

# **5<sup>th</sup> Skill in English Language Learning and Teaching: A Pakistani Perspective**

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## RESEARCH ABSTRACT

This dissertation explores the beliefs of students on the relevance (if at all) of addressing the Fifth skill, culture, in English education in a Pakistani context, with sub question that aims to answer what definitions of the Fifth skill (Tomalin, 2008) could be appropriate to English education in a Pakistani context? So far the research done on English language teaching in Pakistan and anything related to it is based on teachers' beliefs alone, therefore it was important for me as an English Language teacher to find out what the students attitudes were towards the integration of 5<sup>th</sup> skill in the classroom. However, I did not limit the research to students' beliefs alone; my research also includes the perception of the teachers. This is not only to give validity to the research, but also to realize any differences regarding the teachers' beliefs on the issue in previous researches. To explore the role of 5<sup>th</sup> skill in teaching English languages in a Pakistani classroom, at the secondary level, this dissertation collected the responses elicited from both the students and the teacher through a semi-structured questionnaire and focus group discussion, and a thematic analysis was carried out. The results of this study highlight a number of issues regarding cultural acceptance, language acceptance and integrating of 5<sup>th</sup> skill in language teaching. Certain interesting contradictions regarding English culture(s) and English language and their status in Pakistani society also emerged. The findings suggest that students regarded the 5<sup>th</sup> skill as an essential source for better understanding the concepts and their functional use of English language, as it presents them with real life situations. However, where the 5<sup>th</sup> skill was seen as an important tool to enhance language competence, the students also supported that both the students' culture as well as the culture associated with English Language be incorporated in the language class. The students saw integrating 5<sup>th</sup> skill in a language class as a means to express their ideas, values and experiences, and an opportunity to make others understand them and their point of view, and not restrict the use of Fifth skill to a one way cultural awareness stream only. The dissertation also questioned the current status of English as a second language as perceived by the students and its implications on the future of English Language teaching in Pakistan.

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## CHAPTER 1

### 1. INTRODUCTION

Defining culture can be difficult. Culture includes a wide variety of ways in which we communicate in our daily lives. According to my experience it is the distinctive pattern of a community that encompasses everything from social habits, language, religion, values and the way we understand and interpret, among other things aggression, politeness, and manners. How effective we are at communication depends on our understanding of cultural norms within the group with which we want to communicate.

As a Pakistani, I believe that “Pakistan, being the 6<sup>th</sup> most populous, and 9<sup>th</sup> largest (with respect to the size of its labour force) country of the world, with a population of 177 million, 2011” (Farooq, 2012:5) boasts a culture and identity, that is an amalgamation of a set of common beliefs, and moral and social attitudes which are governed by the religion and social lifestyle, that are present in Pakistan (Mansoor, 1993). Additionally, religious beliefs rooted in the teachings of Islam, have affected every aspect of Pakistani Life. It is important to remind the reader that Pakistan is not only a nation of multiple ethnicities which have their own rich and distinct cultures, but also of multiple religions. However, as Mansoor (1993), in her book highlights that we can find a strong sense of *nationhood*. *Where, etenicity and religion take a back seat when it comes to patriotism and loyalty towards the nation*. Therefore one can assume that education is society’s cultural reproductive system influenced by philosophical, political, economic, and social activities and events, because culture, as Kroeber & Kluckhohn (1952:181) propose, “consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols.” They further point out “that culture systems may, on the one hand, be considered as products of action, and on the other as conditioning elements of further action.”

I have always believed that a language brings its culture with it. There is an impact of culture on the language and the way it is used. Damen (1997: 13), supports “that culture learning, along with the four traditional skills, i.e. reading, writing, listening, and speaking, can be accorded its rightful place as a fifth skill, adding its particular

dimension to each of the other four.” Does this mean that a language cannot be taught, or taught adequately without its culture being taught as well?

Dewey (1916:7) writes “that there is more than a verbal tie between the words common, community, and communication.” He believes “men live in a community in virtue of things which they have in common; and communication is the way in which they come to possess things in common”. Reflecting on Dewey's statement we can argue that communication can be brought about through many different acts like art, crafts, drama, dress, education, music, politics, religion, food, and media, be it print or electronic.

As mentioned above “Pakistan embraces many different cultures, civilizations and numerous languages, thus a need of a single language ( a lingua franca) to unite these entities was fulfilled by pronouncing Urdu as a national language (in 1948), with English enjoying a status of second language [...] used extensively for many purposes in society” Farooq, Hassan & Wahid (2012:187). They further stress this point by saying that “besides many other languages being taught in Pakistan, the English language is widely recognized for personal and professional use, and is considered as a *lingua franca* in all types of communication” (Farooq, Hassan & Wahid, 2012: 184). With all the regional languages and Urdu learning English in Pakistan, according to Mansoor (1993), is a complex phenomenon. Warsi,(2004:1) points out “that English plays a prominent role in Pakistan as a lingua franca - a common means of communication - besides Urdu and a host of regional languages and numerous dialects - as a global language, and an easy medium for science and technology.” Rehman (2000:1), in his abstract for "The impact of European languages in former colonial territories: The case of English in Pakistan", goes as far as saying that “the role of English has become more pronounced in the recent years because the elites of Pakistan—especially the armed forces and the bureaucracy – have appropriated English for themselves contrary to the state’s declared policy of curtailing its role and replacing it with Urdu, the national language, as the official language.”

## 1.1. CULTURAL KNOWLEDGE

For any society, the maintenance of its culture(s) and its values is critical for the preservation of cultural heritage. But we have to acknowledge the fact that we cannot stop different foreign cultures from influencing the society. Thus what we need is not to barricade a society but to facilitate understanding of the different cultures, so that not only we can appreciate the diversity of all the cultures, (including the native cultures) but also up-hold the unique identity of the native culture.

## 1.2. CULTURES AND PAKISTANI SOCIETY

As a Pakistani one is not alien to the strong display of attitudes towards foreign cultures and their impact on their life: culture, outlook and behaviour. Being a Pakistani and part of the educational sphere, I have witnessed the apprehension and anxiety people have towards the influence the culture of the language English can have under-line the acceptance for the English language, its role and its status in the Pakistani society. To create some sort of sense out of this strange love/hate situation that has precipitated in the education sector we have to pay attention to the cultural needs and attitudes of Pakistani student and the teachers.

*"Although I speak Gujrati at home and am relatively fluent in Urdu and understand Punjabi, English is the language I choose to write in. Fortunately, I dream and think in all four languages. I feel perhaps in common with most trilingual or bilingual writers, fortunate in having access to these languages. I am free to take what I wish from the riches each offers - the earthy gusto of Punjabi, the poetry and delicacy of Urdu, the comedy and farce of Gujrati, the wealth of choice which makes for exactitude in English, and the body of meaning encapsulated in any of the words of these South Asian languages and juggle them to my advantage."*

Bapsi Sidhwa, renowned Pakistani English writer, 1993, cited in Mansoor, 2002.

The above quote highlights the multilingual/ multicultural scene of Pakistani society. The society of Pakistan displays an array of assorted cultures, languages and traditions drawn not only from regional and ethnic groups, such as the Punjabis, Kashmiris, Sindhis, Balochis and Pashtuns, but also influenced by foreign Turkish, Persian,

Afghan, Sub-continent's and the Middle East. To foster social cohesion and intercultural understanding, diversity of culture, language and religion it is important to have open channels of communication. Rasul, 2006 advocates that as far as we talk about all different types of communication language is the most complicated yet diverse in its capacity to convey feeling and complexities of meanings, which any other form of communication cannot achieve. Thus, Urdu language with more than 104 million speakers, including both that speak it as their first as well as those that use it as a second language, served as a link between these diverse entities and a means of communication and nationhood. The use of English was inevitable for smooth working of the official cogs of governance, as the elite in command were trained to do their official work in English and therefore, English held its own and enjoyed- still enjoys- not only the status of being a second language but also that of a lingua franca. Even The Language policy of 2009 was seen as a way to unite the country by encouraging the use of Urdu as a national language. It also proposed to revolutionize Pakistan's growth through the use of English as its official language. Regional and ethnic groups in Pakistan held, and to some extent still hold, a suspicious view about English and Urdu, especially because inadequacies in the grasping the meaning in Urdu and/or English language keeps reminding them of their inferior status (Asif, 2012).

My study takes place amidst this rich and diverse environment, where these different cultures, languages and religions co-exist under diverse perceptions, inhibitions, preferences and attitudes of the people. It focuses on and draws from the role and struggle culture, language and the culture of a language under go in an EFL/ESL environment of Pakistan.

### **1.3. CULTURE IN THE ENGLISH LANGUAGE CLASSROOM IN PAKISTAN**

Language is bound with culture, where cultural values are both reflected by and carried through language, therefore it is taken for granted that the way of thinking, the way of living by the native culture(s) of the language, being learnt in a classroom, will unconsciously seep through to the target language during the intercultural communication. (Sun, 2013). I agree with Sun's claims, and believe that bringing culture(s) of English language to Pakistani English classrooms (to Pakistani learners)

can be complex, given the socio-cultural demographics of the learners. Not only my learners, but learners across Pakistan come from different socio-economic as well as ethnic and linguistic background, diverse regional and religious beliefs with distinct cultural and traditional values. Thus if I or any other teacher did attempt to work with culture, It would involve teaching students to understand and be aware: 1) of the student's ethnicity or identity within the local culture, 2) of Pakistan's culture and nationalism, and 3) of a global culture (not just a British or American culture), for through only analyzing and comparing different cultures, the students get a further understanding of the target culture which will without doubt promote command of competent communication in that language (Sun, 2013) On the other hand, Brown (1980) and Mansoor (1993) stress that instrumental motivation such as learning English language for passing an exam or for getting a good job reflects very little desire to mix socially with speakers of the target language and can in turn effective learning and fluency of the target language. Thus in Pakistan the conflict between native culture and foreign culture makes learning the foreign learning, and in this case English Language a threat to the native languages, as it is seen that one runs the risk of having one's own culture(s) overwhelmed when immersed in a new cultural system (Altan 1995). However, this is not the only view shared by the people of Pakistan. There are some who believe, especially the Pakistani elite, as mentioned above, who want to keep their position and status secure through maintaining the prestige given to the English language. In 1972, Gardner & Lambert's theory suggested that this integrative motivation, taking charge of actively making an effort of becoming a part of the target culture(s) as well as speaking the target (English) language, leads students to a more successful language learning experience. This dichotomy of attitudes and emotions of Pakistani people towards English language, the culture or cultures it brings with it and whether or not to include them to teach it underlines this study.

#### **1.4. PERSONAL EXPERIENCE, OBSERVATION AND AIM OF THE STUDY**

One of the major factors that pushed me towards this area of study was my own reflection of my learning as well as teaching practices. As a student I was one of the lucky ones that went to the private, elite, school where English was given a lot of importance. These schools invested their reputation in creating a social class that was not only proud of the education it got but also flaunted it. We were proud to be recognized as students of these education institutions and knew the usefulness that their names carried. These institutions though modern in their approach to education, still embraced a very stern style as far as language teaching went. The students were not allowed to communicate in any other language except English and the ones who did were not only corrected immediately but in some cases also penalized: there was constant language monitoring. The teaching of English language followed a simple approach, which focused on the product- the end result. The school/Institution had its own culture, oblivious to the society outside, and in this culture English was the first language and was taught accordingly. Thus I can say that the four skills were taught without making the fifth skill (culture) explicit. Our motivation to learn the language came from the fact that it promised respect, status and social benefits. Therefore the culture, whether it was foreign or our own, was not seen by us as an inhibiting or motivating factor to language learning. However, the aim was not to become monolingual and move from Urdu or other regional languages to English, but only to be communicatively and academically proficient in English.

Later, as a teacher myself, I taught, English as a subject, with the same belief and attitude towards the language. It was a target language, learnt for academic and communicative functions. The teaching approach, though a communicative one, focused on the product. I taught in one of the leading private English medium school that offered alternative education, namely GCE O Level, and A Level, under the British examination boards, to the “Metric system” in Pakistan. My main focus of teaching was ease and proficiency in understanding of and communication in English language. These students were exposed to English language from a pre-primary level since the age of three. The pre-primary level which entails a three year education procedure

starts off by teaching the English alphabet and numbers in its first year. Urdu, as a subject, is introduced in the second year.

Thus it is generally taken for granted, in private English medium schools, that the students are competent in the four skills by the time they come to the secondary level. My students' motivation or desire to excel in English language, like in any other subject taught, was (and is) the tough competition they face, not only to acquire higher education but also from their aspirations, social and economic status.

My philosophy of teaching is a reflection of my personal experience and is influenced by Krashen's (1982) affective filter hypothesis, which states that learner's ability to progress is hindered by anxiety, stress, or tension; however learners, who feel comfortable in their class environment, are able to concentrate more on their activities. Krashen (1982) Moreover, I believe when the learners have no fear of embarrassment or discomfort of negative criticism, they willing express their ideas and participate in class activities. As the entire idea of teaching them English was so that they can comprehend and express themselves in the language. Therefore for me it is important that my students are able to use English language in diverse social contexts.

I believed that communicative competence in a language can be achieved by providing the students with opportunities to communicate events, themes and topics that focus not only on form but meaning as well; keeping in mind what would appeal to students and fulfil their social and academic needs, for I did realize that with communicative competence, I was required to provide my students with academic competence so that they are comfortable in using the English language in order to succeed in their academic environment. To address my students' academic requirements, I made lesson plans that included activities and exercises that helped me meet these requirements. For example, to improve my students' comprehension skills of written texts- the text were taken mostly from the British authors, discussing different topics such as, economics, history, world affairs etc., other texts comprised of literary extracts by Pakistani, British and American writers. Learning of these academic skills is very important for the students since these can help them in different subject courses that they have to study in English Language. I do acknowledge that not all students display



equal level of competence in all four skills, which is very natural as different learners have different approaches to learning, but these issues were addressed.

In my career of last 16 years I have seen these students excel, in Pakistan and in other countries whether it was in the education sector or in practical life. A lot of these students have kept in touch: we have discussed their future, their experiences and many a times their learning experience, including their time with me. Most students that are either studying or working in foreign countries have at times highlighted religious inhibitions that can lead to certain cultural differences, but none of these students have ever reported language competency as a barrier to their social, educational or professional goals and interactions. Even though my students didn't reflect any issues stated in pro-cultural literature, like Bilal Genc and Erdogan Bada (2005), that supports the use of culture of the language as the fifth skill for proper acquisition of the language, it made me reflect on my teaching. It drove me to explore how important culture(s) is for language teaching, without internalizing the cultural norms of that language, and also that an international language, in this case, English, becomes denationalized (Smith,1976) and thus culture is not required to teach an international language like English. He further supports this notion when he states "that the purpose of teaching an international language is to facilitate the communication of learners' ideas and culture in an English medium" (Smith 1976, quoted in Mckay, 2003:3). This, though suggests that the culture of the language might not be relevant in teaching of that language, but some elements culture, whether it's the student own is involved.

Hence this study aims to explore the importance and relevance of fifth skill in the teaching and learning of English language in Pakistani context. My intention is not to reflect on my teaching practices but to objectively look into this issue from the students and teachers. The participants in this research are students and teachers from one leading private school from the city of Lahore, in Pakistan.

## **1.5. STATEMENT OF THE PROBLEM**

The problem is to recognize the need (if any) of the fifth skill in an educational environment like that of Pakistan. The issue underlining this study encompasses the

following thought: With all the cultural influence already present (through media, and other means of exposure) do we really need the fifth skill to teach and learn English effectively, especially, when gauged against the needs of Pakistan's national, ethnic and regional identities and practical needs of English at the regional and national levels, as well as globally? For Thansoulas 2001, believes it to be a need and argues that a language cannot be taught without having some insight into the culture it belongs to, However, many Pakistani researchers are of an opinion that 5<sup>th</sup> skill can create social and educational gap, especially if we are not sure of how much, what and which culture(s) to link with the language and bring to the English language classroom (Mansoor 2003, Abdullah 2004).

Therefore where the research focuses on the student beliefs as it has been noticed that their opinions have been marginalized in previous studies in Pakistan in this field, it was seen important to address the teachers as well for two reasons; to observe the similarities or difference between the teachers and student beliefs and uncover discrepancies (if any), and to explore change (if any) between the perspectives of the teachers in the previous studies and this one in the field of ELT and culture.

## **1.6. SIGNIFICANCE OF THE PROBLEM**

I believe that where it is important to prepare students for a lifetime of learning and adapting to changes, not just locally and nationally, but also globally, it is also important to teach students to express their own experiences in the language(s) they learn, fulfilling a need for a pluricentric, rather than a monocentric approach to the teaching and use of English (Jenkins,2006). This approach would facilitate the use of English language to aware of its speaker's environment, beliefs and norms, as well as of the native speakers'. If we take English language as an international language that serves the purpose of linking not only people but nations, we have to acknowledge the fact that it transcends the barriers of cultures and boundaries.

Given the above reputation of English language and the exposure to the language, and the culture(s) associated with English Language and norms that the people of Pakistan

have arguably come to accept through media, makes me probe the significance and the utility of the fifth skill in a Pakistani classroom.

### **1.7. RESEARCH QUESTIONS**

The questions guiding this research study mainly concerns itself to find out about the pragmatic significance, attitude and the perception of the students and the teachers regarding the use of 5<sup>th</sup> skill in learning and teaching of English language in Pakistani classroom. Therefore this study focuses on the following research questions:

1. What are the views of students and teachers about the place of fifth skill, Culture, in English Language teaching in Pakistan?
2. What are the views of students and teachers in a private school in Lahore of the position of English Language in Pakistan?

## CHAPTER 2

### 2. BACKGROUND TO THE RESEARCH

The objective of this background chapter is to provide information about the multifaceted context of this research. It presents an overview of the issues that led to the research and highlights some issues that play a role in this study. This section gives a summary of English language teaching in Pakistan. It also introduces the concept of the fifth skill to the reader and sheds light on the position and image of English language in Pakistan. The section also gives an account of socio-political and educational background of Pakistan.

#### 2.1. ENGLISH LANGUAGE TEACHING: AN OVER-VIEW

It is not just one item or notion that triggered my inquiry in this direction, but a multiple of intriguing questions that were raised while reading and reflecting and observing the scenario, as teaching of English language has persistently been a debatable issue, more so in the recent time, as there are theories, research and strategies that come of different schools of thought and are continuously being developed, modified or discarded. I believe that practicing a language as a communicative technique is not just one skill alone. It revolves around practicing and developing a range of language skills, whether it is done as a divided skill agenda or as an integrated notion. According to Summer Institute of Linguistics, Inc (SIL, International, 1999) “language ability is divided into four separate skill areas where, listening and reading are identified as the receptive skills, while speaking and writing are known as the productive skills.” This institute further suggests that the four basic skills are bound together, yet operate in two distinct areas: the style of communication-oral or written; and the direction of communication-receiving or generating interactions.

**Table 2.1. Relationship amongst the 4 language skills**

↓Direction of communication/→ style of communication	Oral	Written
Receptive	Listening	Reading
Generative	Speaking	Writing

These four macro skills: reading, listening, writing, and speaking have always been the focus of the English language syllabi and curriculum. To learn a language in order to use it as a means of communication, learners need practice the four language skills—listening, speaking, reading and writing. These skills are monitored by the micro skills: phonology, terminology, vocabulary and grammar have governed the teaching of English language.

## **2.2. THE FIFTH SKILL**

Tomalin (2008:1) regards culture as a fifth skill and believes that English language's international position and globalization are two main factors that give culture the status of "fifth language skill". He further argues that "the fifth language skill teaches a mind-set and technique to adapt the use of English to learn about, understand and appreciate the values, and unique qualities of other cultures" As it encompasses understanding and accepting of differences, I believe it is important to study, in the Pakistani Classroom context, understand and consider the role it might be able play in learning and teaching of English, and of utilizing this skill in expanding learner perceptions and views about others.

## **2.3. HISTORICAL BACKGROUND OF PAKISTAN.**

Pakistan is a South-Central Asian country with an area of 803,940 km<sup>2</sup> with a population of 187 million in 2011 that make up a multicultural and multi-ethnic society (CIA World Fact book) The region forming modern Pakistan came under the colonial territory British Raj until 1947, when the revolution for a separate Muslim identity resulted in the foundation and emergence of Pakistan as a new country.

Fig. 2.1. Map of Pakistan



Source: CIA World Fact book (updated, August 1<sup>st</sup>, 2017.)

It is of value here to note that “during 1990–2003, Pakistan sustained its historical lead as the second most urbanized nation in South Asia with city dwellers making up 36% of its population, indicating an urban population expansion of over sevenfold” (CIA World Fact book, updated 2017). This rapid urbanization and emergence of megacities is due to dramatic social as well as economic changes. It is important because my study takes place in one of the megacities of Pakistan, Lahore, which is not only considered, by the Pakistanis, as an historic and cultural hub but also an educationally aware and vibrant center of Pakistan.

This rapid urbanization has seen a growing increase in the use of Urdu, the national language, as a lingua franca, especially amongst the increasing urban middle class of Pakistan, a nation that has a multicultural and multi-ethnic society which considers itself home to “around 80 plus languages, however, in practice, there are primarily six major languages in Pakistan spoken by 95% of the population: Punjabi, Pashto, Sindhi, Saraiki, Urdu, and Balochi” (CIA World Fact book)

## **2.4. STATUS OF LANGUAGES IN PAKISTAN: POLICY AND PLANNING**

Where Cobarrubias (1983) recognizes nationalism as an ideology that can shape language attitudes, He believes language plays a substantial role in national identity development. A young Pakistan, like a lot of other ex-colonial countries, had to battle the issue of not only establishing a national language, but also a language policy. With such diverse cultural, social and lingual landscapes where a multitude of languages were struggling to be accepted as a national language, Urdu, which did not belong to any particular region, but was assumed to be the language of the refined and the educated -a status it shared with English- was used as an emblem of Muslim as well as national identity. Making Urdu the national language and the language of government saw additional problems as the language itself was young and lacked corpus. Therefore, it was thought wise that in order for the administration to work efficiently, English language was to keep its position as the official language, Urdu got the esteem and rank of the national language, and one regional language from each of the four provinces was to be endorsed as the official provincial language. But, where Cobarrubias (1983) points out the selection of one language leading to decisions and policies that suppress other regional and ethnic languages, (ibid) Kauffmann (2017) highlights the importance homogeneous nationalism, in which the members of a particular community help construct emotional attachment and feelings of solidarity be it in way of culture or language. As a Punjabi I have seen this happen with Urdu, which has suppressed the other 75-80 regional dialects in Pakistan. Therefore it is not surprising that Urdu though a lingua franca and the national language does not always come up to the status of the first language, and in many cases is considered as the second or even the third language.

## **2.5. STATUS OF ENGLISH LANGUAGE IN PAKISTAN**

Even after successive constitutions of 1956, 1962 and 1973 all articulating the desire to replace English by Urdu in all domains, for all practical purposes, Pakistan's official language remains English. Following most multilingual countries that have consequently evolved a language policy which has a three-prong language structure with a distinct major communication role or function assigned to each language (Nadkarni, 1983),

Pakistan also adopted a triangular language arrangement, where all the regional, national and official languages were acknowledged for their status and role. Much like the Maalouf's 2008 vision for language acquisition in Europe, where the report highlighted a clear distinction between a language of international communication and a personal, local one; one dictated by the needs of possible international communication, and the other guided by a whole host of personal reasons stemming from individual or family background, emotional ties, professional interest and cultural preferences. Nida (1971) categorizes these communicative roles as follows: (a) communication with people of the in-group (the language of each cultural group), (b) communication with people of the out-group (common or national language), and (c) communication involving specialized information (a world language such as English). In Pakistan, the regional/provincial languages performed the first responsibility; Urdu took charges of the second responsibility; and English took over, the third.

It was not difficult to convince the population of the advantages of keeping English as an official language, a language that could play the third role quite efficiently as it has been doing before. As the use of English helped the ruling elite maintain the system, English found a comfortable stronghold in Pakistan as a high- status language (Haque,1993).

Pakistan's Constitution and laws are penned in both Urdu and English Language. This highlights the significance English language has in its wide use within the government and the military circles. Apart for government schools, which either use Urdu (the official National language) or go for regional or provincial languages of the Pakistan (Ahmad, Zarif & Tehseen, 2013). Private schools in the urban areas are mainly divided into mediums of education, an Urdu medium and English medium (Ahmad et al, 2013). However, according to my observation and experience, nearly all private urban schools, colleges and universities, prefer English over other languages as means of instruction. In cities as well as in towns, doctors, lawyers, teachers, business circles and educated youth employ English for communication of ideas. We can observe that most street signs, shop signs, billboards use either English or are bilingual, chiefly Urdu-English. No wonder then that Pakistani population uses English to communicate in some form of English. Not only this, even the little children begging/selling on the streets now a day



use phrases mixed with English to ask for charity. For example, you can experience this code mixing in the parking lots or outside mega shopping centres or tourist attractions, where these children come running to your cars saying “Baji (sister) please take one.”, or “Don’t break my heart baji(sister), phool (flower) lay lo (take it).”

## **2.6. EDUCATION SYSTEM IN PAKISTAN:**

The national system of education in Pakistan is influenced by the British Raj system. There is more than one way in which I perceive the education system of Pakistan, namely: Hierarchical Model, Pakistan School System Model and Medium of Instruction Model

### **2.6.1. HIERARCHICAL MODEL**

The first way of looking at the education system in Pakistan is what I call the hierarchical model, because I centred the model on the bases of the Board exams that are taken after each level. In it we see that the education system of Pakistan has five distinct levels, namely:

- 1.Primary (1<sup>st</sup> to 5<sup>th</sup> grade)
- 2.Middle ( 5<sup>th</sup> to 8<sup>th</sup> grade)
- 3.Secondary (Secondary School Certificate, S.S.C)
- 4.Intermediate (High School Certificate, HSC)
- 5.University (Graduation, and post-graduation)

The first three levels: the primary, the middle and the secondary level, come under the school systems. It is recorded “that only 80% of Pakistani children finish primary school education” (EFA Global Monitoring Report, 2013). The structure of the Pakistani education system in essence follows the British system of education. Pre-school education entails three phases: Play Group, Nursery and Prep-school, and caters to children from 3 to 5 years of age. This preschool education is often not seen being provided by the government/Public schools; it is mainly done on private levels, one of

the many reasons why the attendance rate at this level only reaches up to 66 per cent (EFA Global Monitoring Report, 2013). After finishing pre-school, students then have to complete their junior school(primary level- from grades 1 to 5), this is where most government schools start teaching English as a language/subject. However, in the private sector teaching of English language starts from an early stage: kindergarten, Montessori, etc.

Secondary schooling in Pakistan consists of grade 9 and 10 in the school and the grades 11 and 12 in the college. After the completing each academic year from the 9<sup>th</sup> till the 10<sup>th</sup> grade, students take the mandatory state exam supervised by each provincial Board of Intermediate and Secondary Education (BISE) for their provinces respectively. This formal examination takes a student from school to college level. The intermediate level is given a lot of importance as it is seen to hold the key to the future decisions and career paths.

## **2.6.2. 'PAKISTAN SCHOOL SYSTEM MODEL'.**

Another way to look at the educational system of Pakistan, compared to the hierarchical model, is what I call the 'Pakistan School System Model'.

### **2.6.2.1. PUBLIC/ GOVERNMENT SCHOOLS**

The public/government schools are managed and supported by their federal/provincial government respectively. However, majority of these schools are left in deprived conditions, both in proper resources for teaching and qualified teachers.

### **2.6.2.2. MADARSAS**

These are the largest NGOs network in Pakistan, providing shelter and food. Pakistan is a home to more than 8000 Madarsas. They provide religious education including elements of main stream education of the public government schools, plus accommodation and food. Some madrasas even go as far as paying students to come and study, as their main aim is to *Tabligh* – to teach and spread Islamic Teachings. Mostly, the population that is unable to educate their children due to economic constraints opt for this Education System, because they have no other choice.

### **2.6.2.3. THE PRIVATE SCHOOLS**

Private schools mushroomed all over Pakistan when, according to my observation and experience, the education provided by the government did not meet the requirements of the people. These schools not only promise better educational standards but also satisfaction that comes from their offering an accountable, transparent system. A lot of these private schools offer alternative qualifications that operate under examination boards other than BISE. These include the General Certificate of Education , IGCSE, GCE O Level and A Level. Apart from this, Advanced Placement (or AP) is also getting popular as an alternative option but is not as popular as the GCE or IGCSE.

### **2.6.3. MEDIUM OF INSTRUCTION MODEL.**

Another way to look at the education system of Pakistan is from the medium of instruction.

There are two distinct mediums of instructions being used simultaneously: Urdu and English. Due to the policies of the government regarding language and education, the nation, or at least the masses concerned about education and its significance in the social, political and economic spheres have shown dissatisfaction with “widely unfulfilled expectations” (IZA policy paper no.76, 2014). This dissatisfaction has fuelled the emergence of private schools that have opted for either Urdu or English as their medium with respect to the demographics of the area and the suitability to the economic condition of the people living in that area, resulting in the greater divide of the elite and the poorer. The English medium schools are expensive and are seen to reflect and serve the needs of the people who are willing to pay for it, whereas the Urdu medium schools, that are less expensive than the schools that adopt English as their medium of instruction (Mustafa, 2011; Rahman, 2004), and are seen to be for the people who can afford to pay some but not high school fees in general, and whose sole demand from the schools is to have something better than what the government offered, something that shadows the English medium educational norms. This notion is supported by Bari, (2008) in his article in the Nation (newspaper) "Public and private education in Pakistan", where he suggests “that public education should be seen as a compliment to

private education, and that, public schools should try to serve locations and people who cannot or do not have access to private education.” This however does not imply that English is seen as necessary for the elites alone, and Urdu for the lower class.

Before the implementation of 18th Amendment in 2010, the Education System in Pakistan was completely operated by the Federal Government. The National Ministry of Education was accountable for making decisions regarding education policies, implementing them and providing necessary facilities across the country. After the amendment, education in Pakistan has ceased to be the concern of the central government. There is now no standard setting or monitoring by the Ministry of Education at the national level and the various responsibilities of Education System are apportioned amongst the Federation and the provinces, handing over almost all the responsibility to the provinces.

The above account not only paints the education landscape of Pakistan but also takes the responsibility of the slow educational progress and low literacy rate –in English, Urdu and regional languages in the country. Table 1 below is based on and derived from the information in Choudry's, (2005)\_"Background paper for the Education for all global monitoring report 2006", and highlights the different percentage of literacy rate- in Urdu, English and different regional languages, in Pakistan over the years. We notice here that from one survey to another the definition of being literate have experienced transformation, thus reflecting the education policy.

**Table 2.2. Summary of the Literacy Rate of Pakistan (1951-2004)**

Year	Male	Female	Total	Urban	Rural	Definition of being "literate"	Age group
1951	19.2%	12.2%	16.4%	--	--	Can read a clear print in any language	All Ages
1961	26.9%	8.2%	16.3%	34.8%	10.6%	Is able to read with understanding a simple letter	Age 5 and above
1972	30.2%	11.6%	21.7%	41.5%	14.3%	Is able to read and write with	Age 10 and

						understanding	Above
1981	35.1%	16.0%	26.2%	47.1%	17.3%	read newspaper and write a simple letter	Age 10 and Above
1998	54.8%	32.0%	43.9%	63.08%	33.64%	read a newspaper and write a simple letter, in any language.	Age 10 and Above
2004	66.25%	41.75%	54%	71%	44%		

**Source: Choudary M.A, 2006/ED/EFA/MRT/PI/22.**

## **CHAPTER 3**

### **REVIEW OF THE LITERATURE**

**Review of the literature chapter is divided into three sections so that it is easier for the reader to follow and understand the researcher's line of thought**

#### **Section 3.1: Theoretical Framework**

#### **Section 3.2: English**

#### **Section 3.3: Teaching English Language in Pakistan**

#### **Section 3.4: Culture, the 5th Skill**

### **3.1. THEORETICAL FRAMEWORK**

Troudi (2010:316), the theoretical framework “reflects where you stand intellectually vis-à-vis your research questions and the way you are going to look at the data.” According to him the theoretical framework is linked to the constructs that are investigated in a study, which in this study are the construct of students' perception of the place 5th skill in English language learning and teaching in sociocultural environment. I believe language learning is not only limited to learning the structure and the grammar, it also includes how communication and interaction takes place and affects the process of language learning from a cultural and social activity and only later becomes reconstructed as an individual, psychological phenomenon (Vygotsky, 1978). From the late 1970s through to present times, sociocultural studies of language and education have surfaced drawing from other disciplines such as anthropology, philosophy, history, critical theory, sociology, education, linguistics, cognitive science, and economics. However, Vygotsky was more focused on what the child himself or herself brought to the interaction, as well as how the broader cultural and historical setting shaped the interaction. Therefore, we can deduce that sociocultural theory aims to explain how individual mental functioning is related to cultural, institutional, and historical context. Halliday (1976) points out the descriptive-ethnographic stand of the language, and

professes that linguistics is part of anthropology, and grammar is part of culture, where language is concerned with meaning in relation to function. According to the Gee (2008→) language is not monolithic and is a collection of sub-languages also labeled as “social languages.” These social languages stem from the fact that any time we act or speak, we must accomplish two things: (1) we must make clear who we are, and (2) we must make clear what we are doing (Wieder and Pratt,1990a, b, cited in Gee, 2008). Therefore, a speaking or acting event can have different meaning in different contexts, however, while speaking or writing, these different social languages are mixed, and the meaning is understood only by the context in which the communication takes place, where context is taken as something people make assumptions about. Therefore I agree with Gee (2008: 101) when he claims that language “has meanings only relative to choices (by speakers and writers) and guesses (by hearers and readers) about other words, and assumptions about contexts.” This view suggests that language is a set of choices and stresses the semantic interpretation of discourse, keeping us as close as possible to real language, spoken or written. He further states that “nothing stops us from trying to bring unconscious aspects of our choices and guesses to consciousness, and we do this by observing and reflecting on the social practices of ourselves and other people.” These social practices work under shared basic cultural assumptions.

Cultural assumptions have deep implications for the teaching of language as they carry within them values and perspectives on people and on reality, forming distinct sociocultural groups. Gee (2008:113) believes that learners learn through cultural assumptions “by being acculturated, by being open to and having experiences within a culture or social group, by practicing language and interaction in natural and meaningful contexts.” This sociocultural perspective theorise language as social practice, rather than as some innate or autonomous system. Language, therefore, is interpreted as subject to social norms, values, and meanings (Knobel, 1997). Thus we can say that there comprehending a language means comprehending its cultural norms that help make up the meaning of that language in a particular socio-cultural group. In other words as Gee (2008:115) puts it “to understand sense making in language it is necessary to understand the ways in which language is embedded in society and social institutions.” The specific practices that people engage in with the language they learn,

are an outcome of the society of which they are a part, and of the uses and functions of language in that society.

Ahmad (2015:191) takes a step further and claims that socio-cultural practices “have a huge impact on learners' attitude for learning English: if socio-cultural environment is competitive and conducive, it shapes positive attitude and nurtures intrinsic motivation for learning English. In other words, learners’ positive attitude and their inherent motivation for learning English are conditioned to social environment,” and sociocultural practices. Thus, sociocultural theories consider language learning as a social practice and perceive students as active participants in the construction of learning processes. The term “language as social practice” entails a position that we cannot study language outside its society. An individual’s social context is shaped by its cultural context, therefore the relationship between language and culture is has its prominence in education, where learning is seen as a social process; the social context where in education takes place is a social institution, and learning happens in these social contexts through relationships. Where, sociocultural theorists’ want learners to be regarded as distinct individuals, rather than “essentialised interlocutors, with essentialised identities, who speak essentialised language” (Block, 2003:4), Gee, suggests that when humans interact with each other, they bring with them two paramount needs; a need to get close to each other, to have a sense of community, and feel accepted and part of a particular sociocultural group, and a need to keep our distance from each other, to preserve our independence and protect our privacy and identity. These competing needs can be clearly identified in the language practices of speakers, and is one of the reasons of ‘communication breakdown’ when people from two different cultures communicate with one another. Thus being able to merely read texts and answer the texts is no longer a sufficient education goal, and one- a teacher or an educationist- has to go deeper to find out social purposes and practices language influences in the everyday lives of the learner, where language use is seen as a social practice fully implicated in the learner’s personal and group life.

Different community, cultural and social groups have their own words, actions, interactions, values, feelings, attitudes and thinking in specific and distinctive ways,



according to their sociocultural practices transmitted by language. Therefore to learn a language a learner needs also to know and appreciate the culture of which the language is a part because many of the meanings constructed in the language are culture-specific as it is through the role of the language as a social practice that enables us to belong to a group express and define ourselves to others.

A move towards a sociocultural viewpoint effects the way in which researchers theorize their understanding of culture, language, and learning. These areas are important to the dialogue on the concept of language learning and teaching according to the sociocultural theory claims that language learning is practiced through social interaction, at a social, cultural and community level, embedded in educational theory and practice. Some issues explored by sociocultural research include, however are not limited to, socio-cultural theories and educational practices (Arievitch, 2005), Pedagogy in L2 Education (Poehner, 2014) meaning of language and culture with in society and education, and teacher education (Bonk, 2012, Johnson, 2006). As such, sociocultural theory and social constructivism share a number of assumptions about the role of culture and society in language learning and teaching.

