free. (On the loose).	80	8
9	The English culture is based on the Arabic one.	77	9.5
10	The society is inflicted with too many economic problems	77	9.5
11	The people of this culture despise other foreign cultures.	73	11
12	Drugs and alcoholics are prevalent.	71	13
13	Law is powerful in this society.	71	13
14	Work comes first.	71	13
15	The rich are too rich and the poor are too poor.	70	15
16	It is a democratic society.	68	16.6
17	They love to keep animals in their homes. (negative)	68	16.5
18	Illegal sex relations are common.	67	18
19	Fatal diseases are prevalent.	61	19
20	It is a good place for tourism.	60	20
21	The government interferes in the people's lives.	58	21
22	They hate Muslims.	57	22
23	Girls are promiscuous.	54	23
24	Young people do not respect their elders.	52	24
25	Unemployment is becoming a serious problem.	50	25.5
26	The society is developing all the time.	47	25.5
27	there are too many psychological problems there	44	27
28	People are free.	38	28
29	Many people commit suicide.	31	29.5
30	The buildings are beautiful.	31	29.5
31	People have freedom of opinion.	19	31
32	The people are good readers.	17	32
33	It is a fast deteriorating culture.	13	33
34	There are too many casinos and gambling houses.	11	34
35	Poetry is not given due attention.	9	35
36	They like to overpower other cultures/communities.	8	36
37	There are too many rape crimes.	6	37

Appendix D.3

بسم الله الرحمن الرحيم

STATE OF QATAR

The University of Qatar

دولة قطر
جامعة قطر

ENGLISH LANGUAGE TEACHING UNIT

AUTUMN 1989

E.L. 143, HUMANITIES

This is a general course in English starting from basics. It is designed for general academic purposes as the English classes consist of students from three faculties, Faculty of Humanities, Education and Islamic Studies, all mixed together. The classes comprise students of mixed academic and language abilities.

This course integrates all the language skills such as reading, writing, listening/speaking and other skills necessary to a beginner learner.

The methodology and teaching techniques are determined by the teachers themselves, who, however, should follow the core of the syllabus in the interest of close coordination of materials, testing procedures and fairness in the evaluation and assessment of students.

Materials

1. "Between the lines", Ellis, M & Ellis, P. Nelson.

   Units: 1 - 4 - 6 - 7 - 9 .

2. "Writing in English", Anita Pincas, Macmillan.

   Units: 1 - 2 - 3 - 4 - 5 .

3. "English Grammar In Use", Raymond Murphy, C.U.P.

   Units that discuss:

   - Present Simple:

     Affirmative, negative and interrogative. (Productive)

- Past Simple:
  Affirmative, negative and interrogative. (Productive)
- Present Continuous.
- References (noun-pronoun relationship).
- Adjectives: comparatives and superlatives.
- Prepositions: on, in, into, at.

4. Relevant materials prepared or chosen by teachers.

Types of exercises students need to be familiar with:

- True/False choice.
- Open-ended questions.
- References.
- Sentence and paragraph completion.
- Dialogue completion.
- Word matching.
- Gap-filling.
- Question formation.
- Dictation.
- Verb form correction.
- Rearranging words in meaningful sentences.
- Multiple choice.
- Controlled writing exercises.

Requirements

Students are required to

- take the final examination.
- take the mid-semester examination.
- take other tests and quizzes.
- complete homework and assignments.

- attend and participate in class.
- have files to keep notes, work-sheets and tests.

Evaluation

Testing material should be related to the teaching programme. Students are to be evaluated continuously throughout the semester.

1. Continous Assessment counts for 25% :
   - quizzes and progress tests.
   - dictation.
   - homework assignments.

2. Mid-Semester Examination counts for 25% .

3. Final Examination counts for 50% .

Grading

A	=	90%	-	100%
B	=	80%	-	89%
C	=	66%	-	79%
D	=	50%	-	65%
F	=	00%	-	49%

Mid-Semester and Final Exams Format

Time: 100 minutes

These examinations should reflect the work covered in the prescribed textbooks and other supplementary material. This does not mean that we are going to test the students' knowledge of the story-line in the reading passages for instance, but the use of language and language skills.

These examinations should consist of these parts.

