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**Towards an Understanding of Pakistani Undergraduates'
Current Attitudes towards Learning and Speaking English**

By

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Abstract

The English language has an important place in Pakistan and in its education system, not least because of the global status of English and its role in employment. Realising the need to enhance language learning outcomes, especially at the tertiary level, the Higher Education Commission (HEC) of Pakistan has put in place some important measures to improve the quality of English language teaching practice through its English Language Teaching Reforms (ELTR) project. However, there is a complex linguistic, educational and ethnic diversity in Pakistan and that diversity, alongside the historical and current role of English in the country, makes any language teaching reform particularly challenging. I argue, in this thesis, that reform to date has largely ignored the issues of learner readiness to learn and learner perceptions of the use of English. I argue that studying learner attitudes is important if we are to understand how learners perceive the practice of learning and the use of English in their lives.

This study focuses on the attitudes of undergraduate learners of English as a foreign language at two universities in the provinces of Sindh and Balochistan in Pakistan. These provinces have experienced long struggles and movements related to linguistic and ethnic rights and both educate students from all of the districts of their respective provinces. Drawing on debates around linguistic imperialism, economic necessity, and linguistic and educational diversity, I focus on learners' perceptions about learning and speaking English, asking what their attitudes are towards learning and speaking English with particular reference to socio-psychological factors at a given time and context, including perceived threats to their culture, religion, and mother tongue. I ask how they make choices about learning and speaking English in different domains of language use and question their motivation to learn and speak English. Additionally, I explore issues of anxiety with reference to their use of English.

Following a predominantly qualitative mixed methods research approach, the study employs two research tools: an adapted Likert Scale questionnaire completed by 300 students and semi-structured interviews with 20 participants from the two universities. The data were analysed through descriptive statistics and qualitative content analysis, with each set of data synthesised for interpretation. The findings suggest that, compared with the past, the majority of participants hold positive attitudes towards learning and speaking English regardless of their ethnic or linguistic backgrounds. Most of these undergraduate

students do not perceive the use of English as a threat to their culture, mother tongue or religious values but, instead, they have a pragmatic and, at the same time, aspirational attitude to the learning and use of English. I present these results and conclude this thesis with reference to ways in which this small-scale study contributes to a better understanding of learner attitudes and perceptions. Acknowledging the limitations of this study, I suggest ways in which the study, enhanced and extended by further research, might have implications for practice, theory and policy in English language teaching and learning in Pakistan.

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Author's Declaration

I declare that, except where explicit reference is made to the contribution of others, that this Dissertation is the result of my own work. This work has not been submitted for any other degree at the University of Glasgow or any other institution.

Signature _____

Printed name _ NIAZ H. SOOMRO

1 Introduction

In an era of growing internationalisation of higher education, Pakistan has also recently started taking steps to improve the standards of higher education in the country in line with the global demands. One such step was the establishment of the Higher Education Commission (HEC) in 2002, previously known as University Grants Commission (UGC). Because English is used as the medium of instruction at higher education institutions (HEIs) in Pakistan, for almost all major areas of education, HEC recognises the importance of English language learning. In order to achieve the desired learning outcomes, HEC has been working to enhance the quality of English language learning and teaching through various initiatives in the form of curriculum reforms, faculty development projects, and teacher-training programmes including English Language Teaching Reforms (ELTR) project.

The ELTR project attempts to address the falling standards of language teaching and learning with some recommendations for improvements in pedagogical methods and language learning strategies. However, it does not seem to have paid attention to the historic background related to the colonial past, linguistic imperialism, linguistic diversity, and linguistic and ethnic rights movements sometimes turning into riots (see Chapter 2). Considering the importance of these factors, I argue here that it is important to study learner attitudes, including their language choices, to gain a broader perspective and understanding of learners' readiness to learn and to use English and, hence, to devise a suitable programme. Therefore, this study seeks to understand undergraduates' current attitudes towards learning and speaking English.

In the first Chapter I will, initially, outline a brief linguistic profile of Pakistan. Then I shall discuss the historical background of English in Pakistan followed by an overview of the two research sites I selected for this study. I shall also discuss, in this Chapter, some assumptions regarding the use of English before providing my research questions and an outline of the thesis.

1.1 Linguistic profile of Pakistan

Pakistan is a multi-ethnic country which comprises four provinces (Sindh, Punjab, Balochistan, and Khyber-Pakhtunkwa), Gilgit-Baltistan, and Federally Administered Tribal

Area(s) (FATA). According to the Ministry of Planning, Development and Reforms (Population Projection for the Year 2007-2030) the estimated population of Pakistan, in 2014, was 188.02 million. Geographically, it is situated in South Asia, and before independence, Pakistan was a part of India.
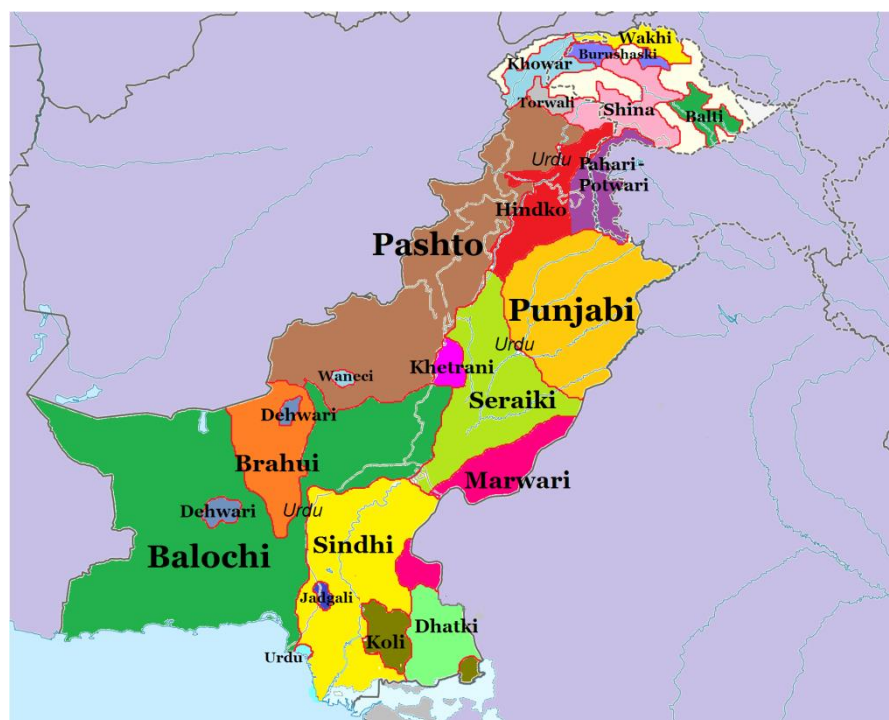
Figure 1.1:   Linguistic Map of Pakistan

In order to understand the linguistic profile of Pakistan, it is important to note that, as Figure 1.1 above shows, the country represents a rich diversity of languages. Sindhi, Punjabi, Balochi, Pushto, and Siraiki are some of the main vernaculars of the country apart from over fifty eight other minor languages. However, despite the multilingual context of Pakistan, as Rahman argues, 'the languages of the domains of power - government, corporate sector, media, education, etc. - are English and Urdu' (Rahman, 2002, p. 1).

Although the national language of Pakistan is 'Urdu', according to the constitution of 1973, English has remained the most important language, and has been used for official purposes, in Pakistan since independence in 1947. Researchers, such as Abbas (1993), have noted that English is considered an indicator of power and prestige in the country and, therefore, 'remains a passport to entry to high governmental, bureaucratic, military, and social positions' (Mahboob, 2002, p. 2). However, although English is used for official purposes in Pakistan and, thus, plays the most dominant role in the domains of power, such as government institutes, parliament, judiciary, business, commerce, and education, the

vast majority of the general public can neither speak nor understand the English language. The roots of this can be found in the pre-independence times of South Asia. One of the main reasons may be that the Muslim population of India, since the times of colonisation, has been reluctant to adopt English as a language of everyday use.

Another reason seems to be that English did not spread through public contact in the subcontinent but, instead, it was spread through education only. According to Viswanathan, in order to keep the spread of English civilized, English was intended to be taught through English literature in India for socialisation (1987, 1989 cited in Rahman, 2002, p. 161). The scenario of Pakistan makes it a complex matter to introduce English language teaching reforms and expect that they would simply work without considering learner attitudes, in which the complexity of context and background may be playing an important role. In the following section, I shall briefly discuss how English came to Pakistan.

1.2   Historical background to English in Pakistan

According to Kachru (1985, 1998), the spread of English language can be divided into three circles: the inner circle, the outer circle, and the expanding circle (see Figure 1.2). The inner circle contains the countries (such as the UK, the USA, and Australia) where English is used as a first language. The outer circle contains the countries (such as India, Pakistan, Bangladesh, and Singapore) where English is used as a second/official language. The expanding circle contains the countries (such as Japan, Egypt, China, and Nepal) where English is used as a foreign language (Kachru, 1998; Tripathi, 1998; Kachru and Nelson, 2006; McKenzie, 2006, 2010). According to Kachru's model, Pakistan stands in the outer circle because English came with the British rule during the times of colonisation (1835-1947). A more detailed discussion of the historical background of the spread of English and its uses in Pakistan now follows.
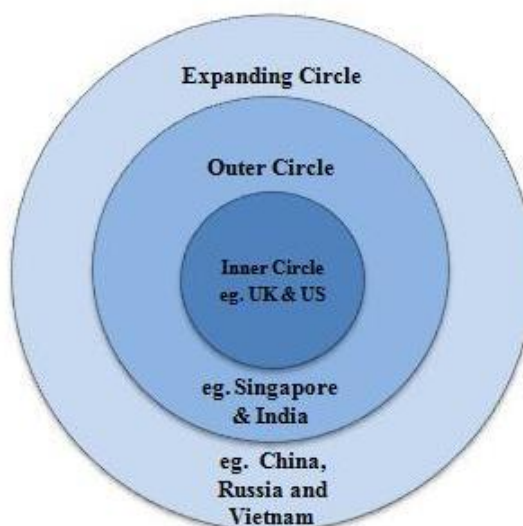
Figure 1.2:   Kachru's model of the English language spread (Kachru, 1985, p. 12)

During the initial period of the British rule, as compared to that of the Mughal Empire, Hindus and Sikhs took more interest in learning English. This was because of the Hindi-Persian controversy between the Hindus and the Muslims of the subcontinent during the Mughal Empire in South Asia which was the last Muslim rule in India before colonisation. So Hindus preferred to learn English and became successful in getting civil jobs (Rahman, 1997c; Kachru and Nelson, 2006). Ultimately, this created a social and economic gap and imbalance between the believers of different religions. Hindus had better prospects and Muslims remained relatively backward under the new government. Muslims did not like English for two reasons: one, because the British government had occupied India and snatched the government from Muslims (the Mughals) and, second, because the Muslims did not want to be close to the culture of English (Rahman, 2002, pp. 32-3).

However, as the Muslims started to accept the rule of English, and pondered over the importance of the English language for survival, Muslim opinion shifted to some extent. Shah Abdul Aziz, a great leader of the Muslims of India, issued a religious verdict (a *fatwa)* in the 1880s, which favoured English but only for restricted use. The *fatwa* was as follows:

> There is no harm in reading English, i.e. recognising the English alphabet, writing it and knowing its terms and meanings, provided that this knowledge is gained for intensions which are lawful to Islam. The hadith (saying of the Holy Prophet Muhammad) says that Zayd bin Thabit (a follower) in accordance with the orders of Prophet Muhammad, learnt the art of both the Jewish and Christian scripts and languages in order to write the Prophet's replies to their letters in their languages. However, it is undesirable and illegal to learn English

with the intension of flattering Englishmen and gaining their favour. (Aziz, N. D. 571-2, original in Urdu; quoted from Rizvi 1982, pp. 240-41 cited in Rahman 2002, pp. 165-66)

Thus, Muslims in limited numbers started learning English, especially to acquire jobs in government institutions and for business. As a result of this, by the time independence was granted to India and Pakistan in 1947, there was no language in use other than English for running the official matter of state (Mahboob, 2002, p. 2). It was decided that English would retain the status of the official language but only until the national language could replace it within all the sectors of the state. However, perhaps, due to the global spread of English for international communication and the rapid growth of knowledge in science and technology (Schneider, 2011; Sharifian, 2009), Urdu has not equipped itself as a suitable substitute for English (Bhatt and Mahboob, 2008). In this connection, I am particularly interested to explore the attitudes of university students from two provinces, Sindh and Balochistan. With the historical background in mind, this study focuses on the attitudes of learners of English as a foreign language at the tertiary level in two provinces of Pakistan: Sindh and Balochistan.

Figure 1.3:   Provincial Map of Pakistan

According to the geographical location, the province of Sindh is situated in the South-Eastern part of Pakistan, whereas, the province of Balochistan, neighbouring Sindh, is located in the South-Western part of Pakistan (see Figure 1.3). On political grounds, Sindh and Balochistan provinces have experienced long struggles and movements related to linguistic and ethnic rights within the country.

1.3   The two research sites

In order to study learner attitudes, I selected one general public university from each of these provinces: the University of Sindh and the University of Balochistan. The reason behind selecting these two universities is that these are general public universities of the two provinces and accommodate students from all of the districts of the respective province as I explain below.

1.3.1   The University of Sindh

The University of Sindh, established in 1947, is the second oldest university in Pakistan. It is located in Jamshoro, 15 kilometres from Hyderabad city, on the right bank of river Indus. The reason for selecting the University of Sindh is that it will provide me with a potentially good range of participant sample. It is the largest general public university of Sindh and accommodates a representative sample of the tertiary level student population from the province of Sindh on a district quota basis. This way, it accommodates learners from a diverse range of backgrounds such as from urban and rural domicile areas, including different ethnic, linguistic, and educational backgrounds.

As of 2016, the main campus of the University of Sindh Jamshoro comprises of 59 departments/institutes/centres within 9 academic faculties: Arts, Commerce and Business Administration, Education, Islamic Studies, Law, Natural Sciences, Pharmacy, and Social Sciences. In addition, there are also 66 government colleges and 17 private colleges affiliated to the university.

1.3.2   The University of Balochistan

The University of Balochistan was established in 1970 and is the most important university of the province of Balochistan. It is located in the heart of Quetta, the capital city of the province. The University of Balochistan is a smaller university than the University of

Sindh but it has 85 affiliated colleges and one Constituent Law College. The University of Balochistan comprises seven academic faculties: Basic Sciences, Management Sciences, Business and IT, Life Sciences, Earth and Environment Sciences, Education and Humanities, Social Sciences, and Literature and Languages. Within these faculties, it has 40 departments/centres/institutes and runs morning and evening programmes in most of the subject areas.

The University of Balochistan accommodates students from all parts of the province including Quetta, the capital city, on a quota basis while also accommodating students from other remote areas of Pakistan. This university also offers admission on a pre-entry test system. The purpose of selecting the University of Balochistan was also that a representative number of students come from different linguistic backgrounds such as Balochi, Pashto, and Urdu speaking communities of this province.

1.4   My Motivation

I come from a small town in Sindh, close to the provincial border of Balochistan and so I have an appreciation about the cultures of the two provinces including a basic realisation of the ethnolinguistic sensibilities of these provinces. During my school and college times, I observed that people were very sensitive about the issue of local languages and they had expressed some fears about the language decay of their vernaculars. In this connection, I noted that people were concerned that they were losing the wealth of their centuries old local languages and so they stressed the need to safeguard the local languages such as Sindh, Siraiki, and Balochi. Against this background, I elected to study English Literature at the University of Sindh. Here, I experienced learners with nationalistic views who shared concerns regarding the decay of local languages and they seemed somewhat reluctant to suggest that they enjoyed learning and using English. After my MA in English Literature, I took the opportunity to teach English Literature at the University of Balochistan. Here, again, I observed similar approach to other languages and a preference for local languages in private communications. Against this background, I developed an interest in the exploration of learner attitudes towards learning and speaking English. I wanted to better understand whether a majority of students would report positive or negative attitudes towards learning and speaking English. And, with regard to positive or negative attitudes, I wanted to know if they would give any reasons or if I would find any background factors playing a role in forming their current attitudes. This was the

motivation for this study and I now outline some of the common assumptions to which I have referred to here.

1.5   Some common assumptions regarding learning and the use of English

As I shall note in detail in Chapter 2, there have long been political and linguistic controversies regarding language recognition and language rights in the two provinces of Sindh and Balochistan. In addition, the discourse about linguistic and ethnic rights takes a place in public through political talks, rallies, and demonstrations. The issue also arises in debates in student unions on university campuses. These condition lead to some common assumptions found in general public discourses associated with learning and the use of English. Talks and debates in the media also show that, on the one hand, there are some 'threat perceptions' in terms of danger to local culture, identity, mother tongue, and religion of the people, as may be found in ethnic and nationalistic sentiments of people. On the other hand, there are also some positive beliefs surrounding learning and speaking English. These represent some common assumptions as noted below.

- Learning and speaking English is harmful for cultural and religious values
- Learning and speaking English creates a superiority/inferiority complex
- Learning and speaking English in everyday life will destroy indigenous languages
- Learning and speaking English is not a matter of choice but it is imposed
- Learning and speaking English is a symbol of power and prestige
- Learning and speaking English is a passport to knowledge and employability
- Learning and speaking English will support communication with the international community and travel abroad for higher education or jobs
- Learning and speaking English is a difficult task.

The assumptions in public discourse, such as noted above, also highlight the need to study learner attitudes towards learning and speaking English in order to understand how the learners view themselves in terms of learning and use of English. Also, how they perceive the relationship between learning and speaking English with reference to their culture, religion, and mother tongue. It is also important to explore how the learners make their language choices. Whether they make any choices and what motivates them to do so. Moreover, I need to consider what role language anxiety plays in whether they report to prefer/avoid the use of English. These issues lead me to the following research questions.

1.6   Research questions

With reference to the historical background and the common assumptions discussed above, I am interested to understand the current attitudes of undergraduates towards learning and speaking English by finding some answers to the following research questions.

1. What are the participants' self-perceptions about learning and speaking English?

2. What are the participants' attitudes towards learning and speaking English with reference to perceived threats to their culture, religion, and mother tongue?

3. How do the participants make choices about learning and speaking English in different domains of language use?

4. What motivates (or not) the participants to learn and speak English?

5. To what extent do the participants report language anxiety in learning and speaking English?

1.7   Summary

In summary, based on the historical background of the spread of English in the region, in the past the people have remained reluctant to English language in Pakistan on the basis of their regional/religious identity and perceived threat to their local languages (Mahboob, 2002, p. 2). In the current scenario too, although English is the official language of Pakistan, it is still not a language commonly spoken in everyday communication due to the intelligibility considerations. According to Nelson (2011), intelligibility is an important aspect of languages, including English, for their spread and sustainability. However, recent developments in electronic media, growing access to higher education, and the concept of globalisation have seemed to influence the attitudes of people of Pakistan in general, and university students in particular, towards the learning and use of English. With the possibility of some change, compared with the predominantly negative attitudes of the majority of Indian Muslims historically, I started this study believing it was important to explore the current attitudes of Pakistani learners towards learning and speaking English.

1.8   Thesis Outline

In this chapter I have introduced the setting for the study, the issues to be explored and the research questions. In Chapter Two, I shall present a detailed discussion regarding the role and status of English, language related controversies, the issue of medium of instruction, and an ethnolinguistic opposition to Urdu in the background. Chapter Three will provide a literature review and theoretical discussion about language attitudes and related factors such as learner identity and culture, linguistic imperialism, human agency and language choice, language motivation, and foreign language anxiety. In Chapter Four, I shall present my research methodology and discuss the methodological choices I made, explaining the suitability of the selected research methods/tools for the present study. I shall also detail the instrument design, data collection process, and data analysis methods.

I shall present results and discussion in Chapters Five and Six. Chapter Five will provide results related to the symbolic value of learning and speaking English with reference to factors such as learners' self-perceptions related to learning and speaking English. This Chapter will also present results about cultural acceptance with reference to perceived threats to participants' culture, religion, and mother tongue. Chapter Six will present the data about the choice of learning and speaking English including language motivation, and language anxiety. In Chapter Seven, I shall summarise the main findings of this study and provide a discussion of the implications, study limitations, and areas for further research.

2   Background to the Study

2.1   Introduction

In this Chapter, I shall present the background to this study. I shall discuss, initially, the role of English in Pakistan from a historical perspective followed by an account of the issue of the medium of instruction in the light of language policy in Pakistan. Then I shall discuss socio-political and language related controversies in the country with a focus on influences on public attitudes towards regional and national languages and on English as a foreign language. This section will provide an introduction to the issues that may affect current learner attitudes towards learning and speaking English in Pakistan.

2.2   The role of English in Pakistan

As noted in Chapter 1, the English language came through the British rule in India and has continued to be an important language since the creation of Pakistan in 1947. Researchers take the view that English has become the need of the day in Pakistan now. Haque (2000) noted:

> 'the realisation is strong that the world continues to shrink with the onset of the communication revolutions and relentless advances in communication technology, the invasion of the bedroom via satellite has added a certain degree of universal cultural uniformity, if not cohesion, inevitable' (Haque, 2000, p. 7).

In addition, English has also been used as a mark of fashion for rich educated classes of people (Schiffman, 2003; Talaat, 2003). They do not like to use their mother tongues in formal gatherings. They like watching English movies and reading English newspapers such as the *DAWN*, *The Times, and The Nation* and listening to English music, wearing coat and neck tie, wearing trousers and shirts instead of local *Shalwar and Kameez* (the cultural dress of Pakistanis), is the fashion of the day (Rahman, 2007, 2008).

2.2.1   A source of education

In Pakistan, English is used as the medium of instruction at college and university level education. Although English is not taught at the primary level in state schools, there are a number of private English medium schools which provide education from grade 1, with children aged 5, in urban areas of Pakistan. The state schools teach English as a subject

from grade 6 (children aged 11) onwards in high schools grade 6 to 10 (children aged 11-15). After 10 years of education, English becomes the medium of instruction in all the educational institutes regardless of whether they are in the state or private sector.

As Rahman (1995b, 2001) notes, English is also the preferred language in education because science books and research are published in English and the linguists of Urdu or the regional language cannot translate and coin all the terms of science in their own language and translate all the books and journals which otherwise are easily available in English. Even when, in the 1950s, there was a plan to introduce a policy for education in 'Urdu Only', the government could not find a better substitute for resources in English (Rahman, 2005). The report of the National Commission of Education Reforms published in 1959 states:

> 'Living as we do in a highly competitive age, where the pace of advance in scientific knowledge, discovery and invention is so rapid as to it impossible for any nation to be self-sufficient, Pakistan cannot shut itself up in isolation and must provide for the study of a well-developed foreign language in its education system' (Moss, 1964, p. 64)

With limited sources of linguistic terms and facilities for the linguists, it never seemed possible to translate all the previous and current contributions of knowledge and research into Urdu or any regional language of Pakistan to replace English.

2.2.2 A source of communication in public and private institutions

All the day to day work is done in English in all the main institutions of Pakistan, at least in written communication and record keeping. Even the constitution of Pakistan is written in English. English is used for official purposes from basic to high levels in written documentation. It is used in the civil administration and the bureaucracy, which includes both the federal and the four provincial governments (Rasool and Mansoor, 2007; Rahman, 1997a, 1997b). In trade and commerce, English is used together with Urdu in a bilingual context keeping the rural and urban traders in mind. Local companies use Urdu, whereas multinational enterprises use English. In advertising, too, both languages are used in posters, sign boards, pamphlets, newspapers, and electronic media (Siddiqui, 2012).

English is also the source of official interaction in the armed forces, banks, business, and the courts although the sessions courts of all the provinces are bilingual, or sometimes trilingual because of the political influence of the regional languages. However, the courts

at the upper level, the High Courts of the four provinces and the Supreme Court of Pakistan, use English for all the proceedings (Abbas, 1993, p. 148).

2.2.3 A source of information (print/electronic media)

English is used by the broadcast media, together with Urdu. On a regional basis, newspapers are brought out in regional languages and so, for example, more than twenty newspapers are in Sindhi. The national news on radio and television is broadcast in both English and Urdu and also in regional languages for local audiences (Abbas, 1993, p. 149). In addition to some of the major newspapers, as noted above, some magazines, published weekly and monthly such as *MAG, The Herald, The Cricketeer,* and *The Young World*, are also in English (Shamim, 2010). The electronic media has provided access to hundreds of television channels from the world around, such as BBC, CNN, Geographic channel, The Discovery channel, and English films and cartoons and sports commentary is also presented on radio and television in both Urdu and English languages.

2.2.4 A source of class differences

It is noteworthy that English is not a common language of communication in villages or small towns in which even senior officials speak either the vernacular or Urdu for communication with the general public. In order to educate their own children, such officials send them to the major cities for education or to the regional state public English medium schools. So, while English has played a dynamic role in some development of the country, it has also played the role of reinforcing class differences among the people of the nation. To date, English has remained restricted to a particular class of people who have access to or links with it in some way and through higher education, high profile official jobs or business. Thus, English has a significant role with regard to power and prestige (Yates, 2011; Lee, 2009; Ferguson, 1996; Tollefson, 1995) and is a source of survival in jobs for many people (Mahboob, 2002). Additionally, English is expanding in Pakistan as electronic media, with satellite channels, mobile phones, the internet, and growing rural-urban contact seem to be playing a supportive role in the spread of English to larger numbers of people in Pakistan, compared with the last fifty years of the twentieth century. Looking at the growing role of English language in the educational and social domains of contact, it seems that such a role may be influential on the attitudes of people towards English.

2.3   Language related controversies in Pakistan

Pakistan is a multilingual country where more than six major and almost fifty minor languages are spoken (Rahman, 2004). The language situation in Pakistan is very complex, and the federal governments do not seem to encourage the role of regional languages as compared with English and Urdu. Such suppression has caused many controversies based upon the language problems which, at many times, have turned into fatal riots (King, 2008; Rahman, 2002). Such controversies and language movements, as I shall explain below, might have influenced the attitudes of the people towards different languages, including English, the official language in the country. In the following discussion, I give a brief account of the language controversies in Pakistan.

2.3.1   English

As noted, English has had the status of the official language since the independence of Pakistan. One reason behind this, according to Shamim (2008, p. 235), is that it 'has been associated with the ruling elite in the urban centres and has consequently been identified as the language of power and domination'. The current status and role of English in Pakistan is considered superior because it is a means to gain access to scientific and technological development and academic development in higher education, enlightened moderation, modernisation in lifestyle, and the economic growth of the self and the country (see Haque, 2000; Rahman, 1996a, 1996b; Shamim, 2008, 2010).

As English is the main route to occupying privileged positions and lucrative employment, both in and out of Pakistan, the upper class elites support the English language. However, in order to remain outstanding and superior to the less-developed vernacular-educated employees, the upper class supports Urdu for the nation (Rahman 1995, p. 1007). This dual standard may also be one of the reasons that might have created a possible hindrance for English to flourish amongst the people of Pakistan: they continue the struggle for the survival of their own languages. As a language of the powerful may generate a hegemonic role, and may be exploited by the elite (Pennycook, 1998, 2003, 2010), people from non-elite class may feel that English poses an equal threat to the regional languages as does Urdu. Regarding linguistic and the resulting economic hegemony, as Heller (1995) argues, a particular language can be used for symbolic domination.

2.3.2   Urdu

Urdu is thought to be as a marker of Muslim unity in Pakistan (Mahboob, 2002, p. 4). After independence, the Pakistan government wanted to implement Urdu as a *lingua franca* in all provinces, ignoring the ethic multitude and multilingual population in the country. However, Urdu was the mother tongue of only those Muslims, just about 7.1% of the total population, who had migrated to urban Sindh from Northern India (Rahman, 1997b, p. 836). This led to political unrest based on language differences and posed a threat to regional languages as well as to ethnic identity in all provinces (Simpson, 2007). However, the rulers in the federal government of Pakistan claim that the Pakistani nation is one and that it 'is united by the bond of Islam and the national language, Urdu' (Rahman, 1995, p. 1006).

2.3.3   Bengali

When Pakistan came into being in 1947, Bangla was the language of 98% of the population in East Pakistan (now Bangladesh). By contrast, West Pakistan (now Pakistan) comprised many ethnic groups, with at least six major languages spoken in different areas (Shamim, 2008, p. 235) and these were ignored. The Bengalis, who were also in a majority of single language speakers, were not ready to accept Urdu as a *lingua franca* in independent Pakistan as they already had opposed such an idea in a session of the All India Muslim League in 1937 (Rahman, 1997b, p. 177). Although with the creation of Pakistan, the fear of Hindu domination was no longer a threat to the Muslims of the subcontinent and it was the time to devise a new language policy for the newly created state of Pakistan (comprising five provinces) in 1947, the Bengalis feared linguistic servitude with the implementation of Urdu as the only national language. This situation provided reasons to continue English in the domains of power but, at the same time, it broadened resistance to Urdu. As the ruling elite of West Pakistan considered Urdu a symbol of national integration (Mahboob, 2003; Shamim, 2010), they tried to suppress the Bengali language movement. However, this movement did not end here but caused unrest amongst the people of Bengal. A number of activists were killed by the police in Dhaka (the capital of Bengal) on February 21, 1952. As a consequence, the undue suppression of the Bengali language movement became one of the major reasons behind the political separatist struggle against the domination of the ruling elite of West Pakistan. Bengali nationalism

finally led to the birth of Bangladesh in 1971, within 24 years of the creation of Pakistan (Rahman, 1997b, p. 836).

2.3.4 Other regional languages

Similar to the Bengali language movement, the Sindhi Language Movement took place in Sindh Province where Sindhi, a historically rich language, was the language of its people (Rahman, 1995a, p. 1009). This language was despised by the Urdu speaking immigrants who came to Sindh after independence and who have now become the majority population in urban Sindh. Urdu is a symbol of their pride and identity which they brought from the Northern India, just as Sindhi is for the people of Sindh. Although Sindhi is the medium of instruction in rural schools in Sindh, English and Urdu medium schools run parallel to them in urban Sindh.

The Balochi Language Movement took place in Balochistan to save the cultural identity and heritage of the people of Balochistan in which the people speak Balochi, Brahvi and Pashto. It should be noted that United Nations counts Brahvi among the endangered languages of South Asia (Driem, 2007). The Pashto Language movement came forward to save the Pashtu language from the dominance of Urdu and English. This language is spoken by the people of the Khyber-Pakhtunkhwa (previously known as North-West Frontier Province - NWFP) and some neighbouring parts of Balochistan.

Similarly, two language movements have been observed in Punjab. The Siraiki Language Movement took place in Southern Punjab, a comparatively undeveloped part of Punjab. In the past, this was known as a dialect of Punjabi (earlier called Multani, Derewali, Riasati) and the people called it 'Siraiki' in 1960s and standardised its script. The other movement in Punjab took place as the Punjabi Language Movement. According to Rahman (1997b), although Punjabis dominate in the country and occupy most of the powerful positions in the state, they oppose the use of Punjabi even at the level of basic education on the grounds that 'perhaps this Punjabi elite, having been schooled in Urdu and English, considers Punjabi unsuitable for formal governmental use' (Rahman, 1997b, p. 838). The Punjabi language movement is against such attitudes and behaviours and Punjabi nationalists perceive their Punjabi language and culture to be suppressed.

In sum, while Urdu has remained the choice of the urban middle class, the ruling elite class has always supported English while rural and ethno-nationalistic groups favour their regional languages opposing both Urdu and English. This is clarified by Rahman:

> The ruling elite has ostensibly supported Urdu because of its integrative value as a symbol of Pakistani, in contrast to ethnic identity. This wins the elite the support of the urban middle class and enables it to consolidate its power in the provinces (Rahman, 1997a, p. 179).

In this capacity, however, Urdu is opposed by the ethno-nationalistic proto-elites of the provinces who perceive it to be the symbol of Punjabi dominance and counter it through the symbolic appeal of their own languages (Shakle, 2007). The ruling elite as a whole supports the continued use of English in formal official domains because it ensures its social distinction from the non-elite, facilitates the survival and entry of the members of its own class, including the younger generation, into elitist positions and increases the possibility of opening up the international job market (Thomason, 2001; Creber and Giles, 1983). The ruling elite is also called the anglicised elite because of being pro-English. They have the ability to speak English with much ease and fluency compared with the non-elite as observed by Abbas (1993, p. 149). This is because the former has access to English medium education from primary level whereas the latter have access to only vernacular/Urdu medium schooling up to secondary (grade 10) level. On this basis, the claim of the government that it is providing equal opportunities to citizens of Pakistan can be challenged, not least when students find themselves competing for high status elitist civil and military posts (Mansoor, 2004). This is also one of the reasons that the urban lower-middle and middle-class people believe that the replacement of English by Urdu would enable their class to enter into elitist positions (Rahman, 2004).

From the above discussion, it seems that the ethno-nationalists are against Urdu and English on the one hand. On the other hand, the supporters of Urdu are against both the regional languages and English. At the same time the ruling elite are against both regional languages and Urdu – though not openly against Urdu because, as noted above, it is known as the symbol of Muslim unity within the country. However, a further problem is that access to English is restricted through the education system in the country, as discussed in the following section.

2.4   The issue of Medium of Instruction

The medium of instruction has been an unresolved matter in Pakistan since its independence. This situation creates polarisation in the education system of the country affecting the standard of education and opportunities of access to higher posts in the state and private sectors. I shall discuss here the issue of medium of instruction in Pakistan briefly in terms of the differences that prevail among English, Urdu, and vernacular medium schools.

2.4.1   The Medium of Instruction issue in the colonial period

According to Schiffman (2003, p. 03), the issue of the medium of instruction dates back to the British Rule in South Asia. In the beginning, there was the polarisation in two schools of thought known as 'Orientalists' (the British who favoured indigenous languages to be employed to govern the country) and the 'Anglicists' (the British who favoured English to be employed and the classical languages be abandoned). The debate was won by the Anglicists with the idea of Macaulay presented in his Minute of the 1835 where he recommended to form 'an intermediate class of people with English tastes and intellect, but Indian in blood and colour'. The colonial government made English the official language replacing the Persian of the Mughal Empire in the subcontinent. Initially, the government planned to spend all the government money on the English language education, this turned to be the passport for the employment in public offices in India and was confined to the elite class only (Shams, 2008). Later, considering the masses, the vernaculars were also recommended for the education. Schiffman (2003, p. 03) observes that the recognition of the vernaculars led to the three-tier education system in terms of medium of instruction:

(1) **English medium,** in urban areas, for elites, from 1835 onward,

(2) **Two-tier,** vernacular for primary, English for advanced, in smaller towns,

(3) **Vernacular medium,** in rural areas for primary education.

Even at that time the vernacular education was considered inferior and English medium superior because English was reserved for the higher posts and for the elite. Since that time, English has been a source of power in South Asia. According to Rahman (1997a, p. 147) the elite of India and the British themselves were not in favour of the vernaculars. Therefore, the vernacular was limited up to high school level and was confined to state

schools meant for the masses. Thus, the masses could reach the subordinate positions in the bureaucracy whereas the most powerful positions were reserved for Englishmen or the Indian elite who could master English through English-medium institutions.

2.4.2 The Medium of Instruction issue in the postcolonial period

The same British tradition seems to be continued in the postcolonial era (post 1947) too. Comparing Pakistan, Malaysia and Kenya, Powell (2002) observes that even after the British Empire ended, the colonial period does show its influence in the language planning and policies of these countries (Wright, 2007). This mostly seems to be common in the postcolonial countries (Baily, 1996). Now, if the education system of the subcontinent is observed, an education policy similar to the British colonial three-tier education system seems to be in practice, but what seems more devastating thereafter, specifically during the postcolonial time, that the country has observed inconsistencies in the medium of instruction policy. In the three constitutions of Pakistan (1954, 1962, and 1973), Urdu was recognised as the national language and English as the official language of the country. In all the three constitutions, it was written that English should be replaced with Urdu (within ten-fifteen years of the enactment of the constitution). Article 251 of the constitution of Pakistan (1973) states on the National Language:

(1) The National language of Pakistan is Urdu, and arrangements shall be made for its 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.

(3) Without prejudice to the status of the National Language, a Provincial Assembly may by law prescribe a measure for the teaching, promotion and use of a provincial language in addition to the national language.

As a consequence, the language in education policy was also to follow the provision stated in the constitution which is directly related to the medium of instruction in the educational institutions of the country. The three sections of the Article 251 of the constitution apparently resemble the three types of the medium of instruction (English medium, two-tier, and vernacular medium) recognised in the British Rule, but the difference between the

two seems that the British period followed a fixed rule whereas the other has not been followed appropriately and in the due time. According to the constitution of 1973, Urdu was to replace English by 1988, but it has not happened so far, rather medium of instruction has remained a controversy among English, Urdu and the regional languages. Rahman (1997a, p. 145) observes that the medium of instruction controversy is more due to the politics, especially ethnic politics, than societal attitudes towards languages. The constitution recommends that Urdu should replace English as the official language, thus a change of the language in the domains of power, but unlike the supporters of Urdu, the elite who have power and wealth seem reluctant to relinquish English for Urdu. Hence they defend English medium schooling for their children. However, the elite favour Urdu as the national language on the grounds of Muslim identity and national unity and they have no issue if Urdu continues as the medium of instruction in the state schools for the masses. On the contrary, the supporters of the regional languages feel their languages threatened by both English and Urdu and they demand regional languages to be recognised too and thus may also be used as medium of instruction. This controversy seems to have created caste-like differences (privileged and non-privileged) in the medium of instruction issue.

2.4.3   English as the Medium of Instruction

As in the colonial period English medium institutions were working in the region, it was not easy to abolish them at a time and replace them with Urdu medium schools without prior preparations (Mansoor, 2004, p. 57). Therefore the English medium schools were allowed to work until the arrangements were made for Urdu to replace English. However, the ruling elite supported the continued use of English in formal official domains as it ensured the social distinction from the non-elite (Rahman, 1997b, p. 179). Despite the policies to replace English with Urdu, the elitist English medium schools were established in greater number during 1960s. Rahman (2005, p. 25) divides the English medium schools in three types: (a) state influenced elitist public schools and cadet colleges, (b) private elitist schools, and (c) non-elitist schools. The first type is the top class public schools, cadet colleges, the federal government model schools, and the armed forces schools. These are subsidised by government and only the children of the armed forces or high bureaucracy can get admission there (the civilians can get admission in these institutions with high fees. The second type is run by private people without government subsidy. These schools are also accessible for only the elite of power or wealth and prepare the children for British O and A level examinations. The third type is described as the schools

of emerging middle-class people and the standard of the education in these schools is not as high as in the first two types (Shamim, 2008, p. 237).

2.4.4 Urdu as the Medium of Instruction

Since independence from the British Rule, there has been a continuous struggle to make arrangements to replace English with Urdu. It is because Urdu is considered to be the symbol of Muslim and Pakistani identity. As Pakistan is a multilingual and multicultural country, many people think that 'Urdu could be used to integrate the diverse nationalities of Pakistan' (Rahman, 1997a, p. 148). Therefore, it was the demand of the supporters of Urdu that Urdu should be the medium of instruction from primary to the university level. But the elite class, which knows that English is the key to power, has never given up a favour for English medium schooling. Several committees and educational commissions have been formed to look into the issue of the medium of instruction since 1947.

Looking at different Education Policies and Education Commission Reports of Pakistan it may be observed that the medium of instruction has been considered to be a complicated matter. One of the reasons seems due to the language controversies among the regional language supporters and the emphasis on English to be replaced by Urdu as stated in the three constitutions of Pakistan (Rahman, 1997a, p. 147). It was demanded that English be replaced with Urdu in all schools and colleges, including universities. The Report of the Karachi University Committee (1956-1957) observed the difference of opinion among the scholars.

It was based on the arguments that the knowledge of science that was necessary in the universities might not have been imparted through Urdu or Bengali because these languages did not contain enough literature on the sciences. But on the contrary, the supporters of the national language thought that once Urdu or Bengali was made the medium of instruction, sufficient literature could be produced in a short time. However, the committee could not be convinced that the literature of science would be available in Urdu or Bengali in a short time. Therefore, the committee report recommended that English should not be replaced with Urdu or Bengali as the medium of instruction in the universities, however, the teachers could supplement their lectures with explanations in the national language (Mansoor, 2005, p. 49).

The Report of the Sharif Commission in National Education (1959) also discussed the issue of the medium of instruction. Looking at the historical perspective it reported that although Urdu was the most widely understood language in the subcontinent, the common link for over a century was provided by English. This report observed:

> In the first place as English was the medium of instruction in the schools and the colleges, and only as scientific knowledge and the success in the government service were available to those possessing skills in English, a social gulf was created between the small group who had acquired this ability and the majority who had not. In the second place, as the regional languages of the subcontinent were not employed in government, trade, education or the learned professions, their development languished (p. 281, in Mansoor, 2005, p. 50).

The Report of the Sharif Commission (1959) examined the different media of instruction in education of Pakistan and reported that Urdu was the medium of instruction in the former Punjab and Balochistan area, whereas, in the Peshawar region, Pashto is the medium of instruction up to class 5 and Urdu from class six onwards. Moreover, Sindhi was the medium of instruction in Sindh where a number of schools were also established as Urdu medium schools after 1947 (Mansoor, 2005, p. 51).