The paradigmatic framework, formulate the nature of reality and the “the nature of knowledge, its possibility, scope, and general basis” (Hamlyn, 1995, cited in Crotty, 2006). The social constructionist proposes that knowledge is constructed between people. “It is through the daily interactions between people in the course of social life that our versions of knowledge become fabricated. Therefore social interaction of all kinds, and particularly language, is of great interest to social constructionists (Burr,1996 in Holliday et.al 2010:138). “Scientific truths are no less cultural in character, and no less socio-political in origin, than any other of the beliefs we hold” (Crotty, 2006:40), this shift in positivist epistemology links it with the socio-constructivist paradigms, and blurs the confines of the positivist/socio-constructivist’s dichotomy at the level of epistemology. Wellington (2000:17), stresses that “quantitative methods are not always theory-laden or value free. Similarly, qualitative research can never be complete fiction; it must depend on some inter-subjective reality”. With this argument the methods employed in this study are both qualitative and quantitative in nature, providing an emic

understanding of the context and language learners (Tracy, 2013:21), found within the sociocultural theory.

## **SECTION 3.2: ENGLISH**

I believe that it is important to know about the English Language and spread of English language and its immersion in different countries and cultures, as it will allow me to understand people's attitudes and perspectives towards English language. As Crystal, 1997, suggests that "the language being discussed needs to be understood within the history, the culture, the ideology and the politics of the speakers of that particular language. Matters of power and of influence--political, military, cultural, religious or economic--cannot be fully understood without considering the peoples who wield that power and influence." This line of inquiry is essential for the study because it will shed light on the current situation in Pakistan in reference to the position and status of the English language and Pakistani society's views and beliefs on English language, its people and its culture(s).

The section is divided as follows:

3.2.1 English language: Standard English; World Englishes

3.2.2 Expansion of English Language

3.2.3 Creation of Pakistani variety of English

3.2.4 Effects on the perception and attitudes of Pakistanis

### **3.2.1 ENGLISH LANGUAGE: STANDARD ENGLISH**

Widdowson (1994:381) claims “that Standard English, is not simply a means of communication but the symbolic possession of a particular community, expressive of its identity, its conventions, and values. Thus, it tends to be the communal rather than the communicative features of Standard English that are most jealously protected: its grammar and spelling.” However, the so called Standard English meets a grey area when it comes to its lexical domain. Widdowson (1994:17) asserts “that it [standard lexis] does not actually exist, as people are inventing words all the time to express new ideas and attitudes, to adjust to their changing world.” This vitality and flexibility of the language gives different users of this language an ability to develop “lexical knowledge central to communicative competence and to the acquisition of a second language” Schmitt (2000:55) motivated by communicative and communal requirements.

However if the notion of standard implies stability, then English in effect, doesn't belong to this notion, as it is known to mutate adapting to suit changing circumstances. English then should be considered to be as Tyson (2006) believes that all languages are a collection of dynamic, unstable, ambiguous philosophies, continually constructing and reconstructing possible meanings. Therefore I believe that English has crossed the boundaries of one Standard English and have come a long way to achieve the reputation of a global or an international language.

Crystal (2003:3) posits “that a language achieves a genuinely global status when it develops a special role that is recognized in every country.” English fulfilling Crystal's (2003) criteria is recognized as an international language because of the universality of its use. This issue has been discussed in numerous platforms outside of academia, such as the media as well as other information sources. Rahman (1990) believes that English likely to continue spreading to other places in the world that it has not reached already. The English language owes its spread vastly to rapid globalization and the increasing need for people to be able to express themselves in a single language that is understood by almost everyone. As a result, English has become a global language and the ratio of native to non-native speakers is probably 1:3 (Crystal, 2003:69) with English being their non-native second or third language. According to Majidi (2013:33) “English

is the only language which is spoken by more people as a second language than a first language.” Crystal (2003) supports this by observing that nonnative speakers of English language outnumber native speakers. Thus, where English is seen as means of interaction across lingua-cultural boundaries connecting people with different first languages, the term popularly referred to is ELF or English as a “lingua franca” (House 1999; Seidlhofer 2001), conversely, the terms English as a medium of “intercultural communication” (Meierkord 1996), or English as an “international language” (Jenkins 2000), are also in practice. Seidlhofer, talks about these terms in “English as lingua franca” (2005). She asserts that “ELF is part of the more general phenomenon of ‘English as an international language’ (EIL) or ‘World Englishes’ (Jenkins 2004; McArthur 1998; Melchers and Shaw 2003). She further states that EIL, along with ‘English as a global language’ (Crystal 2003; Gnutzmann 1999), ‘English as a world language’ (Mair, 2003) and ‘World English’ (Brutt-Griffler 2002) have for some time been used as general cover terms for uses of English spanning Inner Circle, Outer Circle and Expanding Circle contexts (Kachru 1997). In the following paragraphs, I will elaborate on these terms.

### **3.2.1.1. ENGLISH AS A LINGUA FRANCA’ (ELF)**

The term ‘English as a lingua franca’, ELF (Seidlhofer, 2005) has become popular for the communication it helps with amongst the speakers of English with different first languages and given the above mentioned statistics most ELF exchanges happen amongst non-native speakers of English (Firth 1996, Crystal, 2003). While this does not exclude the communication between English native speakers in an ELF environment, “ELF is for the most part a ‘contact language’ between persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen ‘foreign language of communication’” (Firth 1996,cited in Seidlhofer.2005; Crystal, 2003). While the fact that English does function as the global lingua franca cannot be denied, it is as deplorable to some as it is welcome to others. What has, however, often been denied is the consequence of this situation, which is that due to its international function “English language is being shaped at least as much by its non-native speakers as by its native speakers” (Seidlhofer, 2005:339). However, people still

see native speakers as exclusively guarding what is acceptable usage, even though it is recognized that for the majority of English language users or the vast majority of verbal exchanges in English do not involve any native speakers of the language at all (Kachru 1997, Crystal 2003). Thus, for ELF to work and gain its status side by side with English as native language, we need to not only study what it looks and sounds like and how people use it and make it work, but also consider its implications for the teaching and learning of the language.

### **3.2.1.2. ENGLISH AS AN INTERNATIONAL LANGUAGE**

English as an international language (EIL) does not refer to a particular variety of English... One of the central themes of EIL as a paradigm is its recognition of World Englishes, regardless of which circles they belong to (Kachru, 1992, cited in Sharifian 2009; Bolton, 2004). Brutt-Griffler (2002) argues, that any language that claims to be an international Language becomes so not solely by the speakers of that language migrating to other areas, but also by numerous individuals voluntarily or involuntarily choosing to acquire that language. The many roles that English Language adopts in different countries of the world makes it an international language that plays its part where and when required. McKay (2002:12) posits that “as an international English is used both in a global sense, for international communication, and in a local sense as a means of communication within multilingual societies.” Its users need not to adopt the cultural views and habits of native speakers of English, as not having done so does not hamper the target use of the language, in fact it gives these speakers the ownership of English and re-nationalize it, making ways to invent new uses English on a phonological, lexical, syntactic and pragmatic level (Kachru 1985; Lowenberg 1986; Sridhar & Sridhar 1984).

### **3.2.1.3. ENGLISH AS A MEDIUM OF INTERCULTURAL COMMUNICATION**

I believe a more popular term to refer to English language is a medium of intercultural communication (Sharifian, 2009:2), states that as “English rapidly develops more complex relationships within and between communities of speakers around the world, the dialogue addressing its role as a global language needs to continue to expand,” He

further stresses that Intercultural competence needs to be viewed as a core element of 'proficiency' in English when it is used for international communication , especially when “each culture develops their own way of using English within their own” cultural domain(Sharifian, 2009:3).

### 3.2.2. WORLD ENGLISHES

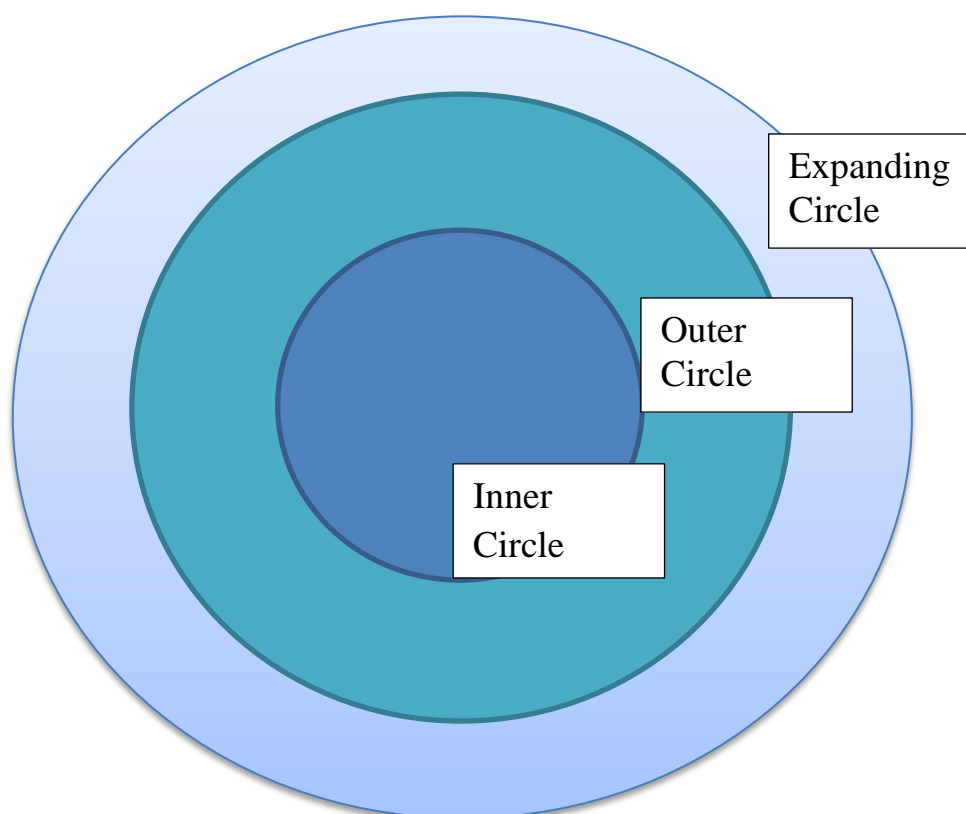


Figure 3.1. Kachru's three concentric circles of language

World Englishes is the umbrella term given to all varieties of English found all over the world, especially in Africa and Asia. Svartvik and Leech (2006), claim that Kachru has quite wisely trained us to think of English, as used around the world, in the form of three concentric circles. He based these circles of English-using world on the historical context of the status of English, the status of the language and its functions in various regions of the world.

### **3.2.2.1. THE INNER CIRCLE**

The Inner circle consists of the native-speaking countries, the Outer circle consists of areas that came under former colonies and the last circle, the Expanding circle is made up of countries where English is gaining significant in business, technology and education, and includes most countries of the world. The Inner Circle of Kachru is divided in two halves: the northern hemisphere and the Southern Hemisphere. The first half includes Britain and Ireland in Europe, the countries in north America and the West Indies, and the southern hemisphere consists of Australia, New Zealand and South Africa.

### **3.2.2.2. THE OUTER CIRCLE**

The outer circle comprises the post-colonial countries in which English, over a substantial period has played different societal functions in education, administration, and media. In these Outer Circle countries such as Kenya and Nigeria in Africa, and India, Pakistan, Philippines and Singapore in Asia, English has evolved as a variety which retains the basic characteristics of Inner Circle varieties of English, but also adds to it, can be distinguished by particular lexical, phonological, pragmatic, and morphosyntactic innovations (Brown,1973). These countries of outer circle of World Englishes have managed to institutionalize and nativize their variety of English as there it either holds the position of lingua franca or that of the official language.

### **3.2.2.3. THE EXPANDING CIRCLE**

The Expanding Circle of English Language encompasses countries where English is seen as a foreign language. The areas in the Expanding Circle include China, Japan, Greece and Poland (Crystal, 1997), however is not limited to these countries alone. "These countries do not have a history of colonization by members of the Inner Circle and institutional or social role. English is taught as a foreign/ target language as the most useful vehicle of international communication" (White, 1997 in Crystal 1997:131).

However, McKay and Bokhorst-Heng (2008) point out that the changes in the use of English in the world have blurred the lines separating Kachru's traditional circles.

Pointing out factors like Population movement, language loss, conflicting language attitudes, and massive shifts in language use as the culprits. Expansion and Globalization of the language has enabled world Englishes, in many cases, to find new footholds in other circles, with altering and merging social terminologies and expressions (Clyne et al, 2008).

### **3.2.3. EXPANSION OF ENGLISH LANGUAGE**

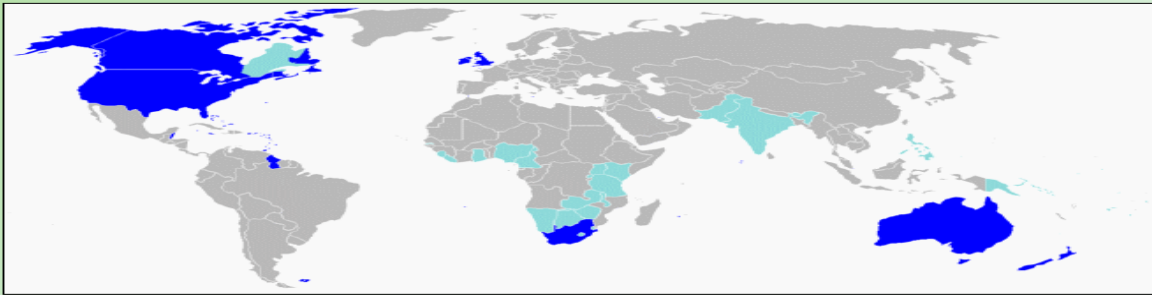
David Crystal (2003) asserts that the phenomenon of English becoming a predominant language on a global scale has taken place so quickly and rapidly, and questions how this dramatic linguistic shift could have taken place, in less than a lifetime. He also ponders why has English, and not some other language, achieved such a status, and outlines various types of influences, such as political, military, economic, cultural, among others—best explain why English has become dominant throughout the world. Warschauer (2000) answers Crystal's queries and highlights three issues which contributed to the spread of English, namely, globalization, academic and employment trend, and new information technology. Fennell, (2008:33-45) while agreeing with Warschauer (2000) reasons that the global spreading of English took place in four phases: the British colonialism from the seventeenth to the twentieth century, British leadership in the Industrial Revolution in the eighteenth and nineteenth centuries, American economic superiority and political leadership, and American technological domination. In the following paragraphs I will give a brief insight on the above mentioned factors.

#### **3.2.3.1. BRITISH COLONIALISM**

The spread of English which began in 16th century, employed English language as an instrument of expansion of imperial thought, values and methods, and gave it a permanent place in the history of a number of countries the British colonized. Robert Phillipson (1992:1) stated "once Britannia ruled the waves, now it is English which rules them. The British Empire has given way to the empire of English."



## The spread of English during the colonial period



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websites: [www.uni-due.de/SVE](http://www.uni-due.de/SVE) [www.uni-due.de/SHE](http://www.uni-due.de/SHE)

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### Illustration 3.1

According to Kachru (1986) Britain colonial supremacy played a crucial part in the spread of English language. In the late 19th and early 20th Century, Britain's rule spread from North America to Australia, to Asia to south Africa and in the Middle East to Singapore. I, however, will focus here on the spread of English, by this mean, to the Asian Sub-continent, which covers what are now India, Pakistan and Bangladesh.

The British arrived in sub-continent in the early 1600s under the guise of traders of The East India Company but by 1760s the East India Company managed to successfully ruled over most parts of the Sub-continent. At first English was imparted to the natives of the sub-continent through the efforts of Christian missionaries for social, traditional and religious instructions to deculturize the local population from their own social norms, among other objectives. Spear (1965) comments that Lord Macaulay in 1835 professed that the British] have a great moral duty to perform in India to create a section of Indians which are Indian in colour and blood but English in perception, attitudes and intellect. Such ideology established English as the language of administration, governance and a means of social advancement. The way English language immersed itself in the sub-continent contributes to the fact that English is now one of the dominant languages in India and Pakistan especially in administrative and educational sectors, with positive and negative attribute to region's culture.

### **3.2.3.2. BRITISH INDUSTRIAL REVOLUTION (IN THE 18<sup>TH</sup> AND 19<sup>TH</sup> CENTURIES)**

The term “industrial revolution” was introduced by Arnold Toynbee's in his ‘lectures on the Industrial Revolution’, published in 1884, to describe Britain's economic development from 1760 to 1840. As most advances and inventions regarding the Industrial Revolution of the late 18th and early 19th century including new materials, and equipment, machinery and tool for manufacturing, and new means of transportation, were of British origin, therefore an unusually large number of the scientific and technological material between 1750 and 1900 was written in English (Melvyn Bragg, 2004), thus giving English language the excuse to spread and penetrate other nations and cultures.

### **3.2.3.3. AMERICAN ECONOMIC SUPERIORITY AND POLITICAL LEADERSHIP**

Another native English speaking nation, which continued the English language dominance of new technology and innovation, was USA. Crystal (1997:2) pointed out that “without a strong power-base, whether political, military or economic, no language can make progress as an international medium of communication.” In the course of the two world wars, USA emerged as an economic and political superpower, as its economic dynamism enabled it to become pivotal in regional and world politics (Brzezinski, 1997). Moreover, I agree with Mead (2000) in his claim that because of international economics and cooperation, USA's values, beliefs and cultural influences and attitudes were conveyed to the rest of the world.

### **3.2.3.4. AMERICAN TECHNOLOGICAL DOMINATION**

Mark Twain commented that, “There is no such thing as the Queen's English. The property has gone into the hands of a joint stock company and we own the bulk of the shares.” A proof of this is the influx of American TV programs, movies, music, computer games and internet sites that have spread American spellings, pronunciation and expressions reaching communities far beyond its borders. Sharifian & Jamarami (2013) assert that technical and scientific advances such as chat rooms, emails, personal weblogs, Facebook, Twitter, texting on the one hand, and the fact that people's international mobility has accelerated have revolutionized the contexts and contents of

intercultural communication. Crystal (2003:115) says that “80% of the world’s electronically stored information is in English, and access to that is dependent on English language ability.” I believe, where technology has helped the spread and the growth English language, it has also made conceptual divides such as Standard English and 'native/non-native' now almost irrelevant, causing the power attached with these notions lose much of its privilege (Sharifian & Jamarami, 2013).

#### **3.2.4. CREATION OF PAKISTANI VARIETY OF ENGLISH**

The above discussion on the spread and expansion of English language, the fact that Pakistan was part of British colonial empire and the amalgamation of numerous languages in the country saw the conception of a new variety of English: Pakistani English.

It was first recognized and acknowledged in the 1970s and 1980s (McArthur, 1998). When we see the vocabulary, syntax, pronunciation and spellings of some words and additional features, we find Pakistani English is only slightly different from its parent variety, British English, as the influence is carried form the time of the British Raj. One can even see that in some cases it upholds the old, colloquial vocabulary and structure of British English that is not spoken anywhere else except in Pakistan. This mixture of old and new and the local cultural influence of languages used have given English used in Pakistan its own peculiar flavour. It functions throughout Pakistan, by Pakistanis with various degrees of proficiency, with the grammar and phraseology close to that of Pakistan’s first language using idioms characteristic to their culture or region. More proficient speakers, exhibit a more skillful use of lexis and grammar that leans towards Standard British English but exhibits some features and structures of English used in the United States of America because of its influence through media.

The above explanation highlights the heavy influence on Pakistani English and also points out that what makes Pakistani English unique is not only these influences but also the terminology and vocabulary infused in it from the military the sports, especially cricket, jargon and direct translation from the other Pakistani vernaculars, thus we can say that not only is English associated with the US/UK/ Australia, but is also associated

with the educated, elite groups. Another special feature of Pakistani English is the ease of code switching. Both, the speakers of English and Urdu command a very natural code switching to complete a thought and communicate, as shown in the example of the children mentioned above is a point in case. This code switching, according to Talat, (2002), shows that neither the (partly conservative) 'code' completely determines the 'social context' of Pakistani English nor is it fully determined by it. The code and the context are both created and related (in different ways) by the bilingual user, in a variety of innovative ways. She further advocates that the user has put all resources of the two languages (or more) to communicate successfully his or her meanings.

In spirit the Pakistani English shadows not only the norms of Standard English language but also that of its native speaker. Rahman 1996, argues that in the past “at the time of emergence of Pakistan, the view of English language and its speaker was associated with the supremacy of English and Western culture’ and therefore held ‘oriental learning in contempt”. Today the belief still holds in its own modified, but complex version, thus making English language and its use a very sensitive area not only in the society but also in the education sector. For, even though Pakistani English or the English language in Pakistan enjoys a superior status as compared to other languages, yet the user does not necessarily want to 'conform' (or not conform) to some 'given social norms' in any culture (Talat, 2002).

### **3.2.5. EFFECTS ON THE PERCEPTION AND ATTITUDES OF PAKISTANIS**

In this section of the literature review I wanted to highlight the various aspects that can and have affected the development and perception of the English language amongst the Pakistani community and the effects it might have on my study. Pakistani society has received the language with mixed attitudes, ranging from tolerance to highly admired language. In her study, Jabeen et al. (2011:116), reports that where a number of respondents favoured the use of English in all contexts and domains such as family, friends, educational institutions and offices, there was still a significantly larger number respondents do not like the widespread use of English they are forced to accept it as a necessary evil. The study further showed that tolerance extended to English language was “because of its significance at international level, but felt that is clashed with their

identity and culture” (Jabeen et al., 2011:116). Technological advancements, media and globalization has influenced Pakistanis to acknowledge English as a language full of promises of prospects, as symbol of good education and a necessity for survival in international community. They “see it as a status symbol and argue that it is the language of the elite and the educated in Pakistan, where flaunting English gives a sense of pride and style” (Jabeen et.al, 2011:115). I believe the way English language and its culture(s) is perceived in Pakistan can affect the way the learner and teacher of ESL receive 5th skill in their classroom.

This section also brings in question the place of Pakistani variety of English. Masoor (2003) argues that as recognition is given to Non-native varieties of English language teaching as a second language, Pakistani student, teachers and educationists also face the issue which English to be taught keeping in mind the needs of the learner, not to mention the political, social and economic implications. Would this change the whole dynamics of the status of English in the country and especially in the education system? Even though these quarries are not the premise of my study, the acknowledgement of PE and students and teachers attitudes towards it can affect the attitudes of teachers and leaners about the 5th skill and its use in Pakistani ESL classroom.

### **SECTION 3.3. TEACHING ENGLISH LANGUAGE IN PAKISTAN**

As seen in section one, English is a language of influence and power in most of the former British colonial areas such as Pakistan, so it becomes necessary to be acquainted with the existing education system of Pakistan, especially in the teaching and learning of English language. This section will start with a historical summary of the policies regarding language education in Pakistan, since its inception in 1947 till the present, highlighting the issues and challenges. It will then go on to discuss, the teaching and learning process of English language in Pakistani classrooms, embedded in varied instructional settings in Pakistan.

The section is divided as follows:

- Examination of the policies of language education in Pakistan: Historical outline
- Teaching and learning of English in Pakistani classrooms

### **3.3.1. LANGUAGE EDUCATION POLICIES IN PAKISTAN AND ENGLISH LANGUAGE**

Like many post-colonial states Pakistan also desired a national language that would give unity and stability to the state (Wright, 2004). Urdu was not only given the status of national language, but in 1948 it was also declared the language of instruction in all government schools at the primary level. The education policy supported, and still echoes, the attitude and the stance the government had towards the languages and their roles. There was no mention of what was to become of English, however, the ruling elite in West Pakistan kept functioning well in English due to prior training under the British rule (Shamim, 2008).

In 1958, even though Ayub Khan, the first martial law administrator, openly professed the use of English-only policy for the military, English language was still not favored as the means of teaching and learning in the government schools, due to strong pro-Urdu social and political alliances. This policy was officially endorsed by the Shariff Commission in 1959, which anticipated that Urdu would be taken up as the medium at university level by the end of 15 years. The commission further stated that English language should continue as the second language since the advanced knowledge which was in English was only needed for advanced study and research, and so English quietly kept its position and the country had now two media of instruction: the British Raj's strategy of two approaches to instruction, English medium and "Urdu medium, continued with the same aims, that is, to create two classes of people – the ruling elite and the masses" (Shamim, 2008:238).

Soon after coming to power, the Bhutto government nationalized all schools, and in 1973 the government affirmed Urdu's position as the "national language and pledged to further its development; moreover, a time frame of 15 years was set for the replacement of English by Urdu" (Shamim, 2008:238). However, The 1973 constitution (written both in English and Urdu) did nothing much to change the situation and this indecisive attitude towards the issue and appeasing approach of the government to satisfy everyone can be seen in the following clauses in Article 251 of the 1973 constitution of Pakistan:

1. "The National Language of Pakistan is Urdu, and arrangements shall be made for it being used for official and other purposes within fifteen years from the commencing day."
2. "Subject to clause (1) the English language may be used for official purposes until arrangements are made for its replacement by Urdu."

Under this constitution, where on the one hand establishments were set up to develop Urdu, and the linguistic privileges of "regional and minority languages were also acknowledged by letting the provincial governments a free access to develop their languages" (Shamim, 2008:238) on the other, the English medium schools were given protection and encouraged to mushroom.

According to this constitution English is to be taught as a subject language, starting as early as from Class 1 in all government schools which was taken up by the provincial governments of Sindh and Punjab where English was made a compulsory subject in the primary schools.

In 1977 after the Military coup, Urdu was set as the medium of instruction from Grade 1. It was also declared that the board examinations would be conducted in Urdu from 1989, giving plenty of time for completing the change-over to Urdu over a period of 10 years (Mahboob, 2002). Nevertheless, in the same year, the government's ruling was overturned owing to the strong protests from the parents (Mahboob, 2002). Where Urdu saw a high in its usage in the official circles, the use of English did not diminish: English's function "as an official language continued over the years for various reasons" (Shamim, 2008:238) and English as the medium of instruction was promoted in the growing private sector (British Council, 1986).

1989, the People's Party's government announced that English would be taught from Grade 1 in all public/government schools across the country. The policy was employed with "no well-defined implementation strategies and little effort was made by the educational planners and public school representatives to go beyond introducing English as a formality, mainly to show compliance to orders" (Shamim, 2008:238).



Subsequent democratic governments did little to change the scenario, and did not structure any real language policies or spoke about the medium of education because languages were a politically volatile and controversial subject (Mansoor 2005, Rehman 1996). However, support for private English-medium schools continued, from Government, the elites and private sector, along with their mushrooming growth all over Pakistan. However, as Shamim, (2008:239) points out this “pro-English stance of successive governments has not been formally articulated in any language education policy” and thus no practical application of these policies have ever seen light or been practiced in schools in Pakistan. It was not until, after 1999 that the government openly embodied its pro-English stance as the language of and for development (Shamim, 2007).

According to The National Education Policy, GOP (2009), “a multilingual education policy at the school levels is to be adopted with Urdu and English and one other regional language to be taught until primary level.” The policy states:

*The curriculum from Class I onward shall comprise of English (as a subject), Urdu, one regional language and mathematics, along with an integrated subject. The Provincial and Area Education Departments shall have the choice to select the medium of instruction up to Class V. English shall be used as the medium of instruction for sciences and mathematics from class IV onwards. For the first five years, Provinces shall have the option to teach mathematics and science in English or Urdu/ official regional language; but after five years the teaching of these subjects shall be in English only (p20.)*

This shows a policy that not only encourages “English to be taught as a subject, as well as to be used as medium of instruction for teaching mathematics and science” (Naheed,2015:96) but also to counter the increasing divide between the English medium and Urdu medium schools, and the public and private schools. As Mansoor 1993, highlights

*There is great discrimination between Urdu medium and English medium students regarding job opportunities and that the attitudes of the employers*

*display a clear 'bias' in favour of English medium students...Highly favourable attitudes to English and English-speaking community is seen in the responses of all...The motivational intensity and desire to learn English borders on an obsession as English education is preferred over all languages as a compulsory subject and a medium of instruction. (pp. 140-3).*

The claim thus is to make available literacy in English to a larger community in Pakistan to fight and eradicate social imbalances, promoting English for individual as well as national advancement. However, Shamim 2008, states that “a closer look at the teaching and learning of English in Pakistani classrooms and the English proficiency level of primary school children reveals that the promised access to English may not become a reality for the majority of children studying in the non-elite English-medium and Urdu-medium schools.”

### **3.3.2. THE TEACHING AND LEARNING OF ENGLISH IN PAKISTANI CLASSROOMS**

Standard and strategies of Teaching English are key factors of Learning English. Shabaz, 2015 believes that the entire process of teaching is, basically, contingent on teacher’s methodology, strategy, competence and performance.” For this to happen, teachers need to be aware of the aims of teaching so that they can make learning effective and systematic, and be clear about the long term goals and specific aims of teaching the language (James, 2001). Ideally this is based on “designing English courses for students of varying levels of proficiency, [but in Pakistan] most language programs do not set clear curricular objectives” (Waris, 2004:1).

Pervaiz and Alam, 2003, stress that there should be clear and specified curricular objectives to teach English language. They further state that these objectives should enable students to, among other things, think critically and explore and rationally. They further add that it would enable students to socialize and communicate with people with diverse appearance, custom, language, culture, and faith, and to be to adopt a vocation or a profession that one desires and offer marketable human resources. However, this is not the case in Pakistan, where curricula and text books are the primary source of

teaching (Shabaz, 2015). This is seen as a major obstacle in the teaching and learning of English language, because learning a language depends upon what sort of textbook are being consulted, and the exercises included in them (Nawab 2012). He further argues that these textbooks neither include exercise that make learners independent or make them think critically.

Waris, (2004:2), states “that most English language programs in Pakistani rural areas neglect oral work and engage students in translating text from Urdu into English and vice versa, which heavily relies on isolated chunks of grammar, ignoring the context in which the sentences are uttered by native English speakers.” Shamim, 1993, also highlights similar practices carried out by non-elite and rural schools English language teachers, where the teacher reads out the questions, often translating them into Urdu. If the selected students cannot answer a question correctly, the teacher provides the answer herself, which the students mark in their textbooks. One of the teachers in the study carried out by Nawab (2012) defended this teaching methodology stressing that most teachers rely on translating and involving students in reading activities because their students need to practice reading as a lot of different subjects are taught in English language. Siddiqui (2010) agrees that the most common practice used to teach English language in Pakistan is the Grammar translation method. He further states that English language is usually taught by those teachers who usually lack any sort of competency in English language and these teachers teach through translation method, the way they were taught (Siddiqui, 2010). Nawab (2012) adds that these English language teachers spends most of their classroom time translating and reading, and that other language skills development activities are hardly dealt with, providing very little room for any other language skill to be practiced.

Shamim (1993:321) in her study discussed that teachers focused on doing a lesson or doing grammar, “in regard to its effect on what actually happens in the classroom irrespective of class size irrespective of class size.” The teaching was done mostly as a drill and emphasis was given to form only. As for writing, majority of the teacher in non-elite and rural schools opted to “dictate essays and letters or wrote them on the blackboard for the students to copy in their notebooks.”( Shamim (1993:409). Nawab

(2012) blames this on the examination system as most teaching was done driven towards a product based approach where students needed to solve the expected grammar questions in the exam. This gave teachers the excuse to use materials from the previous question papers to teach grammar and writing.

Soomro, Memon and Memon (2016:121) in their study reported that even though teachers (in Pakistan) claimed that their teaching practices “were updated and innovative, most common activity utilized among them was question and answer.” It was found in their study that teaching was done in a more controlled and result oriented teacher centered environment. Nawab (2012:700) claims that “teachers simply did not know how English could be taught in any other way, as one teacher revealed, ‘This is how I have been taught and I follow that way to teach English’”. Shamim (2007:246), states that “no concerted efforts have been made by the government to improve teachers’ proficiency levels in English to improve the teaching and learning of English in different school types.” However, she goes on to state that at a private level “a number of English language teachers’ education programmes has increased considerably, indicating a need for qualified English language teachers in Pakistan.” Shabaz (2015) highlights that changes are being adopted in the private sector in Pakistan where schools have introduced Kindergarten system and skill-focused language teaching. Skill based or skill focused teaching is important as it necessitates strategies to challenge the differences among individual learners and cater to their level proficiencies in different skills. Patil (2008) argues that Language teaching is the integration and culmination of all the language skills, and cannot be simply regarded as merely the communication of information and knowledge, and that these skills require a certain level of proficiency. However, we need to keep in mind “that majority of children in Pakistan study in non-elite private English-medium or Urdu-medium government schools, where the teachers’ limited proficiency in English in turn limits the use of English as a language of communication in the classroom” (Shamim, 2007:243).

Nawab (2012), points out the deficiencies in teaching of English language in Pakistan aiming to achieve proficiency in listening, speaking, reading, and writing. He (2012:701) argues that “listening skill is the most neglected area, except listening to the teachers who read the text for translation; students do not get any purposeful listening practice.”

The second most neglected area according to Nawab (2012) is the speaking skill. Warsi (2004:3), highlights that “most English language teaching in Pakistan lack audio-visual aids, which are proven to be conducive to language proficiency” especially for the listening and the speaking skills. Barton, (2006) points out that if the learners are to be motivated towards speaking, the teachers have to ensure that they provide them with adequate opportunities to practice speaking skills. However, there are hardly any opportunities given to student to express themselves freely and go beyond reproducing what is given by the teachers (Nawab, 2012). Writing skill comes next. According to Nawab (2012:701) “teachers do not give proper writing practice to students to enable them use their creativity” and student are left to reproduce what the teachers have made them learn according to previous exam papers’ answers. He considers “reading skill of students as almost satisfactory because they spend most of the class time in reading and translation.” Nevertheless, he points out that inference or interpretation of a text requires improvement and practice, and teachers need to stop translating and giving answers to the questions.

Researchers (Shamim, 1993; Mansoor, 2005; Rahman, 2002; Shamim & Allen, 2000; Siddiqui, 2010; Nawab, 2012; Waris, 2004; Jamil, 2014; Shabaz, 2015) agree that the prevailing approaches to teach English language are not satisfactory if the aim is to develop the language proficiency of the students. Furthermore, Nawab (2012:703), points out that “the English teachers do not possess required skills and attitude to teach English as a language.” Siddique (2010) reiterates that effective professional training and education needs to be implemented to teach English as a skill and not as a subject, and introduce these teachers to new approaches and attitudes to teaching.

Waris (2004:2) supports the communicative approach to teaching of English in Pakistan, as he believes that “the auro-oral approach to be more effective than the translation method.” He also propagates content based learning where “students are allowed to articulate their thoughts in English regarding social, political and economic issues,” developing their skills, especially listening and speaking.

Jamil (2004:17) believes “that English teachers have to search for alternative ways of thinking, writing, learning and teaching that have transformative potentials,” and

therefore advocates the critical pedagogy approach to language teaching. Even though, these concepts seem revolutionary in a Pakistani context as it aims to reform the traditional student/teacher relationship, she believes that with modifications critical pedagogy can be made workable within the existing resources.

Whether it is the communicative approach as championed by Waris (2004) or the purely skill-based approach projected by Nawab (2012), Patil (2008) and Shabaz (2015) or the critical pedagogy approach by Jamil (2004), all the researchers focused on the freedom of expression, improved inter personal skills, proficiency in the 4 skills, greater motivation and interest in learning the language, however none of them mention culture, or the impact or importance of it in teaching and learning, whether that culture is of the target language or the that of the learner. Similarly, while discussing English language teacher training and development in Pakistan, the researchers (Rahman, 2002; Shamim, 1993; Shamim & Allen, 2000; Siddiqui, 2010; Nawab, 2012; Waris, 2004; Jamil, 2014; Shabaz, 2015) do not touch upon the fifth skill or its integration in teaching and learning of English language, thus giving this researcher another reason to look into assumptions of teachers and learner in incorporating fifth skill in ESL classroom.

## **SECTION 3.4 THE 5<sup>TH</sup> SKILL: CULTURE.**

This section focuses on the significance of integrating culture in the teaching and learning of English in a Second Language (ESL) classroom from the international as well as Pakistani perspective. This section will also look at 5th skill where its role in ESL classrooms is not only to bring the culture of target language, but also the immersion and use of the host culture to the teaching and learning of English. These perspectives are important for my study as they make the basis for me to look into what learners and teachers in a Pakistani ESL classroom believe.

The section is divided as follows:

3.3.1 Culture

3.3.2 Culture and language

3.3.3 Culture the Fifth Skill

3.3.4 Second language teaching and culture: a historical perspective

3.3.5 Second language teaching and fifth skill

3.3.6 Culturally responsive teaching

3.3.7 Benefits and disadvantages of teaching 5<sup>th</sup> skill

### **3.4.1. CULTURE**

Tylor(1871), was the first to define culture as a intricate whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.

