

Title Page

Diverging Identities: A ‘Contextualised’ Exploration of the Interplay of Competing Discourses in Two Saudi University classrooms

by

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Abstract

There has been considerable debate in recent years and criticism levelled both from inside and outside sources at the English curriculum in Saudi Arabia (Al-Ahaydib, 1996; Al-Eid, 2000; Al-Hazmi, 2003; Al-Khazim, 2003; Al-Qahatani, 2003; Al-Asmari, 2008; Alamri, 2008; Elyas, 2009a, 2009b). As the future English school teachers, Saudi University students studying English in Saudi higher institutions and the pedagogies employed by their lecturers are of particular interest in this regard. Some work has been done on Arabic students studying English in other Gulf countries (Al-Balushi, 1999; Al-Brashi, 2003; Syed, 2003; Al-Issa, 2005, Clarke, 2006, 2007, 2008a, 2008b, 2008c, 2009, 2010), on the social-cultural aspects of attitudes towards learning English as a language and the effect of English culture(s) on Saudi Arabian students and teachers (Al-Ahaydib, 1996; Al-Jarf, 2004, Al-Hag & Samdi, 1996; Al-Qahatani, 2003; Al-Asmari, 2008, Elyas, 2007, 2008a, 2008b, 2008c). However, a detailed unpacking of the different cultural influences (both Islamic and Western), and how they are evidenced in policy documents, curriculum, textbooks and pedagogy, remains relatively unexplored (Elyas, 2009b). In addition, the effect of the various influences on the teachers' professional identities, and the students' learning identities has not been dealt with prior to this thesis.

The thesis employs a multi-faceted approach drawing on the areas of identity theory, narrative theory, motivation theory and Critical Discourse Analysis in order to obtain a deeper understanding of the target and sensitive topic. The design of this research is based on a case study of two university English classes (including both teachers and students) of a particular university in Saudi Arabia. The data include transcription of focus groups

discussions, in-depth interviews with the teachers, policy documents, curriculum and textbooks, surveys of students' attitude towards the English language and culture, classroom observations and student's written narrative of their ESL stories. Data analysis methods include Critical Discourse Analysis, narrative theory, thematic analysis according to axes of identity and power (Foucault, 1997a, 1997d, 1980, 1983b, 1984, 1997; Gee, 1996, 2002, May, 2005; O'Leary, 2002), motivation theories, and statistical analysis of the quantitative data.

This thesis shows that, although the characterization of English teaching as operating with a "clash of civilization" (Huntington, 1993, 1997, Ratnawati, 2005) is perhaps too simplistic, a clear distinction can be made between opposing cultural forces which cause conflict in the Saudi Arabian University teaching and learning environment. This thesis provides a unique insight into the interplay of competing "Discourses" (Gee, 1999, p.7) within this context.

Declaration

This work contains no material which has been accepted for the award of any other degree or diploma in any university or other tertiary to Tariq Elyas and, to the best of my knowledge and belief, contains no material previously published or written by another person, except where due reference has been made in the text. I give consent to this copy of my thesis when deposited in the University Library, being made available for loan and photocopying, subject to the provisions of the Copyright Act 1968. The author acknowledges that copyright of published works contained within this thesis (as listed below*) resides with the copyright holder(s) of those works. I also give permission for the digital version of my thesis to be made available on the web, via the University's digital research repository, the Library catalogue and also through web search engines, unless permission has been granted by the University to restrict access for a period of time.

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Tariq Elyas

Dedication

This thesis, and all the achievement throughout the years of my PhD candidature, is dedicated to my loving memory of my mother Nawal Murad who always wished me to do my best to achieve the highest possible level of education. Her memory has inspired me throughout the years to strive for my goals. Also, I dedicate this thesis to my dear loving father who has always been there to support me in my journey in every way possible. Without his encouraging words, this thesis wouldn't be complete.

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Definition of Terms

“*AFAQ*”: Horizon- A KSA project targeted higher educational development schemes.

“*Assalamu Alaikum*”: The Muslim greeting which literally means ‘May the blessings of Allah be upon you.

“ALM”: Audio-lingual Method.

“ARAMCO”: The Arabian American Oil Company.

“*Burkah*”: A head-to-cover for women in Islam

“CDCD”: Curriculum Department Centre for Development

“CDCO”: Curriculum Department at the Central Office.

“CLT”: Communicative Language Teaching.

“COLT”: Communicative Orientation of Language Teaching.

“*Dupatta*”: A long scarf.

“ELD”: European Languages Department.

“EFL” English as a Foreign Language.

“ESL”: English as a Second Language.

“ELT: English Language Teaching.

“FH”: Freedom House.

“*Fiqh*”: Islamic jurisprudence.

“FLI”: Foreign language instruction.

“*Jandriah*”: A festival held in the capital Riyadh.

“*Hadith*”: Prophet Mohammed’s saying.

“*Hajj*”: One of the ‘five pillars’ of Islam which is required by all Muslims to be fulfilled.

“*Halaqa*”: A learning classroom in early Islamic period.

“*Haram*”: Forbidden taboos in Islamic Culture.

“*Hijab*”: A head scarf worn by women in Islamic societies.

“*IBE*”: International Bureau of Education.

“*IGA*”: Institute for Gulf Affairs.

“*IMPACT-SE*”: The Institute for Monitoring Peace and Cultural Tolerance in School Education.

“*INSHALLAH*”: Allah willing.

“*IVA*”: Institute for American Values.

“*GTM*”: Grammar Translation Method.

“*GCDCD*”: General Director of Curriculum Department Centre for Development.

“*GDP*”: Gross Domestic Product.

“*KAU*”: King Abdulla Aziz University.

“*KSA*”: Kingdom of Saudi Arabia.

“*Kuttab*”: Primary school-religious classrooms held at the mosque.

“*LANE*”: A term is used for English courses at ELD, KAU.

“L1”: First Language.

“L2”: Second Language.

“*Madrasa*”: School of higher learning.

“MoE”: Ministry of Education.

“NP”: Narrative Prompt.

“*Sharia*”: Islamic Law.

“ST”: Student.

“*Tajwid*”: Conventions of Qur’anic recitation, a course taught at public schools at KSA as part of its educational system

“*Tafsir*”: Qur’anic Interpretation, a course taught at KSA public schools as part of its educational system.

“*Takfir*”: Accusations of apostasy against other Muslims.

“*Tash Ma Tash*”: A local Saudi comedy program usually aired during the Ramadan.

“*Tatweer*”: Modernization- A term used to identify the modernization movement in Education in KSA post 9/11.

“*Tawhid*”: The concept of monotheism in Islam.

“TESOL”: Teaching English as Second Language.

“TEFL”: Teaching English as a Foreign Language.

“TGOCDP”: General Objectives for Curriculum Development Program.

“*Ramadan*”: Fasting a whole month for religious reasons.

“UK”: United Kingdom.

“*Ulama*”: Muslim scholars

“USA”: United States of America.

“PBL”: Problem-based Learning.

“PBUH”: Prophet Mohammed-peace be upon him.

“*Qur’an*”: The Holy book of Muslims.

Chapter One: Introduction

1. Introduction

In this chapter the rationale for and background of the thesis are discussed. The chapter is divided into the following sections: 1) an overview of the Saudi Arabian context and cultural forces affecting English teaching within this context; 2) a statement of the problem; 3) a summary of the main trends in research on this topic and gaps in the research; 4) the study questions and objectives of the research; and 5) organization of the research.

1.1. An Overview of the Saudi Arabia-Context

The Kingdom of Saudi Arabia (hereafter KSA), sometimes called “The Land of the Two Holy Mosques,” is a monarchy with a political system rooted in Islamic *Shari’a* law. Geographically, it is situated on the Arabian Peninsula, and is the largest country in the Arabian Gulf. Whilst large in area (half the size of Europe), the nation is “sparsely populated since it is covered by the world’s largest sand desert, the Rub al-Khali (the Empty Quarter)” (Saudi Arabia: Facts & Figures, 2009, p.2).

KSA has a population of over 25 million of which 17 million are Saudis, and the remainder are expatriates. Close to 98% of the people are Arab, and nearly 99% are members of the Islamic faith (Nyrop & Walpole, 1977). Due to the religious and legal framework of the

country, which does not provide legal protection for freedom of religion, the public practice of non-Muslim religions is prohibited.

With over 20 per cent of the world's conventional oil reserves, KSA is the Gulf region's largest economy. Although efforts have been made to diversify the economy, it remains heavily dependent on the oil and petrochemical sector, and will continue to do so for the foreseeable future. While the private, non-oil, sector's contribution to gross domestic product (GDP) has increased over the past decade, oil and oil derivatives still account for nearly 90 per cent of Saudi export earnings and budget revenue, and about 30 per cent of GDP (Department of Foreign Affairs, Australia, 2010).

Despite the country's recent affluence, the influence of Bedouin traditional practices and Islamic religious attitudes continue to be a guiding force in most contemporary Saudi lives (Saudi Arabia: Islam, 2009). Quandt (2002) argues that, "the world view of Saudi leaders is shaped by Islamic and Arab cultures" (p.38). Since, according to Islam, humanity's well-being in the world, and the hereafter, is intrinsically linked to adherence to the tenants of Islamic faith, salvation for the typical Saudi requires an intense devotion to these tenants (Al-Fargui, 1984; Islahi, 1987, cited in Aldosari, 1992).

Throughout its history, KSA has also been associated with a particular version of Islam. According to Buchan (1982), "to this day, the legitimacy of Saudi rule has been intimately linked with the religious and social message of Wahhabism" (p.107). Saudi Arabia is an absolute monarchy, theoretically limited only by the *Shari'a* or divine law which, in its turn,

is shaped by Wahhabism. Since, “the *Shari’a* is supplemented by a fairly large body of customs, the results are that demands for social change take on a political [and even in some cases anti-religious] colouring” (Buchan, 1982, p. 107). In fact, many Arabic and Western scholars argue that, despite KSA’s strong trade networks with the West, it still remains overwhelmingly Islamic and *Shari’a* Law prevails in the day-to-day lives of its citizens (Al-Rawaf, 1983; Nyrop, 1977; Ahmad, 1998, 2004; Tibi, 1990, 1998, 2001).

Whilst the pressures to retain traditional values and mores are very strong, the events of September 11, 2001 in New York City changed the world dramatically for Saudis as well as for Arabs and Muslims in general. American politicians, the Western public, and the Western and Arab media, have focused on determining the main source and reasons behind this event carried out by the 19 hijackers, 15 of whom were from KSA, even though it was a strong ally of the United States. After the attacks, the relationship between KSA and America was strongly tested (Bahgat, 2003).

Since 2001, there have been several commentaries and news reports which have raised doubts about the role of the KSA religious system in producing Islamic extremists (see Karmani, 2005a, 2005b, 2005c, 2006). According to Bar commenting on the 9/11 events: “this fact has sparked a fundamental debate both in the West and within the Muslim world regarding the link between these acts and the teaching of Islam” (Bar, 2004, p.1).

KSA’s schools and universities have also been under scrutiny in Western editorials for fostering a mindset of intolerance, and even hostility, towards the West. Friedman (2002) states “these institutions deserve much of the blame for fostering anti-U.S. terrorism” (p. 13). This criticism has even resulted in research into the KSA school curriculum and the content

of school textbooks commissioned by the USA Congress to examine whether these express fundamentalist and anti-American ideologies (H. Con. Res 432; cited in Karmani, 2005a). The USA has also started to take a more proactive role in influencing KSA politics. This is reflected in the 9/11 Commission Report which emphasises the need to agree “on a common framework for addressing reform in Saudi Arabia” (Sharp, 2004, p.6).

In response to external pressures, especially from the USA, a number of reforms in both government and educational systems in KSA have resulted, and some of the social restrictions of Wahhabi Islam are being eased or discontinued as part of a modernisation movement. However, as Kay (1982) argued some time ago, foreigners often gain the impression that modernisation in KSA is a case of “one step forward, two steps back” (1982, p. 181).

Some of the initial reforms in the KSA School curricula are highlighted in the new policy and curriculum documents (discussed in Chapter 2 and 5). Throughout this thesis, the commonly accepted definition of curriculum is used. Curriculum is viewed as a written plan detailing the range and organisation of content in a program as well as the goals, cultural content and possible progression of students through the program(s) (Beauchamp, 1982b). However, it should be noted that in this context very few actual curriculum documents are available, and those available are limited to a description of subject components and recommended textbooks. In the KSA context, as in many other contexts, textbook selection is vital since the textbook has become the “default curriculum” (Angell *et al.*, 2008, p. 562). Thus policy and curriculum changes have impacted on the textbooks in the removal of anti-Semitic and anti-American statements from textbooks and other classroom materials. In addition, program

structure has been influenced and this has resulted in the reduction of Islamic courses in favour of more English teaching (see Charise, 2007).