2.4.5   The ethno-nationalist opposition to Urdu

After independence when Urdu was declared as the national language, the first opposition came from the Bengali Language Movement (1948-1954) from East Pakistan, now Bangladesh (Rahman 1977b, p. 178). This resistance turned into riots in 1952 and some supporters of Bengali were also killed in Dhaka (Rahman, 1997a, p. 149) consequently in 1954, both Urdu in West Pakistan and Bengali in East Pakistan were recognised as national languages. In West Pakistan, Sindhi was also the well-established language and was used in the domains of power at low level and was the medium of instruction in the majority of the school. By announcing Urdu to be the national language many new Urdu medium schools were established in Sindh and the Sindhi medium schools were closed down (Rahman, 1997a). Urdu was to replace Sindhi in Sindh up to matriculation, but due to the protests, Sindhi was restored. Eventually, more Urdu medium schools were establishes in the urban areas, whereas, Sindhi medium remained confined to rural areas. It seems that after the partition of East Bengal (Bangladesh), the preservation of language, script and culture were recognised and written in the constitution of Pakistan (1973), under Article 28:

Subject to Article 251 any section of citizens having a distinct language, script or culture shall have the right to preserve and promote the same and subject to law, establish institutions for that purpose. Afterwards, Pashto is also partially allowed as a medium of instruction in Khyber-Pakhtunkhwa and Sindhi is allowed as a medium of instruction, parallel to Urdu, up to matriculation level (grade 10) where Urdu is compulsory up to intermediate level (grade 12).

The present situation of the medium of instruction in Pakistan seems similar to the British three type of education, that is, English medium in urban areas, two-tier in small towns, and vernacular medium in rural areas. Therefore, Shamim (2008, p. 236) calls the current educational system 'a legacy of the British colonial powers'. Mansoor observes that due to the difference of the medium of instruction, the educational standards have declined, and students face numerous difficulties and problems, especially in higher education (Mansoor, 2004, p. 53).

2.5   Summary

In this Chapter, I discussed the complex messy nature of the linguistic profile of Pakistan and outlined the spread of English that took place in the country from the colonial period and I suggested that this has provided an insight into the historical language attitudes of the people of Pakistan for generations. English has remained an issue of medium of instruction as opposed to, and mainly competing with, Urdu as the medium of instruction from the colonial to the postcolonial period. I have indicated that foreign language learning and use also remains a complex matter, due to language controversies that have occurred for decades. Accordingly, it is likely that the current attitudes of learners are subject to a wide range of influences and it may be important to better understand and look for any possible patterns in those influences to get a sense of how learners today view themselves and their use, in this study, of the English language. In the next Chapter, I shall define and discuss language attitudes with reference to the factors raised here looking at culture, agency, language choice, motivation, and language anxiety in detail.

3 Literature Review on Language Attitudes and English as a Second/Foreign Language

3.1 Introduction

This Chapter discusses the literature relevant to the field of language attitudes with a focus on learning and the use of English as a second/foreign language. In this connection, I shall also discuss the social psychological factors of language related identity, language and culture, the fear of linguistic imperialism, learner agency and choice, language motivation, and language anxiety. I consider these factors important in an exploration of whether these factors contribute towards the positive and/or negative attitudes in the learners of the two selected institutes of Pakistan with whom I worked in this study.

3.2 Definition of Attitudes

Attitude is one of the complex concepts in social psychology and researchers have defined it in a variety of ways but with some degree of similarity at conceptual level. Allport (1954) noted an attitude as a:

> 'mental and neural state of readiness, organised through experience, exerting a directive or dynamic influence upon individual response to objects and situations with which it is related' (Allport, 1954, p. 45).

Sarnoff (1960) defined attitude as a 'disposition to react favourably or unfavourably to a class of objects' (p. 279). For McGuire (1985) attitudes are dimensions of judgement and thought regarding events and objects. Bohner and Wanke (2002) define attitude as 'a summary evaluation of an object of thought' (p. 5). For a working definition, this study follows the definition of Eagly and Chaiken (1993), according to which, '*attitude is a psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour*' (p. 1, emphasis in original text), wherein the evaluative character is the central aspect of an attitude. According to this definition, evaluative responding is the core aspect of the three components of attitudes, that is, cognitive, affective, and behavioural attitudes. Eagly and Chaiken (1993) categorise them as follows.

> **Cognitive attitudes:** Evaluative responses of the cognitive type are thoughts or ideas about the attitude object. These thoughts are often conceptualized as *beliefs*, where beliefs are understood to be associations or linkages that people

establish between attitude object and various attributes (Fishbein & Ajzen, 1975). These cognitive evaluative responses include the covert responses that occur when these associations are inferred or perceived as well as the overt responses of verbally stating one's beliefs.

Affective attitudes: Evaluative responses of the affective type consist of ***feelings, moods, emotions, and sympathetic*** nervous system activity (e.g., anger, hope, optimism) that people experience in relation to attitude objects….. In general, people who evaluate an attitude object favourably are likely to experience positive affective reactions in conjunction with it and are unlikely to experience negative affective reactions; people who evaluate en attitude object unfavourably are likely to experience negative affective reactions and are unlikely to experience positive affective reactions.

Behavioural attitudes: Evaluative responses of the behavioural (or conative) type consist of the overt actions (e.g., foster or support; hinder or oppose) that people exhibit in relation to the attitude object….. Behavioural responses also can be regarded as encompassing ***intentions*** to act that are not necessarily expressed in overt behaviour. (Emphasis added) (Eagley and Chaiken, 1993, pp. 11-12)

However, it is not always necessary that behavioural attitudes may be consistent with action in practice. Moreover, having a dynamic nature, attitudes do not remain fixed or static. Rather, attitudes may form and change based on varying situations/contexts over a period of time (Richard, 1993; Rooij, 2006). As a complex phenomenon, attitudes are not directly observable, but can be inferred from the evaluative responses of people. As such, attitude is such an implicit state which may appear in certain ways when an evaluation is made in the presence of a stimulus (Ajzen, 1991, 2001, 2005; Eagly and Chaiken, 1993). Therefore, attitudes may be inferred from responses in which people report or show whether they like/dislike, love/hate, prefer/avoid, or favour/oppose an attitude object (Bohner and Wanke, 2002, p. 4). Whereas physical disposition for attitude measurement is also used in lab tests, the most common way of studying attitudes in social psychology is by asking persons directly with stimuli (Bohner and Wanke, 2002, p. 19). Drawing upon these definitions of attitudes, researchers have also widely studied language attitudes with specific reference to foreign languages. I shall discuss language attitudes in the following section.

3.3   Language Attitudes

The general definitions of attitudes relate to language when a language occupies the place of an attitude object, that is, attitudes towards a certain language. As such these attitudes may be towards a local language, a second language, or a foreign language. However,

much of the research in language attitudes has been directed at second/foreign language (Willis, 1998; Wright, 1999; Giles and Billings, 2004; Bartram, 2006, 2010; McKenzie, 2010; Wesley, 2012; Garrett, 2007, 2010). Within this interest of studying language attitudes as an umbrella term, a variety of areas have been highlighted. Baker (1992, p. 29) classifies such areas of language attitude research as follows.

- Attitude to language variation, dialect, and speech style
- Attitude to learning a new language
- Attitude to a specific minority language (e.g. Irish)
- Attitude to language groups, communities and minorities
- Attitude to language lessons
- Attitude to the uses of a specific language
- Attitude of parents to language learning
- Attitude to language preference

Drawing upon Baker's (1992) list of research categories within language attitudes, I intend to mainly focus on attitudes to learning a new language and attitudes to the uses of a specific language to answer my research questions. Moreover, considering the language controversies, spread of English and the historical attitudes of the majority of the then Indian Muslims, status of English in Pakistan as discussed in Chapter 2, I shall use questions based on the socio-psychological factors to obtain evaluative responses regarding learning and speaking English. These factors (stimuli) will include language related self-perceptions (identity), perceived threats to culture including mother tongue and religion, learner agency, language motivation, and language anxiety. I discuss these factors as follows.

3.4 Language and Culture

The belief that language is a 'neutral entity' has widely been questioned by sociolinguists (Nunan and Choi, 2010; Riley, 2007; Norton, 2000; Norton and Kamal, 2003). According to Canagarajah (1999, p. 29), 'we have been taught to perceive language as an abstract and neutral entity that does not embody values or ideologies'. Due to this belief as held in the past, there has been a strong tendency that classroom teaching is something 'unnatural' and is not a part of normal social life (Joseph, 2004, p. 34). Such ideas did not only impact the language policy and planning but also equally influenced the language teaching and

learning practice in the classroom, including the spread of certain languages at the cost of others. Kramsch (1998) contrasted culture with nature, similar to the nature/nurture debate. She argued:

> 'Nature refers to what is born and grows organically (from the Latin *nascere*: to be born); culture refers to what has been grown and groomed (from the Latin *colere*: to cultivate)' (Kramsch, 1998, p. 4).

Language is seen as an integral part of culture because language is learnt, used and understood in social groups. Hence, language may be called a part of socialization (Duff and Talmy, 2011). Moreover, Kramsch (1998) examines the multiple aspects of culture as follows:

1. Culture is always the result of human intervention in the biological process of nature.

2. Culture both liberates and constrains. It liberates by investing the randomness of nature with meaning, order, and rationality and by providing safeguards against chaos; it constrains by imposing a structure on nature and by limiting the range of possible meanings created by the individual.

3. Culture is the product of socially and historically situated discourse communities that are to a large extent imagined communities, created and shaped by language.

4. A community's language and its material achievements represent a social patrimony and a symbolic capital that serve to perpetuate relationships of power and domination; they distinguish insiders from outsiders.

5. But because cultures are fundamentally heterogeneous and changing, they are a constant site of struggle for recognition and legitimation (Kramsch, 1998, p. 10).

From the discussion above it is obvious that culture is a social entity, grows through social interaction, and may change over time. Similarly language may not be thought of in isolation, whether it is used in face-to-face interaction or not. Joseph explained that:

> 'No speech act is individual; they are always social, even if the addressee exists only in the speaker's imagination. And indeed, every word we utter is generated in interaction with an imagined audience in our mind, before any real audience ever hears or reads it' (Joseph, 2004, p. 50).

As it is nowadays agreed that language is a social activity, it is also argued that 'language and culture are inseparable' (Corbett, 2003, p. 24), and that 'language is not a culture-free

code, distinct from the way people think and behave, but, rather, it plays a major role in the perpetuation of culture….' (Kramsch, 1998, p. 8). This develops the belief that a language brings in the culture of the target language group. At the same time, it is also argued that the foreign language learners may resist the target language if they understand it would harm their own culture as a part of the individual and social identity (Canagarajah, 2005).

As Corbett (2003, p. 20) suggests, foreign language learners are in the position of someone who is outside the target language group, looking in. Learners may not wish to adopt the practices or beliefs of the target culture, but they should be in a position to understand these practices or beliefs if they wish fully to comprehend the language that members of the target culture produce. This will be a further challenge to the Pakistani learners of English.

3.5   Language and Identity

As language is an integral part of culture and vice versa, language also embodies identity of the speaker (Day, 2002; Miller, 2004; Wortham, 2006; Edwards, 2009). Joseph (2004, p. 224) argues that '…any study of language needs to take consideration of identity if it is to be full and rich and meaningful'. According to Kramsch (1998):

> 'Language is an integral part of ourselves – it permeates our very thinking and way of viewing the world. It is also the arena where political and cultural allegiances and loyalties are fought out' (Kramsch, 1998, p. 77).

In this sense language is not only related with individual identity but also group identity (Block, 2007). Therefore, languages create bond among the people (Cashman, 2005; Chen, et al., 2011) based on the belief that a language embodies 'the social relationship of its users, […] their social identity is present in the language itself' (Joseph, 2004, p. 51). At the same time the language that is not the part of their culture and identity, may be regarded as a threat to their culture and identity, hence resistance.

People may resist some languages and prefer others (Schell, 2008; Craith, 2007). This resistance and preference may also be due the reason how people construct their individual identity (Cummins, 1996). Researchers such as Phillipson (1992), Shannon (1995), and Canagarajah (1999, 2005), therefore, argue that the imposition of English over the regional or first languages of other communities is a part of linguistic imperialism because it may affect their identity against their will. Identity is not only related with totally different

languages, but identity may also be connected within the same language through diversity in the language pattern or dialects (Schmid, 2001; Norton, 2000). On the other hand, a language as an identity marker, may also affect how people perceive themselves with reference to a particular language (Spears, 2011). This notion relates with my study in terms of learners' self-perception based on the language they may prefer (Peirce, 1995). According to Kramsch (1998) people may perceive their relationship with a language as a marker of belonging to or identifying with a group (Hornsey, 2008). As such, she suggested:

> '[people may] draw personal strength and pride, as well as a sense of social importance and historical continuity from using the same language as the group they belong to' (Kramsch, 1998, p. 66).

Here, although as Kramsch suggests that people would identify with the language of 'the group they belong to', attitude and motivation theory propose that people may also identify themselves with the target language community or the second language itself because of the value associated with it (Kraemer and Birennaum, 1993). According to Dörnyei (2010), a desire to identify with target language relates to projected self or the future self, also termed as L2 self (see Section 3.8 below).

3.6   Linguistic Imperialism and Spread of English

Phillipson (1992) views the dominance of English language as 'linguistic imperialism'. He explains that in order to spread supremacy and authority over some weaker communities, the powerful communities empower themselves through the spread of their languages, such as English was viewed in an Indian context during the British Empire (Kirkpatrick, 2007, 2009; Paul, 2003). Canagarjah (1999) observes it as hegemony and quotes William as follows:

> '[the] notion of *hegemony* articulates how the dominant groups are always involved in building consent to their power by influencing the culture and knowledge of subordinate groups' (William, 1977, p. 108-14, cited in Canagarajah, 1999, p. 31).

Likewise the spread of English endangers the culture and identity of different speech communities, especially the communities in the periphery (periphery: countries where English is not the first language of the majority, as opposed to centre: the countries where English is the first language of the majority). Such practice creates hegemony, 'that can

always be met by opposition. This perspective augurs well for developing strategies of resistance' (Canagarajah, 1999, p.31).

Historically, English language in periphery communities has often been in competition with the local languages (Canagarajah, 1999, p. 57). Based on fears of 'linguistic homogenization', Skutnabb-Kangas terms the spread of English as a 'linguistic genocide' for other languages. She further argues:

> 'languages are today being killed and linguistic diversity is disappearing at a much faster pace than ever before in human history, and relatively much faster than biodiversity… if things continue, we may kill over 90 percent of the world's oral languages in the next 100 years' (Skutnabb-Kangas, 2000, p. ix).

Joseph (2004) recognises the danger to local languages due to English language, but at the same time, he argues that people should not be denied the right of choice of bigger language for education. Joseph observes:

> 'The loss of small local and tribal languages is both real and lamentable. It represents a cultural loss not only for their living speakers but for their descendants yet unborn, and strong support should go to efforts for helping these speakers preserve their languages by creating resources that will help their children to be bilingual in their traditional language and whatever bigger language is pushing it aside, rather than just monolingual in the bigger language. I do not however agree that denying them the choice of education in the bigger language is a legitimate answer' (Joseph, 2004, p. 186).

The concerns and fears of Phillipson (1992), Canagarajah (1999) and Skutnabb-Kangas (2000), as Joseph observes, are the danger to '*mother tongues, native languages, first languages,* along with the ethnic identities and associated cultures of which they are a part' (Joseph, 2004, p. 183). But Joseph counter argues that the discourse of 'linguistic homogenisation' neglects the reality of 'the expansion of the population speaking a language through absorption of the speakers of other languages and dialects introduces a huge new diversity in the language' (Joseph, 2004, p. 186). I contend that this argument, however, may not be enough to resolve the concerns of the speakers whose first languages or mother tongues may be endangered. Varieties of English, though they may emerge, may not bring an end to the concerns for *mother tongues, native languages, first languages.* Consequently, the fears and favours for certain languages may keep affecting the attitudes of the language users accordingly (Lawson and Sachdev, 2004).

The polarization is not only in the views of the linguists, the same may be observed in the learners and users of English as a second and foreign language. Although English is alien to many cultures and religions (Rodriguez and Fortier, 2007) and a symbol of colonialism to some, the other people relate it to power, learning, science, and civilization (Jenkins, 2007). Moreover, in the current situation of globalising world, as LoCastro (2001) suggests, the consideration of learner agency and a language choice is also important as it relates to the pragmatic and practical purposes when it comes to the option(s) of the learning and use of more than languages (Trudell, 2005; Kasper and Rose, 2002). Moreover, language choice also shapes identity (Fuller, 2007). I shall discuss human agency and language choice in the following section.

3.7   Human Agency and Language Choice

Human agency is a capability of individuals in which they may act independently and make their own choices. According to Bandura (2006), in the role of an agent an individual can 'influence intentionally one's functioning and life circumstances … People are self-organising, proactive, self-regulating, and self-reflecting' (p. 164). From human agency perspective, individuals are not simply the passive product of their behaviour but they contribute, in a variety of ways, towards their own life circumstances with their approaches (Deters, 2011). This notion also relates to making choices in language learning and use wherein the individuals as learners can make decisions regarding which language to learn including when and where to use/avoid it (Volk and Angelova, 2007; Clement, Baker, and MacIntyre, 2003; Payne, 2007). Bandura (2006) further discusses four properties of human agency:

(a) **Intentionality**: According to this intentionality, individuals can form their intentions to devise action plans to realise their pursuits.

(b) **Forethought**: This category of agency includes the 'future-directed plans' by which individuals can set their goals and may work towards achieving the likely outcomes. Thus, they become motivated to achieve their goals.

(c) **Self-reactiveness**: In addition to intending and fore-thinking, the individuals as agents can also regulate their own course of actions and regulate their behaviour.

(d) **Self-reflectiveness**: According to this property of agency, individuals can also examine their self-efficacy as well as functioning (Bandura, 2006, p. 164).

Therefore, relating the four properties of human agency to foreign language learning and use, individuals can intend and plan to learn English. If motivated for some achievement, they can execute such learning as well as refine and improve their language skills with their own effort. Furthermore, they can make the choices of language use based on the situation in a language socialisation. Bandura (2006) also suggests that, despite having agency, people may not remain fully autonomous in their actions. Rather, their functioning remains socially situated in which they also reciprocate in social interactions. Thus, if learners view other people around them benefitting from learning and use of English and if such behaviour is not perceived as a threat, they would likely be motivated for learning and speaking English. As opposed to Philipson's (1992) notion of linguistic imperialism in which learning a foreign language is viewed as imposed by foreign powers, the notion of learner agency highlights the importance of learner choices. Holliday (2009) suggested that learner as non-native speakers in the periphery may also want to use English as a Lingua Franca. Therefore, I am also interested to study the language choices of participants from a learner agency perspective. As the linguistic profile of Pakistan in Chapter 2 showed, English language is associated with power and prestige and because of the status attached to it, English is also considered a passport to privilege in the country. As such, motivation to learn English also becomes an important factor. Therefore, I shall discuss language motivation in the following section.

3.8   Language Motivation

In the field of second language acquisition (SLA) research, language motivation has long been considered as an integral part of language attitudes ever since Gardner and Lambert (1959) discussed attitudes and motivation theory in SLA. In terms of definition, motivation has been considered as a complex concept and has been explained in a variety of ways in the field of social psychology (Ushida, 2005; Dörnyei and Csizér, 2002). In L2 motivation research, Gardner (1985a) noted regarding motivation:

> 'the extent to which the individual works and strives to learn the language because of a desire to do so and the satisfaction experienced in this activity' (Gardner, 1985a, p. 10).

While English was not yet considered a world language in the twentieth century, SLA researchers viewed motivation for learning English, for example, as closely connected with learners' attitudes towards the target language community. As such, a view about the language community or wishing to be like them was one of the main factors of studying

second language (L2) motivation. In this connection, Lambert (1963) proposed that the successful acquisition of a L2 will depend upon an individual's ethnocentric tendencies, attitudes towards the other community, orientation towards language learning and motivation.

An earlier belief was that ability and aptitude were mainly the cause of SLA success levels. Contrasting this view, in a research report, Gardner and Lambert (1972) theorised that variability in SLA success was significantly related with L2 motivation and that the effect of motivation on a second or foreign language was not dependent on the ability or aptitude of an L2 learner. This theorisation also led Gardner and Lambert (1972) to propose two types of motivational orientations specific to SLA: (a) an *integrative* orientation, and (b) an *instrumental* orientation. As such, while the former orientation reflects a 'sincere and personal interest in the people and culture represented by the other group', the latter reflects a 'practical value and advantages of a new language' (p. 132). Based on this theory, Gardner (1985b) and his associates developed a questionnaire titled Attitude/Motivation Test Battery (AMTB) which has widely been used in a variety of second/foreign language learning contexts and is relevant in the field to date. Since 1990, attitudes and motivation have also earned significance on their own as two separate areas of research but AMTB is still used in the same format or adapted according the nature of the studies in second language learning (Masgoret and Garder, 2003; Dörnyei, 2005).

It is important to note that in the earlier stages of attitudes and motivation theory, the integrative orientation of L2 motivation referred to a desire to be like the people of the target language community, including their culture and life style. However, in the recent development of attitude and motivation theory, the integrative orientation also includes self-concept of the learners with reference to the knowledge and use of the second/foreign language (Mercer, 2011). A respect for and openness to others' culture and a desire to identify with the valued members of a target language community is an important aspect of the integrative orientation of L2 motivation. However, Dörnyei (2005) argues as follows:

> 'In the absence of a salient L2 group in the learners' environment (as is often the case in foreign language learning contexts in which the L2 is primarily learned as a school subject), the identification can be generalised to the cultural and intellectual values associated with the language, as well as to the actual L2 itself. This is why we can detect a powerful integrative motive among, for example, Chinese learners of English in mainland China who may not have met a single native speaker of English in their lives, let alone been to any English-speaking country' (Dörnyei, 2005, pp. 5-6).

Therefore, self-concept related to foreign language learning becomes an important component of integrative orientation. Dörnyei (2005) terms a foreign language related self-concept as an L2 motivational self. Accordingly, learners' L2 motivational self may be explained as in the given time or how they perceive themselves in the future with regards to learning an L2. With reference to the Pakistan profile presented in Chapter 2, the most relevant perspective on language attitudes and motivation is from an instrumental perspective (Yashima, 2002). From integrative orientation, although I shall not study learners' desire to be like the people of the other language community as studies did in the early stages of theory development, it would appear to be relevant to study it from a self-concept perspective. In addition to language motivation, researchers argue that foreign language anxiety is also one of the main affective factors which influences L2 achievement (Gardner, 1985a; MacIntyre and Gardner, 1989; Spolsky, 1969). In this regard, foreign language anxiety also relates to my study. In the following section, I shall discuss foreign language anxiety.

3.9   Foreign Language Anxiety

Just as L2 motivation is important in the field of second language attainment, MacIntyre and Thivierge (1995) suggested that foreign language anxiety (FLA) is also one of the important factors which may play an additive or subtractive role. Dewaele (2007) argued that conditions in which students are required to communicate in a target language, without having developed the relevant language skills, may develop psychological issues such as foreign language anxiety. For example, though speaking English and giving classroom presentations is considered to be highly valuable and mandatory for students at universities, many feel afraid of the situation. Thus, foreign language anxiety may keep haunting and halting learners (Woodrow, 2006; Zheng et al., 2009; Hashemi, 2011).

Accordingly, foreign language anxiety is conceptualised as a psychological stress that many learners experience during the process of learning a foreign language and/or performing a language task in the target language (Horwitz, Horwitz, and Cope, 1986; Price, 1991; Sarason, 1984). FLA may be categorised as communication apprehension, fear of public speaking, fear of negative evaluation, and test anxiety. Communication apprehension is associated with learners' negative perceptions about themselves (Arnold and Brown, 1999, p. 21). The concern about uttering wrong sentences (in terms of grammar, vocabulary or structure) or the feeling that others are noticing them will create

feelings of frustration and apprehension for the speaker. MacIntyre and Thivierge (1995) argued that communication apprehension is 'a fear and uneasiness caused by the potentially threatening situation (real or anticipated) of speaking before a group of people' (p. 456). Anxious feelings and difficulty in using a target language in front of others are 'manifestations of communication apprehension' (Horwitz, Horwitz, and Cope, 1986, p. 127). In terms of affect, MacIntyre and Gardner (1989) noted that highly anxious learners shall have lower ratings on fluency, accent, and sentence complexity when compared to the lower levels of anxious students.

Another form of FLA is fear of public speaking which refers to a situation wherein a learner feels afraid of delivering a talk before a small or large audience (Ayres and Hopf, 1993). It is also considered as a stage fright which increases anxiety in the speakers when they have to speak in front of an audience. Sloan and Slane (1990) defined public speaking anxiety as a 'generalized context apprehension' (p. 517). Pribyl, Keaten, and Sakomoto (2001) considered a lack of familiarity to the audience and a lack of fluency as elements that contribute to public speaking anxiety. English language learners in anxious situations may perceive their weakness being exposed in the public. Such an apprehension may also appear in the form of fear of negative evaluation.

According to Kitano (2001), learners think that if their performance is being evaluated and carries some marks or some other reward then their mistakes or errors related to grammar, vocabulary, pronunciation, or sentence structure may lower their grades or marks. This feeling intensifies the level of anxiety for them because fear of negative evaluation leads learners to commit more errors, especially when they are afraid of making mistakes (Gregersen, 2003). However, many learners mostly show fear of making mistakes and are reluctant because they consider mistakes as an obstacle to making a good social impression on others (Gregersen and Horwitz, 2002; Kim, 2009; MacIntyre and Gardner, 1989). The learners who are highly conscious of their performance in English before others constantly avoid participation in language activities. Hence, they become passive language learners (Gregersen, 2003).

Fear of negative evaluation also closely connects with test anxiety. Apart from the general anxiety that learners may feel in the classroom, a test situation can also arouse feelings of anxiety which becomes an apprehension of assessment and evaluation (Daly, 1991). Learners' consciousness of a competitive and evaluative atmosphere may have an

inauspicious impact on their performance. This feeling creates a negative impact on their minds. Consequently, they become psychologically distressed and disturbed, lose self-confidence and consider themselves inferior to others (Hancock, 2001). Some of these factors reflecting foreign language anxiety will be useful to include in order to explore whether they may be playing any role in language preference or avoidance among the participants from the two Pakistani universities.

3.10 Summary

Drawing upon the theoretical underpinnings discussed in this Chapter, I study undergraduates' attitudes towards learning and speaking English through an exploration of language attitudes related to learners' self-concept with respect to individual identity, perceived threats to culture including mother tongue and religions by learning and speaking English, language choice, language motivation, and language anxiety. In the following chapter, I shall discuss my methodological choices for my study.

4   Research Methodology

4.1   Introduction

In this Chapter, I shall discuss the methodology and the research process of this study. In summary, this study follows a mixed methods case study approach, both at data collection and data analysis levels. I will explain why I considered mixed methods research appropriate for this study. In order to do this, I shall discuss the theoretical viewpoints that the different research methodologies follow, the selected research tools used, the process of the study, and data analysis methods. In this Chapter, initially I shall outline the research questions. Next, I shall discuss research methodology and mixed methods design followed by my methodological choice for this study. Afterwards, I shall present an account of the selection of research tools, their construction, ethical considerations and data collection process. This will be followed by my reflections on the data collection process and data analysis methods.

4.2   Research questions of the study

In the following text, 'participants' refers to the particular groups of undergraduates from the two participating public general universities of Sindh and Balochistan provinces of Pakistan. As discussed in Chapter 2, the following research questions relate to two major areas of this study. Questions one and two relate to 'the symbolic value of language' and questions three, four, and five relate to 'the choice of language'.

1. What are the participants' self-perceptions about learning and speaking English?

2. What are the participants' attitudes towards learning and speaking English with reference to perceived threats to their culture, religion, and mother tongue?

3. How do the participants make choices about learning and speaking English in different domains of language use?

4. What motivates (or not) the participants to learn and speak English?

5. To what extent do the participants report language anxiety in learning and speaking English?

4.3 Research methodology

An overall approach to a research process is called research methodology (Creswell, 2007, 2009). For my purposes, I view research methodology as a term used to refer to the approach adopted from the theoretical position underpinning the researcher's view of the nature of reality, data collection and data analysis in the context of studying a social phenomenon (Scott and Morrison, 2005, Newby, 2010). It may also be called a general approach followed by a researcher in order to investigate a research issue or research question(s) as suggested by Silverman (2010). In what follows, I discuss my methodological choice relating to considerations of the research questions to be investigated.

Of course, researchers in social sciences adopt different methodological approaches to their research studies based on their theoretical assumptions and the topic under investigation (Gibson and Brown, 2009). A researcher who follows objective assumptions would be inclined to prefer a positivist quantitative approach in methodological standpoint. Positivists, according to Croker (2009), argue that 'there is only one, fixed, agreed-upon reality, so research must strive to find a singular, universal "truth"' (p. 6). Moreover, positivists believe that reality exists independently of people in the social world, reality can be quantified, and that the purpose of a research remains to measure that reality precisely and aptly. Positivists also presume that, because there has to be one truth, any discovery of reality may equally be applicable to other situations or groups of people (Croker, 2009, p. 6). If one adopts a quantitative approach, one would tend to lay emphasis on quantifiable data collection tools and would analyse the data quantitatively, sometimes using statistics to do so. Moreover, a research following a positivist paradigm is likely to adopt a deductive approach for the relationship between the theory and the research with the purpose of testing the theory and/or a hypothesis. A preference is also given to large samples with huge data and, often, pre-specified potential responses so that the results may be generalised to other groups and populations (Creswell, 2012). Picciano (2004) suggests that quantitative methods are useful in descriptive research, experimental studies, studies looking at causal effects, experimental studies, and correlational research. My research was none of those because I wanted to better understand learners' current attitudes in a given context. Moreover, I believe in the possibility of multiple truths as opposed to the positivist stance of only one and fixed reality.

A qualitative approach, on the other hand, usually looks to generating or adding to theories and it aims at understanding 'meanings, concepts, contexts, and descriptions' (Picciano, 2004, p. 32) in the data. This explanation relates to my positionality and the research objectives of this study. Accordingly, I am interested to understand the meanings participants attach to learning and speaking English, how they conceptualise the reasons for preference or avoidance of using a foreign language in a variety of contexts, and how they describe their own self-conceptions related to their language choices. Some followers of a qualitative approach contrast social research with natural or scientific research arguing that social reality is not something 'out there', rather it is a subject matter that is interpreted by individuals according to their experiences in the social world (Bryman, 2008). In a qualitative approach, meaning is not something externally constructed but individuals construct their realities. Considering the historical background of my participants, I will explore how they now perceive the practice of learning and speaking English. This will also allow me to understand whether the participants consider learning and speaking English as a matter of imposition from some external forces against their own will or if they attach some symbolic value to it. In other words, the reality of my participants is what matters the most and I believe that is unlikely to remain static and fixed.

In terms of methodological choice, relatively recently researchers in social science have acknowledged that research approaches may be combined, or integrated, with justifiable reasons in a single study (Allwood, 2012; Creswell, 2010; Creswell and Plano Clark, 2007, 2011; Teddlie and Tashakkori, 2010; Morse, 2010; Mondal, 2003; Bryman, 2008; Dörnyei, 2010; Johnson and Onwuegbuzie, 2004; Fraenkel, et al. 2012). With this in mind, I followed a mixed methods design that was predominantly qualitative in approach. For my research topic, I believed in Croker's (2009) argument of the possibility of multiple interpretations of reality, in that 'each individual creates his or her own unique understandings of the world' (p. 6). Positivist methods would not have been suitable for my research because I do not believe that the knower and the known can be easily separated to distinguish causes and effects (Johnson and Onwuegbuzie, 2004, 2007). I was also not looking to generalise the results of my study but to allow a deep understanding of rich data in a particular location at a particular time.

Within this mixed methods research design, I used a questionnaire to collect both quantitative and qualitative (closed questions with boxes supplied for open comments) for data collection. In the analysis I explored the quantitative data in order to see if there were any relationships

(not, of course, causal relationships) between social variables/factors influencing, positively or negatively, learners' attitudes towards learning and speaking English. Furthermore, I used the qualitative method of semi-structured interviews as a predominant research method to investigate the learners' attitudes in order to understand the social-psychological phenomenon at a deeper level through an analysis of the participants' detailed and subjective accounts. The purpose of adding comment box to the questionnaire statements was to allow the participants to speak out according to their own understanding and not be confined to just agreeing or disagreeing with the closed questions. Keeping questionnaires as a supporting tool, I focussed mainly on semi-structured interviews. Fraenkel, et al. (2012) call this a qualitative approach to mixed methods design as discussed below.

4.4   The mixed methods design

In simple terms, according to Fraenkel, et al. (2012), 'mixed methods research involves the use of both quantitative and qualitative methods in a single study' (p. 557). More elaborative is the account of Johnson et al. (2007, p. 123) who define mixed methods research as a study in which the elements of both qualitative and quantitative approaches are combined at the levels of data collection, data analysis, and discussion for the purpose of depth and breadth of understanding a phenomenon. Mixing research methods provides an advantage to overcome the drawbacks of using any single methods (Johnson and Onwuegbuzie, 2004). Hence, the addition of qualitative method may help overcome the weaknesses of a purely quantitative method for deeper understanding, for instance. In a way, mixed method research enables a researcher to gain comparatively more informative and balanced research outcomes (Creswell, 2009, 2010; Fraenkel, et. al. 2012). This stance supports my standing too as I explain below.

In order to understand undergraduates' attitudes towards learning and speaking English, I adopted a largely qualitative approach to mixed methods design in the current study by combining questionnaire and interview data. This approach has not been common in mixed methods design especially in language attitude studies. Hesse-Biber (2010), in the preface of her book, entitled: 'Mixed methods research: Merging theory with practice', argues that the majority of mixed methods designs generally follow a positivist standpoint with more focus on 'evidence-based' research. In such a scenario, "qualitative approaches to mixed methods remain marginalised in mainstream books and articles on the topic" (Hesse-Biber, 2010, p. vi). However, if a perspective seemingly remains ignored in a research practice, it does not mean that it does not have the potential to be implemented.

Emphasising the importance and possibility of a qualitative approach to mixed methods research, Hesse-Biber (2010) suggests that such an approach is compatible with many theoretical traditions of qualitative research.

Individuals are important in my study as I perceive them as the meaning-makers without seeking to ignore the complexity of the beliefs and preference they report with reference to social variables such as their identity, culture, mother tongue, and religion. Recognising it, though the findings of this study may be generalised to a limited extent, at least to pose questions, my aim is not to generalise the outcomes of this study to the population at the national level in Pakistan. In my research, the quantitative method of data collection and analysis mainly serves the purpose of understanding if the reported attitudes varied with reference to various social and psychological factors.

4.4.1   Research design of the current study

As noted above, both quantitative and qualitative data were collected for this study designed to better understand, in two universities, Pakistani undergraduates' attitudes towards learning and speaking English. Previous research studies in attitudes towards language learning, as well as language varieties, have often used a quantitative approach for data collection and analysis and such studies have, predominantly, focussed on a high number of participants in order to gain generalisable results. However, as discussed in Chapter 3, such studies tend to ignore the importance of context and culture.

This study, considering the importance of questionnaires and interviews combined, mainly remains an "interview study facilitated by preceding questionnaire survey – quan → QUAL" (Dörnyei, 2007, p. 172). In the 'quan → QUAL' relationship, the capital letters indicate that the qualitative dominates the quantitative. The arrow indicates the sequence that interview data collection follows questionnaire data in the data collection process. The main role of the initial questionnaire survey was, as Dörnyei (2007, p. 172) suggests, 'to help select the participants for the subsequent qualitative phase systematically'. The purpose was to analyse and discuss the data both numerically and verbally and to be open and flexible in order to "to account for the subtle nuances of meaning uncovered during the process of investigation" (Dörnyei, 2007: 26) as compared to being strictly confined to numerical discussion. In the following section, I shall discuss the research instruments used for the data collection. In the following section, I shall discuss how I selected the participants.

4.4.2   Selection of participants

I selected undergraduate students of social sciences from the two universities who were between 18 and 21 years of age and in their first to third year of studies. Prior to collecting data through questionnaires, the potential participants were informed about the nature, aims, and objectives of this study. At the end of questionnaire completion, the participants of the first phase were further asked whether or not they were willing to be contacted for the semi-structured interview stage of my study. I distributed 180 questionnaires among the participants from the University of Sindh. From them, 154 (84%) returned the filled in questionnaires out of which 148 were complete and 4 incomplete. In addition, 2 more students completed the questionnaire, thus the total number of completed questionnaires from the University of Sindh was 150. I repeated the same procedure at the University of Balochistan too. From 180 questionnaires, 154 (85%) participants returned the filled in questionnaires. But 146 were complete and 8 were incomplete. 4 more were completed after a follow-up request, thus making it 150 from the University of Balochistan too. In total, the number of completed questionnaires was 300.

The questionnaire data collection also helped me choose participants for the following phase of conducting interviews. Following a purposive sampling method, I had asked participants to provide their name, email address, and contact number at the end of the questionnaire if they were willing to be interviewed in order to gain a deeper understanding of their view regarding learning and speaking English (see Appendix A). Accordingly, after I finished collecting the questionnaire data, I had an initial read of the questionnaire responses to have a general view of the data and look for any patterns therein.

As a follow up, to further discuss their views, I contacted only those participants who had already completed questionnaires and had indicated a willingness to participate in the interviews by giving their contact details. My target was interview 10 participants from each university. Initially I chose 12 participants from those who had volunteered to be interviewed and chose them to try to gain a variety of backgrounds as mentioned in their profile details in the questionnaire. However, not all who had agreed to participate in the interviews received my call or responded to my messages and some did not turn up on the day at the agreed time despite responding with text messages. I contacted more participants to reach the target number of 10. This process was repeated at both the sites and so I was

able to conduct interviews with a total of 20 participants, 10 each from the two universities.

I designed the interview questions mainly based on the five themes already used in the questionnaire. Prompts were used following the main general questions where needed in order to continue the discussion and to confirm if I was correct in understanding what I thought the participants meant in some responses.

4.5   Research instruments

4.5.1   Questionnaire

Questionnaires constitute an important and popular technique that is widely used to study the attitudes, opinions, perceptions and preferences in the field of educational research (Muijs, 2004, p. 45). Oppenheim (1992) describes a questionnaire as:

> 'an important instrument of research, a tool for data collection… It can be considered as a set of questions arranged in a certain order and constructed according to specially selected rules' (Oppenheim, 1992, p. 100).

Using a questionnaire in my study offered a number of benefits. For example, the questions are the same for all participants, anonymity is respected, it is a relatively economical method in terms of both cost and time, and it allows time to carefully check the content of the questions that are likely to yield accurate information (Walliman, 2005). Additionally, I chose questionnaires because of their adaptability and flexibility enabling data to be compared (Bell, 2010, p.157).

Questionnaires, however, as Dörnyei (2010, pp. 6-7) noted, do have "some serious disadvantages" such as the possibility of collecting "superficial data". Participants may also skip some questions by error or potentially because they do not feel confident to select any of the fixed options for responses. A lack of understanding of the question(s), or misreading them, may also produce unreliable responses that do not reflect what participants actually meant, felt or believed. Moreover, some participants may also be nervous if the questionnaire is in a foreign language that they may be learning but in which they may have limited competence. In such cases, there is a possibility of a low response rate for questionnaires. In order to handle the low response rate issue, I administrated questionnaires in person. This resulted in a high response rate (above 80%) helped by my

presence to offer explanations if participants had any difficulties in answering any of the questions. To uphold ethical considerations, the questionnaires were thoroughly planned and carefully worded and I explain this it in the questionnaire construction section below.

4.5.1.1 *Adapted Likert Scale questionnaire*

A Likert Scale consists of a series of statements, all of which are related to a particular target (an individual person, group of people, an institution or concept) with participants asked to indicate the extent to which they agree or disagree with these items by marking one of the responses ranging, often, from 'strongly agree' to 'strongly disagree' (Reid, 2006). After the scale has been administered, each response option is assigned a number for scoring purposes (Creswell, 2012). Some researchers prefer to use an even number of response options because of the concern that certain participants might use the middle category (neither agree nor disagree, not sure, or neutral) to avoid making a real choice (Creswell, 2009). Accordingly, I chose a 4-point adapted Likert Scale, against a 5-point or 7-point Scale, as commonly used. In the following section, I shall present how I constructed the questionnaire.

4.5.2   **Questionnaire construction**

By adapting Gardner's (1985b) Attitude/Motivation Test Battery (AMTB), I constructed a questionnaire for this study in line with the main factors/themes to be studied. Considering the main research questions of this study, in addition to profile items, I included attitude items (statements) related to the five themes of the study. In that, initial 09 items related to participant profile, and 71 identity (self-perceptions), culture (including religion and mother tongue), language choice, language motivation, and language anxiety (see Appendix A). Dörnyei (2010) suggests that questionnaire may contain close-ended or open-ended items depending on the nature of the research. However, the close-ended questionnaire restricts the responses and does not allow the participants a freedom to express their views beyond selecting one of the option pre-set in the questionnaire. Oppenheim (1992, p. 143) observes that, for a good reason, sometimes the same question may be asked in both closed and open form. Although I did not place separate open-ended questions in the questionnaire, I added a comment box under each statement so that participants could add, if they would like to, a comment apart from simply agreeing or disagreeing with a questionnaire item. The purpose of the additional comment box was to allow the participants more choice of responding to respective items in questionnaire.

With regard to questionnaire responses, Aiken (1997) points out, 'Questionnaires can be designed to minimize, but not eliminate, dishonest, and careless reporting' (p. 58). Keeping this in mind, I paid a particular attention to the wording of the items and formatting of the questionnaire. The length of the questionnaire, before adding comment boxes was 4 pages and could be completed in less than 30 minutes. However, with the addition of comment boxes under each statement, the length became ten pages and could be completed between 30-45 minutes. The time of completion depended on whether and to which statement a participant would like to write a comment in addition to selecting one of the Likert Scale options. I used simple wording in order to avoid any ambiguity or loaded words. In terms of sequencing, first I grouped items according to the relevant themes and then reordered them to break the monotonous sequence of the items. Dörnyei (2010) advises to write both positively and negatively worded statements 'in order to avoid a response set in which the respondents mark only one side of a rating scale' (p. 43). Following the advice, I included both types of items in the questionnaire.