Culture chalks out a manner of life that is common to a group of people, a way one behaves in society, and a way one responds to or acts in a situation. It is a guide handed down within a society by means of tradition to groom its members. We can say that culture is a system of shaping the lives of a particular social group enabling them to understand each other and giving it meaning. According to Horn (2002:2), “culture encompasses not only the intellectual culture, the arts, the sciences, religion and philosophy, but also the material culture. Architecture and eating habits, tool and inventions form as much part of any culture as family structures, the rules, regulations and laws, and the political organization of a society.” He further says “if we want to characterize a culture or compare it with another, we need to take all of these elements into consideration.” Thus, culture comprises material and non-material aspects. These material and non-material aspects have a capacity to develop and improve and even change through time, experience and space. Haviland, McBride, Walrath, Harold & Prins (2013), believe that mankind has developed diversity in cultures, each with its own unique features that satisfy societies located in different habitats all around the world. One of the essential features of culture is its adaptive behaviour, by which it is able to undergo continuous transformation and yet remains an integral part of a group: an entity that gives a group its identity.

This quality alone makes it rather difficult to define culture in any one particular way. Even though there is a multitude of varying definitions of culture, there is a general consensus of anthropologists, such as Haviland et al. (2013), Ember, Ember, and Peregrine (2002) about the basic characteristics that every culture shows: it is shared, it is transmitted through learning, it is based on symbols, it is integrated and it is dynamic. In addition, culture facilitates communication and is cumulative.



### 3.4.2. CULTURE AND LANGUAGE

Wardhaugh (2002:2) professes language to be “knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences.” He further claims that there are three views of the relationship between language and culture:

1. “The structure of a language regulates the way in which speakers of that language view the world, as well as influencing speakers of a language towards adopting their world-view.”
2. “The culture of a people is reflected in the language they use. People value certain things and do them in a certain way; they learn to use language in ways that reflect what they value and what they do,”
3. “A ‘neutral claim’ that there is little or no relationship between the two.”  
(p230)

In other words whatever the relationship “language is not an autonomous construct, but is built on the structures and forces of [the] social institutions within which we live and function” (Fairclough, 1989:vi).

Wei (2005:56) sees this as “language carrying a dual character: both as a means of communication and a carrier of culture. Language without culture is unthinkable, so is human culture without language.” Therefore it would not be wrong to state that to build a personality or a distinct social group with its unique set of aspects whether they are material or nonmaterial, what is required is the transmission of these aspects. Peregrine et al. (2002) hails language to be the most important symbolic component of culture. Language plays a double role: it is not only an essential symbol that shapes culture and is a part of it, but it also plays a key role in the maintenance of social-cultural norms that helps hold a social group together.

It is an important tool not only to pass on culture from one to the next generation but also across space and time to different cultures. Language, like culture is creative, adaptive and able to communicate new ideas and abstract concepts. So we can claim that Language is just not a means to communicate, it is so much more than that: Language can be used for dreaming, thinking, and conceptualizing ideas. Because it is also a part of culture it changes with it and at the same time participates in bring about the change.

Therefore, “language is not merely the external covering of a thought; it is also its internal framework. It does not confine itself to expressing this thought after it has once been formed; it also aids in making it” (Durkheim, 1947 quoted in Thanasoulas, 2001:8), and as cultural norms are created, and some over the time fade away, same is true for Languages.

It would then be true to say that language transfers and communicates the norms in a given society. As cultural modification takes place, they necessitate linguistic alterations: words and expressions disappear from a language changing its structure and quality. In turn, “According to the language structure and its quality, it acts like an instrument or social communication symbol” (Koen, 2003 cited in Bolbanabad and Hanifi, 2014:24). Therefore we see everyday communication, through language, sprinkled with cultural fragments, which gives the speaker a specific social and cultural position. Bolbanabad and Hanifi (2014:24) believe that “the social quality of language, links it with other phenomenon, processes and many other social-cultural factors and this correlation is so (deep) that some people describe language as a mirror that reflect events and any other social-cultural alteration in society” Thus I believe that for a language to be alive and thriving, the culture it represents has to be alive and thriving as well, and adaptive to change.

Language change occurs at a conceptual level. New social arrangements demand language change, as our emotions are figuratively and symbolically expressed by language. As new ideas, relationships or concepts are introduced, new words are fashioned to describe them. Bolbanabad and Hanifi (2014:24), state that “language and culture have a bilateral relation...they are always in changing and alteration process but

without same speed...social changes are so faster than language changes but generally they change permanently.”

But we have to be careful of these changes and additions. Modifications in people’s beliefs and concepts, whether influenced by time or space, can result in the extinction of a cultural practice. Language then plays its role by dropping the expressions and terms that communicated these practices. The death of a culture, or any aspect of it, will almost certainly usher the death of the language, or part of that language associated with that culture, or that aspect of the culture: making this extraordinary relationship between language and culture unquestionably symbiotic (Brown, 2001; Wardhaugh, 2000; Wenying Jiang, 2000). I agree with Wardhaugh (2002) in his claim that the relationship between language and culture is a clear one, however the issue to be resolved is to what extent and in what ways does culture influences language. ELEMS (2013:15) also argues that “our interpretations of our observations in life are guided by how we classify those experiences both linguistically and culturally, and that meaning is determined by situations, and the prior experience of speakers.”

As strong evidence ties culture and language together, it is then imperative that when teaching a language this relationship is kept in consideration. Thanasoulas (2001) argues that “teaching a foreign language is not tantamount to giving a homily on syntactic structures or learning new vocabulary and expressions, but mainly incorporates, or should incorporate, some cultural elements, which are intertwined with language itself.”

### **3.4.3. CULTURE: THE FIFTH SKILL**

Sapir (1962) and Whorf (1956) are the first names that come to mind when we talk about linguistic relativity suggesting that the way we perceive and categorize reality is partly guided by the language we use which in turn is culturally conditioned. This I believe can enable a teacher to bridge the gap and point out differences in language structures, functions and cultural bonds of the learner and that of the target language. Central to their theory cited in Genc and Bada (2005:74), are two notions, one that “we perceive the world in terms of categories and distinctions found in our native language”

and two that the traits of language may vary from language to language due to cultural dissimilarities (McDevitt, 2004). Given that language and culture are not independent of each other it would be then right to assume that “studying another language is in many ways, trying to understand the people and the society of that language (McDevitt, 2004). The assumption that language is dynamic and constantly evolving, (Shohamy, 2007) points out the rich intricacies of communication, and comprehending the world around us. The cultural environment that people are brought up in can have amazing effects on how they understand the world around them. Thus we cannot just stop at teaching structure and grammar of a language without at least offering some insights into culture(s) associated with it. In the same way “we cannot go about fostering ‘communicative competence’ without taking into account the different views and perspectives of people in different cultures which may enhance or even inhibit communication” (Thanasoulas, 2001:12).

The way we interpret language and its role molds the way we interpret delivering it to learners. “If the language learning program focuses on the code, then it models a theory of language in which the relationship between two languages is simply a matter of code replacement, where the only difference is a difference in words. If the language pedagogies focus on the interpretation and creation of meaning, language is learned as a system of personal engagement with a new world, where learners necessarily engage with diversity at a personal level” (Scarino & Liddicoat, 2009:15).

Champions of fifth skill, Culture, stress on cultural relativity as it makes the learner able to perceive, understand, and appreciate and value cultural differences. Fifth skill gives learners means to study the target language in a meaningful way, where they are able to relate to the situation in which the language is used, to real people and places. Thus we can say that the fifth language skill helps a learner, to be appreciate and be tolerant of things which might be different to theirs ways of doing things and brings awareness and acceptance of the unique qualities of other cultures. In other words it humanizes the language learning experience and makes the learner more interculturally competent.

However, Robinson-Stuart and Nocon (1996), stress on the fact that even though the culture(s) of a language come along with the language and you get to learn it while learning a language, it is not an automatic by-product of language learning (Robinson-

Stuart and Nocon, 1996, cited in Brown, 2000). Thus, I agree with Thanasoulas (2001) when he points out the importance to know culture(s) integration into language learning and teaching.

#### **3.4.4. SECOND LANGUAGE TEACHING AND CULTURE: A HISTORICAL PERSPECTIVE**

The question whether culture of the language being taught should be immersed into second language teaching has undergone a lot of transformation throughout the history language teaching.

Researchers, in the early 1900's deliberated on the importance and risks of adding cultural components into second language curriculum (Sysoyev & Donelson, 2002); then came the Communicative Language Teaching era of the late 70. It ushered in a strong support for including culture in the teaching of second language, and working on understanding the intertwined relation between culture and language (Pulverness, 2003). Byram (1997) and Kramsch (2001) point out that by disregarding the culture of a second language the study of a second language is inaccurate and incomplete. Wang (2008:4) reinforces the notion that "foreign language teaching is foreign culture teaching, and foreign language teachers are foreign culture teachers."

Although there were some skeptics (Boas, 1940; Pinker, 1994) that had reservations about the connection between language and culture, others (Brown, 2001; Wenying Jiang, 2000; Thanasoulas, 2001 among many) did find evidence of it and managed to settle the issue. However, it was not until the 1990s that teaching culture in language classes gained momentum. The popularity of the concept, however was accompanied with questions and problems regarding what should be taught and how? Thanasoulas (2001), talks about three perspectives that have made a strong impact on the teaching of culture.

The first perspective caters to the intellectual material related to culture. It focuses on "the transmission of factual, cultural information, which consists in statistical information, that is, institutional structures and other aspects of the target language, whether it is

literature or arts, customs, habits, and folklore of everyday life” (Thanasoulas, 2001:3). He further states that “this fixation with facts rather than meaning leaves much to be desired as far as an understanding of foreign attitudes and values is concerned, and that all it offers is mere book knowledge learned by rote” (Huebener, 1959, in Thanasoulas, 2001:3-4).

His second perspective highlights concerns in teaching of culture in language teaching from a cross-cultural psychological view. It aims “to embed culture within an interpretive framework and establish connections, namely, points of reference or departure, between one’s own and the target country.” But (Thanasoulas, 2001:4) points out “certain limitations, since it can only furnish learners with cultural knowledge, while leaving them to their own devices to integrate that knowledge with the assumptions, beliefs, and mindsets already obtaining in their society”.

Through his third perspective Thanasoulas, (2001:5) asserts the view “that cultural knowledge is not only an aspect of communicative competence, but an educational objective in its own right.” He further states that this is an all-encompassing kind of knowledge. According to this perspective “teaching of culture is a means of developing an awareness of, and sensitivity towards, the values and traditions of the people whose language is being studied” (Tucker & Lambert, 1972:26). Gao (2006:57) reinforces this idea by saying “that foreign language teachers should be aware of the place of cultural studies in foreign language classroom and attempt to enhance students’ cultural awareness and improve their communication competence.” Therefore, when the teacher is aware of the foreign language, and teaches it, he/she is inevitably already teaching culture indirectly (McLeod, 1976). Kramsch (1993:1) further strengthens her view by stating “that culture in language learning is not an expendable fifth skill...It is always in the background, making evident the limitations of their [students] hard-won communicative competence, challenging their ability to make sense of the world around them.”

These three perspectives highlight the need to prepare the learner of the English as a target or second language not only at the local but also at a wider, international context.

As Mansoor (2003) points out teaching English should have the following objectives for a learner: at a local context it should cater to academic purposes, and social and interactive communication purposes, its wider context encompasses understanding, and communicating in target work area, traveling and studying abroad and meeting native and non-native speakers of the target language. Thus, I believe it emphasizes the responsibility of the teacher to rethink how and what to be taught in their classroom context.

These three perspectives gives a foreign language, and in case of Pakistan a second language teacher an insight to make English language teaching beneficial and meaningful for the learner, keeping in mind not only empirical and pedagogical requirement of incorporating the fifth skill, but also the sociolinguistic aspects so that the learner of the second language can express their own culture and beliefs as well as those of the language being taught.

These three perspective give significance and support to my study in understanding not only the belief and attitudes of Pakistani learner and teacher towards the fifth skill incorporation in the ESL classroom, but also where, what and how fifth skill can facilitate Pakistani learner and teacher of English as a second language.

### **3.3.5. SECOND LANGUAGE TEACHING AND FIFTH SKILL**

For McKay (2003) culture influences the teaching of a language in two ways: linguistically and pedagogically.

Linguistically culture plays around with the semantic, pragmatic, and discourse of the language.

- *On a semantic level a culture's conceptual system is expressed in the language, and is important in the teaching of lexical items. Cultural material on this level is rooted in common phrases without providing any historical, cultural, or sociological background.*
- *Pragmatic cultural norms guide what language is appropriate for what contexts. They are generally found in the teaching of speech acts, like giving and receiving compliments, asking for information, or making and refusing invitations.*

*But it should not be assumed that learners want to acquire rather than learn about these norms.*

- *Discourse refers to the study of language 'beyond the sentence' and refers to the way language is used in context. At this level the focus is on style, appropriateness, cohesiveness, rhetorical force, differences between spoken and written discourse, turn taking, and discourse markers.*

Mansoor believes that “for second language teachers, knowledge of the commonalities between two languages” – the ESL learner’s own language and the target language- is extremely important as it helps the learner “recognize not only different world-views and different ways of expressing reality but can also recognize through both language and culture some universal qualities that bind” the target language speaker and the learner.

Pedagogically, culture affects the selection of the language materials and the teaching methodology to be used in a class. “Choosing what culture to teach seems to depend on the contexts, and learners needs and preferences, and it is crucially important for second or foreign language learners to know various outlooks and perspectives” (Hoang-Thu, 2010:36).

We know culture has different interpretations for different people, teachers are no different, Holme (2003 cited in Hoang-Thu, 2010:14) postulates that teachers are likely to interpret culture according to “five different views: the communicative view, the classical curriculum view, the instrumental or culture-free-language view, the constructionist view, and the competence view.”

- ***The communicative view:***

*“It is drawn from the communicative approach, focusing on giving the students language that can be employed in a particular context. Culture, according to this view, may be used to enhance situational discourse skills.”*

- ***The classical-curriculum view:***

*“Inclined towards a classic approach to teaching, it helps to increase the intellectual value of the language. Materials from art, literature, music and the like, set in the framework of history and of social, political, and economic structures are a huge part of its resources.”*

- ***The instrumental or cultural-free-language view:***



*“Sees culture as a common concern in respect of hidden political and cultural agenda of a language.”*

- **The constructionist view:**

*“According to this view language students may be influenced by the cultural construction of a text and the text’s embedded message. Therefore, it stresses that language learning should involve a good understanding of such meanings.”*

- **The competence view:**

*“It views the knowledge of a language’s culture essential to a have thorough understanding of a language’s intricacies and true meaning.”*

*\*taken from Holme (2003 cited in Hoang-Thu, 2010:14-15)*

The first three views do not recognize cultural content as an important factor in successful language learning, but the last two interpretations identify language and culture as being in an inseparable learning relationship where to fully understand one it is imperative to have the grasp of the other. Mansoor (2003) claims that in Pakistan learning English and teaching of English is a complex phenomenon, as it has to meet the needs of Pakistan keeping in mind the linguistic, political and social considerations”, and for this she puts emphasis on teachers to acknowledge and completely understand the relationship between language and culture. Kramsch (1993 cited in McKay (2000) identifies three kinds relationships between the teaching of language and culture.

The first relationship establishes interculturality. It stress that “learning about a culture requires that one consider his/her own culture in relation to another.” McKay (2000:7) further states that “the process of learning about another culture entails a reflection on one’s own culture as well as the target culture.” This is really important form a Pakistani perspective where culture and identity is greatly valued and strongly guarded. Therefore it is crucial for teachers to incorporate target language culture, in such a way that it relates to the home culture without undermining it.

The second and third kind of relationships between teaching a second language and culture emphasise on, according to Kramsch (1993 cited in McKay 2000:7), presenting culture not only to understand foreignness or otherness, but also to make students aware of “a variety of characteristics that are related to age, gender, regional origin,

ethnic background, and social class that exist within a culture.” This view could help an ESL teacher to guide a learner to understand culture behaviour, appreciate cultural diversity, and discover cultural explanations for language function and use in a given context. This is very important in a Pakistani ESL classroom context, as it can bring the ESL learner and teacher out of stereotypical interpretations and “one-dimensional point of view presented textbooks using culture-bound ideas” (Choudhury, 2014:12). In doing so teachers, especially in the Pakistani context, need to avoid acculturation, as indicated in the chapters earlier, though it would be encouraged for an ESL learner in Pakistan to have some background knowledge of the target culture to understand behavior, without becoming a part of that culture ( Mansoor, 2003).

However, thinking that language teachers can automatically teach culture, just because they understand the relationship and its significance to language learning, is not a very wise supposition. Similarly defining and choosing on what culture to teach is a big decision in itself. For these decisions to be made easy for the teachers, they require proper training to teach culture as effectively as expected. Damen (1987:5), points out that “teachers do not know what to teach under the umbrella of culture, and that very few textbooks of (culture teaching) methodologies are available to help teachers.”

Brown (2007) provides the following guidelines for teachers.

- *Practice empathy: it is very important to recognize student’s cultural identity: behavior patterns, and expectations; expected relationship to authority, tolerance, and openness to new ideas and ways of thinking.*
- *Awareness of students’ attitudes toward their own and the second language culture; their view of individualism; linguistic conventions of discourse, and other socio-pragmatic aspects.*
- *Familiar with the cultural connotations and nuances of English and the first language of their students.*
- *Classrooms should be used as an opportunity to educate their students about other cultures and help them to see that no one culture is better than another.*
- *Cultural differences should be used to help students to appreciate diversity.*

- *Be more open and teach without preconceptions.*
- *Reflect the cultural features in the language explicitly.*

These guidelines points towards the crucial role of a teacher in a classroom, or as Moran (2001:138) puts it “there are numerous roles he [teacher] has to be able to perform to present and elicit cultural information, coach and model cultural behaviors, guide and conduct cultural research and analysis”and in doing so the “teacher encourages active reflection and cultural comparison; develops metacognitive awareness which includes cultural awareness” (Ellis 2003:17), keeping in mind that every learner has his own cultural identity that he/she brings to the classroom. In a Pakistani classroom setup this diversity of cultural identity is heightened as learners not only belong to different social standing, but also an ethnic and religious one, and therefore the above mentioned guideline take on a more significant role.

However, to help teachers answer the “how to teach culture?” question, Krasner (1999), Choudhury (2014) suggested some techniques and methods of integrating culture in a foreign language class: *Observation, Visits to ethnic sections or restaurants of cities, Mini drama, Culture use, and Role-play.*

Ellis (2003) expresses that for effective teaching to occur through the above mentioned techniques and methods authentic cultural material should be used where and as far as possible so that the learners is given a chance to get acquainted with the target language, but also with its “cultural background and relate to these in real life situations” (Choudhury, 2014:18). Though, Mansoor (2003) agrees with this notion she adds that these materials should reflect not only British and American culture but also Asian, African, Mid-Eastern, African, and European and should also feature material from learner’s own culture and society. Emphasize then, and I agree should be equally on cultural experience and on cultural awareness (Byram, Morgan et al., 1994). Thus, cultural knowledge and experience should make us conscious that, we are members of a mono-cultural global village (Kramsch, 1987), rather we have transformed into observers and participants, simultaneously, of a given cultural context.

### 3.4.5.1. PLACE OF CULTURE-5<sup>TH</sup> SKILL IN ELT

Moving from culture in second language teaching to, specifically, integrating culture(s) of the English language in English language teaching point out different views on the subject. The first view interprets culture(s) of English language are to be immersed with the teaching of the English so that the learners are acculturated into the cultures of English language speaking people and their communities (Damen, 1987; Byram & Flemming, 1998), and recently (Tomalin, 2008; Hoang-Thu, 2010; Choudhury, 2014). Hong (2008:8) supports this and asserts that while “teaching a language the aim should be to develop both linguistic and cultural competence.”

Tomalin (2008:1) advocates two reasons why ELT teachers should include culture in their teaching which are the international role of the English language and globalization. As an International Language, English should not be judged as neutral, imperialistic or democratic but rather considered as functional and pragmatic communicative purposes (Nicholson, 2015:13). Therefore, its important increases as it positions itself as a language used for communication in contexts “between speakers coming from different cultural and national backgrounds” (Sharifan, 2009:3), thus “taking up such an important position in many educational systems around the world, it has become one of the most powerful means of inclusion into or exclusion from further education, employment or social positions” (Pennycook 2001: 81). Nicholson asserts that academically, English assumes another functional role as the key to unlocking a wealth of knowledge, especially in the fields of science and technology. Through English, students are able to access knowledge that may otherwise be unavailable to them (2015:20), therefore, the incorporation of culture in English language teaching acts as a “stimulus” increasing the motivation of learners and enhances learning. Supporting this stance Ilter and Guzeller (2005; Jabeen 2011: 606) claim that using culture influences the cognitive attitude of English language learners, and observe “that the introduction of target culture in ELT classroom results in improved social attitude and a positive viewpoint towards the target language community.” Thus many recent studies (Genc and Bada, 2005; Tuna and Razi, 2011; Abdullah, 2014) show a positive Attitude of English language teacher toward the inclusion of Target language culture in their teachings as it not only did it

enhance learners' understanding of the concepts, idioms and proverbs and their functional use, it also develops cultural awareness and tolerance, and has a strong motivational impact on learning English other than just passing an exam. It points towards an important aspect of teaching culture(s) associated with English language in an English language class because "speakers of different languages think differently when using their language in a given context (Kramsch, 2004:244). Overcoming complications of difference while teaching English language adopting an intercultural communicative approach in cross-cultural situations to respond appropriately in different cultural context, to avoid churning out "fluent fools- some who speaks a foreign language well, but doesn't understand the social or philosophical content of that language" (Bennett, 1993:16). For (Tuna and Razi, 2016:42) believes that we shouldn't take it for granted that bicultural learner are automatically able to act interculturally "as they may not be conscious of the two cultures in which they live and the relationships between them", therefore it is extremely vital that English language teachers should be aware of the place of cultural studies in foreign language classroom and attempt to enhance students' cultural awareness and improve their communication competence (Gao, 2006:59) as "it is the assertion, negotiation, construction and maintenance of individual and group identities-that has led to the development of an intercultural approach to English language teaching" (Corbett, 2007:20). Where a number of teaching methods are devised and implemented to teach culture through direct and indirect approaches to integrate culture in English language teaching, Young and Sachdev, (2011:82) claim that "the actual take-up of intercultural approaches in its application to classroom language learning has been the subject of very little investigation", however this approach has gained momentum and approval of many (Rapple, 2011; Corbett, 2003, 2007; Phipps, 2004; Hill, 2005; Johnson, 2006). Regmi (2011:1) claims that intercultural approaches to English language teaching are important because English's global language status bring different cultures from different English language people to an ELT classroom. He "give the example of the word "pavement" which British use, and the word "sidewalk" which the Americans use. "Mate", is another example that he gives which is used for a friend in Australia but for a spouse in England." He claims that exposing learners to such cultural diversity will make

them aware of the cultural differences that affect the same language. Tomalin (2008) stresses that to include cultural knowledge, cultural values, cultural behaviours and cultural skills to an English language class, though not an easy task, is important so that the learners realize that there are no such things as superior and inferior and there are differences among people of distinctive cultures, as well. (Wang, 2008:4). Moreover adopting these cultural differences has now become a prerequisite to survive the economic and social world. Thus making it impertinent for an English language learner to discuss different cultural behaviors and recognize the role of language in culture and society when being exposed to real life situations which reflect reality outside the classroom (Rappel, 2011:4).

This brings us to the second view of 5<sup>th</sup> skill in English language teaching. Kramersch (1993) argues that a foreign culture and one's own culture should be placed together in order for learners to understand a foreign culture; he calls it the “sphere of interculturality”. Supported by Kramersch & Sullivan (1996) and McKay (2003), the teaching of ‘local culture’ is seen of value in English language teaching. This view of bringing of both local and target language culture advocates for “re-culturing” teaching. They argue that addressing both the cultures one that belong to the learner and other that comes with the language has positive effects on language learning and greater understanding of language. Ariffin (2006) believes that this merger is the best way to bring awareness and acceptance in learners who aim to travel to the target language country. Mansoor (2003) claims that it bridges gap between the two culture and increase language and builds their confidence in their own culture without feeling threatened by the foreign culture. This view also highlights the cultural appropriateness of teaching materials and use that abolish hegemonic tendencies of placing priority of one culture over another (Johnson, 2005:1). Moreover, Kilickaya (2004: 3) postulates that “learning about a culture does not mean accepting that culture” and forsaking of the native culture. The aim is to familiarize the learner with the cultural differences without trying to give up their own cultural values.

Yet another view professes that because English language has gained the status of a lingua franca of the world it should be taught in a culture-free context (Alptekin, 2005;

Jenkins, 2005; Seidlhofer, 2001). Where Alptekin believes that the culture of English language can trigger negative responses and hinder learners' understanding of language as they have to cope with the unfamiliar vocabulary items as well as cultural items which are alien to them, therefore, for an international language like English, cultural implications do not matter, as English has become culturally neutral. Advocated by Dueñas (2002a), this view aims to “de-culture” English language teaching and get rid of all kinds of culture baggage, be it of the language learners or the culture(s) associated with English Language.

#### **3.4.6. CULTURALLY RESPONSIVE TEACHING**

Though the idea of incorporating culture as a characteristic of language teaching holds a prominent place in the teaching of language, one should know the difference between culturally responsive teaching and cultural integrated teaching. “Culture is at the heart of all we do in the name of education, whether that is curriculum, instruction, administration, or performance assessment” (Gay, 2000:14). Yet, Pewewardy (1993) asserts that instead of attempting to insert culture into the education, educators should try to insert education into the culture. I believe same should be said for culture and language equation.

Culturally responsive teaching, or culturally relevant teaching as it is popularly known as, involves creating a “bridge between students' home and school lives, while still meeting the expectations of the district and state curricular requirements” (Ladson-Billings, 1994:17-18). Gay (2013:49) describes culturally responsive teaching or culturally relevant teaching “as using the cultural knowledge, prior experiences, and performance styles of diverse students to make learning more suitable and real for them.” He further states that “culturally responsive teaching teaches to and through the strengths of these students and utilizes the backgrounds, knowledge, and experiences of the students to inform the teacher's instructions and teaching strategies.” Cartledge and Kourea (2008) and Gay (2000) agree that in a culturally responsive classroom, the focus is more on addressing the diversity that students bring to the class. It also helps to

“bridge different ways of knowing and engages learners from non-dominant cultures in demonstrating their proficiencies in different aspects of language, so that learners learn to facilitate their own learning as well as that of their fellow students” Kozleski (2010:5)

Culturally responsive classrooms “require careful planning and explicit teaching around social interactions” Kozleski (2010:3). The teacher, in such teaching situations should maintain a supportive role that respects, and understands the need for the students to operate in the multiple worlds of their home community, (Ladson-Billing, 1995) and the school community.” Ladson-Billing (1995) proposes three pedagogical norms that encompass culturally relevant teaching:

- (1) Experiencing academic success
- (2) Developing cultural competence
- (3) Developing a critical consciousness of the social world

I agree with Ladson-Billing’s (1995) notion that culturally relevant teaching goes beyond individual characteristics of academic achievement and cultural competence and helps the learners to develop a broader social consciousness that allows them to assess the cultural norms, values, and institutions that produce and maintain social disparities.

Thus we can say that the difference between cultural teaching and culturally relevant teaching is that where one brings in the culture and infuses it in the class, the other merges the student culture and uses it to enhance and empower the student. Masoor (2003) asserts that cultural relevance makes learning a second language, and in Pakistan’s case English Language more meaningful as there is better cognitive development and avoidance of cultural alienation for the learners, leading to more positive attitudes and higher motivational intensity to learn English. In a Pakistani classroom context culturally relevant teaching can prove effective for the learner to express their views and ideas as it would involve local, culturally, and socially based issues. Mansoor (2003) sharing the results of study discloses that a text (in English) based on Pakistani culture (Aik thi Nam by Shahid Nadeem) to teach language through drama was found to be more interesting and motivating than an English play (The Dear



Departed by Stanley Iloghton). She argues that learner's comprehension of the play, especially the plot and characters, was much better as it was based on their own experiences and situations.

### **3.4.7. BENEFITS AND DISADVANTAGES OF TEACHING 5<sup>TH</sup> SKILL.**

Thanasoulas (2001:12) believes that using the fifth skill can help students "avoid stereotypes, as they develop the ability to evaluate and refine generalizations about the target culture", as it is not only important to know cultural realities, but also the values and attitudes behind these realities. Hoang-Thu (2010:32) asserts that "focusing on assisting the learners to master the language only without helping them to develop a good understanding of the target culture may lead to an imbalance in their knowledge of language and culture." Kitao (2000, cited in Genc & Bada 2005:74), outlines some benefits of teaching culture, and refers to a number of researchers while doing so:

- *"Studying culture gives students a reason to study the target language as well as rendering the study of L2 meaningful (Stainer, 1971).*
- *Providing access into cultural aspect of language would help learners relate the abstract sounds and forms of a language to real people and places (Chastain, 1971).*
- *The effect of motivation in the study of L2 has been proved by experts like Gardner and Lambert (1959, 1965, 1972). The study of culture increases learners' not only curiosity about and interest in target countries but also their motivation.*
- *Studying culture gives learners a liking for the native speakers of the target language. Studying culture also plays a useful role in general education; studying culture, we could also learn about the geography, history, etc. of the target culture (Cooke, 1970)."*
- *"It enables students to take control of their own learning, and achieve autonomy by questioning the wider context within which the learning takes place (Thanasoulas,2001)."*

Using culture in classes develops a humanizing environment in an ESL classroom, and has an encouraging influence on the teacher as well as on the student. This also effects the learners' learning process because a supportive environment to teach language is created where meaningful cultural learning is acquired. Damen (1987:5) states that by doing so "the classroom draws a culturally protective wall around those within, and the learning is not hindered by fear of making linguistic and cultural errors that could be detrimental outside its walls." Thus such classrooms can provide ESL learners with opportunities to prepare themselves for cultural encounters in real situations.

But where Damen (1987 cited in Hoang-Thu 2010:31) highlight the benefits of incorporating fifth skill in language teaching he also has his reservation about its use, he argues that classroom is only an unreal situation as opposed to the real world, so the practice of intercultural communication" is mere practice and simulation.

Alptekin (2000) also persists that teaching of English language should focus on developing intercultural communicative abilities rather than a native-like expertise as much of the world uses English for practical pursuits such as professional, academic, and commercial quests Dörnyei (2006). It also highlights the motivation issue that has moved from a traditional integrative motivation to a more instrumental motivation, due to the spread of English as an international language. Tang (1999) agrees that motivated learners are neither concerned with the culture from which their target language emerged, nor interested in developing any feelings of affinity with the native speakers of that language. Therefore we can say that people with instrumental motivation do not want to add anything on to his or her knowledge about the social aspects of the language. Hence, cultural teaching should take on an inductive approach and be restricted to what arises naturally in the lesson.

Holliday's (2005) "Essentialist and Non- Essentialist" view of culture, describe the former as culture that is rooted and comes out of countries, regions, and continents and the other as culture that is not bound to geography and to which anyone can belong, however it is a social force which is evident wherever it emerges as being noteworthy. By making this distinction Holliday (2005), relates it to, like Alpetekin (2000) to the fact

that English language by taking up the status of an international lingua franca, does not anymore consort with a particular culture and thus is not inherently owned by a single culture in a single place. Thus a language to be international means that the language has developed to where it is no longer linked to a single culture or nation but serves both global and local needs as a language of wider communication, McKay (2003) fits perfectly with the status of English today.

Highlighting the international status of English language, Smith (1976) asserts that there is no need for using culture in teaching of English language because when a language acquire “international” status, it automatically becomes de-nationalized, and so the purpose of English language is to facilitate the communication of learners’ ideas and culture in an English language.

McKay (2000:11) asserts that though culture in language teaching has faced its share of challenges and transformation of attitudes, its significance and implications in language teaching and language competence cannot be denied. She justifies culture’s role and address the apprehensions of many writes by putting “emphasis on cultural content provides students with the opportunity to learn more about their own culture and to acquire the English to explain their own culture to others.” Secondly, She argues that English as an international language highlights the fact that, the language belongs to no one culture but, rather, provides the basis for promoting cross-cultural understanding in an increasingly global village.”

Hoang-Thu (2010:31) reminds us that “despite the fact that researchers and scholars may have different definitions for language and culture, most of them are likely to agree on the fact that these two salient concepts coexist in any society”, and though, “language teaching and teaching about culture have been generally [assigned] separate paths, it is educators’ choice whether to make them come together or to continue to follow old paths” (Patrikis, 1988 cited in Hoang-Thu 2010:38).

## **CHAPTER 4**

### **4.1. METHODOLOGY**

This chapter will provide a definition of the research methodology, and the research tools used in the course of the study to address the goals of the study, including finding an answer to the questions formulated in Chapter 1. It will also shed light on the the epistemological and the ontological assumptions underpinning the study. Furthermore, this section will provide the relevant justifications for the utilized research instruments, data sources, data collection techniques as the credibility of the findings and conclusions depend on it. A research design is referred to “as the clearly defined structures within which the study is implemented” (Burns & Grove 2001:223).

### **4.2. ONTOLOGICAL ASSUMPTION**

This study proposes that learning involves constructing knowledge at various levels and also taking a stand on the language and cultural notions of one's community in an effort to understand both personal and social reality of the individual. Ontologically, socio-constructionism, constructs realities (Ponterotto, 2005) that are subjective and influenced by the individual's experiences and perceptions, the social environment, and the interaction between individuals (Ponterotto, 2005). Therefore this study takes Subjectivism as its ontological stand, which perceives that social phenomena are created from the beliefs and their resulting actions of those social participants concerned with their existence. In other words I believe that reality is multiple and relative (Hudson and Ozanne, 1988), and that knowledge is socially constructed rather than objectively determined (Carson et al., 2001:5). This ontological position asserts that social activities and their meanings are constantly being altered and maintained by social members of that community (Bryman, 2012).

Thus I entered my research with prior insight of the research context, keeping an open mind to new knowledge throughout the study and let it develop with the help of the participants' perception and beliefs, with the assumption that humans have the ability to adapt, and that no one can gain prior knowledge of time and context bound social realities (Hudson and Ozanne, 1988). Therefore, the goal of my research was to

understand and interpret the meanings in human behaviour rather than to generalize and predict causes and effects (Neuman, 2000).

### 4.3. EPISTEMOLOGICAL ASSUMPTION

Epistemology follows theories about the nature of knowledge and can be represented with Figure 4.1 below (taken from Reeves, 1997) representing objectivism at one end of the spectrum and constructivism at the other.

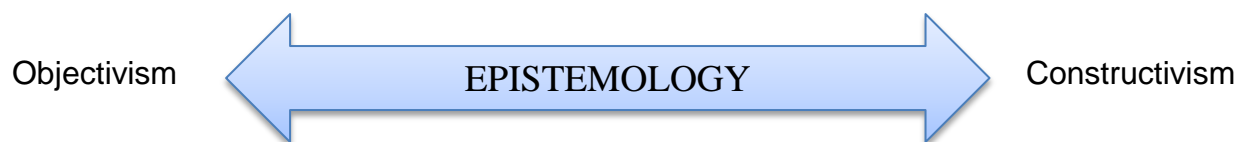


Figure 4.1 Epistemological continuum (Reeves, 1997)

Constructivists claim that knowledge is constructed (Jonassen, Peck & Wilson, 1999) through interacting with other individuals who provide different perspectives. It gives importance to learners' intentions, experiences and beliefs that are brought forward with feelings, ideas and beliefs based on observations and experiences in a rich learning environment which enable learners to make sense through interaction, reflection and interpretation.

From a constructivist point of view, every individual's interpretation or construction is as 'valid' as the next individual's interpretation or construction, in a particular context (Dickerson & Zimmerman, 1996 ). It further stresses that the social and cultural context play an important role in an individual's perception of his or her world. This leads us to social constructionism that states:

“that the content of our consciousness, and the mode of relating we have to other, is taught by our culture and society; all the metaphysical quantities we take for granted are learned from others around us” (Owen, 1992: 386).

Where constructivism focuses on individual's mentally constructs of the world of experience through cognitive processes, social constructionism has a social rather than an individual focus (Young & Colin, 2004). It is less interested if at all in the cognitive processes that accompany knowledge.

From a social constructionist perspective, the focus is not on the individual person but rather on the social interaction in which language is generated, sustained, and abandoned (Gergen & Gergen, 1991), therefore our perception of the world is based on or social inventions and interactions. Social constructionists, are more interested in knowledge as power, and assume that "cultural specifications" exert a real influence on people's lives (Dickerson & Zimmerman, 1996:80). Social constructionists focus on accounts that honour and respect the beliefs of each individual, acknowledging the social nature of human life, and encouraging individuals to tell their respective experiences. Therefore, social constructivism focuses on interaction and social practices and recognizes the historical, cultural and social context of individual's knowledge and analyzes it as a part of the research data (Losantos, et.al 2016)

The focus on individual realities and personal experiences makes social constructionism a theory and context wherein this study took place, this only implies that it is a more appropriate theory in terms of this specific study, where within social constructionism language is not an unproblematic means of transmitting thoughts and feelings, but in fact makes thought possible by constructing concepts. In other words, it is language that makes thoughts and concepts possible and not the other way around. Language predates concepts and provides a means of structuring the way the world is experienced (Andrews, 2012).