English plays a central and contested role in the changes in the KSA policy and curricula. Perhaps this is because, like politics and law, language has always been inextricably linked to religion in the KSA “Discourse(s)” (Gee, 1999). The term “Discourse” (with a capital letter) is used throughout this thesis to refer to “ways of acting, interacting, feeling, believing, valuing” (Gee, 1999, p. 7). This term is closely linked with ideology, and is distinct from “discourses” (with a small letter) which refers to the way in which these “ways of being in the world” (Gee, 1999, p.7) are “enacted in language” (Gee, 1999, p.6). A further “meso” (Fairclough, 1992a) level of discourse is explored in the study focussing on the processes by which language is produced and the power-relations they enact.

The Arabic language has always played a central role in KSA. Abuhamdia (1988) claims that “Arabic has its distinctive ideologically faith-based integrative and unifying role among Arabs... [and] is not weakened by the domination of English and French media for science and development” (p.34). This is because “the sacred text of the *Qur’an* is only formally recognized via the Arabic language, the influence of *Qur’anic* teachings on political policy, practically ensures the primacy of Arabic language in Muslim societies” (Dahbi, 2004, p. 630). Therefore, English and other foreign and global languages are “kept in check by the influence of religion upon governance, as well as recent trends towards the official language status planning that seek to confirm this centrality of Arabic in the Arab world at large” (Elkhafaifi, 2002, p. 257). However, as mentioned above, reforms have resulted in more

English being taught within KSA and an increased influence of the West on KSA curriculum in general.

This English teaching, however, is not only influenced by the political events mentioned above, but also by various cultural influences and tensions. On the one hand, there is pressure on the KSA government and educators to promote the message of KSA as the cradle of Islam, and thus enact its fundamental Islamic identity through the promotion of the Arabic language (the language of the *Qur'an*) and culture. On the other hand, there are political as well as economic pressures to increase the use of English and teach Western culture in the KSA curricula (see Al-Essa, 2009).

In his landmark book “The Clash of Civilizations and the Remaking of World Order”, Huntington (1996) describes the conflicting “Discourses” (Gee, 1999) of Western versus Arabic societies. Some theorists such as Ratnawati (2005) have suggested that these conflicting Discourses affect and even hinder the teaching of English within Arabic and Islamic countries.

1.2. The Statement of the problem

As mentioned above, external pressures have been increasingly placed on the KSA government to reform its school and university curricula, and to promote a more positive attitude towards Western culture and English in particular (Brown, 2001; Elyas, 2007, 2008a, 2008b, 2008c). There have also, perhaps as a consequence, been concerns raised in KSA

itself about anti-Western bias in the curriculum. For example, in September 2007, Shehabi (2008) suggested that “Saudi students were gradually mentally prepared by the curriculum to become terrorists” (p.183). In addition, even when defending the Saudi Education Ministry’s efforts at reform, Prince Abdullah (now King) speaking on record in an interview with *Al Hurra* TV, declared that, while the Government was making attempts to change the curriculum, they were proceeding more slowly than needed (Shehabi, 2008, p.183-184). Many scholars and educators from within KSA (Al-Otabi, 2005; Abdul Ghafour, 2008, Al-Essa, 2009; Al-Khazim, 2003; Al-Miziny, 2010) and abroad (Prokop, 2003; Sharp, 2004; Cordesman, 2006; Yamani, 2006) have also urged for changes in teaching practices to include creativity and critical thinking. There have also been calls for reform at university level. Al-Hazmi (2003) claims that the Saudi students studying English at the public universities are struggling in the classroom, and in their future careers, because of their inadequate levels of English. It has been suggested that this problem is a result of poor curriculum, (specifically as enacted through textbooks) (e.g., Al-Minizy, 2010; Al-Essa, 2009; Alalmee, 2008; Al-Khazim, 2003) poor teacher training, and resultant poor pedagogy. Multi-national corporations and their requirements for measurable English communication skills have also added increased pressure for further educational reform (Elyas, 2009b).

One concrete result of reforms at a school level is the introduction of English into the Primary School curriculum. Additionally, the number of English classes per week in high schools was increased in 2004, and increasingly English teachers and lecturers have been sent abroad to learn English and English cultures in the USA, UK and Australia (Al-Faisal, 2006). Even these small reforms have resulted in a backlash from some sectors of KSA society. For example, Azuri (2006) reports of an Islamic website with a petition by 61 KSA Sheikhs, University Presidents, Professors, Attorneys, Judges and Educators who warned that a “*Junta*”

had taken over KSA education in order to “Westernise” KSA society. They called on the KSA rulers to stop these reforms and warned against such “deviant Westernizing tendencies” (Azuri, 2006, p. 1).

Besides the practicalities of time allocated to English instruction, teaching methodologies are also of interest since pedagogy cannot be divorced from content. It has been argued that language teaching practices in the Gulf, and in KSA in particular, are still rooted in and influenced by early Islamic teaching practices (Charise, 2007; Elyas & Picard, 2010). This traditional pedagogy (which is explored in Chapter 2) appears incongruous with the English Language Teaching (ELT) pedagogies such as Communicative Language Teaching (CLT) and multi-literacies that are promulgated in the modern ELT literature and to which KSA students studying abroad are exposed. Thus there is also a potential for ‘clash of cultures and pedagogies’ occurring at a local classroom level which warrants investigations.

1.3. Summary of the Main Trends in Research and Gaps in the Research

Due to the concerns expressed by KSA educators and foreigners alike, along with an increase in the number of classes, a number of reforms have also been introduced into the English curriculum and pedagogy at both school and university levels. This curriculum reform has mainly been driven by Western textbooks (as default curriculum). The ideologies embedded in these textbooks, and the sometimes conflicting ideologies reflected in government policies, are discussed in detail in Chapter 5.

The potential conflicts of culture and pedagogy which this thesis explores on a micro classroom level, play out within theoretical debates on and fears about English as a 'missionary language' of imperialist, Judeo-Christian values" (Pennycook & Makoni, 2005, p. 137). This fear of 'colonisation', and consequent loss of local culture and values, is a major concern for many educators and Islamic scholars in KSA (as described in Chapter 3). Others contextualise English teaching in KSA within the concept of 'World Englishes' (Kachru, 1990, Bhatt, 2005) and suggest that local elements should be brought into the teaching of English in contexts such as KSA rather than just focussing on a 'standard' English (Canagarajah, 2005). Some theorists go even further and suggest that English should be taught as an 'Islamic Language' excluding all Western content and ideologies (Argungu, 1996, Makoni, 2005, Mahboob, 2009). There have been many articles and opinion pieces on Islamic culture and English curricula in recent years, most notably on the TESOL Islamia website (e.g. Ghazi & Shabaan, 2003; Ratwanati, 2005; Karmani, 2005a, 2005b, 2005c). Also, the social-cultural aspects of attitudes towards learning English, and the effect of English culture(s) and Westernization on Arabic students and teachers, have been explored (Al-Haq & Smadi, 1996, Al-Eid, 2000; Al-Balushi, 1999, 2001, Syed, 2003; Al-Qahatani, 2003; Karmani, 2005a, Al-Issa, 2005; Al-Asmari, 2008). A few isolated studies, such as the one by Al-Asmari (2008) have explored cultural issues on a micro level in relation to English textbooks in KSA. However, the way in which these debates play out in KSA English classrooms as a whole, has not been explored to date.

In every classroom interactions between teachers and students, and interactions between both parties with policy and curriculum (both stated and enacted), are inextricably linked. The "stated" curriculum refers to the goals, content, culture and progression described in the written documents, while the "enacted curriculum" refers to the way in which the written

document is “shaped by the evolving constructs of teachers and students”(Graves, 2008, p. 153). The KSA curriculum was constructed within a context of competing “Discourses” (Gee, 1999) and voices, and is still in a process of reform. Therefore, it is likely that it will reflect this ‘clash’ on the micro-level of policy and curriculum documents as well as in its enacted curriculum (as reflected in textbooks, pedagogy and educational environment). Education policy in KSA, and how it relates to stated and enacted curriculum, has been touched upon by Jamjoom (2010) in relation to the Religious Instruction curriculum. The effect of policy on the status of English has also been described (Al-Qurashi, 2002; Al-Hajailan, 2003; Al-Seghayer, 2005). However, a detailed analysis of English policies, curriculum and enacted curriculum is noticeably absent from the literature.

Limited research has also been conducted on English teachers and the factors influencing their professional roles within the Gulf context (Al-Banna, 1997; Clarke, 2006, 2007). The KSA literature has focussed on the pre-service training of English teachers, and the attitudes of these soon-to-be teachers towards English-culture(s) and English language teaching (Al-Hazmi, 2003; Al-Qahatani, 2003; Al-Sayegh, 2005; Al-Asmari, 2008). This is the first study, however, to explore the attitudes of KSA university teachers towards English teaching.

The effect of culture and language on professional identity has been covered extensively in the literature. This concept has been applied to English language teachers in the Gulf most notably by Clarke (2005, 2006, 2008a, 2008b, 2008c, 2009, and 2010). In this thesis it is posited that language teaching identity and the ‘clashes’ of identity within individual teachers, affect the learning environment and thus are of value to study. Clarke’s concepts of identity are thus applied, for the first time to the KSA context, in this study.

It is also noteworthy, that where applied linguists in the Middle East have turned their attention to students learning of English in the region, they have typically maintained a narrow focus on what are seen as the grammatical and phonological differences between English and Arabic, and what problems these differences may pose with respect to English language learning by Arabic speakers (see, for example, Sheir & Dupuis, 1987; Kharma & Hajjaj, 1989; Zughoul, 1979; Mitleb, 1982, 1985; Suleiman, 1987; Bentin & Ibrahim, 1996). While such differences may be of interest linguistically, and may have some implications for language learning, they are only one part of the picture and need to be located in a much broader view of what is involved in effective language learning. Notably, Saudi English teachers teaching these students are of Islamic faith; and therefore most likely to be influenced by their Islamic Discourse(s) in their teaching of students. However, these Saudi English students, for a good number of them, have been educated abroad especially with the new demand for more English teachers post 9/11 events. Hence, there is a potential conflict that may affect these Saudi English teachers which in turn may influence the language learning abilities of the Saudi students. This study is the first one which addresses this sensitive issue in regards to the teachers' identities, and how the various Discourses interplay in the teaching/learning environment.

Other elements involved in the students' learning environment are also of interest to this study. There is a large body of literature on language learning motivation (e.g. Dörnyei, 1994, 2001, 2006, 2009, Gardner, 1972, 1994, 2001; Dörnyei et. al., 2006; Dörnyei & Ushioda, 2009). More recently, the focus has changed to language learning identity (Block, 2007, Bernat, 2008), and how it is affected by discourses within the learning environment, as well as personal experiences. This thesis is the first to examine how KSA students at university form their language learning identities.

1.4. Study Questions and Objectives

This thesis brings together the different elements of policy and curriculum, teachers (and teacher identity), students (and student identity) and resulting teaching and learning outcomes operating on a micro-level within the English classroom in KSA. In order to fully explore these elements, and possible ‘clashes’ within these elements at a university level in KSA, the following research question is addressed:

1. How does the interplay between Western and Saudi/Islamic Discourses impact on the teachers, students and the learning environment in a Saudi university ESL classroom?

In order to inform this research question, the following objectives have been formulated:

1. To explore the “Discourses” employed in policy documents, curricula and textbooks/ educational materials at a KSA University.
2. To explore two Saudi teachers’ conception of their identities as teachers of ESL and how this relates to their teacher training and the “Discourses” they inhabit.
3. To explore students experience of learning ESL at a KSA university including their language identities and motivations.

1.5. Organisation of the research

This thesis first explores the historical background and literature related to issues impacting on the educational system in Saudi Arabia, and on university education in particular (Chapter

2). The historical background and literature related to issues impacting on the teaching of English in KSA and KSA universities, in particular, is explored (Chapter 3). Next, the theoretical framework and methodology for analysing and interpreting is detailed (Chapter 4). After that, the data chapters are provided. Chapter 5 explores the policy documents, curriculum documents and textbooks affecting teachers and students in KSA university classrooms. Chapter 6 explores teacher professional identity through the medium of interviews. Chapter 7 examines student personal narratives, examining their identities as ESL learners, while Chapter 8 describes student focus group, survey and observational data. Finally, Chapter 9 is the conclusion and provides recommendations for enhancing the Saudi learning/ teaching environment and suggestions for future research.