As noted above, I constructed attitude items for questionnaire in line with the research questions of the study. My research related to five themes, therefore, I set item pools for each of the themes separately. Moreover, as my research related to two aspects of attitudes – learning and speaking – I wrote separate statements for the two. Oppenheim (1992) suggests that in an attitude questionnaire construction, it is advisable to write three or more sentences for each factor/theme. Therefore, I wrote five to eleven items under each category. For example, I clustered the following item under the theme of Language Choice within the category of 'learning' English. In these, the symbol * denotes negatively worded statements.

- I like learning English.
- *People discourage me from learning English.
- *I learn English because my parents force me to do so.
- I feel sorry for people who do not learn English.
- I would learn English even if it was not a compulsory subject.
- *I would rather spend my time on learning subjects other than English.
- English should be the only language of education from primary to university level in Pakistan.
- *When I leave university, I shall give up the study of English entirely.

Similarly, I clustered the following set of questionnaire items under the theme of Language Choice within the category of 'speaking' English.

- I like speaking English.
- *I do not like mixing English words or sentences when speaking my mother tongue.
- *My family discourages me from speaking English.
- Mixing English words with my first language helps me express my thoughts clearly.
- I encourage my friends to use English for communication with me on academic topics.
- English is a neutral language to use in the multilingual context of Pakistan.
- I prefer to speak English with people other than my family.
- I prefer speaking English rather than my mother tongue while I am the university.
- *We need to develop our mother tongue rather than speaking English for everyday communication.
- *I do not speak English out of the classroom because people dislike English.
- My family does not feel awkward when I speak English in front of them.

For detailed and theme-wise lists of attitude items, see Appendix B.

4.5.3   Semi-structured interviews

For the purpose of collecting qualitative data, I conducted semi-structured interviews with a sample of twenty students from both universities, ten from each, for an 'enriched understanding' of the complex issue of attitudes. Bailey explains a semi-structured interview as follows:

> In a semi-structured interview, the interviewer uses an interview guide with specific questions that are organised by topics but are not necessarily asked in a specific order. The flow of the interview, rather than order in a guide, determines when and how a question is asked' (Bailey, 2007, p. 100).

The choice of semi-structured interviews allowed me to prepare an interview protocol with questions related to *a priori* (known in advance, not emerging) themes (Gillham, 2000; Kvale and Brinkmann, 2008). This format also allowed me to ask a question earlier, where needed, even if on the interview protocol it came later. Moreover, if an interviewee answered a question before I asked it, I shifted the order of my questions accordingly. Semi-structured interviews also allowed me to ask follow up questions and prompts during

the interviews in order to clarify participants' responses. For example, I listed interview questions as follows.

Main themes of the interviews:

- **Views about learning and speaking English in relation to 'Identity'**
  For example:
  Do you think you are changed by learning or speaking English? How?
  What do people think of you when you speak English? What comments do you hear or expect hearing about yourself?

- **Views about learning and speaking English in relation to 'Culture'**
  For example:
  Are there any occasions when people encourage or discourage you to speak English?
  Do you think your cultural values may be changed if you learn or speak English? How?

- **Views about learning and speaking English in relation to 'Choice'**
  For example:
  If you are given a choice to choose between learning and not learning English, what would you prefer? Why?
  Are there any situations/circumstances in which you wouldn't choose to speak English? Why?

- **Views about learning and speaking English in relation to 'Motivation'**
  For example:
  What are the main reasons for your decision when you think whether or not to learn English?
  What are the main reasons for your decision in any situations whether or not to speak English?

- **Views about learning and speaking English in relation to 'Anxiety'**
  For example:
  Do you feel anxious/nervous about learning English? Can you share any experiences?
  Do you feel anxious/nervous about speaking English? Can you share any experiences?

The questions in the examples were used as general open-ended questions to conduct the interviews. These were then followed by prompts and sub-questions relevant to the respective themes. Each interview was audio-recorded and lasted for 15-20 minutes. I collected data by observing ethical considerations as discussed below.

4.6 Ethical considerations

Following the guidelines of ethical consideration set for social research, where human participants are involved, prior to proceeding for the data collection, formal permission was sought from the administration of the two selected universities in Pakistan. After receiving the permission letters, an application for ethical approval was made to the Ethical Committee of the School of Education, University of Glasgow. Once ethical approval was received, I proceeded to Pakistan for data collection. Prior to data collection, participants were also assured that anonymity would be maintained and that their participation was totally voluntary, hence, they might withdraw at any time before, during or after this study. When they opted to be participants, their informed consent was sought in the form of signing a 'consent form' (see Appendix F). They were informed about the aims of the study. The students who agreed to participate in this study signed an informed consent form and returned with the completed questionnaires. Following ethical considerations, while reporting the outcomes of the study, the participants have been allocated a number so that none of them may be identified by a name.

4.7 Data collection process

The data collected consisted of two phases with an initial and basic analysis of the questionnaires to inform the selection of participants for the semi-structured interviews. This process was repeated in the second university after collecting data from the first. Data collected was not analysed in detail on data collection sites but brought to the University of Glasgow where the questionnaire data was entered and coded in SPSS files for descriptive statistics, mainly frequencies. Later, interview data was transcribed for qualitative content analysis.

4.7.1 Reflections on the process of conducting interviews

The data collection process was very different from the expectations that I held prior to the actual process of data collection in the field. I had expected that the data collection process would be uncomplicated and smooth as any students approached would be happy to talk to me. However, it was not so easy. As my data collection process was divided into two phases, questionnaire completion followed by semi-structured interviews, I found that the questionnaire administration phase was easier than the interview phase. However, questionnaire construction was more time consuming before the data collection stage.

Although the number of participants approached and requested to complete the questionnaires was far more than the number of participants approached and requested to participate in the interviews, I observed that the participants were more reluctant to participate in the interview phase.

4.7.2   Some participants agreed to participate in the interviews but did not appear

Most of the participants of the first questionnaire phase agreed to participate in the interviews phase. However, when, in the following week, I contacted them to arrange a date and time of their convenience for the interviews, not all those contacted were still willing to be interviewed. Because in the consent form already signed it was mentioned that the participation in this study was totally voluntary, and that they could withdraw from this study at any time without having to mention any reason, I did not ask them to tell me any reason(s) for not wanting to participate any longer. It was also surprising that, in some cases, a few of the participants agreed to appear for the interview and gave me a date and time but, on the date and time agreed, they did not appear. Moreover, during the day they also turned off their mobile phone numbers provided for contact and so reminder text(s) suggesting we could arrange some other day and time were not answered.

It was also interesting to observe that for the interview phase of the data collection, some of the participants approached seemed afraid of expressing their views, purposes, beliefs, and experiences about learning and speaking English fearing, perhaps, that the interview might be partially for assessing their language skills. Moreover, the idea of one-on-one interviews being auto recorded was posing some sort of concern to them. As outlined in the ethical considerations section, I reassured them by making it clear that, based on the purposes of the current study, my intention was not to analyse or assess their language competence or fluency in speaking English. Rather, they could mix words and/or sentences in Urdu or Sindhi (as I could understand these two languages).

Furthermore, I also assured them that the data collected through questionnaires as well as interviews was not to be shared with anyone from their respective departments or the university. I also assured them that their confidentiality would be respected and maintained and that the purpose of audio recording the interviews was only for later transcription for analysis and reporting in my thesis. I could see that this clarification and explanation relieved them of their fears. Not only were those fears reduced but such open discussion

also helped develop confidence and rapport, in the relationship between me as the researcher and them as the participants, before actually starting the interviews.

Some interviewees who came forward also informed me, in some pre-interview rapport building discussion, that they were also afraid of participating in the interviews but when they had heard from their fellow participants how I had explained the study they felt more confident to participate in my research study. They told me that they were happy to participate because it was also enhancing their experience of conducting interviews and would be helpful for them, in case they went into the field for their own research projects in the future.

4.7.3 A misconception about the purpose of my data collection in one of the participants

One of the contacted male participants approached me to discuss regarding the interview we were to conduct. He believed that I was there to conduct these interviews as a part of selecting some bright students for foreign scholarships for higher studies in the UK. However, because this was not the case, and when I politely told him that I was conducting these interviews solely for the purpose of my research study, he remained silent for a while with surprise on his face. It might have been a disappointing reply for him, but that was the only truth I could tell him. This potential participant informed me that he was sorry as he would not participate in the interview because he earlier had understood it might for a different purpose. As the participation in this study was voluntary on the part of the undergraduates requested to participate, I agreed with his decision with a smile. However, on the next day, he called me on my mobile phone telling me that he was sorry for the misunderstanding the previous day, and that he was ready to appear for the interview with a clear mind to share his views regarding learning and speaking English for my research.

4.7.4 Languages in the two provinces and the language used in the data collection

As discussed in Chapter 1, Pakistan is a multi-ethnic and multilingual country, in which people speak a variety of languages, and forms of languages, as an L1 with an addition of one or more other local languages in all provinces, including the provinces of Sindh and Balochistan (see section 1.1). I decided to use the medium of English for the research tools despite a) the linguistic complexity of the background of the participants and b) the fact that I was exploring their attitude to learning and using English. I did not think it practical

to use my questionnaire and interview research tools in the L1 of the participants who, potentially, would be drawn from a variety of linguistic backgrounds. Moreover, as the researcher I did not know local languages apart from Sindhi and so could have used that only as an option to collect data from Sindh University and then only from some participants. Therefore, I was left with two language options to use for data collection: Urdu and English. As Urdu was also not the first language of the majority of the potential participants and as the participants were at a graduate level having already learned and passed examinations in English, at least from higher secondary level, and as they were now studying their respective subject areas in English, I opted to use simple English for the research tools. I was clear that the focus of research was to understand learner attitudes, and not to assess the language proficiency of the participants, I allowed the participants to make any grammatical errors, self-correct, code mix or code switch between English and Sindhi/Urdu which I could also understand. Before distributing the questionnaires or starting the interviews, I made it clear to the participants too that their language proficiency would not be assessed and that they could ask me if they did not understand any word or statement/question in English. I am, however, aware that the use of English may have limited the depth of responses obtained in my study.

4.8   Validity and reliability

Validity and reliability are important features to assess and establish the quality of a study (Bryman, 2008) and particular care was taken to ensure validity and reliability of my data as far as possible and as far as viable. As the purpose of the instruments was not to achieve generalisability or study causal relationships, mainly content validity was a focus. Content validity represents the extent to which a measure tests aspects of the concept being investigated. Although it would be difficult to say whether my instruments measure all aspects of language attitudes, questionnaire items were constructed, adapted, and reworded extensively to include the important components relevant to the objectives and research questions of this study. In addition to the closed questions, a comment box was also provided under each of the statement/questions so that, if the participant(s) had to say something in favour of or against, they could write a comment to freely express their true selves.

Regarding questionnaire reliability, the extent to which my questionnaire results could be repeatable, one frequent measure is the internal consistency coefficient of a scale, or

Cronbach's α, that can easily be calculated in a statistical package such as SPSS. The α values recommended for educational research are 0.70 and above (Connolly, 2007; Dörnyei, 2007). The reliability test of my questionnaire consisting of 71 items resulted in the Cronbach's α value of 0.842 on the combined data set (0.834 on the Sindh University data set and 0.851 on the Balochistan University data set respectively) which indicated that, with respect to internal consistency, the questionnaire was reliable.

4.9   Data analysis methods

I used descriptive statistics, specifically percentages, to analyse questionnaire data and qualitative content analysis to analyse interview data as discussed below.

4.9.1   Questionnaire data analysis

For the questionnaire data, I prepared an SPSS file to enter the responses of 300 participants for descriptive analysis. As the SPSS required numerical values (Field, 2009), I coded the questionnaire data with numerical values for the responses and labelled the theme-wise statements for data entry. As earlier explained, the 80 item questionnaire comprised two parts. Part A consisted of 9 items regarding the participant profile including gender (gender), age (age), first language (L1), major subject (sub), study year (year), background education (sch), medium of instruction (med), residence (resi), and perceived language competence (profi).

Part B consisted of 71 attitude items with reference to 5 main themes such as learner self-perception (Iden), culture (Cult), language choice (Choi), language motivation (Moti), and language anxiety (Anxi). The attitudes items were subdivided into two categories: attitudes towards learning English and attitudes towards speaking English. Learning and speaking categories were labelled as 'L' and 'S' in the coding scheme following by the number of the item/statement in each category (see Appendix B for questionnaire coding).

In order to code the 4-point Likert Scale responses to attitude items (10-80), I used numbers 4 and 3 to indicate positive attitudes, whereas numbers 2 and 1 indicated negative attitudes. Accordingly, for the favourable statements wherein strongly agree and agree indicated positive attitudes, I coded the responses as 4 through 1 (strongly agree=4, agree=3, disagree=2, strongly disagree=1). However, for the unfavourable statements, wherein agreeing with the statements indicated negative attitudes contrary to the coding for

favourable statements, I reverse coded the responses as 1 through 4 (strongly agree=1, agree=2, disagree=3, strongly disagree=4). Thus, numbers 4 and 3 indicated positive attitudes and numbers 2 and 1 indicated negative attitudes throughout the coding scheme for attitude items. As the purpose of using questionnaire was not to seek causal relationships, I used descriptive analysis only to obtain percentages and frequencies for the individual items. I did not get include comments from the comment boxes of the questionnaire because I found that the participants tended to comment only in the initial boxes on one or two pages and left the rest of the boxes blank. The additional participant views, however, were discussed in more depth in the interviews following the questionnaire data collection. For detailed analysis and discussion of the findings, I used percentages and integrated the questionnaire outcomes with the interview responses as presented in Chapters 5 and 6.

4.9.2 Interview data analysis

For the analysis of interviews, initially I transcribed audio-recorded data to bring it into a text form. After transcribing the interviews, as Creswell (2012, p. 244) suggests, I carefully read the transcripts in their entirety many times in order to obtain a general sense of the data before coding it. As the interviewees were not highly proficient in speaking English, I found the responses contained many pauses, speech fillers, and word reputations (pauses symbolised as … and fillers such as em… uh… hhh… mmm… sss… mm… I, I…). I realised that the respondents apparently had used these in an attempt to and while thinking of suitable words or expressions to convey their thoughts. The purpose of my analysis was not to assess the participants' language proficiency nor did I intend to use discourse analysis method, which requires attention to details including speech fillers and pauses. As Seidman (2006) suggests, for managing the huge amount of data, I reduced the text by removing the fillers but kept the pauses. Converting the text into sentence form also helped reduce the number of pauses and made the text more comprehendible. I used ellipsis (…) for general pauses and hyphens (-) for the pauses which the participants had used to switch between expressions in order to say something in different words. I used parentheses ( ) for the words I inserted to indicate meaning or translation of the expressions the interviewees spoke in a local language. For the missing words and references, or nonverbal communication such as laughing I used brackets [ ]. For quotes in the text, I used double quotation marks " ". Finally, I also reviewed and proof read the transcripts to avoid any errors in the transcripts.

I used a qualitative content analysis method to analyse the interview data. According to Mayring (2000, 2010), qualitative content analysis is a technique that allows a researcher to systematically analyse a text of recorded communication in order to understand the main themes and core ideas. In my case, the recorded communication for content analysis was in the form of interview transcripts. As the purpose of qualitative content analysis mainly focuses on description (Morgan, 2007), I found it a suitable method to describe meaning in the interview responses.

I coded the transcripts according to the general themes used in the interview protocol, for example, self-perceptions, culture, language choice, motivation, and language anxiety. However, within the two main categories of attitudes towards learning English and attitudes towards speaking English, in addition to the categories similar to the questionnaire items, I allowed the subcategories to inductively emerge from the interview data. Therefore, the keywords used in questionnaire statements did not necessarily match with the keywords used by the interviewees such as the consideration of reciprocation and intelligibility in making language choices in communication. It may also be noted that despite the variations in the use of keywords/expression used by the participants in the interview data, as compared to questionnaire items, the categories belonged to the same themes of the study (see Table 4.1).

In a long and complex process of coding the interview data, I read and re-read the individual transcripts and noted chunks of text relevant to different categories under broader themes of data. For example, one of the participants' response to an interview question – whether he liked to mix English words with his mother tongue – was:

> 'Yea, of course, sir! I like to use the most of the English words when I am speaking my local language, you can say, sir'. 3.2.7S

I coded this with 3.2.7Sf. The code represented the subtheme of 'code mixing' under the main theme of learner agency and language choice. In addition to the numbered code, the letter 'S' refers the category of speaking (another category used was learning).

I generated a separate file to keep the responses related to individual categories under single headings for an ease of data management and relevance. In the second step, I reviewed the theme based extracts to look for any overlapping or repetitions. I recoded the data with number codes – with an addition of letters L/S denoting the categories of learning and speaking – and assigned them verbal labels according to the thematic

categories as shown in Table 4.1 below. Once I completed the coding of interview data divided in the 5 themes, I triangulated it with questionnaire data in order to report the findings in Chapters 5 and 6.

Table 4.1: Coding Scheme

Theme	Code	Label/Category
Self-perception / L2 Self	1.1L/S	Feeling different/better
	1.2L/S	Symbol of being educated
Cultural Acceptance	2.1L/S	Threat to culture
	2.2L/S	Threat to religion
	2.3L/S	Threat to mother tongue
	2.4L/S	Negative effect on mother tongue
Learner Agency: Language Choice and Preference	3.1L/S	Language Choice
	3.2S	Domain of preference/avoidance
	3.2.1S	With parents
	3.2.2S	With relatives
	3.2.3S	In social and religious events
	3.2.4S	At Public places
	3.2.5S	Reciprocation: whether others also prefer
	3.2.6S	Intelligibility: whether others also understand
	3.2.7S	Code mixing
	3.3L/S	Social acceptance/resistance
	3.3.1L/S	Parental encouragement
	3.3.2L/S	Siblings and friends encouragement
	3.3.3L/S	Relatives and other people's encouragement
Motivation for learning and speaking English	4.1L/S	Education
	4.2L/S	Better job/profession/better future
	4.3L/S	Access to wider range of information/entertainment
	4.4L/S	Communication
	4.5L/S	Impressing people
	4.6L/S	Going abroad
	4.7L/S	Regional/Social development
Language Anxiety	5.1L/S	Getting nervous
	5.2L/S	Not nervous
	5.3L/S	Self-efficacy
	5.4L/S	Feeling comfortable

Note: In codes, the capital letters 'L/S' denote Learning/Speaking.

4.10 Summary

This Chapter outlined the methodology of this study. My decision to use a qualitative approach to mixed methods design was considered, followed by a discussion of the research tools (adapted Likert Scale questionnaire and semi-structured interviews) to collect data. The Chapter also considered my approach to data analysis using descriptive statistics for questionnaire data and qualitative content analysis for interview data and outlined my data coding scheme. The Chapter also discussed ethical considerations and my general reflections regarding the process of collecting data. In the next two Chapters, I shall present the research results and discussion in detail.

5 Results (A): Symbolic value of learning and speaking English

5.1 Introduction

In this Chapter, I shall present the findings from the questionnaire and interview data relating to symbolic value of learning and speaking English. These include responses to questions regarding identity and self-perceptions of the participants as well as cultural acceptance of the English language with reference to perceived threats to participants' culture including religion and mother tongue.

5.1.1 Questionnaire responses regarding self-perceptions about learning English

With reference to the theoretical background regarding self-perceptions discussed in Chapter 3, the findings presented below include learner attitudes towards learning and speaking English with reference to the notions such as professional identity, intelligence, modernity, and social prestige. Table 5.1 shows responses to favourable statements from questionnaire regarding self-perceptions about learning English.

Table 5.1:   Self-perceptions about learning English (favourable statements)

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
20.	I think learning English will enhance my professional identity.	2.7	8.7	36.7	52.0	3.3	7.3	40.7	48.7
28.	I learn English so that I can be considered a modern person.	2.0	23.3	48.0	26.7	9.3	28.0	30.0	32.7
38.	By learning English I shall achieve social prestige.	2.7	12.0	70.0	15.3	4.0	15.3	60.0	20.7
48.	I shall be considered a clever person if I learn English.	6.7	30.7	42.0	20.7	14.7	34.0	31.3	19.3
52.	By learning English, I shall be more open-minded.	0.7	16.7	47.3	35.3	7.3	23.3	38.7	30.7

As can be seen in the responses to all questions, the scores in this table for positive attitudes (agree and strongly agree) are higher than the scores for disagree and strongly disagree, suggesting the participants perceived their self-image positively with reference to learning English. In more detail, the scores for Q20 concerning professional identity show 88% of the participants from Sindh University (36.7% + 52%) believed that learning English would enhance their professional identity. Similarly, 89% of Balochistan University participants (40.7% + 48.7%) also believed the same. For modernity (Q28), 74% of Sindh University participants (48% + 26.7%) reported that they learnt English so

that they could be considered modern persons. Moreover, 63% majority of participants from Balochistan University (30.0% + 32.7%) also agreed with this statement.

However, as compared with views on professional identity (Q20), the percentage of agreement in views on modernity (Q28) is slightly lower (63%) from Balochistan University, suggesting that more participants in both research sites see learning English as something that would enhance their professional identity rather than a label of modernity.

On statement Q38 concerning social prestige, 85% participants from Sindh University (70.0% + 15.3%) and 80% from Balochistan University (60.0% + 20.7%) believed that they would achieve social prestige by learning English. On statement Q48 regarding being considered a clever person, the participants from both research sites agreed at a comparatively lower percentage. Scores show that 63% from Sindh University (42.0% + 20.7%) and 51% from Balochistan University (31.3% + 19.3%) thought that they would be considered clever persons if they learnt English. This suggests that the participants relate learning English more with social prestige than looking modern.

However, on statement Q52, 82% of participants from Sindh University (47.3% + 35.3%) agree or strongly agree that they would be considered more open-minded by learning English, whereas, a slightly lower percentage (69%) of participants from Balochistan University (38.7% + 30.7%) believe the same. The variation in responses to statement Q52 is in line with the responses to statement Q28 discussed above. This indicates that the participants from Balochistan University view learning English slightly differently with respect to English being symbol of modernity and open-mindedness as compared to the perceptions of the participants form Sindh University.

Overall, participants from both research sites take a positive view on learning English with reference to self-image as expressed in all statements in Table 5.1 ranging from 51% to 89%. In addition, the questionnaire contained two unfavourable statements linked with the same theme, using a change of statement pattern to test the consistency of the participants' views. Table 5.2 shows these responses.

As Table 5.2 shows, a great majority of the participants from both research sites selected disagree and strongly disagree with the unfavourable statements. For statement Q58, 84% of Sindh University participants (28.0% + 56.0%) disagree or strongly disagree that learning English would put them at a distance from their community.

Table 5.2:   **Self-perceptions about learning English (unfavourable statements)**

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
58.	Learning English puts me at distance from my community.*	28.0	56.0	10.0	6.0	36.7	52.7	7.3	3.3
78.	Learning English would Westernise me.*	14.7	62.0	18.0	5.3	20.0	52.0	23.3	4.0

Similarly, 89% of participants of Balochistan University (36.7% + 52.7%) believe the same. For statement Q78, 76% of Sindh University participants (14.7% + 62.0%) do not perceive that learning English would Westernise them. Moreover, 62% of Balochistan University participants (20.0% + 52.0%) disagree or strongly disagree with the statement. This also means that, as compared to responses of Sindh University participants, more Balochistan University participants perceive that learning English would Westernise them.

The outcomes on Table 5.2 suggest that the attitudes and perceptions of the participants from both research sites are consistent with their responses on favourable statements in Table 5.1. Moreover, the slight variation in responses of Balochistan University participants continues here too indicating a pattern of slightly more conservative views regarding their self-perceptions relating with learning English. However, disagreement on unfavourable statement ranging from 62% to 84% also indicated highly positive attitudes towards learning English.

5.1.2   Key interview responses regarding self-perceptions about learning English

As illustrated in the following examples from Balochistan University and Sindh University participants, responses include the words/terms (underlined) of self-perceptions referring to feeling "better", "different", "valued", and "happy" because of knowing English.

> 5.1.2(i) When I - when I learn English, I feel better. (B1M, Line 3)

> 5.1.2(ii) Yea, there is big difference. If I learn English - if nobody giving me that much value… if speak English, that person will give me that value […] Like yea, "She knows English. She has ability to speak. She has that ability to know the things and to understand the language of other countries." And that's - that's why I like learning English. (B2F, Lines 4-9)

Participant B2F observed that she felt a big difference by learning English. By speaking English, she got more valued by others who considered her speaking English as an ability and wider knowledge of things and that of the language of other countries.

5.1.2(iii) I learnt English from [a town]. There were centres - and that time I was in seventh class. That time I felt <u>too much happy</u> that I am learning English! We were <u>happy that we are learning something new</u>. (B6M, Lines 11-13)

The participant B6M reported that learning English brings a feeling of "happiness". It generates a sense that they are learning something new which is also valuable to them.

5.1.2(iv) Obviously - obviously, it's <u>really changed my personality</u> because if I compare myself and a person who don't know English, who just know about the our local languages - so <u>I feel very different</u> from that person because I know variety of things and <u>I just have open - like open concepts</u> with the things - with the other persons… because I compare myself those people who don't know any proper - any English or something. So they don't have vast concepts of their life and their life styles. <u>I think [I] have changed if I compare myself</u>. (B7F, Lines 14-20)

Participant B7F believed that learning English also brings about a change in their personality. This change is noted when they compare themselves with those who do not learn English. The feeling brings a sense of self-efficacy in English language learners in which they perceive themselves in a better position to have an access to broader range of concepts about their life and life styles.

5.1.2(v) Hey yea, really - <u>its really affect on my personality</u> as well as my life style! (B7F, Line 21)

As these examples show, some also connected the symbolic value of knowing English language with acquiring "social prestige" and believed themselves to be valued by others if they learnt English. Because of high social value, these participants like to learn English.

Participants from Sindh University also expressed similar views. They mentioned factors such as "pride", "confidence", and "change".

5.1.2(vi) I am <u>feeling very well</u> - very well, do nice - because I am <u>proud of myself</u> that I am learning English, I am speaking English [to] anybody. (S4M, Lines 37-38)

Participant S4M reported that he felt very good about learning English. Speaking English created a sense of pride in him with a realisation that he was able to communicate with others in English.

5.1.2(vii) Certainly English grows - <u>English grows our stance</u>, grows our <u>confidence</u>. (S6M, Line 39)

Another participant, S6M, believed that English is important because it helps enhance the stance and confidence of the speaker.

5.1.2(viii) From my childhood I have been in touch of this language, so when-so-ever I open any book, specially of the English literature or the English language, I <u>feel very pleasure</u> and feel myself in a very fine position. (S8M, Lines 40-42)

Participant S8M considered learning English supportive to feeling the sense of pleasure by reading English literature books.

5.1.2(ix) No sir. It can bring some changes because it's… some - some books are in English. We can't understand [books] properly because our first language is not English. So, as we read - <u>read the other books of the other philosophers</u>, then we can find <u>some changes in ourself</u>, definitely! (S9F, Lines 43-46)

Similar to that of S8M, participant S9F connected the importance of learning English with the opportunity of reading and understanding English books. The wide access to the books of world philosophers available in English, she believed, could bring a change in them as readers.

5.1.2(x) Yea because our <u>way of talking and way of learning</u> - <u>all are changed</u>! If we are studying in Urdu medium or Sindhi medium, then our way of speaking is different. But <u>if we are studying English, then our way talking or speaking are changed</u>. (S10F, Lines 47-49)

Participant S10F also related learning English with an ability to read literary and philosophical books in English. This brings about not only a feeling of pleasure but also a feeling of some change in themselves. Moreover, learning English has changed her style of talking as well as the style of learning as compared to the style of those who study in Urdu and Sindhi medium education.

Overall, interview responses regarding self-perceptions about learning English from the participants of both research sites were consistent with their responses on questionnaires. Moreover, no dissimilarities were found in the perceptions of Balochistan University participants and Sindh University participants although they reported their views in different words according their own perceptions.

5.1.3   Questionnaire responses regarding self-perceptions about speaking English

On questionnaire statements related to speaking English, the participants responded as shown in Table 5.3 and Table 5.4 below.

Table 5.3:   Self-perceptions about speaking English (favourable statements)

No.	Questionnaire item	Sindh Uni (150)				Balochistan Uni (150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
21.	Speaking English in everyday life shows that I am well educated.	2.7	7.3	34.7	55.3	3.3	15.3	36.0	45.3
23.	I shall be considered a low class person if I do not speak English.	9.3	33.3	40.7	16.7	18.7	34.7	24.7	22.0

Table 5.3 shows responses to two favourable statements regarding participants' self-perceptions about speaking English. For statement Q21 89% of Sindhi University participants (34.7% + 55.3%) perceive that speaking English in daily communication shows that they are well educated. Similarly, 81% of Balochistan University participants (36.0% + 45.3%) also believe the same. Additionally, for statement Q23, 57% of Sindh University participants (40.7% + 16.7%), with a simple majority, fear that if they did not speak English they would be considered low class persons. However, on this statement only 46% the participants from Balochistan University (24.7% + 22.0%) perceive themselves in the same line but 53% (18.7% + 34.7%) disagree or strongly disagree with the statement, suggesting that the participants do not link low class with not speaking English.

The participants from both research sites gave similar responses as on statements related to learning English. In other words, the majority of the participants agreed and strongly agreed on favourable statements whereas they disagreed and strongly disagreed on unfavourable statements respectively. This further supports highly positive attitudes towards speaking English with reference to their self-perceptions.

In order to check the consistency on self-perceptions about speaking English, I had added a variation to the stimulus by putting more statements on the unfavourable side rather than the favourable one. However, the participants had an equal opportunity to select either side of the responses. Table 5.4 shows the outcomes on unfavourable statements.

Similar to statement Q23 on Table 5.3, statement Q35 on Table 5.4 also shows a variation in the responses of the participants from the two locations. 57% of Sindh University

participants (10.7% + 46.0%), with a simple majority, do not believe that if they spoke English people would think that they (the participants) were showing off.

Table 5.4: Self-perceptions about speaking English (unfavourable statements)

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
35.	If I speak English, people will think I am showing off.*	10.7	46.0	31.3	12.0	7.3	32.0	42.7	18.0
45.	I worry that if I speak English, I will be unpatriotic.*	38.0	48.0	10.0	4.0	33.3	44.0	17.3	5.3
47.	It annoys me when any local person speaks English to me.*	19.3	45.3	28.7	6.7	15.3	42.7	32.7	9.3
75.	I worry that if I speak English people will think I am unpatriotic.*	29.3	52.7	13.3	4.7	35.3	40.7	19.3	4.7

Contrary to this, 61% of participants from Balochistan University (42.7% + 18.0%) agree and strongly agree suggesting that they believe that it would be so, that means, if they spoke English, people would think that they (the participants) were showing off. This variation in perceptions also indicates the contextual variations as noted in Chapter 2.

However, responses to statement Q45 show that a great majority from both research sites view themselves similarly. 86% of Sindh University participants (38.0% + 48.0%) disagree or strongly disagree with the statement and 77% of Balochistan University participants (33.3% + 44.0%) disagree with the perception that they would view themselves as unpatriotic if they spoke English.

For statement Q47, 64% of Sindh University participant (19.3% + 45.3%) disagree that they feel annoyed if a local person speaks English to them. However, a slightly lower percentage (58%) of Balochistan University participants disagree and strongly disagree with the statements (15.3% + 42.7%). This also shows that the remaining 42% of Balochistan University participants on the other side report that they get annoyed if a local person speaks English to them. In other words, when speaking with local people, these participants may prefer speaking their local language than English.

Responses to statement Q75 show that an overwhelming majority of the participants from both research sites disagreed with the perception that other people would consider them unpatriotic if they spoke English. Responses indicate that 82% of Sindh University participants (29.3% + 52.7%) and 76% of Balochistan University participants (35.3% + 40.7%) disagreed with the statement.

5.1.4   Key interview responses regarding self-perceptions about speaking English

In interviews, the participants from both the universities reported a feeling of being different or better with a positive self-image because of speaking English when they compared themselves with the others.

> 5.1.4(i) When I speak English, I <u>feel I am better than anyone</u>. I am better than from my <u>friends, from my cousins</u>, because I have this <u>ability to speak English</u> with my – someone […] when I speak in some way of our <u>class participation</u> and when I ask question in English, its feel that - I feel that <u>my identity is better than those students who speak in Urdu</u> and they speaks - they ask question in Urdu. (B1M, Lines 51-59)

Participant B1M perceived himself to be better than others with reference to speaking English. He believed that the ability to speak English gave him a sense of feeling better than his age mates in family, friends, and peers. He identifies himself as a better student than those using Urdu in classroom participation.

> 5.1.4(ii) One day I speak with my aunty in front of - my aunty also like my parents, sir – so, that I feel very - that I am <u>very intelligent</u>! I feel that I am so <u>nice boy</u>. (B1M, Lines 62-63)

> 5.1.4(iii) <u>Unique</u>, of course - of course, unique! I feel that <u>I am different from them</u> - unique personality I have gotten […] I think <u>the people who speak English, they also look</u> - [I] mean <u>decent</u>! And their personality looks something else. […] <u>If I didn't speak English</u>, sir, so there - I myself feel that <u>I am very backward person</u>! (B4F, Lines 66-70)

Participant B1M also reported that by speaking English in front of family members or relatives he perceived his self-image got projected as an "intelligent" and "nice boy". Moreover, participant B4F believed that by speaking English her personality looked different and "unique". According to her, the people who spoke English looked "decent". This is why if she did not speak English, she would seem a "backward person".

> 5.1.4(iv) <u>I feel very proud</u> when I speak English in the front of my friend, in the front of my family. Generally <u>I use English everywhere because I feel very proud</u>, and I feel that there is a <u>good difference in myself</u> that I am also speaking English! (S6M, Lines 85-87)

Participant S6M, for example, reported that speaking English with friends or in front of the family members brings about a feeling of pride in him. He, thus, prefers to speak English

everywhere which also generates a sense that he is a different person because of the ability to speak English.

Responding to the question regarding a common assumption of relating English with the image of being "educated", participants expressed that by being able to speak English, they imagined themselves as "educated persons" and this realisation brought them a "feeling of comfort" with a "good image" of themselves.

> 5.1.4(v) Yes sir, we feel because we are - our mother language is Brahvi. So there - this is the reason that <u>when we speak English, we feel that we are educated person or we are doing good</u>. (B3M, Lines 99-101)

> 5.1.4(iv) I feel very personalited - <u>educated person if I speak English</u> because it is related for our personality. If I speak in English, everybody wants to see me that, "<u>She is speaking English. She is very confident girl! She is very intelligent girl!</u>" That's why <u>I want to speak English</u>. (B9F, Lines 109-112)

Participant B3M believed that because his first language was Brahvi, not English, therefore speaking English symbolized that he was an "educated" person and that it was good to speak English. Another participant from Balochistan University, B9F, also believed that by speaking English, she felt she was an educated person. Not only she felt so, but others would also perceive her as a "confident" and "very intelligent" person because of speaking English.

> 5.1.4(vii) Yes, because <u>in society it is the mentality of the people that if you are going to speak English, the people will think that you are educated</u> - ok? So if you are <u>not speaking [English] language very well</u>, people will think that you don't know - means you are <u>not well educated</u>. Means if now I am <u>speaking English very fluently</u> and very - in a <u>well manner</u>, I am <u>feeling very much comfortable</u>. (S2M, Lines 113-117)

> 5.1.4(viii) I have <u>relatives</u>. They are <u>uneducated</u>. When I go there, <u>I speak English, they shocked (surprised)</u>! They <u>wonder that it is a very great thing</u>! (S6M, Lines 120-121)

Apart from feeling a positive self-image, some participants related speaking English with social perceptions too calling it 'the mentality of the people', that others considered them educated if they spoke English, hence a sense of comfort. Moreover, if someone's relatives are uneducated, they get positively surprised to see the participants speaking English as it is something highly valuable.

Overall, the examples above show highly positive attitudes of the participants towards learning as well as speaking English in relation to their self-perceptions. A great majority of the participants from both of the universities responded positively to the questionnaire items which was consistent with their responses to interview questions regarding their self-perceptions about learning and speaking English. The findings show that there were no major differences between the attitudes of participants from the Sindh University and the Balochistan University although there were some variations in responses.

5.2   Language and Culture

In this section, I present the research outcomes from questionnaire and interview data on learner attitudes towards learning and speaking English with specific reference to perceived threats to their culture including religion and mother tongue.

5.2.1   Questionnaire responses regarding learning English and perceived threats to learners' culture

Similar to learners' self-perceptions about learning and speaking English presented in the previous section, the participants from the two universities reported their attitudes towards learning and speaking English with reference to perceived threats to their culture as presented in the Table 5.5 and Table 5.6.

Table 5.5:   Learning English and perceived threats to culture (favourable)

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
22.	Learning English creates tolerance and respect for other cultures.	7.3	21.3	50.7	20.7	12.0	29.3	35.3	23.3
34.	I think that by learning English I shall be able to better explain my culture to those who know English.	2.0	8.7	32.7	56.7	1.3	3.3	28.7	66.7
56.	Learning English enables me to understand the culture of English speaking people.	4.7	23.3	51.3	20.7	6.0	18.0	48.0	28.0
74.	Learning English gives me double vision – the vision of my own culture and the vision of other cultures.	4.0	13.3	50.0	32.7	4.0	15.3	39.3	41.3

The responses to the four statements presented in Table 5.5 show that majority agree with the favourable statements. For statement Q22, 71% participants from the Sindh University (57.7% + 20.7%) and 59% from Balochistan University (35.3% + 23.3%) agree or strongly agree that learning English would create tolerance and respect for other cultures. For Q34, a majority of the participants from both research sites believe that learning English would

better enable them to explain their culture to those who know English, that is, 89% from Sindh University (32.7% + 56.7%) and 94% from Balochistan University (28.7% + 66.7%).

Likewise, on statement Q56, 72% of Sindh University participants (51.3% + 20.7%) and 76% of Balochistan University participants (48.0% + 28.0%) perceive that learning English would also enable them to understand the culture of English speaking people. Moreover on statement Q74, a closely matching percentage of the participants from both the sites believed that learning English would bring about a double vision in them, the vision of their own culture as well as the vision of the other cultures with 83% from Sindh University (50.0% + 32.7%) and 81% from Balochistan University (39.3% + 41.3%).

Results from Table 5.5 suggest that when perceived threats to their culture, religion, and mother tongue were added as stimulus in the questions asked, the participants from both the sites reported positive attitudes towards learning and speaking English. From the questionnaire data, a great majority of the participants supported this view. They did not perceive learning English as a threat to their own culture. Rather they believed it would be supportive to the creation of tolerance and respect for other cultures. As above, the response was tested by including unfavourable statements. Table 5.5 below illustrates the responses to these three.

Table 5.6:   Learning English and perceived threats to culture (unfavourable)

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
44.	I do not like learning English because I am proud of my own language and culture.*	26.7	62.7	4.0	6.7	25.3	52.7	7.3	14.7
64.	Learning English is harmful for our cultural values.*	42.7	43.3	10.0	3.3	39.3	40.7	15.3	4.7
70.	Learning English would affect my mother tongue negatively.*	32.7	55.3	9.3	2.7	36.7	50.0	8.0	4.7

The outcomes in Table 4.3b support those of the favourable statements discussed above. Statement Q44 shows that 89% of the participants from Sindh University (26.7% + 62.7%) and 86% from Balochistan University (25.3% + 52.7%) did not agree that they would avoid learning English for the reason of loving their own language and culture. According to outcomes on statement Q64, 86% Sindh University participants (42.7% + 43.3%) and 80% Balochistan University participants (39.3% + 40.7%) did not consider learning English to be harmful for their cultural values. Similarly, statement Q70 shows that 88% of participants from Sindh University (32.7% + 55.3%) and 87% of participants from

Balochistan University (36.7% + 50.0%) did not believe that learning English would negatively affect their mother tongue.

On the unfavourable statements, as it appears in Table 5.6, a great majority of the participants from both research sites disagreed or strongly disagreed with the three statements as opposed to the statements in Table 5.5. This indicates that the participants' attitudes continue to remain positive when stimulated through unfavourable statements too.

The questionnaire data on the two tables above - Table 5.5 and Table 5.6 - reveal that a majority of the participants from Sindh University as well as Balochistan University rejected the view that learning English was a threat to their culture. Some variation can been found on the level of agreement in the participants of the two research sites in questionnaire responses. However, the variation is not polarised between positive and negative attitudes. It is only on the positive side.

5.2.2   Key interview responses regarding learning English and perceived threats to learners' culture

Similar to the questionnaire outcomes, the participants from both the universities took special interest in presenting their "evaluative responses" to interview questions regarding cultural acceptance of learning English with particular reference to perceived threats to their culture. The following examples illustrate the beliefs of participants from Balochistan University.

> 5.2.2(i) <u>My culture, I don't think so (that) it stops</u> me from learning English. But as other cultures, I don't know about them. I don't have any idea, but <u>my culture doesn't [stop]</u>. (B4F, Lines 140-41)

Participant B4F makes it clear that she speaks for herself and B5M is also keen to associate himself with the idea of modernity, but from his own perspective as a member of a Pashtoon family.