I. READING COMPREHENSION

Unseen passage (250 - 300 words)

- Open-ended questions.
- True/False choice.
- Reference features.
- Sentence completion.
- Matching words or sentences.
- Free area for teacher.

II. VOCABULARY

- Gap-filling (choosing words/expressions from a box)
- Multiple choice.

III. GRAMMAR/SENTENCE STRUCTURE

- Gap-filling/ cloze passage (choosing words/expressions from a box)
- Correcting verb forms.
- Question formation.
- Free area for teacher.

IV. WRITING

- Testing tasks related to the exercises discussed in the writing book "Writing in English".
- Dialogue completion.
- Free area for teacher. (dictation)

Of course the above are suggested types of testing tasks for teachers to choose from. New constructive testing ideas are always welocomed and needed to be shared and discussed with the course coordinator and other teachers.

Appendix D 4

THE STUDENT INTERVIEW SCHEDULE

Rationale:

The student interviews are meant to provide additional data to those obtained by use of the student tests and questionnaire. They are also meant to provide the researcher with more insight into the students line of thought The following interview schedule is intended to provide answers to the following questions which have direct bearing on their cultural attitudes and perceptions:

(a) What type of motivation do these students have ?

(b) How they perceive other peoples and culture ?

(c) Where do they get their cultural information from ?

(d) What type of attitudes do these students have toward the English People and culture ?

The following questions serve as main cues that the interviewer uses during interviews in addition to other questions that are generated in the course of discussion:

1. Must you learn English ? Why ?
2. Do will you need English ? Why ?
3. Which foreign country or countries would you like to visit ?
4. Which western country do you think, has a culture similar to the Arab's ?
5. How would you describe the English culture ? Give a few adjectives
6. Which features of the English culture do you believe the English can pride themselves on ?
7. What do you like . dislike about English food ?
8. How would you describe the English people ? Use a few adjectives (traits).
9. How friendly are the English to foreigners ?
10. What differences are there between the English and Arab character ?
11. What do you know about the English socialization habits ?
12. How do you come to learn about the English people and culture ?
13. To what extent do your English language textbooks help you in learning about the English people and culture ?

Appendix D.4 (cont.)

14. What are your parents' views on the English people in general ?
15. If you were given the chance to learn English abroad, where would you like to go ?
16. How would you compare women's position in the English and Arab societies ?
17. Arrange the following countries in order of the degree of your accepting their ethos and values: America, Brazil, England, France and Pakistan.
18. Which of the following countries is more child caring than the others: Qatar, India England Germany America, and Egypt.
19. Which people do you think are more egocentric than the Others: the American, the French the Chinese The English the Arabs ?
20. Could you think of any similarities between the English and Arab cultures ?

Appendix D.5

THE TEACHER INTERVIEW SCHEDULE

Rationale:

The teachers' interviews are not meant to provide any factual data about the students attitudes or perceptions but to elicit the teachers' views on pedagogical issues that are directly and indirectly related to attitudes and perceptions. The interview are intended to provide answers to the following questions

(a) How do they perceive their students' level of achievement ?
(b) What do they think of incorporating cultural studies into EFL courses ?
(c) To what extent do they think the EFL materials help students obtain cultural information ?
(d) How do they perceive their students as culture learners ?
(e) Which cultural aspects do they see as necessary for foreign language learning ?

Interview Cues

1. How long have you been teaching English to Arab learners ?
2. How would you distinguish these learners from learners of other nationalities ?
3. How would you rate your students' EFL achievement ?
4. What problems, difficulties do you think these students have in learning English ?
5. How would you define these students' motivation to learn English ?
6. Who are more motivated to learn English, boys or girls ?
7. What do you think are the advantages / disadvantages of incorporating cultural studies into the EFL programmes / courses?
8. To what extent do the currently used EFL materials help the learners learn about the target language people and society ?
9. If the EFL materials do not provide cultural information, how do these students get such information ?
10. How would describe the student teacher relationship in and out of the classroom?
11. Which cultural aspects of the target language do you think these students need to be aware of ?
12. Which cultural aspects of the target language do you believe should not be tackled in this particular type of Arab EFL context ? Why ?