As can be seen from the literature review, most of the researches on English language teaching and culture- in reference to Pakistan- have been based on the perceptions and beliefs and experiences of the teachers. Within social constructionism, these views are challenged and the focus turns to the student's beliefs that are considered as equally important in the teaching and learning of English language and the inclusion of 5th skill in that teaching and learning experience. Thus, through a social constructionist epistemology I tried to give view to the students perceptions that have been

marginalized, so that new possibilities for new meanings and perspectives in this field can be explored, enforcing an awareness of her social, cultural and religious context as well as the way in which she perceives the beliefs of the students in an English language classroom in Pakistan.

Social constructionism places great emphasis on everyday interactions between people and how they use language to construct their reality. It regards the social practices people engage in as the focus of enquiry (Andrews, 2012), shares the belief with constructivists that more than one reality or account of reality exists.

These underlying assumptions of social constructionism form the epistemological basis for the present study. Thus, it informed the researcher's perceptions in defining the focus and aims of this study, in designing the method, and in describing the research participant discussed in the next section.

#### **4.4. RESEARCH DESIGN**

An exploratory-ethnographic design was followed “to explore the lived experiences and perceptions of the participants, collect data about feelings, behaviours, thoughts, insights and actions,” (Streubert & Carpenter 1999:55). Therefore, the approach used in this study considers the individual to be the centre of any understanding of social reality where not only the constructionist elements, which postulates knowledge and the meaningful reality surrounding it, is hinged upon human activities and observances, that are woven through interaction between human beings, their social circles and communities, developed and transmitted in a social context (Crotty, 2006), but also the social constructionist elements play a role as exploratory research main aim is to gather preliminary information that will help outline issues and propose hypotheses (Kotler et al. 2006). “Ethnographic methods are a means of tapping local points of view, family and community perspectives” it is seen as “a way of identifying significant categories of human experience up close and personal” (Moll & Greenberg, 1990 cited in Genzok, 2003:2). Genzok, 2003:2 believes “Ethnography enhances and widens top down views and enriches the inquiry process, taps both bottom-up insights and

perspectives of powerful policy-makers and generates new analytic insights by engaging in interactive, exploration of often subtle arenas of human difference and similarity.”

I believe the design to be an effective means of exploring and describing cultures, in line with the subject of study. Moreover, because the objective of the exploratory research is to provide familiarity and insights, which serve as an aid for future investigations, or in a case where the research problems are in a preliminary phase of study (Whitehead, 2005), I opted to apply exploratory skills, to identifying the gaps concerning what already exists on the topic, and subsequently secure the most appropriate approach, which will assist in acquiring information that would help explore and answer the research questions (Geertz, 1973). Similarly the conventions of ethnographic design call for exploratory studies (participant observation and use of open-ended questionnaire, interview approaches, focus groups), selective investigation, collecting information about the cultural domains, including generalization of the survey information about the individuals (Whitehead, 2005).

The ethnographic-exploratory approach is seen appropriate because where the ethnographic characteristic of the approach is important for providing an understanding and uncovering culture and language teaching aspect from the perspective of social actors within the school setting, the interpretive nature of exploratory approach provides rich and useful information because

Ethnographic studies observe the diversity of human cultures in their particular cultural surroundings; exploratory approach exposes localized, yet transferable understandings of a particular phenomenon (Allwright, 2006). Combining the two approaches, I believe, help in identifying the perspectives and beliefs of the participants involved, and in doing so both teacher and learners are involved in pursuing their own enhanced understandings and whatever understanding is reached is shared amongst all participants.

As mentioned above, where the study heavily relies on an exploratory approach, it also has an underlining ethnographic base, for the aim was to recognize what is taking place



naturally in the setting where research takes place and interpret the information collected to propose further implications formed from the information. Therefore, ethnography -exploratory research design was opted as it works with a spectrum of both qualitative and quantitative methods, aiding perspectives, and theories to emerge (Agar, 1996). The two approaches can merge easily to pursue the same objective, which is to appreciate why and how certain behaviors develop and persist, by understanding “the socio-cultural contexts in which these behaviors occur, the socio-cultural processes of behavioral contexts, and the socio-cultural meanings that these contexts and processes have for those who practice them” (Whitehead, 2005:9), and the two research methodologies may and can use almost similar methods of data collection (Geertz, 1973; Lincoln and Guba, 2000).

I acknowledge that the inquiry of the role of 5<sup>th</sup> Skill in language learning and teaching requires a thorough understanding of the structured and structuring influence of social actors (Geertz, 1973) including recognizing teaching and learning of culture in the classrooms and techniques to integrate culture and language learning (Moloney and Harbon, 2010), which means that, for my study, I am required to understand the language, culture, and teaching approaches used in the schools of choice.

As what we want is an observer’s and participant’s perspective of a social-cultural phenomenon Keat, (1971), Frey, Botan & Kreps (2000) give the following three methodological principles, which I will use to form the basis of the rationale for the chosen research methodology:

1) Naturalism:

The aim of social research is to understand naturally occurring human behavior, so that actions and processes of people are described and understood in terms of their relationship with the environment in which they happen. This increases the chances to generalize what is discovered in a particular setting to other such settings that have not been examined.

2) Discovery:

It is reasoned that if an issue is approached with preconceived ideas, one may never be able to unearth the proper nature of that issue, because of these preconceived ideas shadowing the phenomenon. The focus of the research is to present ideas that portray and explain what is observed/ discovered throughout the research and is given value and weight.

### 3) Understanding:

The study is informed by interpretive framework of research that “considers the individual to be the center of any understanding of social reality” (Crotty, 2006:618) therefore it involves interpretation of these social realities and responses to these social realities. Therefore, if we want to effectively explain human behavior, we need to explore and appreciate the cultural environment where they occur. We cannot take for granted that we are acquainted with and understand other people’s point of view, even in one’s immediate environment, because people within a particular society develop their own distinctive views.

For a research paradigm to work, it has to satisfy and fulfill three requisites: the nature of knowledge, a methodology and criteria for validity (MacNaughton, Rolfe and Siraj-Blatchford, 2001). I found these principles useful to form a foundation for my study in addressing the three elements and guiding my research towards an interpretive paradigm, using qualitative methods in data collection and analysis. These principles also assisted me in formulating my research design and devising the research methods.

## **4.5. RESEARCH METHODS**

There are a variety of techniques or tools to use when gathering data, keeping in mind the overall relevance to the study, including aspects, for instance of the expected quality of the collected data, estimated costs, non-response rates, data collection period (Lyberg and Kasprzyk ,1991).

For my research I chose to undertake a process of collecting, analyzing and integrating data from several sources using a selection of different types of research methods. It is seen that questionnaires and focus groups are often used in exploratory-ethnographic

approach despite the many differences in their methods of data collection, reading and analysis, and the data's understanding to produce confirmatory results (Lai & Waltman, 2008). The study aims to employ a variety of data collection methods in a private school setting, and will not involve a large sample, or a large number of participants; therefore, the data collection method will help in realizing qualitative data from the selected participants. Brookhart & Durkin (2003), Lai & Waltman (2008) believe that questionnaires and interviews-in this case focus groups, are often used together to explore educational issues. I found these methods to reflect the epistemology of ethnographic-exploratory approach under the interpretive/social-constructive research paradigm, as Glaser and Strauss (1967) assert there are no major differences between the purpose and capacities of qualitative and quantitative methods or data, therefore a, semi-structured questionnaire with predominately closed-ended and some open-ended questions, and focus groups, that allowed the respondents to better express their views, were the research tools I opted for.

#### **4.5.1. QUESTIONNAIRE:**

Dörnyei & Csizér advocate that “the basic idea behind a questionnaire is the recognition that the characteristics, opinions, attitudes, and intended behaviors of a population can be described and analyzed on the basis of questioning only a fraction of the particular population” (2012:75). O’Leary (2014) suggests that questionnaires allow the researcher to generate data specific to their own research and offers insights that might otherwise be unavailable. Therefore a semi-structured questionnaire was seen fit to use as one of my research tools, as within social science research it is used for collecting data about participants social interactions, their behaviour, attitudes and their beliefs and actions (Bulmer,2004). Furthermore, Dornyei believes that “the main attraction of questionnaires is their unprecedented efficiency in terms of (a) researcher time, (b) researcher effort, and (c) financial resources” (2003:9). However, these are not the only attributes he mentions, he also claims that questionnaires are versatile and as such the behavioral and social sciences use them for collecting data. Hence, a semi-structured questionnaire with some open-ended questions was opted for this study because in such questionnaires the questions asked are specifically created in advance, written in

the same order, using the same style, for all respondents. As a semi-structured questionnaire enables a mix of qualitative and quantitative information to be gathered, I believed that where closed ended questions would address core issues surrounding my study, inclusion of open-ended questions would supplement that data collected with further, richer material. O’Leary (2014:153) stresses that such semi-structured questionnaires “attempt to establish why things might be the way they are, for not only would they describe a population’s attitude towards [something], but would also seek to establish what might shape and form those attitudes.”

An apparent advantage of such questionnaires is that on one hand they generate data that can be measured, either by the simple calculating of ticked responses or through the content analysis of the written responses and on the other hand allows research participants to state their opinions in ways not selected in advance by the researcher. I believe using a combination of closed-ended and open-ended questions has its benefits because it creates an opportunity of easy calculation whilst providing research participants a chance to design their own thoughts.

My questionnaire consisted of 10 open-ended question, 16 closed-ended questions and 3 questions that had both open and closed-ended variable. Details are discussed in section 4.3. I thought it appropriate to include open ended question in the questionnaire. For thought, the objective of the process was conducted through close-ended questions; other important information was collected through these open-ended questions. The aim was to be in a better position to take advantage of the opportunities in the questionnaire.

#### **4.5.2. FOCUS GROUP**

The questionnaire was complimented by the results of two focus groups discussion. It was seen really helpful in gathering opinions, beliefs, and attitudes about concerned issues of culture and language teaching.

It is proposed that focus group findings help to understand, clarify and support survey responses in a research project that employs mixed tools for investigation (Barnett (2005). This is one of the reasons I opted for focus group as a valuable tool for

understanding and uncover how beliefs and perspectives are contrived as well as how they are conveyed (Kitzinger & Barbour, 1999). Another important factor was the fact that focus groups allows participants who find individual face to face interaction intimidating, a safe environment where they can share ideas, beliefs, and attitudes in the company of others that live the same backgrounds (Madriz 2003). The focus group used a semi-structured interview question format with standardized questions, as Braun & Clark, (2006) maintain that standardisation of the questions increases data reliability.

Because the primary intention of a focus group discussion is to uncover, recognize and understand the meanings and interpretations of a select group of people to gain an understanding of a specific issue from the perspective of the participants from the same socio cultural background (Liamputtong 2009), I believed that the data collected by such a mean can explain well how attitudes, and experiences are created and function in a certain way in a particular cultural setting, especially within an ethnographic study (Barnett, 2002). Therefore, my aim was not to reach any consensus on the discussed issues or support my beliefs or views, rather it was to generate a spectrum of responses offering a range of the attitudes, behavior, opinions or perceptions of participants on the research problems (Hennink, 2007).

#### **4.6. PROCEDURE FOR DEVELOPING THE QUESTIONNAIRE AND FOCUS GROUP**

Even though, I chose to initially give out a questionnaire as a primary source of data because I believe that written questionnaires reduce interviewer bias as there is uniformity in the way questions are laid out and presented (Jahoda, et al., 1962), the procedure for developing the two sets of data investigation tools was divided into two stages.

The first stage provided the participants, students and teachers from a private school in Pakistan, (see Sample Section 4.4.1.below) with a questionnaire (see appendices A and B) which focused on student's and teacher's beliefs about using culture in teaching of the English language. Last 20 years have seen researchers spend extensive amount of efforts in the field of second and foreign language learning and teaching was carried

out to explore the beliefs and perspectives of language learners and language teachers. In the 1980s, Horwitz designed a questionnaire to weigh students' beliefs about learning a new language, known as the Beliefs about Language Learning Inventory or BALLI (Nikitina & Furuoka, 2006). Though my questionnaire was adapted from Elaine Horwitz's (1987) BALLI questionnaire, I did use other source of input to choose and put together the questions: Strategy Inventory for Language Learning (SILL) survey, Foreign Language Teacher Beliefs Questionnaire (2013) and Buschenhofen (1988) ( see Appendix L). Also, while reading about culture and language their interplay and interdependence on language development, language teaching and learning, I came across an article by Bilal Genc and Erdogan Bada (2005). The article, "Culture in language Learning and Teaching" emphasizing on culture being the fifth skill, after reading, writing, speaking and listening, and argued that language cannot be taught without it. The study was carried out using a 5 item questionnaire and highlighted six points as to why it was necessary to use Culture as the fifth skill. Therefore I used these six points to and the concepts from BALLI, SILL survey, Foreign Language Teacher Beliefs Questionnaire (2013) and Buschenhofen (1988) to develop my own questionnaire according to the requirements of my research to pilot.

A rough draft was also sent Elaine Horwitz, who was consulted in the developing of the questionnaire, and with feedback the final questionnaire was shaped fulfilling the requirements of my research to be pilot tested first. Following Bell & Waters (2014) advice, both the questionnaire and the focus group questions were piloted not only to check, revise, and finalize the questions by improving the clarity of the language, sequence of questions and eliminating unnecessary questions, but also to familiarize myself with the process and preparing myself for any problems.

Here it is important to highlight that almost all the questions in both sets of questionnaire- the teachers' and the students'- had almost identical questions with the exception of 2 questions that were solo question and were not shared. Even though the other questions were identical in their purpose and nature there was slight difference in their wording, for example in the student's questionnaire a question inquires

Question 21: My teacher explains English expression with a cultural reference

always	frequently	sometimes	rarely	never
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This question is worded differently in the teachers' questionnaire

Question 23: Do you explain a particular expression is used in English language with a cultural reference

always	frequently	sometimes	rarely	never
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The second stage was developing questions for focus group discussion. The broad themes, informed by the literature review, such as English language's culture, role(s) of English in Pakistan, teaching/learning of English language in the classroom, attitude of people towards English language and the effect of its culture (if any) were used to generate 10 questions for the focus group discussion ( see appendix C). These questions were informed by the literature review and went through the same process as the questions for my questionnaire.

Both sets of questions were tested with respondents and an environment similar to the one anticipated in the actual study situation. These were 3 teachers and 11 students of a private English medium school, in Lahore.

The entire procedure helped me polish the structure and language of the questions, in this case English, so that they were clear and meaningful for the respondents, as the questions must be understood by all (Moser and Kalton, 1971).

#### **4.7. RESEARCH POPULATION**

Polit and Beck (2004) assert that population is gives a complete scope of those members conforming to a set of specifications. The research population for the current study consisted of two sets of participants:

1. *Students currently doing A 'levels in a private Pakistani school,*
2. *English language teachers at a private, Pakistani school.*

As stated before, this research was primarily carried out to get the perspectives of the students on different issues related to English language and Culture(s) associated with this language; however the teachers were included because

1. I wanted to find if there were any similarities or difference between the teachers and student beliefs and how big the gap (if any) was it

2. I wanted also to shed light on any similarities or difference between in the perspectives of the teachers in my study and the previous ones.

I believed this population was able to expose views and experiences both positive and negative concerning the Culture and English education. More detail on the participants is given in the following paragraphs.

#### **4.7.1. SAMPLING**

A sample is defined as “a portion of a population selected to participate in the study” (Polit & Beck 2004:731). I opted for purposive sampling, which, as Brink, 1996 puts it, “is a common feature of qualitative research.” It required “participants who are knowledgeable about the issue in question, because of their involvement in and experience of the situation” (Brink 1996:141), namely the private school system in Pakistan. The characteristic features of this kind of sampling are that it is usually more convenient and economical and that it allowed me to select the sample, based on my personal knowledge of the surroundings and phenomena being studied.

The most important feature of purposive sampling is that it focuses on specific sections of a population that are of interest, which are seen appropriate to answer the research questions. Even though, the section of the society under study is not representative of the whole population, I found it helpful in carrying out my chosen research methods, for the participants were selected based on their involvement with the phenomenon at a personal and social level for the purpose of sharing their knowledge and experiences with the researcher (Streubert & Carpenter 1999). We understand from Creswell (2003) that purposive sampling refers to selection of sites, situations or participants that will



best help the researcher understand the problem and the research question, that these participant must be willing to reflect on and share this knowledge.

While I acknowledge that purposive samples can be highly susceptible to researcher subjectivity, especially because the sample selection in purposive sampling means that it can be challenging to defend and validate the representativeness of the sample. This sampling technique is widely used in qualitative research for the identification and selection of prospective participants for the most effective use of limited resources (Patton 2002). Spradley (1979) notes the importance of availability and willingness to participate as well as the ability to communicate also supports this sampling when he states that in any exploratory study to acquire experiences and opinions in an articulate, expressive, and reflective fashion is the prime concern of the researcher. The sampling method used was seen effective for small-scale studies where the lack of representativeness of the population is compensated by an in-depth analysis of the context, hence allowing transferability of the results to similar contexts, as Richards (2003) describes it.

#### **4.7.2. SAMPLING CRITERIA**

According to Mills, Durepos and Wiebe (2010) selective sampling refers to a decision made before beginning the study to sample subjects according to a preconceived, initial set of criteria chosen at the early phases of the investigation, therefore it was seen necessary practical decision as participants were selected according to their potential to provide rich, meaningful data (Ross,2012). Selective sampling, (Glaser, 1992) refers to the calculated decision to a portion of a population of a specific locale according to a set of dimensions (such as time, space, identity or power) which are worked out in advance for a study, reinforces Mills' point of view. Thus for this study the participants inclusion criteria were:

- 1) *The students all experienced similar conditions in their respective schools.  
(In private school)*

- 2) *The teachers involved taught the same course (English language course book) and in the same teaching environment. (In their respective private schools)*

These criteria were seen fit as they assumed the characteristics essential to define the population seen right for investigation (Burns & Grove 2001).

The Private school that I chose to carry out my research at is a branch of one of the most reputable school systems in Pakistan with over 160 schools across Pakistan and 14 in the city of Lahore. The school serves students coming from different economic, religious and ethnic backgrounds and caters to both British O and A level examinations through the University of Cambridge Local Examinations Syndicate and the Pakistani Matriculation and Intermediate Examinations and curricula. Thus I had the opportunity to get perceptions of respondents that came from diverse background and views. Another reason I opted for this school was because I had worked there and was familiar with the environment and the people. This made it easier for me to approach and convince the management to work with me during the data collection process.

My sample for questionnaire research consists of

- 1) *61 students currently studying in Pakistan, in a private English medium school. 27 of these students were girls.*
- 2) *11 English Language teachers, including 4 male teachers, working in a private English medium school.*

The students and teacher who participated in the questionnaire were asked to indicate whether they would take part in the focus group discussion. Only 7 teachers out 12 volunteered to participate in the focus group discussion, which were all included in their respective focus group discussion. However, I did random selection to invite the students from the pool of student who showed interest in participating in the focus group discussion.

My sample for focus group research consists of

- 1) *11 students currently studying in Pakistan, in a private English medium school. 5 of these students were girls.*
- 2) *7 English Language teachers, including 4 male teachers, working in a private English medium school.*

Through the selection of the above the samples, I managed to avoid marginalization of the perspective of any one gender. As Harding (1987:06) advocates “many phenomena which appear problematic from the perspective of men’s characteristic experiences do not appear problematic at all from the perspective of women’s experiences [...] on the other hand, women experience many phenomena which they think do need explanation. Therefore, it proved to be an important aspect in validating the findings of the research.”

Even though I worked around a careful criteria of purposive-ness and accessibility to select my sample, in general, we can describe it as a non-probability, convenience sample; that is, it targets “a particular group in full knowledge that it does not represent the wider population” (Cohen et al., 2003:102).

#### **4.8. DATA COLLECTION PROCESS**

According to de Vaus (2002) when selecting delivery of questionnaires factors such as the size of the sample, distribution, population, availability of resources and time constraints should be kept in mind.

##### **4.8.1. QUESTIONNAIRE DATA COLLECTION**

Before the actual data collecting process, I decided to have an initial contact with the potential participants, both teachers and students (separately) in a friendly informal environment. During this initial contact, I introduced myself and explained the aim and concept of the study being conducted. I also informed the potential participants why they were approached and the voluntary nature of their participation for the study (Dunn, 2005). Keeping ethical considerations, I also informed the potential participants

that no harm will come to them for their participation and that they have the right to anonymity, and the right to refuse to participate in the study both for the questionnaire or the focus group discussion (Oppenheim, 1992). The participants were also informed about the recorded nature of the discussion and their permission was also obtained. At this point the potential participants were distributed the study information form (appendix J) and the participant consent form (appendix I)

Out of the 83 students, from the three different sections, that were approached 61 volunteered to sit for the questionnaire, however all 11 teachers approached consented to do the questionnaire. Dunn (2005) stresses that face-to face interaction and researcher's active role makes participants feel at ease. Due to the nature of the open/closed questioning I decided to opt for the face-to-face delivery of my paper based questionnaires, both to the student population and the teachers separately. Using this administering approach helped me prevent participants from taking time to research accurate responses and gave them the opportunity to ask me questions if they had any query. It also allowed me to save time and be more actively involved in the collection of data.

#### **4.8.2 FOCUS GROUP DATA COLLECTION**

Focus groups were the second stage of data collection. There were two focus groups discussions carried out, one with the teachers (3 female and 4 male) and one with the students (5 female and 7 male). I believed this to be an adequate number for both my groups, for Brown (1999) claims that the group should consist of 4-12 if the members group belongs to the same socio-cultural background. However the questions used in these two groups were same. As mentioned above the participants were informed, in the questionnaire cover letter, about focus group sessions and their consent was sought. The focus group discussions were held in the classrooms of school, for clear recoding of the discussions. Before the focus group discussions started the participants were informed of the Chatham house rule and its importance and that the discussion would be carried out under this rule.

The focus group discussion was carried out using a semi-structured interview questions format with standardized questions (as mentioned in the “Method’s Section”). However, probes were used for clarification and elaboration in a way that does not influence the content of the answers that resulted (Fowler & Mangione, 1989).

I maintained a unbiased stance with respect to the responses, and did not provide any information –parsonal or other- that might imply any particular values or preferences with respect to the discussion carried out (Fowler & Mangione, 1989).

All the interviews were conducted in English, recorded and fully transcribed. Though I acknowledge the power I have, as a researcher, through reconstruction of the participants’ world according to my interpretation, I do not seek to confirm my views in the data and will try to limit the effect of the established theoretical lens (Rubin & Rubin, 2005) by adopting an exploratory approach to data analysis.

#### **4.9. ETHICAL ISSUES**

The British Psychological Society, 2010, states that research ethics refer to the moral principles guiding research from its inception through to completion and publication of results (Cohen, Manion, & Morrison, 2003; Wellington, 2004). BERA (2010) states that researchers must take the steps necessary to ensure that all participants in the research understand the process in which they are to be engaged, including why their participation is necessary, how it will be used and how and to whom it will be reported. My study was informed by the ethical guidelines of the British Educational Research Association (BERA) and those of the University of Exeter. For this an ethics application was submitted to University of Exeter, which granted me the certificate to carry out the study (Appendix K).

After gaining approval from the school administration, I approached the participants and informed them about the study. Following the ethical guidelines of the University of Exeter, all participants that volunteered were asked to record their consent through a consent form (Appendix I). Similarly, the participants were also informed of the background and aim of the research through an information form and their ethical consent to participate was recorded when they signed the consent form. The

participants were assured that the data gathered would neither be disclosed under any condition, nor used for any other purpose except this particular study and that any comments or observations reported in this study would not invade their privacy or pose a threat to their careers. Addressing the confidentiality concern, the participant were assured that they would be referred to by pseudonyms and that their responses would only be included using these pseudonyms. The reason for doing this was to ensure that the participants shared their opinions inhibitions.

Selectively filtering out qualitative data if it does not 'fit' your hypothesis is one of the many unethical procedures pertaining to data manipulation (Wellington, 2004). Therefore it is not enough to only consider ethical practices to gain access to the participants and data collection, but they should also be practiced during data analysis, presentation, and findings. Therefore samples of coding sheets, including relevant topics, codes and emerging themes are attached with the study (Appendix H).

#### **4.10. DATA ANALYSIS**

In this section, I will outline the approach used in analyzing the data collect from the two methods employed to collect the data; the semi-structured questionnaire and the focus group. I decided to employ the thematic content analysis, which can be applied in a variety of qualitative methods including the ethnographic-exploratory research methodology (Burnard, 2005). Thematic qualitative data analysis requires a process which repeats the practice of critically reading, interpreting and reaching shared understandings of the data to provide a rich picture of the impacts of your program. Therefore it was neither a neat nor a simple process and demanded time consuming effort from me. According to Schensul, Schensul & LeCompte (1999) in a quantitative approach, data analysis occurs after the investigator collects a substantial amount of data, but data analysis take place almost immediately as the investigator collects the first set of data in the qualitative approach. Because the study involves ethnographic-exploratory research, it used the actual data collected from the study to determine a framework for the analysis. Braun and Clarke, 2006 point out that uncovering, analyzing

and reporting patterns (themes) within data not only minimally organizes and describes your data set richly but also allows you to interpret various aspects of the research topic under investigation. As a theme captures something important about the data in relation to the study underway and tries to justify it within the data set, following Braun and Clarke's (2006) outline I conducted my data analysis using their six steps:

- Becoming familiar with the data.
- Producing initial codes.
- Looking for themes.
- Studying themes.
- Defining and naming themes.
- Generating the report.

My study employed a triangulation of data collection methods. Therefore two sets of data were gathered: one from the semi-structured questionnaire and the other from the focus group. For both data sets thematic analysis was used to explore and interpret the data. I will first talk about the data analysis from my questionnaires, which will be followed by focus group data exploration.

#### **4.10.1. QUESTIONNAIRE DATA ANALYSIS**

The questionnaire was administered to teachers and students alike therefore I had two groups of data to interpret and analyze. The data from both the groups, from the teachers and the students was this initially treated separately. However, I observed a number of themes and numerous points of convergence between how teachers and students interpreted the 5<sup>th</sup> skill. Therefore, I decided to code all the data, together.

As mentioned in the "Methods" section, my questionnaire was a semi-structured questionnaire with both close-ended and open-ended questions. The thematic content analysis was seen fit to draw out results from the questionnaire, which involved recognizing themes from my questionnaires, and make subsequent attempts to verify, confirm, and draw out the themes by repeating the process to uncover as many themes as possible (Burnard, etal. 2005).

For the open-ended questions, I first read every response to familiarize myself with them. I then allocated each participant's comment or a new idea from these responses a separate line on the page. I then identified the participant labeled each line with the participant and group code. For example a response from a participant in Student group would be assigned the number ST6. Here 6= a pseudonym for the participant, and ST for the student group. This was done for each question separately. Later this information was entered into an excel spreadsheet (see Appendix G).

However, as the questionnaire was mostly composed of closed questions with predetermined options for the respondents to choose from, generating a limited set of responses that were recoded easily in the database, a quantitative method was adopted to draw out the results and emerging themes. Since closed-ended questions have discrete responses, I analyzed these responses by assigning a response or a value to every answer. These responses were based on dichotomous (yes and no), Likert type scale, multiple choices, and frequency/rating scale. All responses, for every close-ended question, were entered in a data file, manually. No special coding was used for the closed ended data input, as I used the given choices for the answers in the questionnaire as the codes. For example, if answers were ranked according to a Likert scale; from strongly disagree to strongly agree, I used the same scale as code. I used a manual approach to analyze the data, as I believed it would give me a closer understanding. I input the data calculated for each closed-ended question on a excel sheet and the transformed it into tables for a more descriptive view. Even with the specific set of responses, the data gathered did highlight the beliefs of the participants. The more times a category was responded to, it indicated a common belief and reflected an emerging theme.

When all the responses were entered, I looked for common categories or themes that emerged from each question, and assigned codes for them. After that each code was assigned an entry on the excel spreadsheet. By doing so I identified some entries that were inconsistency and did not fit in with any codes, and therefore added more categories. Apart from this I also managed to eliminate certain categories that could be merged with others. The categories were then arranged according to the number of



entries they accommodated, thus generating a rich data (see Appendix G). Having analyzed my data from the questionnaire and identifying the major themes, I coordinated them with comments and quotes directly from the respondents to help me write a summary of what I have found in the “findings and discussion” section.

#### **4.10.2. FOCUS GROUP DATA ANALYSIS**

Researchers mostly use only the real transcript for transcribing what the members of the focus group talk about during the discussion in the analysis. Researchers code the data and present themes that emerge from that data, which yield important information about the phenomenon being studied. However, exploring and interpreting the text alone is said to be problematic, because it offers no evidence of the degree of consensus and dissent that can affect data richness (Sim, 1998). Thus, acknowledging dissenters and their perception increase the descriptive validity, interpretive validity, and theoretical validity of the data (Maxwell, 2005). Thus where I used a thematic analysis to interpret the textual data from the focus group discussion to generate themes, I also documented how many focus group members provided response that suggested either a consensus or a dissenting view. (Appendix F) these response can either be made by using short verbal acknowledgements such as ‘I agree’ or ‘Yes’; by making an utterance such as ‘Uh-um’ or nonverbal like nodding one’s head or smiling (Onwuegbuzie, etal. 2009).

The study used two sets of data from two focus group discussions; one was carried with 11 students (referred to as group 1), and the other with 7 teachers (referred to as group 2). Thus this resulted in two discussions one that took almost 45 minutes and the other that carried on for almost an hour. Even though, both focus group discussions were transcribed separately, the data derived from them was coded together. This was because both the discussion employed similar questions and also because after the initial analysis of both the transcription, I could see a number of themes that were similar between the perceptions of teachers and students. However, there were certain independent themes that also emerged from the different sets of focus groups data. This was the first level of coding. The second level of coding reformulated the codes into categories and sub-categories, giving them more depth. This provided me with

means of understanding the process from the standpoint of the participants (Patton, 2002). For this the same process was used that I used for analyzing the open-ended questions from the questionnaires. (Appendix H)

While analyzing the data from the focus groups, I identified several themes that echoed the established themes from the questionnaire data, thus giving them support and expanding the patterns established through them. However, as focus groups provided a forum that was more open and free, there were independent themes that highlighted issues that did not from the questionnaires.

This helped me to develop a thematic approach to investigate questionnaire and focus group discussions, and the resulting themes are discussed in the “findings and discussion” section.

#### **4.11. VALIDITY**

Qualitative researchers like Morrow (2005), Morrow and Smith (2000), Shenton (2004) have replaced this term with credibility and trustworthiness.

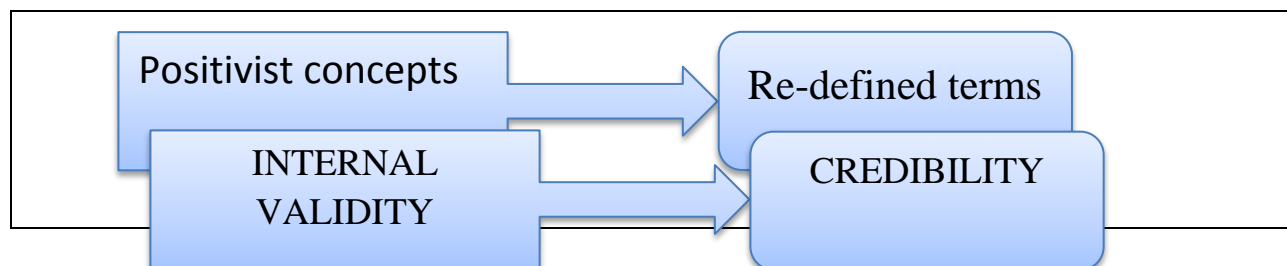
In terms of trustworthiness, ethnographic-exploratory research shares the same concerns as many other qualitative methodologies. Since the findings are clearly an interpretation of what the participants’ believe in and selected to include in their response, many researchers may question the validity of such pursuit. However, looking at exploratory research from a postmodern and critical point of view, the participants’ interpretation of the reality in which they were immersed is just as valid as any other ‘scientific’ interpretation of the so-called facts. This can be achieved when we see validity as a matter of degree and not something absolute; by realizing that results, feedback and conclusions expose at their best only certain perspectives to certain phenomenon. Therefore to ensure credibility of my research study I used triangulation of methods and sources in my research. Triangulation of methods was achieved by using a questionnaire and focus group discussions to collect the data in order to record the consistency of the findings. Triangulation of sources was done through using two different sets population; students and teachers. The objective here was to get

perspectives from two different sources in the same field to establish credibility of the results.

Secondly, I reached out to the participants and kept them involved in every stage of data collection and analysis, and carried out Member-checking: an important technique used to establish credibility. I made sure that the data collected, interpretations, and conclusions were shared with the participants. It allowed me to have a clear picture of what the participant's intentions were, correct errors, and provide additional information where necessary to have more in-depth and rich end result.

As transferability describes not just the beliefs and experiences of the participants involved, but their context as well, so that the study gives some meaning to an outsider I not only provided a rich description of the context in which the research was carried out, its setting, population, sample size, socio-economic, and educational characteristics, to establish connections to the cultural and social contexts that surround data collection, but I also gave description of the questionnaire and focus group and their procedures, so that my readers make the transferability judgements themselves, for Guba (1985:316) claims that "It is, in summary, not the naturalist's task to provide an index of transferability, it is his or her responsibility to provide the data base that makes transferability judgements possible on the part of potential applier

Guba and Lincoln (2005) argue that "objectivity is a myth" and that "knowing can [never] be separated from the knower." They present a number of alternative approaches to validity in the social sciences; their models are based on interpretive and postmodern ontological and epistemological frameworks. Looking at validity from the interpretive perspective, we have to discard the traditional understanding of validity as it is applied in the natural sciences, and make space for Guba's four point criteria in attaining trustworthiness in qualitative research. (Figure 5.1)



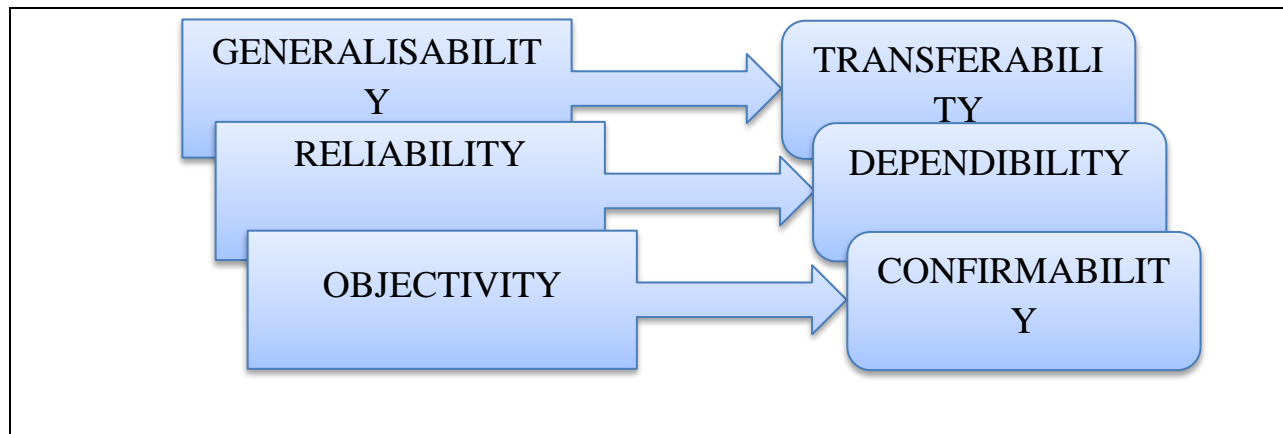


Figure 5.1 Re-defining the concepts of validity and reliability for qualitative inquiry by Guba (1981)

Even though I completely agree with the concepts of transformation, equity, transgression, voice, self-reflexivity, and ethics (Guba & Lincoln, 2005), and with Eisner's (1997) criteria for evaluating qualitative research which demands important substitutions for the post-positivists' concepts of validity and reliability: validity into believability, and Reliability into stability, I still addressed Internal validity by carefully developing the questions for the questionnaire and the interview and piloting it first.

As my research's main aim was to explore and explain the nature of phenomenon and outline the scope of it, develop propositions and get to a better understanding of the issue, it did not seek to generalize the findings to a greater population. Therefore, the issue of external validation never came up.