Chapter Two: Historical Overview of Education in the Kingdom of Saudi Arabia

This thesis focuses on teacher and student identity and motivations, and how these are affected by “Discourses” (Gee, 1999) within the Saudi Arabian English teaching context. However, a general description of the Saudi Arabian educational system and a general account of language teaching in KSA, is a necessary step to provide a complete picture of the “Discourses” affecting English teaching and learning within this context. This chapter outlines the education chronological time-line in KSA and all the influences shaping its educational systems.

Modern education in KSA dates from 1926 when Ibn-Saud’s government first assumed responsibility for education by establishing a Directorate of Education and the educational policy. This education system was, and still is, strongly influenced by religion and religious laws since all legal decisions within the Kingdom are based on the *Sharia/Islamic* Law as set forth by the Holy *Qur’an*, as stated in the Education Policy document (see Figure 5, Chapter 5). Jamjoun (2010) points out that “religion in Saudi Arabia is regarded as the bedrock of all educational decisions” (p.547). Therefore, in order to fully understand the development of education in KSA, the influence of religion at all stages of the history needs to be explored. The time-line of KSA education can be roughly divided into the Pre-Saudi Era (including the “Golden Age”, “The Wahhabi Period” and “The Unification Period” prior to 1926); and the Saudi Era (“Establishment of Formalized Education System” (1926-1953), “Oil and Education” (1954-1970) “Emphasis on Quality of Teacher Education” (1971-1984), “Debates on the Curricula in KSA” (1985-2000), “Post 9/11: Conflicting Discourses in KSA Educational Paradigm” (2001-2003), and “Education and Embracing Neoliberalism Needs” (2001-2010).

2.1. Education in the Pre-Saudi Era

The Kingdom of Saudi Arabia developed from disparate nomadic tribal groups in the pre-Saudi period which is commonly defined as the period from after the birth of Islam in the seventh century till the formal unification of the Kingdom of Saudi Arabia in 1926. Al-Ghamdi and Abdul-Jawad (2006) in the book *The Development of the Educational System in KSA* provide a historical background of the educational system in the Arabian Peninsula. They divide this period into the “Golden Age”, “The Wahhabi Period” and “The Unification Period”. Their division is used in this thesis to describe the Pre-Saudi era.

2.1.2. The Golden Age (750-1400)

This “Golden Age” is noted for its religious devotion among followers of the Islamic faith and a quest for both religious and scientific knowledge. This was the beginning of the height of the Islamic civilization which spread over a large part of Asia, Europe and Africa (Al-Ghamdi & Abdul-Jawad, 2006). Despite this fact, there was no unified education system or organisation as such existing at that time. However, contemporary reports show that “the prophet Mohammed urged his followers to learn the rudiments of reading, writing, and the most importantly, the study of religion,” and encouraged the provision of free education (cited in Dodge, 1962, p.1). This education provision was, according to (Kinany, 1957a), characterized by the following factors: First, education and religious knowledge were declared compulsory in the Muslim world; second, there was an insistence on free education; and third, education and Muslim teaching were conducted in a spirit which stimulated original thinking and personal investigation. Despite an emphasis on Islamic knowledge, according to (Kinany, 1957a), the educational system also focused on political application of

religious values in everyday life as well as on prose, poetry art, history, geography, mathematics, natural science, and medicine.

In this tradition of emphasizing both religious and secular education, education in the Arabian Peninsula, specifically, developed along two lines: traditional and formal. Learning of the former type was considered a pre-school stage. It was also religiously oriented and conducted at home or the mosque. The curriculum of the Qur'anic school was based on the *Qur'an* as the basic text and on the *Hadith* (Prophet Mohammed's saying). Since the *Qur'an* is usually cited five times a day during Muslim prayers, emphasis on memorization *was* [emphasis by the researcher] the key method in learning in this type of school.

In contrast, formal education was organized into two types of schooling: The *kuttab* (primary school-religious classrooms held at the mosque) and *madrassa* (school of higher learning) (see Figure 1 below). In the *kuttab*, instruction was limited to subject matter such as religion, Arabic language and basic arithmetic. Hitti (1970) describes the typical progression in education during this early period. He wrote:

The child's education began at home. As soon as he could speak it was the father's duty to teach him "the word" ...*La Ilah Illa-Allah* (no God but Allah). When the child is six years old, he [formal prayers for females are usually private and at later age] was held responsible for ritual prayer. It was then that his formal education began (p.408).

The formal education period was characterized by certain teaching styles and methods as described by (Szyliowicz, 1973):

The following method of instruction prevailed in medieval Islam through adaptations which were made to meet the needs of different levels of instruction. Formal delivery of lecture with the lecturer squatting on a platform against a pillar and one or two circles of students seated before him was the prevailing method in higher levels of instruction. The teacher read from a prepared manuscript or from a text, explaining the material, and allowed questions and discussion to follow the lecture (p.51).

NOTE:
This figure is included on page 39 of the print copy of
the thesis held in the University of Adelaide Library.

Figure 1. Formal education in early pre Saudi era in KSA, adapted from Nakostine, 1964

In this early period little or no strict distinction was made between the ages of students, with mixed age groups of students gathering around the Imam and other scholars learning religious and secular knowledge as met their needs and interests. Both religious and secular scholars were venerated and listened to with great respect as highlighted above (see Ahmed, 2004; Al-Rasheed, 2008, Elyas & Picard, 2010). This tradition of learning highlights an Islamic view of all knowledge as sacred. This reverence for the teacher/lecturer is deeply rooted in Arabic society as the famous Arabic proverb suggests:

من علمني حرفاً صرت له عبداً

“He who taught me a letter became my master”

The respect for the teacher results from his/ her role as a conduit of ‘knowledge’. Jawad (1998, p.8) cited both the Holy Qur’an and Sunnah to show that Muslims are encouraged to read, write and think. In addition, she shows that foreign knowledge and broader education is encouraged by the Prophet Mohammed who abjured his followers to “search for knowledge though it be in China” (as cited by Jawad, 1998, p.17). The concept of University Education, hence, as “higher learning” originated in this period with the founding of the great Islamic institutions/universities such as House of Wisdom-بيت الحكمة, Umayyads of al-Andalus.

2.1.3. The Wahhabi Period (1740-1900)

The Wahhabi movement began in the Middle of the Eighteenth Century in the central part of the Arabian Peninsula (*Najed*). This movement, which bears his name, was led by Ibn Abdul-Wahhab. This movement was a puritanical, reformist Muslim movement that originated in Syria with Imam Ibn Taymiyya and is described as:

One of the earliest and strongest notes of protest against innovation was struck by a Syrian theologian in the fourteenth century. His battle cry was “back to the Qur’an and tradition” he waged a relentless war against the speculative individualism of philosophers and mystics as well as

against the compromises of the theologian in a supreme effort to re-establish formalism. His cause was ultimately taken up in the eighteenth century by the preacher Muhammad In Abdul-Wahhab who hailed from Najed-the central province in Saudi Arabia (Tibawi, 1962, p.60).

The central part of the Arabian Peninsula-Najed, at that time, was a battleground for sectarian animosities, and feuds which Ibn Abdul-Wahhab felt were against the ‘true spirit of Islam’. Therefore, he began to preach to the people to *bring them back* [emphasis by the researcher] to the true spirit of Islam, by rejecting everything else contrary to his interpretation of this spirit. This reform movement did not end with the death of its founder in 1722, but the influence and the impact of this movement, with its rigidity, strictness and simplicity, are in evidence in past and present life of Saudi Arabia (Niblock, 2006, p.25).

The status of secular education in this period was greatly diminished. The founder instructed his followers *not* to send their children to any school other than the Qur’anic school. He was prone to repeat, “We, praise be to God, are followers, not innovators” following the words of Imam Ahmed B. Hanbal. Tibi (1998) wrote:

They insist that Muslims stick to the Qur’an and [view] [t]he prophet as the only source of valid knowledge; they prevent any scrutiny into the hidden meaning of the text and emphasize the duty of the Muslim to abide by the apparent meaning (p.14).

As a result the *kuttabs*, when existing, were reduced or restricted, if they were not abolished altogether. Moreover, the curriculum of the remaining *kuttabs* was screened to meet the basic principle of the movement's ideology. Therefore, instruction in the primary school was limited to the memorization and recitation of the *Qur'an*, *Hadith* (sayings of the prophet), *Fiqh* (Islamic jurisprudence), and the performance of prayers and other religious rituals and high school and adult education was restricted to religious observation in the mosque.

2.1.4. The Unification Period (1900-1926)

Although prior to the twentieth century people on the Arabian Peninsula generally followed similar lifestyles, prior to unification in 1926 the distinctive features of the tribal and nomadic groups in the central and eastern provinces (Najed, Al-Ahsa) and the multicultural society in the Western province (Hejaz), drawn from nearly all Muslim countries, can clearly be discerned. The latter group lived primarily in the two Holy cities of Makkah and Madinah where they came into contact with Muslims from around the world. Both societies exhibited similar characteristics and both followed the teaching of the Islamic faith. However, the former was more rigid and strict in beliefs than the latter, due to the influence of the Wahhabi movement in those regions (Al-Ghamdi & Al-Saadat, 2002). The state of education in the two societies, a decade before the Kingdom was formed, was described by Tibawi (1998):

Such educational facilities as existed in the two parts of the Kingdom before the First World War were a reflection of their perspective administrative, religious and social conditions. Hejaz had, in addition to the traditional Muslim schools and the specialized religious circles in the mosques of the two holy cities, a rudimentary school system introduced by the Turks during the last decade of their rule. ...There were also a few private schools sponsored by individuals by factors such as *Al-Falah* schools, or supported by the voluntary contributions of resident Muslim communities such as Indians and Indonesians. These private and community schools, if only because they were in the cradle of Islam, stressed religion. Some of them added to their curriculum such modern subjects as history, geography, and mathematics. In Najed, the educational facilities were governed by a more tribal and nomadic life as well as by the missionary fervour of Wahhabi preachers who monopolized all aspects of teaching (p.35).

The existence of these schools in the Western Province not only contributed a great deal to the overall education, but also inspired widespread imitation throughout the Kingdom. This was the turning point from solely religious instruction to a secular- religious education in the KSA which influenced the development of Education in the Saudi era.

Despite the innovations in Makkah and Medina, most of the teaching at that time still occurred in the *Kuttab* (religious classrooms held at the mosque) where a group of boys and girls were taught to recite the Qur'an, and sometimes learned basic writing and arithmetical

skills (Husen, 1994), as in the early pre-Saudi era. This kind of education had no formal organization, but education was once again an intrinsic part of the religious life of the community. Additionally the sons of the ruling elites received specialized religious education from the *Ulama* (Muslim scholars). There was no such thing as a public education before 1925. All of the education took place inside the mosques. This would change in the Saudi era with the induction of a formal Education Ministry.

2.2. Education in the Saudi Era

2.2.1. Establishment of Formalized Education System (1926-1953)

Largely due to the influence of the schools in Makkah and Medina described above, the new combined secular-religious system of education was firmly established in 1926 with the establishment of the General Directorate of Education in the Western Province (Makkah and Madinah). The General Directorate was solely responsible for opening schools, setting up a suitable curriculum, and supervising schools as stated in Article 11 of the 1926 Constitution of the Kingdom (see Figure 5, Chapter 5).

The job of the Director General, at that point in time was to establish new schools, and attempt to incorporate changes into the predominantly religion-orientated curriculum.

The Directorate also had to deal with a number of obstacles that had arisen since its establishment. The first was opposition from the conservative clergy, who viewed the Director General's effort to develop a curriculum not only as a threat in the form of transplanted Western ideas, values and techniques within their own traditional Islamic social milieu, but also in their belief that modern science and its branches was against the teaching of Islam and should be resisted (Assah, 1969, p.178). This matter divided the educational leaders and they took their case to the King for resolution. The Director of Education, Hafiz Whabat, was quoted by Assah in regard to this matter:

Early in June, 1927 there was a big stir among the *Ulama* (religious leaders) who met at Makkah in protest against the Directorate General. ... Because it had included among school programs the teaching of drawing, foreign languages, and Geography. ... They claimed that drawing is the making of pictures and pictures are absolutely forbidden. As for foreign languages, they constitute a means of learning the beliefs of the infidels, and their corrupt science, which is dangerous to our beliefs and the morals of our children. Geography teaches that earth is round and that it moves, and discusses the stars in the manner adopted by the Greek philosophers and condemned by our learned ancestors (Assah, p.292-293).