Appendix D. 6

Name : P.D. Lewis

Nationality : British

Date of Birth : 1st February 1933

Qualifications :

Academic Qualification	Subjects	University	Date Of Qualification	Country
B.A.	-			
Honours	Arabic and Persian	Univ. of Edinburgh	1957	Scotland U.K.
M.A.	Linguistics and English Lang. Teaching	Univ. of Leeds	1975	England U.K.
Ph.D.	-			

Job History :

Position		Date & Place
Instructor	:	1989- Present ELTU, University of Qatar
Asst, Lecturer	:	1964-1971

Appendix E.1

Answers to questions posed by Mr. Fuad Khalil.

Students' level of proficiency - Science students on courses 133 to 233 are on various points of the `intermediate' scale. Those who are still at the `false beginner' or elementary stages often drop the course or fail.

Nursing students range from elementary to early intermediate with a few students at a higher level of proficiency (those who have studied outside the country mainly). Reading skills may be `intermediate' while writing remains at the pre-intermediate level, usually.

I teach one course of 243 Humanities (repeaters) whose level is mainly elementary or pre-intermediate. 2 students are of an `intermediate level'.

Socialisatin Habits: In this culture it is not encouraged for teachers to socialise with students so there is no socialisation between teacher and students apart from the very occasional wedding invitation. This refers to female students. As far as male students are concerned, socialisation with a female teacher is completely out of the question.

Attitudes towards foreigners I have never been aware of anti-foreigner attitudes in my classroom. Students tend to have positive attitudes towards native-speaker teachers. However, students whose level is extremely low may prefer a non-native speaker but this is not necessarily motivated by a cultural bias. Being Irish myself, I am not particularly aware of attitudes towards the British. Some students may be interested in the British royal family. Attitudes towards pop music varies. Some like it; others are not in favour. I think a lot of students have dual feelings. From a religious view-point some may be opposed to `western ideas' if they seem anti-islamic. (The recent situation in Bosnia seems to have accentuated this feeling among a very small group of more politically aware students in the women's college. I have not been directly confronted with this but have heard of newspaper articles posted or a comment written on the blackboard.) Many other students have a positive attitude toward learning English and this promotes a positive attitude towards aspects of British etc. culture.

Cultural components of EFL syllabus
The science and nursing syllabuses do not emphasise British culture. Some textbooks have a historical bias in favour of western culture (discoveries etc.) but we do not stress this. Even in humanities classes I prefer themes which are culturally unbiased.

Comments: I presume from the above questions that you are trying to draw conclusions about the effect of positive or negative attitudes towards culture on language learning. But how could you prove anything?

First, you would need to do a diagnostic test to determine students' level before starting a course. Then you would need to compare students' progress. You would need to have a reasonable sample of students or similar achievement levels - one group taught by a British teacher, the other by a non-Brit. Furthermore, you would need to control all other variables. The same method, materials etc. would have to be used by both teachers so that you could isolate the 'culture' variable. Only then would you be able to draw meaningful conclusions.

Fuad, I hope these comments are of some use. So sorry I have taken so long to do this but I have been rather busy of late.

Appendix E.2

UNIT ONE

In 1666 a baker burnt four hundred streets

This passage is in three parts: A, B and C. Answer the questions on the left when you read through the passage. Then read the passage again and complete the notes on the right. Some blanks may need more than one word. Section A has been completed for you.

Vocabulary

Check that you know the meanings of these words. If you don't, look them up in the vocabulary gloss:

wooden spread destruction disaster
bakery path architect

Read and Search

Read through the passage quickly and then answer these questions:

1 Where did the fire start?
2 Why did the fire continue for four days?
3 Who stopped the fire?

Complete the following

A

Notes

The Great Fire of London started in the very early hours of 2 September 1666.

In September *1666* there was *a Great Fire* in *London*.

It refers to *the Great Fire of London*

In four days *it* destroyed more than three-quarters of the old city. During these four days it burnt down four hundred streets, eighty-nine churches and over thirteen thousand houses. One hundred thousand people became homeless*, but only a few lost their lives.

Not many people *lost their lives*.

The fire started on Sunday morning in the house of the King's baker, a man by the name of Thomas Farrinor. The bakery* was in Pudding Lane. The baker, with his wife and family, was able to leave through a window in the roof. A strong wind blew the fire from the empty bakery into an inn* next door. The inn caught fire*, and after *this* it spread* quickly into Thames Street.