> 5.2.2(ii) Basically I belong to a Pashtoon tribe, sir. <u>Nowadays, sir, the culture of the society very modern</u>, sir! So <u>according to my family view</u>, sir - they always, you can say, sir, <u>force me to be good in English</u>, sir. <u>[I] try to speak English because nowadays the society is very much advanced</u>. (B5M, Lines 146-49)

5.2.2(iii) <u>Our culture does not forbid it</u>. And if I say, our culture is going through - <u>we are not, or you can say, affected of English</u>. <u>It has not affected our culture.</u> Somehow, we can say… but in this era, our culture or a love of nationalism has grown up. <u>We are learning English for the cause of being something, not that it should affect on culture</u>. (B6M, Lines 150-53)

The last two examples above show that the participants from Balochistan University relate cultural acceptance of learning and speaking English to the shared practice of people around them. Participant B5M relates acceptance for learning and speaking English to parental encouragement and the current society being "modern" and "advanced". Similarly, participant B6M in example 5.2.2(iii) elaborates that their culture is going through a phase of change wherein, he believes, learning and speaking English does not negatively affect their culture. But, as participant B6M believes, alongside a growth of love for culture and nationalism in the current era, learning English is viewed as a beneficial tool that would support their development. Therefore, they are learning English for "the cause of being something".

The responses of Sindh University participants regarding cultural acceptance of learning English, as shown in the following three examples, were similar to those of participants from Balochistan University.

5.2.2(iv) No, <u>it is not against</u>. It is <u>acceptable</u>. Because learning English is - chatting with people - having conversation with people… <u>mostly we use</u>, you know, this language - <u>English language</u>. There is nothing, you know, interrupting of English language in our culture. (S1F, Lines 162-65)

Participant S1F emphasises the cultural acceptability of learning English because it is not perceived to be against their culture to learn English. According to her people mostly use the English language in their chit chats and conversations and it does not interfere with their culture. Participant S8M also presents similar views.

5.2.2(v) Certainly, <u>it is acceptable</u> because <u>it doesn't impinge upon our culture</u> because… through - <u>by knowing English, we can enhance or we can put new things to our culture</u>. As there is a term of sociology, <u>acculturation</u> - or there is another thing that we are imbibing other things from other cultures. These things can be accumulated by learning English. Because [if] I am going to the foreign countries - because <u>if I know not English</u> in a befitting way, so <u>how I would understand their culture</u>? Only the dressing and all these things would be observed otherwise <u>their views and ideas, without English I can't understand</u>! So it is <u>constructive</u>, so far as the culture is concerned. (S8M, Lines 166-73)

In example 5.2.2(v), participant S8M refers to the cultural acceptability of learning English and connects it with the positive effect of knowing English that enriches their culture with new things through a process of acculturation. According to him, by knowing English, he also is able to understand the culture of English speaking people which would not be possible by only looking at their dressing styles.

> 5.2.2(vi) Sir it's - our culture does not resticate (restrict), or <u>reservations are not in our culture</u>. So we, every person - every person is or every individual is free to express his or her self. Then I think there is <u>no restrictions</u> from the cultural side. (S9F, Lines 174-76)

Participant S9F believes that culture does not restrict from learning English. Rather, referring to individual choices, she believes that people can make choices of learning English. From the interview questions regarding perceived threats to learners' culture with specific reference to cultural acceptance of learning English, none of the interviewees reported negative perceptions. For the participants from both sites, learning English was acceptable in their cultures.

5.2.3 Questionnaire responses regarding speaking English and perceived threats to learners' culture

This section presents the participants' responses about their attitudes towards speaking English with reference to perceived threats to their culture. The findings from the two tables, Table 5.7 with favourable statements and Table 5.8 with unfavourable statements, are followed by the extended discussion of interview responses.

Table 5.7:   Speaking English and perceived threats to culture (favourable)

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
61.	It is not against our culture to speak English in front of our elders.	8.0	18.0	50.0	24.0	8.7	24.0	42.7	24.7
65.	I like speaking English because English is no longer viewed as associated only with Christianity.	11.3	37.3	38.0	11.3	9.3	28.7	52.0	10.0
77.	By using English, I shall be exposed to a variety of cultures.	0.7	20.7	52.0	26.7	5.3	12.0	56.7	26.0

In Table 5.7, responses to statement Q61 shows that 74% of Sindh University participants (50.0% + 24.0%) and 67% of Balochistan University participants agree believe that it is not against their culture to speak English in front of their elders. However, a variation can be viewed in responses to statement Q65 referring to perceived association of the English

language with Christianity from a religious point of view. The responses of Sindh University participants are equally distributed in favour of and against the statement, that is, 49% of the participants (38.0% + 11.3%) agree while 48% of the participants (11.3% + 37.3%) disagree.

However, 62% of participants from Balochistan University (52.0% + 10.0%) agree that they like speaking English because English is no longer viewed as associated only with Christianity. When it comes to the statement Q77 regarding exposure to a variety of cultures by using English, majority of participants from both the sites show positive attitudes, that is, 79% of Sindh University participants (52.0% + 26.7%) and 83% of Balochistan University participants (56.7% + 26.0%) agree and strongly agree that by using English, they will be exposed to a variety of cultures.

5.2.4 Key interview responses regarding speaking English and perceived threats to learners' culture

The questionnaire responses regarding "speaking English and perceived threats to learners' culture" were also confirmed by their responses to interview questions. Compared to the limited single statements on the questionnaire, the participants expressed their views extensively in response to interview questions regarding perceived threats to their "culture", including "religion" and "mother tongue". In the following three extracts, participants presented their views regarding "cultural acceptance" of speaking English.

> 5.2.4(i) Sir, nowadays everyone, if I am saying - may be my point will be wrong, but sir everyone - everyone want to speak English! […] So in our culture, many of people, and old people - they also eng-… using English words, sir! Why then they are using? So, they should use - and they should (may) know that our cultural language or our national language the - that's not as much important as English. (B10F, Lines 181-89)

> 5.2.4(ii) Yes, it is acceptable in our culture because most people want to learn. And you see that mostly the people speak English here. (S2M, Lines 190-91)

> 5.2.4(iii) Well, it is acceptable as I saw it. Because we are from a village and not from a developed, you know - a city. So there (at village) the people are appreciating. So it means that it is not a bad thing for the culture - they are appreciating. They are very illiterate person - they are appreciating. Then how it can be bad thing in culture? (S3F, Lines 192-95)

In these responses, one participant from Balochistan University and two from Sindh University relate the "cultural acceptance" of speaking English because they have viewed people of different age groups speaking English, or at least using English words. They give the reason that if learning and speaking was not acceptable, why would they use English. Moreover, the use of English is also appreciated even in rural areas. It means, according to participant S3F, that speaking English is not considered a bad thing for their culture, hence appreciated.

5.2.5   Key interview responses regarding perceived threats to learners' religion

Regarding perceived threat to religion, the participants expressed the following views about learning English.

> 5.2.5(i) No sir, these are not - <u>the language (English) is not harmful in religious way</u>. (S1F, Line 197)

> 5.2.5(ii) No, it's not. Because our religion - our religion is Islam - ok? And <u>Islam doesn't teach us the thing that you just, you know, stop it - one language</u>. Because everyone should know about religion, so <u>it's an international language</u> - we can convey our messages to other country's people bec-… only with the help of English because this is an international language. So <u>it can't harm our religion</u>. (S3F, Lines 198-202)

> 5.2.5(iii) <u>It is acceptable</u> because, <u>if we are learning English, we are not going so far from our Islam</u> or religion. <u>It's not a bad thing to learn English</u>. (S10F, Line 203-04)

These three extracts show that participants do not consider learning English as a threat to their religion. It is not viewed as a harmful entity for religion because, as according to participant S3F, Islam does not prohibit from learning any language. Rather, by learning English it would be possible to convey the message of Islam to the people of other countries as English is an international language. Participant S10F does not consider learning English as a bad thing because she believes that it does not alienate her from her religion.

Furthermore, the participants expressed similar views about speaking English with reference to the perceived threat to their religion.

> 5.2.5(iv) Sir I speak English not for that - that I will a educated person. <u>I speak English to, sir - I feel I speak [English] to preach the Islam</u>. (B3M, 206-07)

5.2.5(v) No, I don't think accept these type of things. Because, <u>it is depend upon you</u>. Because <u>you have trust [faith] on your religion</u>, yes. I am also Muslim, good Muslim that - but it is not increasing our - our religion. <u>You can speak everywhere in English</u>. Because it is language for we - <u>when we learn English language, then we can do everything - anything</u>. (S4M, Lines 208-12)

The two extracts above show that participants do not relate speaking English as a threat to their religion. Rather, participant B3M believes that he speaks English to preach Islam, which is not harmful. Referring to the neutrality of English as a language, participant S4M believes that speaking English depends on personal choice and has nothing to do with religion. Hence, speaking English for everyday use is a threat to religion.

5.2.6   Key interview responses regarding perceived threats to learners' mother tongue

Regarding learning English and perceived threats to the mother tongue, participants counted English as an "additional language", which they did not believe to be harming their mother tongue. They emphasised that they may not forget their mother tongue for any "other" language because their mother tongue is integral part of their life since birth. Following are some extracts from Balochistan University participants in which they responded to the question whether they believed learning English posed a threat to their mother tongue.

5.2.6(i) <u>No, it is not</u>. I <u>don't think so</u>. I don't think that while learning English I will forget my mother tongue, my first language. It - <u>it never affects our mother tongue.</u> And the basic thing is that, we learn that is given - [I] mean the education that is the nourishment that is given by our parents - it can't be forgotten. It can't be. <u>It [mother tongue] can never be in danger because it is in our, you can say, spirit!</u> This thing is in my spirit. So I can't… what - [I] mean forget it. I can't - [I] mean English language can't change. (B4F, Lines 214-19)

5.2.6(ii) <u>No sir</u>, <u>I am not agree with you - this question</u>, sir. <u>The mother tongue has its own place</u>, its own personality - <u>its own position</u>. But we should have to learn, sir, <u>the English also</u>, sir. The mother tongue has its own, you can say, identity, sir - its own identity! It is not, you can say that it is – <u>when I speak English, it does not affect my that [mother] tongue</u>, sir. (B5M, Lines 220-24)

5.2.6(iii) No, no - it will surely not. Because mother tongue is that which I was learning when I was very small, so I cannot even - means I cannot forget it at any level. Means, I am learning English or even I am learning other language - two/three other languages, I cannot leave that language (mother tongue) also. I cannot forget that language. It will stay at its place or - English will be 'another language.' It will be as an advantage. I will use it but it will not affect my mother tongue. (B8M, Lines 226-31)

The three responses above from the participants of Balochistan University represent their disagreement with the perceived threat to their mother tongue. These participants started with a "no" regarding the assumption that learning English may be a threat to mother tongue. These participants do not believe that by learning English they will forget their mother tongue, L1. They do not consider learning English to negatively affect their mother tongue because they hold their mother tongue very dear to themselves and learning English as an L2 may not change their sense of love for L1. Moreover, the love for mother tongue does not mean that they should not be learning "other" languages. Learning English "also" would be an "advantage" for them.

Similarly, the participants from Sindh University too expressed their views against the perceived threats to their mother tongue.

> 5.2.6(iv) It (English) does not harm my mother lang-… mother tongue. Because if I am learning any language – [it] does not harm your mother tongue because learning process does not harm any other process. So if you are going to learn English language, it will not harm your mother lang-… mother tongue. (S2M, Lines 236-39)
>
> 5.2.6(v) No, I think, not Sindhi will be harmed. Because I am speaking with educated person where I use - speaking English. Without speaking English, I cannot face the everywhere of the world. (S4M, Lines 240-42)
>
> 5.2.6(vi) [Laughing]… my mother tongue - if I am learning or speaking English, I think that there is no any effect on Sindhi. When I born, firstly in my ear word came *Amaan* (mother) in Sindhi. When I will die - from my born to die, I will never forget my own language, Sindhi. Sindhi is our mother tongue and we cannot leave mother. We love mother like a Sindh! So I cannot leave Sindhi. And there is no effect if I am speaking English. It is depends up to us that how we are utilising ourself. How we are utilising the English or anything in ourself. There are so many person who know English, until (yet) they are speaking Sindhi. There are so many persons who speak English and they are speaking Urdu. (S6M, Lines 243-51)

The participants from Sindh University also considered learning English to be advantageous. English would also enable them to be connected with the world outside their own communities. They do not believe that English would harm their mother tongue because learning English is also a process similar to learning other things. Hence, learning English would not harm Sindhi, their L1. Sindhi was learnt since birth and English is something learnt later on. Referring to emotional attachment with Sindhi as a mother tongue, participant S6M emphasised that Sindhi is like a mother and they cannot leave

mother. He believes that despite knowing English as an additional/foreign language, people have not forgotten Sindhi.

5.2.7   Some competing views about effects of learning and speaking English on learners' mother tongue

In the interview data, I found some competing views of three participants (out of twenty) regarding the effects of the English language on their mother tongue. The participants expressed such views in response to the interview question whether they believed that learning and speaking English affected their mother tongue. For example, one of the participants (B6M) from Balochistan University believed that English did affect their mother tongue in different ways as it is a language of the "rich" and the "powerful" people as compared to their mother tongue.

> 5.3(i) <u>Surely, it does [affect]</u>! It is <u>not only English but all the rich</u>, whether there is rich nation - that's a powerful nation - or there is powerful people, <u>they have influence on the lower - the poor</u>. I suppose we can see (take the example of) English. <u>When you speak English, your [local] language may not be mixed in it.</u> But when you speak Balochi, Sindhi - any local language - English or Urdu is mixed over there. The problem is that <u>English is a rich language - rich in this sense because it's used a lot</u>! People have worked on it. It is, you can say - any subjects are - means <u>you can't understand science, any area, any computer area, science, technology until you go towards English</u>. Since, or like this, I can say that it has influence on any local language, identity, as… But, you can say, we are trying that - we trying that it should not affect our identity because our identity is not that much, what you say? Of course, you can, we say that, in our, we - our friends or any surrounding, when we are speaking, <u>we love to use English and this is because it has influence</u>. Why one speak it? It has, you can say that, for learning or going professional - but <u>it is needed because they have covered all the areas</u>. So, <u>their language has also effect on our language</u>. (B6M, Lines 276-90)

This view reflects the argument that the languages of the rich and the powerful are mostly considered more important than some indigenous and local languages. Therefore, in multilingual situations, the use of the powerful languages may surpass local languages which further may cause language decay of the first languages. Participant B6M has this realisation but at the same time he believes that he has got some reasons to use English for being professional despite it affecting their own language.

Referring to an extended "exposure" to English within a family environment, a participant (S1F) from Sindh University reported that the use of English affected the "purity" and

"intelligibility" of her mother tongue. In the following three extracts, she expressed how her mother tongue is realised to have been affected.

> 5.3(ii) Sometimes - I think when I see the faces, I think they think about me <u>whenever I speak to them because I cannot speak a proper language, like mother language.</u> <u>So I mostly use the English word.</u> So I think they feel that I am showing off! (S1F, Lines 308-10)

> 5.3(iii) Yea - and I can't understand what they - <u>sometimes I can't understand what they wanna really say to me, you know - very proper and pure Sindhi language</u>! (S1F, Lines 311-12)

> 5.3(iv) Some kind of hesitation, you know - <u>some kind of hesitation! Because I speak a very simple language, Sindhi - very simple Sindhi language</u>! (S1F, Lines 313-14)

According to S1F, because of using English on its own or mixing English words in her mother tongue, as it has been norm in her family environment, she can only speak "a simple language" when using L1. Due to this, she feels, when she communicates with her relatives (outside her family), they feel that she is not speaking "a proper language". Moreover, she does not fully understand what her relatives say in Sindhi. This "unintelligibility" is realised because S1F feels that her relatives speak a "very proper and pure Sindhi language" which she does not know! This phenomenon results into a feeling of hesitation to speak her mother tongue.

The realisation of S1F was further corroborated by the views of another participant from Sindh University (S7M) referring to an effect of English not only on speaking but also on his literacy skills in reading and writing in his mother tongue, Sindhi, as reflected in the following two excerpts.

> 5.3(v) I've always been very - though I start[ed] reading English before I start[ed] [reading] my own language. I speak - speak not, <u>I can read English better than Sindhi. This is the disadvantage!</u> <u>This is the bad habit</u>, or whatever you can say - <u>demerit</u> in me! But, it is! <u>I can't help it</u>. Because regional language has too many alphabets, too many dots in it, so it shall be very confusing for me. (S7M, Lines 324-28)

> 5.3(vi) From my side – no. What I have learnt - whatever the mother tongue I am using, like <u>I cannot read properly in my mother tongue even</u>… because there is certain level of interest, like certain - I cannot explain in the words like how I feel about it! <u>I love my mother tongue. It's very close to my heart but</u> - I can speak well but when it comes to the, what we say, like we have the ancient language, it's really - totally different from the modern Sindhi. So I'm just

> neutral to it. <u>I can speak Sindhi well but English doesn't harm in any way to my mother tongue.</u> (S7M, Lines 329-35)

Participant S7M believes that he is deficient in L1 literacy skills because he started getting education in English before he could read in his own language. This is the reason that he "can read English better than Sindhi". However, he also considers the lack of literacy skills in his own mother tongue as a "disadvantage" and a "demerit". He is sorry that he can not help change this fact because he realises that his L1 script seems confusing for him. However, S7M also reports that despite his emotional attachment with his mother tongue and his inefficiency in L1 skills, he believes that English does not harm his mother tongue.

5.3 Summary

In this Chapter, I presented the results from questionnaire and interview data regarding the "symbolic value" of learning and speaking English. These included learner identity with specific reference to learners' self-perceptions about learning and speaking English as well as cultural acceptance of learning and speaking English with reference to perceived threats to their culture, religion, and mother tongue. The findings in this Chapter, reflected in questionnaire responses (both in positive worded and negative worded statements) and also corroborated in interview responses, show that majority of the participants from the two sites, the University of Sindh and the University of Balochistan, expressed positive attitudes towards learning and speaking English. In that, they believe that they feel positive about their self-image regarding learning and speaking English including the feelings of "change", "happiness", "pride", and "confidence" including being considered "educated" persons by others.

As much as to self-perceptions, a majority of participants also reported positive attitudes towards learning and speaking English when asked questions related to perceived threats to their cultural factors including their religion and mother tongue. The participants reported that they did not consider the English language as an entity posing threats to their culture rather helped them learn about more cultures. They also believed that English as a language did not affect their religious beliefs but supported them to explain their religion to other people who did not know their local language, hence positive attitudes. Moreover, a majority also reported that learning and use of English added richness to their mother tongue and they believed that English does not pose threat to their mother tongue because

they learn English as an "additional" language without having to abandon their own language.

However, I also found competing discourses of three of the participants who expressed their views and experiences regarding effects of English on their mother tongue (see section 5.3). For instance, English affected their mother tongue because of extended exposure to it and code mixing of English with their L1. One reported that she could speak only "simple" language, not pure Sindhi, including facing intelligibility issues with "pure" mother tongue used by relatives. Moreover, one viewed his poor reading skills in his mother tongue in comparison to those in English. In general, despite some competing views regarding effects of English on mother tongue, these results show that a great majority expressed their views positively related to their self-perceptions as well as cultural acceptance of English.

6 Results (B): Choice of learning and speaking English

6.1 Introduction

Whereas Chapter 5 presented the symbolic value of language, Chapter 6 presents the second part of findings from the questionnaire and interview data specifically relating to the choice of language. Drawing on data from questionnaires and interviews, I shall present the analysis and discussion of the learner attitudes towards learning and speaking English. This will be, as set out in the design of the questionnaire and interview reported in the methodology, with reference to the themes of learner agency including social acceptance, parental encouragement, domains of language preference and/or avoidance, and code mixing. This Chapter will also cover motivation for learning and speaking English, as well as language anxiety.

6.2 Language choice

In this section, I shall present the findings about learners' choice of learning and speaking English from a "learner agency" perspective. As established in Chapter 3, they report that they make choices about language learning and use voluntarily, as free agents for the reasons of their own. This includes language preference depending on the domains of language use.

6.2.1 Questionnaire responses regarding choice of learning English

The findings presented below show learners' choice of learning English with reference to personal feelings about learning and not learning English, and whether they learn English only because it is a compulsory subject .

Table 6.1:   Choice of learning English (favourable statements)

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
10.	I like learning English.	0.0	0.7	24.7	74.7	0.7	0.0	26.7	72.7
46.	I feel sorry for people who do not learn English.	6.7	24.7	52.0	16.7	10.0	29.3	36.7	24.0
54.	I would learn English even if it was not a compulsory subject.	6.0	9.3	54.0	30.7	4.0	10.7	52.0	33.3
66.	English should be the only language of education from primary to university level.	18.3	28.7	28.0	25.3	13.3	22.7	35.3	28.7

As table 6.1 shows, the scores on agree and strongly agree are higher than the scores for disagree and strongly disagree, suggesting that the participants like to learn English rather than not learning it. For statement Q10, 99% of the participants from Sindh University (24.7% + 74.7%) agree or strongly agree. This is reflected at the same level, that is, 99%, by the participants from Balochistan University (26.7% + 72.7%) that they "like learning English".

On statement Q46, however, regarding feeling sorry for others who do not learn English, the level of agreement is lower than that for themselves, that is, 69% of Sindh University participants (52.0% + 16.7%) and 61% of Balochistan University participants (36.7% + 24.0%) agree with the statement.

Again, as the statement Q54 reflects a choice for the participants themselves, a higher majority of the participants from both the sites agree with it. That is 85% of the participants from Sindh University (54.0% + 30.7%) and similarly 85% of the participants from Balochistan University (52.0% + 33.3%) agree or strongly agree that they would learn English even if it was not a compulsory subject. This also means that these participants do not consider learning English as an imposition on them.

However, for the statement Q66 regarding the desire of making English the only language of education from primary to tertiary level, the level of agreement varies between the two sites. Only 53% of Sindh University participants (28.0% + 25.3%) agree but 64% of Balochistan University participants believe that English should be the language of education from primary to higher level. This variation may also be reflecting the difference between the sites as the participants from Sindh have an opportunity of getting primary education in the first language (Sindhi). On the contrary the participants from Balochistan, other than Urdu speakers, do not have a choice to receive their primary education in their first language (Balochi, Brahvi, or Pashto).

In continuation with the responses to favourable statements discussed above, Table 6.2 below presents the outcomes on unfavourable statements for the choice of learning English. Some similarities and variations can be viewed in the form of disagreement with the statements as compared to agreement with the statements in Table 6.1 above.

Table 6.2:   Choice of learning English (unfavourable statements)

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
14.	People discourage me from learning English.*	16.7	52.7	20.7	10.0	28.0	42.7	20.7	8.7
26.	I learn English because my parents force me to do so.*	21.3	32.0	26.7	20.0	24.0	32.0	22.0	22.0
60.	I would rather spend my time on learning subjects other than English.*	4.7	43.3	44.0	8.3	4.7	36.7	45.3	13.3
72.	When I leave university, I shall give up the study of English entirely.*	17.3	28.7	38.7	15.3	19.3	38.0	28.0	14.7

Table 6.2 shows responses to reverse coded data for unfavourable statements. On these statements disagreeing reflects positive attitudes. For statement Q14, 69% of Sindh University participants (16.7% + 52.7%) and 71% of Balochistan University participants (28.0% + 42.7%) disagree that people discourage them from learning English. Moreover, the response are slightly towards disagreement for statement Q26 regarding learning English because of parental force rather than due to personal choice. For this statement, 53% of Sindh University participants (21.3% + 32.0%) and 56% of Balochistan University participants (24.0% + 32.0%) disagree that they learn English because of parental pressure.

However, the responses on statements Q60 and Q72 are more inclined towards agreement with the statements. For statement Q60, 52% of Sindh University participants (44.0% + 8.3%) agree that they would rather spend their time on learning subjects other than English. Similarly, 59% of Balochistan University participants (45.3% + 13.3%) also agree with the statement. For statement Q72, 54% of Sindh University participants ((38.7% + 15.3%) agree that after leaving university they will give up the study of English entirely. But, the participants from Balochistan University disagree with the statement in majority, that is, 57% of the participants (19.3% + 38.0%) do not think that they will give up the study of English entirely after leaving the university. Overall, these responses show positive attitudes of the participants towards learning English with reference to their language learning choice.

6.2.2   Key responses to interview question regarding choice of learning English

As compared to their responses to closed questions (statements) of the questionnaire with some variations, I found that a majority of the participants from both the sites elaborated their choice of learning English with some reasons of their own as decision makers. The

following two examples illustrate the choices of the interview participants from Balochistan University.

> 6.2.2(i) I am <u>not compelled</u>. Because when I use to listen people speaking English, so was - [I] mean they really, it was - <u>it affected</u> me! So, I also thought that I also learn it because it <u>looks good</u>. (B4F, Lines 343-45)

> 6.2.2(ii) I would obviously <u>prefer</u> learning English. Because the main reason is that <u>I like learning English</u>. And other reason that I don't want to - I don't want to, you can say, <u>don't want to leave it</u>. I just want to <u>improve</u> it. For improving, I think not to - [I] mean I should <u>continue</u> it. (B4F, Lines 346-49)

In the two examples above, participant B4F reports that she does not feel compelled to learn English. Rather, she prefers to learn English when she sees other people speaking English and because, as she says, it "looks good" to speak English. Moreover, if she is given a choice, her preference would be to learn English, not avoid it. This choice, she believes, is based on her "liking" for English and she desires to "improve" it. The two examples below show how two of the participants from Balochistan University consider learning English as their choice.

> 6.2.2(iii) <u>It was a choice</u>. How it was a choice? It's a long story. But the shortest is that it was a choice of everybody that I was in my village and I was learning English. I was learning there - studying there. So, when summer vacations came, then - and these three months <u>everybody wanna learn something and come back with something new</u> with to show his class fellows that, "<u>Now I am a bit higher! I know English, teacher can speak with me!</u>" So this was… when [I] went there [the town] then I lived there. I didn't come back. (B6M, Lines 360-65)

> 6.2.2(iv) I have <u>always preferred</u> to learning English. (B7F, Line 373)

In extract 6.2.2(iii), participant B6M believes that it was his choice to learn English. Reflecting on his journey of learning from his village, he believes that learning English was connected with his desire to learn something different during vacation times in summer to learn English and come back with something new to feel that he was somewhat better than before. With this ambition he came to a town to learn English and since then he did not return to village for education but continued in the town. Similarly, in example 6.2.2(iv), participant B7F emphasises that it has been her choice because she has always preferred to learn English.

Participants from Sindh University too expressed how learning English is their personal choice but not a compulsion. When asked if they were compelled to learn English, they responded as given in the following examples.

> 6.2.2(v) No, no - we are not compelled. It is our need of the era. So it is not compulsory or it's - we are not compelled by anyone to learn English. It is the need of our era. So therefore we are learning. (S2M, Lines 383-85)

> 6.2.2(vi) Yea, it is matter of my choice that there is no any pressure or any type of instructions from my family. Study is just upon my choice. (S5F, Lines 386-87)

The emphasis of Participant S2M, in example 6.2.2(v), that he was not compelled by others to learn English implies that it was his choice of learning the language as he considered learning English as a need of the current era. Similarly, in extract 6.2.2(vi) participant S5F also expressed that it was her own choice to learn English, not because of a pressure from her family. The next two examples show personal interest and realisation that English is a language of influence.

> 6.2.2(vii) […] up till now whatever my English is, it's because of my - my personal interest. I have never been in English language institute though in Pakistan there are many English institute. Even you find it almost in every second street, so… But I have never been part of any of institutes. (S7M, Lines 403-06)

> 6.2.2(viii) Definitely learning - because it's international language and whatever the foreign language you get, you should learn it. Being a human, you should seek knowledge. So, I would never like to miss anything in my life. English helps a lot. I'm just open to every language. But English has a very influence on world. So it's on the front side and everything else is on the back side! (S7M, Lines 411-15)

Participant S7M explains how learning English has been his choice. He connects it with his personal interest that he learnt English without joining a private coaching centre. He, moreover, connects learning English with seeking knowledge and he does not want to miss anything in his life. He learns English because it is more important than anything else in the world in terms of its influence.

Overall, a majority of the participants from both the universities reported, both in questionnaire and interview responses that did not learn English because of some external pressures or compulsions. Rather, they believe that it is their personal choice to learn English based on reasons related to personal interest, awareness of current trends and the

international importance of English, as expressed in the examples above. They are aware of what is going on in their country and what is in their national interest.

6.2.3 Questionnaire responses regarding choice of speaking English

Apart from questions about choice of learning English, the participants also responded to questions concerning choice of speaking English. The first set of tables in this section, Table 6.3 and Table 6.4, illustrate questionnaire data about choice of speaking English with favourable and unfavourable statements about domains of use for speaking English: the use of English for expressing thoughts clearly, talking about academic work at the university, using English as a neutral language rather than the mother tongue, using it with people other than family, and using it in front of family.

Table 6.3:   Choice of speaking English (favourable statements)

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
15.	I like speaking English.	0.0	0.0	32.0	68.0	0.7	2.0	22.7	74.7
30.	Mixing English words with first language helps express thoughts clearly.	4.0	22.0	50.0	24.0	12.7	31.3	40.0	15.3
40.	I encourage my friends to use English for communication with me on academic topics.	3.3	14.0	54.0	28.7	4.0	15.3	48.7	32.0
49.	English is a neutral language in multilingual context of Pakistan.	2.7	16.7	55.3	24.0	7.3	18.7	53.3	20.7
51.	I prefer to speak English with people other than my family.	4.0	30.7	51.3	14.0	5.3	36.0	46.7	12.0
53.	I prefer speaking English rather than mother tongue while I am at the university.	4.7	28.0	45.3	22.0	8.0	26.0	42.7	23.3
71.	My family does not feel awkward when I speak English in front of them.	8.7	22.7	39.3	29.3	15.3	25.3	41.3	18.0

Tables 6.3 shows that majority of the participants responded in agreement with all favourable statements representing their positive attitudes towards speaking English. For statement Q15, 100% of participants from Sindh University (32.0% + 68.0%) agree and strongly agree that they like learning English. In the same way, 97% of participants from Balochistan University (22.7% + 74.7%) too agree with the statement. Regarding code mixing on statement Q30, the participants give some mixed responses. For example, 74% of Sindh University participants (50.0% + 24.0%) believe that mixing English words with their first language helps them express their thoughts clearly. However, 55% of the participants from Balochistan University with a comparatively lower majority consider the same.

This is further supported by the views of participants to encourage others to use English for communication with them, as on statement Q40. Here, 83% of Sindh University participants (54.0% + 28.7%) agree and 81% of Balochistan University participants (48.7% + 32.0%) report that they encourage others to use English when communicating on academic topics. In the multilingual scenario of Pakistan where language controversies and competing discourses regarding status of local languages has long been observed, responding to statement Q49 about viewing English as a neutral language, 79% of Sindh University participants (55.3% + 24.0%) agree with the view. A majority of Balochistan University participants 74% (53.3% + 20.7%) too consider that English is a neutral language in the multilingual context of Pakistan.

Further to considering the neutral role of English, on statement Q51 regarding preference of using English with people other than family members, 65% of the participants from Sindh University (51.3% + 14.0%) and 59% of Balochistan University participants (46.7% + 12.0%) agreed with the statement showing that they preferred to use English with people from outer group rather than with those from their inner group (family). Moreover, on statement Q53 regarding the use of English while they are at the university, 67% of the participants from Sindh University and 66% of the participants from Balochistan University report that they prefer speaking English rather than mother tongue at the university. Additionally, majority of the participants from both sites, 69% of Sindh University participants (39.3% + 29.3%) and 59% of Balochistan University participants (41.3% + 18.0%), report that their families do not feel awkward when they speak English in front of them.

Table 6.4 portrays the responses to the unfavourable statements regarding choice of speaking English related to code mixing, English and the family, English vs mother tongue in the classroom for academic purposes.

Table 6.4:   Choice of speaking English (unfavourable statements)

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
19.	I do not like mixing English words or sentences when speaking my mother tongue.*	20.0	38.0	28.0	14.0	13.3	30.0	30.7	26.0
25.	My family discourages from speaking English.*	50.7	38.0	5.3	6.0	47.3	37.3	9.3	6.0
63.	We need to develop our mother tongue rather than speaking English.*	8.0	45.3	31.3	14.7	9.3	43.3	30.0	17.3
69.	I do not speak English out of the classroom because people dislike English.*	21.3	54.7	21.3	2.7	23.3	50.0	23.3	3.3

Table 6.4 below shows some mixed responses from the two sites. For statement Q19, 58% of Sindh University participants (20.0% + 38.0%) strongly disagree or disagree that they do not like mixing English words or sentences when speaking their mother tongue. On the contrary, 57% of Balochistan University participants (30.7% + 26.0%) agree or strongly agree with the statement. However, for statement Q25 regarding their family discouragement from speaking English, responses from both the sites are identical, that is, 89% of Sindh University participants (50.7% + 38.0%) as well as 85% of Balochistan University participants (47.3% + 37.3%) strong disagree or disagree with the statement.

This shows that although there are varying attitudes of the participants from the two universities regarding their liking for mixing English words/sentences in their own mother tongue. Families of the participants of both sites do not discourage them, rather, the families are almost equally positive about speaking English. For statement Q63 regarding a need to develop mother tongue rather than speaking English, responses from both the sites are similar and slightly more positive towards speaking English, that is, 53% of Sindh University participants (8.0% + 45.3%) and equally 53% of Balochistan University participants (9.3% + 43.3%) view that they should not leave speaking English in order to develop their mother tongue. Moreover, for statement Q69, 76% of Sindh University participants (21.3% + 54.7%) and 73% of Balochistan University participants (23.3% + 50.0%) strongly disagree or disagree that they do not speak English out the classroom because some people dislike English. This shows that the participants also avoid speaking English in public domains where they believe people do not prefer the use of English.

6.2.4   Key interview responses regarding choice of speaking English

Further to the questionnaire responses regarding the choice of speaking English at the two sites, the interview participants enthusiastically talked about their preference for or avoidance of speaking English keeping mainly the contexts in their view. With reference to domain of language use, how they make choices between preference and avoidance of speaking English when with parents, siblings and friends, relatives and other social groups, in academic environments, cultural and religious events, and at public places came into discussion. The interview participants also gave their views about reciprocation (equal response from others) and indelibility (understanding) of the English language while making choices including code mixing and desire/willingness to speak English. Moreover, they reported social acceptance/resistance, and parental encouragement including

encouragement from siblings and friends, in the in-group, and relatives and other people, in the out-group. I present findings here.

6.2.4.1   Preference for or avoidance of speaking English with parents and relatives

Relating to the questions in the questionnaire discussed above, when with parents, it was not commonly reported that the participants spoke English. However, some participants reported that they sometimes were positive about speaking English with (or in front of) their parents, indicating their positive attitudes. The following two extracts from Balochistan University illustrate that either the participants consider it important to speak English in front of parents because the parents have been supporting the participants to learn English or the participants consider English as an important entity for themselves. They reported as follows.

> 6.2.4.1(i) I very <u>like to speak English in front of parents</u>. Because of that (because) they <u>have spent a lot of days, a lot of money</u>, a lot of things! (B1M, Lines 472-73)

> 6.2.4.1(ii) I like to speak, <u>especially in front of my father</u>, yes. And its - what we [say] sir? We say that, *"Meray liye ek achha cheez hai"* ("it's a good thing for me"). (B3M, Lines 474-75)

Belonging to an educated family was also reported as one of the reasons to speak English with/in front of parents. Two of the participants from Sindh University, for instance, reported that they speak English with their parents because their parents are educated. Speaking English in front of parents is considered as an honour for them.

> 6.2.4.1(iii) Yea, I speak English to their (them) <u>because my parents are very educated.</u> My father is - was an engineer. And my old brother and sister are very educated. I belong to educated family. So not only me but my other family members also speak English mostly. (S5F, Lines 476-78)

> 6.2.4.1(iv) Yes as my <u>parents also well educated</u>. It is a very much proud for them or honour for them as I also speak the English to them! (S9F, Lines 485-86)

Moreover, a male participant from Sindh University reported that he always speaks English with his parents because he considers speaking English as a symbol of being modern.

6.2.4.1(v) When I go at this time - after for my leave [from the university] I go at my house, <u>I always speak English with my parents</u>. <u>It doesn't matter that they know [or] that they don't know about English.</u> But I - with my child or my brothers, my nephews - I always speak [English] in the front of them. Because <u>if they (children) will grow, they will also to speak English</u>! And at this time - <u>this is the modern period, this is the modern world</u> - as we can say, as well as this time. (S6M, Lines 479-84)

However, as compared to speaking English in front of parents, the participants reported that they avoid speaking English in front of their other relatives. Participant B5M from Balochistan University and participant S10F from Sindh University explain, in the following two extracts, why they avoid speaking English in front of their relatives.

6.2.4.1(vi) Sir I am say the truth, sir! <u>I try myself to speak English in front of my relatives but there is no special environment to speak English in front of them</u>. Sir, so in my whole of - there are no chance to speak English in front of my [relatives]. (B5M, Lines 490-92)

6.2.4.1(vii) Not so much because we are not so close to relatives. And <u>all my relatives are Sindhi. So we speak in Sindhi in front of them</u>. (S10F, Lines 493-94)

This sub-section related to a general liking for speaking English in front of parents and/or relatives. The general responses showed that, while a majority of the interview participants preferred speaking English in front of their parents, many reported to avoid using English in front of their relatives. For specific references to the consideration of reciprocation and intelligibility in the choice of using English, see sub-sections 6.2.4.4 and 6.2.4.5 below.

6.2.4.2   Preference for or avoidance of speaking English in social and religious events

Regarding making choices of using English in social and religious events, the participants from both the sites gave mixed responses. For example, participants B2F from Balochistan University reported that she avoided using English in socio-religious events for the reasons as illustrated in the following excerpt.

6.2.4.2(i) <u>No, I want to speak my own language</u>, local language, in my ceremonies - ceremonies, parties, that Eid. *Matlab agar shadi wagaira ho, iss type ki situation mein* (I mean if there is <u>a wedding type of situation</u>, in such type of situations), I don't want to speak [English]. If I - sometime we go to our <u>relatives' house,</u> so we cannot speak English [there]. There must be - we have to speak but we can't - that's I think that in <u>this type of situation we can't</u>. (B2F, Lines 496-501)

Participant B3M, however, does not agree with the view of B2F. According to him, he would prefer to speak English in marriages and other stage programmes as it is good and acceptable to speak English at such occasions.

> 6.2.4.2(ii) Yes sir. I think and I like that in marriages or other stage programmes. So there should be… <u>English speaking is good</u> and when you speak English in front of your relatives or marriage people - they are - who are present over there - or in front of your teachers and other colleagues. So sir, it is <u>better and acceptable also</u>.

But in contrast to these two opposite views participant B5M is of a moderate view in terms of making choice of language use which, according to him, would be based on the situation of the occasions. He would prefer the English language in modern marriages or functions, but in programmes taking place in rural areas he would avoid using English.

> 6.2.4.2(iii) Sir, it <u>depend on the situation</u>. Whether [if] it is a <u>modern marriage</u>, sir, function - I would like to prefer to speak in English! Whether (if) it is a local, you can say - the marriage is held in the <u>rural areas</u>, so I didn't my - try myself to speak in English or to talk in English. It depend on the situation, sir - whether the society or the person, sir, who attend or who gather in the marriage party, sir. (B5M, Lines 506-10)

This shows a great awareness of selecting appropriately. From Sindh University too the participants expressed mixed views regarding making choices of preference/avoidance of using English in social and cultural occasions. Participant S4M, for instance, would prefer to use English in all sorts of events including Eid days and marriages if an educated person meets him there. However, participant S5F would make different choices for different occasions which would be event specific. The two views are as follows.

> 6.2.4.2(iv) Yes, I usually speak. When there were <u>educated person meet me</u>. I don't think that this day - this is day of Eid or marriage. <u>I don't think about it</u>. (S4M, Lines 511-12)

> 6.2.4.2(v) I always prefer, but when very <u>deeply cultural occasions</u> are there - as you said that Eid and other Islamic occasions - <u>so I also use Urdu there</u>. Because 'Eid Mubarak!' - I can wish it in English also… 'Happy!' etc., 'Congratulations!' etc. - but I use 'Eid Mubarak!' because some words are in my language - or that's we can never neglect them and we can never forget. (S5F, Lines 513-17)

This shows sensitivity to how they apply their knowledge. Participant S7M would consider the factor from what locations the participants of events are coming. If from the same location as where the event is taking place, he would prefer local language. However, if the

participants are coming from various locations and backgrounds, he would prefer the English language as a lingua franca.

> 6.2.4.2(vi) Well, <u>we sometime do when there are, like conventions or seminars organised on these special days to present our culture</u>. So there are <u>different kind of people from different areas</u>. So we do have our own language - our own mother tongue or the regional language - to promote that event. But we also, for the <u>particular sect of people who are not well known to our culture</u> - to <u>explain them our culture - we do speech, what we say - deliver speech in English</u>. (S7M, 518-23)

The extracts above show that the participants make choice of speaking English mainly as a lingua franca when the audience in the social and religious events comes from different linguistic backgrounds. It also implies that these participants would not use English in such events if they were to communicate with the people from linguistic background of their own, they would prefer to use their indigenous language.

6.2.4.3 *Preference for or avoidance of speaking English in general public places*

We can see a hint of patterns of national use as the participants draw upon their experiences regarding making choices of using English, or not, based on the overall environment of locations/cities of the public places. If the public places were large metropolitan cities such as Karachi, Islamabad, or Lahore, they would prefer to speak English. In other places, with populations from a tribal background, these participants would avoid using English. For instance, the following extracts present such considerations of two participants from Balochistan University.