Despite these challenges, the support of King Saud ensured a more systematic form of primary and secondary education was implemented under the auspices of the Directorate of

Education, since this was viewed as a way to modernize Saudi society in harmony with international trends at the beginning of the 20th century (see Al-Ajroush, 1980; Al-Attas, 1979; Al-Ghamdi & Al-Saadat, 2002).

As well as starting to engage in worldwide educational trends, education at the early stages of establishing of KSA was still firmly based on Islamic principles, which, in turn, are based on the Islamic doctrine *Tawhid* (oneness of God), albeit a far broader understanding than heralded in the Wahhabi period. Cook (1999) claimed that this so-called holistic 'Islamization' of education is one of the keys to the revitalization of Islam in the region. A comprehensive Islamic teaching approach was put into action in order to achieve "a balanced growth of the total personality...through training...(infusing) Mohammed's spirit, intellect, rational self, feelings and bodily sense (into the curriculum)...such that faith is infused into the whole of (each student's) personality" (Al-Attas, 1979, p. 158).

In 1928, the Ministry of Education decided to divide the educational system into five stages instead of three as in the previous period. These were: 1) Kindergarten; 2) Elementary School; 3) Middle School; 4) High School; and 5) Higher Education. Since this was a giant step in the education system, KSA immediately needed teachers to cater to the influx of the students in these different sectors. This issue of staffing became particularly pertinent in the next period when the discovery of oil and the resultant need for qualified locals as well as an influx of wealth to fund development, resulted in a focus on the education of teachers.

2.2.2. Oil and Education: Demand for Increased Education (1954-1970)

In the 1950s the Gulf States, and especially KSA, accumulated huge wealth from oil revenues (Abir, 1988). This wealth resulted in an outstanding effort by the KSA government to universalize education. With the focus on universal education and greater access to public education, came greater participation (see Table 1.1 below) along with a greater demand for teachers. In order to fill this need, which could not be supplied locally, the government invited and recruited most of the teachers at that time from neighbouring countries such as Egypt, Syria, Lebanon, and Jordan (see Table 1.2. below).

Table 1.1.

<p>NOTE: This table is included on page 47 of the print copy of the thesis held in the University of Adelaide Library.</p>
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Adapted from Educational Statistics in the Kingdom of KSA. Progress of Education in the KSA and the Statistical Indicator, 1999

Table 1.2.

NOTE:
This table is included on page 48 of the print copy of the thesis held in the University of Adelaide Library.

Adapted from Educational Statistics in the Kingdom of Saudi Arabia. Progress of Education in the KSA and the Statistical Indicator, 1998/1999

Nevertheless, illiteracy levels remained high despite the influx of new schools and teachers. In 1952, the United Nations reported that KSA had 306 elementary schools, but illiteracy remained between 92% and 95% (see Table.1.3.).

Table 1.3. Illiteracy Percentage in the Gulf Monarchies 15 years and over (1950s)

<p style="text-align: center;">NOTE: This table is included on page 49 of the print copy of the thesis held in the University of Adelaide Library.</p>
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Adapted from the UNESCO, Statistical Yearbook, 1997 (Lanham, MD: Brenan Press, 1997, pp. 1-23 to 1-32)

Another response to this demand occurred in 1957 when the Ministry of Education called for the first educational conference to study the problems of the education in KSA; and to attempt to devise some solutions. Also, in 1957, the issue of higher education was addressed when the government opened King Saud University- the first University in the history of the Kingdom. This was created partially to address the need for local trained teachers.

Female education was also formally addressed for the first time in this period. In 1960, a royal mandate was given to establish a female section for the Ministry of Education. This was

considered the starting point for female education in KSA. In 1963 the Higher Committee for Educational Policy in the Kingdom was established.

Unlike many other countries, Abir (1988) suggested that “[this] expansion [and innovations in] the educational system was not part of the a slow and gradual process of social and economic development, but it was part of the newly-created welfare state where most of the social services, including schools, were offered for the indigenous population for free” (p.194).

This abrupt change in wealth and education, however, did not necessary mean a change of life style, culture values, and mentality in relation to education. KSA was *and* still is strongly an Islamic country. As Al-Misnad (1985) put it: “modernization and economic growth raced far ahead of social and political development,” (p.116) which created far more problems than KSA had beforehand. The number of schools was rising as part of meeting the challenges of the 20th century; however, it has been argued that “the quality of the education ‘the students’ receive[d] [did] not correspond to the need of its society” (Bahgat, 1999, p.129).

2.2.3. Emphasis on Quality of Teacher Education (1971-1984)

This stage heralds the birth of the modern educational era in KSA. Large numbers of schools were opened and student numbers, particularly female students, dramatically increased (see Table. 2.1, Table 2.2). In 1970, many mandates and policy reforms were introduced. Under the rule of King Fahad (1982-2006), major changes occurred within the educational system.

For instance, standards for teachers' certification were made more rigorous and programs of study were upgraded at the 17 teachers' colleges. In addition, in order to enhance local teacher training, this period also heralded the sending of large numbers of local students abroad for teacher training and other higher education.

Table 2.1

<p>NOTE: This table is included on page 51 of the print copy of the thesis held in the University of Adelaide Library.</p>
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Adapted from Educational Statistics in the Kingdom of KSA. Progress of Education in the KSA and the Statistical Indicator, 1999

Table 2.2.

NOTE:

This table is included on page 52 of the print copy of the thesis held in the University of Adelaide Library.

Adapted from Educational Statistics in the Kingdom of Saudi Arabia. Progress of Education in the KSA and the Statistical Indicator, 1998/1999

Due to this trend of expansion and Westernization of education in KSA, the illiteracy percentage in the KSA improved dramatically and by the 1980s KSA had the third highest literacy level among the other Arabian Gulf States for men, and the second highest literacy level for females 15 years and over (see Table 2.3 below).

Table 2.3. Illiteracy Percentage in the Gulf Monarchies 15 years and over (1980s)

NOTE:
This table is included on page 53 of the print copy of
the thesis held in the University of Adelaide Library.

Adapted from the UNESCO, Statistical Yearbook, 1985

2.2.4. Debates on the Curricula in KSA (1985-2001)

It is notably though that the very first policy introduced in 1963 stated that education in KSA should remain based mainly on the teaching of Islam (see Tibi, 1988). This is, however, a broader vision of Islam in education than in earlier stages and included a stronger emphasis on secular subjects alongside, and infused with, Islamic teaching. The principles of education formulated by the Higher Committee of Educational Policy retained a strong Islamic flavour. These principles, which are analysed in Chapter 5, refer to the role of Islam in 10 of the 11 principles.

The curriculum changes mainly focused on changes to the subject-composition in KSA schools. Table 3.1 below reflects the subjects taught in KSA Primary Schools and the number of hours per week for each subject in the 1990s. This shows that the emphasis still remained on Arabic and Islamic subjects. For instance, twenty one hours out of a possible thirty hours for instruction from Grade 1 to Grade 6 are devoted to religious and Arabic courses combined.

Approximately 30% of the students' total classroom time is dedicated to teaching these subjects

Table 3.1. Curriculum Design at the Saudi Public Primary Schools (English was not taught in Public Primary schools)

NOTE:
This table is included on page 54 of the print copy of
the thesis held in the University of Adelaide Library.

Adapted from the Ministry of Education, KSA. Annual Review Report, 1990/1991

This trend was continued in the middle school curriculum, where, although English was introduced into the curriculum along with other subjects, a major part of the curriculum still remained focused on Arabic and Islamic subjects (see Table 3.2. below).

Table 3.2. Curriculum Design at the Saudi Public Middle Schools. *English was not taught in Public Primary schools*

NOTE:

This table is included on page 55 of the print copy of the thesis held in the University of Adelaide Library.

Adapted from the Ministry of Education. KSA. Annual Review Report, 1986

This trend also prevailed in high schools where religious and Arabic courses were again the main focus in the curriculum for Saudi youths, and the time devoted to teach English remained the same over that period of time (see Table 4.1).

Table 4.1. Curriculum Design at the Saudi Public High Schools (Arts & Humanities). English was taught in this level pre 9/11

NOTE:
This table is included on page 56 of the print copy of the thesis held in the University of Adelaide Library.

Adapted from the Ministry of Education. KSA. Annual Review Report, 1985/1986

From the principles and subject composition described above, which has not changed significantly to date, it is clear that the KSA education system emphasizes the teaching of Islam, unification of the Arabic identity, and the nationalism of KSA (Al-Haq & Smadi, 1999; Rugh, 2002). In fact, at least 5 to 8 hours a week from primary through to higher education are devoted to the study of the Qur'an, Islamic tradition, jurisprudence, and theology. According to Jamjoun (2010) education in KSA "namely, Islamic education, is emphasized throughout all levels of the school system in Saudi Arabia. Its subjects are: *Qur'an*, *Tajwid* (conventions of Qur'anic recitation), *Tafsir* (Qur'anic Interpretation), Hadith (sayings of the Prophet), *Fiqh* (Islamic jurisprudence), and *Tawheed* (the Oneness of God)," (p. 547), and a

failure in one of these above subjects will force the student to repeat the whole academic year (Jamjoun, 2010). What is interesting and unique to the Saudi Arabian education system is the fact that religion is not separated from, but is a part of the disciplines of education, economics, sociology, medicine, and law (Al-Zaid, 1981). Alsalloom (1995) stressed this fact again by showing how “other parts of the curriculum, such as history, social studies, and Arabic have a fair amount of Islamic content” (p.33).

Despite the movement towards expansion and Westernisation/Modernisation of Education in KSA, the religious and cultural elements of the past remained constant. Perhaps this is because, as Al-Haq and Smadi (1996) claimed, “due to their cultural and Islamic teaching, Saudi citizens resist radical change; because Islam continues to be a strong and vital force for the Saudis collectively and individually” (p.310). This religion, which is valued as unchanging compass in their lives, is thus a strong motivating force that governs their behaviours; most phases and aspects of culture, and practically every act and movement of life.

Kershaw (1973) demonstrated how religion permeated every aspect of Saudi life (not just education) by referring to Saudi television. He stated: “in recent years the government has permitted the establishments of several television stations. Programming is strictly censored so that all programs conform to strict Muslim standards which prohibit showing people drinking alcoholic beverages, ‘improperly’ clad women and any intimacy between the sexes in the West” (p.213). A number of religious programs are included in the schedule and no discussion of religion, other than Islam, is allowed” (p. 6-7).

The rejection of other religions described above is demonstrated throughout the KSA curriculum. For instance, in Monotheism, grade 7 (2001, p. 91), the textbook quotes the *Hadith* admonishing students to be aware of “the prohibition of emulating the infidels, even if it is [done] with good intention”. It further states the following:

It is not permitted to emulate the Infidels-Jews, Christians and others- in their attire and clothing. It is not permitted to follow them and imitate them in what characterize them. Emulating of the infidels leads to loving them, glorifying them and raising their status in the eyes of Muslims, and that is forbidden. This external emulation leads to imitating them internally in [their] traits and morals (Cited in Azuri, 2006, p. 5).

Despite expansion, education has not necessarily led to improved quality of education and outcomes for KSA nationals. Some have blamed the narrow style of education for these factors. Kidar (2002) states that “many Arab university graduates were unable to find adequate jobs because they were not properly educated” (p. 415). Kidar also explained that he did not mean the number of the schools or the amount of money governments were spending to expand educational facilities, but “rather the quality of education, in which he found “the most alarming discrepancies” (p. 414).

2.2.4.1. Questioning the Adequacy of the Saudi Education

Due to the above issues in teacher training and the quality of learning mentioned above, some influential bodies have raised questions about the adequacy of the KSA Education system. For instance, a World Bank report on Arab education puts it this way: “Education will need to impart skills enabling workers to be flexible, to analyse problems, and to synthesize information gained in different contexts which requires that the students need to focus on learning how to learn” (p. 18). One KSA observer echoed this, describing Arab University graduates in this way: “typically they have high technical knowledge. ...but they are very weak in communication skills, they cannot write, not only in English, but in Arabic too” (Sugair, 2002). In his study, (Rugh, 2002) stated that “pedagogy in most Arab schools and universities is typically based more on rote learning than it is on critical thinking, problem solving skills, analysis of information, and learning how to learn” (p. 415).

Another Harvard study of Arab higher education also found that “widespread practices of rote learning and memorization exercises are incapable of developing capacities in students for problem solving and application of theory to practical concepts” (Cassidy *et al.*, 2002).