The fire began in *Pudding Lane* and spread *into Thames Street*.

Thomas Farrinor was *the King's baker*

This refers to *the inn catching fire*.

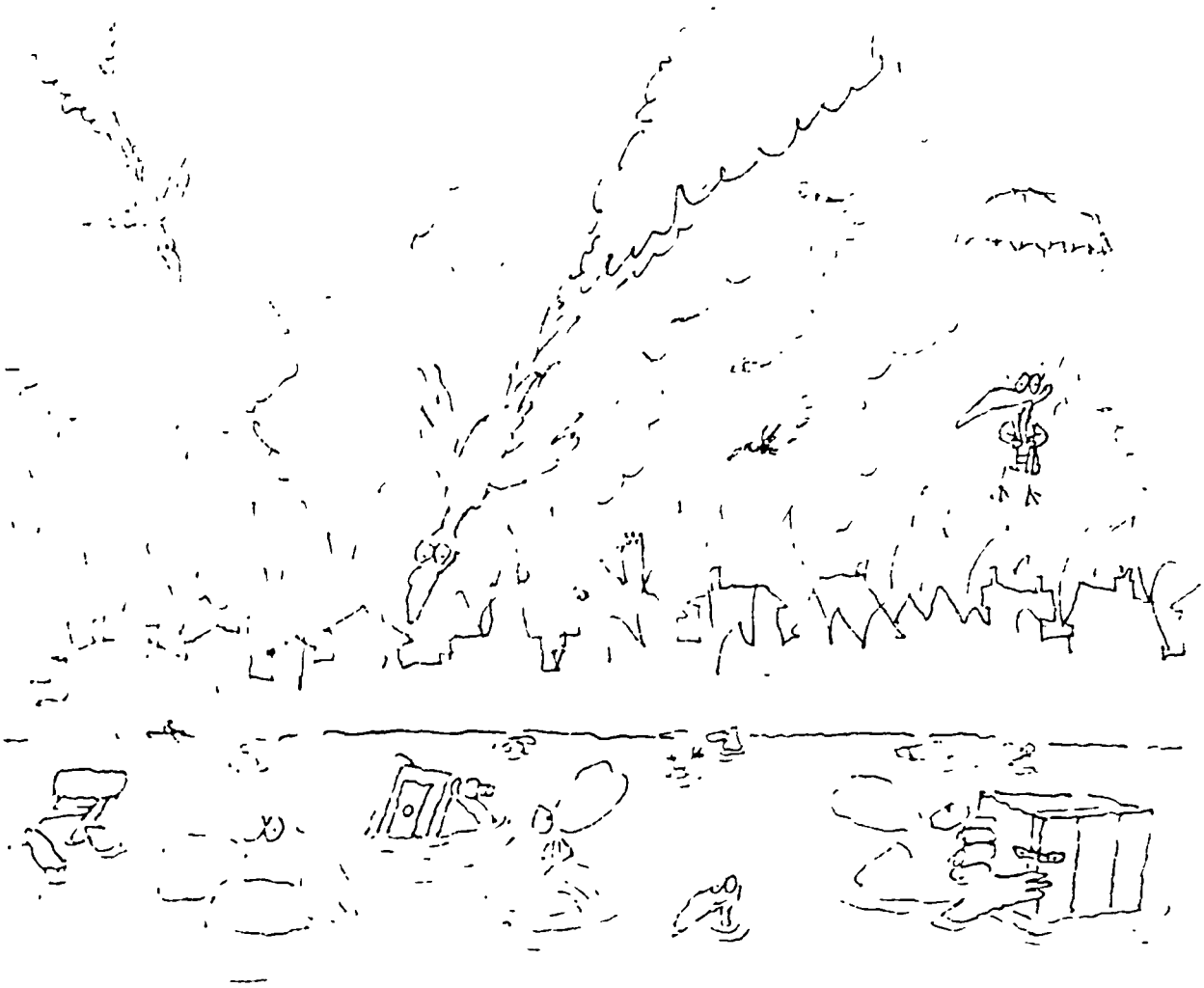
There was *oil* in the shops.

In Thames Street there were shops full of oil.

That was the beginning.