> 6.2.4.3(i) Sir again the question is that, sir, the - because here in Quetta, there is no environment of speaking English, sir. If we have an <u>environment like Islamabad, Karachi, Lahore, sir - everywhere you can see, sir, all people, you can say, are speaking English</u> - for that, sir. Whenever I - the person sees, "*Yaar* (dear) like the shopkeeper, they are also speaking English!" [There] I am trying my level best to - I also can speak English. So here in Quetta sir, there is a big problem, you can say sir, to speak English. <u>You can just speak English with your friends, or your family members - not with your shopkeepers like</u> - like that, sir. Not here in Quetta, sir - not here in Quetta. <u>Whenever in winter vacations I went to Karachi or Islamabad, sir, there I see the peoples everywhere - in the markets or, you can say that, in the parks - in every kinds of business, sir - the people can speak English</u>. (B5M, Lines 527-36)

> 6.2.4.3(ii) <u>In the markets, I don't like speaking English</u> because I got very worst experiences. Or in those places where people don't know that - they

don't know English - how to speak. So I really don't prefer to speak over there.
(B7F, Lines 538-40)

As compared to the above statements, two of the participants of Sindh University view their choice of using English at public places differently. Participant S1F, for example, considers academic environments too as public spaces when out of the classroom, and would prefer to use English there. Regarding attitudes of others, participant S6M also reports that he always prefers speaking English at public places including the markets.

> 6.2.4.3(iii) It is most - nowadays, <u>it is most important language</u>. <u>So they prefer that the most</u>. So I always - usually have a conversation with the - all the people in that language. So when I come out from that [school], in my college - they speak the Urdu language. So <u>I usually talk with them in English language</u>. And now, in this university [smiling], no one! (S1F, Lines 541-44)

> 6.2.4.3(vi) It is my habit - basically, <u>it is my habit</u>. When I am going on any shop or any market or any out of city, <u>I always prefer English more than my own language, Sindhi</u>. <u>I always prefer English</u>. (S6M, Lines 546-48)

This section shows that the participants from Balochistan University report some conservative views, as compared to the participants from Sindh University, regarding preference for speaking English in public places. This also indicates that the participants from Balochistan University have less exposure/opportunity of speaking English in general public while the participants from Sindh University consider using English in public spaces as a normal activity.

6.2.4.4   *Preference for or avoidance of speaking English based on reciprocation*

A great majority of participants from both the sites thought that their agentive decisions to make choices of preference for or avoidance of speaking English was for the most part based on the reciprocal response of the people in conversation, situation or event. If someone wanted to speak English, the participants would also speak English. But, if others would avoid English, participants too would avoid it regardless of the place or occasion. From an agentive perspective, it also includes personal choices of the speakers in communication rather than an imposition on either side. Following extracts show the language choices based on reciprocation.

> 6.2.4.4(i) And, <u>when the people are others - speak in other tongues, I can't speak English</u>. (B1M, Line 550)

6.2.4.4(ii) That also <u>depends upon society or the people you are talking to</u>. I think when I am talking to my local - means Baloch, *to* (in that case) <u>I love to use my own [language].</u> But when I am, you can say, in the class I have the choice of two languages, Urdu or English. So there the response - or the person if the - if you ask a question in English *to* (in that case) <u>I response in English. And that was better - that was good.</u> (B6M, Lines 555-59)

Participant B1M from Balochistan University reciprocates in terms of language choice, but participant B6M believes that he would be proactively choosing Balochi when talking to his local people, sharing his mother tongue. But in the classroom environment, if he is asked a question in English, he would respond in English.

In the following excerpt, participant B8M says that if others in the communication do not use English, making choice of speaking English in front of them would make him feel awkward.

6.2.4.4(iii) . If environment is there - means <u>if other people are speaking English, why shouldn't I?</u> But if I am the single person speaking English in a gathering of relatives, so they will - they will not speak Urdu also, <u>they will speak our - means language - mother tongue</u> or something like that. So I can be <u>odd - it will be odd speaking English in front of them</u>. If – if… as you are speaking English to me, <u>I will answer you in English</u>, why not! <u>But that is hindrance because all are speaking native language or we - where we belong,</u> or Urdu. (B8M, Lines 570-75)

Furthermore, reciprocation would also apply in certain events wherein emotional attachment with a language is evident. For instance, participant B10F highlights that out of respect for people performing religious duties, she would not speak English. If on such occasions she prefers to speak English, she might end up hurting emotional or religious sentiments of those present there. The same participant, however, expressed her desire to speak English at all other occasions.

6.2.4.4(iv) In our religious point of view, sir, if there is some - sir, I can say that? In our religious point of view there is – [if] <u>some people are reciting holy Quran and some are praying – offering prayer or there is some religious type of party</u>, so <u>we should not speak English in front of them</u>. Because, maybe they will mind, and they will say that - she or he, they are using English in front of us because they are - <u>they say that it's a good language [Arabic]</u> sir. They will, <u>maybe they will mind</u>. So that's why or in front of them, sir, <u>we should not use English</u> because there are Arabic words and they are say - there is a gathering of religious - religious point of view, so we don't use [English]. <u>Apart from the religious gathering - yes sir, I will speak English in every occasion -</u> not in religious occasions, in my point of view. Never mind, sir! (B10F, Lines 577-86)

Apart from respect for religion, others take the view that while being in a community, one should also be speaking the language of that community and such reciprocal choice of language should not be considered a bad thing or a discouragement from speaking English.

> 6.2.4.4(v) It's not like a discouragement but when, you see, the gathering is like people - community in which you are sitting over there, you know - if they <u>are speaking Sindhi language, all the people - and you 'the only one' speaking a proper English language</u> - what they will think about you? So, of course, you have to speak the same language. (S1F, Lines 596-99)

Another participant from Sindh University believes that although he is willing to speak English everywhere, there is also chance of building a bad image by speaking English if others are not willing to reciprocate by speaking English. Speaking English in such conditions may mean that someone is just "showing off"!

> 5.2.4.4(vi) I would like to speak but the environment is not on the such standard. Means the people do not like that. <u>I would like to speak with those people who would like to speak with me. If I would like to speak with each and every one, he would think I am showing myself</u>! (S2M, Lines 600-03)

Reciprocation also takes place when the people of a location prefer to speak a particular language. In that case too, speaking in any language other than the local one(s) may bring a feeling of awkwardness for the speaker. For this reason, participant S3F avoids using English in her community as evident from her explanation below.

> 6.2.4.4(vii) Well, I like it [English]. But <u>usually I don't, you know, have the chance to use it because we use our local language here.</u> Everyone is - like my mother tongue that is Siraiki and other are Sindhis here. So we communicate in our local languages rather than English. <u>Because we are comfortable and easy to consete (communicate) in our own language</u> - and as I am living in a village, there <u>I can't communicate in English because my relatives, my cousins - we all talk in our local language or mother tongue.</u> <u>So I can't talk there in English</u>. (S3F, Lines 607-13)

Considering the sense of respect for the elderly people, one may prefer to speak the local language in front of them. Moreover, it also brings about a feeling of "joy" when speaking in the same language as others do and especially when it is also a shared language, such as mother tongue. In that case too, avoiding the use of English also remains meaningful for the people in communication who are sharing the same language and cultural background. In social situations, the language for relating is not English.

6.2.4.4(viii) Well, where my <u>grandparents are, there</u> - <u>my relatives and my primary school fellows,</u> yea. There I - I said just, "<u>I have to enjoy and I can't enjoy while talking in English,</u>" yea. <u>The local language is the, you know, most enjoyable thing for me there</u> - <u>if I am there,</u> yea. (S3F, Lines 617-19)

6.2.4.4(ix) There is no any situation which I feel that I wouldn't speak English. It depends on the situation, if I am with the <u>elders - grandfather or the grandmother, I cannot speak English with them</u> because if I… <u>My same age person, I can speak English.</u> (S6M, Lines 633-35)

The participants' language choices vary between their communication with elders and peers. For participant S7M, it also does not make sense that when all others are speaking a local language, why he should be speaking English in front of them! However, speaking English when with people from various language backgrounds makes a sense.

6.2.4.4(x) <u>Where everyone is speaking my regional language, why would I prefer to speak English?!</u> Ok? So it depends on the occasion when - where there are the <u>multiple people from the multiple regions of the world, so there I prefer to speak English</u> because - <u>so that everyone can understand.</u> Because the regional people - little bit or the more, but they can understand English. But [if] it is multinational people - when they are under the one roof, it's better to speak English in that particular place. (S7M, Lines 636-41)

Matching with the views regarding making choice of speaking English in social and religious events, participants prefer to use English as a Lingua Franca with reference to reciprocation too. This means that these participants would prefer to speak English depending if others too would also be willing to use English in conversation with them. If others did not like to use English, even if they knew the language, the participants would avoid speaking English with them.

6.2.4.5   *Preference for or avoidance of speaking English based on its intelligibility*

In this section, there will be some overlaps with the themes of reciprocation and making language choices when communicating with parents, friends, and relatives as discussed above. However, here it is important to discuss the language preferences from intelligibility perspective. As English is not a common language of communication in Pakistan, and remains restricted to the elite class of the society for everyday use, not all can understand and use it with an ease. Majority of the participants from Balochistan University and Sindh University reported that they make choices of preference and avoidance of speaking English based on the consideration whether the person they are speaking to understands English. Because of perceived lack of intelligibility of the English

language, these participants avoid the use of English. For example, participants B1M and B2F from Balochistan University know English but they do not prefer to speak English with family members because the family members would not understand it.

> 66.2.4.5(i) Well, <u>as we are local of Quetta, we can't speak in front of</u> <u>my father or mother</u> <u>because we speak Pashto</u>. (B1M, Lines 651-52)

> 6.2.4.5(ii) <u>In home</u> - there must be some problem, <u>nobody can understand in</u> <u>my parents, my grandfather</u>. They didn't understand. So, I like that I speak English in only educational system. (B2F, Lines 653-55)

Some participants reported that, in some cases, liking for English also gets influenced whether the person knows English. The disliking may appear even from friends if they do not know English. In such cases too, avoidance of using English becomes a considered and prudent choice. The following two extracts present the issue of intelligibility, hence the avoidance.

> 6.2.4.5(iii) It also depends on the - on the friends that <u>if they know English,</u> <u>they like it</u> - like to listen. <u>If they don't know sir, of course, they will say that -</u> <u>they will say, "No, we don't want to listen from you</u>." Because, the one factor is, they don't understand it. That's why their reason is also acceptable that they don't get it, so they don't want to listen. (B4F, Lines 665-68)

> 6.2.4.5(iv) Sir, that happen when [I] go to <u>rural area. There I meet my relatives</u> or my cousins, sir, who is not good at English, sir. They are… So, <u>whenever I</u> <u>talk to - start to speak in English, sir, they initially tolerate me or, you can say,</u> <u>stop me, "*Yaar* (dear) please don't speak English.</u>" The reason is that <u>they</u> <u>people didn't know English</u>. I will try myself to speak in English but, sir, the problem is that the person who is there in village, sir - no one of them can know English, sir. So <u>there is no chance for me to speak English there in rural</u> <u>area</u>, sir. (B5M, Lines 669-75)

According to participant B6M, when due to an intelligibility issue one avoids speaking English, it does not mean that s/he does not know English or has got a negative attitudes towards using English. It remains purely the matter of practicality of the language to those who are supposed to be in conversation.

> 6.2.4.5(v) […] because we can say, <u>a wise person or the one who understands,</u> <u>he must speak the language where someone understands the language</u>. The people you [are] speaking to, or you can say - we can say that when you go to Rome, be a Roman. Same [similarly], <u>whether you are speaking to a person, he</u> <u>does not know English, means that you are - who you are talking to</u>? So he must understand you - and that is local language he understands. (B6M, Lines 676-81)

When there is not understanding of a language in the communication process, the use of that language becomes meaningless and undesired for as for participant B10F in the situations where understanding is not mutually achieved.

> 6.2.4.5(vi) No sir, I don't use English because <u>my parents are not that much educated </u>that they get my knowledge and my questions. <u>Some of my relatives - they are educated.</u> In front of them, I can speak<u>. But some of them are not.</u> I feel that they are not getting my questions and my speaking [English] language. So then <u>I don't use English in front of them because</u> <u>they are older and - old people.</u> If I will speak English, they will not get. So what is the reason, in front of them speaking? (B10F, Lines 691-96)

Similarly, participants S2M, S5F, and S8M from Sindh University also report that they avoid speaking English in situations where they believe understanding it is not possible. Especially in front of parents or the elderly, the participants feel awkward to speak English.

> 6.2.4.5(vii) No, <u>I don't - because my parents don't know English language</u>. (S2M, Line 697)

> 6.2.4.5(viii) Well, <u>I know that the second person is uneducated or can't understand me, so I don't want to</u> show my - myself very educationally to him. It may be possible that he may be on complex - so <u>don't wanna have anyone being in complex in front of me.</u> So, I don't think… (S5F, Lines 698-701)

> 6.2.4.5(ix) Yes certainly at my home <u>when the people are not understanding the English, it would be useless to speaking [English] in front of them</u>. All those who are speaking Sindhi and - <u>speaking English in front of them that seems somewhat awkward!</u> (S8M, Lines 702-04)

As the extracts in the five sub-sections related to preference for or avoidance of speaking English indicate, these participants play the role of active agents in order to make choices based on considerable thoughts. These evaluative responses also employ that, whether or not they prefer to speak English in different situations, these participants do not report negative attitudes towards the English language.

6.2.4.6   Code mixing

On code mixing (mixing words/sentences of different languages), the participants of the two universities reported mixed attitudes with a majority of the participants viewing mixing English words and/or sentences with their local languages as normal and positive. Participant B3M from Balochistan University, for example, likes code mixing but not when speaking English because he prefers to speak pure English. However, when speaking

his mother tongue, he likes mixing English words in it. The following two examples are from the same participant.

> 6.2.4.6(i) No sir, I don't like because English - <u>I want to speak</u> pure English. (B3M, Line 707)

> 6.2.4.6(ii) I – yes, some time when I speak in front of my mother or my family members, <u>so I use English words with my - my mother tongue</u>. (B3M, Lines 708-09)

Participant B6M makes choice of code mixing considering the context of his conversations. In some situations he speaks pure Balochi, while in other situations he likes to mix English words with his local language. He believes:

> 6.2.4.6(iii) It is also exceptional in situations. I suppose <u>if it is such a[n] area or such an environment where totally I have to speak pure Balochi</u>, so that is, I - I <u>like to speak the pure Balochi</u>. As suppose there is a literary society - <u>when there is literary society</u>, so I should talk in the way of literature… (B6M, Lines 715-21)

In case of participant B7F and B8M, as shown in the following extracts, code mixing words with their mother tongues is not because of a conscious effort but it does happen spontaneously.

> 6.2.4.6(iv) Not really like, but it happens. I really don't love - it's out of my control. Means I really <u>don't like to mix English words in my mother tongue, or my mother tongue into English but it happens sometimes when I was speaking.</u> <u>So I don't understand what to speak</u> - <u>I just mix the words</u>. I really don't know what I am speaking, I just mix up. (B7F, Lines 722-25)

> 6.2.4.6(v) That same reason… because English - if you are having a good vocabulary of one language and you are learning it from childhood, you are knowing it - every word and like that, so [you] can be good at that language. But I don't - some people have the habit, but I don't have that habit to mix the words and… <u>Sometimes accidently I may use a word of Urdu in my mother tongue, but I do not use English</u>. (B8M, Lines 728-32)

Participant B8M from Balochistan University, in extract 6.2.4.6(v) above, considers code mixing as a habit. While he acknowledges that some people are in habit of code mixing, he views himself differently in that, although he mixes Urdu words unintentionally, he does not mix English words with his mother tongue.

Participant S1F from Sindh University seems to be undergoing the similar psychological situation regarding code mixing. She believes that does not like mixing different languages. However, it happens.

> 6.2.4.6(vi) Sometime - I think, <u>I don't appreciate mixing different languages in one language, you know! I do the same thing - because I think [whether] the person in front of me understands or not</u>. If understanding, then whatever the comments he passes to me, I don't care. I just say, mind your own business! I don't care about that. (S1F, Lines 735-38)

Although participant S1F realises that others may not like code mixing, she believes that effective communication comes first: if the person in front understands her conversation, then she does not care about the comments she may hear about herself. For participant S6M, mixing English words with his mother tongue – Sindhi – fulfils the lack of vocabulary in the mother tongue.

> 6.2.4.6(vii) Certainly I always mixed. <u>Because there are so many Sindhi words which I don't know that what they are. Then I always - so I always mixed English in Sindhi</u>. <u>It is, I think, good</u>. (S6M, Lines 739-41)

We can see he believes that English words add to his linguistic treasure rather than negatively affecting him. Similar to the report of three participants from Balochistan University as illustrated above, participant S8M from Sindh University too believes that mixing codes happens unconsciously for him as well.

> 6.2.4.6(viii) <u>It is unconscious</u> because I have been speaking, so <u>it is the part of my disposition to spell out English words in [Sindhi]</u>. So <u>I haven't forgotten my own mother tongue but it is now my habit to spell out the English words</u> over there. (S8M, Lines 742-44)

Overall, majority of the participants reported that they either like code mixing or they mix different languages unconsciously as a matter of habit. However, all those who reported a liking and/or a habit of code mixing referred to mixing English words with their local languages, not the vice versa. This relates to the view that words are borrowed from the language of the powerful to be mixed with the weaker/indigenous languages in a unidirectional manner (see Chapter 3).

6.3 Social acceptance/resistance for speaking English

As attitudes may form and change according to social scenarios in a given time about certain phenomena, it is important to discuss with the participants the social acceptance and/or resistance (Craith, 2007; Coultas, 2003), to understand social attitudes towards learning and speaking English in the environment they belonged to. In this section, I shall discuss the interview responses in detail regarding parental encouragement, siblings and friends' encouragement, and relatives or other peoples' encouragement these participants reportedly receive to speak English.

6.3.1 Parental encouragement

As with the questionnaire responses, a majority of the interviewed participants from both the sites reported that their parents encouraged them to speak English. The parents not only encourage the participant to speak English to friends, colleagues, siblings, and relatives, but also ask them (participants) to speak English with them (parents). The illustrative examples below show that the parents of participant B4F feel proud of her if she speaks English. The parents of B5M encourage him to speak English to friends, and the parents of B2F encourage her to speak English to themselves.

> 6.3.1(i) My parents… No. They never - [I] mean <u>they feel happy while I speak English in front of them</u>. They - they feel also proud that, "My daughter is able to speak English". [I] mean such bad comments I have never gotten from them. (B4F, Lines 776-78)

> 6.3.1(ii) Sir actually <u>my parents - they appreciate me</u>. When anytime I can't speak, sir they force me that I should must learn English as well as - also try to speak English as well. There, we can say sir, my parents, like my father - especially my father, he always force me that, "Be - be fluent in speaking English in front of the other peoples as well as in home or", you can say, "With your friends", sir. <u>So, my father always force me to speak English, sir</u>. (B5M, Lines 779-84)

> 6.3.1(iii) <u>My parents encourage me to speak English always</u> - always encourage me that, "Speak English." Always that they - they say to me, "<u>Speak English also with us. It will improve yourself and also ourselves.</u> We will be very better for to - we know the language, if you speak with us, we will be also improve our language." (B2F, Lines 759-62)

Parents may encourage children for difference reasons. Some encourage their children so that they may fit in the current social structure of the 21st century world. For example,

participant B7F, below, reported that her parents appreciate and encourage her to speak English as she may better be able to communicate with doctors in hospitals, airport staff for travelling and also to get ready for her future career.

> 6.3.1(iv) Like <u>my father really appreciate me</u>. Sometimes when I speak English, because some - sometimes it happens with me that we went to <u>airport,</u> there [they] always ask you your identifications or all these things which are in English. You have to tell them each and everything with English or some… Any <u>hospitals,</u> you have to fill the form in English. <u>So always my parents just say to me that, "You have to fill this form."</u> Because they are not darkness capable - able to speak English or write English, so they always appreciate me. They just make me feel *kay* (that), "You have to do this work. You are able and you are good." <u>So I feel very happy when they appreciate me!</u> (B7F, Lines 790-97)

Similarly, participants from Sindh University also reported that their parents support and encourage them in different ways, including appreciating them to learn and speak English because English is an international language.

> 6.3.1(v) Yea, of course, I speak with them. They always buck up (support) me. They courage me to speak and to learn more and more English! <u>Because of the international language,</u> mostly people speak, you know, English language. So that's why they prefer the most. (S1F, Lines 816-18)

> 6.3.1(vi) Because - my father is advocate - he always emphasise on us, "You should learn English because this is <u>an international language</u>. So you can't, you know, communicate the other people when you go abroad or anywhere… higher studies." So he really talk us in English. That's why my English is little ok than my other class fellows at that time. (S3F, Lines 819-22)

> 6.3.1(vii) Yea, they appreciate me that, "Yes carry on and don't leave - don't leave this language because it will help you everywhere if you will leave (live) in Europe in your future, or in Pakistan as well." <u>So, they appreciate me</u>. And they say that, "<u>Be where the world is going on. So you will have to chase them.</u>" (S5F, Lines 826-29)

The extracts regarding the parental encouragement show that the participants do not face resistance from their parents. Not only such parental encouragement supports these participants but also this indicates a social acceptance for learning and speaking English in the given contexts.

6.3.2   Siblings and friends' encouragement

As compared to the parental encouragement discussed above, the interview participants shared mixed experiences regarding siblings and friends encouragement to speak English with or in front of them. Some reported encouragement and the others reported discouragement. For example, the following two excerpts from Balochistan University show an encouragement.

> 6.3.2(i) If I talk about <u>my university fellow, so they love to speak English</u> - ok? They also want us to speak English with them <u>because it can improve our studies</u>. Because in studies, <u>it helps us</u>. So we want to <u>improve our English speaking</u>. [I] mean we want to <u>improve our *fluency*</u>. (B6M, Lines 841-44)

> 6.3.2(ii) Always they are very - always they say me <u>good comments</u> whenever we speak English. Because <u>they always motivate me</u>, they never say - they <u>never discourage me</u>. (B7F, Lines 854-55)

These responses indicate that some participants feel encouraged by their friends, especially their peers at the university. They also connect such an encouragement with an agenda of improvements in their studies and developing language proficiency by encouraging one another to speak English. Thus, the good comments motivate them to use the target language.

Contrary to the above, however, discouragement from siblings and friends regarding speaking English is also a reality for some of the participants. The following two extracts illustrate such examples.

> 6.3.2(iii) Sometime, if I am trying to speak English in my home - may be, I am trying to speak with them - <u>my sisters and brothers, they interrupt, "Speak Pashto!"</u> That's - <u>little bit interrupt me and I leave my language of English</u> whatever I am speaking. They say that, "<u>Oh, come on just leave English. Just speak Pashto</u>" - whenever I try. (B2F, Lines 837-40)

> 6.3.2(iv) Usually I don't talk English because <u>people here are discouraging</u>. Means, some friends [are] sitting. If - <u>even I gather a courage to speak in English, so the person will taunt me</u> or some - <u>say something</u> that… <u>The courage I gathered, it will disappear</u>. I will never ever again speak in English in front of them. (B8M, Lines 859-62)

The examples above show that if some participants speak English in front of their siblings, out of frankness, they may discourage the use of English, as in the case of participant B2F from Balochistan University. In another example, a participant gets negatively influenced

by the discouragement from some friends and decides to give up speaking English with them as they make fun of him.

Similarly, the participants from Sindh University too reported mixed responses. The participants also tried to connect the encouragement or discouragement with underlying reasons why some encourage and the others discourage to use English while communicating with them. The following examples illustrate the mixed responses from Sindh University.

> 6.3.2(v) Yes, those <u>students who do not know English language</u>, they <u>discourage me. Because they do not know [English] language and they do not want</u> that, "If we - we don't know then why he should speak in English?" So <u>they mostly discourage</u>, "*Yaar* (dear) what is this? <u>You are speaking English! Speak Sindhi</u>. We don't know English language. <u>We cannot understand English.</u>" Even they understand but after - in spite of that, they discourage, "*Yaar* (dear) we don't know English! So, please speak Sindhi." (S2M, Lines 879-84)

> 6.3.2(vi) Well, still <u>not too much</u>. But <u>friends sometime make fun</u>. So it is not, you know, something like embarrassing or like that. They just make fun. [They] <u>don't - you know, don't discourage me</u>. (S3F, Lines 889-91)

> 6.3.2(vii) Yea I - I here (at the university), especially in this area, <u>I get confused</u> because whenever I speak English, the <u>boys are passing very criticising remarks</u> that, "You are trying to <u>show off</u> and you are having this thing and this thing in your mind!" (S8M, Lines 926-28)

The above excerpts indicate that majority of the participants feel discouraged by some of their friends. In such cases, the friends prefer to speak the local language with these participants rather than English. Participant S2M connects the discouragement with the lack of knowing English on the part of his friends. Participant S3F, however, takes the remarks of friends lightly. She believes that the friends discourage just to make fun and she does not consider it as a discouragement from them. But, participant S8M does not agree and reports that because of the criticising remarks at the university, he gets confused.

6.3.3   Relatives and other people's encouragement

As compared to the encouragement coming from parents, siblings, and friends, the interview participants shared some varied experiences regarding the encouragement from relatives and other people to speak English. While some relatives encourage, in many cases the youngsters feel reportedly discouraged as the people with relational distance, not from

their in-groups, do not seem wanting the participants to speak English. The following extracts show that the participants get mixed reactions from relatives.

> 6.3.3(i) Sir, in some… all there - every person his own views and his own mind. Someone… some - they give me - they encourage me. But some - they discourage that, "Why you are speaking English in front of us?" Because our family is related from tradition… they say that English is not good. (B3M, Lines 949-52)

> 6.3.3(ii) Sir, in my point of view, if I speak English in front of my relatives, so most of them will appreciate me or… But maybe there is also some of the people who can… rid - you can say like - *yani kay, "Aaap kia kar rahay ho?"* (I mean, "What are you doing?") - "Being - you are a Pashtoon, you left your own language, like Pashto! But you are trying to speak English!" Sir there is a, you can say sir, people – changed (various) people. Some of them will appreciate or some of them will discourage me, sir. (B5M, Lines 962-67)

> 6.3.3(iii) This also depends upon what kind of relative. If someone - cause I think our society mostly divided - divided with those who response English too much and now in this era the one who response Balochi too much - and they [make] sense because they love their mother language. And they're working on it, they wanna speak it and they are trying this. When we are speaking it [mother tongue], any other language must not be mixed with it. So now what kind of relative you are facing, that depends upon. If that is Anglicised, so he loves to [speak English]… or he loves you speak English. (B6M, Lines 968-74)

As some reported mixed responses from relatives, the participants from Balochistan University reported that those who do not like English they discourage by giving negative comments if these participants speak English in front of them. The relatives, thus, consider speaking English in front of them as a show off.

> 6.3.3(iv) Negative - negative comments! Because they - they just think that if somebody is speaking English, so just speaking English for the sake of showing efficiency. So they are having negative, you can say that, [negative] attitude towards this language. (B4F, Lines 955-57)

> 6.3.3(v) Really I don't speak with my relatives in English because if speak in English, she [they] always… be that she always show off yourself! She is showing that she is very educated girl! That's why I don't speak with my relatives in English. (B9F, Lines 1007-09)

The participants from the University of Sindh too reported similar experiences regarding the reactions of their relatives, other than their parents, when they speak English in front of them. The following extracts show that the relatives of some of the interview participants feel happy to see them speak English and encourage them.

6.3.3(vi) No, <u>they don't pass any comments but they feel happy</u> that someone in their family, in the relatives, is trying to be - <u>going to be very high in education</u>! So they just feel happy. (S5F, Lines 1024-25)

6.3.3(vii) <u>When I speak English in the front of my relatives, they really happy</u> - feel happy. Because there is no difference between me - myself and my relatives<u>. They never say that, "He is showing," but they say - they admire myself in the front of friends or their otherwise (other) relatives</u>. And they give a lesson to their childs that, "<u>See this is also speaking English because he really work hard to learn the speak and now he is performing different of us</u>. So, you may also try to speak the English as you can be like a good person." (S6M, Lines 1033-38)

However, some of the participants also expressed that certain people still do not like that they should be speaking English in front of them. For instance, the following extracts represent how these participants perceive that some people do not like English speaking in front of them. One of the factors for the disliking, as it appears, remains that those relatives either do not know English or they do not feel easy with foreign cultures.

6.3.3(viii) They are only - no educated person - <u>uneducated person</u> [say] that, "<u>You shouldn't learn English because it is harmful for our religion</u>". (S4M, Lines 1022-23)

6.3.3(ix) <u>Sometimes the people who are not so kindly with the foreign cultures - they just say, "You try to be over smart</u>! You talk in English or you listen English music or watch English movies to <u>just for the show off that you are better than others so - or anything!</u>" But, there is no such intension [of mine]. <u>I just love this language so I prefer</u>. I do not prefer, I just usually listening English music, watch English movies. (S7M, Lines 1055-59)

As it appears from the above extracts, the participants feel comparatively less encouraged to speak English from people in out-groups. For many of the participants, their relatives consider speaking English as a symbol of showing off in front of them. Thus, the participants avoid speaking English in front of the relatives who discourage them. However, whether encouraged or discouraged, these participants do not seem to be negatively influenced and therefore constantly show positive attitudes towards speaking English. Moreover, the participants have got reasons for learning and speaking English situated in their learner agency that also counts for their choice of the target language as presented in the following section.

6.4 Motivation for learning and speaking English

As Dörnyei argues, motivation explains the reasons for human behaviour including the choice of particular action (2001, p. 9). In this section, I shall present the findings about motivation for learning and speaking English wherein the participants responded with multiple reasons. They connected the reasons with their own choice rather than considering learning and using the target language as being imposed upon them. In addition to responding to the limited questionnaire items about motivation, the participants discussed in detail the reasons for learning and speaking English. They believed that they learned English for further/higher education while considering it the need of the society, important, valuable, and rewarding thing to do so. The participants also reported that they learnt English for the reasons of getting better jobs and better future as English is considered a key to success. It also helps gain access to a wider range of information as well as entertainment. Many counted it as a tool of communication with international community and for going abroad. Moreover, many believed that they could impress people by learning and speaking English while some also reported that they learnt English for the sake of regional and social development.

6.4.1 Questionnaire responses regarding motivation for learning English

Here, I present the findings from questionnaire data regarding participants' motivation for learning English. Table 6.5 below shows the responses to favourable statements.

Table 6.5:   Motivation for learning English (favourable statements)

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
18.	Learning English can help me get admission to a foreign university.	0	2.0	27.3	70.7	0	1.3	22.7	76.0
24.	I learn English so that I use it for everyday communication with my colleagues in and out of the classroom.	0	12.0	59.3	28.7	4.0	13.3	50.0	32.7
32.	Learning English brings me closer to international community.	.7	5.3	35.3	58.7	3.3	3.3	33.3	59.3
42.	I plan to learn as much English as possible for my professional success.	1.3	0	39.3	59.3	.7	4.0	36.7	58.7
43.	I learn English to read books and articles in original language rather than a translation.	1.3	3.3	45.3	50.0	.7	4.0	44.0	51.3
62.	Learning English can help me gain access to a wider range of information.	0	3.3	45.3	51.3	4.0	6.0	46.0	44.0

Table 6.5 above shows the responses to motivational statements regarding learning English and majority of the participants from the Sindh University as well as the Balochistan

University agree with the statements. For statement Q18, 98% of participants from Sindh University (27.3% + 70.7%) agree and strongly agree that learning English will help them get admission to a foreign university. Similarly, 99% of Balochistan University participants (22.7% + 76.0%) agree with this statement. On statement Q24, 88% of Sindh University participants (59.3% + 28.7%) and 83% of Balochistan University participants (50.0% + 32.7%) believe that they learn English to use for everyday communication in and out of their classrooms. Moreover, as responses to statement Q32 show, 94% of participants from Sindh University (35.3% + 58.7%) and 93% of participants from Balochistan University (33.3% + 59.3%) agree that learning English brings them closer to international community.

Moreover, 99% of Sindh University participants (39.3% + 59.3%) and 95% of Balochistan University participants agree with the statement Q42 that they plan to learn English for their professional success. For statement Q43 concerning the reason of learning English so that they could read books and articles in original language rather than a translation, 95% of Sindh University participants (45% + 50.0%) and equally 95% of Balochistan University participants (44.0% + 51.3%) agree with the statement. For statement Q62 also, 97% of participants from Sindh University (45.3% + 51.3%) and 90% of participants from Balochistan University learn English to gain access to a wider range of information.

Overall, the responses to the motivational items given in Table 6.5 from both the sites show that participants agree with the statements ranging from 90% to 99%. This also illustrates a high level of motivation in the participants, and thereby, positive attitudes towards learning English. Table 6.6 below shows the outcomes on unfavourable statements regarding motivation for learning English.

Table 6.6:   Motivation for learning English (unfavourable statements)

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
36.	I learn English only to pass the examinations.*	44.7	43.3	6.7	5.3	34.7	50.0	8.7	6.7
76.	Learning English is a waste of time.*	70.0	26.0	2.7	1.3	68.7	27.3	2.0	2.0

Consistent with the responses to the favourable statements in Table 6.5, the responses in Table 6.6 show that the participants disagree or strongly disagree with the unfavourable statements. For statement Q36, 88% of Sindh University participants (44.7% + 43.3%) disagree with the perception that they learn English only to pass the examinations.

Similarly, 85% of Balochistan University participant (34.7% + 50.0%) disagree with the statement. Furthermore, for statement Q76, 96% of participants from Sindh University (70.0% + 26.0%) as well as 96% of participants from Balochistan University (68.7% + 27.3%) do not consider learning English as a waste of time.

Thus, the level of disagreement with the unfavourable statement ranges between 88% and 96% as shown in outcomes of Table 6.6. Such responses demonstrate that the participants from both the sites are highly motivated for learning English. The interview responses, presented below, are also consistent with the results of the two tables above regarding motivation for learning English.

6.4.2 Key interview responses regarding motivation for learning English

As compared to the questionnaire statements, the participants of the University of Sindh and the University of Balochistan responded more openly to the interview questions by giving reasons for learning English. As earlier mentioned, and consistent with the questionnaire statements, I shall briefly present the reasons for learning English as follows.

6.4.2.1 Learning English for educational purposes

One of the main reasons for learning English that the participants of both the universities expressed is for getting education. The interview participants regarded learning English as a key to getting higher education, to be able to understand books and lectures in English. The following examples show that the participants learn English for education.

> 6.4.2.1(i) Now you see that entire studies- <u>entire higher studies, or any degree programmes - you have only English</u>. Means you don't have any other type of any other language book but <u>you have only English books</u>. So you have to <u>learn English properly so you can understand</u> or whatever you are doing - whatever it's your programme, your degree. So you have to work for it. (B7F, Lines 1102-06)

> 6.4.2.1(ii) And the other thing is that <u>all of our books at university level are in English</u>. So <u>if you don't know English, how can you learn</u>? How can you understand English or <u>how can you understand the author is saying in what</u>…? (B8M, Lines 1110-12)

> 6.4.2.1(iii) First of all, the reason is that <u>to understand my course</u>… (S2M, Line 1113)

> 6.4.2.1(iv) Mostly - First, the main reason is <u>to get higher education</u>. And <u>syllabus is totally in English</u>. (S5F, Lines 1114-15)

In the above extracts, the participants attempted to say that because the course books are taught in English medium at tertiary level, it would not be possible for them to understand the books without learning English. Another important reason for learning English is to access a wider range of information and/or entertainment.

6.4.2.2   Learning English for an access to a wider range of information/entertainment

Many of the interview participants expressed that they wanted to learn English because it would help them have an access to information and entertainment sources available at international level which would not be possible in their local language only. For example, the following extracts illustrate how these participants consider the importance of learning English for information/entertainment.

> 6.4.2.2(i) […] If I am <u>watching some movie of English</u>, I get that points - what they are giving to me. Sometime film <u>give knowledge</u> to us. So, if I didn't understand that… English, <u>I can never understand what is the story about</u> the film, like that. (B2F, Lines 1211-14)

> 6.4.2.2(ii) […] <u>if we are going to learn the new technologies</u> which have been intro-… which have been <u>introduced in the world</u>, so <u>without English we cannot know</u> that what type of technologies have introduced in the world. (S2M, Lines 1219-21)

> 6.4.2.2(iii) <u>I am interested in electronic media and in news</u>, in <u>politics</u>, etc. There all <u>articles</u> and etc. And therein - <u>shows are in English</u>. I can understand and the - <u>the mostly important reason is internet</u>. The all - all information is given there. <u>But without English, I don't think so anyone can get fully information from their side</u>. (S5F, Lines 1222-25)

These examples show that the participants are interested to learn English so that they may be able to gain access to print and electronic media, resources available through internet, and entertainment channels. Furthermore, some participants also reported learning English was important for going abroad.

6.4.2.3   Learning English for going abroad

Considering the importance of learning English for going abroad, some participants counted it as a motivational factor. They believed that without learning English they would

not be able to go into the global market places for better opportunities in order to advance their careers. Moreover, they would also need English as an international language or lingua franca for communication purposes if going out of Pakistan.

> 6.4.2.3(i) Because if I <u>apply for other country</u>. It is used for other language [lingua franca]… because <u>English is a common language</u>. Everyone - countries use the English language not the culture language (our mother tongue), that's why everyone use the [English] language (B9F, Lines 1338-40)

> 6.4.2.3(ii) […] it's <u>international language</u>. Can [be] benef-… <u>beneficial for us</u>! <u>Because for foreign countries, we can't use Urdu</u>! They all know that English is international language. So if we know English, so I - we go… for example I go there, I know English, <u>I will be confident there and can understand</u> - the <u>people can understand my language</u> […]. (B10F, Lines 1342-46)

> 6.4.2.3(iii) First and foremost reason is that <u>I always - from my childhood, I wished to go abroad</u>. So if I know much English or better English, then <u>I can be very frank to them and I get and imbibe many things in less time</u>. So this is one of the most reasons. (S8M, Lines 1357-59)

The three extracts above show that one of the reasons that motivates the participants to learn English is to go abroad. They do not necessary express that they would be looking to go to English speaking countries. However, these participants count English as an international language which may be used for communication at an international level out of their own country. In general, these participants feel motivated to learn English because they consider it as an important, valuable, and a rewarding language.

6.4.3   Questionnaire responses regarding motivation for speaking English

In conjunction with motivation for learning English, the participants also responded regarding the reasons for speaking English. Responses in Table 6.4 show that majority of participants from both Sindh University and Balochistan University favour the questionnaire statements concerning motivation for learning English. For statement Q11, 86% of Sindh University participants (47.3% + 38.7%) and 84% of Balochistan University participants (50.7% + 33.3%) believe that they can impress their friends by speaking English.

However, for statement Q31 regarding the belief that friends will praise if the participants speak English, slightly lower percentage of the participants, but still in majority, that is, 79% of Sindh University participants (51.3% + 27.3%) and 65% of Balochistan University

participants (45.3% + 19.3%) agree with the statement. The variation on the scores between statement Q11 and Q31 indicates that more participants believe that they will be able to impress their friends by speaking English. However, not all of the friends impressed will also praise the participants for speaking English.

Table 6.7:   Motivation for speaking English (favourable statements)

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
11.	I can impress my friends by speaking English.	1.3	12.0	47.3	38.7	2.0	14.0	50.7	33.3
17.	I can get a better job if I am able to speak English.	1.3	1.3	27.3	70.0	3.3	.7	29.3	66.7
27.	I try to speak English to improve my English speaking skills.	0	5.3	41.3	53.3	2.0	8.0	34.7	55.3
31.	Friends will praise me if I speak English.	4.7	16.7	51.3	27.3	6.7	27.3	45.3	19.3
39.	I can impress my relatives by speaking English.	5.3	17.3	54.7	22.0	7.3	25.3	44.0	23.3
41.	My family will praise me if I speak English.	3.3	6.0	53.3	37.3	4.0	18.0	46.0	32.0
67.	Speaking English will help me meet and converse with more and varied people.	.7	3.3	52.7	43.3	2.0	6.0	60.7	30.7

Furthermore, for statement Q39, 77% of Sindh University participants (54.7% + 22.0%) think that they can impress their relatives by speaking English, as also 67% of Balochistan University participants (44.0% + 23.3%) agree with the same. However, for statement Q41, 91% of the participants from Sindh University (53.3% + 37.3%) and 78% of the participants from Balochistan University (46.0% + 32%) believe their families will praise them for speaking English. Here, the variation in percentage between impressing relatives by speaking English and being praised by family members indicates that the learners are more hopeful of getting a positive response from their families (in-group) as compared to their relatives (out-group).

For statement Q17 regarding the belief that they can get a better job if they are able to speak English, 97% of participants from Sindh University (27.3% + 70.0%) as well as 96% of participants from Balochistan University 29.3% + 66.7%) agree with the statement. Similarly, as statement Q27 shows, 95% of Sindh University participants (41.3% + 53.3%) and 90% of Balochistan University participants (3.7% + 55.3%) consider that they speak English so that they may improve their English speaking skills. For statement Q67, 96% of Sindh University participants (52.7% + 43.3%) and 91% of Balochistan University participants (60.7% + 30.7%) agree that if they speak English they will be able to contact and communicate with a variety of people from various linguistic backgrounds.

In short, the results on questionnaire statements about motivation for speaking English (lowest at 65% and highest at 97%) reflect that these participants are motivated to speak English for various reasons. However, it can also be noted that the percentages from Balochistan University are lower compared with that of Sindh University, on almost all statements in Table 6.7. This difference shows that, although motivated, the participants of Balochistan University depict slightly more conservative expectations from others.