2.2.5. Post 9/11 Event: Conflicting ‘Discourses’ in KSA Education (2001-2003)

Issues of education in KSA still remained under the microscope in the 21st century, but for different reason(s), at this stage. Since the dramatic events of September 11, 2001 in New York City, “the strong ties between Washington and Riyadh have been intensely tested by 11 September terrorists attack against the United States” (Bahgat, 2003, p.115).

Several commentaries and news reports have raised doubts about the role of the education system in producing Islamic extremists (see, Karmani, 2005a; Freidman, 2002; Rugh, 2002). The reason behind these doubts about Saudi religious education is because these acts have been committed in the name of *Allah*, and hence, in the name of Islam, the religion of KSA. The question posed by America asks ‘is the religious Islamic regime to blame for this horrific act?’ Because the act was executed in the name of *Allah*, Islamic religious followers, particularly those from KSA, have been the object of suspicion. Thus the emphasis on religion in KSA schools, and the way in which it is taught, has been increasingly questioned (Bar, 2004).

As a result of these increasing suspicions of the religious educational system and policy in the KSA, Karmani (2005) believes that “an extraordinary unparalleled degree of pressure has been escalating on the KSA’s government [by the United States of America] to reform its educational curricula, the underlying belief being that the current educational system in place in the Muslim world was partly responsible for motivating the terrorist attacks,” (p. 262). Interestingly, in the same article on ‘*English, “Terror”, and Islam*’, he provides a concrete example of his claims from the Congress published in June 2002, H. Con. Res 432 (cited in Karmani, 2005a, p.260) which states that the “some of the textbooks being used in Saudi educational curricula were focusing on what is described as a combination of intolerance, ignorance, anti-Semitic, anti-American, and anti-Western views in ways that posed a danger to the stability of the KSA, the Middle East region, and global security” (p. 261). Ironically; however, a study done in the same year in America by Rugh (2002) commented on: “the lack

of sufficient information to make definitive statements about the effect of Arab schools on tendencies of graduates to become terrorists” (p. 396).

Because of such claims by numerous media services and politicians in the United States towards the Kingdom of Saudi Arabia, “some organizations and individual researchers have made initial attempts to review Arab textbooks [KSA in this case] for political content,” (Brown, 2001, p.15).

2.2.5.1. Saudi Officials Respond to the White House Demands

The international reaction to this debate between the United States and KSA, was based largely on U.S. criticism of the Saudi educational system. High ranking officials tried their utmost to defend their education policy, and their nations’ identity, when interviewed by Arabic and English newspapers and magazines on this matter. Saudi curriculum met with strong debate from its own officials. For instance, in an interview to the Saudi owned London based daily *Al-Sharq Al-Awsat*, the Saudi Minister of Interior, Prince *Naif Ibn Abd Al-Aziz* spoke about the international and, more recently, local demand, for changes in the educational system in Saudi Arabia. He said: “We do believe in the soundness of our educational curriculum, but we never oppose development of educational methods in a manner that does not run counter to the country’s deep-rooted principles” (as cited by Elyas, 2008a).

Powerful officials in KSA took America's concern as interference in the country's sovereignty and its stability. In the newspaper *Al-Watan*, *Muhammad Al-Najimi*, a member of The Islamic *Fiqh* Academy, stated: "some of the calls for curricula change harm national principles, and this threatens national identity. There are those who argue that our curricula contain *Takfir* [accusations of apostasy against other Muslims], as there is a religious spirit to some of the content, but the truth is that there is not a single word calling for *Takfir* in the curricula, and the curricula adhere to Islam and not to any particular religious group" (as cited by Alzuri, 2006, p. 32).

2.2.5.2. Saudi Arabia Promises to Reform its Educational Policy

Despite this strong resistance from Saudi officials, in July 2004 Prince *Khalid Al-Faisal* on his weekly program *Idhaat* on *Al-Arabiya* TV, dealt with the ideological perspective presented in the educational system/policy. In the interview on the issue of the school curricula, he said: "the school curricula constitute 20% of the issue [extremism and violence], but 80% is the hidden curricula and the way in which these ideas of violence and extremism are inculcated by those who are responsible for the students in the schools, institutes, faculties, and universities". This statement by the Prince aimed to acknowledge the source of the problem, and is regarded (by some) as a major stepping-stone in understanding the issue involved in the Saudi curricula.

One initial response to these criticisms was the introduction of English into the primary school curriculum in 2002 (not previously taught at that stage).

2.2.5.3. Internal Voices Support Curriculum Reform

Along with the influence of external forces, curriculum reform supporters from within KSA (Al-Attas, 1979; Al-Ajrourh, 1980; Zaid, 1981; Al-Misnad, 1985; Al-Hazmi, 2003; Elyas, 2008b, 2009b; Al-Miziny, 2010) have over the years advocated for an urgent action to reform the education before it is too late. For example, Al-Essa (2009) argues that “the education system in the Kingdom needs to be encouraged to implement a new educational philosophy based on the balance between faith and ethics” (p104).

It is also argued that KSA students should be exposed more to western culture in the curriculum since, as noted by Dankowitz (2004) in his article ‘*Saudi Study Offers Critical Analysis of the Kingdom’s Religious Curricula,*’ “there are great defects in the curricula, particularly with regard to attitude toward the ‘other’- that is toward anyone whose views are not in line with the *Wahhabi* religion that is dominant in Saudi Arabia” (p. 1). .

According to researchers such as Dankowitz (2004) and Al-Essa (2009), a revised KSA curriculum should include “the teaching of human rights” (Al-Essa, 2009, p. 104) and “respect for diverse opinions (Aarts & Nonneman, 2005, p. 79).

Dankowitz goes as far as claiming that the textbooks and classroom materials include information that is factually untrue, even in relation to strict Islamic law. He notes that:

“the curricula label ‘others’ as belonging to the camp of *Bid’ah* without giving accuracy, they present rules for treating people who commit *Bid’ah* [rules which] contradict the principles of *Shari’a* by stating “it is forbidden to visit with or spend time in the company of anyone who commits *Bid’ah*” (Dankowitz, 2004, p. 2).

Al-Miziny (2010) goes even further and claims that “the Saudi methods of education inculcate in students a culture of death for which they have little use in their daily lives” (2010, p.50). However, despite these calls, reform initiatives so far have largely shied away from controversial issues such as reducing the overall percentage of religious education” (Aarts & Nonneman, 2005, p. 79). Also, the issue of Western culture and influences in the school curriculum has remained controversial.

2.3. Education and Embracing Neoliberalism Needs (2004-Present)

The political implications of 9/11 notwithstanding, curriculum reform in KSA at both school and higher education level is considered essential by many experts in order to meet demands of the employment market (Al-Faisal, 2006). This is of paramount concern as the lack of necessary skills and training in Saudi students fails to meet the demands of a rapidly expanding work-force sector, in both qualitative and quantitative terms (Al-Hazmi, 2003). Also, citing unemployment and the needs of industry as a rationale for reforms, Al-Khazim (2003) notes that “unemployment rates among Saudi nationals is between 13-15%, which he

claims “raises the question of how confident the labour market is in the output of local higher education institutions” (p. 483).

As is discussed in Chapter 3, a greater emphasis on English is perceived as necessary to fulfil these demands. However, the development of creative and critical thinking is also viewed as an essential part of curriculum reform (Aarts & Nonneman, 2005, p. 79). In order to foster these abilities, Rugh (2002) advocates the rooting out of any “pedagogical approach such as rote learning, memorization as well as the centralized control of the government over classroom materials and the very few textbooks that traditionally characterize Saudi education in practice” (p. 50). Others have claimed that the inordinate amount of the curriculum devoted to the study of religion (Aarts & Nonneman, 2005; Weston, 2008; Elyas, 2009a; Al-Miziny, 2010) are impediments to creativity and independent thinking, which is important for economic prosperity of the country.

In contrast with calls for education to meet workforce demands, other voices are concerned that this emphasis would devalue broader educational roles and the culture of a country. Molnar (1996) pointed out that education has been colonized by marketization and that school reforms are being discussed in commercial terms such as “future consumers,” “future technology,” “future sciences” are being used in reference to children and school youth. Apple (2006) stresses that education has been seen as “a product to be evaluated for its economic utility and as a commodity to be bought and sold like anything else in the free market” (p. 111). These scholars suggest that a neo-liberal approach to the labour market should be critically evaluated since “it involves radically changing how we think of ourselves and what the goals of schooling should be” (Apple, 2006, p. 23). From this perspective,

changing the education system of a country to suit the needs of the market is potentially harmful to educational standards as well as the identity of a country and its people.

2.3.1. The Need to Reform the Curricula at University Level

Along with general calls to reform education, there have also been specific criticisms/concerns voiced regarding higher education in KSA. Al-Khazim (2003) argues that “the higher education system in Saudi overproduces in some areas such as the social and religious studies, but it is far from producing similar numbers in areas critically needed by the country such as the health and engineering professions” (p. 483). In terms of teacher education, Syed (2003, cited in Al-Hazmi, 2003), calls for a shift from a quantitative focus to the “qualitative development of teachers who can better serve changing student’s needs” (p. 350). He also notes that quality teachers would be able to assist students in independent learning skills which they can use both in and outside of the classroom (Syed, 2003, cited in Al-Hazmi, 2003).

2.3.2. Educational Reform in Saudi Arabia: The beginning

Gharba - former president of the American University of Kuwait and the author of ‘Studying the American Way: An Assessment of American-Style Higher Education in Arab Countries - indicates that educational reforms are likely to affect society as a whole. He states "they won't be able to limit this new state of mind to the classroom. ... KSA is one of the places where people are starting to question more, particularly under a reform-oriented King, so reforming their education system will be like opening a Pandora's box” (Krieger, 2007, p. 6).

A major step towards opening the ‘Pandora’s box’ of educational reform has been the ambitious, recently launched, general education project by the KSA government entitled *Tatweer*. This ambitious project, which began in 2007 and is forecast to end in 2013, has been allocated an estimated \$293 million (Al-Degether, 2009). The emphasis in this project is on the introduction of information technology into school curricula and activities, and developing infrastructure and teacher’s skills to support this technology (*Tatweer*, 2010). The project on the one hand has a neo-liberal focus, attempting to equip public school students with information technology skills to participate in an increasingly globalised society. On the other hand, it attempts to preserve the values and ideologies underpinning Saudi society (*Tatweer*, 2010). How the *Tatweer* attempts to encourage some aspects of educational reform, yet keep Islamic and National “Discourses” (Gee, 1999) imprisoned in ‘Pandora’s Box’ and how this ambivalence is reflected in discourse (“language in use” (Gee, 2005)) is described in Chapter 5.

2.4. Summary

As shown above, there are strong pressures on the KSA education system to amend its philosophy and policy in order to take advantage of, and benefit from global developments, comply with workforce needs, promote cultural harmony and good relationships with trading partners, and raise the level of scientific research and development as well as the level of professionalism in all spheres of education. Al-Essa, (2010) argues that “an essential component of these reforms should be the encouragement of democratic rights and a culture of dialogue and openness, which are not necessarily incompatible with Islamic faith and philosophy” (pp. 104-105). As have been argued previously, in order to accomplish and complement these objectives, the teaching of critical thinking and problem solving is viewed

as a vital aspect of education reforms in KSA; especially if the subject is a foreign language that is totally alien to society's ideologies and culture. The history of English teaching, including how reforms have impacted this particular subject, is described in Chapter 3.

Chapter Three. Literature Review: Historical and Ideological Underpinnings of English in KSA

3.1. Introduction

This chapter examines the history of English teaching and learning in KSA as well as the position of English as a Foreign Language (EFL) in this context throughout the twenty century and into the twenty-first century. The study refers to EFL rather than ESL because in the KSA context both the learners' and the teachers' native language are not English. The chapter explores the historical, economic, political and ideological influences on the development of EFL in KSA.

3.2.1. Introduction of Foreign Language Instruction to KSA

The first Foreign Language to be taught in KSA was Turkish. It was taught at Ottoman owned and operated schools. The locals of the Arabian Peninsula (currently called Saudis), however, boycotted these schools because the medium of teaching was the Turkish language, which they regarded as the language of the oppressor - the language of the invaders (Al-Ghamdi & Al-Saadat, 2002). With the fall of the Ottoman Empire in 1914, Turkish fell into disuse.