Questions

How did the baker's family leave the house?
What do you think happened to the oil in Thames Street?



3

[illegible] o'clock three hundred houses were on fire. [illegible] the north end of London Bridge was burning. On the Monday, the next day, nearly a kilometre of the city was burning along the river. Tuesday was the worst day. The fire destroyed many famous buildings, [illegible] St Paul's and the Guildhall among *them*.

[illegible] the next day

[illegible] the Tuesday

[illegible] *m*[illegible]

Samuel Pepys, the famous writer, wrote about the fire. People threw their possessions* into the river. Many poor people stayed in their houses until the last moment. Birds fell out of the air because of the heat.

[illegible] the birds fe[illegible] to the [illegible]

Questions

Why was Tuesday the worst day?

Why did the birds fall to the ground?

C

they refers to _____

Why did it happen? Why didn't *they* stop the fire earlier? There are several reasons. Firstly, almost all the houses were wooden*. Secondly, the streets were very narrow and the houses were close together. Thirdly, there was a strong wind. Finally, the Mayor of London did not order the destruction* of the houses in the path* of the fire.

The fire stopped only because the King finally ordered the destruction of hundreds of buildings. With nothing left to burn, the fire became weak and finally died out.

The fire burnt a large part of London because 1 _____ and 11 _____.
Also there was _____ and the Mayor _____.

Wren wanted to build _____.

After the fire, Christopher Wren, the architect*, wanted a city with much wider streets and fine new houses of stone. In fact*, the streets are still narrow, but *he* did build more than fifty churches, among *them* the new St Paul's.

After the fire, Wren built _____.

he refers to _____?
them refers to _____?

The fire was a disaster*. It caused great pain and loss*, but after it London was a better place, a city for the future and not just of the past.

UNIT FOUR

Tea comes from China

This passage is in three parts: A, B and C. Answer the questions on the left as you read through the passage. Then read the passage again and complete the notes on the right. Some blanks may need more than one word.

Vocabulary

Check that you know the meanings of these words. If you don't, look them up in the vocabulary gloss:

mixture civilisation international
form pronunciation vocabulary

Read and Search

Read through the passage quickly and then answer these questions:

1 When did the Scandinavians arrive in Britain?
2 Give one reason why English has so many words from other languages.
3 Why may English continue to be an important international language?

Complete the following

A

Notes

Many people think the English do not like to speak other languages. In fact, English is a mixture* of words from many different languages. Because of *this*, the vocabulary* of the English language is very large. *It* is much larger than almost every other language in the world.

this refers to ?

It refers to ?

English has more _____ than _____.

Many English words come from Latin, the old language of Rome, and also from old Greek. From Latin we get words like 'wine'*, 'use' and 'day'. From Greek we have words such as 'photograph', 'bible'* and 'ink'. Because *these two languages* are dead* the words have most often come through other languages such as French, or the old German languages. There are also many words from both Greek and Latin together – 'television', for example. Here 'tele' is Greek for 'far' and 'vision' comes from Latin and means 'seeing'.

was the old Roman language.

these two languages refers to ?

The words come from _____ such as _____ and _____, through languages such as _____ and _____.

Questions

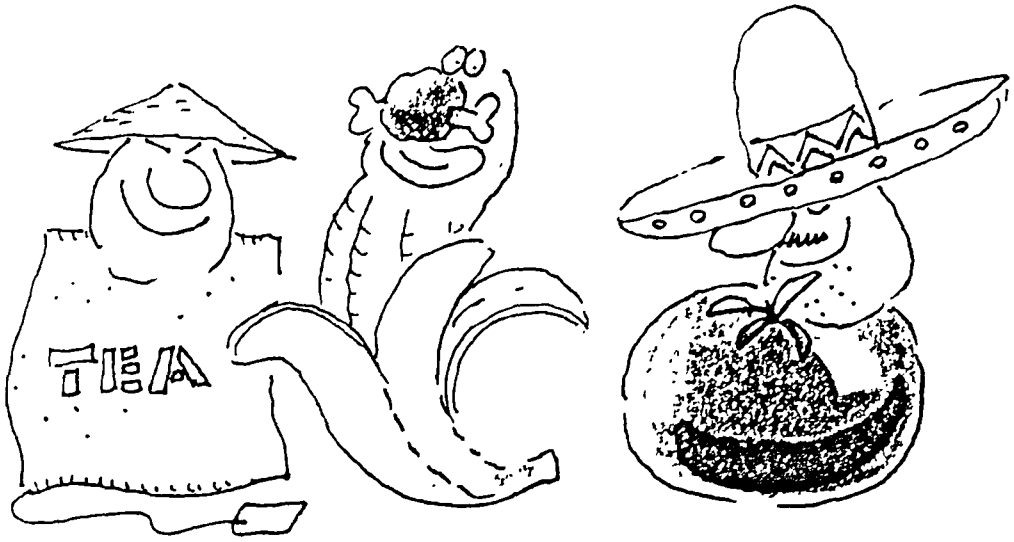
What language did the old Romans speak?
Some languages are not spoken any more. What do we call these languages?