6.4.4 Key interview responses regarding motivation for speaking English

In addition to the questionnaire responses presented above, the selected participants also expressed about their motivation for speaking English in the interviews. In continuation with the reasons for learning English, the participants specifically related their motivation for speaking English for communication and impressing others as detailed below.

6.4.4.1 *Speaking English for communication with diverse people*

Interview participants from the University of Sindh and the University of Balochistan considered English as an international language and a suitable lingua franca to use for communicating with people from diverse socio-lingual backgrounds. Therefore, they felt motivated to speak English in order to approach or be approachable to a wide variety of people to communicate with. The following extracts reflect how the participants from Balochistan University consider it important to speak English.

> 6.4.4.1(i) […] we can easily conversate - conversate with the people who - [I] mean a lot of people who don't know my mother tongue - ok? If we want to conversate them, we can't [in our mother tongue]. So, English is as international language so easily we can conversate with everyone, like the people who belong to foreign. (B4F, Lines 1228-31)

> 6.4.4.1(ii) Sometimes when I speak English, because some - sometimes it happens with me that we went to airport, there [they] always ask you your identifications or all these things which are in English […]. (B7F, Lines 1233-35)

> 6.4.4.1(iii) . If someone is coming from other countries, so he cannot communicate in Urdu with us or our local language. So it gives authority or it give us, what you can say - it allows us be expressive with someone who don't know our local language. We can communicate, we can increase our circle of, what you can say - we can communicate with a lot of different peoples in English. (B8M, Lines 1241-45)

The examples above show that these participants are motivated to speak English so that they may be able to interact with people who know English but do not know the mother tongue or indigenous language of the interviewees. Such people may come to their local areas or these participants may go abroad. In both the conditions, they report that they would need English for communication. Furthermore, speaking English would also enhance the opportunity of increasing the circles of people who they may come in contact with.

Participants from Sindh University too expressed similar reasons for speaking English. They added that they needed to speak in different situations as mentioned in the following examples.

> 6.4.4.1(vi) […] <u>when you are chatting with other people in net (internet)</u>, so you <u>mostly have a conversation in English language</u> […]. (S1F, Lines 1254-55)

> 6.4.4.1(v) I am [in] <u>business administration</u>. So in future […] we are going to <u>sell our products with any country</u> - in any other country. So we will come to - we <u>will use English language</u>. (S2M, Lines 1256-60)

> 6.4.4.1(vi) <u>As flood came in Sindh</u>. There are outer <u>researchers or the foreigners came in Pakistan, in Hyderabad.</u> There was my friend he called me that, "British – sorry, Englishmen are came - English persons are came. We not speak with them English. <u>You may come and speak with him English</u>." I feel proud that I am speaking English with the foreigners. It was also a reason. (S6M, Lines 1261-65)

> 6.4.4.1(vii) Certainly when I <u>am out of my province</u> - when I am at the <u>national level, or international level</u>, <u>certainly my own mother tongue would not be applicable over there</u>. There the <u>priority would be given to the English</u>. Over there I would keep the English first, then my mother tongue. (S8M, Lines 1270-73)

These excerpts show that the participants are aware that communicating on internet also needs English to be used. Moreover, for business purposes too they need English. In an event of natural disaster, people from foreign countries may come over to help out the local communities. In such situations too, the participants feel the need of communicating with them in English. Overall, the participants establish that using their mother tongue or local language may not be applicable in all situations. These situations included communicating with foreigners visiting their areas as well as these participants going abroad. Therefore, they felt motivated to speak English for the reasons noted above.

6.4.4.2   Speaking English for impressing people

The participants also reported to be motivated to speak English because they believed that they could impress people by speaking English. They believed that their personality looks charming. Some believed that by speaking English they may impress many people from in-group and out-group, including impressing the opposite gender. The following extracts from Balochistan University show how the participants consider the use of English will impress others.

> 6.4.4.2(i) <u>To show my personality good -</u> <u>that I am the best!</u> [laughing] And the other thing that - <u>impress the people!</u> (B2F, Lines 1275-76)

> 6.4.4.2(ii) I am talking about myself - especially <u>I speak English to impress the girls</u>, sir [laughing]! Yea, this is my own personal view. But sir, I also sit with my friends, sir, they also - their view is also that, sir, if… <u>whenever I speak English in front of the girls, sir, there is huge chance to attract them</u> […]. (B5M, Lines 1279-82)

> 6.4.4.2(iii) As <u>you are speaking good English and I am impressed</u>, obviously if <u>I will speak good English, so the students, and the - my fellows and my friend</u> – they will also <u>impress</u> […]! (B10F, Lines 1286-87)

The examples above show that, to these participants, one of the motivational factors for speaking English is to impress others. Similarly, the participants from Sindh University too expressed that they speak English to impress others.

> 6.4.4.2(iv) […] I speak truth with you that sometimes <u>I use English to impress others</u>. Means in class if I speak English - means, if I am going to ask questions, I may ask questions in Sindhi or in Urdu, but <u>if I ask questions in English language, the others will be impressed by me</u> that, "<u>He is also a good and he is clever!</u>" Means the <u>teacher will also be impressed</u> by me that, "He is also a clever student and he is speaking English. Means he is good at all…" (S2M, Lines 1292-96)

> 6.4.4.2(v) I never had this feeling, but <u>people sometimes do get impressed because of English</u>. <u>They think that, "He is a cool guy</u>. He is speaking English with teachers and everyone. And <u>he could be very helpful for studies, for the presentation, or the other projects</u>". So, people do get sometimes impressed because of English. Even I remember that first when I came in the class, here in BBA, so <u>I used to speak English with the teacher</u> and on the dice when I came, I started speaking English like - just generally. It helps me a lot because… <u>though I am not very intelligent in my studies - ok? But English, kind of, make me famous in my class</u>. Though I was not, like worth it. <u>Everyone wants to get fame, so I got because of it - because of the fine language</u>! (S7M, Lines 1297-1305)

The two examples above indicate that the participants from Sindh University also believe that by speaking English they can impress others. They will be considered good and clever students because of speaking English in the classroom by asking questions in English rather than local or national language. Speaking English will also impress teachers in the classroom. Moreover, one of the participants reported his experience how speaking English helped him earn respect from his class fellows although he does not consider himself a very intelligent student. However, because of his speaking English, other students believe that he may be helpful in studies.

In general, the participants from the two sites reported to be motivated for speaking English for one reason or the other, mainly for communicating with people from a range of diverse backgrounds and for impressing others.

6.5 Language Anxiety

In this section, I discuss the findings about language anxiety related to learning and speaking English. In order to understand the learners' attitudes towards learning and speaking English, it was also important to know whether they considered learning and speaking English as an interesting and easy activity. The findings discussed in this section also provide an insight into whether the participants view language anxiety from a positive or negative perspective.

6.5.1   Questionnaire responses regarding anxiety of learning English

Responding to the questionnaire statements, the majority of participants from the two research sites agreed with the favourable statements and disagreed with the unfavourable statements indicating that they did not feel language anxiety regarding learning English. They considered learning English easy, rather than difficult. They also reported that it was an interesting activity for them. Table 6.8 and Table 6.9 depict the responses to questionnaire statements about anxiety of learning English.

Table 6.8 below shows that majority of the participants agree with the favourable statements. For statement Q16, 97% of Sindh University participants (41.3% + 56.0%) as well as 93% of Balochistan University participants (34.7% + 58.7%) believe that learning English is an interesting activity. This indicates that the learners are highly interested to learn English. Furthermore, for statement Q12, 78% of participants from Sindh University

(41.3% + 36.7%) and 87% of participants from Balochistan University (46.0% + 40.7%) view that it is easy for them to learn English. Similarly, for statement Q68, 91% of Sindh University participants (59.3% + 32.0%) and 96% of Balochistan University participants (487% + 47.3%) consider that learning English helps them feel easy with English speaking people.

Table 6.8: **Anxiety of learning English (favourable statements)**

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
12.	It is easy for me to learn English.	1.3	20.0	41.3	36.7	.7	12.7	46.0	40.7
16.	Learning English is an interesting activity.	.7	2.0	41.3	56.0	.7	6.0	34.7	58.7
68.	Learning English allows me to be at ease with the people who speak English.	0	8.7	59.3	32.0	.7	3.3	48.7	47.3

The high percentages on favourable statements presented above also corroborated with the outcomes about unfavourable statements as shown in Table 6.9 below. The table shows that a majority of the participants did not agree with the unfavourable statements regarding anxiety of learning English. For statement Q50, 78% of the Sindh University participants (23.3% + 54.7%) and 84% of Balochistan University participants (32.7% + 51.3%) did not view that English was a difficult language for them to learn. The percentage on disagreement with statement Q50 almost equally matches with the percentage on agreement with statement Q12 (see Table 6.8) indicating that the outcomes conform each other whether asked in favourable or unfavourable statement. In addition, for statement Q80, 66% of participants from Sindh University (18.7% + 47.3%) and 75% of participants from Balochistan University (29.3% + 45.3%) disagree that they get nervous when they think about learning English.

Table 6.9: **Anxiety of learning English (unfavourable statements)**

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
50.	English is a difficult language for me to learn.*	23.3	54.7	16.7	5.3	32.7	51.3	12.7	3.3
80.	I get nervous when I think about learning English.*	18.7	47.3	24.7	9.3	29.3	45.3	20.7	4.7

The high percentages in agreement with the favourable statements in Table 6.8 and, disagreement with the unfavourable statements in Table 6.9 complement each other. This shows that the participants do not feel anxiety of learning English, which further translates into their positive attitudes towards learning it. As the interview participants did not talk much about learning English, I shall present here their responses to questionnaire

statements, followed by interview responses, regarding anxiety of speaking English in the following discussion.

6.5.2 Key interview responses regarding anxiety of learning English

As compared to responses to anxiety of speaking English, I received fewer responses about anxiety of learning English. As such, majority of the interview participants reported that they did not generally perceive themselves to be nervous about learning English. The following examples show how some of the participants responded when asked if they felt nervous when learning English.

> 6.5.2(i) No sir, <u>I don't feel any nervousness when I learn English</u>. And also I studies English books because I want to improve to speak - the learning power, sir […]. (B3M, Lines 1431-32)

> 6.5.2(ii) No, no example I have that I felt. <u>I felt confident</u>. (B4F, Line 1434)

> 6.5.2(iii) No, <u>no - I do not feel</u>. Because, I take it easy - <u>learning is not a difficult process</u>. It's very <u>easy for me</u>. (S2M, Lines 1436-37)

> 6.5.2(iv) <u>Never</u> - <u>I started learning English since my childhood</u> - so, never. In childhood - <u>when we are child, we never feel nervous whatever we do</u>. So I have been learning since childhood. (S7M, Lines 1440-42)

The four examples above show that some of the participants from Balochistan University as well as Sindh University viewed that they did not feel anxiety of learning English. Rather, they felt confident to learn English. One of the participants from Sindh University (S2M) related not feeling nervous with his experience of learning since childhood. However, the story about speaking was somewhat different from learning English as presented below.

6.5.3 Questionnaire responses regarding anxiety of learning English

The responses to questionnaire statements regarding anxiety of speaking English showed a consistency with the outcomes related to anxiety of learning English discussed above. The results in Table 6.10 and Table 6.11 show how the participants from the two universities responded to the specific statements.

Table 6.10 shows that the majority of the participants agreed with the favourable statements related to anxiety of speaking English. For statement Q13 related to feeling comfortable when speaking English, 75% of Sindh University participants (54.0% + 21.3%) and 73% of Balochistan University participants (42.7% + 30.0%) agreed with the statement.

Table 6.10:   Anxiety of speaking English (favourable statements)

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
13.	I feel comfortable when speaking English.	3..3	21.3	54.0	21.3	6.0	21.3	42.7	30.0
29.	I think I speak English better than other students do.	1.3	23.3	52.7	22.7	4.0	31.3	46.0	18.7
33.	It is easy for me to speak English.	2.0	18.0	58.7	21.3	1.3	14.7	54.0	30.0

Moreover, for statement Q29, 75% of participants from Sindh University (52.7% + 22.7%) believed that they spoke English better than other students. Similarly, 65% of the participants from Balochistan University (46.0% + 18.7%) agreed with the same. For statement Q33, 80% of Sindh University participants (58.7% + 21.3%) as well as 84% of Balochistan University participants (54.0% + 30.0%) perceived that speaking English was easy for them. However, the results in Table 6.11 show a slightly different story as compared to that of Table 6.10 above.

Table 6.11 demonstrates, surprisingly, a different picture as compared to the outcomes for favourable statements. For statement Q37, 58% of the participants from Balochistan University (15.3 % + 42.7%) disagree that they lack confidence when speaking English. However, only 45% of the participants from Sindh University (10.7% + 34.0%) disagree with the statement.

Table 6.11:   Anxiety of speaking English (unfavourable statements)

No.	Questionnaire item	Sindh Uni (N=150)				Balochistan Uni (N=150)			
		DS %	D %	A %	AS %	DS %	D %	A %	AS %
37.	I lack confidence when speaking English.*	10.7	34.0	34.0	21.3	15.3	42.7	31.3	10.7
59.	I feel that the other students speak English better than I do.*	1.3	28.0	60.0	10.7	4.7	32.7	50.0	12.0
73.	I do not speak English because I feel embarrassed when I do so.*	19.3	53.3	22.7	4.7	26.7	48.7	21.3	3.3

This indicates that majority of Sindh University participants did not feel confident to speak English. This comes in contrast with the outcomes for statement Q13 in which 75% of Sindh University and 73% of Balochistan University believed that they felt comfortable

when speaking English. Furthermore, the outcomes for statement Q37 also contrast with the outcomes for statement Q33 in which 80% of Sindh University participants and 84% of Balochistan University participants, respectively, agreed that speaking English was easy for them.

Additionally, for statement Q59, 71% of participants from Sindh University (60.0% + 10.7%) and 62% of the participants from Balochistan University (50.0% + 12.0%) consider that other students speak English better than they do. The outcomes for statement Q59 too juxtapose with the outcomes for statement Q29 wherein the majority of participants, 75% from Sindh University and 65% from Balochistan University, believed that they speak English better than other students do. For these statements, there is a possibility that the participants might have misjudged or misread the questionnaire statements believing that the similar sentences might have been repeated. This is one of the weaknesses of a questionnaire survey.

For statement Q73, however, 73% of Sindh University participants (19.3% + 53.3%) and 75% of Balochistan University participants (26.7% + 48.7%) disagree with the view that they do not speak English because they feel embarrassed to do so. Overall, the double mindedness in responses regarding anxiety of speaking English, for favourable and unfavourable statements – if the statements were independently comprehended – indicates the participants' views considering the debilitative and facilitative dimensions of foreign language anxiety. This is further represented in the interview responses as detailed below.

6.5.4   Key interview responses regarding anxiety of speaking English

Responding to open-ended questions in interviews, the participants expressed a variety of view regarding their anxiety of speaking English. The main thing I noted from the data was that majority of the interview participants not only counted foreign language anxiety as a debilitative (weakening) issue but, at the same time, also considered it as a facilitative (supporting) factor to help them work towards improving their English speaking skills. On the one hand, due to the debilitative nature of the language anxiety some participants reported giving up using English in certain situations. On the other hand, some participants also reported that the anxiety of speaking English enhanced as urge in them for working towards improving their English speaking skills. This indicated that the participants also realised the facilitative aspect of foreign language anxiety. I discuss these as follows.

Based upon the interview responses, I found that the participants were mainly concerned about 'fear of negative evaluation' and 'communication apprehension'. Some participants also expressed that they did not feel nervous when speaking English. They, furthermore, related their language anxiety with their views of self-efficacy as presented at the end of this discussion.

6.5.4.1 *Fear of negative evaluation*

Some of the interview participants reported that they feel worried about judging gestures or words of others when they speak English in situations including classroom presentations. The thought that they will be judged for their language use, frightens them. As a result these participants lose confidence and, sometimes, give up on using English. The following excerpts illustrate the experiences of two participants from Balochistan University.

> 6.5.4.1(i) <u>When some appreciate you (me), that time I feel proud</u>. If someone discourage me, sir - he said that, "<u>You are wrong, you are this, you are not good, your sentence are not good</u>" - sir, that time I feel very shameful. I can't - <u>I become a nervous</u>. (B1M, Lines 1349-51)

> 6.5.4.1(ii) <u>I like to speak English, but</u> same reason. <u>I do not speak because</u>… and even if we - we have some <u>presentation in class</u>, <u>my confidence level goes down if I use English</u>. […] I go but <u>I cannot match eyes</u>, or see eye to eye, or <u>when I speak someone will laugh</u> - someone will do… someone is writing, someone is doing something - so, <u>they are not paying you attention</u>, or they are… <u>Sometimes whole class is listening, a person is laughing</u> - you will get discouraged - <u>I will get discouraged</u>. I don't know about other people. So <u>my rhythm is broken - what I was speaking!</u> (B8M, Lines 1352-60)

The examples above show that, whereas, the positive reinforcement from the audience encourages the participants, the negative criticism shatters their self-confidence and they lose confidence of using English. Moreover, they also feel fearful when giving classroom presentations in English. Participant B8M expressed that he does not feel confident to see eye to eye with the audience because he fears that if he looked at the audience while speaking English, someone might laugh at him. The very thought frightens him. If someone laughs while he uses English, his mind goes blank and he forgets what he was talking about! Participants from Sindh University also reported similar previous experiences.

> 6.5.4.1(iii) <u>When I did not have vocabulary, I used to get nervous</u> - because I forget the words which I used to speak or to make sentences. Another thing is that <u>whenever we make the most use of grammar, we get nervous</u>. Because

> whenever you use the rules of grammar in your language and you memorize the rules of grammar while speaking, you will get nervous. […] whenever I think that now I have to use correct English grammar, correct English vocabulary, correct English sentences, then I get nervous! But now I have eliminated those things. Therefore, I do not get nervous nowadays. (S2M, Lines 1366-73)
>
> 6.5.4.1(iv) 6.5.4.2(vi) New teachers - like new teachers, new people or a presentation… again some other peoples - not my class fellows - there I don't hesitate - but new peoples, if I presenting something there, then I feel a little confused. This is not for - due to (because) I don't know English, but this is due to something like that - 'stage freight'. These phenomenas are including. I become, you know, just little confused. Everyone is watching me! These are also the reasons. (S3F, Lines 1411-16)
>
> 6.5.4.1(v) I think I feel nervous. First I feel that I cannot handle all the theme of the topic in speaking the English. So it is the one of the reason that I am - I may be nervous, or might be nervous. (S9F, Lines 1385-87)

As the three extracts above illustrate, the participants from Sindh University recollected their previous experiences and reported realising the fear of negative evaluation when they thought of forgetting vocabulary, or selecting suitable words, and attempting to utter grammatically correct sentences. Being worried about using appropriate pronunciation and fluency also enhances fear of negative evaluation for some. The presence of new persons in the classroom also creates a fear of negative evaluation connected with stage fright, though the same fear may not be realised among regular classmates only because of some established acquaintances and feeling at ease with them, as participant S3F reported. For participant S9F, for example, the thought of being unable to convey the content knowledge in English also may be one of the reasons for her nervousness. As the participants reported fear of negative evaluation in classroom situations, they also reported communication apprehension when communicating with people in situations outside the classroom, as detailed below.

6.5.4.2 *Communication apprehension*

As communication apprehension is a form of language anxiety associated with perceived or actual interactions with other people, I also found references to such anxiety in the interview responses of the participants of this study. The examples of communication apprehension mainly, though not exclusively, referred to the possibility of speaking English to people with perceived higher level of language proficiency, or the native

English speakers. The following extracts from interviews indicate communication apprehension.

> 6.5.4.2(i) I meet with <u>my friends, they speak English and I feel shy</u>. Other, my [I] mean that, I feel shy and I say that… <u>I can't able to speak English</u> sometime. And sometime <u>I feel that they are better than me</u>. <u>That's why I want to learn English</u>. (B1M, Lines 1393-95)

> 6.5.4.2(ii) <u>In class, I feel easy but in other [situations], sometime not easy</u>. (B2F, Line 1390)

> 6.5.4.2(iii) Like <u>the people who are very much good at speaking English, in front of them I feel that I may be wrong</u>. <u>I can't be good enough to speak English in front of them</u>. So that's why I feel [nervous] at that time. (B4F, Lines 1391-93)

The examples above show that some of the participants feel communication apprehension because they compare themselves with others in terms of language proficiency. In such comparisons, the very idea of perceiving others, including friends, being better than themselves at English generates a sense of anxiety. The term 'feeling shy' in the above examples refers to an avoidance from speaking English. However, such an apprehension playing a debilitative role, on the one hand, stops the participants from speaking English in front of the proficient speakers of English. On the other hand, as participant B1M expressed, communication apprehension by playing facilitative role also develops an urge to enhance their language skills by learning English. Communication with strangers and foreigners also generates a sort of apprehension in some participants as discussed below.

> 6.5.4.2(iv) […] <u>the person that I didn't know</u>, sir, like the person whom I meet, I didn't meet that person before, so in front of that person, sir, <u>whenever I speak English, my - like my first [acquaintance] - at that time I also feel anxiety</u> or, you can say, the nervous. (B5M, Lines 1394-96)

> 6.5.4.2(v) Like the conversation - <u>the people come from abroad</u>, you know, in our gatherings. So <u>they speak too fastly because that is their language</u>, you know! So they speak right fastly, you know! <u>In understanding that language and in getting that, so I get a time</u>, you know - little bit time. <u>So in that time I be nervous - a little nervous. I feel hesitation</u> like… something! (S1F, Lines 1404-08)

The two excerpts above indicate that some of the participants feel anxious of using English with those who they come in contact for the first time. Similarly, they also feel afraid of speaking English the persons coming from abroad, including native speakers of English, as

the foreigners may speak English too fast for these participants to comprehend. They feel themselves slow and, thus, feel nervous and hesitate to speak English in such situations.

Overall, the expressions of the fear of negative evaluation and communication apprehension indicate that some of the participants perceive themselves legging behind in English speaking skills. Such thoughts play a role in their avoidance from speaking English as well as they bring them a realisation to improve their language skills. In both cases, it should be noted that these participants do not report negative attitudes in the form of disliking for or rejection of learning or speaking English. This indicates that if these learners are facilitated to improve their English language skills, they will not resist but, they will prefer to use it in those situations too where they currently report to avoid. Such examples were reported by those who did not consider avoiding the use of English despite appreciating that they might be making mistakes, as discussed below.

6.5.4.3   Self-efficacy

Whereas some of the interview participants reported a fear of negative evaluation and communication apprehension about speaking English, others reported that they felt confident in speaking English. Despite knowing that they might be making mistakes but they do not care much about such a thought. The extracts below show how some of the participants from both the research sites reported their self-efficacy.

> 6.5.4.3(i) No, no - <u>never lack of confidence</u>. I can never get [nervous], but <u>I have gotten confidence</u>. (S4F, Lines 1435-36)

> 6.5.4.3(ii) <u>Never - if I say wrong *na* (you know), at that I also feel confident that, "Ok, whatever I am saying, I am right"</u>. […] <u>I feel very good obviously</u>. I <u>feel so comfortable because I know proper English</u>. <u>So I can speak</u>, you know! (B7F, Lines 1437-39)

The two examples above, from Balochistan University, show that some of the participants do not feel lack of confidence. These participants consider that they may make mistakes yet they would not give up using English. One of the reasons behind such self-confidence is that they perceive that they know proper English. Therefore, they can speak English as participant B7F reported with confidence. Similarly, some participants form Sindh University too reported self-efficacy in speaking English.

> 6.5.4.3(iii) <u>English is not a - any difficult language which we cannot understand</u>. We can learn. <u>I improve my English from television</u> and I always

try to improve because there are BBC News, other channel, Dawn News.
(S6M, Lines 1440-42)

6.5.4.3(iv) <u>No, never - although I speak correctly or incorrectly but I don't give a damn to it</u>! <u>This is not my mother tongue, so I don't need to be perfect in it.</u> <u>Everyone knows that, "He is a Pakistani guy. His first language is Sindhi and his national language is Urdu, though he is speaking English." So everything is acceptable</u>. [Laughing] (S7M, Lines 1443-46)

These examples indicate that the confident speakers of English from Sindh University believe English is not an impossible language to learn and understand. They believe that they can learn it and one way of improving English is through electronic media, as participant S6M reported. Moreover, another participant reported as English is not their first language – rather it is a third language coming after Sindhi and Urdu – they need not be perfect at speaking English. For them, other people should also appreciate that they are multilinguals from Pakistan. Therefore, making mistakes in English for them is acceptable as participant S7M expressed.

These thoughts of the participants demonstrate their self-efficacy which seems to be working against the possibility of foreign language anxiety in them. Therefore, rather than thinking or giving up, they accept that their English speaking skills may not necessarily be perfect because it is not their mother tongue. However, they also look for ways to improve their language skills by using available resources including English media channels. Such sort of self-efficacy also brings forth that these learners have got positive attitudes towards learning and speaking English with an intension to improving it.

Overall, the participants took the notion of language anxiety from a debilitative as well as facilitative perspective regarding learning and speaking English. In other words, when considering language anxiety from a debilitative perspective, a majority of participants from both the universities reported that they did not feel anxiety to learn and speak English. However, some who took language anxiety from a facilitative perspective viewed that they felt anxious to improve their language skills.

6.6   Summary

In this chapter, I presented the findings and discussion regarding the choice of language with specific reference to learning and speaking English through questionnaire and interview data presented in detail above. The findings show that the participants utilise

learner agency to make language choices, including preferences and avoidances where appropriate, based on pragmatic considerations in their communications depending on the domains of language use. The participants reported social acceptance as well as resistance from some people. There were examples of more encouragement from in-groups and some discouragement from the out-groups. However, the participants own accounts show that they are motivated for learning and speaking English for a variety of considerable reasons. Their reports also indicate, in general, that they have got positive attitudes towards learning and speaking despite facing foreign language anxiety in and out of the classroom situations. The confidence learners also reported self-efficacy including working towards improving their language skills of English.

7   Critical analysis and conclusion

7.1   Introduction

In this Chapter, I shall integrate and synthesise the issues raised in this thesis. This will include a discussion of the participants' current attitudes to learning and speaking English with reference to historical attitudes towards the English language. I shall also present the summary findings/answers to the research questions in the light of the detailed discussion presented in the preceding two Chapters. This will be followed by a discussion on this study's contribution to knowledge, the implications and limitations of the study, and areas for future research arising from this thesis.

7.2   The issues raised in the thesis

Starting this thesis, I introduced the setting of the study in Chapter 1 and discussed, in brief, the importance of studying current attitudes of Pakistani learners of English as a foreign language. I noted that Pakistan is a multi-ethnic and multilingual country with a diverse range of issues related to the linguistic profile of the country and suggested that this makes it a complex situation for any foreign language education measures/reforms to be successful. Linguists such as Rahman (1996, 2002), Abbas (1993), and Mahboob (2009), for example, have reported that the people of South Asia, particularly Muslims, have viewed English as an entity associated with the colonial rule of the British. However, while this has remained one side of the picture, English has also remained a language used in official domains, a language of higher education, and a symbol of power and prestige (Mahboob, 2002). Thus, English is also associated with economic and social gains in the society. Also, based on the reports of poor performance of learners of English, the Higher Education Commission of Pakistan emphasises the need to improve the state of English language teaching and learning in public sector universities in Pakistan. Against this background, and as I was also partly motivated by personal observations and questions, I noted some assumptions related to English and contextualised the study to the two public universities of Sindh and Balochistan in which I conduct the work. In order to explore the current attitudes of the participants towards learning and speaking English, I presented my research questions and I return to these in this concluding chapter.

Chapter 2 discussed issues raised by learners coming from a sociocultural background in which language related controversies, including ethnic and linguistic rights debates, have

been a reality for decades. Moreover, I noted here that the medium of instruction issue (English medium for elite schools and vernacular medium education for the non-elite) also represented a divide in the education system of Pakistan. In such a scenario, I considered it pertinent to study learner attitudes with reference to certain related socio-psychological factors. Chapter 3 presented the definitions and theoretical underpinnings of language attitudes and related factors such as learner identity, language and culture, human agency and language choice, language motivation, and foreign language anxiety. Chapter 4 discussed the methodological choices I made in order to study learners' current attitudes. I integrated the results of questionnaire data and interview data to present my analysis and interpretation in Chapters 5 and 6 and now, in this final chapter, I shall present a summary discussion of the background and findings of the study.

7.3   Historical attitudes to learning and speaking English in Pakistan

I have argued that, in order to better understand the current attitudes of the participants of this study, it was necessary to consider the historical attitudes of the people of Pakistan from a broader perspective. This began, in Chapter 3, with a discussion of the use and spread of the English language in the subcontinent, South Asia, wherein the majority of the Muslims resisted the spread of English. The reasons behind such a resistance among the Muslims before the independence of India, were, mainly, that the British rule had replaced the Muslim rule of the Mughals Empire in India, and that the Hindus, who were also the linguistic rivals of the Muslims already facing Hindi-Persian language controversy, favoured English. A situation had emerged in which the Muslims perceived that their identity and culture were under a threat, hence a resistance and negative attitudes towards the English language (Rahma, 2002).

However, the findings of the current attitudes of the undergraduates from my two study sites, as presented in Chapters five and six, do not match the historical attitudes of the Muslims of India and this suggests an attitudinal change. In this regard, my understanding is that the change in attitudes has not occurred overnight, but that current attitudes have developed over the course of the decades of socio-political and educational developments in the region. These developments include the independence of India and the creation of Pakistan in 1947, a realisation of the importance of the English language for various reasons, and the growing need for English for mobility and access to information/media in the recent times (see Chapter 3).

The findings of this study suggest that, despite the three-tier education system in Pakistan (see Chapters 2 and 3), learners from a vernacular medium education background have also established positive attitudes towards learning and speaking English. These findings came as a surprise as they occur in spite of a linguistic diversity and struggle for the recognition and status of the indigenous languages in the two provinces. This struggle is in line with historical language controversies and political movements against the homogeneity of a language. In this connection, I discuss below the concept of 'linguistic imperialism' and language attitudes with reference to the participants of this study.

7.4   How the key theories helped me to interpret the data

As discussed in Chapter 3, I followed the working definition of attitudes suggested by Eagly and Chaiken (1993): 'an attitude is a psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour' (p.1). Moreover, as attitudes are not directly observable, but can be inferred from the evaluative responses of people (Ajzen, 2005), I particularly analysed each response by looking to see if the participants reported whether they liked/disliked and favoured/opposed learning and speaking English. This analysis included the participants' beliefs, feelings, emotions, and intentions regarding learning and speaking English. I was interested to explore the learners' current attitudes in the light of the ongoing competing discourses of linguistic imperialism (including the concepts of linguistic hegemony and linguistic genocide) relating to the spread of English as an imposition, on the one hand, and the importance of human agency, on the other hand. Theories of linguistic imperialism (Philipson, 1992) propose that the spread of English may endanger the 'culture' and 'identity' of different speech communities, especially the communities in the periphery (countries in which English is used a second/foreign language). Phillipson (1992) raised questions with particular reference to the spread and dominant role of English around the globe, suggesting that the dominant role of English is a form of linguistic imperialism and so resistance from learners may be expected. In this regard, Philipson's questions regarding the spread, role, and status of English in non-English-speaking countries provided a thought provoking basis from which to study the current language attitudes of learners in a postcolonial country, such as Pakistan. Philipson (1992) also argued that the spread of English generated cultural, religious, and linguistic hegemony for non-English-mother-tongue speakers in the periphery (especially postcolonial countries). If communities took this perspective, they would be in opposition to the learning and use of the English

language (Canagarajah, 1999). In order to understand whether learners might be looking at their learning and use of English from the perspective of linguistic imperialism, as a threat and foreign imposition, I analysed their responses in the light of the stimuli of self-perceptions and perceived threats to learners' culture, including mother tongue and religion. I did not find any responses which might suggest that these learners perceived learning and speaking English as a threat to their own culture or identity. The findings of this study suggest that the majority of the participants do not view the learning and use of English as a threat to their culture, religions, and mother tongue. Rather, they believe that learning English and their use of English will help them enhance their culture, preach their religion to wider range of people, and know a rich language in addition to their mother tongue. The majority of the participants in my study report positive attitudes towards learning and speaking English from their cultural, religious, and linguistic perspectives.

Against Philipson's views of linguistic imperialism, Canagarajah (1999, p. 42) also suggested that '[…] English can be learned and then used to empower the local communities, or to further their own cultural, social, and educational interests'. Keeping this in view, it was also important to understand the participants' language choices and motivation. According to Gardner and Lambert (1985), there are two components of attitude and motivation theory: integrativeness and instrumentality. In integrativeness, people may desire to self-identify with the target language community as, according to Kramsch (1998), people may perceive their relationship with a language as a marker of belonging to or identifying with a group in order to 'draw personal strength and pride, as well as a sense of social importance…' (p. 66). Dornyei's (2010) more recent elaboration links such a desire to identify with a target language to the 'projected self' or the 'future self', also called an L2 self (see section 3.8). In the light of this theoretical background, I found that the participants reported viewing themselves positively and considered themselves being important and intelligent members of society by learning and speaking English. As noted above, and for triangulation, I also analysed data focussing on whether the participants had viewed learning and speaking English as a threat to their own culture including religion and mother tongue. I found that, on the contrary, the participants reported that they were learning and speaking English as an 'additional' language because of its role and importance at national and international level. They believed that their religion did not prohibit them from learning any language. Rather, by knowing English some participants said they would be able to spread the message of their religion to those who speak English rather than their first languages.

In addition to the above, the theory of human agency and language choice helped me analyse the data in order to understand whether the participants of this study viewed the practice of learning and speaking English as an act of imposition by some external force or if they considered it as a matter of their own choosing. Bandura (2006) argued that an individual can 'influence intentionally one's functioning and life circumstances' (p. 164). Thus, from a human agency perspective, an individual can contribute to their own functioning in a variety of ways according to their own choices (see section 3.7). Drawing upon Bandura's (2006) discussion of human agency, I analysed the data keeping in view the properties of human agency: intentionality, forethought, self-reactiveness, and self-reflectiveness. The participants' accounts suggested that they exercise agency and they pragmatically make the choice to learn English. Moreover, they use their considered decisions to select the use of their L1 or English depending on the language identity of the people they interact with and the domains of language use. For example, although they avoided the use of English in front of elders, in cultural occasions, or with those who do not normally select English as their preferred code, the participants did not suggest that they disliked learning and/or speaking English.

Drawing upon language motivation, I also found that the participants were highly motivated to learn and speak English. I found that these participants not only related learning and speaking English to being important from an integrative perspective, as discussed in self-perceptions, but also I learned that they considered the value of learning and speaking English from an instrumental perspective by reflecting on the practical value and power and prestige associated with it. I analysed the motivation for learning and speaking English from an instrumental perspective, such as gaining a higher education, going abroad, getting lucrative jobs, career growth, accessing a wider range of information and entertainment resources, and impressing other people. I was also interested to learn if there might be some change in attitudes towards learning and speaking English due to a perceived foreign language anxiety in participants. In this connection, some reported that they did experience language anxiety. However, again, the participants did not relate this with a dislike for learning and speaking English. I found that while foreign language anxiety frightened some, playing a debilitative role, at the same time some also reported that they were still highly motivated and anxious to improve their language skills in English. In terms of different domains of language use, despite having positive attitudes towards English, these participants reported that they did not choose to use English for justifiable reasons in some situations but this did not mean that they were against the

English language. The following research objectives informed the research questions of this study and I shall now re-state and discuss these.

7.5   Research objectives

Drawing upon the concept of linguistic imperialism and counter arguments, I set some research objectives in order to understand the current attitudes of the participants of this study as given below.

A) To find out the self-perceptions of the participants of this study with reference to learning and speaking English.

B) To learn if the participants of this study consider learning and speaking English as a threat to their culture, religion, and mother tongue.

C) To understand how the participants of this study make language choices about learning and speaking English in different domains of language use.

D) To find out what motivates (or not) the participants of this study to learn and speak English.

E) To understand if, and to what extent, the participants of this study report language anxiety in learning and speaking English.

As established in Chapter 2, the first two objectives (A and B) related to the symbolic value of the language. The last three objectives (C, D, and E) related to the choice of language use and I shall now discuss my key findings for each of the research questions.

7.6   Answers to the research questions

RQ1:   What are the participants' self-perceptions about learning and speaking English?

Drawing upon the notion of language and identity discussed in Chapter 3, the findings of this study suggest that the participants had a sense of a positive self-image in relation to learning and speaking English. Moreover, the positive self-perceptions about learning and

speaking English from the University of Sindh and the University of Balochistan indicate positive attitudes. As suggested above, these findings do not support Phillipson's (1992) concept of linguistic imperialism, according to which the users would resist English. On the contrary, these participants favoured learning and speaking English. In addition, the findings about learners' self-perceptions related to learning and speaking a foreign language support Dörnyei's (2010) theory of the L2 motivational self in which learners perceive themselves positively with regard to learning and using English in the future.

As I showed in Chapter 5, there were high scores in questionnaire statements regarding learning English with reference to professional identity, modernity, social prestige, being considered intelligent and open-minded showed positive attitudes. Similarly, the majority of the participants also gave positive responses to the statements regarding speaking English. Consistent with the questionnaire data, in interview data too the participants from both research sites expressed positive views regarding their self-perceptions about learning English. The key words, for example, that they used in the responses included 'feeling better', 'valued', 'different', and 'feeling happy' about learning English. They believed that learning English was bringing a realisation of positive change which they felt in their personality and this included broadening their vision as they could, for instance, read a variety of books available in English. The interview responses, thus, were consistent with questionnaire outcomes. Regarding speaking English, too, some participants also reported that they felt proud, they considered themselves educated persons, and such a consideration brought about a feeling of confidence in them.

RQ2: **What are the participants' attitudes towards learning and speaking English with reference to perceived threats to their culture, religion, and mother tongue?**

In Chapter 3, I presented Philipson's (1992) notion of linguistic imperialism in which he argued that the spread of English generated cultural, religious, and linguistic hegemony for non-English-mother-tongue speakers in the periphery. However, in response to my questions with reference to perceived threats to culture, religion, and mother tongue, the participants reported that they do not view learning and speaking English as a threat. Hence, the participants did not report a resistance to learning and speaking English. The majority of questionnaire respondents from the University of Sindh and the University of Balochistan believed that learning and speaking English did not pose threats to their

culture, religion, and mother tongue. They supported statements which included the views that learning English created tolerance and respect for other cultures and said they would possibly be able to explain their culture and faith to a wider range of people by using English. Moreover, they did not suggest that they disliked learning English as a result of feeling proud of their own language and culture. The majority also did not agree that learning English was harmful for their culture or that it would affect their mother tongue.

The majority of the interview respondents were also positive about learning and speaking English. They considered learning and the use of English culturally acceptable as everyone around them wanted to learn and speak English: it was not a bad thing. They also believed that their religion was not against learning any languages, including English. Thus, by learning and speaking English, they did not feel that they would not be going far from their religion. Rather, some would have an opportunity to preach their religion to those people who know English. Speaking English was not viewed as a threat to the mother tongue because the participants were confident that their mother tongue occupied its own primary place, whereas English was considered as an 'additional language' for them. Therefore, learning and speaking English would be an advantage. They also considered English to be needed in these times to cope with the contemporary world. However, I also found some competing discourses regarding the influence of learning and speaking English on participants' mother tongue as discussed below.

Although the majority of the participants from both universities did not perceive any threats to their culture, religion, and mother tongue, some referred to some language issues such as a sense of difficulty understanding and speaking a 'pure' mother tongue without mixing English words in to it. These views came forth as contrary to the beliefs that learning and speaking English did not pose any threats to the mother tongue. A participant from Balochistan University believed that English did affect one's mother tongue and referred to it as an influence of English over the local language because English was the language of the rich and the powerful. Participants said they could borrow and mix English words with their local language but they could not mix words from their local language with English.

A participant from Sindh University reported the influence of English on her own ability to understand and speak her mother tongue. She could not understand the language of her relatives from village as they spoke a 'proper' Sindhi while she could only understand

'simple' Sindhi. She could speak her mother tongue but mostly used English words in it. Therefore, she does not find it easy to communicate with her rural relatives as they speak a 'proper' local language which she did not fully understand. Similarly, those relatives do not understand her well because she mixes English words with her mother tongue, replacing many Sindhi words she does not know with English words. However, overall and despite reporting some difficulties in understanding and using a 'proper' mother tongue, the study participants did not report negative attitudes towards learning and speaking English. These attitudes further relate to the participants' choices of learning and speaking English as discussed in the findings of research question 3 below.

RQ3: How do the participants make choices about learning and speaking English in different domains of language use?

Drawing upon Bandura's (2006) concept of human agency, discussed in Chapter 3, it was important to understand language choice from a 'learner agency' perspective. The findings, as discussed in detail in Chapter 6, indicate that the participants of this study favour multilingualism over mono-lingualism. In other words, they preferred to learn and speak other languages, such as English, in addition to their mother tongue/local language. However, they make different choices about language use based upon the domains in which they interact with others at specific times and the following discussion reflects on how these participants make such choices.

From the questionnaire data, the vast majority, that is 99% of the participants from each of the two sites, responded that they liked to learn English and had a positive general attitude towards the English language. The majority (60%) also agreed with the statement that they would feel sorry for the people who do not learn English, and said they would learn English even if it were not a compulsory subject. The findings also show that these participants did not believe that they were learning English because their parents forced them to do so, suggesting, instead, that it was their own choice. They also reported that they would continue learning English even after they finished their university courses. This indicates that these participants were not learning English only because it was a compulsory subject to study nor did they learn English only to pass the subject at university. However, regarding the demand to make English the only medium of instruction from school to university level, the mixed responses indicate that the participants were almost equally divided for and against the proposition.