3.2.2. The Scholarship Preparation School

This negative attitude to foreign language teaching changed, however, as KSA rapidly progressed. In order to keep up-to-date with the needs of the 20th Century, gradually a need for a school to prepare Saudis to travel abroad and obtain a Western education was identified. To meet this identified need, the Scholarship Preparation School was established in 1936 in Makkah. This *one* [italics by the researcher] school was only open to Saudis going abroad, and not to the other citizens remaining at home (Al-Ghamdi & Al-Saadat, 2002). This school is considered to be the actual beginning of modern day high school education in KSA. Foreign language instruction in the form of English was introduced here for the first time.

English was an important foreign language in the school as it was established in order to prepare students to travel abroad, primarily to the USA and Britain, and to come back equipped with the necessary knowledge to hasten the path of development of the country. Qualified teachers from the Middle East, especially from Egypt, were invited and recruited to teach English in this particular school (Al-Ghamdi & Al-Saadat, 2002). Hence, the educational model and curriculum for the school was modelled on the Egyptian system which, in turn, was heavily influenced by the French system, except for the Islamic subjects which were mainly influenced and controlled solely by the KSA government.

3.2.3. Universal Foreign Language Instruction

During the Saudi Era, English and French were introduced to the KSA secondary education system as foreign languages (Al-Abdulkader, 1978). In 1958 English and French began in the newly established intermediate level education system (grades 7-9). French, however, was removed from this level by the Ministry of Education (MoE) in 1969, and only remained in the curriculum at the secondary level (grades 10-12) (Al-Abdulkader, 1978). Since then English has enjoyed a higher status. English is taught as a core subject in public and private schools across the country. Also, English is available as a major program in seven universities in the Kingdom including King Abdul-Aziz University (KAU) which is the university in this research. In addition, English is used as the medium of training in many organizations and companies such as Saudi Airlines, Saudi Aramco, and the Saudi Telecommunication Company, etcetera.

English is now explicitly promulgated in the KSA education system. This objective is made explicit in the following statements taken from the official guidelines of the KSA Ministry of Education manual for teaching ESL:

The aim of teaching English in the secondary schools is to have the public attain a standard which will permit him to make ready use of desired materials in English and which will enable him to communicate satisfactorily, according to his needs, in both spoken and written forms (MoE, 2002).

3.2.4. English as an Economic Imperative

One of the reasons why English is considered so important in the KSA education system is its economic value. KSA relies heavily on the large numbers of foreign companies that critically contribute to the development of the country. As recently as 1978 almost 90% of workers in crucial establishments such as hospitals, restaurants, and shopping malls were expatriates with only 10% of the workers being Arab nationals with a good command of English (Al-Braik, 2007). At that time clearly one of the main objectives of teaching EFL in KSA was to produce students who could communicate satisfactorily in English with these expatriates. With the advent of Saudization (a term used in KSA to refer to the process of affirmative action for Saudis) in the 1990's, it became even more necessary for Saudi nationals to achieve communicative competence in English so that they could take over service industry positions as well as positions within the core industries (Looney, 2004). This economic demand driven by a social imperative propelled the demand for improved English instruction.

The foreign-run company that has had the greatest impact on the KSA economy, and hence the framing of EFL instruction as important, is The Arabian American Oil Company Aramco (founded in 1933). This company was owned by US interests until 1988, and was initially operated mostly by American citizens. It is now solely owned by the KSA government, but still has a large proportion of foreign workers. Since this company was responsible for 45% of KSA GDP in 1980 (Anderson, 1981) and still dominates the economy, the need for its foreign workers and managers to communicate with Saudi locals was an obvious priority, and English instruction was thus emphasized. Even though this company and others are now are

mainly Saudi owned, technical expertise is still sourced from the USA either in the form of expatriate labour or American trained Saudis. English has become intrinsically linked with the discourse of petroleum. Oil has proven to be so vital to the development of English that a field called 'petro-linguistics' has developed which directly links the dynamics of oil with the spread of English in the Arabian Gulf region (Karmani, 2005c).

English is also closely linked with the development of KSA military power with American military advisors, as well as trainers and technicians, working within KSA from as early as 1948 (Cordesman, 2003). Large quantities of American military equipment is still bought on a regular basis, especially since 9/11 (Cordesman, 2003), and thus the imperative remains for English to be taught to KSA military as well as civilian personnel. Many other Saudis have acquired English 'unsystematically' through their work, or through English TV and Radio stations. However, it has been argued that, for Saudization to effectively occur, systematic English instruction is required (Abir, 1988).

In order to serve these pragmatic goals legislation to introduce English was passed in 1958, and the subject was introduced to all Saudi Government schools in 1959 (Al Ghamdi & Al-Sadat, 2002). This was during the expansion period of education in KSA driven by the discovery of oil (as described in Chapter 2) and the teachers providing the English instruction were mainly expatriates from the neighbouring countries such as Egypt, Lebanon, and Jordan (Zaid, 1994).

3.2.5. Demand for and Growth in English Teacher Training

Between 1952 and 1990 school enrolment increased more than 160-fold (Rugh, (2002). Due to the increased number of the students in this period of expansion, new schools were opened to accommodate this sudden influx, and KSA had to recruit large numbers of teachers from neighbouring countries and further afield. EFL instruction was an area of particular demand for foreign teachers. Zaid (1994) reported that in the 1990s, 68% of EFL teachers in Saudi public schools were non-Saudis recruited from Arab countries, such as Egypt, Jordan, and Sudan. In 2001 alone 1,300 non-Saudi English teachers were recruited (Al-Awad, 2002). These Muslim non-locals were in high demand because they were well acquainted with the Arabic language, culture and history. However, Al-Hazmi (2003) argued out that “the non-Saudi teachers, especially from Arab countries, are not well trained, nor do they receive in-service education upon assuming their posts at schools” (p. 342).

The Saudization drive has resulted in an impetus to train and recruit large numbers of local KSA EFL teachers in order to replace the other Arab national teachers. However, teacher training for such recruitment has been described as inadequate by a number of scholars (Al-Awad, 2002; Al-Hazmi, 2003; Al-Hajailan, 2003; Al-Sayegh, 2005; Al-Degether, 2009). Also, Shaw (1997) has emphasized that more advanced courses in English be introduced into the KSA university curriculum to improve the teacher’s English language competence. Others have suggested that not only the teachers’ language proficiency, but also their subject knowledge and teaching methodology require attention (Sheshsha, 1982, Al-Ahaydib, 1986; Zaid, 1994). Al-Hazmi (2003) suggested that one of the reasons for the perceived inadequacy

was, that “students take only one course in EFL teaching methodology which is not enough for the diverse needs of EFL teachers” (p. 342). It has even been claimed that most, if not all EFL teachers in KSA, use their native language extensively in EFL classes (Al-Ahaydib, 1999).

In order to address the weaknesses in the training and communicative competence of local EFL teachers, there has been a drive to recruit English-native speakers to work as EFL teachers at KSA universities through various organizations and websites such as www.tesol-job.com, tefl.com and www.teachsaudi.com since the 1970s. This drive has accelerated with the Saudization movement, and then more so as a result of political and social pressures post 9/11. Additionally, large numbers of local teachers (about 20,000 out of 80,000 KSA students) have been sent abroad since 2002 to complete their postgraduate teacher qualifications and/or undertake undergraduate teaching programs (Arab News, 2010). A further initiative has included the upgrading of existing English teachers with in-service teacher education including the introduction of ‘modern’ teaching methods organized by the KSA Ministry of Education in collaboration with the U.S. Embassy and the British Council (Al-Qurashi, 2002). As part of this program approximately 60 English teachers from all parts of KSA attended a 3-day English training program in August 2002 (Al-Qurashi, 2002). The Ministry of Education has also sent hundreds of KSA teachers to a ‘train-the trainer’ course aimed at acquainting them with the latest theories and practices in TEFL, and encouraging them to share this information with their local colleagues. More recently, English teachers have also attended sessions which have formed part of the *Tatweer* initiative (see Chapter 5 for details). However, this training has focussed more on technology training than English pedagogy.

Although the need for immediate action in teacher upgrading has been recognized, there are large numbers of KSA students without trained EFL teachers. There are 33,063 intermediate schools with 20,620 classrooms, 535,331 students and 40,337 teachers, and schools with 11,230 classrooms and 334,567 students (see Table 1.1, 1.2, 2.1, and 2.2 in Chapter 2). The Department of Girl's Education runs 13,598 intermediate and secondary schools, in addition to institutes and colleges with 2.22 million students and teachers (Islamia, 2003). Courses aimed at the upgrading of teachers are currently only provided to a selected few hundred teachers each year. These training courses are not obligatory, they involve travel and accordingly might only be welcomed by those who are not married and who are ready to leave their family behind. This is particularly an issue with female teachers since travel without a chaperone is forbidden by KSA law (Ramazani, 1985).

Since these relatively ad-hoc training courses, and the sending of fortunate individuals abroad, clearly cannot meet the needs for English instruction in KSA, many local researchers have suggested that EFL providers, as well as local community, can and will benefit from quality oriented educational and professional training (Al-Braik, 2007; Al-Shabab & Al-Braik, 2008). In 2003, Al-Hazmi (2003) called for a 1-year TEFL diploma for all fresh appointed English teachers. This call by Al-Hazmi is still under review by the Ministry of Higher Education and has not been instituted to date.

3.2.6. Increase in EFL Allocation

Along with more teacher-training, the amount of time allocated to English in KSA has grown incrementally since it was first introduced in the Scholarship Schools in the 1930s. In the 1930s, four EFL classes per week were provided for the high school students in the Scholarship Schools. The average student age was 12 years old when starting English classes. Each course consisted of grammar, reading and writing and each class lasted for 45 minutes per class (Alsalloom, 1991).

The number of weekly EFL lessons increased to eight per week (Alsalloom, 1991) after the major restructuring of the KSA educational system and the introduction of the newly established intermediate and secondary schools in 1942, and the introduction of English as a foreign language in public schools in 1958. In 1963, EFL education witnessed more changes including a reduction of the EFL lessons given to intermediate school students to six lessons a week. Al-Hag & Al-Smadi (1999) suggested that this reduction arose from the fear of ‘the other’ more specifically of the West. In their study into the place of English in the KSA education system, they found that there was “a sense of fear among Saudis, especially the officials, that the use of English entails Westernization and detachment from the country, and is a source of corruption to their religious commitment” (1999, p. 308). According to (Sherif, 1975), fear (*khwaf*) in the Muslim theology is “the expression for the soul’s suffering when it anticipates something dreadful” (p.135). In this context, the fear of being Westernized arose from a dread of the loss of Islamic/Arabic identity. Sherif (1975) explained that, based on Ghazali’s philosophical explanation, “fear is used to restrain man from what is forbidden by

religious law....[and] discourages him from what is possibly forbidden” (p.136). As Kateregga and Shenk (2004) note that there was an “inclination to forbid any Muslims from going to live in the West,” (p. 137) fearing that they may lose their Islamic identity. Because of this fear of ‘the other’ in this period, the number of EFL courses was further reduced to four lessons per week in the 1970s and remained constant at that level for high school students until 2001.

During the period from 1970– 2001, English was introduced to KSA students at grade 7. They studied English for six years until grade 12. They met four times per week for a period of 45 minutes per class at every grade level. Like the whole of the educational system in KSA, the system was (and remains) centralized and controlled by the Ministry of Education. As a result, English teachers at each grade level are given an identical syllabus with guidelines and deadlines which they are required to apply.

In response to the post 9/11 political and social pressures described briefly in Chapter 1, in 2003 the KSA government decided to introduce English into all primary schools. This step was made under the direction of the Director of the Curriculum Department at the Central Office (CDCO) of the Ministry of Education (MoE), Dr. Abdul Ilah Al-Mushrif. In an article by Azuri (2006) entitled ‘*Debate on Reform in KSA*’, it is speculated that the Higher Committee on Education Policy in KSA was under pressure from the USA Government to introduce English language studies at primary schools in the Kingdom in order to expose its youth to the idea of acceptance and tolerance of others, [USA and the West] and introducing the concept living in harmony with the ‘others’ or the ‘West’ (Azuri, 2006, p.6). The changes in primary school curriculum pre and post 9/11 are reflected in Tables 5.1, 5.2 below.