#### 4.12. CHALLENGES AND LIMITATIONS OF THE STUDY

As with any qualitative study, most of the limitations of this study can be associated to the validity, generalizability and reliability concerns discussed in chapter 4. Other limitations of this study are associated with (1) the assumptions related to the conceptual or theoretical framework, (2) data collection procedures, and (3) population involved in the study. The interpretivist/constructivist perspective of this study compromises of a number of assumptions about the nature of reality and how the human mind makes sense of the world around it. Where, Popper (2008), points out that one cannot work outside one's own set of beliefs, values, techniques, within a given

social identity shared by the members of a given community, it is also of importance to keep in mind that one cannot claim insider understanding of people just because they come from the same community and share a social identity (Holiday, 2005). Thus I believe it is important to try and acknowledge the assumptions hidden within a paradigm. In this study, several assumptions are made about the nature of reality, culture and language. The first assumption claims that language and culture are inseparable and one affects the other in viewing the world around us. In other words, we cannot see the world beyond the cultural norms that are projected by the language(s) that we speak. Another assumption, on an ontological level, points out that when cultural modifications takes place, the realities linked with that culture also modify accordingly, which stresses that there is no objective reality which is independent of our cognitive processes that are influenced by our environment and surroundings, and are expressed and facilitated by language associated with them. Harley (2008:9) “that the language one uses, grows up with, or to which one is exposed has a formative effect on shaping the way one understands oneself and the reality.” This directed me to other assumptions about language and culture, such as my assumption that a group of people that are exposed to a set of social, linguistic or cultural factors, such as my participants, would provide me with an insight into distinct beliefs and values on a subject. These assumptions posed impact limitations for the findings of my study. To overcome such limitations provided data from diverse data types and sources and compared my finding from both data sets.

Data collection procedure had some limitations that need to be mentioned. My questionnaire aimed to collect exploratory information for the purposes of better understanding of the phenomenon in a particular context in reference to previously conducted researches and the theories they generated. First of all, the questionnaires could have been shorter and more focused on the two research questions. There were some questions that when administered to the participants proved to be a bit complex and extensive. The rationale for doing this was so as not to overburden the students with two different sets of questionnaires addressing two different questions on the same subject, plus breaking up these questions into sub questions would have further

lengthened the questionnaire. The second procedural limitation was that of questionnaire administration and collection. There are a few areas that could have been improved. I believe that giving the questionnaire to all the student at the same time and making them do it under one roof, as I did, could have influenced the responses, whereas giving it to them individually to complete it at home would not have. Another factor that might have influenced the participants could have been the constant presence of the researcher during the procedure. The rationale behind this was to ensure a good return rate of the questionnaire, and to save time. The researcher's presence, on the other hand, I thought would help the participants, if there was any confusion or difficulty understanding any questions and I believed it to be a supportive rather than an intimidating factor at that time, and so in retrospect I acknowledge that this may have been intimidating. Another procedural limitation was that of researcher's subjectivity. My study was carried out in an environment that I, as a researcher, was familiar with, therefore I acknowledge the risk that any subjectivity I had related to topic, especially at the stage of data collection might have affected the participants' voice and made effort to ensure that my subjectivity does not get in the way of the research process. Though, this subjectivity cannot completely be controlled (Brantlinger, et al., 2005) to overcome this challenge I maintained as advised by Fowler & Mangione, 1990, an unbiased, non-judgemental position and did not provide any personal information that might imply any particular values or preferences with respect to topics.

Another limitation I must acknowledge is not using modern computerized statistical techniques for calculating the data from my questionnaires. Even though doing it manually made my task taxing and time consuming, I believed it gave me the time to personalize the data and code it, and focus on its depth and meaning rather than only the volume. I also believed that it would minimize the deterministic nature of the results acquired by computation. Secondly, the assumptions that generally accompany statistical data, such as distribution and generalization did not apply to this ethnographic-exploratory study, as this study only aimed to provide a perspective to look at this in in ex-colonial contexts, such as Pakistan for future studies in the area of 5th skill and its role in Language teaching.

Moreover, a limitation that surrounded my Discussion Section must be acknowledged. I tried to use local, Pakistani references and studies only, where possible to discuss the findings of my study. The rationale behind this was to relate my study and its finding to previous knowledge or lack of it in Pakistani context, and make the study findings more relevant in that context. I believed that by doing so, I would be able to highlight the gaps, issues and the similarities and change in the perceptions that have developed and might help cater to understand and explore the phenomenon under study.

The participants of the study were all from a private school in Lahore and as such are not representative of all the students living in Pakistan. Therefore the participant school was carefully selected, as it catered to both streams of education: the government (matric system) and the private (GCSE, British system) and a participant body that came from a mixed background, from the elite to lower-middle class spectrum. Another limitation related to sampling of the study was the sample size. For the questionnaire I had only 61 respondents that generated data for my study. Even though the number of participants and response rate was seen adequate and effective at time, I now acknowledge that a comparison of the public schools and private schools students' and teachers' perception would have provided a richer data to validate the trustworthiness of the study and its findings. The focus group sample size was considered under the principal of saturation (Guest and MacQueen, 2008) where one person's attitude or belief can help generate a code or a theme. Hence, a large amount of sample does not necessarily indicate richer data, only that the same information is being repeated (saturation). Nevertheless, where 10-12 participants for a single focus group were seen fit to produce rich, applicable data, the number of focus groups could have been more instead of just one for the teacher and one for the students. However, this was not possible due to the time constraints of the leave I got from my work to travel and carry out my research in my home country, while living outside of Pakistan.

## **CHAPTER 5**

### **5.1. FINDINGS OF THE STUDY**

The qualitative data collected for this study was analyzed using a thematic analysis approach. The rationale behind using this method of data analysis was explained in Section 4.8. The questionnaire and focus group data were coded manually using a thematic approach detailed in section 4.8.1. The findings chapter is divided in to four sections. The first section of this chapter will report the thematic findings of the data analysis from the questionnaire and illustrate these with the help of tables and figures. The second section will present the thematic results from the data gathered from the focus groups. These results will also be accompanied by short commentaries as well. These finding will be deliberated upon under the “Discussion section” to answer the research questions posed.

#### **5.1.1 THEMATIC FINDINGS FROM THE QUESTIONNAIRE**

I approached 83 students at a private school in Lahore, Pakistan. Out of these 61 students agreed to answer my research questionnaire. The questionnaire was given to all the participants at the same time and I was present while they completed the questionnaire. Apart from saving time, one reason to provide all the participating students with the questionnaire face to face, and at the same time was, so that I could answer any questions they had regarding my Study questionnaire, and second was to ensure that I had the maximum return rate. Apart from three questionnaires that had one or two unanswered questions all the 58 questionnaires were returned completely answered, the same day. All 11 questionnaires given to the teachers were returned to me the next day, completely answered. (Further details about the respondents are reported in chapter 4, section 4 of this study). Questions in the questionnaire were grouped into 6 different categories to present the findings.



Table 5.1 Categories informed by the questionnaire data

	<b>Categories</b>	<b>Related Questions</b>
1	Social Attitudes Towards English Language	Questions 1-7
2	Views On English Language Teaching	Questions 8-9
3	Perceptions of Culture(s) Associated With English Language	Questions 10-16
4	Issues Related To Culture In The Pakistani Classroom.	Questions 17,18,19,20
5	Views About 5 <sup>th</sup> Skill Teaching Practices	Questions 21,22,23
6	5th Skills and International English Language Test	Question 24,25 And 26

### 5.1.1.1. SOCIAL ATTITUDES TOWARDS ENGLISH LANGUAGE.

I begin my findings with the data related to the students' and the teachers' social attitudes towards the language. These questions included questions 1 to 7 of the questionnaire. There were two aspects of English language that I wanted to find out before I ventured further: the status and the functions of English language as perceived by the students and teachers alike.

Table 5.2 Students opinion about the status of English in in Pakistan

	A foreign language	A second language	A target language	Lingua franca
Students' response		52		8
Teachers' response		9		2

(There was only 1 questionnaire that did not answer this question.)

As we can see from table 5.2, that out of 61 students 52 consider English as their second language, whereas the rest of them view it as lingua franca. These views were shared by the teachers as well, where only 2 teachers out of 11 saw English as lingua franca of Pakistan. This shows that English language has a very significant standing in the social sphere, and is no more seen as an alien or a foreign language. This also reflects the motivation students have to learn the language for both social and academic purposes (table 5.3).

Table 5.3 Students' reasons for learning English

	Only social	Purely academic	Both social and academic	Professional	Other
Student response			61	61	
Teacher response			11	11	

In table 5.4, we have a chart reflecting students' and teachers' belief of how they would be perceived in the society if they had a command over English language. The results in table 5.4 indicate that English is not only considered as a second language, but also a means of social improvement and acceptability. It commands respect in social, academic as well as professional circles. I would like to stress here that, though the students all belonged to a private sector English medium school, these students' belonged to different social and economic backgrounds, providing opinions from all walks of life in the society. Thus we cannot say that these views were only from the elitist or the middle class, or any other particular circle of the society.

Table 5.4. Students' & teachers' opinion about the prominence of English language in their society

	Strongly disagree	disagree	Somewhat agree	agree	Strongly agree
If I speak English well					
I will be praised and approved of by family and relatives			15	46	
I will be approved of by my friends		2	11	49	
I will be able to impress people around me		48	13		
It would mean I am not patriotic	53	8			
I would be able to get better job opportunities			3	8 / 11	50
I would be considered snobbish		52	9		
I would be regarded educated				10 / 2	51 / 9
I would be served better (at restaurants, shops, etc.)		5	15 / 6	46	
I would command more authority		10	18 / 7	33 / 3	
I can get to know its speakers better			40	21	
I can get to know its culture better			23	38	
I will perform better academically			8	53 / 9	2

\*Student response (Black)

Teacher response (Blue)

The evidence from the data above further illustrates how English is being used for different functions; social, academic and personal. Table 5.5 outlines a summary of

these functions. In general, all of the students pointed out that both English and Urdu were used as a means of communication and completing a desired social or personal language function, however, where it came to reading and writing correspondence, and for academic achievement all students favored English language and found it a key to better performance (Table 5.4). The teachers echoed the same notions of the use of English language and its importance in regards to its role in academic achievement and social standing. However where the teachers regard it central to their academic and professional fields, they did not see it influence their social circles.

Table 5.5 Social functions students use English and Urdu for

Social functions	Languages used		
	English only	Urdu only	Both English and Urdu
Social media	46		15 / 11
Telephoning			61 / 11
Traveling abroad	61 / 11		
Giving/following instruction	48		13 / 11
Reading correspondence	61		11
Writing correspondence	61 / 3		8
Reading for pleasure	43 / 2	2	18 / 6
Social gatherings			61 / 11
Express thoughts and feelings, verbally	45		16 / 11

\*Student response (Black)      Teacher response (blue)

It was seen important to first establish the attitudes of the students and teachers toward English and its function in the society, as a lot of researchers (Shamim, 2008; Mansoor, 2005; Abdullah, 2014; Rehman, 2002) have used this as the basis of views and recommendations for English language teaching in Pakistan, as they believe that these attitudes and perceptions effect the way English language teaching is perceived and practiced in a Pakistani classroom.

### 5.1.1.2. VIEWS ON ENGLISH LANGUAGE TEACHING

The next group of questions answers how English language teaching is perceived through the eyes of the students and teachers. The two questions addressed the issue from the social as well as personal point of view. The questions were open ended and a lot of different themes emerged from the data (Figure 5.1)

Figure 5.1 Social Attitudes Regarding English Language Teaching In Pakistan.

\*Student response (Black) Teacher response (blue)

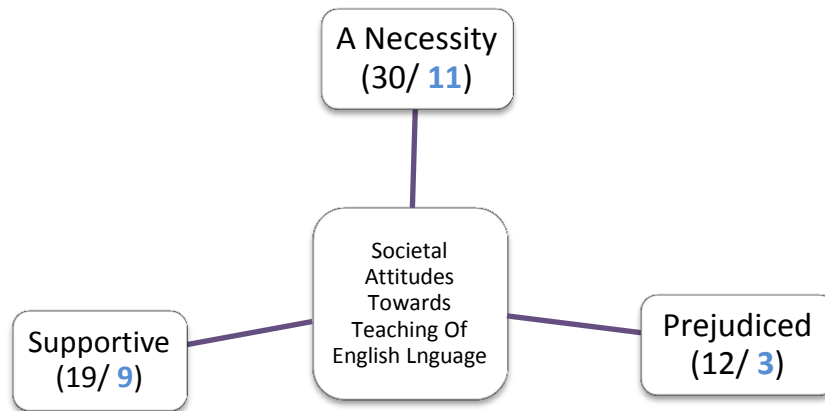


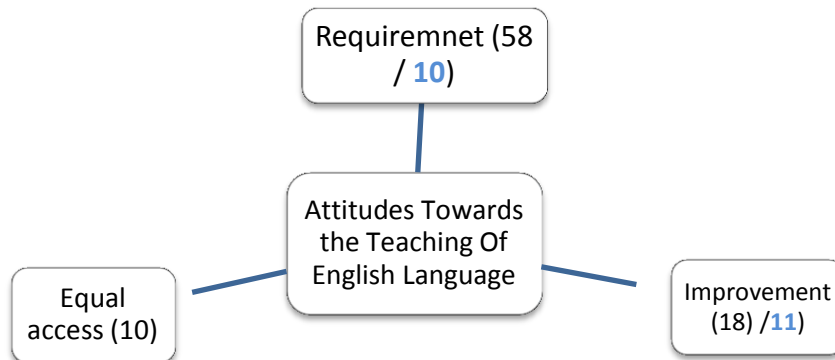
Figure 5.1 above, shows that 19 students believed that society has a “Supportive” approach towards the teaching of English language. They described it as being societal “willingness” to learn English Language. A majority of 30 students were of the opinion that English language teaching is a “necessity”, a “sought after tool” to succeed socially, academically and professionally. However, there were also 12 students who claimed that a part of society feels discriminated against because of the English language and the emphasis put on teaching the language. Where 30/61 students believed English to be a necessity, all teachers agreed that it was an essential requisite of the society, be it professional, social or academic. The teachers also seemed to highlight a change in attitude towards the language, as only 3 teacher associated prejudiced with the teaching of English language in Pakistan.

In contrast when the students were asked for their own perspectives on the teaching of English language all but 3 students believed that as the second language of the country it has become an undeniable “requirement” to move up in social and economic circles. But where they found it important, they also highlighted the need of improving the standards of teaching as well as making it accessible for everyone “equally.” (Figure 5.2). Teachers views matched those of the students, and 10 out of 11 teachers highlighted that English is not only an academic but also a social requirement. The

teachers also believed that proper training is required to use culture as a English language teaching tool. Even though, the teachers' found an improvement in the attitudes toward the teaching in Pakistan, the equality issue was only raised by the students. The theme wasn't found in the questionnaire data of the teachers.

Figure 5.2 Attitudes Towards Teaching Of English Language In Pakistan.

\*Student response (Black) **Teacher response (Blue)**

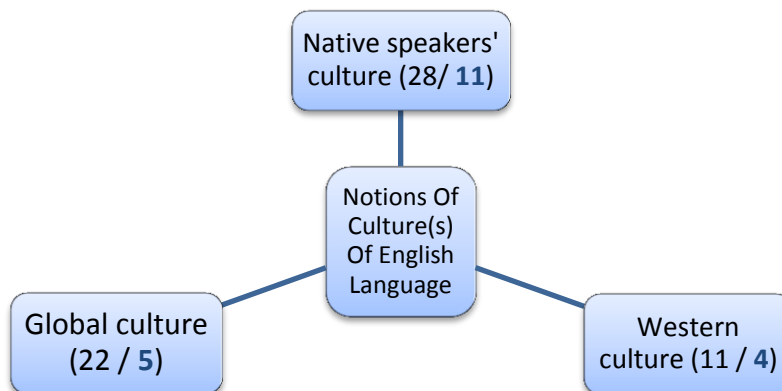


### 5.1.1.3 PERCEPTIONS ABOUT THE CULTURE(S) ASSOCIATED WITH ENGLISH LANGUAGE

The third group of questions inquired **students and teachers about their opinion on the culture(s) associated with English language, which is a major focus of this study.** These open questions ranged from asking the respondents about their perception of what they believed to be the culture(s) of English Language to their familiarity, and exposure to it. Questions number 10 to 16 and question number 20 elicited data to answer these beliefs. It was essential to get these general views from the students and the teachers, so that I could gain more insight when it came to their belief of teaching English language using 5<sup>th</sup> skill (culture).

Figure 5.3 Notions Of Participants Beliefs About Culture(S) Associated With English Language.

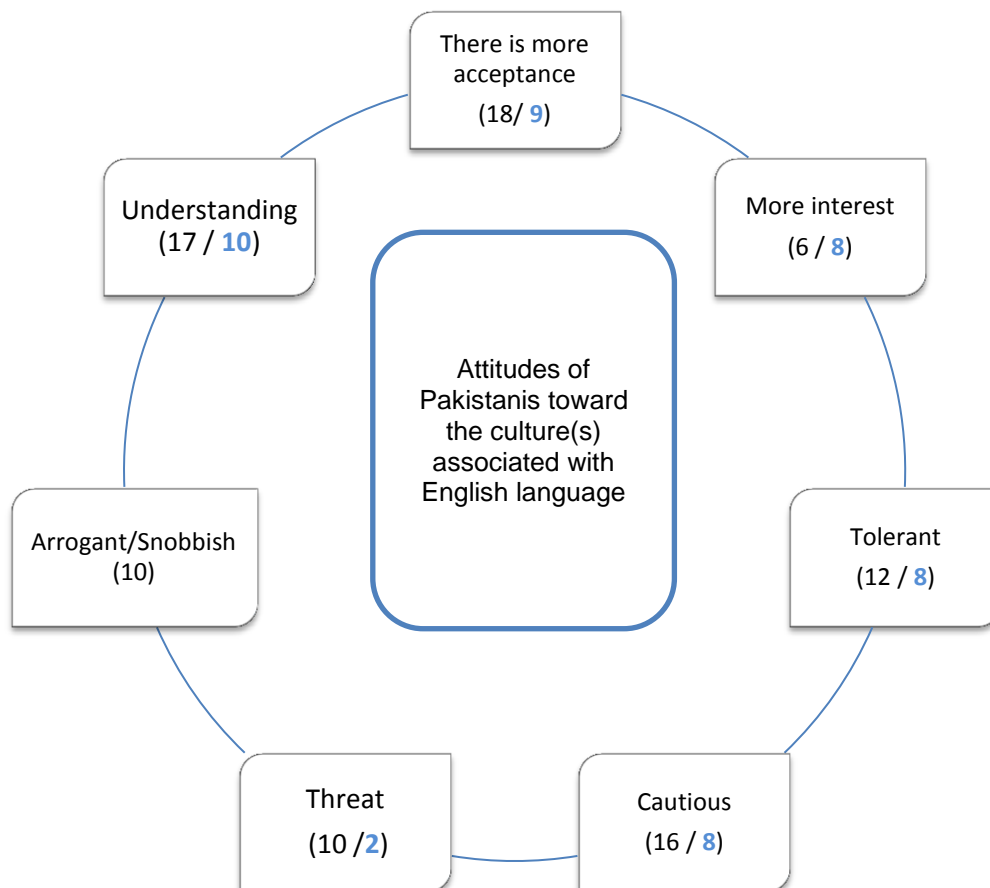
\*Student response (Black) Teacher response (blue)



Students generated really interesting ideas about what they perceived the term culture(s) of English language to mean. These ideas were coded under three categories (Figure 5.3). Twenty-eight out of sixty-one students supported the notion that the culture or cultures we associate with English language are the “norms” and “values” and “way of life” of people who speak English as their native language. Another 22 students supported the view that English is a global language; therefore it belongs to one culture, as one of the students stated “English is known as a language spoken universally to allow people of different cultures to communicate, so it doesn’t have one single culture” (ST15). Most interesting category was of “western culture” 18 students simply wrote that anything western is the culture(s) of English Language. This statement raises a lot of questions; either the student did not really give much thought to the question or they were not sure of the concept. Even though the teachers used words like global culture and western culture in their statements, they were all of the view that that the term refers to cultures of countries where English is the first language, as one of the teachers commented “culture of a language is the life linked with the native speakers, from where ever they are.”

Figure 5.4 Perceptions of Students and Teachers Attitudes towards the Culture(S) Of English Language in Their Country

\*Student response (Black) **Teacher response (blue)**



The themes in figure 5.4 depict varied social attitudes towards culture(s) associated with English language. Where most students (18) agreed that there is more acceptance towards the culture(s) associated with English language, 12 students claimed that people were more tolerant towards it now. This theme also emerged from the data collected from the teachers' questionnaire.

However, students also believed that people still look at the culture(s) associated with English language with "caution" and as a threat to their cultural values and traditions. Only 2 teachers agreed that Culture associated with culture was seen as threat, 8 teachers only saw a cautious attitude towards it.

Another interesting parallel was that of “interest” and “Arrogance”. Students believed that because of the exposure through media, people are now interested to find out and understand the culture, however, there is a segment of society that perceive it to be linked with arrogance and snobbishness. Even though the teachers’ data echoed the theme of interest that emerged from student data, “Arrogance” and “Snobbishness” were not reflected from their perception of peoples attitude of culture associated with English Language.

More than half of the students said that they very not completely familiar with the culture(s) and that whatever familiarity they did have of the Culture(s) of English Language are either through textbooks or media. The teachers also limited their cultural knowledge to what they researched for, for their particular lessons in textbooks and from media. All 11 teachers said that electronic and print media influenced their exposure to culture associated with English language., however the teachers did not completely agree with the statement that media depicts a realistic picture of the English language society and culture associated with it.

Table 5.6 Sources of Students English Language Culture(s) Awareness

	Strongly disagree	disagree	Somewhat agree	agree	Strongly agree
Electronic and print media influenced your exposure to English language culture			19	42 / 11	
Does media depict a realistic picture of the English language society/ culture?		26	28 / 11	7	
Cultural knowledge of English language you get from media is enough to make you culturally aware of the English language and the people who use it		15 / 2	39 / 9	7	

\*Student response (Black)

Teacher response (blue)

Where a majority of students highlighted the perception that their primary source of the culture(s) associated with English Language comes for the media they also admitted that the media did not depict a complete picture or a true picture of the culture.

Only 2 teachers and 15 students argued that they are not culturally aware of the function and use of the language whereas 9 teachers and 39 students supported the notion that though the cultural knowledge they have does not truly give them the



complete picture of the culture(s) associated with English language, it is adequate enough to understand the people (native speakers) and their culture. This shows a similarity in the teachers' and students' perceptions on this issue.

#### 5.1.1.4. ISSUES RELATED TO CULTURE IN THE PAKISTANI CLASSROOM

The fourth group of questions addressed the **issues related to culture in the Pakistani classroom.**

Table 5.7 Students' Perceptions Of Teaching English Language 5<sup>th</sup> Skill In Class

	Strongly disagree	disagree	Somewhat agree	agree	Strongly agree
*Do you think teaching of cultural aspects of English is as important as teaching grammar?		12 / 7	28 / 4	19	
*How far do you agree/disagree with the following statement "using Culture would help learners understand their own culture and identity as well as foreign culture and identity better"		11	27 / 11	21	
How far do you agree/disagree with the following statement "using cultures in teaching help promote tolerance and reduces stereotypes about that culture"		15	26 / 4	20 / 7	

\*(2 out of 61 did not respond to these 2 questions)

\*Student response (Black) **Teacher response (blue)**

47 of 61 students who participated in the survey consider culture as valuable as grammar in the teaching of English language. The teachers, however, acknowledged that it is the language content that is given priority as 7 out of 11 teachers disagreed with the notion that cultural aspects of English are as important as teaching grammar.

Where 40 students agreed that using Culture would help learners understand their own customs, traditions and identity as well as other's culture and identity better, all 11 teachers did not really commit to this notion.

The data also revealed that 46 students thought that using culture in teaching will help promote tolerance and reduces stereotypes about that culture. Similar attitude was seen in the teachers' perception. Nevertheless, we should not ignore the proportion of students who disagree with the above statements.

The majority of students did not consider the knowledge they acquired from the classroom to be enough to equip them for different practical scenarios, including bridging cultural gaps between the language's culture and the learner's culture nor having interactions with native speakers of the language (Table 5.8). However, the teachers were of the view that it was adequate.

In contrast to the above view of the student, the data showed that 47 students believed that the cultural knowledge they get in class concerning English language was sufficient for studying abroad, whereas 14 students disagreed with it. The teachers, all 11 agreed with this perception of the students.

Table 5.8 Students perception of cultural knowledge and language competence

Cultural knowledge of English language you get from inside a classroom is enough to acquire the level of language competence required for	Students		
	Yes	To some extent	No
Studying abroad	16	31 /11	14
Bridging cultural gaps between the language's culture and the learner's culture	10 / 3	23 / 8	28
Interaction with native speakers of the language	17	16 /11	28
Interaction with international people in Pakistan	22	29 /11	10
Making others understand you	21 / 2	29 / 9	11

\*Student response (Black) Teacher response (blue)

### 5.1.1.5. VIEWS ABOUT 5<sup>TH</sup> SKILL TEACHING PRACTICES

The fifth group of questions explored the respondents' **views about the teaching practices regarding the 5<sup>th</sup> skill in class.**

Table 5.9 Students response to teachers' use of 5<sup>th</sup> skill to teach English

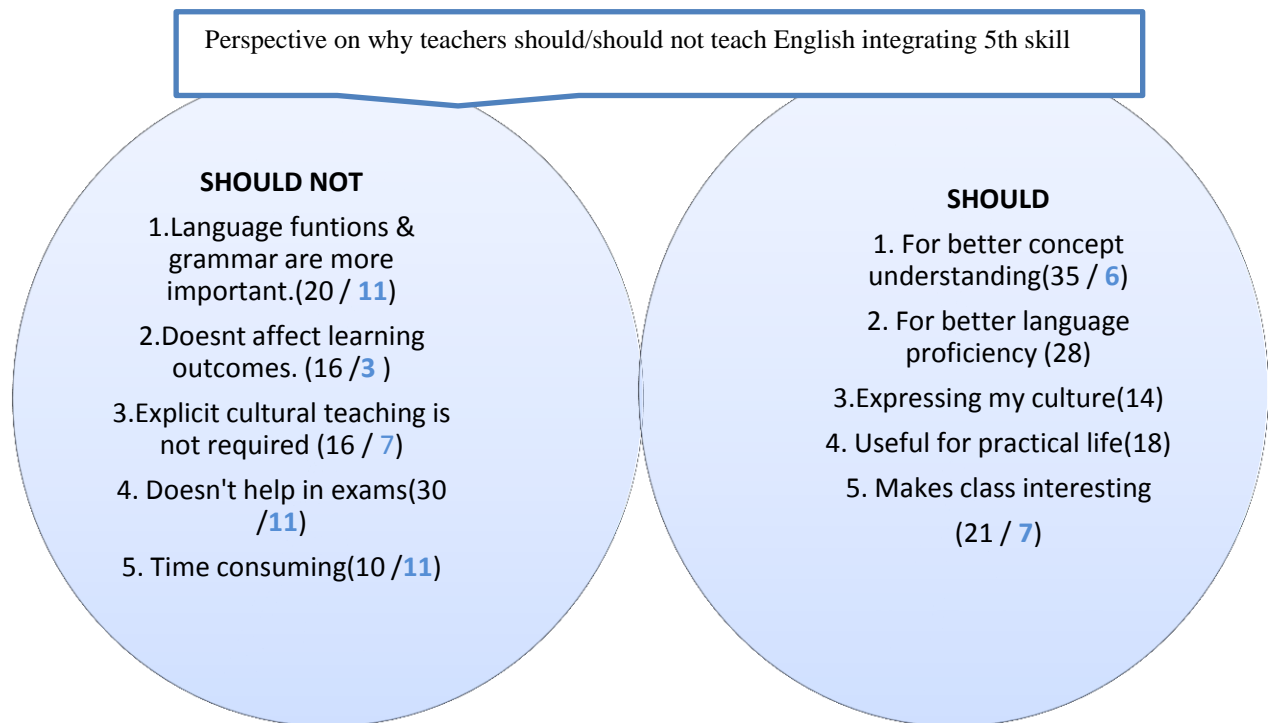
The teacher explains English expressions with a cultural reference	Always	frequently	sometimes	Rarely	never
Students' response		21	22	18	
Teachers' response		4	7		

Where the majority of students say that their teachers explain expressions with a cultural reference, 22 of them stated that it only happened sometimes, while 18 students

also claimed that it happened rarely. We must keep in mind that the students were from different sections in the school and therefore had different teachers, the results therefore, might reflect this fact. However, Teachers on the other indicated that they used cultural aspects of the language, where 3 claimed they always did it and 7 used cultural reference frequently. The overall data indicates that teachers do apply the usage of 5th skill in teaching English language.

Even though the data above showed students positive attitude towards culture(s) associated with English language and I received a mixed response to whether culture should be integrated into teaching English language or not. On the one hand, they saw it as beneficial, on the other hand they called it time consuming and not relevant to the studies and the examination (as summarized in figure 5.5).

Figure 5.5 Students' and teachers, perspectives on why teachers should/should not teach English integrating 5<sup>th</sup> skill

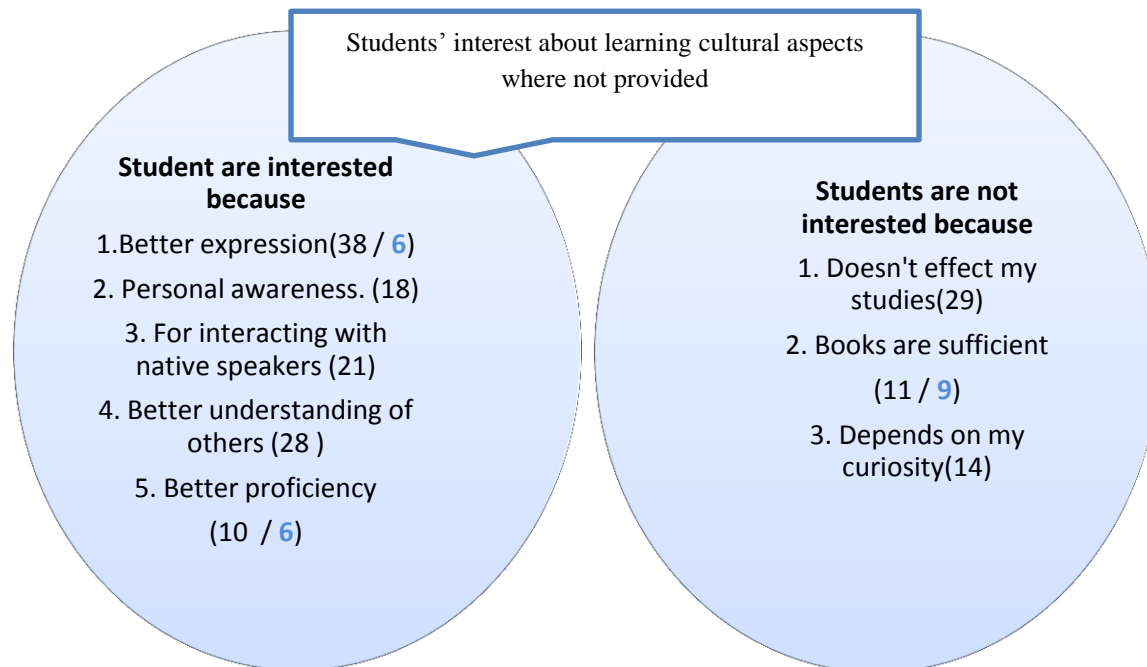


\*Student response (Black) **Teacher response (blue)**

As we can see from the figure 5.5 there are diverse answers given, reflecting what students feel is important for their studies. The data reflects that students are more concerned about their examinations and would rather concentrate on language aspects they think will help them pass them. Therefore, a significant numbers of students argued that language function and grammar are more important. Even though all of these themes did not emerge from the teachers' data, there were some similar themes that both the students and teachers highlighted. All teachers were supported the idea that that grammar and structure was more important as that is what the students are tested on. However, where they (teachers) believed that teaching cultural aspects was time consuming and that it didn't affect the learning outcomes, there were others that opined that it made their class (7 teachers) interesting and helped in better concept understanding (6 teachers).

However, a good majority of students supported the idea of integrating cultural aspects of English language to the teaching of the language. It was seen to help in better proficiency, understanding and expression. Therefore a majority of student 48 out of 61 claimed that they asked for cultural reference if it wasn't provided in the textbook or by the teacher. 13 students argued that they "get enough cultural from media to comprehend the language"(ST54) The following figure (5.6) illustrate the themes that cover their reasons.

Figure 5.6 Students interest about learning cultural aspects when not provided.



\*Student response (Black) **Teacher response (blue)**

38 students believe that knowing about cultural aspect of a particular concept would help them express themselves better, and would develop proficiency in language skills. A significant numbers of students thought that cultural understanding would benefit them in their social and practical life. The teachers however, had their own perspective on this. 6 teachers believe that students want to know the cultural aspect because they think it will help to gain better proficiency and expression. 9 teachers were of the view that extra cultural aspects were not needed as book provided sufficient support.

When the students were asked whether the absence of cultural explanation would affect their understanding of English Language? 48 students replied that it would make a difference in their abilities to learn the language and develop the four skills. The skills most affected were thought to be speaking and reading, with writing skill in the third place. However, the teachers' response put Listening and reading, the two input or receptive skills, to be most affected by cultural aspects, with writing taking the second affected skill and speaking taking the least help from the teaching of cultural aspects of the language. Table 5.10 illustrates the skills that would be affected.

Table 5.10 Knowledge of cultural aspects of English language is useful to develop which skills most?

5 <sup>th</sup> skill would affect develop which skills?	Listening	Speaking	Reading	Writing
Students' response	12	44	23	18
Teachers' response	11	3	11	8

*Participants were allowed to tick more than one answer*

### 5.1.1..6. PERSPECTIVE OF 5TH SKILLS AND INTERNATIONAL ENGLISH LANGUAGE TEST

The last group of questions **investigated students and teachers perspective of 5<sup>th</sup> skills with regards to international English language test**, for example, IELTS, TOFEL, TOEIC etc.

Table 5.11 International English tests and the 5<sup>th</sup> skill

Having cultural awareness of the English language will prepare/would have prepared you better for the test	Strongly disagree	disagree	Somewhat agree	agree	Strongly agree
Students' response		42		19	
Teachers' response		11			

Only 19 students believed that cultural competence would help them prepare for the international English language tests. Most of these students pointed out cultural competency would develop their reading skills. However, the rest of 42 students that took part in this survey argued that it will have no effect on their testing skills as these tests are basically skill based and very “technical”. They also pointed out that none of these tests have any cultural component and can be attempted without any cultural awareness. All 11 teachers supported the view of the 42 students and that the tests are not cultural based and thus cultural knowledge would not affect their outcome.

### 5.1.2. THEMATIC FINDINGS FROM THE FOCUS

The participants of my two focus groups came from the same pool of population as the questionnaire respondents, a private school in Lahore, Pakistan. Although 28 students consented to participate, however, only 12 students were selected for the student focus group (Details of the selection and sampling are discussed in Chapter 4, section 4). These 12 participants comprised of 7 male and 5 female students who were all giving local names as pseudonyms, for I believe instead of saying John or Sally, Ahmad or Alia brings the narrative more close at home. Bilal, Zain, Ahmad, Ali, Amir, Abdullah and Shahbaz were the pseudonyms I selected for the male students, and the female students were referred to as Sara, Alia, Seham, Asiya and Ayesha. For the teacher's focus group, all 7 out of 11 teachers who agreed to take part in the Focus group were invited for the discussion. These teachers included 4 male and 3 female participants. These participants were addressed as Nanees, Farida, Mounira, Jahanzeb, Shiraz, Hafiz and Fawad

My focus group questionnaire used open-ended questions, to which some respondents provided comprehensive answers, others a brief response or a gesture or a nod, and still others opted not to offer any information at all. When these non-responsive participants were approached, they either said that the others had already said what they had to say or that they had nothing further to add.

There were 2 focus groups discussions, one with students and one with the teachers. The focus group questions (appendix D) were arranged according to three units: the introductory questions; the exploration questions and the exit/end questions (Krueger,etal. 2001). The engagement questions asked the respondents about their perception of English language and its status in their society, their perception about the culture(s) associated with English language and how society looks at it. The exploration questions focused more on the teaching aspect of culture (5<sup>th</sup> skill) in the English Language classroom in Pakistani classroom. The exit questions asked questions related to what student and teachers thought about integrating the culture(s) connected to English Language into the teaching of English language in their classroom. The exit

questions asked for the respondents' views about the current Teaching and learning situation regarding the 5th skill and their recommendations or suggestions. Both focus groups (teachers' and the students') were asked identical questions so that I could get a clear picture on group's perspectives, similarities and differences on the issue.

After analyzing the data from both focus group discussions (the process is discussed in the methodology chapter, section 4.7) the following 6 overarching main themes emerged , with some sub themes across the two focus groups (Table 5.2.1). some of these themes were deductive in nature, such as the ones regarding the culture(s) associated with English language, as they have been highlighted in many studies carried out previously in a Pakistani context. Other themes, like 'English, being considered as the second language' or paradoxical nature of the treatment or status given to English language and the culture associate with it were quite thought provoking and inductive in nature.