Regarding the choice of learning English, interview data also indicated, as suggested above, that the participants believed that they preferred to learn English for reasons of their own and not because they were compelled do so (see Chapter 6). The keywords used in the open responses were 'not compelled', 'looks good', 'prefer', 'improve', 'continue', 'wanna learn', 'my personal interest', and 'my choice', indicating that the participants did not resist learning English. These responses negate the view that they might have been learning English against their own will or because it was imposed by some external forces.

The questionnaire data about choices to speak English also reflects the participants' positive attitudes. The majority of the participants reported that they liked speaking English, that they mixed English words when speaking their own language(s), they encouraged their friends to speak English with them in academic settings, and they considered English as a neutral language. In interviews, more interesting and detailed responses came forward regarding the choice to speak English and the participants clearly expressed in what types of situations/domains they preferred and/or avoided the use of English. Whether preferring to or avoiding the use of English, the choice was, again, their own and was also based on considered decisions. This relates to the concept of 'learner agency' according to which the learners are active agents, rather than being passive actors, in making choices of speaking English in this case.

The interview participants favoured speaking English generally in all domains of language use including speaking with their parents, siblings and friends, relatives, and with people from other external social groups. Regarding events and contexts too, including academic environments, cultural and religious events, and public places, these participants had a clear idea of making language choices. The main reason for the avoidance of English participants expressed, however, was either the lack of reciprocation or the lack of intelligibility of English for the persons with whom they were interacting. Regarding speaking English with parents, interview participants from both the sites suggested that they would prefer to speak English with their parents in those cases where both or one of the parents were educated and able to communicate in English with them. In other cases, the participants reported that they like to speak English 'in front of' their parents as this brought their parents a sense that their child was intelligent. However, for speaking English with or in front of relatives, some participants reported avoiding using English as they did not feel encouraged by relatives as much as by their parents to speak English. In this regard, parental encouragement may also become an important factor which plays a role of

positive reinforcement/endorsement for these participants to make the choice to use English in front of them.

In making language choices during cultural and religious events, the majority of the interview participants reported preferring their mother tongue or local language. In wedding ceremonies or on Eid days, they felt it more joyful to speak their own language, hence a preference for local languages. However, they would be ready to speak English if the participants were from various locations and backgrounds, for instance, thus using English as a *Lingua Franca* in some cultural and religious events. Regarding their choice of speaking English in public places, the participants responded that they would prefer to use English in large cities of Pakistan but they would avoid using English in small towns or rural/tribal areas. The participants believed that people in urban populations were more 'modern' whereas the people in rural areas and small towns were more traditional. Therefore, the reported language preferences varied depending on the linguistic exposure of the people of specific locations. In addition to considering the linguistic environment of the locality/surrounding, the majority of the participants also expressed the view that they would prefer to speak in the same language as the others in conversation with them, as a matter of reciprocity and respect for others. One would feel strange and awkward speaking English if their interlocutors preferred the local language, and vice versa. Hence, reciprocation and respect for others also influenced the language choices of the participants in specific situations.

Similar to reciprocation was the consideration of intelligibility of a language in making choices. As English is not the language of everyday use, the majority of people do not understand it. Therefore, in making a choice to use or avoid English, the participants said that they would see if the other person in conversation also understood the English language. The matter of intelligibility would apply to all sorts of people with whom they came into contact, regardless of the relationship and context. For instance, if a grandparent does not understand English, they would avoid using English with him/her. Similarly, if they are communicating with friends, relatives, or people in public who do not understand English, they would not choose English as a language of communication. These considerations indicate that these participants make socially intelligent decisions in order to make language choices in different domains of language use.

Regarding code mixing, however, the participants suggested that this happened almost unconsciously for them and it was not always a deliberate choice. The majority viewed code mixing with their mother tongue or local language as a normal thing under general conditions. One participant from Balochistan University also suggested that code mixing did not seem good when one was in conversation with people in a setting where speaking the pure local language (without mixing English words) would be preferable.

Given the considerations of making language choices as discussed in the above section, the participants did not report any negative attitudes towards speaking English. Even choosing not to use English in particular situations/domains arose from participants' considered/prudent decisions rather than because of negative attitudes or any attitudinal resistance on the part of these participants. The attitudes, as emerging from the responses of the participants of this study, not necessarily favouring speaking English in all situations and with everyone, remain positive towards speaking English in general. In the following section, I shall discuss what motivates (or not) the participants to learn and speak English.

RQ4: What motivates (or not) the participants to learn and speak English?

In addition to exploring learner agency in making language choices, I sought to understand if these learners had anything to say about their reasons for learning and speaking English. The findings suggest that responses about language choice and motivation for learning and speaking English were consistent with each other (see Chapter 6). Gardner (1985a) and Dörnyei (2005) proposed that, from the social psychological perspective, people may pursue objectives for reward and avoid the things which they believe might result in punishment. My findings suggest that participants viewed learning and speaking English as a rewarding experience for them.

In questionnaire data, the majority of the participants from the University of Sindh as well as the University of Balochistan agreed with the statements about motivation for learning English. The reasons included learning English for gaining admission to a foreign university, for everyday communication with colleagues, to be closer to the international community, for professional success and for getting access to a wider range of information. Moreover, they did not consider learning English as a waste of time. For speaking English, the reasons included to impress friends, to get a better job, to improve English speaking skills, to impress relatives and others, to get the praise of friends and family members, and also to be able to communicate with a variety of people. These results also indicate that the

majority of the participants were not only motivated to learn English but also to speak English and they realised the rewards of learning and speaking English.

In interviews, the participants reported that they learn and speak English for educational purposes. At the tertiary level, or to continue education beyond school level, they needed English to be successful in earning degrees. This includes higher education within and outside Pakistan. Many students viewed learning and speaking English as a necessity in society in contemporary times because it is considered important, valuable, beneficial, and a rewarding language. Participants also regarded English as a tool to get better jobs. For professional careers, such as medical, engineering, science, and business, they considered English a supportive language. Those who knew and could speak English could also gain promotions in their careers. By knowing English, people were thought to have wider access to information and entertainment, mainly and currently available through the internet and television. By contrast, if people knew only their local language, their access to knowledge and entertainment would be limited. Furthermore, English was also considered a tool to impress people. One important reason was also for going abroad to seek better jobs and a better life. When abroad, English, and not their local language, could be used as a lingua franca.

Furthermore, some of the students also believed that they learnt English because, eventually, it would support them in their regional development. By bringing better opportunities, English could also support the social development of people who, otherwise, would remain socially marginalised and ignored. Two of the interview participants believed that the English language could well be used as tool for the personal and social development of themselves and those around them. This discussion supports the view that 'English can be learned and then used to empower the local communities, or to further their own cultural, social, and educational interests' (Canagarajah, 1999, p. 42).

Overall, the responses of the participants from both universities indicate that they are extrinsically motivated to learn and speak English for the reasons noted above. The motivational responses are also in line with their positive responses regarding language choices. As such, the responses reflect positive attitudes towards learning and speaking English rather than resistance to it.

RQ5: **To what extent do the participants report language anxiety in learning and speaking English?**

The theory of foreign language anxiety (Horwitz, Horwitz, and Cope, 1986) discussed in Chapter 3, suggests that language anxiety may be a source of avoidance from learning and speaking a language. However, it can also be a force behind harder work in pursuit of achieving one's goals. In the given context, I was interested to understand how these participants perceived their language anxiety in learning and speaking English. The findings of this study confirm that the participants connected their language anxiety with both effects, that is with fear of and a preference to learn and speak English.

The majority of the participants in the questionnaire responses said that it was easy for them to learn English, it was an interesting activity, they believed that it allowed them to be at ease with the people who spoke English, and they did not get nervous when thinking about learning English. Similarly, regarding speaking English, the majority said they felt comfortable when speaking English, could speak English better than other students, did not lack confidence when speaking English, and did not give up speaking English because they did not feel embarrassed when speaking English.

Interview data on language anxiety offered more detailed responses that were somewhat different and more complex from the straightforward agreement and disagreement responses in the questionnaire statements. Some expressed feelings of shyness because they could not speak English as well as their friends could speak. Due to such feelings, they wanted to learn English. Some also reported that they felt nervous when she believed that they were not as good at speaking English as others were. They also reported stage-fright and fear of negative evaluation by peers and/or teachers in front of whom they were required to give formal presentations. Also, some felt afraid if they had to talk to a person who was not well known to them in meetings or gatherings. The thought of grammatical and lexical errors also made some nervous and they felt confused in such situations. Others reported that they did not feel nervous whether or not spoke they spoke correct English because, for them, people knew that English was not their own language. Therefore, mistakes might naturally occur. Having summarised and reflected on my study, I shall now consider ways in which it might contribute to knowledge in the field and in my context and, possibly, beyond that context.

7.7   Contribution to knowledge

Considering the research gap in the area of language attitudes in the context of Pakistan, where language controversies have been a reality for decades, this study attempted to

understand learner attitudes towards learning and speaking English. For a better understanding of the learners' current attitudes, I referred to the historical perceptions of the majority of the Muslims of South Asia, pre and post-independence from the British rule. In this connection, this study specifically discussed the theoretical debate around the concept of linguistic imperialism and counter arguments to it in the field of sociolinguistics. The debate also raised some important questions regarding the identity, culture, religion, and mother tongue of the learners on the one hand, and language choice, social acceptance, and learner motivation on the other. This study contributes to the debate by including these issues as themes to better understand the participants of this study in order to better understand their attitudes towards learning and speaking English. I also chose the context of Sindh and Balochistan provinces of Pakistan because an attitudinal study has not previously been undertaken in this context in which the struggle for the recognition of local languages of these provinces is still ongoing.

Concerning the language movements and socio-political debates, there had been assumptions that many of the students might show negative attitudes towards learning and speaking English and such attitudes might also be connected with a lack of proficiency in English in the selected provinces. However, the findings in this regard came out as a surprise as the majority of the respondents showed positive attitudes despite avoiding the use of English some domains as a part of language choice.

As discussed in Chapter 2 with respect to the need and importance of researching learner attitudes, this study widens the understanding of the readiness and/or resistance to learning and the use of English in a particular context and geographical location. In this regard, while the findings of this study are not intended to be generalizable to the whole country or beyond Pakistan, the insights from the findings of this study contribute towards a more informed consideration of implications for the practice of English language learning and teaching including language policy in the country.

Firstly, as the findings suggest, the learners in my study are not resistant to learning and using English. This implies that if the lack of language proficiency exists with these students, it is not because of the negative attitudes or unwillingness of the learners, as commonly believed, but there might be some other reasons which need to be explored. The learner motivation also suggests that these participants are looking for opportunities to practise, enhance, and refine their language skills in English. Secondly, the findings of this

study also negate the assumptions related to the theory of linguistic imperialism according to which learners from a postcolonial country would consider learning and the use of English as a threat to their identity, religion, culture, and local language and therefore would resist it. This study suggests that this may not necessarily be so. The study also supports the argument that learners may be interested to learn a foreign language for reasons which may result in potential benefits to themselves and others. Thirdly, the findings of this study suggest that generally learners in these contemporary times are socially encouraged and supported by parents, siblings, friends, and relatives to learn and speak English with or in front of them. However, in some cases, the learners also face resistance from relatives, especially in rural areas. The reason for such resistance, mostly, relates to the issue of limited intelligibility of English rather than negative attitudes.

Fourthly, the findings highlight the importance of learner agency in making their own language learning choices rather than because they have been forced to do so. For speaking too, they have reasons to choose English including when and where not to use a foreign language. In this regard, this study suggests that the participants make informed and prudent decisions regarding speaking English. The avoidance of using English does not stem from negative attitudes but, rather, they avoid using English when and if they do not feel the need to use it, for example in every situation, out of respect for their elders as well as for reciprocity and intelligibility of English in certain communicative situations.

7.7.1   Multiple realities

The findings also support the possibility of multiple realities emerging from the competing discourses of some of the participants with reference to influences of English on their ability/proficiency in their mother tongue. For example, juxtapositions emerged in the competing discourses of some of the participants who reported a positive attitude towards learning and use of English, on the one hand, but their feeling of difficulty in using the mother tongue, on the other hand (see Section 5.2.7). Although a majority of the participants believed that there was no negative impact of the use of English on their mother tongue, some participants reported how they experienced difficulty in understanding and using mother tongue while communicating with their relatives (who were not immediate family members). They termed their own proficiency in mother tongue as basic as they could only understand and use a "simple" mother tongue wherein they unconsciously mixed English words. They felt deficient using as "pure" a mother tongue as

their relatives did and, thus, felt it challenging to communicate with confidence in that mother tongue. Such a situation seems related to an extended exposure to English, including code mixing and code switching, and the mother tongue of the participants who reported facing difficulty in the use of the mother tongue only.

The realisation of the lack of proficiency in the mother tongue by some participants also highlights the concern of Philipson (1992) regarding the potential language decay of some vernaculars – over a period time in the periphery. However, it is also a reality that participants show their desire to learn and speak English for reasons of their own and so perhaps their choice of English should not be denied, as Joseph (2004) argued, in a multilingual context such as that of Pakistan. Thus, while it is a reality that the participants reported positive attitudes towards learning and speaking English, it is also a reality that two of the interview participants (out of twenty) realised their weakness in their mother tongue as compared to English. This also further indicates, and is suggestive of, language decay for the contemporary users of mother tongue amongst the participants of this study.

7.7.2   Educational implications in Pakistan

As noted in Chapter 2, the language education policy in Pakistan follows a three-tier language education system (vernacular, English medium, and vernacular-English medium) and my study suggests, against expectations, that the learners, despite coming from different backgrounds, including vernacular language education, show positive attitudes towards learning English. In other words, participants of this study from all the educational backgrounds equally seem interested in learning and speaking English while looking for equal opportunities in terms of the benefits of learning English. Participants weak at English were anxious to improve their language skills to feel better and achieve their goals. In this regard, the findings of this study highlight a need for the enhancement of foreign language skills at tertiary level. English language teaching practices should also consider and encourage more practice of language skills in the classroom environment.

While English is the medium of education at higher education level, and vernaculars are not used to impart education at Pakistani universities for practical reasons, the findings of this study also imply that the participants do not consider that English is being imposed on them against their will. Rather, it emerges that the learners are highly motivated and they show their willingness to learn and use English in and out of the classroom environments. There were strong indications in the responses implying that if the students are taught

English according to their needs and motivational level, they would have enhanced English language proficiency and so feel happy and confident. Moreover, keeping in view the desire for learning English, a learner-centred teaching approach might be potentially useful and viable rather than a reliance on lecture methods. With learner centred activities, these students are likely to grow to be autonomous learners of English.

At the same time, matching the argument of Nelson (2011), they also understand the issue of intelligibility of English with regard to the variety of people with whom they communicate. This is where these learners make considered decisions indicating preferences and avoidances in using English, Urdu, or local languages. Moreover, as not all people may understand and communicate in English, due to the intelligibly issue as reported, the implication is that English may not be used as a *lingua franca* in all domains of language use. It is also noteworthy that the avoidance of using English in different situations is often out of respect for the interlocutor(s) or a consideration of their reciprocal preferences in language choice. Hence, such avoidance should not necessarily be considered as a negative attitude but a matter of a prudent decision for a better - culturally and contextually befitting - communication wherein these participants seem to control their intelligent choices of language use.

7.7.3 Internationalisation and comparison with other postcolonial countries

The findings of this study regarding current attitudes towards learning and speaking English, as compared to the historical attitudes, may also be related to the current trends of the internationalisation of higher education in the contemporary world. As discussed in Chapter 2, since the establishment of the Higher Education Commission of Pakistan in 2002, degree programmes have been revised and restructured in an attempt to meet the international standards of education. Moreover, with the growing possibilities of student mobility across the world, Pakistani students are also encouraged to go abroad for education. The opportunities for international exposure are offered through a number of national and international scholarships, academic collaboration between Pakistani and foreign institutions, and sending research work to recognised foreign experts/faculty members for assessment as a part of the requirement for the award of research degrees. In this connection, as the evidence in Chapter 6 related to choice of language shows, the participants appear to understand the importance of English as an international language. They are aware of the value English language carries for international communication,

possibilities of finding jobs in the global market places, or going abroad for further studies. The evidence shows that the participants are highly motivated to learn and use English for the reasons mentioned above. However, these participants also report making language choices considering the intelligibility of English and the context of language use (see sections 6.2 and 6.4).

The situation of English language development in Pakistan, being a postcolonial country, shares the situation of language policy, planning, and language education with other postcolonial contexts. Similar to African countries, as Jones (2010) noted, the British followed a policy to introduce vernacular or mother-tongue education at the primary education level followed by a gradual introduction of English medium instruction as the learners progressed towards secondary, higher secondary and tertiary education levels. The situation of English language instruction in the Pakistani state school system, up to tertiary level, remains the same through the three-tier education system as discussed in Chapter 2 (see section 2.4). Kamwangamalu (2013) argued that, in Africa and other postcolonial contexts, internationalisation means retaining an ex-colonial language as a medium of instruction associated with the social and economic development of the people. The evidence of this study also shows that the participants, while having positive attitudes towards learning and speaking English, link English with their development in order to use it as a tool towards attaining their desired academic and career goals. However, it should also be noted that, despite political and ideological debates in support of Urdu (though not the vernaculars) in Pakistan, attempts have long been unsuccessful to replace English with Urdu at higher secondary or tertiary level education in the country. In this regard, the situation of Pakistan is also similar to the situation of English language education in India (Baumgardner, 2006). English has not yet been replaced with vernaculars or regional languages because of some practical issues such as the lack of resources, trained teachers in local languages, and a shortage of linguistic experts who might be well versed in both English and the vernaculars to translate the ever growing content of knowledge at tertiary level. Given the situation, learners have no choice but to be educated through the English medium instruction at universities. Blaut (1993) called this a western-based paradigm used to justify the repression of indigenous languages including their cultures. However, the findings of this study, from a learner agency perspective, show that the participants do not perceive English to be playing a hegemonic role. Rather, they consider English as an additional language that may empower them by enabling them to access more opportunities in and outside the boundaries of Pakistan. However, this topic merits further

investigation as learners' attitudes, in this respect, may represent internalised views that remain strong in the absence of alternatives to the power and status of English.

7.8   Study limitations

This thesis provides a small-scale study that is contextually limited to the participants of two general public universities, with participants drawn mainly from social sciences with non-English majors, from two provinces of Pakistan. Therefore, the findings may not match with learners from other regions and may not be applicable to the whole country. Moreover, this study is specifically inspired by the debate of linguistic imperialism and counter arguments to the same. It covers the themes of perceived threats to identity, culture, religion, mother tongue, learner agency, language choice, motivation, and language anxiety from social cognitive perspective.

With respect to methodological limitations, this study consists of 150 questionnaire responses and 10 interviews from each of the two research sites. I used a purposive sampling method to select the participants for this study. Data presented consists of percentages from the descriptive analysis of the questionnaire data and qualitative content analysis of the interview data. During the research process and, later, while transcribing interviews, I noted that one other important methodological limitation was using English for data collection. The choice of English only in the research tools for the participants, who were not supposed to be highly proficient at English, felt like a challenging task. Particularly, while responding to interview questions, the participants were using speech fillers and pauses including repeating sentences or words in an attempt to convey their responses properly. The choice of data collection in national language (Urdu) might have been more supportive for the participants and might have enabled me to have collected richer data.

7.9   Areas for further research

Considering the limitations of this study as noted above, a further study of learner attitudes towards learning and the use of English from some other parts of country would be very helpful to understand the perspectives of Pakistani students. As this study was confined to only two general public universities, the study of participants from specific professional institutes – such as business, engineering, and medical universities/degree awarding institutes – it would now be useful to compare and contrast the differences (if any) between

the attitudes of the participants from a broader range of subject areas. It would also be important to include a study of the curriculum and language pedagogy to understand whether the classroom practices meet the desires and positive attitudes of learners towards learning and speaking English in Pakistan.

It was also helpful to ask about parental encouragement and social acceptance for learning English. However, it would be more helpful to understand such a phenomenon by directly asking parents, siblings, friends, and relatives, regarding the social acceptance/resistance of learning and speaking of English. In order to further understand the language attitudes of learners, it would also be desirable to conduct a study using, perhaps, an ethnographic research method to note the real time attitudes of the participants towards the use of English in different domains/situations and in order to understand how and why variations in language preferences occur. My findings, mainly from interview data, showed that the learners regard the reciprocation and intelligibility of English important while making language choices in different social scenarios. It would also be interesting to understand the perspective of audience with regard to what they feel about learners' speaking with/or in front of them and to compare with the beliefs of the learners.

The findings of this study are also interesting and complex regarding the perceived threats to the mother tongue due to learning and using English and there are some competing voices of some participants about feeling they lack proficiency in the mother tongue if more exposed to the use of English. As this study predominantly focused on learner attitudes towards English and asked attitudinal questions regarding perceived threats to some relevant factors, I did not measure the impact of English on the mother tongue as it came forth in some interviews. However, as Mills (2001) also suggests, I consider it an issue worthy of further in-depth study with respect to some participants regarding difficulties, while being bilingual or multilingual, in understanding and using their mother tongue. It may also be worth studying whether, despite reporting positive attitudes to learning and speaking English, the learners who express difficulty in communicating in the mother tongue are actually going through the process of language decay, because powerful languages may also endanger language diversity (Brenzinger, 2007). If so, it might be possible to offer some suggestions to enhance the social awareness and curricula to help preserve the local languages of Pakistan in order to prevent any further decay while also respecting the need and desire of the learners to learn and use English.

7.10 Conclusion

As the findings of this study suggest, the participants here have positive attitudes towards learning and speaking English. The learners do not perceive threats to their identity, culture, religion, and mother tongue due to learning and using the English language and, thus, do not resist learning and speaking English. They reported being motivated and anxious to improve their language skills in English. Furthermore, with such positive attitudes, they prudently apply learner agency to make language choices in terms of preference and avoidance depending upon the domains of language use. It also comes forth that the occasional avoidance of using English does not translate into negative attitudes towards the target language. This implies that learners consider themselves free agents regarding learning and speaking English and they desire to learn and practice it better for some important reasons. As against prior assumptions, I have also learnt during the course of this study that it is not against the will of the learners to teach them English. This study has transformed the way in which I shall be teaching English. I shall no longer feel the guilt of imposing the learning and use of English. It also implies that I shall practise the teaching of English with more confidence. As compared to the past, in my professional practice of foreign language teaching, I will be supporting the learners to achieve their desired goals in English language learning.

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Appendices

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Questionnaire

Dear participant,

I would like to thank you for agreeing to participate in my research project 'Pakistani University Students' Views about Learning and Speaking English'. This project is a part of my PhD studies at the University of Glasgow, United Kingdom.

I can assure you that your all responses will be kept confidential. Please give your answers honestly without consulting others – there are no 'right' or 'wrong' answers. You may choose to leave any statement unanswered. If you wish, you may exercise your right to withdraw from this study any time before, during or after the research process. The questionnaire should take about 45 minutes to complete. A summary of the research finding will be made available to you if you request it and an electronic copy of my thesis will be available from the University of Glasgow Library.

Part A

Please complete the following.

01.　　I am:　　☐ male　　　☐ female

02.　　My age is: ………………… years

03.　　My first language is: ……………………………………………………

04.　　My major subject (department) is: ………………………………..

05.　　My year of study is:　　☐ 1st　　　☐ 2nd　　　☐ 3rd　　　☐ 4th

06.　　My school education was in a:　　　☐ government school　　　☐ private school

07　　The medium of instruction was:　　　☐ Urdu/Sindhi medium　　　☐ English medium

08.　　My permanent residence is in:　　　☐ a rural area　　　☐ an urban area

09.　　How well do you think you compare with other students of your age in your class in being able to speak English?

　　☐　　near the top
　　☐　　better than average
　　☐　　about average
　　☐　　below the average
　　☐　　near the bottom

Part B

Please choose (tick mark) one of the four options that best reflects your views for each statement. You can also use the comment box provided under each statement if you would like to say something more about the statement but please select one of the four available responses in addition to any comment.

		Strongly Agree	Agree	Disagree	Strongly Disagree
10.	I like learning English.				
	Comment:				
11.	I can impress my friends by speaking English.				
	Comment:				
12.	It is easy for me to learn English.				
	Comment:				
13.	I feel comfortable when speaking English.				
	Comment:				
14.	People discourage me from learning English.				
	Comment:				
15.	I like speaking English.				
	Comment:				
16.	Learning English is an interesting activity.				
	Comment:				
17.	I can get a better job if I am able to speak English.				
	Comment:				

		Strongly Agree	Agree	Disagree	Strongly Disagree
18.	Learning English can help me get admission to a foreign university.				
	Comment:				
19.	I do not like mixing English words or sentences when speaking my mother tongue.				
	Comment:				
20.	I think learning English will enhance my professional identity.				
	Comment:				
21	Speaking English in everyday life shows that I am well educated.				
	Comment:				
22	Learning English creates tolerance and respect for other cultures.				
	Comment:				
23	I shall be considered a low class person if I do not speak English.				
	Comment:				
24	I learn English so that I can use it for everyday communication with my colleagues in and out of the classroom.				
	Comment:				
25	My family discourages me from speaking English.				
	Comment:				
26	I learn English because my parents force me to do so.				
	Comment:				

		Strongly Agree	Agree	Disagree	Strongly Disagree
27	I try to speak English to everyone so that I can improve my English speaking skills.				
	Comment:				
28	I learn English so that I can be considered a modern person.				
	Comment:				
29	I think I speak English better than other students do.				
	Comment:				
30	Mixing English words with my first language helps me express my thoughts clearly.				
	Comment:				
31	My friends will praise me if I speak English.				
	Comment:				
32	Learning English brings me closer to the international community.				
	Comment:				
33	It is easy for me to speak English.				
	Comment:				
34	I think that by learning English I shall be able to better explain my culture to those who know English.				
	Comment:				

		Strongly Agree	Agree	Disagree	Strongly Disagree
35	If I speak English, people will think I am showing off.				
	Comment:				
36	I learn English only to pass the examinations.				
	Comment:				
37	I lack confidence when speaking English.				
	Comment:				
38	By learning English I shall achieve social prestige.				
	Comment:				
39	I can impress my relatives by speaking English.				
	Comment:				
40	I encourage my friends to use English for communication with me on academic topics.				
	Comment:				
41	My family will praise me if I speak English.				
	Comment:				
42	I plan to learn as much English as possible for my professional success.				
	Comment:				

		Strongly Agree	Agree	Disagree	Strongly Disagree
43	I learn English so that I can read books and articles in original language rather than a translation.				
	Comment:				
44	I do not like learning English because I am proud of my own language and culture.				
	Comment:				
45	I worry that if I speak English, I will be unpatriotic.				
	Comment:				
46	I feel sorry for people who do not learn English.				
	Comment:				
47	It annoys me when any local person speaks English to me.				
	Comment:				
48	I shall be considered a clever person if I learn English.				
	Comment:				
49	English is a neutral language to use in the multilingual context of Pakistan.				
	Comment:				
50	English is a difficult language for me to learn.				
	Comment:				

		Strongly Agree	Agree	Disagree	Strongly Disagree
51	I prefer to speak English with people other than my family.				
	Comment:				
52	By learning English, I shall be more open-minded.				
	Comment:				
53	I prefer speaking English rather than mother tongue while I am at the university.				
	Comment:				
54	I would learn English even if it was not a compulsory subject.				
	Comment:				
55	I do not like speaking English because I want to be closer to my own culture.				
	Comment:				
56	Learning English enables me to understand the culture of English speaking people.				
	Comment:				
57	Using English in everyday communication is against my religious values.				
	Comment:				
58	Learning English puts me at distance from my community.				
	Comment:				

		Strongly Agree	Agree	Disagree	Strongly Disagree
59	I feel that the other students speak English better than I do.				
	Comment:				
60	I would rather spend my time on learning subjects other than English.				
	Comment:				
61	I do not think it is against our culture to speak English in front of our elders.				
	Comment:				
62	Learning English can help me gain access to a wider range of information.				
	Comment:				
63	We need to develop our mother tongue rather than speaking English for everyday communication.				
	Comment:				
64	Learning English is harmful for our cultural values.				
	Comment:				
65	I like speaking English because English is no longer viewed as associated only with Christianity (Christian religion).				
	Comment:				
66	English should be the only language of education from primary to university level in Pakistan.				
	Comment:				

		Strongly Agree	Agree	Disagree	Strongly Disagree
67	Speaking English will help me meet and converse with more and varied people.				
	Comment:				
68	Learning English allows me to be at ease with the people who speak English.				
	Comment:				
69	I do not speak English out of the classroom because people dislike English.				
	Comment:				
70	Learning English would affect my mother tongue negatively.				
	Comment:				
71	My family does not feel awkward when I speak English in front of them.				
	Comment:				
72	When I leave university, I shall give up the study of English entirely.				
	Comment:				
73	I do not speak English because I feel embarrassed when I do so.				
	Comment:				
74	Learning English gives me double vision – the vision of my own culture and the vision of other cultures.				
	Comment:				
75	I worry that if I speak English, people will think I am unpatriotic.				
	Comment:				

		Strongly Agree	Agree	Disagree	Strongly Disagree
76	Learning English is a waste of time.				
	Comment:				
77	By using English I shall be exposed to a variety of cultures.				
	Comment:				
78	Learning English would Westernise me.				
	Comment:				
79	I prefer speaking my mother tongue rather than English in my community because our mother tongue is a symbol of unity for us.				
	Comment:				
80	I get nervous when I think about learning English.				
	Comment:				

_____

I shall contact about 30 participants for an interview following this questionnaire in order to gain a deeper understanding of their views about learning and speaking English. Would you be willing to be interviewed?

☐ Yes   ☐ No

If yes, please write your name and contact details below (your contact details will be kept confidential):

Name: ………………………………………………………………….

Email: ………………………………………………… and/or Cell No. ………………………………

Thank you for your participation.

Appendix B (Questionnaire Coding)

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Questionnaire

Part A

Please complete the following.

No response: 9/99/999

01.   I am: ☐ male   ☐ female
       (**gender**)   1   2

02.   My age is: ……………………… years
       (**age**)   years as reported

03.   My first language is: ……………………………………………
       (**L1**)   1- Sindhi   2- Balochi   3- Urdu   4- Pashto
               5- Brahvi   6- Other (Siraiki/Punjabi/Persian/Pothwari/Hindko/Hazaragi)

04.   My major subject (department) is: ………………………………..
       (**sub**)   1- Social Sc   2- Natural Sc   3- Computer Sc

05.   My year of study is: ☐ 1st ☐ 2nd ☐ 3rd ☐ 4th ☐ 5th
       (**year**)   1= 1st 2= 2nd 3= other (3rd, 4th, 5th)

06.   My school education was in a: ☐ government school   ☐ private school
       (**sch**)   1   2

07   The medium of instruction was: ☐ Urdu/Sindhi medium   ☐ English medium
       (**med**)   1   2

08.   My permanent residence is in: ☐ a rural area   ☐ an urban area
       (**resi**)   1   2

09.   How well do you think you compare with other students of your age in your class in being able to speak English?
       (**profi**)

       ☐   near the top   = 5
       ☐   better than average   = 4
       ☐   about average   = 3
       ☐   below the average   = 2
       ☐   near the bottom   = 1

Note: The following statements are colour coded according to two categories:
(a) The statements in blue colour are about attitudes to Learning English, and
(b) The statements in black colour are about attitudes to Speaking English.

Part B
On the following scale, numbers 4 and 3 stand for 'favourable attitudes' whereas numbers 1 and 2 stand for 'unfavourable attitudes'. The symbol * is added to denote unfavourable statements.

The favourable statements are coded as: 4 = agree strongly   and   1 = disagree strongly
The unfavourable statements are coded as: 1 = agree strongly   and   4 = disagree strongly

Choice (learning)

No.	Statement	V Name	Scale
10	I like learning English.	Choi_L1	1= disagree strongly
14	*People discourage me from learning English.	Choi_L2	1= agree strongly
26	*I learn English because my parents force me to do so.	Choi_L3	1= agree strongly
46	I feel sorry for people who do not learn English.	Choi_L4	1= disagree strongly
54	I would learn English even if it was not a compulsory subject.	Choi_L5	1= disagree strongly
60	*I would rather spend my time on learning subjects other than English.	Choi_L6	1= agree strongly
66	English should be the only language of education from primary to university level in Pakistan.	Choi_L7	1= disagree strongly
72	*When I leave university, I shall give up the study of English entirely.	Choi_L8	1= agree strongly

Choice (speaking)

No.	Statement	V Name	Scale
15	I like speaking English.	Choi_S1	1= disagree strongly
19	*I do not like mixing English words or sentences when speaking my mother tongue.	Choi_S2	1= agree strongly
25	*My family discourages me from speaking English.	Choi_S3	1= agree strongly
30	Mixing English words with my first language helps me express my thoughts clearly.	Choi_S4	1= disagree strongly
40	I encourage my friends to use English for communication with me on academic topics.	Choi_S5	1= disagree strongly
49	English is a neutral language to use in the multilingual context of Pakistan.	Choi_S6	1= disagree strongly
51	I prefer to speak English with people other than my family.	Choi_S7	1= disagree strongly
53	I prefer speaking English rather than mother tongue while I am the university.	Choi_S8	1= disagree strongly
63	*We need to develop our mother tongue rather than speaking English for everyday communication.	Choi_S9	1= agree strongly
69	*I do not speak English out of the classroom because people dislike English.	Choi_S10	1= agree strongly
71	My family does not feel awkward when I speak English in front of them.	Choi_S11	1= disagree strongly

Identity (learning)

No	Statement	V Name	Scale
20	I think learning English will enhance my professional identity.	Iden_L1	1= disagree strongly
28	I learn English so that I can be considered a modern person.	Iden_L2	1= disagree strongly
38	By learning English I shall achieve social prestige.	Iden_L3	1= disagree strongly
48	I shall be considered a clever person if I learn English.	Iden_L4	1= disagree strongly
52	By learning English, I shall be more open-minded.	Iden_L5	1= disagree strongly
58	*Learning English puts me at distance from my community.	Iden_L6	1= agree strongly
78	*Learning English would Westernise me.	Iden_L7	1= agree strongly

Identity (speaking)

No.	Statement	V Name	Scale
21	Speaking English in everyday life shows that I am well educated.	Iden_S1	1= disagree strongly
23	I shall be considered a low class person if I do not speak English.	Iden_S2	1= disagree strongly
35	*If I speak English, people will think I am showing off.	Iden_S3	1= agree strongly
45	*I worry that if I speak English, I will be unpatriotic.	Iden_S4	1= agree strongly
47	*It annoys me when any local person speaks English to me.	Iden_S5	1= agree strongly
75	*I worry that if I speak English, people will think I am unpatriotic.	Iden_S6	1= agree strongly

Culture (learning)

No.	Statement	V Name	Scale
22	Learning English creates tolerance and respect for other cultures.	Cult_L1	1= disagree strongly
34	I think that by learning English I shall be able to better explain my culture to those who know English.	Cult_L2	1= disagree strongly
44	*I do not like learning English because I am proud of my own language and culture.	Cult_L3	1= agree strongly
56	Learning English enables me to understand the culture of English speaking people.	Cult_L4	1= disagree strongly
64	*Learning English is harmful for our cultural values.	Cult_L5	1= agree strongly
70	*Learning English would affect my mother tongue negatively.	Cult_L6	1= agree strongly
74	Learning English gives me double vision – the vision my own culture and the vision of other cultures.	Cult_L7	1= disagree strongly

Culture (speaking)

No.	Statement	V Name	Scale
55	*I do not like speaking English because I want to be closer to my own culture.	Cult_S1	1= agree strongly
57	*Using English language in everyday communication is against my religious values.	Cult_S2	1= agree strongly
61	I do not think it is against our culture to speak English in front of our elders.	Cult_S3	1= disagree strongly
65	I like speaking English because English is no longer viewed as associated only with Christianity.	Cult_S4	1= disagree strongly
77	By using English I shall be exposed to a variety of cultures.	Cult_S5	1= disagree strongly
79	*I prefer speaking my mother tongue rather than English in my community because our mother tongue is a symbol of unity for us.	Cult_S6	1= agree strongly

Motivation (learning)

No.	Statement	V Name	Scale
18	Learning English can help me get admission to a foreign university.	Moti_L1	1= disagree strongly
24	I learn English so that I can use it for everyday communication with my colleagues in and out of the classroom.	Moti_L2	1= disagree strongly
32	Learning English brings me closer to the international community.	Moti_L3	1= disagree strongly
36	*I learn English only to pass the examinations.	Moti_L4	1= agree strongly
42	I plan to learn as much English as possible for my professional success.	Moti_L5	1= disagree strongly
43	I learn English so that I can read books and articles in original language rather than a translation.	Moti_L6	1= disagree strongly
62	Learning English can help me gain access to a wider range of information.	Moti_L7	1= disagree strongly
76	*Learning English is a waste of time.	Moti_L8	1= agree strongly

Motivation (speaking)

No.	Statement	V Name	Scale
11	I can impress my friends by speaking English.	Moti_S1	1= disagree strongly
17	I can get a better job if I am able to speak English.	Moti_S2	1= disagree strongly
27	I try to speak English to everyone so that I can improve my English speaking skills.	Moti_S3	1= disagree strongly
31	My friends will praise me if I speak English.	Moti_S4	1= disagree strongly
39	I can impress my relatives by speaking English.	Moti_S5	1= disagree strongly
41	My family will praise me if I speak English.	Moti_S6	1= disagree strongly
67	Speaking English will help me meet and converse with more and varied people.	Moti_S7	1= disagree strongly

Anxiety (learning)

No.	Statement	V Name	Scale
12	It is easy for me to learn English.	Anxi_L1	1= disagree strongly
16	Learning English is an interesting activity.	Anxi_L2	1= disagree strongly
50	*English is a difficult language for me to learn.	Anxi_L3	1= agree strongly
68	Learning English allows me to be at ease with the people who speak English.	Anxi_L4	1= disagree strongly
80	*I get nervous when I think about learning English.	Anxi_L5	1= agree strongly

Anxiety (speaking)

No.	Statement	V Name	Scale
13	I feel comfortable when speaking English.	Anxi_S1	1= disagree strongly
29	I think I speak English better than other students do.	Anxi_S2	1= disagree strongly
33	It is easy for me to speak English.	Anxi_S3	1= disagree strongly
37	*I lack confidence when speaking English.	Anxi_S4	1= agree strongly
59	*I feel that the other students speak English better than I do.	Anxi_S5	1= agree strongly
73	*I do not speak English because I feel embarrassed when I do so.	Anxi_S6	1= agree strongly

Appendix C (Interview Protocol)

Note to Ethics Committee:

The semi-structured interviews will be based on the main themes of the study and also themes that emerge from the questionnaire data. The questions may not always be asked in the same order. The themes will be used as a guide to ask the questions with follow-up probes in response to the interviewee's answers.

<u>Semi-structured Interview Protocol</u>

Pre-interview information for the interviewee:

I would like to thank you for agreeing to participate in the interview for my research project. This project is a part of my PhD studies at the University of Glasgow, United Kingdom.

I can assure you that your all responses will be confidential. Please give your answers honestly – there are no 'right' or 'wrong' answers. The interview will be in English but local language will be offered in case any question in English is not clear to you. You responses will be respected even if occasionally you switch to (or mix word from) your local language. You may choose not to answer a question. If you wish, you may exercise your right to withdraw from this study any time before, during or after the interview. The interview will take about 45 minutes. A summary of the research findings will be made available to you if you request it and an electronic copy of my thesis will be available from the University of Glasgow Library.

Main themes of the interview:

- **Views about learning and speaking English in relation to 'Identity'**
  For example:
  Do you think you are changed by learning or speaking English? How?
  What do people think of you when you speak English? What comments do you hear or expect hearing about yourself?

- **Views about learning and speaking English in relation to 'Culture'**
  For example:
  Are there any occasions when people encourage or discourage you to speak English?
  Do you think your cultural values may be changed if you learn or speak English? How?

- **Views about learning and speaking English in relation to 'Choice'**
  For example:
  If you are given a choice to choose between learning and not learning English, what would you prefer? Why?
  Are there any situations/circumstances in which you wouldn't choose to speak English? Why?

- **Views about learning and speaking English in relation to 'Motivation'**
  For example:
  What are the main reasons for your decision when you think whether or not to learn English?
  What are the main reasons for your decision in any situations whether or not to speak English?

- **Views about learning and speaking English in relation to 'Anxiety'**
  For example:
  Do you feel anxious/nervous about learning English? Can you share any experiences?
  Do you feel anxious/nervous about speaking English? Can you share any experiences?

Appendix D (Sample of themes-wise interview data)

Coding Scheme

Theme	Code	Label/Category
Self-perception / L2 Self	1.1L/S	Feeling different/better
	1.2L/S	Symbol of being educated
Cultural Acceptance	2.1L/S	Threat to culture
	2.2L/S	Threat to religion
	2.3L/S	Threat to mother tongue
	2.4L/S	Negative effect on mother tongue
Learner Agency: Language Choice and Preference	3.1L/S	Language Choice
	3.2S	Domain of preference/avoidance
	3.2.1S	With parents
	3.2.2S	With relatives
	3.2.3S	In social and religious events
	3.2.4S	At Public places
	3.2.5S	Reciprocation: whether others also prefer
	3.2.6S	Intelligibility: whether others also understand
	3.2.7S	Code mixing
	3.3L/S	Social acceptance/resistance
	3.3.1L/S	Parental encouragement
	3.3.2L/S	Siblings and friends encouragement
	3.3.3L/S	Relatives and other people's encouragement
Motivation for learning and speaking English	4.1L/S	Education
	4.2L/S	Better job/profession/better future
	4.3L/S	Access to wider range of information/entertainment
	4.4L/S	Communication
	4.5L/S	Impressing people
	4.6L/S	Going abroad
	4.7L/S	Regional/Social development
Language Anxiety	5.1L/S	Getting nervous
	5.2L/S	Not nervous
	5.3L/S	Self-efficacy
	5.4L/S	Feeling comfortable

Note: In codes, the capital letters 'L/S' denote Learning/Speaking.