Table 5.1: KSA Elementary Education for boys 2001: Weekly Lesson Table

Subjects	Number of Weekly periods in each classroom						
	I		II	III	IV	V	VI
	Semester 1	semester 2					
Religious Subjects	9	9	9	9	9	9	9
1-The Holy Qur'an	7	7	7	7	7	3	3
2-Qur'anic Intonation	-	-	-	-	-	1	1
3-Islamic Theology	-	1	1	1	1	2	2
4-Islamic Traditions and Culture	-	-	-	-	-	1	1
5-Islamic Jurisprudence	-	1	1	1	1	2	2
6-Conduct and Behaviour	2	-	-	-	-	-	-
Arabic Language	12	11	9	9	9	8	8
1-Reading and Recitation	12	11	9	9	9	8	8
2-Reading	12	11	-	-	-	-	-
3-Recitation	-	-	2	2	1	1	1
4-Spelling and Writing	-	-	7	-	-	-	-
5-Dictation	-	-	-	2	2	1	1
6-Handwriting	-	-	-	1	1	1	1
7-Composition	-	-	-	1	1	1	1
8-Grammar	-	-	-	-	1	2	2
Social Subjects	-	-	-	-	2	2	2
1-Geography	-	-	-	-	1	1	1
2-History	-	-	-	-	1	1	1
Mathematics							
Sciences and Health Education	2	4	4	4	5	5	5
Arts and Work Education	-	1	2	2	2	3	3

Physical Education	3	2	2	2	2	2	2
National Education	-	-	-	-	1	1	1
Total weekly periods	28	28	28	28	31	31	31

Adapted from International Bureau of Education (IBE) 2002 curriculum data set

Note: Girl's schools follow the same curricula as the boys' schools with some minor modifications. Physical Education is replaced by Women's Arts Education at both elementary and intermediate stages. At the secondary stage Physical Education is replaced by Sewing and Tailoring and Home Economics.

Table 5.2: KSA Elementary Education for boys: Weekly time table after 9/11

Subjects	Number of Weekly periods in each classroom						
	I		II	III	IV	V	VI
	Semester 1	semester 2					
Religious Subjects	2	2	2	2	2	2	2
1-The Holy Qur'an	1	1	1	1	1	1	1
2-Islamic Traditions and Culture	1	1	1	1	1	1	1
Arabic Language	12	11	9	9	9	8	8
1-Reading and Recitation	12	11	9	9	9	8	8
2-Reading	12	11	-	-	-	-	-
3-Recitation	-	-	2	2	1	1	1
4-Spelling and Writing	-	-	7	-	-	-	-

5-Dictation	-	-	-	2	2	1	1
6-Handwriting	-	-	-	1	1	1	1
7-Composition	-	-	-	1	1	1	1
8-Grammar	-	-	-	-	1	2	2
Social Subjects	-	-	-	-	2	2	2
1-Geography	-	-	-	-	1	1	1
2-History	-	-	-	-	1	1	1
Mathematics							
English	-	-	-	-	5	5	5
Sciences and Health Education	2	4	4	4	5	5	5
Arts and Work Education	-	1	2	2	2	3	3
Physical Education	3	2	2	2	2	2	2
National Education	-	-	-	-	1	1	1
Total weekly periods	28	28	28	28	31	31	31

Adapted from IBE's 2005 Curriculum data set

Note: The Religious subjects dropped from 9 weekly periods to 2 weekly periods; a drastic drop post 9/11. English was also introduced into the elementary level for the first time.

In order to implement this program Dr. Abdul Ilah Al-Mushrif recommended the recruitment of an additional 935 English teachers from abroad. However, the KSA cabinet decided to “postpone the recruitment of foreign teachers until further studies [were] completed” (Arab News, 2003). In 2004 English classes were introduced into KSA primary schools. These courses were taught by local KSA teachers. At the same time, the Government also introduced a 25% pay increase as an incentive for any KSA teacher who graduated with an

English teaching degree. These factors resulted in increased demand for English teacher training courses at KSA universities. The effects of the post 9/11 reforms are indicated in Tables 6.1 and 6.2 below.

Table 6.1: KSA Intermediate education for boys (Lower Secondary): Weekly Lesson Table 2001

Subjects	Number of weekly periods in each form		
	II	II	III
Religious Subjects	8	8	8
1-The Holy Qur'an	1	1	1
2-Qur'anic Exegesis	2	2	2
3-Islamic Theology	2	2	2
4-Islamic traditions and Culture	1	1	1
5-Islamic Jurisprudence	2	2	2
	6	6	6
Arabic Language			
1-Reading	1	1	1
2-Recitation	1	1	1
3-Dictation	1	1	1
3-Composition	1	1	1
4-Grammar	2	2	2
Geography	2	2	2
History	2	2	2
Mathematics	4	4	4
Sciences and Health Education	4	4	4
Arts Education	2	2	2
Physical Education	1	1	1

National Education	1	1	1
English	4	4	4
Total weekly periods	34	34	34

Adapted from IBE's 2002 curriculum data set.

Table 6.2: KSA Intermediate Education for boys: Weekly timetable 2004

Subjects	Number of weekly periods in each form		
	II	II	III
Religious Subjects	5	5	5
1-The Holy Qur'an	1	1	1
2-Qur'anic Exegesis	1	1	1
3-Islamic Theology	1	1	1
4-Islamic Traditions and Culture	1	1	1
5-Islamic Jurisprudence	1	1	1
Arabic Language	6	6	6
1-Reading	1	1	1
2-Recitation	1	1	1
3-Dictation	1	1	1
3-Composition	1	1	1
4-Grammar	2	2	2
Geography	2	2	2
History	2	2	2

Mathematics	4	4	4
Sciences and Health Educations	4	4	4
Arts Education	2	2	2
Physical Education	1	1	1
National Education	2	2	2
English Subjects			
1-English Language	5	5	5
2-English Composition	5	5	5
Total weekly periods	34	34	34

Adapted from IBE's 2005 curriculum data set.

As demonstrated in the tables above, the religious subjects dropped from 8 weekly periods to 5 periods. English was introduced in Grade 3 into the elementary level for the first time. At the intermediate level (from age 12), the number of periods allocated to English also increased significantly from 4 weekly periods to 10 weekly periods.

3.3. 'More English less Islam' Debate

As briefly described in Chapter 1, there has been pressure, both externally and internally, for change in the KSA curriculum in general, and in the English curriculum in particular. Not only the allocation of time to English instruction, but also the way in which English is taught, has come under scrutiny. The Western media has called for a "broader, more secular based

curriculum' in the Muslim world" (*Washington Times*, 2006), and this has been followed up with reports and recommendations by the US Congress (H. Con. Res 432; cited in Karmani, 2005a) international organizations such as the Institute for American Values (IAV), Freedom House (FH), The Institute for Gulf Affairs (IGA) and The Institute for Monitoring Peace and Cultural Tolerance in School Education (IMPACT-SE); and other external scholars (Brown, 2001; Bar, 2004; Sharp, 2004; Azuri, 2006) on increasing the amount of English taught and changing the way it is taught.

Internal voices have also recommend change (Al-Faisal, 2006; Elyas, 2008a, 2008c; Al-Essa, 2009). For example, oil and gas companies have started setting strict requirements for communicative competence in English for their workers, describing in detail the tasks and levels of attainment KSA workers need to achieve in order to reach the levels expected of particular positions (Aldred & Lees, 2004). Business leaders and academics have also expressed concerns about the ability of KSA graduates to compete in the global economy and have recommended a focus on modernization, to include 'critical and creative thinking' (Abu-Dahesh, 2001; Abu Kadir, 2007; Al-Degether, 2009; Al-Essa, 2009; Al-Miziny, 2010), and more and 'better' quality English instruction (Al-Hajailan, 2003; Aldred & Lees, 2004; Al-Seghayer, 2005; Al-Asmari, 2008).

Change, however, even in the allocation of class time, has not been universally welcomed. Although the Director of the CDCO emphasized that English would not be taught at the expense of other subjects such as Arabic and Islamic sciences taught in 5,837 primary schools from Class IV," in an interview with *Arab News*, according to an Islamic website, the

actual truth is far from that as “Islamic classes have been cut since 2003 to one class per day instead of four classes per day” (Glasser, 2003; Charise, 2007).

There are also concerns that the introduction of different teaching methodologies, and even the introduction of English itself, will be accompanied by ‘alien’ ideologies (Al-Abrashi, 2003; Al-Brashi, 2003). In an article published in 2003, Al-Abrashi reported on a *Wahhabi* Sheikh who issued a *fatwa* warning young people not to speak or to study English, calling English the ‘language of the infidels’.

These concerns are not unique to KSA, but form part of an increasing global concern about the dominance of English as an ‘imperialistic tool’ (Phillipson, 1992; Canagarajah, 1999), and a ‘missionary language’ (Pennycook, 2003; Pennycook & Makoni, 2005). Some see the EFL classroom as a means for promulgating Judaeo-Christian tradition and Western values (Karmani, 2005a, 2005b, 2005c). Scholars in the Muslim world have echoed these concerns and worry about the effects that learning English may have on young Muslims (Argungu, 1996, p.412; Islamia, 2003, p. 396; Faruqi, 2005, p.458). The two key concerns are related to Western, especially American, colonization, and the spread of Western secular thought (Argungu, 1996), which they believe may undermine Islamic values and consequently damage Islamic youth (Islamia, 2003). These scholars view English and English teaching methodologies as a “catalyst in the [‘de-Islamization] process since it cuts across almost all disciplines acting as a conveyor of knowledge and culture (Argungu, 1996, p.331).

The trend towards ‘more English and less Islam’ has provoked an anger and resentment among many Arabic and Muslim scholars, most notably Karmani. For example, in a paper in 2005a, entitled ‘*English, “Terror” and Islam*’, he denounces “the resounding call these days to promote ‘more English and less Islam’, in the belief that such a position will somehow serve in eradicating the seeds of Islamic terrorist activity” (2005a, p.263).

Karmani’s, Argungu’s and others’ view of English as spreading Western ideologies, which may reshape ideas in the Muslim world, falls within the ‘conduit’ conceptualization of language (Reddy, 1979) where ideas are viewed as objects and language is seen as a container for communication (see also Kabel, 2007). However, the response by some of KSA’s neighbours such as the United Arab Emirates and Qatar to call for reform also reflects this view of language and appears to condone it. They have focused on hiring Western (mainly North American) consultants and implemented pedagogies such as Communicative Language Teaching (CLT) and Problem-based Learning (PBL) in their university foundation English language programs. They have also expanded these pedagogies across the curriculum, and begun to introduce them into high school curricula (Picard, 2007). These pedagogies use “authentic texts” from Western cultural contexts and attempt to link language learning with activities outside the classroom. The emphasis is on the learner’s personal experiences within an “authentic” native-speaker environment (Nunan, 1991). This ‘centring’ of English/Western culture is viewed as problematic to many educationalists, particularly in KSA, and has resulted in robust debate on the TESOL Islamia website (Al-Faruqi, 1986, Argungu, 1996, Karmani, 2005a, 2005b; Ratnawati, 2005). Daoud (2005) has even queried the learning of English at all, since he states that these are “the final dying days of the Anglo-Saxon Empire and [predicts] the future decline of the EFL profession” (p.34). Instead, he

suggests that other foreign languages such as Chinese (Mandarin) and Hindi should be considered for the curriculum of Muslim countries (Daoud, 2005).

3.3.1. The “Strong Islamization’ view of English teaching

In response to fears about ‘more English, less Islam’ (Karmani, 2005a, 2005b, 2005c; Glasser, 2003; Charise, 2007; Kabel, 2007; Elyas, 2007, 2008a, 2008b, 2008c, 2009a, 2009b; Mirhosseini 2008), some scholars have suggested that an Islamic approach to English teaching should be followed (Argungu, 1996; Al-Faruqi, 1986, 2005; Mahboob, 2009). Karmani finds support in the TESOL Islamia (2006) discussion forum, where Arab English teachers argue that:

The current designed English syllabus in the Arab world doesn't reflect the true aspiration of the Muslim Nation. It does not contribute to the right upbringing of a true Muslim generation. The English syllabus that we have in our educational institutions is completely based on the western culture which is totally different and far away from the Islamic teachings.

This debate goes on to call for “syllabus designers in the Arab world to be inspired” in designing syllabi by “the wealthy and glorious Islamic Heritage of this ‘NATION’

[capitalization emphasised in the original] and provide an outstanding syllabus that contributes to Islamic propagation to reflect the ‘GREAT Message of ISLAM’ [capitalization emphasised in the original].”

Such an approach and curriculum would, according to Zughoul (2003), “stress the consolidation of mother-tongue teaching and a localized and learner-relevant content”. It would focus on facilitating the learning of, and access to, ‘modern-day knowledge’ (science and technology) for Muslim learners (Ratnawati, 1996, p.8) and ‘censor content’ that could be viewed as “anti-Islamic” (Picard, 2007, p.27). This ‘strong Islamization’ position (Picard, 2007) also includes an emphasis on “teacher-centred grammar-based teaching methods” (McKay, 2002, p.121).