Table 5.12. Focus group themes

<b>Themes</b>	<b>subthemes</b>	<b>Description</b>
English as Second language	A status symbol Creates social circles Link language	Highlights the perceptions of the respondents on the current situation of English language in the Pakistani society.
Culture(s) associated with English Speaking countries	Affiliation of English with certain countries. Disaffection with the culture(s) associated with the language. Western culture Global culture Our culture A threat	How the respondents addressed issues related to culture(s) linked to English language. What they think it comprises of and why.
Culture is separate from Language		Highlights the students' perspective on the ownership of English language and lack of it regarding the culture(s) associated with it.
Acknowledging 5 <sup>th</sup> skill in teaching English	Knowledge of culture helps in understanding and comprehension academically Should not be associate with certain regions, and cater to a global cultural view.	Attitudes towards teaching and learning English with the 5 <sup>th</sup> skill an what it should undertake.
Teacher training and 5 <sup>th</sup> skill.		Highlighted the concerns regarding proper guidelines of teaching English Language with 5 <sup>th</sup> skill.



Culturally responsive teaching		The perception of the respondents on what cultural teaching should or should not encompass.
Role of Media		Students and teachers views about media's impact on the exposure to/promotion of English language and the culture(s) associated with it.

In the following sections I will provide the findings of the 2 focus groups discussions under the themes and sub-themes that emerged. I have compiled both the findings from the students' as well as from the teachers' focus groups together, as a number of themes that developed were found similar in both the groups.

**5.1.2.1. A SECOND LANGUAGE**

It was interesting to find out that Second language, was the term most students participating in the focus group associated English language with. Where 9 students participating in the focus group discussion regarded English language as their Second Language, 3 students argued that it is the lingua franca of the country. This status was attributed to not only the history of the country, but also the present atmosphere in which the students find themselves. "English is considered to be a second language in Pakistan because of the colonial past which saw development of the language. Those knowing the significance, make efforts to learn it." Bilal, one of the students, started the conversation with this comment. However, Sara, another student argued

"Well not only because of that, come on that was a long time ago. Today we see it used everywhere, the government sectors the private sector, our bills, college forms, passports, all are in English. I would say it is one of the many languages spoken in Pakistan."

Ahmad stated "I don't know about the past, it must have been different, but most of us were born into this situation. It [English] was there. I mean it is here, all around us. It is our second language."

"back when my mom used to be in high school, very few people fluently spoke English, but now, I agree with Ahmad, it is kind of everywhere. I don't mean

people speak it fluently or anything, but it has seeped in. People generally do use English words, a lot of them even without knowing that they are English words. Like you know, when you go to a flower shop they don't say Gulab any more, the shopkeepers say the English equivalent 'rose' for it. I mean they are speaking Urdu, but they use word like 'dozen' and 'rose', and 'wrap kar doon' [should I wrap it]. Even in the government sector, in the past English wasn't taught until grade 6, but today it is taught from the very start. It shows its importance." Amir (student) commented.

Another student, Ali, responded to this with a nod and claimed

"Yes, we use it every day for some purpose or the other. There are many of us who don't even know how to count in our mother tongue. I am not saying that is something to brag about, it is just the reality. I mean look at the menu cards and billboards and other stuff, I haven't seen a menu card in Urdu anywhere...not in high ended restaurants nor at local dahi-bara shops. It is all mixed up."

Asiya said that "Pakistan is an amalgamation of many cultures and age old customs that are alive and thriving and English alongside Urdu help bridge the gap between different communities internally and tie Pakistan with the international community. So yes it is our second language in many ways." The above discussion amongst the students revealed that though there were differences in how much and , who and where English is used, it was an agreed upon notion that it helped link people and was in some degree used in everyday life. As, Seham said "Everybody tries to speak it, it is a treated as a **status symbol** in our society. Not only if you know how to speak it, also the way in which you do, the accent and all. It shows which school you have come from and which social circle you belong to. Speaking English does that, it divides you in to **social circles**." Alia commented "Yes it is funny, not only do we have to know the language, but we also have to have an accent. But I believe that is the elitist attitude, and it is changing now too. But I don't think we should only blame English for the social circles, there are many different factors involved, why put everything on Language, English, Urdu or any other."

**“It is certainly more than just a lingua franca” was the comment given by Fawad, one of the teachers.** The teachers (5 out of 7), though not as strongly as the students, also agreed with the notion that English has slowly through the years taken on the role of a second language. Farida, one of the teachers said “Even though it is still seen as the language of the elite, and evidence that you are well educated, we cannot deny its significance as a second language. There are places in Pakistan where people don’t know Urdu well, but use English words to communicate.” Mounira agreed with this notion and said “We use so many English words now, instead of their Urdu or Punjabi counter words. At times it even sounds a little odd when people use the local words, like who uses ‘Bawrchi Khana’ ( kitchen in Urdu) these days? Look at all the food and cooking programs.”

Two very significant notions came out of these attitudes, one, that English is not seen something of a foreign language being imposed, rather a language that has found its place in the society and has become part of it and that it is being now accepted and owned by the people as their second language to whatever degree they are comfortable with, which indicates that there are still some undesirable elements attached with its prominence. As one of students, Bila, argued “Where people are generally accepting English language as one of the Languages of Pakistan and are impressed by good speakers of English, they still do not like it when the use of it gives an edge to a person over people around him.” Here we see a inconsistency in how both, the students and the teachers perceive the status of English language in their society; where on one hand they claim it to be more than just a lingua franca, as suggested by many researchers, and consider it a second language, at the same time, it seems that they do not want this at the expense putting down other languages.

#### **5.1.2.2. CULTURE(S) ASSOCIATED WITH THE ENGLISH SPEAKING COUNTRIES.**

A very interesting theme that emerged from the focus group discussion was about the Culture(s) associated with English Language and the attitudes of the students towards it. Out of the 11 students that participated in the focus group 4 students claimed that English Language Culture(s) is associated with the people whose first language is English. Alia stated “What I understand by English language culture is the culture of the

country that spoke English first, and that would be United Kingdom.” Zain, another student, said “It is the culture that is brought about by the English native speakers most prominently from English speaking nations such as England and the USA.” Ali said, “I got acquainted with the English language culture through reading at first and also through TV. These were British or American books, so yes I would say that English Language culture for me is the culture that belongs to these areas.” Ahmad agreed with this line of thought and commented “During the early school years, we had to do English Lit. and that I think exposed me to Culture of the Language. And then it was the media, programs that showed people living in the USA or UK or Australia. We saw how they lived and behaved and talked. So it would not be wrong to associate the English language Culture to the people who we saw speaking the language.”

3 students, Amir, Asiya and Seham, viewed it as “**western culture**”, Amir said “I believe it comes with the entire western cultural attached to it.” Seham agreed with this statement, when she said “Yes, they all have the same way of living, they behave the same, whether you are in USA or Canada or England or Scotland or Germany. Their beliefs and values are the same. That is what makes culture? Right? Yes it is everything western.” Asiya really didn’t say much, but smiled and said “I agree.” We see here that certain amount of stereotypical image of the cultures associated with English is still held by some students. For these students it seems as if there are only two sets of cultures; their own culture or the other culture, where the other culture is irrespective of language or race or country. But where we see stereotyping of culture we also find that some students (3) viewed English language Culture as a “**global culture.**” Sara claimed “It’s a globally spoken language, so it most definitely has global culture.” Sharoze, said “culture belongs to a region and the people, and language represents it. English language is a global phenomenon; therefore the culture it represents has to be global and not limited to any one region now.” Bilal said “In my country (he referred to Pakistan) English is a legacy of British and like the language the culture has also seeped and mingled in our society. So where I see it as something left by the British I also see it as a part of our culture, we belong to the global sphere of English speaker, so it is our culture as well.” Ayesha supported this view and said “most people are influenced by the culture, like changing our surname after marriage, or wearing the

clothes that reflect what we see on media, or the way we behave with our family and friends, has become part of our own culture just like the language itself.”

**Two out of seven teachers agreed** that culture(s) associated with English language encompass “England and its former colonies” Mounira ( a grade12 teacher). She further stated that “the culture is brought about by the English native speakers most prominently from English speaking nations such as England, and this includes, but is not limited to novels, poems, dramas, stories, theatre.” Fawad, commented that “I agree that primarily it is linked with its native speakers, however, because now neither the native speakers nor the language is confined to one region we cannot confine the culture within one region either.” Hafiz, used the term “culture of globalization” for the culture(s) associated with English Language. Farida supported this view and stressed that “the culture is the possession of its people. It represents the people, their territory and beliefs. English language has gone beyond territories, it has gone global, similarly, so should the culture it represents” these varied opinions of the teachers matched the views of the students mentioned above. Where it showed some preconceived ideas of how the participants perceived culture(s) associated with English language, there were some alternative conceptualizations as well.

#### **5.1.2.3. CULTURE IS SEPARATE FROM LANGUAGE.**

Where on one hand all the respondents looked at English language as one of many languages of Pakistan, giving it the status of second language, most of them saw the culture(s) associated with it either as “global culture” or “culture(s) of the people who spoke English as their 1<sup>st</sup> language” or a “western culture.” This varied reaction to the Culture(s) was a very intriguing notion, as none of the participants owned it like they owned the language and when probed further revealed some thought-provoking answers, as can be seen in the following.

Abdullah explained that “Most people in my country do not link culture with language. Even if we do not understand the language we can still know the culture. I mean you see Japanese or Korean movies, and we do understand the culture. The cultural notions of how people live and talk and behave; you get to know that, in part from the

language, but not completely. Even though we use English in our everyday life, we don't behave like them." Sara said "English has become part of our language spectrum because it is means of expressing ourselves and a socio-economic need, however we could not bring ourselves to accept the culture because it threatened our beliefs and traditions." Ahmed said "We see movies and serials on TV and a majority of us believe this to represent the culture of the language. It is a way of life too free and open for some of us."

"We all grew up watching Cartoons in English, movies and songs, books all in English. I mean we read Urdu books as well and watched dramas and serial on the national TV. But I guess these were more formal, on the other hand English media was more open. As a girl living in the third world country, English language culture has enlightened me and most of us girls about women rights and empowerment, changing the way we look at the social constructs of our society. And yes this is alien and a risk to the norms of our society." Seham argued

Asiya agreed and said "Despite the fact we have been attuned to many western cultural practices, English culture is still a peeping tom standing outside our door trying to scratch its way in. The Pakistani culture, imbedded in religion and Islamic values does not make allowances for the English culture and looks with affront on those who indulge in it" Ali agreed with this and said "We have been immersed in English language since 3 or 4 years old. That is the first language we learn in kindergarten, but that is where the comfort ends. We regard ourselves as two distinct hemisphere; east and west, and even though the barrier crumbles as we switch a TV channel, we still hold on to our social and religious values."

Bilal said "The language we have made ours, because it doesn't threaten us, I speak English and Urdu and Punjabi, with equal ease. However, when it comes to customs and traditions, we as a nation, as a society feel intimidate. I believe it has taken 68 odd years for us to come to term with English as one of our languages; it will take a sometime to incorporate some aspects of its culture and call it ours as well. Again I say some, because as a society formed on Islamic

religious norms I see it very hard to accept the freedom and openness that English language culture brings with it.”

Yet another student, Abdullah, said

“Why do we have to take on the culture? Why does it have to part of our society? Even now it is kind of like a pick and choose situation. We pick things that we believe are good like she said women empowerment, but at the same I cannot have a girlfriend. I would not like my sister walking around in shorts or I can’t imagine myself living separately from my parents after I’m 18 or so...we have different view of life and social norms and duties. English language is important, it is a need, it has been there since the birth of Pakistan, but is there a need for the culture as well? I don’t think so. I have a Sindhi friend and I have learnt Sindhi from him, I also know their customs, but I don’t live their customs, I am a Punjabi, we have a different way of living in Punjab.”

Amir said “We can’t live all the cultures that come with all the different languages we learn, be it regional or international language. Accepting others culture, knowing about it, doesn’t mean living it. Anyway when we say it is our second language, then why would we worry about the western or the global or the native speaker’s culture?”

**Teachers gave a wary, calculated response to this notion.** Nanees, a grade 12 teacher pointed out “in my country English language and any cultural norms associated with it are a legacy of British Raj and a necessity of modern life. I think that languages no more influence bringing in of any culture; English Language culture is a part of our indigenous culture.” Hafiz, said “look at our attire; we have been wearing these clothes (he pointed at his pants and shirt) since as far back as the independence. I agree, whatever influence of the once ‘other culture’ we had is now a part of our everyday life. It is our culture, and I believe nothing to do with whether we do or do not speak English” Farida also agreed with this notion, however Farida added “but we have to be careful, everything cannot be adapted to, we have our traditional and religious responsibilities as well, and we need to preserve and nurture our identity.” However, Jahanzeb argued that “even though we love the language and need it, may it be out of necessity or

otherwise, the culture associated with it have and will always be a problematic issue, and it is mainly because of our religious values. Language poses no threat, in fact it make comprehension better, however, what we see in the name of culture through media, will always ruffle our social and moral feathers.” Monirah nodded and said “ we still use phrase like ‘ ziyada angrez ban-ney ki zaroorat nai’ ( don’t act like an Englishmen).” Fawad Laughed at this remark and added “through language you become aware of the culture of the region it represents, and when you become aware of the culture, you become aware of the behavior of its people, of how they view of thing. But culture has no direct role in learning of the language itself, I mean it should not, especially in case of English.”

#### **5.1.2.4. INTEGRATION OF 5TH SKILL IN ENGLISH LANGUAGE CLASSROOM**

Where the students had a mixed response towards the culture(s) associated with the English language, 10 out of 12 agreed that “cultural reference” in learning English is beneficial to some extent, in one way or the other, as one student (Sara) commented “Studying in an English medium school, my course books included plays and novels written by western authors. It would have been very difficult to understand the practices of wearing wigs and gowns, and hats, bath seasons etc. without having some knowledge of the society and its culture. This in turn helped me in my writing, understanding a question and writing on it.” Ahmad added “It provides a context in which to make sense of things as opposed to learning in a vacuum. If teachers give a cultural background to what we are reading or to a phrase, it makes it more interesting, it makes it more real and more easier to use.” Seham said that it would help not only “In writing but also in reading comprehensions. If you understand where the author is writing from, what is the background to a particular story or extract you can understand the question better and answer it more effectively.”

Amir said “Of course the added knowledge makes it easier to communicate at the school level as well as with people outside school. However, we should be more focused on the language; I mean the grammar and function of the language. I think that is more important.” Alia agreed and said “It should be used where needed, we cannot waste a lot of time on cultural aspects, for the most part it’s important because the



stories we are reading are from their culture. When it comes to expressing ourselves we have to focus more on our grammar and sentence structure and ideas and things like that.” But Ayesha argued “If we know the cultural background, we’ll be able to write better, and relate to our audience, which in our case is our examiners, better. We would be able to make them understand our point of view because they would be able to relate to the language we are using.” Another student, Abdullah, added “Yes, because when we learn directly with relation to the event or source it’s much easier to understand and use the language, plus we have fun learning, and it helps communicate.” Zain added a very interesting perspective when he said “I understand the importance of culture in learning the language and using it as well for different functions, but calling it a fifth skill is not right in my opinion. I mean there is always some culture present with the language, right, so making it a separate skill like reading and speaking is not right. It is there, as part of the language.” However, Shahbaz claimed that “Our teachers do bring culture to class, teaching culture explicitly would allow students to see things from the perspective of the native speaker and bring realism to the class. It will help us connect with people from other cultures and places. I mean, for example, ‘Tom Sawyer’ or ‘To kill a mockingbird’ the stories come to life when we know the cultural background and the way people lived or behaved in a certain time. Anyway a bit of history, or cultural knowledge is always good, that is what I believe.”

Bilal highlighted that “I agree with the importance of integrating culture in English language class, but as I said before English is a global language, with global culture, so why do we restrict it to the British and American cultural awareness. Are those the only cultures important to be aware of? There are English authors that come from all around the world and belong to different cultures and identities. But that is my view, we have to pass our exams and I guess for that British and American cultures would do.”

**The teachers also echoed the views of the students;** all of them agreed that culture has an important place in the teaching of a language. Farida, a grade 12 teacher said “At times it becomes mandatory since most words, phrases are very culturally specific in every language. You have to have some cultural background to these to fully understand how to use them.” However, they also pointed out that they give more time

to language components like grammar than to cultural aspects, as one of the teachers said “At the end of the day it is all about how well your student does on the exam, which is mostly about language components. The students have to know their grammar, they have to master their reading and writing skills, they have to deal with time management and completing the paper. There is no speaking or listening skill testing, therefore if we pay less attention to culture it will not hurt, a bit of it comes with the language anyway.” Jahanzeb added “it depends on what your class objectives are on that day, it is not always important, or feasible to integrate culture. At times it creates interest, other times you feel that the students are losing interest in the lesson. So it depends on the lesson.” One of the teachers, Hafiz, added “There is no doubt that it helps teach the language, students understand better when what you are teaching comes with actual real life references. But you have to be watchful of what aspects of culture you bring to class. As a society the English language culture is viewed with suspicion, an invasive tool threatening our cultural values and norms.”

#### **5.1.2.5. TEACHER TRAINING AND 5TH SKILL**

An important issue raised in the focus groups was the ability of teachers to teach culture. “The teachers lack the skill set to teach language effectively using cultural aspects.” Ahmed, one of the students commented. Sara added “At times I feel that the teacher doesn’t know the cultural background to a certain expression. All cultural knowledge we get is from the book and teachers just repeat what is in the book. There is nothing added to it.” Zain remarked that “Teachers need to be trained; as in they should be able to anticipate the questions we could ask. A little background to what we are learning could be helpful in understanding the context and the language use. I mean I know they are doing their best and you really can’t know everything, I mean we don’t know everything about our own culture as well, but a little preparation is required.” Bilal, a student, remarked “I believe there are things, cultural things that we might consider ok and are more open to discuss than our teachers. I sometimes feel that they are not ready to discuss certain sensitive issues. It might be either a professional limitation or a personal one.”

**Resonating the above view of Bilal and Zain (students), one of the teachers, Hafiz, said** “The cultural aspects we mostly focus on in the classrooms are customs, traditions, identity, some historical aspect where required. They are all outlined by the book, the unit we are teaching. Therefore we do as much as asked for according to the lesson, there are time constraints as well. We can’t really tackle these issues in depth.” Another teacher, Nanees, added “We are not given any workshops on integrating the culture with our language teaching. We are given a book and GCSE objectives and we have to teach accordingly. I teach according to what I know, or had time to research, if I feel a lesson requires some cultural or historical background.”

#### **5.1.2.6. CULTURALLY RESPONSIVE TEACHING**

While talking about the 5<sup>th</sup> skill and the integration of the 5<sup>th</sup> skill in language teaching, a significant number of teachers and students hinted on “culturally responsive teaching.” Even though this was not the term used to talk about this issue, students and teachers’ responses indicated that this is a notion that they considered important. Bilal one of the students remarked “English is a global language, with global culture, so why do we restrict it to the British and American cultural awareness. Are those the only culture important to be aware of? There are English authors that come from all around the world and belong to different cultures and identities.” In response to this statement by Bilal, Ayesha expressed “I think we should study all the different English writers from different countries, if the concern is to be sensitive to other cultures and people and to be able to understand them, even our own English writers. If it is about better communication and awareness, then we should be able to communicate with everyone, with all cultures.” Another student Zain said “Our teachers tell us to write our experiences that the best essays are the ones that relate to our situation, so I believe English should be used to express our culture and our feelings. I’m not saying other cultures aren’t important, but for me it is more important that people understand me.” Sara commented on the same lines “I think so too, culture is really important in learning a language, we have to understand others, but we also have to make others understand us. So I think both our cultures should be used in classroom.” Alia stated “if in a classroom somehow, especially in the reading and writing lesson, if cultural knowledge

of both English language and my own is brought together, I believe it will remove the element of alienism and allow effective communication.”

**Though all teachers agreed with this aspect of cultural teaching they all also opined that it is a demanding, time consuming task.** One of the teacher’s, Farida, said “Our understanding of our own identity and culture have in time become so well merged with that of the “English culture’ that it is difficult to draw a clear line. Therefore if we believe that 5<sup>th</sup> skill is important, then, both the cultures need to be entertained, which is a very tiring task for the teacher.” Nanees, a 12 grade teacher added “The challenge is definitely not to forget about your own culture while being exposed to another. It is important that we do not lose our identity, 5<sup>th</sup> skill should be used to not only understand the others but also to enhance our understanding of our own culture, giving confidence to our students to express themselves.” Jahanzeb reflected “Through my personal experience, bringing in student’s culture and using that to compare and understand the other culture or concepts or any language item creates interest in class. It helps students talk about issues and express their idea.”

#### **5.1.2.7. ROLE OF MEDIA**

One of the questions asked during the focus group was how the respondents got their exposure to the culture(s) associated with English language and the English language. Where the respondents mention books and literature and school, they also put the responsibility on electronic media, namely TV and internet. Ahmad remarks “Media is a key. Live transmissions have made it possible to root for Manchester United, or listen to lady Gaga concerts sitting thousands of miles away. Programs like ‘Eastenders’ portray a picture how people live and behave. It is not only the culture; we also learn day to day language use, which unfortunately is not used in the classroom environment.” “Well, TV and youtube, internet is a direct source of connection with the culture associated with English language. I mean people say that it is not all true representation, but everything cannot be wrong. After watching American and British TV for years and years one can see the trends and the cultural norms that emerge.” Another student, Sara, claims that “I think media plays a big role in the exposure to English language, how it is used and the culture associated with it. Even the people who are not good at English language can

get a glimpse of its Culture through media or know the modern usage of words.” Shabaz remarked “Look at the way we dress and our handshakes, all influenced by the media. All these teen movies and TV shows have an impact on the way we behave and think or talk. We see and we copy.” Alia commented” I came into contact with the English society and norms and values through literature, and it was quite romantic, however TV and internet, really exposed me to what I believe is the real deal. The language we use at school is different from the language we use outside the school. It has affected the way we see our own society.”

**Hafiz (teacher) remarked “Anything on TV is glamorous.** Speaking English is considered a desirable skill; therefore everything associated with it is desirable as well. Culture is no different and we like to emulate it as we see it on TV or via the internet. I mean there are religious boundaries, but those are the only boundaries.” Another teacher, Shiraz, said “It has changed the way we look at things now. The English in course books, especially the literature we teach is not quite up to date, therefore, most of the exposure we get or our students get is from modern movies and modern literature. This has affected the way students write, the way they shape their ideas and the way they look at a certain issue. I mean I have to be up to date with all the famous and ‘in’ things on media.”

## **5.2. DISCUSSION**

In the first section of this chapter, I have deliberated on the findings from the questionnaire and the focus group to elaborate and answer my two research questions. Therefore, I have divided this section in to two parts, to discuss my findings regarding my two research questions.

In this discussion section, based on exploratory research, I would attempt to compare my findings with those reported previously, and accordingly reflect or contradict with the

existing literature to support the deductions arising from my research. My aim is to explore through these findings without exaggeration, making links between the evidence obtained and existing knowledge or the lack of it.

### **5.2.1. RELEVANCE OF 5TH SKILL IN ENGLISH LANGUAGE CLASSROOM**

My first research question aims to the relevance of addressing the fifth skill, culture, in English education in a Pakistani context. The findings from both the data sets address the issue of the 5th skill teaching in Pakistani context in a three-pronged manner:

- a) It establishes the current status of English language as perceived by the student and teachers in Pakistan
- b) It establishes the concepts of English Language Culture as perceived by students and teachers in Pakistan
- c) It establishes the application of teaching culture as the 5th skill in Pakistani education system as viewed by the students and teachers in Pakistan.

It is interesting to note that according to the data collected, the opinions of the students and teachers coincide on all three points due to different reasons and from their different perspective.

#### **5.2.1.1. OWNING ENGLISH LANGUAGE**

Both, teachers and students, agree that English can be described and indeed has taken up the position of the second language of Pakistan. According to the findings of this research majority of the students see English language as one of the many languages spoken in Pakistan with a convivial perspective towards it. They no longer perceive it as a language only for the elite and the privileged, as identified in studies carried out previously English language (Rehman, 2006; Mehboob, 2003; Shamim, 2008). For majority of the students in this study, English language has taken on new roles and newer dimensions. This study shows that all most all the students and the teachers that participated in the research believed that English language has managed to develop

and intermingle with their social surroundings. It is a part of their social understanding and as such one of the many languages spoken by the Pakistanis. The findings highlight that students show an ownership towards the English language, contradictory to Mehboob's (2003) study in which he posits that students acknowledged the benefits of learning English, nevertheless it was Urdu they favored as a link-language reflecting ownership.

#### **5.2.1.2. CHANGE IN THE STATUS OF ENGLISH LANGUAGE**

This study indicates that the English language's status of being only a lingua franca has metamorphosed, if not officially, than socially and academically for the students and the teachers alike. Researchers (Jabeen, etal. 2013; Jameel 2014; Parveen,2013, to name a few), have either only documented teachers or societal beliefs about English language in Pakistan, and even then English language has always been portrayed as a burdensome necessity that has had adverse effect in the education as well as the social system in Pakistan. It has always been seen in these former studies as a tool for educational divide and segregation element in the society. However, at the same time, these studies have not shied to assert the need of teaching and learning English. The participants of this study, not only see English language playing a crucial role in educational and communication competence, but embrace it as a beneficial rather than a burdensome necessity.

#### **5.2.1.3. CHANGE IN THE ATTITUDE TOWARDS ENGLISH LANGUAGE**

The change in the attitude and perspective of the students and the teachers that I identified in this study has not been recorded before, and outlines the transformation of the characteristics of English Language for the Pakistani people and society, through its transitory existence of 75 years. According to the finding of this study the students have shed the myth of English being a foreign language imposed on them, socially or for academic purposes. They view it as their second language. This changed attitude towards the English language was attributed, by most of the students and some teachers, to not only the history of the country, but also the present atmosphere in which the students find themselves in. This attitude change towards English language,

as opposed to previous studies (Rehman, 2006; Shamim, 2008) where it is only considered as a lingua franca or a foreign language shows a shift in the acceptance and a sense ownership towards the English language in Pakistani society. The students' responses indicate that English is not only considered as a second language, but also a means of social improvement and acceptability. Even though this is something that has been pointed out in the previous studies, the use of English language as seen by the students in this study does not limit it to these factors only. English language by all the students in this study is seen embedded in the society and being used for different functions; social, academic and personal.

#### **5.2.1.4. MOTIVATIONAL CHANGE IN LEARNING ENGLISH LANGUAGE**

This also reflects a shift in the motivation students have to learn the language for both social and academic purposes. Because it was owned as a second language, it was not considered alien or cumbersome to learn it, and in many ways shared the same level of significance and functionality as the Urdu language. Students in this study reported that they used both English and Urdu as a means of communication and completing a desired social or personal language function, however, when it came to reading and writing correspondence, especially via electronic devices such as phones and internet, and for academic achievement all students favored English language.

#### **5.2.1.5. A CAUTIOUS ATTITUDE**

Where, students reported, that English is not seen something of a foreign language being imposed, rather a language that has found its place in the society and has become part of it, they also argued that though it is being now accepted as the second language and spoken by people to whatever degree they are comfortable with according to their level of education and social needs, they still held on to some undesirable elements, such as the alleged dominant impact on local culture and languages, attached with its prominence, reflecting the views shared by researchers like (Warsi, 2004, Abdullah 2014; Parveen,2013). I would point out that though we see conflicting views here, about students and teachers perception of the status of English language in their society; where on one hand they claim it to be more than just a lingua



franca, as suggested by many researchers, and consider it a second language, at the same time, it seems that they cannot easily get rid of the cautious, intimidating notions prevalent in the society and thus do not want one language dominating at the expense of putting down of other languages. Again a concept highlighted in various studies carried out in Pakistan (Rehman , 1996; Mehbood, 2009; Shamim, 2008). However this cautiousness does not diminish the overwhelming display of the opinion of the students that either English alone or a mix of English and Urdu is being used for day to day interactive and social functions, as English language is given a larger and a more comprehensive role to play than that of a lingua franca. It is not only confined to the use for official purposes, it ensures power and status, it opens doors of better opportunities academically and professionally, and, according to this study it has also managed to become a part of the mass culture and the cultural consciousness of Pakistan.

#### **5.2.1.6. ENGLISH LANGUAGE AND CULTURE**

The notion of English language culture(s) is therefore much more complex in the Pakistani context, at least in the context of the students of the school I carried out this study, than has been thought previously. It was seen pertinent, by me as a researcher, to get the students and the teachers, perception and attitude towards the culture(s) associated with English language, their familiarity with these culture(s) and exposure to it, so that I could gain more insight when it came to their belief of teaching English language using 5th skill (culture). The study exposes some interesting and contrasting issues when it came to the beliefs shared by students and teachers on culture(s) associated with the English Language. More than half of the students said that they very not completely familiar with the culture(s) and that whatever familiarity they did have of the Culture(s) associated with English Language were either through textbooks or media.

#### **5.2.1.7. DIFFERNECE IN THE ACCEPTANCE OF CULTURE(s) ASSOCIATED WITH ENGLISH LANGUAGE AND ENGLISH LANGUAGE**

During the data analysis these associations were categorized under 'native-speaker', 'global' or 'western' norms and values. The respondents looked at English language as

one of many languages of Pakistan, giving it the status of second language, however they showed alienation towards the culture associated with English language. This varied reaction to the Culture(s) was a very intriguing notion, as none of the participants felt they owned it like they owned the language. The respondents were of the view that even though English had become part of the language spectrum of the Pakistani people because it is a means of expression, the Pakistani people generally do not accept the culture they associate with English because they say it threatened their beliefs and traditions, which are embedded in religious values. According to both teachers and students the English language, because of its long standing relationship with the academic, social and economic spheres, is no longer seen as a threat or risk to traditions and customs, whereas the culture associated with the language, which is believed to be what is projected through the media is seen as intimidating and influencing the society and its way of life. These beliefs are entrenched in the society and are influenced by colonial past and a religious affinity (Mansoor, 2003). Therefore, we see trace elements of what have been studied before, echoing in the beliefs of the respondents of my study as well: a cautious, more careful approach towards the believed culture(s) associated with the English language.

#### **5.2.1.8. THE “NEUTRAL CLAIM” ARGUMENT**

However, where the study findings supported these cautions beliefs of the past studies, they also bring to light an intriguing concept that has taken shape through the history of Pakistan and its association with the English language. The concept that many students in this study align themselves with is the concept of seeing language and culture as separate entities that have different roles to play and are not directly linked with one another supporting Thanasoulas, (2001) argument of “a 'neutral claim' which claims that there is little or no relationship between language and culture” whereas, most language-culture theories (Brown, 2001; McDevitt, 2004) argues that culture and language are inseparable and lend to the cultivation and growth one another The respondents of this study think otherwise, as one of the student argued “Even though we use English in our everyday life, we don’t behave like them.” This view, the students believe is the reason why they identify with the language and not with the culture. The language which now is

being taught from grade one in public schools (Shamin, 2008 and Rehman, 2006) and from kindergarten in private is a part of these students everyday life and language.

#### **5.2.1.9. PART OF THE WHOLE**

Another important belief about culture with regards to language that emerged from this study was looking at it as “part of indigenous culture.” This was as an unexpected term used in this study to identify with the cultures associated with English language. The view supported the concept that because English language has managed to become a member of the language family of Pakistan, so has the culture(s), or at least some parts of the culture(s) associated with English Language. Therefore the culture was not seen as someone else’s. The respondents argued that they are living a mixed culture; part of it is a legacy of the British colonialism, part influence of the media and part of it is the religious and local social traditions. So my findings indicate three very interesting, and conflicting approaches towards the concept of culture and language in this study, **one** that upholds the old norms of threat and caution, **another** that states that as language becomes part of the society so does its culture, **and yet another** idea that sees language and culture as separate and independent entities. Nevertheless, the emphasis of most of the students was to see culture as less of a threat and more of a choice. The respondents believed that like the English language, the culture associated with it has been a resident of their society for a long period of time, and like English language it has its roots in the society. However, like any other entity, in Pakistan society, it has to abide by the confines of religion and local traditions.

#### **5.2.1.10. APPLICATION OF CULTURE IN ENGLISH LANGUAGE CLASSROOM**

The first two points make grounds for this third point and the most important implication of this study. This study shows that even though we see contradictions in how culture(s) associated with English is perceived there is a general consensus about the application of culture in the teaching of English Language. In case of English language teaching, I believe that students’ beliefs should be given the same significance that is given to the perceptions and beliefs of English language teachers. Therefore in this study, though both the teacher and the students’ views were recorded, my main focus was kept on

how students react to the notion of cultural aspects being included in their everyday learning of English language.

As we have seen above the student had quite a spectrum of beliefs regarding the culture and the status of English language in a Pakistan. Similarly regarding the inclusion of culture in English Language teaching we also see some varied responses. Like in studies carried out before in a Pakistan context,(Abdullah 2014) teachers and student in this study also do not shy away from accepting the relevance of the inclusion of cultural(s) associated with English language in teaching of English language. Though there were differences in how much and why culture should be used while teaching English language, according to the students there were no two ways on its inclusion in the teaching of English language.

#### **5.2.1.11. CULTURE FOR ACADEMIC PERFORMANCE**

Students argued that the inclusion of culture would help them in their academic endeavors, as most vocabulary and phrases were believed to be cultural specific in every language, and one had to know the cultural background to these to fully understand how to use them. Pulverness, (1999), like other modern researchers (Mckay, 2003; Gao, 2006) stressed where cultural knowledge is generalized information expressed through words, cultural awareness is built through direct interaction with target culture or through authentic materials, accordingly the students were of the view that with cultural background they'll be able to write better, and relate to their audience, and will be able to make them understand their point of view. The students believed that culture aspects of the language would help not only in their writing but also in reading comprehensions. I believe that when a student reads a text, they gain meaning from it through exploring words and ideas against the backdrop of their knowledge of the world. This perspective of students is seen in accordance with Yousaf's (2004:707) argument "that reading comprehension is an interactive process between the reader's previous background knowledge and the text." Koh (1986) also reinforces this notion when he argues that reader's comprehension of a particular text depends on what relevant prior knowledge the reader has about the subject matter of that particular text. The teachers who participated in this study also agreed with student views, however they also pointed

out that one cannot give time and space to culture over other language components because the students have to know their grammar, practice reading and writing skills, and deal with time management.

#### **5.2.1.12. CULTURE FOR COMMUNICATIVE COMPETENCE**

While students saw English language as a means of communication, socially and academically, and its cultural aspect aiding this means, teachers looked at it primarily from academic point of view, a belief of Pakistani teachers also reported by Abdullah (2014:430) in his study. He claimed that “teachers justify it by arguing that learners do not come across situations where they have to use English as a medium of communication, especially in communication with the people from other cultures.” However this study showed that communication and language learning are not seen separately. As students point out one of the important roles of language learning is to develop communication competence. This finding appears to go against the findings of Abdullah (2014:430) that suggests that “communication is not regarded as a significant part of language learning and teaching in Pakistan” and indicated that, both English and Urdu were used, by the students, as a means of communication and completing a desired academic, social or personal language function, indicating that students see English language playing roles not only in their academic endeavors but also in their social lives. Where students agreed that knowing about the cultural aspects would make the culturally aware of the others, they also held the notion that it would help them express better and would develop their communicative proficiency, thus agreeing with Wang (2011:4) statement that “The process of communicating with others requires the employment of culturally appropriate and effective knowledge and behavior so as to accomplish our purposes in life.”

#### **5.2.1.13. CULTURE FOR INSTRUMENTAL MOTIVATION**

Another point highlighted by this study was the instrumental motivational aspect of learning a language using cultural knowledge of that language. Student and teachers in my study, like Mansoor (1993) sees instrumental motivation can lead to effective learning. The students argued that by bringing the culture(s) associated with English

language in class it would make learning interesting and fun. They thought that it would build a solid foundation of the concepts that they had to learn, which otherwise they did reluctantly and found burdensome. Ginsberg (2015) believes that inclusion of cultural(s) context associated with the Language, to the learning involves students on a different level, engages them in open conversations and positively impacts motivation to learn. The students and the teacher in my study seem to agree with Ginsberg's (2015) views, and attributed their interest in learning cultural knowledge to factors ranging from developing better academic expression, better understanding of others and better communicative proficiency, all aspects of 5th skill's influence that have been discussed in numerous studies.

#### **5.2.1.14. OBSTACLES IN CULTUR's APPLICATION IN ENGLISH LANGUAGE CLASS**

Where the students and teachers talked about cultures positive contribution to language learning the also pointed out factors that they thought makes culture a debatable issue to be included in every day English lessons.

##### **5.2.1.14.1. TIME CONSTRAINTS**

One of these factors was time limitation, another was relevance to the examination system and last factor was media. In accordance with Abdullah (2014) and Gonen (2012) reports, some students and teachers of this study informed that the study of culture requires time, however due to overcrowded curriculum and the pressure to do well in exams, which only examines the language components such as grammar, syntax and vocabulary becomes a big question mark on spending the allotted language teaching time on theses aspects rather than giving attention to culture.