B

Many common English words come from very strange places. 'Tea', for example, comes from China, and 'banana' comes from West Africa. 'Potato' came into the English language from the island of Haiti, in the West Indies, and 'tomato' first came from Mexico.

Haiti is an in .

Many words come from as far away as _____ and _____, _____ and _____.



One reason why the English language has so many words from other languages is because people from many different countries have come to live in Britain. Two thousand years ago the Romans came from Italy, and stayed for over four hundred years. After *they* left, the Angles, Saxons and Jutes came from the northern part of modern Germany. In the ninth and tenth centuries* Scandinavians came into the northern and eastern parts of the country. Finally, in the eleventh century William of Normandy came from France, and became King of England. With *him* came French civilisation* and the French language.

There are ___ _ because —.

they refers to

him refers to

Questions

About how many years ago did the Angles arrive in Britain?

About how many years ago did the French arrive in Britain?

C

In modern Britain there are four separate languages: English, Welsh (twenty-six per cent of the population* of Wales speak Welsh), Scottish Gaelic and Irish Gaelic. And the English language *itself* is very different from one place to another. Look at Figure One, for example. This shows the different forms* of the words *I am* in different parts of the country.

Today, in Britain there are ——.

itself refers to

Inside the country English changes _____.

There are also many differences in spelling, vocabulary and pronunciation* between American and British English. Figure Two shows a few of these differences.

There are also many differences between _____ and _____.

Figure 2

Look up the words from England in an English dictionary

	USA	England
Spelling	color	colour
	traveler	traveller
	tire	tyre
Different use of words	truck	lorry
	candy	sweets
	cab	taxi
	apartment	flat
	yard	garden
	two weeks	fortnight
	period	full stop

The English language continues to grow. It is not only the language of Britain, but also of North America, Australia and New Zealand, and millions of people in Africa and Asia. Today, *it* is the international* language of trade*, and maybe most important of all, the language of science* and technology*.

People speak English in and use it in and

Vocabulary Gloss

The numbers in brackets refer to other units where you can find these words, or similar words.

century 9	the tenth century AD 900 – AD 999
? civilisation 9	the noun from the verb *civilise* We speak about famous civilisations: the Roman civilisation the Greek civilisation the Minoan civilisation
dead language	These languages may have been important in the past but now no one speaks them.
form noun	Here, 'the different forms of the words *I am*' means how these words can change in different parts of the country.
international 8	between nations countries Example: international travel is travel between countries
mixture	the noun from the verb *mix*
population 9	the people Example: the population of a city the population of a country
pronunciation	the sounds words have when we say them
? science	
? technology	
the Bible	the holy book of the Christians
trade 9	buying and selling

UNIT FIVE

Dolphins are not fish

This passage is in three parts: A, B and C. Answer the questions on the left as you read through the passage. Then read the passage again and complete the notes on the right. Some blanks may need more than one word.

Vocabulary

Check that you know the meaning of these words. If you don't, look them up in the vocabulary gloss:

warm blooded jaw shoot guide
mammal protect wound recover
friendship passenger

Read and Search

Read through the passage quickly and then answer these questions:

1 What is a dolphin?
2 What did Pliny write about?
3 What did the passenger on the *Penguin* do?

A

Complete the following

In this means

The brains of most land animals are ... man

Dolphins are not fish, but warm blooded* mammals*. They live in groups, and speak to each other in their own language. *In this* they are like other animals, such as bees and birds. But dolphins are very different from almost all land animals. Their brain* is nearly the same size as our own, and they live a long time – at least twenty or thirty years.