2   1.1L   Feeling different/better (Learning)

3   B1M. When I - when I learn English, I feel better. 1.1Lf

4   B2F. Yea, there is big difference. If I learn English - if nobody giving me that much
5   value… if speak English, that person will give me that value. *Pehlay agar wo mujhay wo*
6   *value naheen deta tha, abhi agar mein English boloon to wo attract hoga* (if earlier he
7   didn't give me value, if I speak English, he will be attracted). Like yea, "She knows
8   English. She has ability to speak. She has that ability to know the things and to understand
9   the language of other countries." And that's - that's why I like learning English. 1.1L/Sf,
10   also 4.6Sf

11   B6M. No, when I was… I learnt English from [a town]. There were centres - and that time
12   I was in seventh class. That time I felt too much happy that I am learning English! We
13   were happy that we are learning something new. 1.1Lf

14   B7F. Obviously - obviously, it's really changed my personality because if I compare
15   myself and a person who don't know English, who just know about the our local languages
16   - so I feel very different from that person because I know variety of things and I just have
17   open - like open concepts with the things - with the other persons… because I compare
18   myself those people who don't know any proper - any English or something. So they don't
19   have vast concepts of their life and their life styles. I think [I] have changed if I compare
20   myself. 1.1Lf

21   B7F. Hey yea, really - its really affect on my personality as well as my life style! 1.1Lf

22   B8M. Difference - I feel difference because I have learned something. I have learned a new
23   language which is not my mother tongue, which is not usually used in our areas or in
24   Pakistan - means in our province Balochistan. It is not [p]referred - or if you talk, someone
25   will say… He will even discourage you. So I feel difference. It is a change. It is a change
26   in me. It is learning - it is giving me some knowledge. 1.1L/Sf

27   B9F. Yes sir. I feel very personalited - educated person if I speak English because it is
28   related for our personality. If I speak in English, everybody wants to see me that, "She is

29 speaking English. She is very confident girl! She is very intelligent girl"! That's why I

30 want to speak English. 1.2Sf, also 1.1S

31 B10F. Yea sir - why not, sir? English is a sober language and they use - when they use

32 English, so we are - we should - we… When the person speak English, so we should also

33 speak English just like that person. And the - that personality shows that he is a gentle and

34 confident person. So we should try to speak English. 1.1Lf, also 3.2.5S

35 B10F. Sometime, sir, I like because I want to show that I know English and I am good…

36 better - and I am better than you people! 1.1L/Sf

37 S4M. I am feeling very well - very well, do nice - because I am proud of myself that I am

38 learning English, I am speaking English [to] anybody. 1.1L/Sf

39 S6M. Certainly English grows - English grows our stance, grows our confidence. 1.1Lf

40 S8M. From my childhood I have been in touch of this language, so when-so-ever I open

41 any book, specially of the English literature or the English language, I feel very pleasure

42 and feel myself in a very fine position. 1.1Lf

43 S9F. No sir. It can bring some changes because it's… some - some books are in English.

44 We can't understand [books] properly because our first language is not English. So, as we

45 read - read the other books of the other philosophers, then we can find some changes in

46 ourself, definitely! 1.1Lf

47 S10F. Yea because our way of talking and way of learning - all are changed! If we are

48 studying in Urdu medium or Sindhi medium, then our way of speaking is different. But if

49 we are studying English, then our way talking or speaking are changed. 1.1L/Sf1.1L/S

50 1.1S Feeling different/better (Speaking)

51 B1M. When I speak English, I feel I am better than anyone. I am better than from my

52 friends, from my cousins, because I have this ability to speak English with my - someone.

53 If - I know that if I speak with my teacher in English, he feels, "I - he is a good, he is good

54 student. He speak English. He talk with me in English." That's why I feel different with

55   (than) other students. They can speak Urdu and Pashto and other language. They - I feel

56   different student than that students because I have ability to speak English. 1.1Sf

57   B1M. Yea, how much that when I speak in some way of our class participation and when I

58   ask question in English, its feel that - I feel that my identity is better than those students

59   who speak in Urdu and they speaks - they ask question in Urdu. And when the ma'am or

60   sir will explain in English, I feel that I learn… My identity become more better than… and

61   with English or other worlds. 1.1Sf

62   B1M. One day I speak with my aunty in front of - my aunty also like my parents, sir – so,

63   that I feel very - that I am very intelligent! I feel that I am so nice boy - and I'll have to

64   speak English. And when I speak with my uncle in English, like phone talks and others…

65   that's why I feel very - more than good. 1.1Sf

66   B4F. Unique, of course - of course, unique! I feel that I am different from them - unique

67   personality I have gotten. 1.1Sf

68   B4F. I think the people who speak English, they also look - [I] mean decent! And their

69   personality looks something else. […] If I didn't speak English, sir, so there - I myself feel

70   that I am very backward person! 1.1Sf

71   B7F. I feel very good obviously. I feel so comfortable because I know proper English. So I

72   can speak, you know! 1.1Sf,

73   B8M. [I] feel difference in a way that I can express myself and talk to other cousins. 1.1Sf

74   B8M. And I think if I learn English - I have learned and I know English, but I think that if I

75   speak it with other people then even - then only, I can generate confidence in me. And then

76   it will be good for me. Not as a English also, it will improve something in my personality

77   also. English is - keep English apart… but English will also have some influence on me in

78   some betterment. I may have improvement in my personality also. 1.1Sf

79   B9F. Yes sir. I feel some - very confident and high level if I study in English. 1.1Sf

80 B10F. And they also be happy when they look to me that she is speaking English…

81 because they can't speak! But, when they don't catch my words, so, I leave that topic.

82 3.2.6S

83 S2M. Yes, I prefer to speak English language because it differentiate between me and

84 those who speak other languages. 1.1Sf

85 S6M. So I feel very proud when I speak English in the front of my friend, in the front of

86 my family. Generally I use English everywhere because I feel very proud, and I feel that

87 there is a good difference in myself that I am also speaking English! 1.1Sf

88 S6M. As flood came in Sindh. There are outer researchers or the foreigners came in

89 Pakistan, in Hyderabad. There was my friend he called me that, "British – sorry,

90 Englishmen are came - English persons are came. We not speak with them English. You

91 may come and speak with him English." I feel proud that I am speaking English with the

92 foreigners! It was also a reason. 4.6S, also 1.1Sf

93 S8M. But at my class - at my department when I speak English, I feel in myself, "I am

94 looking the unique due to English." 1.1Sf

95 S8M. Yea certainly everybody loves to be [unique]. 1.1Sf

96 1.2L   Symbol of being educated (Learning)

97 No specific response found on learning in this category from both cites.

98 1.2S   Symbol of being educated (Speaking)

99 B3M. Yes sir, we feel because we are - our mother language is Brahvi. So there - this is the

100 reason that when we speak English, we feel that we are educated person or we are doing

101 good. 1.2Sf

102 B8M. Let me tell you about my family. My father was a professor or a lecturer of English.

103 I didn't speak English at my home. But my mother used to encourage me. She used to say,

104 "Talk English to your father so [that] you can learn English." So, I never speak English in

105 my home but I - she used to say that, "You will learn and you will try to - you will improve

106 your English and you can speak. You will have confidence - will have to - you will speak

107 with other people in English. So it also builds the image of you that you are educated".

108 3.2.1Sf, also 1.2Sf

109 B9F. Yes sir. I feel very personalited - educated person if I speak English because it is

110 related for our personality. If I speak in English, everybody wants to see me that, "She is

111 speaking English. She is very confident girl! She is very intelligent girl!" That's why I

112 want to speak English. 1.2Sf, also 1.1S

113 S2M. Yes, because in society it is the mentality of the people that if you are going to speak

114 English, the people will think that you are educated - ok? So if you are not speaking

115 [English] language very well, people will think that you don't know - means you are not

116 well educated. Means if now I am speaking English very fluently and very - in a well

117 manner, I am feeling very much comfortable. 1.2S, also 5.4S

118 S2M. Yes - in the area of the education, I will be a different person. Because the - if I

119 cannot speak English, people will not consider me as a educated [person]. 1.2Sf

120 S6M. I have relatives. They are uneducated. When I go there, I speak English, they

121 shocked (surprised)! They wonder that it is a very great thing! 3.2.3Sf, also 1.2Sf

122 S8M. Yea I think I can be attached, but not detached. As by speaking or learning English, I

123 can attach myself - I can get the acquaintance of the very learned and very fine students of

124 my university if not from my department. As I have my own observation - I have a very

125 fine group over here, from IBA department, from this English institute. 1.2Sf

126 S8M. Because all those who are very fine at studies - certainly they all those who are fine

127 at English, they are fine at their subjects. 5.3S

128 B10F. And when we sit in a very high class, or in universities, or in colleges, so we should

129 say - we can say that we are 'educated'. 1.2Lf

130 2. Cultural Acceptance

131 2.1L   Threat to culture (Learning)?

132 B2F. May be acceptable. I think acceptable. Because nowadays [everyone] wants to know

133 English and everybody is going to learn English - the centres in languages are everywhere.

134 They are going to take classes about… So, I think that it's acceptable nowadays in our

135 culture. 2.1Lf, also 4.2Lf

136 B3M. Sir, it is acceptable in our culture to learn English. Before (earlier) I have told you

137 that when we speak English or other language or you will get other language, so you

138 should easily share our comments to other person or other culture. We - in our culture, it is

139 acceptable. 2.1L/Sf

140 B4F. My culture, I don't think so (that) it stops me from learning English. But as other

141 cultures, I don't know about them. I don't have any idea, but my culture doesn't [stop].

142 2.1Lf

143 B4F. [I] mean I have also always, you can say, given the positive response from my

144 parents and my family members. So I think that this - due to seeing [this] - my culture

145 doesn't stop me to learn this. 3.2.1Lf, also 2.1Lf

146 B5M. Basically I belong to a Pashtoon tribe, sir. Nowadays, sir, the culture of the society

147 very modern, sir! So according to my family view, sir - they always, you can say, sir, force

148 me to be good in English, sir. [I] try to speak English because nowadays the society is very

149 much advanced. 2.1Lf

150 B6M. Our culture does not forbid it. And if I say, our culture is going through - we are not,

151 or you can say, affected of English. It has not affected our culture. Somehow, we can say…

152 but in this era, our culture or a love of nationalism has grown up. We are learning English

153 for the cause of being something, not that it should affect on culture. 2.1Lf, also 4.9Lf

154 B7F. If I talk about only my culture, so it's really acceptable. 2.1Lf

155 B7F. Yes, culture of my community – if I talk about the entire culture of my city or where

156 the - of my area, so I don't think so that people like to speak English. But, if I talk about

157 my community's culture so they are really appreciates the person who know well English

158 and who read in English or write. So really they are acceptable. 2.1Lf, also 3.2.3Sf

159 B10F. Sir, it's acceptable because all of - as before I said that it's international language. If

160 sir, we are going to PhD or in foreign countries, so we should speak English - not in Urdu

161 or in our local languages. So I, sir, I say that we should speak English. 2.1Lf, also 4.1Lf

162   S1F. No, it is not against. It is acceptable. Because learning English is - chatting with

163   people - having conversation with people… mostly we use, you know, this language -

164   English language. There is nothing, you know, interrupting of English language in our

165   culture. 2.1Lf

166   S8M. Certainly, it is acceptable because it doesn't impinge upon our culture because…

167   through - by knowing English, we can enhance or we can put new things to our culture. As

168   there is a term of sociology, acculturation - or there is another thing that we are imbibing

169   other things from other cultures. These things can be accumulated by learning English.

170   Because [if] I am going to the foreign countries - because if I know not English in a

171   befitting way, so how I would understand their culture? Only the dressing and all these

172   things would be observed otherwise their views and ideas, without English I can't

173   understand! So it is constructive, so far as the culture is concerned. 2.1Lf

174   S9F. Sir it's - our culture does not resticate (restrict), or reservations are not in our culture.

175   So we, every person - every person is or every individual is free to express his or her self.

176   Then I think there is no restrictions from the cultural side. 2.1L/Sf

177   2.1S   Threat to culture (Speaking)?

178   B5M. You have to beat (compete) with them with the help of English, sir. So it is must,

179   you can say - it is a very necessary for me [to] speak English, sir. If I didn't speak English,

180   sir, so there - I myself feel that I am very backward person! 1.1Sf ?

181   B10F. Sir, nowadays everyone, if I am saying - may be my point will be wrong, but sir

182   everyone - everyone want to speak English! Even before I said that he [someone] is… he

183   had done only one language course - I mean one class level, one or level two, he will show

184   that, "I am speaking English in gathering," or he will say that, "I am perfect in speaking

185   English!" He will show efficiency. It's not showing efficiency, he is doing - he is trying to

186   speak. So in our culture, many of people, and old people - they also eng-… using English

187   words, sir! Why then they are using? So, they should use - and they should (may) know

188   that our cultural language or our national language the - that's not as much important as

189   English. 2.1Sf, also 1.2Sf, 4.2Sf

190   S2M. Yes, it is acceptable in our culture because most people want to learn. And you see

191   that mostly the people speak English here. 2.1Sf

192   S3F. Well, it is acceptable as I saw it. Because we are from a village and not from a

193   developed, you know - a city. So there (at village) the people are appreciating. So it means

194   that it is not a bad thing for the culture - they are appreciating. They are very illiterate

195   person - they are appreciating. Then how it can be bad thing in culture? 2.1Sf, also 3.2.3Sf

196   2.2L   Threat to religion? (Learning)

197   S1F. No sir, these are not - the language (English) is not harmful in religious way. 2.2Lf

198   S3F. No, it's not. Because our religion - our religion is Islam - ok? And Islam doesn't teach

199   us the thing that you just, you know, stop it - one language. Because everyone should know

200   about religion, so it's an international language - we can convey our messages to other

201   country's people bec-… only with the help of English because this is an international

202   language. So it can't harm our religion. 2.2L

203   S10F. It is acceptable because, if we are learning English, we are not going so far from our

204   Islam or religion. It's not a bad thing to learn English. 2.2Lf

205   2.2S   Threat to religion? (Speaking)

206   B3M. Sir I speak English not for that - that I will a educated person. I speak English to, sir

207   - I feel I speak [English] to preach the Islam. 2.2Sf

208   S4M. No, I don't think accept these type of things. Because, it is depend upon you.

209   Because you have trust [faith] on your religion, yes. I am also Muslim, good Muslim that -

210   but it is not increasing our - our religion. You can speak everywhere in English. Because it

211   is language for we - when we learn English language, then we can do everything -

212   anything. 2.2Sf

213   2.3L   Threat to mother tongue? (Learning)

214   B4F. No, it is not. I don't think so. I don't think that while learning English I will forget

215   my mother tongue, my first language. It - it never affects our mother tongue. And the basic

216   thing is that, we learn that is given - [I] mean the education that is the nourishment that is

217   given by our parents - it can't be forgotten. It can't be. It [mother tongue] can never be in

218   danger because it is in our, you can say, spirit! This thing is in my spirit. So I can't… what

219   - [I] mean forget it. I can't - [I] mean English language can't change. 2.3L/Sf

220   B5M. No sir, I am not agree with you - this question, sir. The mother tongue has its own

221   place, its own personality - its own position. But we should have to learn, sir, the English

222   also, sir. The mother tongue has its own, you can say, identity, sir - its own identity! It is

223   not, you can say that it is – when I speak English, it does not affect my that [mother]

224   tongue, sir. 2.3L/S

225   B6M. We are working for own language. For this sake we have to learn English. 2.3Lf

226   B8M. No, no - it will surely not. Because mother tongue is that which I was learning when

227   I was very small, so I cannot even - means I cannot forget it at any level. Means, I am

228   learning English or even I am learning other language - two/three other languages, I cannot

229   leave that language (mother tongue) also. I cannot forget that language. It will stay at its

230   place or - English will be 'another language.' It will be as an advantage. I will use it but it

231   will not affect my mother tongue. 2.3Lf

232   B10F. No sir. No sir, there will be no effect on my mother language because that is

233   something else. We can use our mother tongue in our - at home, maybe it's - some people

234   use [English] at their home, it's good, sir. But mother language is - there is not effect of

235   [English]… on mother language. 2.3L/S

236   S2M. It (English) does not harm my mother lang-… mother tongue. Because if I am

237   learning any language – [it] does not harm your mother tongue because learning process

238   does not harm any other process. So if you are going to learn English language, it will not

239   harm your mother lang-… mother tongue. 2.3Lf

240   S4M. No, I think, not Sindhi will be harmed. Because I am speaking with educated person

241   where I use - speaking English. Without speaking English, I cannot face the everywhere of

242   the world. 2.3L/Sf

243   S6M. [Laughing]… my mother tongue - if I am learning or speaking English, I think that

244   there is no any effect on Sindhi. When I born, firstly in my ear word came *Amaan* (mother)

245   in Sindhi. When I will die - from my born to die, I will never forget my own language,

246   Sindhi. Sindhi is our mother tongue and we cannot leave mother. We love mother like a

247   Sindh! So I cannot leave Sindhi. And there is no effect if I am speaking English. It is

248   depends up to us that how we are utilising ourself. How we are utilising the English or

249   anything in ourself. There are so many person who know English, until (yet) they are

250   speaking Sindhi. There are so many persons who speak English and they are speaking

251   Urdu. 2.3L/Sf

252   2.3S   Threat to mother tongue? (Speaking)

253   B1M. No, because at home, we are speaking mother tongue. Then we are… it is danger? If

254   we come back, we come outside in college, in schools, in universities, we learn this things

255   - English and others [subjects] - because English are our subject and international

256   language. And its not affect to our mother tongue. 2.3L/Sf

257   B3M. No sir, I don't think so that my mother tongue in danger. Because, it depends in

258   ourself that what we are doing - what we are doing in - to speak English or which way we

259   are going. So it depend us or in ourself. I don't think that it dangerous for our mother

260   tongue. 2.3Sf, also 3.1Sf

261   B7F. Not at all! I don't think so because in my mother tongue usually I take words of

262   English. I tell you one thing that I normally - in my home, I usually use majority of English

263   words except [with] my mother tongue. So I don't think that it has been some dangerous

264   affect or something like that. I really don't think so. 2.3Sf, also 3.2.7Sf

265   S3F. No, for me it's not. Because whenever I talk my mother tongue or any other local

266   language, or even English - I can't mix any word between them. I don't like this. I say,

267   "Just don't spoil the language, whatever language it is - whether it's English or my mother

268   tongue". 2.3Sf, also 3.2.7Su

269   S8M. No, I don't think so. This is a… what I have heard or - I haven't gone through any

270   book but - this is a good thing that in any language or anything, any other language, which

271   is imbibing the words from other language. This is a feature of a good language. 2.3L/Sf

272   S10F. No, because we are speaking our mother tongue from our childhood. So, if we are

273   learning now in - in… we are speaking English, so there will be no such a fight (conflict).

274   2.3S

275   2.4L/S Negative effect on mother tongue?

276   B6M. Surely, it does [affect]! It is not only English but all the rich, whether there is rich

277   nation - that's a powerful nation - or there is powerful people, they have influence on the

278   lower - the poor. I suppose we can see (take the example of) English. When you speak

279   English, your [local] language may not be mixed in it. But when you speak Balochi, Sindhi

280   - any local language - English or Urdu is mixed over there. The problem is that English is a

281   rich language - rich in this sense because it's used a lot! People have worked on it. It is,

282   you can say - any subjects are - means you can't understand science, any area, any

283   computer area, science, technology until you go towards English. Since, or like this, I can

284   say that it has influence on any local language, identity, as… But, you can say, we are

285   trying that - we trying that it should not affect our identity because our identity is not that

286   much, what you say? Of course, you can, we say that, in our, we - our friends or any

287   surrounding, when we are speaking, we love to use English and this is because it has

288   influence. Why one speak it? It has, you can say that, for learning or going professional -

289   but it is needed because they have covered all the areas. So, their language has also effect

290   on our language. 2.4L/S

291   B6M. There are two things about languages. English is a rich language - that it affects

292   other language[s] - there are two things. If some - if my mother language - if some words

293   from English are mixed or if we match the words of English with Balochi, if they - they are

294   matching, so there are reasons that before the eras language was and that was Arian

295   language. And that was, of course, the Arian nation and that was one, just one language…

296   and because of migration they parted from their side - they are too much seized that side,

297   we are here - so from the distances languages are changed. Even though if I speak Balochi

298   in my area, it is something, after ten kilometres, it is a bit changed - pronunciations or

299   grammatically it getting changed. 2.4S

300   B6M. Borrowing words from other languages, or having other words - mixing it in your

301   language in speaking, it is not something bad. Because you can - the main thing is that how

302   to express, how to communicate with the people! Now if you mix up it or you - means that

303   if I am mixing Balo-… I am speaking Balochi mixing Urdu and English in it. If there is a

304   non-Baloch, he understands it because English is being mixed. Though it has influence on

305   your language - because your own words, by the time, they will die, and English words

306   take the place as you can't - the coming generation, they won't think that there was a

307   Balochi word with this name and understand that this word is ours. 2.3Lf, also 3.2.7S, 2.4S

308   S1F. Sometimes - I think when I see the faces, I think they think about me whenever I

309   speak to them because I cannot speak a proper language like mother language. So I mostly

310   use the English word. So I think they feel that I am showing off! 2.4S, also 3.2.3Su

311   S1F. Yea - and I can't understand what they - sometimes I can't understand what they

312   wanna really say to me, you know - very proper and pure Sindhi language! 2.4S

313   S1F. Some kind of hesitation, you know - some kind of hesitation! Because I speak a very

314   simple language, Sindhi - very simple Sindhi language! 2.4S

315   S1F. Because, from my background, all are educated, you know – all! Mostly when I talk

316   to my cousins, when I my aunty, uncle - they usually speak the simple Sindhi language!

317   Mostly they have conversation with their friends in English language - and international

318   language - and *Mashallah* (God be praised) all are going abroad and all are settled there!

319   So whenever I have to speak, so, you know… so surroundings [environment] also come -

320   so, I mostly have a contact with them. So they speak with me in such a language (simple

321   Sindhi) and also when I go out. So, I only speak a simple Sindhi language! 2.4S, also

322   3.2.5S

323   S1F. Yea, from my childhood I only speak simple language. 2.4S

324   S7M. So I've always been very - though I start[ed] reading English before I start[ed]

325   [reading] my own language. I speak - speak not, I can read English better than Sindhi. This

326   is the disadvantage! This is the bad habit, or whatever you can say - demerit in me! But, it

327   is! I can't help it. Because regional language has too many alphabets, too many dots in it,

328   so it shall be very confusing for me. 2.4L

329   S7M. From my side – no. What I have learnt - whatever the mother tongue I am using, like

330   I cannot read properly in my mother tongue even… because there is certain level of

331   interest, like certain - I cannot explain in the words like how I feel about it! I love my

332   mother tongue. It's very close to my heart but - I can speak well but when it comes to the,

333   what we say, like we have the ancient language, it's really - totally different from the

334   modern Sindhi. So I'm just neutral to it. I can speak Sindhi well but English doesn't harm

335   in any way to my mother tongue. 2.4L, also 3.1L

336   3.1L   Language Choice (Learning)

337   B1M. No, no one can stop me to learn English. 3.1Lf

338   B1M. Sir, I will choose learn English, sir because it's my wish or I want to perfect myself

339   in English. Because some - many mistakes in my English. That's why I want to perfect my

340   English. And I show to all friends, relatives and others that, "I speak English better than

341   you or someone." 3.1Lf, 3.2.10L/Sf

342   B4F. Different yea - because I like English language - I like to learn it. 3.1Lf

343   B4F. I am not compelled. Because when I use to listen people speaking English, so was -

344   [I] mean they really, it was - it affected (attracted/inspired) me! So, I also thought that I

345   also learn it because it looks good. 3.1Lf, also 3.2.10Lf

346   B4F. I would obviously prefer learning English. Because the main reason is that I like

347   learning English. And other reason that I don't want to - I don't want to, you can say, don't

348   want to leave it. I just want to improve it. For improving, I think not to - [I] mean I should

349   continue it. 3.1Lf, also 3.2.10Lf

350   B6M. No, I have my reasons that - if you say not to learn English and I have reasons that

351   why I am learning English, as I said before (earlier) that - I think that two or three things

352   are that why are you learning others' language. Something… you cannot understand a

353   Baloch totally if do not know Balochi. Because, when you go as a Baloch to somewhere

354   and you speak in Balochi, it shares a lot. And suppose the same thing, if I talk about

355   English - means that I cannot understand Shakespeare, if I do not know his language. I

356   must know his language to learn him, to read him. To read the psychology of a nation, you

357   have to, because language has too much influence. And if from a nation you take out his

358 language, it will not be complete - any nation not completed without language. 3.1Lf, also
359 4.4Lf

360 B6M. It was a choice. How it was a choice? It's a long story. But the shortest is that it was
361 a choice of everybody that I was in my village and I was learning English. I was learning
362 there - studying there. So, when summer vacations came, then - and these three months
363 everybody wanna learn something and come back with something new with to show his
364 class fellows that, "Now I am a bit higher! I know English, teacher can speak with me!" So
365 this was… when [I] went there [the town] then I lived there. I didn't come back. 3.1Lf

366 B6M. I preferred. I have preferred and I have learned. Now, still I - because languages…
367 though… when you go deeper there, they give deeper. You cannot learn any language
368 thoroughly. 3.1Lf

369 B7F. Obviously I like that much to learn English. I give my IELTS test for it and now
370 preparing for TOEFL as well. So I really love to learn English. Just because of this reason,
371 I tried for Australia also. And going to - once work over there. Now I have applied and
372 may be within two or three months I get a Visa for there. 3.1Lf, also 4.8Lf

373 B7F. I have always preferred to learning English. 3.1Lf

374 B8M. Means, different circumstances are there. But if I am given a choice, I will surely
375 choose to learn. 3.1Lf

376 B9F. Learning, because English is a good subject. If I speak, it's a benefit for me, not for
377 others. That's why I speak more English. 3.1Lf

378 S1F. Sir, learning English - I would say everyone to learn English. Because, to move
379 forward, nowadays we have to learn English! Because in Pakistan, we are not getting many
380 more facilities of jobs or anything else! So what I prefer the most - and my elders - to go
381 abroad! 3.1L, also 4.2Lf, 4.8L

382 S2M. I would prefer learning English. 3.1L

383   S2M. No, no - we are not compelled. It is our need of the era. So it is not compulsory or

384   it's - we are not compelled by anyone to learn English. It is the need of our era. So

385   therefore we are learning. 3.1L, also 4.2L

386   S5F. Yea, it is matter of my choice that there is no any pressure or any type of instructions

387   from my family. Study is just upon my choice. 3.1L

388   S6M. I face so many problems - my family face so many problems for the study. It was

389   very difficult to - I was… I am - I was part of the government school. I didn't get any

390   education in the private school. And now in the government school - I studied in [a

391   government school, in a small town]. So my brother always said to me that, "Learn

392   English, speak English, and talk English." He always encourage myself. And this time I am

393   speaking little bit English. But when I was don't know much English, he always talk with

394   me in English. He said always, "If you are feeling any hesitation, if you are feeling any

395   difficulty - which words I am using, if you are not getting me clearly, you can ask me. And

396   you will increase your English". And when I sent him through the SMS (short messaging

397   service – mobile phone text), I wrote him message in English. He reply me, "I am very

398   appreciate from your English"! And he always encourage me. My family - my parents or

399   relatives always encourage me. They never discourage me when speak in English. 3.1Lf,

400   also 3.2.2L/Sf

401   S6M. There are so many reasons. Because English - basically, I love English language.

402   3.1L

403   S7M. And up till now whatever my English is, it's because of my - my personal interest. I

404   have never been in English language institute though in Pakistan there are many English

405   institute. Even you find it almost in every second street, so… But I have never been part of

406   any of [private couching] institutes. 3.1L

407   S7M. Myself - no one! Encouragement is nothing. Like I told you, my family is cool with

408   English. But I have my personal interest with English as I - from the childhood, I have

409   always been joking with my family members that, "I am not from - I am not Pakistani guy.

410   You found me from somewhere and you got me home!" [Laughing] 3.1Lf

411   S7M. Definitely learning - because it's international language and whatever the foreign

412   language you get, you should learn it. Being a human, you should seek knowledge. So, I

413   would never like to miss anything in my life. English helps a lot. I'm just open to every

414   language. But English has a very influence on world. So it's on the front side and

415   everything else is on the back side! 3.1Lf, also 4.2Lf

416   S8M. Motivates - so far as motivation is concerned, I always tried to enhance my fluence

417   [fluency]. I - I tried my level best to be fluent at English, that's why. This is the biggest or

418   the one the biggest reason to - that I love to speak in English. And second reason is that I

419   would be very fine or with fine - fine speaker at doing all my things - presentation and all

420   these things in my classroom. 3.1Lf, also 4.1Sf

421   S8M. Learning - certainly learning. 3.1L

422   3.1S   Language Choice (Speaking)

423   B5M. No sir, not at all. I always prefer to learn English or to speak English or to talk in

424   English, sir. 3.1L/Sf

425   B8M. Ok - some people are willing to - means speak English. And they like if we converse

426   (have conversation) in English. But mostly here friends, we - we prefer to talk in a local

427   language because it is quite friendly. And English - means, if we - I cannot know, I cannot

428   know all the words, all the vocabulary I do not have, so I cannot my - even I cannot convey

429   my thoughts and my thinking to him. So I can - I will use local languages with the friend.

430   Even if we were learning or if we had some assignment, some presentation - then we can…

431   I - then we can I try to speak English and I try to clear those - means, what I - we have

432   made in assignment. Or if I was assigned an assignment and with - group members didn't

433   help me, so I will try to clear them what I have written. I have [am] good at writing but not

434   [laughing] that much good at speaking this [language]. 3.1Su, also 5.3S

435   B9F. Yes sir. I feel some - very confident and high level if I study in English. But I am

436   confused that nobody speak with me in English in classroom, in department! I want to be

437   speak English but no one be - to speak English with me… in English. That's why I don't

438   speak English. 1.1Sf, also 3.1Sf and 3.2.10S

439   B10F. Sir I like English. I prefer to speak English, that's why. And I'm - I want to live that

440   my mother tongue and - I wish to speak good English and - but there is some grammar

441   mistakes *na* (you know), that's why! But I believe on myself that I am speaking good!

442   3.1Sf, also 3.2.10S

443   S3F. The reasons are that we are comfortable in our own language than the [English

444   language]… Yes, that's why. 3.1S

445   S3F. Because we are comfortable and easy to consete (communicate) in our own language

446   - and as I am living in a village, there I can't communicate in English because my relatives,

447   my cousins - we all talk in our local language or mother tongue. So I can't talk there in

448   English. 3.2.5S, also 3.1S

449   S3F. Well, some people thought that learning English can, you know, change our minds

450   from our religion and from our culture. These are just, you know - they are, you know *chha*

451   *chawanda hin, sir, hin khay… puth tay payal?* (what is it called, sir, backward?), you

452   know. They are narrow mind - these are narrow minded people. So these are not the thing.

453   If you know an international language, it will help us. So it is a good thing to learn it or

454   talk English. But never - never, you know, forgot your own language. This is your entity. It

455   is your basic thing… yea. Always know other language. This is a good thing and don't -

456   don't ever forget your own language. These are the things. 3.2.3Lu, 3.1L/Sf

457   S7M. Sometimes the people who are not so kindly with the foreign cultures - they just say,

458   "You try to be over smart! You talk in English or you listen English music or watch

459   English movies to just for the show off that you are better than others so - or anything!"

460   But, there is no such intension [of mine]. I just love this language so I prefer. I do not

461   prefer, I just usually listening English music, watch English movies. 3.2.3L/Su, also

462   3.1L/Sf

463   S8M. Certainly it would be a source of pleasure for me to share my views in English.

464   Culture day doesn't mean *kay* (that)… We should speak our language because nowadays -

465   nowadays it is observed that with all those who are speaking English they are said to be the

466   educated one, what I have observed. They are giving the more importance and more

467   considerations, so I think and I would - if I get any opportunity to share my views, I would

468   share with open arms! 5.4Sf, also 3.1Sf

469   S9F. Sir, I will keep still speaking the English. 3.1Sf, also 3.2.10Sf

470   3.2   Domains of preference/avoidance

471   3.2.1S With parents (Speaking)

472   B1M. I very like to speak English in front of parents. Because of that (because) they have

473   spent a lot of days, a lot of money, a lot of things! 3.2.1Sf

474   B3M. I like to speak, especially in front of my father, yes. And its - what we [say] sir? We

475   say that, *"Meray liye ek achha cheez hai"* ("it's a good thing for me"). 3.2.1Sf

476   S5F. Yea, I speak English to their (them) because my parents are very educated. My father

477   is - was an engineer. And my old brother and sister are very educated. I belong to educated

478   family. So not only me but my other family members also speak English mostly. 3.2.1S

479   S6M. When I go at this time - after for my leave I go at my house, I always speak English

480   with my parents. It doesn't matter that they know [or] that they don't know about English.

481   But I - with my child or my brothers, my nephews - I always speak [English] in the front of

482   them. Because if they (children) will grow, they will also to speak English! And at this

483   time - this is the modern period, this is the modern world - as we can say, as well as this

484   time. 3.2.1Sf, also 3.2.2Sf

485   S9F. Yes as my parents also well educated. It is a very much proud for them or honour for

486   them as I also speak the English to them! 3.2.1S

487   S10F. Yea in my school life - during parent-teacher meeting, when my father attend

488   meeting, I speak English with my teachers and madams. 3.2.1S

489   3.2.2S With relatives (Speaking)

490   B5M. Sir I am say the truth, sir! I try myself to speak English in front of my relatives but

491   there is no special environment to speak English in front of them. Sir, so in my whole of -

492   there are no chance to speak English in front of my [relatives]. 3.2.2Sa

493   S10F. Not so much because we are not so close to relatives. And all my relatives are

494   Sindhi. So we speak in Sindhi in front of them. 3.2.2S

495   3.2.3S In social and religious events (Speaking)

496   B2F. No, I want to speak my own language, local language, in my ceremonies -

497   ceremonies, parties, that Eid. *Matlab agar shadi wagaira ho, iss type ki situation mein* (I

498   mean if there is a wedding type of situation, in such type of situations), I don't want to

499   speak [English]. If I - sometime we go to our relatives' house, so we cannot speak English

500   [there]. There must be - we have to speak but we can't - that's I think that in this type of

501   situation we can't. 3.2.3Sa

502   B3M. Yes sir. I think and I like that in marriages or other stage programmes. So there

503   should be… English speaking is good and when you speak English in front of your

504   relatives or marriage people - they are - who are present over there - or in front of your

505   teachers and other colleagues. So sir, it is better and acceptable also. 3.2.3Sf

506   B5M. Sir, it depend on the situation. Whether [if] it is a modern marriage, sir, function - I

507   would like to prefer to speak in English! Whether (if) it is a local, you can say - the

508   marriage is held in the rural areas, so I didn't my - try myself to speak in English or to talk

509   in English. It depend on the situation, sir - whether the society or the person, sir, who

510   attend or who gather in the marriage party, sir. 3.2.3S

511   S4M. Yes, I usually speak. When there were educated person meet me. I don't think that

512   this day - this is day of Eid or marriage. I don't think about it. 3.2.3S

513   S5F. I always prefer, but when very deeply cultural occasions are there - as you said that

514   Eid and other Islamic occasions - so I also use Urdu there. Because 'Eid Mubarak!' - I can

515   wish it in English also… 'Happy!' etc., 'Congratulations!' etc. - but I use 'Eid Mubarak!'

516   because some words are in my language - or that's we can never neglect them and we can

517   never forget. 3.2.3S

518   S7M. Well, we sometime do when there are, like conventions or seminars organised on

519   these special days to present our culture. So there are different kind of people from

520   different areas. So we do have the our own language - our own mother tongue or the

521   regional language - to promote that event. But we also, for the particular sect of people

522   who are not well known to our culture - to explain them our culture - we do speech, what

523   we say - deliver speech in English. 3.2.3Sf

524   S10F. No, because our culture is - as we are Sindhis, so marriages and all functions should

525   be according to that. 3.2.3Sa

526   3.2.4S At public spaces (Speaking)

527   B5M. Sir again the question is that, sir, the - because here in Quetta, there is no

528   environment of speaking English, sir. If we have an environment like Islamabad, Karachi,

529   Lahore, sir - everywhere you can see, sir, all people, you can say, are speaking English -

530   for that, sir. Whenever I - the person sees, "*Yaar* (dear) like the shopkeeper, they are also

531   speaking English!" [There] I am trying my level best to - I also can speak English. So here

532   in Quetta sir, there is a big problem, you can say sir, to speak English. You can just speak

533   English with your friends, or your family members - not with your shopkeepers like - like

534   that, sir. Not here in Quetta, sir - not here in Quetta. Whenever in winter vacations I went

535   to Karachi or Islamabad, sir, there I see the peoples everywhere - in the markets or, you

536   can say that, in the parks - in every kinds of business, sir - the people can speak English.

537   3.2.4S

538   B7F. In the markets, I don't like speaking English because I got very worst experiences. Or

539   in those places where people don't know that - they don't know English - how to speak. So

540   I really don't prefer to speak over there. 3.2.4S

541   S1F. It is most - nowadays, it is most important language. So they prefer that (English) the

542   most. So I always - usually have a conversation with the - all the people in that language.

543   So when I come out from that [school], in my college - they speak the Urdu language. So I

544   usually talk with them in English language. And now, in this university [smiling], no one!

545   3.2.4S

546   S6M. It is my habit - basically, it is my habit. When I am going on any shop or any market

547   or any out of city, I always prefer English more than my own language, Sindhi. I always

548   prefer English. 3.2.4S

549   **Note**: This is a sample from interview data.

Appendix E (Plain Language Statement)

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Plain Language Statement

Study title and Researcher Details

Name of Researcher:	Mr Niaz Hussain Soomro
Contact Details:	Tel: 00441413390520 Mob: 00447911133789 Email: n.soomro.1@research.gla.ac.uk
Course Title:	PhD in Education
Title of Project:	Pakistani University Students' Views about Learning and Speaking English
Supervisors:	Dr Nicki Hedge n.hedge@educ.gla.ac.uk and Dr Esther Daborn e.daborn@admin.gla.ac.uk

You are being invited to take part in this research. Before you take any decision, it is important for you as a participant to know and understand why the research is being undertaken and what it involves. Please take time to read the following information carefully and discuss it with others if you wish. Ask me if there is anything that is not clear or if you would like more information. Please take time to decide whether or not you wish to take part.

Thank you for reading this.

What is the purpose of the study?

The purpose this study is to investigate the views of Pakistani university students about learning and speaking English.

Why have I been chosen?

You have been chosen to participate in this study because you are a student of one of the general public universities of Pakistan. Additionally, you have been studying English as a compulsory subject since primary or secondary level education.

Do I have to take part?

Your participation in this study is totally voluntary. It is up to you to decide whether or not to take part. If you decide to take part, you will be given this information sheet to keep and will be asked to sign a consent form. Furthermore, if you decide to take part, you are still free to withdraw from taking part at any time during the study without mentioning any reason. Your decision not to participate will not affect your grades in any way.

What will happen to me if I take part?

You will be asked to complete the questionnaire for this study. If you agree to take part in further study, you will also be asked to participate in an interview. The questionnaire will take about 45 minutes to complete and the interview will also be 45 minutes at the most.

Will my taking part in this study be kept confidential?

I can assure you that all information which is collected about you during the course of this study will be kept strictly confidential. You will be identified by an ID number and any information about you with your name and address will be removed so that you cannot be recognised from it. If I use anything you say or write, I will do so without referring to you by name and I will do so in a way that does not indicate any identifiable details about you.

What will happen to the results of the research study?

After the final data analysis, a summary of the research finding will be made available to you if you request it and an electronic copy of my thesis will be available from the University of Glasgow Library. The results will not be published anywhere except in my thesis and/or research paper(s) based on this study.

Who has reviewed the study?

This project has been reviewed by the School of Education Ethics Committee, University of Glasgow, United Kingdom.

Contact for Further Information

If you have any questions about the project, please contact the researcher, Niaz Soomro, by phone: 00447911133789 (Pakistan 03332724043) or e-mail: n.soomro.1@research.gla.ac.uk

If you have any further queries or concerns regarding the research being undertaken, please contact:

Dr Georgina Wardle
College of Social Sciences Ethics Officer
University of Glasgow
Email: georgina.wardle@glasgow.ac.uk

Thank you for taking part in this study.

University of Glasgow | School of Education

Consent Form

Title of Project: **Pakistani University Students' Views about Learning and Speaking English**

Name of Researcher: Niaz Hussain Soomro

1. I confirm that I have read and understood the Plain Language Statement for the above study and have had the opportunity to ask questions.

2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason.

3. I also understand:
    (a) that my responses to questionnaire (and interview) will be kept confidential
    (b) that my interview will be audio-taped (in case I am interviewed)

4. I agree / do not agree (delete as applicable) to take part in the above study.

_____   _____   _____

Name of Participant   Date   Signature

_____   _____   _____

Researcher   Date   Signature