##### **5.2.1.14.2. EXAMINATION SYSTEM**

The local board exams and the international Tests are largely based on language components and not on the culture of the language. The students argued that cultural teaching will have no effect on their testing skills as these tests are basically skill based and very "technical". They also pointed out that none of these tests have any cultural

component and can be attempted without any cultural awareness. This attitude highlights the teachers' approach towards the teaching of culture as well, where they all agree that it is useful they also stressed that they should be more focused on the language; the grammar and the function of the language, simulating the results show by Abdullah's (2014) study.

#### **5.2.1.14.3. MEDIA'S ROLE**

Media was seen as another obstacle. Students and teachers though acknowledged that exposure to culture through media raises issues of stereotypes of culture representation, the role of media in defining culture via language cannot be overruled. It is both a medium and a tool for expressing and understanding culture and language. Even though the cultural information they get from media is only half the picture, they agreed that it is enough to familiarize themselves with the culture and people of the language.

#### **5.2.1.15. IMPACT ON READING AND WRITING**

The above discussion opens an interesting debate on using the 5th skill for language learning, where all the stakeholders agree that it would be "beneficial" and "fun" to teach the 5th skill, as well as question the role, the status and the scope of the 5th skill. Majority of students agreed that teaching the 5th skill will impact reading and writing and it can play an important role in learning the functionality of the language, however, conceding the above, the teachers and the students also asserted that emphasis should be given to:

##### **5.2.1.15.1. THE ABILITY OF TEACHERS TO INFUSE 5<sup>TH</sup> SKILL IN THEIR TEACHING OF THE LANGUAGE.**

Warsi (2004) Abdullah (2014) and Mansoor (2003) all stress that teachers need to cultivate techniques for teaching cultural and cultural awareness and develop research on cultura(s) of Pakistani and foreign students and that Teacher training programmes should include the component of culture in their classroom applications. These sentiments were mirrored by the student and teacher alike in this study as well. The

student felt that the teachers either, didn't know the cultural background and stuck to what little information was provided in the book, or just weren't prepared to give details, when asked. Other students felt that at times teachers were not ready to discuss certain sensitive issues; topics or issues that the students felt were reasonable were avoided by the teachers to discuss openly. The teachers did not contradict this observation of the students. Though they reported that they include cultural aspects that are outlined by the textbook, or the unit they are teaching, "Choosing what culture to teach depending on the contexts, keeping in mind the learners needs" (Hoang-Thu, 2010:36) nevertheless constantly working under time constraints and curriculum does not allow them to really tackle the cultural issues in depth, a dilemma highlighted in Abdullah (2014). They acknowledged the fact that their main focus is on teaching according to the set curriculum and guide student to achieve academic goals. However, teacher showed reluctance where according to Waris (2004:5) "They [Teachers] needed to be cognizant of recent trends to overcome their ingrained prejudices." The teachers in this study voiced a cautious approach towards selecting what cultural aspects to include, as the teachers, in contrast to the students were of the opinion that not everything can be adapted to, and that traditional and religious boundaries have to be respected.

#### **5.2.1.15.2. ENGLISH LANGUAGE A GLOBAL PHENOMENON.**

As a global Language, English brings with itself global culture to ELT class. More and more curriculums are opening up to "world Englishes" and to world literatures in English language.

The other issue regarding 5th skill raised by the students was pertaining to World Englishes and culture(s) associated with it. Where the students' views agreed with Alpetekin's (2000) argument that English language by taking up the status of an international lingua franca, a global phenomenon, does not anymore consort with a particular culture and thus is not inherently owned by a single culture in a single place, they did not entirely reject the importance and application of 5th skill in English language teaching and learning. In fact they were of the view that cultural inclusion should not be limited to one regions' culture rather should involve cultures of all the regions where English has taken roots, and as such agreed with Mckay's (2000:10)



point of view that “English as an international language highlights the fact that, the language belongs to no one culture but, rather, provides the basis for promoting cross-cultural understanding in an increasingly global village.” A number of students asserted that due to its global status the culture associated with English language cannot be only seen from the perspective of the so-called native speaker of the language as English authors, now, come from all around the world and belong to different cultures and identities, assenting with Mansoor’s (2003) argument that cultural material should not only reflect the English speaking world, but should also borrow material from learner’s own culture and society. Even though student voiced this attribute of English language and favored a more global approach toward the cultures associated with English Language, they did not forget to highlight that this could only happen if there were some significant changes in their English language curriculum, which is currently heavily based around British and American writers, and therefore to achieve their academic goals and pass their exam they would have to contend themselves with British and American cultural influence. Here, we again see a dichotomy of ideas develop, facilitated not by the contradicting beliefs of the student regarding culture and its inclusion in language teaching, but by the factors that influence their academic goals and competence.

The relevance of 5th skill in a Pakistan classroom, is established from the discussion above, where students and teachers, both not only acknowledge its importance, but also propagate its inclusion for fulfill academic and social requirements. However, their approach towards 5th skill is more aligned with culturally responsive teaching, rather than cultural integrated teaching (Gay, 2000; Mansoor, 2003; Kozleski, 2010). The discussion further reveals that in a Pakistani context, or at least in the school that I carried out my research, students perceive English Language and the culture(s) associated with English Language in diverse ways, however, they all agree that both have changed roles over the years and are seen indigenous with the different language and cultures in Pakistan, contrary to the findings of researchers in Pakistan (Rehman, 1996; Shamim, 2008).

### **5.2.2. DEFINITIONS OF THE FIFTH SKILL APPROPRIATE TO ENGLISH EDUCATION IN A PAKISTANI CONTEXT**

The study revealed a number of parallel as well as contradictory perceptions of students about culture(s) associated with English language the 5th skill and the application of 5<sup>th</sup> skill in a Pakistani English language classroom. Nonetheless, it was generally accepted by the participants that culture can provide ELT students with the skills and rules necessary to go out and explore the world (Larry, 2000). Discussion about the 5th skill and the integration of the 5th skill in language teaching, a significant number of teachers and students hinted on “culturally responsive teaching” (Ladson-Billing, 1995; Gay, 2000). Even though this was not the term used to talk about this issue, students and teachers’ responses indicated that culturally responsive teaching or culturally relevant teaching is a notion that they considered important. Where the students saw culture as a global phenomenon, crossing cultural and geographical boundaries renouncing the concept of a single culture of a single place, they also voiced that in doing so it has also become fused with their culture. For the students it was simultaneously, a global reality as well as an indigenous one, thus supporting incorporation of student’s own culture as well as foreign culture to enable Pakistani students, to communicate effectively not only with foreign and local English speakers (Mansoor, 2003). Students further asserted that they should be given an opportunity to study all the different English language writers from different countries, if the concern is to be sensitive to other cultures and people and to be able to understand them, including English writers from Pakistan as well. Student believed that this would not only bring different cultures together, but also different varieties of English together as well for better communication and awareness, reflecting the views of Cartledge and Kourea (2008) and Gay (2000) which emphasis that fusing culture in teaching should be more about addressing the diversity, whether it is ethnic, linguistic, racial, or socio-cultural, that is brought to the class by its learner population.

Student expressed the notion that apart from academic achievement a language is also learnt to express oneself. Where some student agreed that culture is really important in learning a language, we have to understand others, they argued that it is more

important that people understand them. During the focus group discussion a lot of emphasis was put on bringing both, the cultures associate with English language and the Pakistani culture to classroom. This attitude is also mirrored in Masoor's (2003) study where he points out that if both the student and the language being taught (English) culture(s) are addressed in class it will make learning English language more meaningful, with better cognitive development and acculturation, leading to more positive attitudes and higher motivational intensity to learn English. The teachers concurred with the idea, and asserted that 5<sup>th</sup> skill should be used to not only to understand the others but also to enhance our understanding of our own culture, giving confidence to our students to express themselves and be proud of their identity, a notion strongly supported by Ladson-Billing's (1995) and Mansoor (2003).

Therefore it would not be wrong to say that the students perception of 5<sup>th</sup> skill covers not only the aspect of bring in the culture, and gain awareness about other cultures, but also to merge their culture and uses of it to enhance and express their local culture and experiences. A strong statement that not only defines what the students mean by 5<sup>th</sup> skill in language teaching, but also highlights the importance of culturally relevant element of English language teaching.

## **CHAPTER 6. CONCLUSION**

In this final chapter, of the study I would put forward the recommendations and write about the conclusions reached. The conclusion chapter discussion is based on researcher insights gained from my study findings and limitations. In addition, I have included two segments of recommendations; the first segment of recommendations is focused towards the researchers and educators in the field. The second segment recommendations focus on implications of the study finding on TESOL. And finally, I give suggestions for further research to exceed the scope and findings of this study.

### **6.1. RECOMMENDATIONS**

The following recommendations respond to the issues that emerged while studying the beliefs of the student and teachers in the application of 5th skill in the process of learning and teaching English Language in private school in Pakistan. Even though this dissertation had the aim of exploring and laying the groundwork for a more far-reaching and comprehensive research in the future, the information gained from this study may be applicable in English language classrooms with different cultural contexts without going for generalization.

#### **6.1.1. INTERPRETATION OF CULTURE**

To begin with the study showed that while students established the relevance of 5th skill in their English language learning, they also pointed out several issues in its application. The first of these issues was interpretation of culture(s) associated with English language. The study showed that the students interpreted culture from different perspectives. Where a minority of students in my study believed that the culture of a language is related to the native-speakers of that language, others believed that because English Language is a globalized phenomenon therefore the culture associated with it should also reflect this characteristic, and should not belong to one region or people. Nevertheless, the most thought provoking notion emphasized in my study was calling the culture associated with English language as an indigenous culture of Pakistan. However, the students remarked that it will take a bit longer than accepting English language as one of their own, people would nevertheless come round and

accept the culture as well. They argued that in many aspects the culture has already made its way, knowing or unknowingly in their society. These findings suggest that in order to effectively apply 5th Skill in English language teaching in Pakistani classrooms, it is important to first, define what culture the 5th skill will represent. As observed in this study a clear concept of culture associated with English language would have a direct effect on the way 5th skill is perceived and applied. Thus, in order to make 5th skill feasible in a Pakistani classroom teacher and educationist need to make decisions on what cultural definition they will associate with 5th skill, so that the student and teachers, both are ready to incorporate it in English language calls and benefit from it.

### **6.1.2. ROLE OF 5<sup>TH</sup> SKILL IN ELT IN PAKISTANI CLASSROOM**

Apart from identifying the cultural definition, another equally important issue touched was of what roles the teachers and students thought 5th skill would perform. The study showed that students believed studying language with cultural reference made it easier not only to comprehend what is going on in the class but also facilitates communication outside school. They viewed culture as playing two distinctly significant roles; one of academic competence and another of social awareness.

#### **6.1.2.1. ACADEMIC COMPETENCE**

Most students were of the view that cultural aspects help in learning the language, especially reading comprehensions and writing as it provides a context in which to make sense of things as opposed to learning in a vacuum. The teachers also observed that student seem more motivated and interested when teaching came with real life references. However, examination were seen as a hindrance to justify the time given to cultural aspects over grammar and structural aspects of English language. The findings suggest that most students were concerned about their examinations and choose to concentrate on language aspects they thought would aid them to pass. Therefore, a significant numbers of students argued that language function and grammar are more important. Thus, I would recommend that lessons should be planned as such that they use 5th skill as a tool to teach and demonstrate language. Such application of 5th skill would not only address the issues of time, but also address the needs of the students.

### **6.1.2.2. SOCIAL AWARENESS**

The other role of 5<sup>th</sup> skill the participant agreed upon was that of social awareness. The study revealed that all students related 5<sup>th</sup> skill to facilitate intercultural competence. It was perceived that teaching language utilizing 5<sup>th</sup> skill would not only manage to break down racial, ethnic and social boundaries, but make both the students and teachers open to diversity from around the world leading to cultural awareness generating interest to initiate ideas and discussions. I believe that cultural similarities and conflicts are excellent topics for meaningful speaking and writing activities. They can further branch out in small community projects that would give students opportunities to get exposed to English language, enhancing communicative competence.

### **6.1.3. CULTURALLY RESPONSIVE CLASSROOM**

Where all students acknowledged the importance of culture(s) associated with English language to reflect on the students' academic and communicative competence, they also pointed out that it was equally important to make others understand them. All students and teachers alike reflected the need to include cultural knowledge of both the English Language and the student's own to create a culturally responsive environment in the English Language class. This requires teachers to demonstrate respect and an appreciative attitude towards students' culture and diversity alike. Such teaching would undoubtedly make lifelong learners. This brings us to another issue that concerned teacher training.

### **6.1.4 TEACHER TRAINING**

The students observed that what little culture was brought to class was already available in their textbooks. There was no elaboration or explanation provided, in fact at times they felt as if the teacher either did not know cultural background or tried to avoid getting into it. Thus there was very little cultural guidance provided for language learning purposes not to mention cultural awareness. In order to implement 5<sup>th</sup> skill effectively, in-depth discussions and professional training must first be given to the teachers, as most of the teachers reported that there was no formal training given to them, and therefore the teachers are left without any assistance to teach according to what

material they get from the books. This could be avoided by giving especially designed workshops to the teachers at the beginning of the term by experienced faculty members. The focus of these activities should be on exploring different aspects of 5th skill and their application in the class. Having said that, I believe that teachers themselves also need take the initiative to carefully discuss and thoughtfully reflect on what purpose they want the 5th skill to fulfill and how.

## **6.2. CONTRIBUTION TO TESOL**

The concept of 5th skill was embraced by TESOL as early as the 1970s. Since then it has gone from an undermined to an expendable status in second language teaching, re-defining and re-conceptualizing itself with the changing trends and theories of second language acquisition. Similarly in Pakistani education sector involvement of culture is limited to Islamic studies and English language teaching or rather any other language teaching is not connected to cultural aspects. Going through previous studies I noticed that these studies hardly touched the cultural aspect of English language teaching, and the few that did were from the point of view of the teachers or the educationist, neglecting the students' perspectives. Previous studies in Pakistan regarding English language teaching have been focused on attitudes towards English language, English language teaching practices, and education policies regarding English language education. In this study, I explored the learner's perception about the relevance of 5th skill in English language teaching from a Pakistani student's perspective. I believe this study and its findings shed new light on the English Language teaching Practices from the point of view of the students, who have broken free from the shackles of colonial influence on English language education projected by others studies. The study showed students' and teachers' acceptance and support for 5th skill, acknowledging that it was useful in learning English language and building communicative competence. These findings also suggest that disregarding students' representations and perceptions can have negative effect on second language learning process.

Another contribution of the current study to TESOL was emphasizing culturally responsive teaching, a field that has not been explored much in Pakistani education, especially in the field of English language teaching. This study demonstrated that where

the students and teachers reported 5th skill's was effectiveness in learning English language, they also opined that it helped students become more aware and sensitive towards diverse cultures associate with English language. Both students and teachers expressed that this awareness should not only be focused on the culture(s) and people associated with English language, but also draw attention to the learner's culture and accentuate its values and people.

### **6.3. SUGGESTIONS FOR FURTHER RESEARCH**

This dissertation set out to investigate the relevance of 5th skill in English language teaching in a Pakistani classroom. Being an ethnographic-exploratory research, my study does not aim to transfer or generalize its findings. However, during the process of my study, I identified several areas that merit further investigation. One of the limitations of my study was my restricted sample. My sample consisted of one private, English medium school, in Lahore, a city in Pakistan, pinpointing a definite gap in the current research, into identifying the attitudes and perception of students across a wider social-economical and educational spectrum. I believe that a bigger sample including both public and private schools can give a better picture of learners' attitudes towards 5th skill and English learning, and help future researchers not only explore similarities and differences amongst the varied population of students, but also provide approaches to facilitate English language teaching generally, as well as in a Pakistani context. The finding of this study also highlighted the concept of culturally responsive teaching in a Pakistani classroom, a notion which has so far eluded researchers in Pakistani education sector. Even though, researchers like Mansoor (2003) have written about integrating Pakistani writers and a Pakistani English in the curriculum, more detailed exploration needs to be done specifically regarding "culturally responsive Teaching" in Pakistan, addressing issues for integrating both, the culture(s) associated with English language and the students' culture in the teaching of English as a Second Language. Another issue that was brought to light in this study, both by the students and the teachers, was the lack of culturally trained teachers, who could successful use 5th skill and incorporate it in English language teaching. During the course of the data analysis and presentation it was discovered that there was no formal or informal training for



teachers to address the issue of 5th skill in English Language teaching. Much research and practical field work remains to be carried out in this area, as it would provide teachers not only the cultural knowledge, but also the strategies and techniques to effectively integrate the traditional four language skills with culture, the 5th skill.

#### **6.4. CONCLUSION**

Roberson (2013) terms relevance as an idea that something caters to interest and worth knowing. My study demonstrated that Pakistani students and teachers, in the teaching and learning of English language in a private school have determined that the 5th skill does not only create interest in a language class and yield communicative competence both academically and socially, but also established that contents and inclusion of 5th Skill in SLA are worth knowing and implementing. The attitudes and perspectives, of the students especially, that emerged from this study have not been recorded before, and outline the transformation of the characteristics of English Language for the Pakistani people and society, through Pakistan history of the last 75 years. I began this study under the influence of previous studies advocating barriers and issues of religious, social and colonial elements impeding the positive growth and attitude towards English language and English language teaching in Pakistan. And therefore assumed my study regarding 5th skill would also present similar results, as cultures, like languages in Pakistan are cherished and closely guarded. However, the students and teachers alike, have shown in this study that they no longer wish to stay bound by the colonial and traditional influences and newer perspective to English language, culture(s) associated with English Language and the ESL teaching Practices are seen vital for cultivating constructive acceptance of English language and the culture(s) associated with it, and communicative competence in English Language. I trust that future researchers would move forward with these new perceptions and look at the 5th skill and English language teaching in a more culturally responsive environment.

## Appendix A

### Questionnaire for the Research Project:

#### 5<sup>th</sup> Skill in English language Learning and Teaching: A Pakistani Perspective

Gender: \_\_\_\_\_

Grade: \_\_\_\_\_

Age: \_\_\_\_\_

School:

Private

Government

Medium of instruction at school:

English

Urd

Bilingual

#### 1. What languages do you speak?

#### 2. Who do you speak this (these) language(s) with? *Please write the language under languages column and tick all the groups you speak this (these) language(s) with.*

languages	Friends	Family	Extended Family	Strangers	Everyone

#### 3. In the table below, please tick situations in which a language (specify which one, if you are bi/multi lingual) is, or will be needed? And the level of language ability required.

Situations	Expected language needed	
	Now	In future
Social media		
Telephoning		
Traveling abroad		
Giving/following instruction		
Reading correspondence		
Writing correspondence		
Reading for pleasure		
Social gatherings		
Express thoughts and feelings, verbally		
Other		

**4. How would you describe the status of English in your country?**

A foreign language	A second language	A target language	Lingua franca
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**5. How many years of English language learning have you had?**

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**6. Your reason(s) for learning English are:**

Only social	Purely Academic	Both Social and Academic	Professional	Other
-------------	-----------------	--------------------------	--------------	-------

**7. For the table below please tick one box for each statement that most closely represents your opinion.**

If I use English ...	Strongly disagree	disagree	Neither agree or disagree	Agree	Strongly agree
I will be praised and approved of by family and relatives					
I will be approved of by my friends					
I will be able to impress the people around me					
It would mean I am not patriotic					
I would be able to get better job opportunities					
I would be considered snobbish					
I would be regarded educated					
I would be served better (at restaurants, shops, etc.)					
I would command more authority					
I can get to know its speakers better					
I can get to know its culture better					
I will perform better academically					

**8. How would you describe societal attitudes towards the teaching of English language in your country?**

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**9. How would you describe your attitude towards the teaching of English language in your country?**

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**10. What do you understand by the term “English Language Culture”?**

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**11. Are you familiar with English language culture?**

Yes	A little	No
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**12. Which region(s) or country(s), if any, do you associate the English language culture with?**

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**13. Where does your familiarity with English language culture come from? Name your source(s)**

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**14. Electronic and print media influenced your exposure to English language culture**

Strongly disagree	disagree	Neither disagree or agree	agree	Strongly agree
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**15. Media depict a realistic picture of the English language society/ culture**

Strongly disagree	disagree	Somewhat agree	agree	Strongly agree
-------------------	----------	----------------	-------	----------------

**16. Cultural knowledge of English language you get from media is enough to make you culturally aware of the English language and the people who use it.**

Strongly disagree	disagree	Somewhat agree	agree	Strongly agree
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**17. Cultural knowledge of English language you get from your classroom is enough to acquire the level of language competence required for**

Requirements	Yes	To some extent	No
Studying abroad			
Bridging cultural gaps between the language's culture and the learner's culture			
Interaction with native speakers of the language			
Interaction with international people in Pakistan			
Making others understand you			

**18. How would you describe attitudes towards the culture(s) associated with English language in your country?**

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**19. How far do you agree/disagree with the following statement “using Culture would help learners understand their own culture and identity as well as foreign culture and identity better.”**

Strongly disagree	disagree	Somewhat agree	agree	Strongly agree
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**20. How far do you agree/disagree with the following statement “using cultures in teaching helps promote tolerance and reduces stereotypes about that culture.”**

Strongly disagree	disagree	Somewhat agree	agree	Strongly agree
-------------------	----------	----------------	-------	----------------

**21. My teacher explains English expressions with a cultural reference**

Always	frequently	sometimes	rarely	never
--------	------------	-----------	--------	-------

**22. Why you think the teacher should/should not explain English references related to culture?**

**23. Does your textbook includes tips, comments or explains cultural reasons of a particular expression used in English Language?**

Yes	No
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**24. Do you ask your teacher why a particular expression is used in English language (its relevance to its culture)?**

Always	frequently	sometimes	rarely	never
--------	------------	-----------	--------	-------

**Please explain why?**

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**25. Do you think the absence of cultural explanation affects your understanding of English Language?**

Yes	No, I can still learn without cultural reference
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**26. Do you think the knowledge of English language culture(s) affects your ability to learn English?**

Yes	No, I can still learn without cultural reference
-----	--

**27. Cultural aspects of English language would be useful to develop which language skills? Tick all that are relevant.**

Listening	Speaking	Reading	Writing
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**28. Do you think teaching of cultural aspects of English language are as important as teaching grammar or syntax?**

Strongly disagree	disagree	Somewhat agree	agree	Strongly agree
-------------------	----------	----------------	-------	----------------

**29. Have you ever taken an international English language test, for example, IELTS, TOFEL, TOEIC etc.?**

**YES**

**NO**

**a) Were you satisfied with your result?**

**YES**

**SOMEWH**

**NO**

**30. Having cultural awareness of the English language will prepare/would have prepared you better for the test**

Strongly disagree	disagree	Neither disagree or agree	agree	Strongly agree
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**Please elaborate why?**

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**31) If you strongly agree or agree, which skills would have benefited most from it? *Where 1 stand for least influenced and 5 stands for greatly influenced***

Skills	1	2	3	4	5
Listening					
Speaking					
Reading					
writing					

**Is there anything else you would like to say in relation to English language teaching/learning and culture?**

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*Thank you for your participation and time.*



## Appendix B

### Questionnaire for the Research Project:

#### 5<sup>th</sup> Skill in English language Learning and Teaching: A Pakistani Perspective

Gender: \_\_\_\_\_

Teaching Grade: \_\_\_\_\_

Teaching experience: \_\_\_\_\_

School:  Private  Governme

Medium of instruction:  Engli  Urd  Biling

#### 1. What languages do you speak?

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#### 2. Who do you speak this (these) language(s) with? *Please write the language under languages column and tick the group you speak this (these) language(s) with.*

languages	Friends	Friends/Family	Family	Strangers	Everyone

#### 3. In the table below, please tick situations in which a language (specify which one, if you are bi/multi lingual) is, or will be needed? And the level of language ability required.

situations	Expected language needed	
	Now	In future
Social media		
Telephoning		
Traveling abroad		
Giving/following instruction		
Reading correspondence		
Writing correspondence		
Reading for pleasure		
Social gatherings		
Express thoughts and feelings, verbally		

#### 4. How would you describe the status of English in your country?

A foreign language	A second language	A target language	Lingua franca
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**5. Your reason(s) for learning English were:**

Only social	Purely Academic	Both Social and Academic	Professional
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**6. For the table below please tick one box for each statement that most closely represents your opinion.**

If I use English ...	Strongly disagree	disagree	Neither agree or disagree	Agree	Strongly agree
I will be praised and approved of by family and relatives					
I will be approved of by my friends					
I will be able to impress the					
It would mean I am not patriotic					
I would be able to get better job opportunities					
I would be considered snobbish					
I would be regarded educated					
I would be served better (at restaurants, shops, etc.)					
I would command more authority					
I can get to know its speakers better					
I can get to know its culture better					
I will perform better academically					

**7. How would you describe societal attitudes towards the teaching of English language in your country?**

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**8. How would you describe attitude of your students towards the teaching of English language?**

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**9. How would you describe your attitude towards the English language teaching?**

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**10. What do you think are some of the reasons for your student to learn English language?**

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**11. What do you understand by the term “English Language Culture”?**

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**12. Are you familiar with English language culture?**

yes	A little	no
-----	----------	----

**13. Which region(s) or country(s) do you associate the English language culture with?**

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**14. Where does your familiarity with English language culture come from? Name your source(s)**

---

---

**15. Electronic and print media influenced your exposure to English language culture**

Strongly disagree	disagree	Neither disagree or agree	agree	Strongly agree
-------------------	----------	------------------------------	-------	----------------

**16. Media depict a realistic picture of the English language society/ culture**

Strongly disagree	disagree	Somewhat agree	agree	Strongly agree
-------------------	----------	----------------	-------	----------------

**17. Cultural knowledge of English language you get from media is enough to make you culturally aware of the English language and its people**

Strongly disagree	disagree	Somewhat agree	agree	Strongly agree
-------------------	----------	----------------	-------	----------------

**18. Cultural knowledge of English language your students get from media is enough to make them culturally aware of the English language and its people**

Strongly disagree	disagree	Somewhat agree	agree	Strongly agree
-------------------	----------	----------------	-------	----------------

**19. Cultural knowledge of English language your students get from classroom is enough for them to acquire the level of language competence required for**

Requirements	Yes	To some extent	No
Studying abroad			
Bridging cultural gaps between the language's culture and the learner's culture			
Interaction with native speakers of the language			
Making others understand them			

**20. How would you describe attitudes towards the culture(s) associated with English language in your country?**

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**21. How far do you agree/disagree with the following statement “using Culture would help learners understand their own culture and identity as well as foreign culture and identity better.”**

Strongly disagree	disagree	Somewhat agree	agree	Strongly agree
-------------------	----------	----------------	-------	----------------

**22. How far do you agree/disagree with the following statement “using cultures in teaching helps promote tolerance and reduces stereotypes about that culture.”**

Strongly disagree	disagree	Somewhat agree	agree	Strongly agree
-------------------	----------	----------------	-------	----------------

**23. Do you explain why a particular expression is used in English Language with a cultural reference?**

Always	frequently	sometimes	rarely	never
--------	------------	-----------	--------	-------

**Please elaborate why?**

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---

**24. Do the textbook you use include tips, comments or explains cultural reason of a particular expression used in English Language?**

Yes	No
-----	----

**25. Do your students ask you why a particular expression is used in English language (its relevance to its culture)?**

Always	frequently	sometimes	rarely	never
--------	------------	-----------	--------	-------

**26. If a textbook does not provide enough information on a culture aspect of English Language, do you search for it? Please state why or why not?**

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**27. Do you think the absence of cultural explanation affects your teaching of English Language?**

Yes	No, I can still teach without cultural reference
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**28. Knowledge of cultural aspects of English language are useful to develop which language skills? Tick all that are relevant.**

Listening	Speaking	Reading	Writing
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**29. Have your students ever taken an international English language test, for example, IELTS, TOFEL, TOEIC etc.?**

YES

NO

**30. Do you feel having cultural awareness of the English language will prepare/would have prepared your students better for the test?**

Strongly disagree	disagree	Neither disagree or agree	agree	Strongly agree
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**Please elaborate why?**

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**31. If you agree or strongly agree, which skills would have benefited most from it? *Where 1 stand for least influenced and 5 stands for greatly influenced***

Skills	1	2	3	4	5
Listening					
Speaking					
Reading					
writing					

**Is there anything else you would like to say in relation to English language teaching/learning and culture?**

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*Thank you for your participation and time.*

## Appendix C

### Focus group questions

1. How would you describe the status of English and the attitude of people towards English language in your country?
2. What do you understand by culture(s) associated English language culture?
3. How did you get acquainted with the culture(s) associated with English language?
4. What is the attitude of people toward the culture(s) associated with English language in your country?
5. Do you think that integrating the culture(s) associated with English language in the teaching/learning of English language would be beneficial? Why or why not?
6. Do you think that knowing the culture of a language would help you understand the language and its people better?
7. Do you think that learning (teaching) English language with its cultural context would have motivated you (your students) more to learn it?
8. Do you think the exposure you have of English language culture is sufficient for you to communicate (teach) competently in the language in any context?
9. What are the benefits/challenges of the current situation in English Language teaching in your class/country?
10. Are there any changes you would recommend?

# Appendix:D

APPENDIX B  
STUDENT



GRADUATE SCHOOL OF EDUCATION

Questionnaire for the Research Project:

5<sup>th</sup> Skill in English language Learning and Teaching: A Pakistani Perspective

Gender: \_\_\_\_\_

Grade: \_\_\_\_\_

Age: \_\_\_\_\_

School:  Private  Government

Medium of instruction at school:  English  Urdu  Bilingual

1. What languages do you speak?

2. Who do you speak this (these) language(s) with? Please write the language under languages column and tick all the groups you speak this (these) language(s) with.

languages	Friends	Family	Extended Family	Strangers	Everyone
	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	

3. In the table below, please tick situations in which a language (specify which one, if you are bi/multi lingual) is, or will be needed?

Situations	Expected language needed	
	Now	In future
Social media	English/Urdu	English/Urdu
Telephoning	"	"
Traveling abroad	English	English
Giving/following instruction	English/Urdu	English/Urdu
Reading correspondence	"	"
Writing correspondence	English	English
Reading for pleasure	English/Urdu	English/Urdu
Social gatherings	"	"
Express thoughts and feelings, verbally	"	"
Other	"	"





GRADUATE SCHOOL OF EDUCATION

4. How would you describe the status of English in your country?

A foreign language	A second language <input checked="" type="checkbox"/>	A target language	Lingua franca
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5. How many years of English language learning have you had?

14y

6. Your reason(s) for learning English are:

Only social	Purely Academic	Both Social and Academic <input checked="" type="checkbox"/>	Professional	Other
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7. For the table below please tick one box for each statement that most closely represents your opinion.

If I use English ...	Strongly disagree	disagree	Neither agree or disagree	Agree	Strongly agree
I will be praised and approved of by family and relatives		<input checked="" type="checkbox"/>			
I will be approved of by my friends		<input checked="" type="checkbox"/>			
I will able to impress the people around me		<input checked="" type="checkbox"/>			
It would mean I am not patriotic	<input checked="" type="checkbox"/>				
I would be able to get better job opportunities				<input checked="" type="checkbox"/>	
I would be considered snobbish		<input checked="" type="checkbox"/>			
I would be regarded educated				<input checked="" type="checkbox"/>	
I would be served better (at restaurants, shops, etc.)		<input checked="" type="checkbox"/>			
I would command more authority			<input checked="" type="checkbox"/>		
I can get to know its speakers better				<input checked="" type="checkbox"/>	
I can get to know its culture better				<input checked="" type="checkbox"/>	
I will perform better academically				<input checked="" type="checkbox"/>	

8. How would you describe *societal attitudes* towards the teaching of English language in your country?

There is a variance when it comes to societal attitudes towards teaching English in urban & rural areas. Owing to the fact that the language is being taught in local schools for around 50 years, people have now adopted well to English in Urban areas, whereas, in the rural populace, people still tend to be shy but with increased awareness, the trend is changing.

GRADUATE SCHOOL OF EDUCATION

9. How would you describe your attitude towards the teaching of English language in your country?

Increased emphasis of the language has led to the decline of Pakistan's national language Urdu. The schools should emphasize upon teaching English as it's the need of the hour, however, it should not be at the expense of Urdu. A balanced approach is required.

10. What do you understand by the term "English Language Culture"?

I would restrict my response to the term in Pakistani context, English language and culture of telegraphic locality where it originated and intellectualized. Here though it is more distorted. In Pakistan, the term also means association of such factors with English language and usage.

11. Are you familiar with English language culture?

Yes	A little <input checked="" type="checkbox"/>	No
-----	--	----

of status. Pakistan's youth is deeply affected by this and high end private schools are promoting this trend. Resultantly the youth of this nation is very strongly bound up in an identity.

12. Which region(s) or country(s), if any, do you associate the English language culture with?

If the question means, which other country is being affected, I would say India. If the question meant, who is influencing this distorted culture, I would say USA primarily, followed by UK. The actual culture which has the origin is of English language.

13. Where does your familiarity with English language culture come from? Name your source(s)

Familiarity to the original & distorted cultures comes from exposure to electronic and social media, etc. can be traced to UK.

14. Electronic and print media influenced your exposure to English language culture

Strongly disagree	disagree	Neither disagree or agree	agree <input checked="" type="checkbox"/>	Strongly agree
-------------------	----------	---------------------------	---	----------------

15. Media depict a realistic picture of the English language society/ culture

Strongly disagree	disagree <input checked="" type="checkbox"/>	Somewhat agree	agree	Strongly agree
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GRADUATE SCHOOL OF EDUCATION

16. Cultural knowledge of English language you get from media is enough to make you culturally aware of the English language and the people who use it.

Strongly disagree	disagree	Somewhat agree ✓	agree	Strongly agree
-------------------	----------	------------------	-------	----------------

17. Cultural knowledge of English language you get from your classroom is enough to acquire the level of language competence required for

Requirements	Yes	To some extent	No
Studying abroad	✓		
Bridging cultural gaps between the language's culture and the learner's culture			✓
Interaction with native speakers of the language		✓	
Interaction with international people in Pakistan		✓	
Making others understand you		✓	

18. How would you describe attitudes towards the culture(s) associated with English language in your country?

*There is a mixed perception. I would say to most of the people, the western version is looked down upon, whereas the original culture is perceived as something which is a manifestation of being educated and possessing better.*

19. How far do you agree/disagree with the following statement "using Culture would help learners understand their own culture and identity as well as foreign culture and identity better."

Strongly disagree	disagree	Somewhat agree ✓	agree	Strongly agree
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20. How far do you agree/disagree with the following statement "using cultures in teaching helps promote tolerance and reduces stereotypes about that culture."

Strongly disagree	disagree	Somewhat agree	agree ✓	Strongly agree
-------------------	----------	----------------	---------	----------------

21. My teacher explains English expressions with a cultural reference

Always	frequently	sometimes ✓	rarely	never
--------	------------	-------------	--------	-------

GRADUATE SCHOOL OF EDUCATION

22. Why do you think the teacher should/should not explain English references related to culture?

*They should get exposure to knowledge and to facilitate language acquisition*

23. Does your textbook includes tips, comments or explains cultural reasons of a particular expression used in English Language?

Yes ✓	No
-------	----

24. Do you ask your teacher why a particular expression is used in English language (its relevance to its culture)?

Always	frequently	sometimes	rarely ✓	never
--------	------------	-----------	----------	-------

Please explain why?

*Usually I try to guess the expression through the context.*

25. Do you think the absence of cultural explanation affects your understanding of English Language?

Yes ✓	No, I can still learn without cultural reference
-------	--

26. Do you think the knowledge of English language culture(s) affects your ability to learn English?

Yes	No, I can still learn without cultural reference ✓
-----	--

27. Cultural aspects of English language would be useful to develop which language skills? Tick all that are relevant.

Listening	Speaking	Reading ✓	Writing ✓
-----------	----------	-----------	-----------

28. Do you think teaching of cultural aspects of English language are as important as teaching grammar or syntax?

GRADUATE SCHOOL OF EDUCATION

Strongly disagree	disagree	Somewhat agree ✓	agree	Strongly agree
-------------------	----------	------------------	-------	----------------

29. Have you ever taken an international English language test, for example, IELTS, TOEFL, TOEIC etc.?

YES

NO

a) Were you satisfied with your result?

YES

SOMFWHAT

NO

30. Having cultural awareness of the English language will prepare/would have prepared you better for the test

Strongly disagree	disagree	Neither disagree or agree	agree ✓	Strongly agree
-------------------	----------	---------------------------	---------	----------------

Please elaborate why?

*It would have helped my speaking exam and I could have written more appropriately.*

31) If you strongly agree or agree, which skills would have benefited most from it? Where 1 stand for least influenced and 5 stands for greatly influenced

Skills	1	2	3	4	5
Listening					
Speaking				✓	
Reading				✓	
writing					



GRADUATE SCHOOL OF EDUCATION

Is there anything else you would like to say in relation to English language teaching/learning and culture?