Strangely, dolphins seem to like man, and for thousands of years there have been stories about the dolphin and *its* friendship* with people.

it refers to

But what is the dolphin?

Questions
Give three facts about the dolphin.
What will the writer talk about in the next section?

Notes

Dolphins are ___ ___.

They are like other animals because ___.

They are like man because ___.

B

The dolphin has teeth, it eats fish, and its young are born alive. It can grow up to three and a half metres in length. Its nose is very long and forms* a beak*.

them refers to

Like some animals dolphins use sound to help *them* find their way. They make these sounds to talk to each other and to help them find food. We now know they do not use their ears to receive these sounds, but the lower part of the mouth, called the jaw*.

Sound helps dolphins ___ and ___.

Appendix E.3

READING FOR HUMANITIES

LANGUAGE

Language is important for everyone. People use language to communicate with one another about their thoughts and feelings. To have a conversation means to talk and listen because we want to understand each other.

In Qatar people speak Arabic which is their first language. People learn their first language from their families and this is why it is called their native language or mother tongue. In France children learn to speak French as their mother tongue. In China they learn to speak Chinese, and so on.

To use a language well people need to be good at speaking, reading and writing. These are the skills of language. Of course, children learn to listen and to speak before they learn to read and to write. It is easy to learn our first language because our family and friends use it all the time.

It is more difficult to learn a second, foreign language. Many people study English as a foreign language at school because it has become an international language. In fact, Qatari students study English more than any other foreign language.

English is useful because it is used internationally for TV and news reports, conferences, science reports, textbooks, trade, tourism and business. If you speak both Arabic and English you can communicate with the world!'

1. Circle T for TRUE or F for FALSE:

a) The native language of the Qatari people is English. T/F

b) People usually learn a second language at home. T/F

c) People use language to understand each other. T/F

d) Children learn to read and write first. T/F

e) It is easier to learn your mother tongue than a foreign language. T/F

f) English is useful because it is used internationally. T/F

READING FOR HUMANITIES

DESERTS

Most people think deserts are dry, flat areas with very little vegetation and almost no rainfall but, in fact, this is hardly ever true. Many deserts have varied geographical formations, ranging from soft, rolling hills to stark, jagged cliffs. Most deserts also have some permanent sources of water.

To be classified as a desert, an area must get less than 25 centimetres of rainfall per year. There are, however, many plants that can thrive on only small amounts of water, and deserts often contain a lot of examples of such plant life.

1. Find the words in the passage with the same or similar meanings to the following definitions:

a) bare, empty _____

b) with a lot of sharp points, like a saw _____

c) live well _____

d) there all the time _____

e) almost never _____

f) of different kinds _____

g) origin, place something comes from _____

h) plant life _____

READING FOR HUMANITIES 143

AN EARTHQUAKE IN EGYPT

Thousands were killed or injured when a strong earthquake struck Egypt last month. Its force caused widespread destruction all over the country. Thousands of houses, mosques, churches and schools were destroyed. Thousands of people became homeless and hundreds lost their lives.

The police and the army as well as ordinary citizens helped in the emergency. Many countries sent financial and medical aid. Experts and equipment arrived from every corner of the world.

The earthquake was so disastrous because it was not expected. People were not warned before it struck. In fact, Egypt is not known to be a land of earthquakes. Also, it has not got the modern scientific instruments capable of detecting earthquakes early enough for people to leave the dangerous area.

Experience has shown that certain types of buildings resist earthquakes better than others. They should either be very solid (concrete) or elastic (wood). It is true that buildings which best resist earthquakes have been designed in Japan and California in the US. Those areas are known for earthquakes. However, in Egypt most people live in European-style buildings which have not been designed to withstand such disasters. It is time for Egyptian construction engineers, architects and city-planning experts to revise their projects and designs as required by the new situation.

It is difficult to give people advice on what to do in an earthquake. If you have time, it is best to run to the open contryside. If the disaster is sudden and severe, your best hope is to get under a heavy table or bed. Doors and windows fall down first and people hurrying out of houses may be hit by these.