*No thanks*

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*Thank you for your participation and time.*

# Appendix E

APPENDIX B  
TEACHER



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Appendix B

Questionnaire for the Research Project:

5<sup>th</sup> Skill in English language Learning and Teaching: A Pakistani Perspective

Gender: Female Teaching Grade: 12  
 Teaching experience: 9 years School:  Private  Government  
 Medium of instruction:  English  Urdu  Bilingual

1. What languages do you speak?

English, Urdu, Punjabi

2. Who do you speak this (these) language(s) with? Please write the language under languages column and tick the group you speak this (these) language(s) with.

languages	Friends	Friends/Family	Family	Strangers	Everyone
<u>Urdu</u>		<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<u>English</u>		<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

3. In the table below, please tick situations in which a language (specify which one, if you are bi/multi lingual) is, or will be needed?

situations	Expected language needed	
	Now	In future
Social media	<u>Eng.</u>	<u>Eng.</u>
Telephoning	<u>Urdu</u>	<u>Urdu</u>
Traveling abroad	<u>Eng.</u>	<u>Eng.</u>
Giving/following instruction	<u>Urdu</u>	<u>Urdu</u>
Reading correspondence	<u>Eng.</u>	<u>Eng.</u>
Writing correspondence	<u>Eng.</u>	<u>Eng.</u>
Reading for pleasure	<u>Eng. Urdu</u>	<u>Eng. Urdu</u>
Social gatherings	<u>Eng. Urdu</u>	<u>Eng. Urdu</u>

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Express thoughts and feelings, verbally Urdu Urdu

4. How would you describe the status of English in your country?

A foreign language	<u>A second language</u>	A target language	Lingua franca
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5. Your reason(s) for learning English were:

Only social	Purely Academic	<u>Both Social and Academic</u>	<u>Professional</u>
-------------	-----------------	---------------------------------	---------------------

6. For the table below please tick one box for each statement that most closely represents your opinion.

If I use English ...	Strongly disagree	disagree	Neither agree or disagree	Agree	Strongly agree
I will be praised and approved of by family and relatives			✓		
I will be approved of by my friends			✓		
I will be able to impress the				✓	
It would mean I am not patriotic	✓				
I would be able to get better job opportunities					✓
I would be considered snobbish		✓			
I would be regarded educated				✓	
I would be served better (at restaurants, shops, etc.)			✓		
I would command more authority				✓	
I can get to know its speakers better				✓	
I can get to know its culture better				✓	
I will perform better academically				✓	

7. How would you describe societal attitudes towards the teaching of English language in your country?



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We all know and understand the importance of English. It is a need. People like to speak and learn it.

8. How would you describe attitude of your students towards the teaching of English language?

Most of my student show interest. It is a key to academic and professional success.

9. How would you describe your attitude towards the English language teaching?

As a teacher I believe we need to be trained and given proper facilities to teach.

10. What do you think are some of the reasons for your student to learn English language?

Mainly for academic purposes and of course they need it at a professional level too.

11. What do you understand by the term "English Language Culture"?

The norms and the values, the way of life linked with the native speaker, from

12. Are you familiar with English language culture? Where ever they are.

yes  A little  no

13. Which region(s) or country(s) do you associate the English language culture with?

Any and all regions where it is spoken as a 1st or 2nd language.

14. Where does your familiarity with English language culture come from? Name your source(s)

GRADUATE SCHOOL OF EDUCATION

Mainly from books and TV and movies.

15. Electronic and print media influenced your exposure to English language culture

Strongly disagree	disagree	Neither disagree or agree	<u>agree</u>	Strongly agree
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16. Media depict a realistic picture of the English language society/ culture

Strongly disagree	disagree	<u>Somewhat agree</u>	agree	Strongly agree
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17. Cultural knowledge of English language you get from media is enough to make you culturally aware of the English language and its people

Strongly disagree	disagree	<u>Somewhat agree</u>	agree	Strongly agree
-------------------	----------	-----------------------	-------	----------------

18. Cultural knowledge of English language your students get from media is enough to make them culturally aware of the English language and its people

Strongly disagree	disagree	<u>Somewhat agree</u>	agree	Strongly agree
-------------------	----------	-----------------------	-------	----------------

19. Cultural knowledge of English language your students get from classroom is enough for them to acquire the level of language competence required for

Requirements	Yes	To some extent	No
Studying abroad	✓		
Bridging cultural gaps between the language's culture and the learner's culture		✓	
Interaction with native speakers of the language	✓		
Making others understand them	✓		

GRADUATE SCHOOL OF EDUCATION

Always	frequently	<u>sometimes</u>	rarely	never
--------	------------	------------------	--------	-------

26. If a textbook does not provide enough information on a culture aspect of English Language, do you search for it? Please state why or why not?

If it is relevant to the topic under discussion I try to get information on it.

27. Do you think the absence of cultural explanation affects your teaching of English Language?

Yes	<u>No, I can still teach without cultural reference</u>
-----	---

28. Knowledge of cultural aspects of English language are useful to develop which language skills? Tick all that are relevant.

Listening	<u>Speaking</u>	<u>Reading</u>	<u>Writing</u>
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29. Have your students ever taken an international English language test, for example, IELTS, TOFEL, TOEIC etc.?

<input checked="" type="checkbox"/> YES	<input type="checkbox"/> NO
---	-----------------------------

30. Do you feel having cultural awareness of the English language will prepare/would have prepared your students better for the test?

Strongly disagree	disagree	Neither disagree or agree	<u>agree</u>	Strongly agree
-------------------	----------	---------------------------	--------------	----------------

Please elaborate why?

GRADUATE SCHOOL OF EDUCATION

20. How would you describe attitudes towards the culture(s) associated with English language in your country?

*Elitist. As a nation we are cautious of foreign element merging in our society.*

21. How far do you agree/disagree with the following statement "using Culture would help learners understand their own culture and identity as well as foreign culture and identity better."

Strongly disagree	disagree	Somewhat agree	<input checked="" type="radio"/> agree	Strongly agree
-------------------	----------	----------------	--	----------------

22. How far do you agree/disagree with the following statement "using cultures in teaching helps promote tolerance and reduces stereotypes about that culture."

Strongly disagree	disagree	Somewhat agree	<input checked="" type="radio"/> agree	Strongly agree
-------------------	----------	----------------	--	----------------

23. Do you explain why a particular expression is used in English Language with a cultural reference?

Always	<input checked="" type="radio"/> frequently	sometimes	rarely	never
--------	---	-----------	--------	-------

Please elaborate why?

*It provides a context in which to make sense of things as opposed to learning in a vacuum.*

24. Do the textbook you use include tips, comments or explains cultural reason of a particular expression used in English Language?

<input checked="" type="radio"/> Yes	<input type="radio"/> No
--------------------------------------	--------------------------

25. Do your students ask you why a particular expression is used in English language (its relevance to its culture)?

GRADUATE SCHOOL OF EDUCATION

*I believe it will make a difference at the speaking stage most. However most tests are grammar or structure based.*

31. If you agree or strongly agree, which skills would have benefited most from it? Where 1 stand for least influenced and 5 stands for greatly influenced

Skills	1	2	3	4	5
Listening					
Speaking				✓	
Reading				✓	
writing					

Is there anything else you would like to say in relation to English language teaching/learning and culture?

*I think we need to changes in curriculum at schools, especially literature if we want student to get exposed to the language's culture.*

*Thank you for your participation and time.*

## Appendix F: Focus group response chart

### FOCUS GROUP STUDENTS' RESPONSES

PARTICIPANTS	QUESTION 1			QUESTION 2			QUESTION 3			QUESTION 4			QUESTION 5			QUESTION 6			QUESTION 7						
	FE	SR	G	L	IL	SR	G	U	FE	SR	G	U	FE	SR	G	U	FE	SR	G	U	FE	SR	G	U	
Almeel	✓																								
Ali	✓																								
Alin	✓																								
Amit	✓																								
Asiya	✓																								
Ayesha	✓																								
Dilal	✓																								
Sara	✓																								
Serain	✓																								
Shahroz	✓																								
Zain	✓																								

### FOCUS GROUP STUDENTS' RESPONSES

PARTICIPANTS	QUESTION 8			QUESTION 9			QUESTION 10			QUESTION 11			QUESTION 12			QUESTION 13			QUESTION 14						
	FE	SR	G	U	FE	SR	G	U	FE	SR	G	U	FE	SR	G	U	FE	SR	G	U	FE	SR	G	U	
Almeel	✓																								
Ali	✓																								
Alia	✓																								
Ayub	✓																								
Asiya	✓																								
Ayesha	✓																								
Bilal	✓																								
Sara	✓																								
Serain	✓																								
Shahroz	✓																								
Zain	✓																								

FE= FACIAL EXPRESSION SR=SPOKEN RESPONSE G= GESTURES U= UTTERANCES

**FOCUS GROUP TEACHERS' RESPONSES**

PARTICIPANTS	QUESTION 1			QUESTION 2			QUESTION 3			QUESTION 4			QUESTION 5			QUESTION 6			QUESTION 7		
	FE	SR	G	U	FE	SR	G	U	FE	SR	G	U	FE	SR	G	U	FE	SR	G	U	
Furqa	✓																				
Faisal	✓																				
Hafiz	✓																				
Jahanzeb	✓																				
Mauria	✓																				
Names	✓																				
Shiraz	✓																				

**FOCUS GROUP TEACHERS' RESPONSES**

PARTICIPANTS	QUESTION 8			QUESTION 9			QUESTION 10			QUESTION 11			QUESTION 12			QUESTION 13					
	FE	SR	G	U	FE	SR	G	U	FE	SR	G	U	FE	SR	G	U	FE	SR	G	U	
Furqa	✓																				
Faisal	✓																				
Jahanzeb	✓																				
Mounica	✓																				
Names	✓																				
Shiraz	✓																				

FE= FACIAL EXPRESSION SR=SPOKEN RESPONSE G= GESTURES U= UTTERANCES

## Appendix G

### **Transcript of the Focus Group Discussion**

**Student's group:** Bilal, Sara, Alia, Ahmad, Ali, Seham, Asiya, Amir, Ayesha, Zain, Shahroz

**Facilitator:** Nosheen Asghar Mirza

**Facilitator:** O.K., uhm, first of all thanks for participating in this discussion. O.k. So we are basically here to do exploratory research, uh, which is a fancy way of saying, uh, let's put all view together and make some sense of the topic under discussion. So let me just assure you that your views, your ideas are precious and that no idea is a good idea or a bad idea.

So, aaa, before we star I would like to tell you the this discussion will take place under the Chatham House Rule...and what is that, Ummm, I will read it out to you, well it states that when a meeting, or part thereof, is held under the Chatham House Rule, participants are free to use the information received, but neither the identity nor the affiliation of the speaker(s), nor that of any other participant, may be revealed, which means that your identity and anything you say here will not be disclosed to a third party and will remain secured and I will use it only for the purpose of my research. This conversation will be recorded on tape. This is only for purpose of the research, Ok, so, that brings me to the name tags in front of you. Please pin them on. These are the pseudonym that I will use in my research instead of your names to quote what you say here.

Alright, so as you all know, the purpose of the meeting is to get your feedback on several topics related to the 5<sup>th</sup> Skill, that is culture(s) associated with the language you are being taught. In our case we will talk about English.

**Some students nodded, other smiled.**

**Facilitator:** Alright, aaaa...Some practical issues now, the discussion will last for about one hour. Please switch off your mobile phones. Please give everyone the chance to express their opinion during the discussion. You can address each other when expressing your opinion; I am only here to assist in the discussion. Is everything clear so far, are there any questions?

**Bilal:** nods his head

**Ahmad:** I guess it pretty clear.

**Facilitator:** Alright, so let's start, we all know each other here?

**Sara:** Yes, we, three are in the same section. (points to the other)

**Ahmad:** We study some subject or the other together. Yes we all know each other.

**Facilitator:** Ok, so let's start with the first question, Umm...How would you describe the status of English and the attitude of people towards English language in your country? Let's start with you, Shahroz?



**Shahroz:** Me? Sure... Well, aaa... I think it is our second language and we use it for government dealings as well. I mean, attitude of people?

**Facilitator:** Yes, what do people in Pakistan think about English Language, it use , thing like that.

**Shahroz:** Oh, yeah, well I think we all want to speak it. It is a global language. people can communicate with others, even if it is only hello or thank you. I don't think anyone can disagree with its importance in our life.

**Bilal:** Yeah, we use it every day in our normal conversation. English is considered to be a second language in Pakistan because of the colonial past which saw development of the language. Those knowing the significance, make efforts to learn it. People in Pakistan are not that backward...and I think the English language is accepted as one of our languages.

**Ahmad:** I don't know about the past, it must have been different, but most of us were born into this situation. It was there. I mean it is here, all around us. It is our second language. and I don't think anyone in our society can say otherwise, it is getting more and more part of local conversation, I mean I agree with Bilal in that.

**Sara:** Can I add something?

**Facilitator:** please.

**Sara:** Well not only because of that, the past, come on that was a long time ago. Today we see it used everywhere, the government sectors the private sector, our bills, college forms, passports, all are in English. I would say it is one of the many languages spoken in Pakistan.

**Amir:** Back when my mom used to be in high school, very few people fluently spoke English, but now, I agree with Ahmad, it is kind of everywhere. I don't mean people speak it fluently or anything, but it has seeped in. People generally do use English words, a lot of them even without knowing that they are English words. Like you know, when you go to a flower shop they don't say Gulab any more, the shopkeepers say the English equivalent 'rose' for it. I mean they are speaking Urdu, but they use word like 'dozen' and 'rose', and 'wrap kar doon'. Even in the government sector, in the past English wasn't taught until grade 6, but today it is taught from the very start. It shows its importance.

**Sara:** most Pakistanis know that it is important. I think there is a healthy attitude towards the language. we all want to excel in it for one reason or the other.

**Facilitator:** Reason?

**Zain:** Yeah like for studies, and to give a good impression. Or jobs .

**Bilal:** Especially jobs, you get better jobs if you speak English as well. As a society, yes, we are more welcoming to learning it

**Ali:** Yes, we use it every day for some purpose or the other. There are many of us who don't even know how to count in our mother tongue. I am not saying that is something to brag about, it is just the reality. I mean look at the menu cards and

billboards and other stuff, I haven't seen a menu card in Urdu anywhere...not in high ended restaurants nor at local dahi-bara shops. It is all mixed up.

**Asiya :** Pakistan is an amalgamation of many cultures and age old customs that are alive and thriving and English alongside Urdu help bridge the gap between different communities internally and tie Pakistan with the international community. So yes it is our second language in many ways. I agree with others, but I also think that there is also a very watchful attitude towards English language.

**Facilitator:** Watchful?

**Asiya:** Yes. We like to learn it and know how important it is , but we also don't want other languages, our languages to suffer.

**Seham:** Everybody tries to speak it, it is a treated as a status symbol in our society. Not only if you know how to speak it, also the way in which you do, the accent and all. It shows which school you have come from and which social circle you belong to. Speaking English does that, it divides you in to social circles.

**Alia:** Yes it is funny, not only do we have to know the language, but we also have to have an accent. But I believe that is the elitist attitude, and it is changing now too. But I don't think we should only blame English for the social circles, there are many different factors involved, why put everything on Language, English, Urdu or any other.

**Shahroz:** noded his head

**Facilitator:** hmmm...right, so you agree?

**Shahroz:** There are hundreds of things that can do that. We need to change ourselves, we make social circles, we as people create them, and then look for things to blame.

Facilitator: hmmm,

Silence in the room

**Facilitator:** Does anyone want to add something?( a pause) well moving on the second question, which is about culture and attitudes .... Right... so...What do you understand about Culture(s) associated with English language?

## Appendix H: sample coding, question 18 from the Questionnaire

### PART 1: SAMPLE QUESTIONNAIRE DATA INPUT

	A	B	C	D	E
1	QUESTION 18	How would you describe attitudes towards the culture(s) associate with English language in your country?			
2	REONDENTS	RESPONSE			
3	ST1	Mixed. Everyone wants to learn it. How to eat, sit, act, and even speak like the native speaker.			
4	ST2	somewhat reasonable.			
5	ST3	everyone want to know about and seek inspiration from it, however there is none.			
6	ST4	I don't think people are really threatened or bothered about it any more.			
7	ST5	because of the media, I think peoplenow are really into it.			
8	ST6	there is a cautious ,yet a welcoming aproach.			
9	ST7	Upper class takes it for granted and middle and lowere class feels discrimanted because of it.			
10	ST8	a lot of people feel it causes discrimination in the society.			
11	ST9	there is more acceptance now, as long as it doesn't harm our morals and values.			
12	ST10	people are more tolarent towrds it.			
13	ST11	as long as it doesn't harm our religious and national identity, people are not really bothered.			
14	ST12	we have a mixed attitude. People like to copy it but they don't like people to flaunt it.			
15	ST13	some believe it too open for our traditional way of livivng.			
16	ST14	Generally people are cautiuous, but tolerent towards it.			
17	ST15	generally the culture is not accepted as it is associated with western values			
18	ST16	more popular amongst the upper middle and elite class.			
19	ST17	some people are watchful because of religious and traditional values linked with pakisatni culture			

	A	B	C	D	E
20	ST18	the lower class despises it while the middle and upper class strive to achieve proficiency in it			
21	ST19	good. To some extent.			
22	ST20	people are more understanding and excepting.			
23	ST21	sometimes a threat to our conventional cultural practices.			
24	ST22	It enjoys a favourable place, but also seen as a threat to religious and traditional values.			
25	ST23	it has a huge influence on our everyday life and is received with mixed feeling.			
26	ST24	it is accepted as long as it doesn't effect the our traditions and way of life			
27	ST25	It is as seen as disdainful because a lot of people see it as a threat to their social traditions.			
28	ST26	in some circles it is seen as arrogant and superior and therefore it is not entertained .			
29	ST27	in Pakistan the term is associate with snobishness.			
30	ST28	it is percieved as a something which is a menifestation of being educated and possessing proper etiquettes			
31	ST29	more accepted in the elite and upper-middle class, however majority of he people do not want it to be a part of their lifestyle.			
32	ST30	in Pakistan people do not have anything against the culture, they jus don't want it to influence their tradions and and values			
33	ST31	English is accepted as a language spoken universally to allow people of different culture to communicate,so like language it is seen important too.			
34	ST32	we have a cautious approach as we don't want one culture threatening the existance of the other.			
35	ST33	generally people are cautious, but have accepted the fact that we need in to understand the world.			
36	ST34	pakistanis though understand the need to know other cultures to not like people to show off.			
37	ST35	there is a growing tolerance towards the culture, because of the growing use of English language.			
38	ST36	we as a nation are cautious of the english culture as it values are different from ours.			

	A	B	C	D	E
38	ST36	we as a nation are cautious of the english culture as it values are different from ours.			
39	ST37	I believe we have become more accepting and tolerant towards other cultures generally.			
40	ST38	on the whole I don't think people really like English culture,s interference in our culture.			
41	ST39	I believe because of the media we are now imune to it. Its not something alien to us anymore.			
42	ST40	I think more and more people now believe that to survive in the worl we have to know about other cultures and same is with English Culture.			
43	ST41	Pakistanis have embraced the culture like they have embraced the language.			
44	ST42	Though we do not like it to mix with our culture, we realize the importance of knowing and understanding it.			
45	ST43	knowing the culture is not bad, but making it a status symbol is, and maority of us Pakistanis do not like that.			
46	ST44	Most Pakistanis know that we cannot live in a limbo, we have to accept the fact that the influence of the culture will always be there.			
47	ST45	I think we have come a long way from alienating ourselves from other culture. I believe there is more tolerance towrds other cultures now and it is because o			
48	ST46	In pakistan people value their traditions and customs. English culture is still seen as a menace, as it is too ope for our society.			
49	ST47	There is already so much that we take from the English culture, the way we dress, or eat, our music. I think Pakistan is coming to terms with English Culture.			
50	ST48	In our society where there is growing tolerance towards english culture, there is also			
51	ST49	because of our religious beliefs English culture would always be seen as a threat to our identity			
52	ST50	Pakistanis are really carefull when it comes to adapting or adopting values or norms that are different for our own because of religious and social boundaries			
53	ST51	Like English Language, it has come to signify class divide and is increasingly viewed as a status symbol.			
54	ST52	Pakistani society has had english cultural influence since a long time, I think we have come to accept it and understand its value in a global world of today.			
55	ST53	I don't think there are anymore negative element associated with english culture,it is part of our culture.			
56	ST54	like English, the english culture is also accepted as a global phenomenon, but in our society, a segment of people is still watchfull of it.			
57	ST55	in Pakisatn because of our religious values, the society is still not completely trusting towards the English culture, a part of our society still looks at it with			


56	ST54	like English, the english culture is also accepted as a global phenomenon, but in our society, a segment of people is still watchfull of it.
57	ST55	in Pakisatn because of our religious values, the society is still not completely trusting towards the English culture, a part of our society still looks at it with
58	ST56	when it comes to foreign cultures theres is still watchfulness in our society, because of our religious and traditional beliefs.
59	ST57	On the whole, we see more and more acceptance , however, there is a segment people who think it is detrimental for our social and religious beliefs and values.
60	ST58	There is more aweransess now and people have come to accept that English culture has always been with us.
61	ST59	I believe as the language as brought people together, people have realised that to know about the cultre is also important. However they do not want to it at the
62	ST60	People are showing and interest to know about other cultures now, as the works is becoming more and more closer. English culture is seen in the same light.
63	ST61	Pakisanti society,especially the urban society has become more symphetic towards foreign culture.
64		

## PART 2: SAMPLE QUESTIONNAIRE CODING

CODING - Microsoft Excel (Product Activation Failed)

QUESTION 18: How would you describe attitudes towards the culture(s) associate with English language in your country?	CATEGORIES	RESPONDANT NUMBER	TOTAL				
	CAUTIOUS	ST6, ST17, ST30, ST32, ST33, ST36, ST50, ST54, ST56, ST59	10				
	TOLERANT	ST2, ST10, ST14, ST23, ST35, ST37, ST39, ST40, ST42, ST45, ST47	11				
	THREAT	ST13, ST15, ST21, ST22, ST25, ST36, ST38, ST46, ST56, ST57	10				
	ARROGANT /SNOBBISH	ST7, ST8, ST18, ST26, ST27, ST34, ST43, ST51	8				
	INTEREST	ST1, ST3,ST5,ST 6, ST12, ST60	6				
	UNDERSTANDING	ST23,ST26, ST31,ST33,ST34,ST42, ST50, ST54, ST58, ST59 ST60, ST61	12				
	ACCEPTANCE	ST4, ST9, ST11, ST12, ST16, ST19, ST24, ST28, ST29, ST31, ST33, ST41, ST44, ST50, ST53,ST57, ST58	17				

## Appendix I: CONSENT FORM FOR STUDENTS

  
UNIVERSITY OF  
**EXETER**

**GRADUATE SCHOOL OF EDUCATION**

Title of Research Project:


**5<sup>th</sup> Skill in English language Learning and Teaching: A Pakistani Perspective**

**CONSENT FORM FOR THE STUDENTS**

I have been fully informed about the aims and purposes of the project.

I understand that:

- There is no compulsion for me to participate in this research project and, if I do choose to participate, I may at any stage withdraw my participation and may also request that my data be destroyed.
- If any questions make me feel uncomfortable, I do not have to answer them.
- I have the right to refuse permission for the publication of any information about me.
- Any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations.
- The information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymised form.
- All information I give will be treated as confidential and would not invade my privacy.
- The researcher will make every effort to preserve my anonymity. My questionnaire responses and/or focus group tapes and transcripts will be held in confidence.
- The researcher, other participants and I will hold in trust, keep confidential and not disclose to any third party or make any use of the identity or personally identifiable information of any participant involved in the Focus Group under the Clatham House rule.
- My participation in this study would not affect my study schedule at school or my study environment.

(Signature of participant)	(Date)
(Printed name of participant)	Email address of participant if they have requested to view a copy of the transcript focus group discussion (their part only) or want to receive the summary of the research.
 (Signature of researcher)	Noshin Asghar Mirza (Printed name of researcher)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s)

Contact phone number of researcher(s): 00996540003163/00924235898360

If you have any concerns about the project that you would like to discuss, please contact:

00924235898360/ 00966540003163

OR


[noshin\\_mirza@hotmail.com](mailto:noshin_mirza@hotmail.com)

\* When research takes place in a school, the right to withdraw from the research does NOT usually mean that pupils or students may withdraw from lessons in which the research takes place

Data Protection Act: The University of Exeter is a data collector and is registered with the Office of the Data Protection Commissioner as required to do under the Data Protection Act 1998. The information you provide will be used for research purposes and will be processed in accordance with the University's registration and current data protection legislation. Data will be confidential to the researcher(s) and will not be disclosed to any unauthorised third parties without further agreement by the participant. Reports based on the data will be in anonymised form.

Revised March 2013


## Appendix J: CONSENT FORM FOR TEACHERS

  
UNIVERSITY OF  
**EXETER**  
GRADUATE SCHOOL OF EDUCATION

Title of Research Project:  
**5<sup>th</sup> Skill in English language Learning and Teaching: A Pakistani Perspective**  
**CONSENT FORM FOR THE TEACHERS**

I have been fully informed about the aims and purposes of the project.  
I understand that:

- There is no compulsion for me to participate in this research project and, if I do choose to participate, I may at any stage withdraw my participation and may also request that my data be destroyed.
- If any questions make me feel uncomfortable, I do not have to answer them.
- I have the right to refuse permission for the publication of any information about me.
- Any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations.
- If applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymised form.
- All information I give will be treated as confidential.
- The researcher will make every effort to preserve my anonymity. My questionnaire responses and/or focus group tapes and transcripts will be held in confidence.
- The researcher, other participants and I will hold in trust, keep confidential and not disclose to any third party or make any use of the identity or personally identifiable information of any participant involved in the Focus Group under the Chatham House rule.
- Information, which I give, in this study would not invade my privacy or pose a threat to my career.

(Signature of participant)	(Date)
(Printed name of participant)	Email address of participant if they have requested to view a copy of the transcript focus group discussion (their part only) or want to receive the summary of the research.
 (Signature of researcher)	Noshin Asghar Mirza (Printed name of researcher)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s).  
Contact phone number of researcher(s): 00996540003163/00924235898360

If you have any concerns about the project that you would like to discuss, please contact:

00924235898360/ 00966540003163

OR

[noshin\\_mirza@hotmail.com](mailto:noshin_mirza@hotmail.com)

\* When research takes place in a school, the right to withdraw from the research does NOT usually mean that pupils or students may withdraw from lessons in which the research takes place

Data Protection Act: The University of Exeter is a data collector and is registered with the Office of the Data Protection Commissioner as required to do under the Data Protection Act 1998. The information you provide will be used for research purposes and will be processed in accordance with the University's registration and current data protection legislation. Data will be confidential to the researcher(s) and will not be disclosed to any unauthorised third parties without further agreement by the participant. Reports based on the data will be in an anonymised form.

Revised March 2013

## Appendix K



### INFORMATION SHEET FOR RESEARCH

I am Nosheen Asghar Mirza, studying at the University of Exeter, and currently pursuing a doctoral degree in TESOL-Teaching English to Speakers of Other Languages- at the College of Social Sciences & International Studies, Graduate School of Education. I am going to give you information and invite you to be part of my research.

#### Title of Research Project

**5th Skill in English language Learning and Teaching: A Pakistani Perspective**

#### Details of Project

*This research is a component of my doctorate. The research study mainly aims to find out about the significance, attitude and the perception of the students and the teachers towards the use of 5th skill in learning and teaching of English language in Pakistani schools.*

*Your contribution to the research, should you choose to participate, would require you to fill out a questionnaire and participate in a focus group discussion, if you indicate willingness to do so. The questionnaire and the focus group discussion aim to know your perceptions and views about learning and teaching English language using the culture of English language.*

*The questionnaire is designed to take not more than an hour to fill in detail, whereas the focus group discussion, should you choose to participate in one, will take no more than 2 hours.*

#### Contact Details

For further information about the research, questionnaire and focus group data please contact:

Name: Nosheen Asghar Mirza  
Postal address: 203gg, DHA, Phase IV, Lahore  
Telephone: 00 966 540003163  
Email: [noshin\\_mirza@hotmail.com](mailto:noshin_mirza@hotmail.com)

If you have concerns/questions about the research you would like to discuss with someone else at the University, please contact:

<p><i>Dr Gabriela Meier Lecturer in Language Education Graduate School of Education University of Exeter Email: G.S.Meier@exeter.ac.uk</i></p>	<p><i>Vivienne Marie Baumfield PhD Professor of Professional Learning Centre for Research in Professional Learning Graduate School of Education University of Exeter Email: V.Baumfield@exeter.ac.uk</i></p>
--	--



## Confidentiality

Questionnaire responses and focus group tapes and transcripts will be held in confidence. They will not be used other than for the purposes described above and third parties will not be allowed access to them (except as may be required by the law). However, if you request it, you will be supplied with a copy of your interview transcript so that you can comment on and edit it as you see fit (please give your email below so that I am able to contact you at a later date). Your data will be held in accordance with the Data Protection Act.

 **INFORMATION SHEET  
FOR RESEARCH**

**Data Protection Notice**

*"Data Protection Notice - The information you provide will be used for research purposes and your personal data will be processed in accordance with current data protection legislation and the University's notification lodged at the Information Commissioner's Office. Your personal data will be treated in the strictest confidence and will not be disclosed to any unauthorised third parties. The results of the research will be published in anonymised form."*

*Both the electronic data and the paper data would be retained only until their use in the study, or until the participants have informed me that they do not wish to take part. However, if a participant says they would like to receive a summary of the research at the end of the study, the researcher would retain their contact details until this summary has been sent out.*

*The researcher will keep the personal and research data till the successful completion of the doctorate. The voice or personal identifiable data will not be published or shared outside the current research in any way, and will be destroyed after the research and its findings are submitted.*

**Anonymity**

*Questionnaire and interview data will be held and used on an anonymous basis, with no mention of your name, but we will refer to the group of which you are a member. Keeping in line with the BERA (2010) Addressing the confidentiality concern, the participant would be assured that they would be referred to by pseudonyms and that their responses would only be included using these pseudonyms. These points would be mentioned in their consent forms.*

The information sheet fully informs me about the aims and purposes of the project. It outlines that:

- there is no compulsion for me to participate in this research and, if I do choose to participate, I may withdraw at any stage;
- I have the right to refuse permission for the publication of any information about me;
- any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations;
- the information, which I give, in this project, will be used in an anonymised form;
- all information I give will be treated as confidential;
- the researcher(s) will make every effort to preserve my anonymity.

  
.....  
(Signature of researcher)

Nosheen Asghar Mirza  
(Printed name of researcher)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s). Your contact details are kept separately from your interview data.

# Appendix L



## GRADUATE SCHOOL OF EDUCATION

St Luke's Campus  
Heavitree Road  
Exeter UK EX1 2LU

<http://socialsciences.exeter.ac.uk/education/>

### CERTIFICATE OF ETHICAL APPROVAL

**Title of Project:** 5th Skill in English language Learning and Teaching: A Pakistani Perspective

**Researcher(s) name:** Nosheen Asghar Mirza

**Supervisor(s):** Gabriela Meier  
Vivienne Baumfield

**This project has been approved for the period**

From: 13.03.2016  
To: 31.07.2016

**Ethics Committee approval reference:**

D/15/16/29

A handwritten signature in black ink, appearing to read "P. Durrant".

**Signature:** (Dr Philip Durrant, Chair, Graduate School of Education Ethics Committee) **Date:** 24/02/2016



**APPENDIX M: Questionnaire Input (BALLI, SILL Survey, foreign teacher's questionnaire)**

**BELIEFS ABOUT LANGUAGE LEARNING INVENTORY (BALLI)**

Read each statement on the following pages. Please respond to the statements as they apply to English language study.

Decide whether you agree or disagree with each statement. For example, if you *strongly agree* (SA), mark:

Strongly agree (SA)	Agree (A)	Undecided (U)	Disagree (D)	Strongly disagree (SD)
X				

Please respond to each statement quickly, without too much thought. Try not to change your responses after you choose them. Please answer all the questions.

	SA	A	U	D	SD
1. It is easier for children than adults to learn a foreign language.					
2. Some languages are easier than others.					
3. If I get to speak this language very well, I will have many opportunities to use it.					
4. It is important to repeat and practise a lot.					
5. I would like to learn this language so that I can get to know its speakers better.					
6. It's okay to guess if you don't know a word in a foreign language.					
7. Learning a foreign language is mostly a matter of translating.					
8. I believe that I will ultimately learn to speak this language very well.					
9. Learning a foreign language is mostly a matter of learning a lot of new vocabulary words.					
10. It is easier to read and write this language than to speak and understand it.					
11. Women are better than men at learning foreign languages.					
12. It is important to speak a foreign language with an excellent accent.					
13. If I learn to speak this language very well, it will help me get a good job.					
14. You shouldn't say anything in a foreign language until you can say it correctly.					
15. It is easier to speak than to understand a foreign language.					

Adapted from: "The Beliefs about language learning of beginning university foreign language students", E. Horwitz, *MLJ* 72, 283-294

## Strategy Inventory for Language Learning (SILL)

This form of the strategy inventory for language learning (SILL) is for students of a second language (SL). Please read each statement and fill in the bubble of the response (1, 2, 3, 4, or 5) that tells HOW TRUE THE STATEMENT IS.

1. Never or almost never true of me
2. Usually not true of me
3. Somewhat true of me
4. Usually true of me
5. Always or almost always true of me

Answer in terms of how well the statement describes you. Do not answer how you think you should be, or what other people do. **There are no right or wrong answers** to these statements.

### Part A

1. I think of relationships between what I already know and new things I learn in the SL.  1  2  3  4  5
2. I use new SL words in a sentence so I can remember them.  1  2  3  4  5
3. I connect the sound of a new SL word and an image or picture of the word to help me remember the word.  1  2  3  4  5
4. I remember a new SL word by making a mental picture of a situation in which the word might be used.  1  2  3  4  5
5. I use rhymes to remember new SL words.  1  2  3  4  5
6. I use flashcards to remember new SL words.  1  2  3  4  5
7. I physically act out new SL words.  1  2  3  4  5
8. I review SL lessons often.  1  2  3  4  5
9. I remember new SL words or phrases by remembering their location on the page, on the board, or on a street sign.  1  2  3  4  5

### Part B

10. I say or write new SL words several times.  1  2  3  4  5
11. I try to talk like native SL speakers.  1  2  3  4  5
12. I practice the sounds of SL.  1  2  3  4  5
13. I use the SL words I know in different ways.  1  2  3  4  5
14. I start conversations in the SL.  1  2  3  4  5

# Harvard University

From the Selected Works of Nicole A Mills

Spring 2013

## Foreign Language Teacher Beliefs Questionnaire (Appendix B, Academic Exchange Quarterly, Spring 2013)

Nicole A Mills, *Harvard University*

Available at: [http://works.bepress.com/nicole\\_mills/40/](http://works.bepress.com/nicole_mills/40/)

Mills, N. A. (in press, Spring 2013). Action research: Bridging theory and practice.  
*Academic*

*Exchange Quarterly: Second language acquisition and pedagogy.*

### Appendix B: Foreign Language Teacher Beliefs' Questionnaire

**Directions:** This questionnaire is designed to help us understand more about your beliefs about teaching a foreign language. Please indicate your opinion about each of the statements below by circling the number that best describes **how well you can** do the particular tasks when teaching a foreign language.

#### HOW WELL CAN YOU...?

1 2 3 4 5 6 7 8 9

Not Fairly Well   Moderately Well   Very Well   Exceptionally Well  
Well Well Well Well Well

1. In teaching a foreign language, how well can you get through to the students that have a great amount of difficulty in understanding?  
 $M=6.5$
2. How well can you help your students think critically when teaching a foreign language?  
 $M=6.7$
3. How well can you lead an effective and fruitful discussion in a foreign language class?  
 $M=7.2$
4. How well can you promote communication and *meaning making* among students in your foreign language classroom?  
 $M=6.7$
5. How well can you motivate students who show low interest in learning a foreign language?  
 $M=6.7$
6. How well can you get students to believe they can do well in a foreign language class?  
 $M=7.3$
7. How well can you respond to difficult

questions from your students?

M=7.3

Mills, N. A. (in press, Spring 2013). Action research: Bridging theory and practice. *Academic*

*Exchange Quarterly: Second language acquisition and pedagogy.*

7. How well can you help your students value foreign language learning?

M=7.3

8. How well can you gauge student comprehension of what you have taught in your foreign language class?

M=7.5

9. To what extent can you craft appropriate questions for your students that encourage critical thinking in a foreign language class?

M=7.3

10. How well can you foster student's creativity and analytical skills?

M=6.2

11. To what extent can you improve the understanding of a foreign language student who is performing poorly?

M=7

12. How well can you control a student who is dominating a discussion in foreign language class?

M=6.2

13. How well can you coordinate small group and partner discussions in a foreign language class?

M=7.3

14. How well can you promote student learning and development of critical thinking skills during small group and partner discussions in a foreign language class?

M=7.3

15. How well can you adjust your lessons to the proper level for individual students?

M=6.7

16. How well can you assess the understanding of your students?

M=6.8

Mills, N. A. (in press, Spring 2013). Action research: Bridging theory and

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