This position is reflected in local KSA attitudes towards learning English. Although the need for the subject is accepted, speakers of English are ‘othered’. The famous Hadith which promotes the learning of a foreign language, yet views the speakers of that language with suspicion is used to support this view:

" من تعلم لغة قوم أمن مكرهم "

“He whoever learns other people’s language will be secured from their cunning”

The above Hadith is presented and used as motto by many English language centres around KSA to promote the study of English or other language for that matter, based on a religious teaching.

3.3.2. 'Weaker Islamization' /Centred in World English Debate

In contrast to the 'strong Islamization' argument heralded by Karmani and others, a number of Islamic scholars have argued that some elements of English culture(s) need to be taught as a component of any EFL curriculum. Hare (2002), for instance, notes that "tolerating different cultures or different points of view, does not mean accepting or practising them" (p.6) and he suggests that EFL teaching should involve teaching students to "disentangle the various threads of context and meaning which exist in any given text" (p. 6). Other scholars charge that Islamic culture(s) are intrinsically linked to English culture(s) through the large number of English-speaking Muslims (TESOL Islamia, 2005). They cite *Sura Sura Al Hujuraat* to indicate that even in the Holy *Qur'an* differences in culture and language are noted and welcomed:

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ يَٰ أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَىٰ

أَكْرَمَكُمْ عِنْدَ اللَّهِ اتِّقَاتُكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Oh mankind, We have created you all out of male and female and made you into tribes and nations, so that you may come to know one another. Verily, the noblest of you in the sight of Allah is the one who is most deeply conscious of Him.

Sura Al Hujuraat (49) Ayah (13).

And

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَفَ السِّنِينَ وَالْوَلَوَاتِ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّلْعَالَمِينَ

And among His signs is the creation of the heavens, and the earth, and variation in your languages and your colours, verily in that are signs for those who know *Sura l-Rum (The Romans) Ayah (190).*

Others note that a number of Arabic words have been incorporated into English and thus English can be seen as an Islamic language as much as a Christian one (Serjeanston, 1968; Hughes, 2003). Also, Kabel (2007) situates this argument for a ‘weaker Islamization’ (Picard, 2007) position within the World Englishes debate (Kachru, 1990, 1992; Yano, 2001; Bhatt, 2001, Mahboob, 2009) and argues that, although English can be considered as “putative hegemonic discourse [and an] inhibitive and imposed encumbrance, we need to take into account how the language is constantly and unpredictably appropriated and creatively reshaped and expropriated to give voice to emerging agencies and subjectivities” (Kabel, 2007, p. 136). From this position, although the emphasis is on Islamic discourse, English culture(s) and the changing nature of both Western and Islamic culture(s) are acknowledged.

The teachers are given a primary role to unpack Western discourses in texts and to compare them with local discourses. Hadley (2004) asserts that teachers should “think globally and teach locally” (p.13). This trend is illustrated in the creation of the KSA local editions of English textbooks which are used in KSA primary and middle schools (Chapter 5), and the emphasis on local culture in the English curricula rather than the dominant culture of the English ‘inner circle’ (Kachru, 1985).

3.3.3. Post-colonial/ Hybridization Debates

A further development on the ‘weaker Islamization’ position falls within a post-colonial research orientation. These theorists suggest that English teaching should welcome the “human agency” and “subjectivity” of the people who are learning the language (Mirhosseini, 2008, p.312). As Achebe (1975) noted about his personal cultural subjectivity and the learning of English:

“I feel that English language will be able to carry the weight of my African experience. But it will have to be new English, still in communion with its ancestral home but altered to suit its new African surroundings” (p. 62).

In a post-colonial orientation, not only would English culture(s) be unpacked and explained to a Muslim audience by the teachers, but also the possibility of localized English is envisioned (see Al-Faruqi, 1986; Argungu, 1996; Mahboob, 2009) in the Muslim world and (see Kachru, 1992, 1997; 2007; Jung, 2001; Kishe, 2007) in the West. Kabel (2007) proposes

the concept of 'power potential'. He strongly argues, drawing his analogies from Caliban in Shakespeare's *The Tempest*, that "'the power potential' is latent in any language system, ready to be realized to construct, resist and reconstruct discourses and power of all sorts" (p.139). According to Kabel, language is a fluid concept and can be shaped and reshaped according to its carrier. Learners of English (or any other language for that matter), Kabel argues "have a mind of their own," and can carry their own "hidden agenda" (p.139) in learning a language. Therefore, in this construct, the learners of English, or any other language, should be given the tools to unpack the discourses of the language themselves (rather than just relying on the teacher as is proposed in the 'weaker Islamization' theory) (see Ferguson, 1992, 1996).

As Mirhosseini (2008) proposes, "knowing a language [should] provide possibilities for taking advantage of its capacities to resist its own forces" (p.314). As suggested by Simon (1992, p.49), a curriculum in this orientation "trigger[s] awareness and [promotes] continuous reflexive integration of thought, desire and action".

Another issue that is briefly touched upon above is the fact that Arabic/ Islamic culture is not itself static and English plays an important role outside of the classroom in the lives of Arabic youth and has, in fact, affected their identity and culture. Colonialism and the languages of colonialism, such as English, constantly affect the present (Bhabha, 1993, 1994, 2004). A post-colonial curriculum needs to acknowledge that English has already 'infiltrated' KSA culture through the ubiquitous 'global' media. KSA youth are constantly exposed to English TV, Satellite TV, Radio, Video Games, and popular Hip Hop music (Al-Haq & Smadi, 1996).

English is essential in the domains of science, technology and medicine and Saudis are exposed to English via academic studies in these fields.

Although Arabic is the only official language of KSA, it is usual for English to be used alongside Arabic on road signs and on names of the shops. Printed materials in places such as Banks, Airports, Travel Agencies and Post Offices are usually both in English and Arabic. In fact, in the main shopping strip in the up-market shopping districts in Jeddah, names such as Toys R US, Body Shop, Diesel, Starbucks, Next, Mother Care, are only written in English using the Roman alphabet without any kind of translation. Fast-food restaurants, as well as up-market restaurants, in cosmopolitan cities such as Jeddah, Riyadh, Yun'bu, and Dammam are served by employees who speak English as a medium of communication with little Arabic. English is considered a sign of status and privilege (Phillipson, 1992) for the educated and the upper middle class who send their children abroad to develop their English skills and locally to private schools where English is more emphasized than in public schools (Tollefson, 1989, 1991, 2000). In addition, its importance is reflected in the large numbers of Saudis who study abroad in English-speaking countries.

English has been a primary part of 'globalization' in KSA, as it has been elsewhere, and thus we cannot speak of a 'pure' KSA/ Islamic culture, but rather need to acknowledge that "traces of other cultures [in this case English culture(s)] exist in every culture" (Kraidy, 2005, p.148). Recently, KSA has gone through a huge process of modernization in all fields of life which has resulted in strong global influences. Gray (2002) argues that "globalization and English are connected [and interconnected]" (p. 153). He provides concrete examples on how trans-national corporations have a great impact on the spread of English. Graddol (1997)

makes the point that English “is usually adopted as a lingua franca when trans-national corporations enter into joint ventures with local companies in non-speaking countries” (cited in Gray, p. 154). This modernization has been a vessel for western, English culture(s) and values so much so that modernization has been viewed by many as synonymous with Anglicization/Westernization. An example of this blurring of boundaries between modernization, Western cultures and English can be seen in the KSA Government’s *Tatweer* (Modernization) project launched in 2008. In *Tatweer* the focus is on enabling students to access large quantities of information via the web. The fact that most of this information is Western-based and in the medium of English is not addressed in the *Tatweer* documents. . The strong influence and status of English has been heightened by the fact that American graduates are given employment priority by major companies such as ARAMCO, Shell, Western Banks, and Saudi Airlines. This demand for modernization and trade with international companies many of which are “implicated in globalized networks” (Gray, 2002, p. 154) means that English continues to increase privilege for communication and better trade with the ‘West’.

Thus, any curriculum that takes a post-colonial approach needs to acknowledge the effects of globalization and its “homogenizing, modernizing and westernizing” (Nederveen Pieterse, 2003, p. 17) effect as well as the students’ (and teachers’) resulting “hybridity” (Bhabha, 1993) as well as giving students the tools to reject or accept these influences as part of their identities.

3.4. Language Teaching and Learning and Identity

It has been argued by a number of scholars that learning and teaching a language involve the identities of the participants. These identities are “social, spatial and institutional constructions” (McCarthy & Moje, 2002, p. 238). Sarup (1998) has also described identity as “a consequence of interaction between people, institutions, and practices” (p. 11). A postcolonial curriculum would involve, “teaching students literacy tools for challenging oppressive structures and for playing with the power of hybrid identities” (McCarthy & Moje, 2002, p. 238). I would argue that the curriculum and pedagogy in KSA has a long way to go to achieve these goals. However, some of the other views of language teaching and the learners’ and teachers’ identities within language learning and teaching described above, can be observed in the various curriculum and policy documents (see detailed analysis of these documents Chapter 5).

Much of the criticism against the English curriculum and pedagogy in KSA has been levelled against the fact that ‘traditional approaches’ are still enacted in KSA EFL classrooms. For example, a recent World Bank study stated that “the system [influenced by early pedagogy practice(s)] teaches students how to learn, and to retain answers, to fairly fixed questions in problem situations with little or no meaningful context, and thus reward those who are skilled at being passive knowledge recipients” (p. 13). Also, with respect to EFL teaching methods, Zaid (1994, p.13) has pointed out that “students tend to memorize grammatical rules, passages of written English, and vocabulary to cope with the requirements for passing the grade level.” He concluded that “the English teaching methods in Saudi classes are traditional, mostly following the Audio-Lingual Methods” (p. 15). In response to these criticisms, the KSA Ministry has increased the number of English classes and introduced Western, mainly

USA, written and produced textbooks which embed Communicative Language Teaching (CLT) pedagogies. Lecturing staff at KSA universities have also been sent abroad to acquire Western pedagogies. Pedagogy, however, is not directly addressed in any of the curriculum documents. The explicit introduction of Western CLT and problem-based learning approaches that has occurred elsewhere in the Gulf has not occurred in the KSA context to date.

As already described above, some educationalists in KSA have resisted the reforms to the English curriculum. One response to this resistance, which was implemented even before the reforms took hold, was the introduction of “Middle Eastern” editions of textbooks for KSA students in both Middle and High Schools. On the surface, these actions appear to follow the ‘strong Islamization’ approach since these editions emphasize the history of the country and its Arabic culture, so that KSA students are able to be proud of their “national Islamic identity” (Ministry of Education, 2005) and avoid the ‘foreign’ ideology of “the infidel” (Al-Brashi, 2003, p.1). Al-Saadat (2007), however, argue that the use of the “Middle Eastern” editions is “not a call to shrug off foreign culture, but rather to introduce it in an acceptable way” (2007, p.2). This indicates a ‘weaker Islamization’ position which explores the culture of ‘the other’, but interprets it through an Islamic/ local lens.

A detailed analysis of the educational literature in the KSA suggests the concept of a ‘hybrid identity’ and/or the possibility of a post-colonial curriculum remains relatively unexplored. Only two recent book chapters describe the interplay between Arab youth, global discourses and the media (Karam, 2010; Al-Khairy, 2010). These authors hint at a hybrid identity for this cohort and suggest that a different curriculum, which takes their status as global digital

citizens into account, is required. These views, however, are isolated and have not strongly impacted educational discourses in KSA.

Despite the impression given by education analysts and Islamic advocates in the KSA media that KSA students and teachers fear the “imperialistic” imposition of English culture(s), research suggests that there is a positive reaction towards the teaching of English culture(s). For example, as early as 1996, Al-Haq & Smadi conducted a survey of 1176 students from all over KSA to question the potential for conflict in studying English and their religious commitment, and the fear of losing Arabic identity at the same time. In their findings 69% indicate that the study of English did not entail copying or imitating Western cultures and values. The researchers concluded that the majority of participants do not feel that the use of English is “imperialistically oriented” (1996, p.312).

In the same study, a minority (mostly officials) felt that English was a threat to Arab culture and identity. Interestingly they established that the majority of the participants, even those who felt English was a threat to their identity, thought that English was necessary for “preaching” Islam to non-Muslims. It is thus clear that in the KSA context, a variety of influences and cultures affect the learning and teaching identities of the participants in the educational contract. On the one hand, there appears to be a fear of “Westernization” and that students will adopt the values of the West through the ‘conduit’ of its language and the culture among KSA teachers and theorists. On the other hand, there is an acknowledgement of the importance of English and Westernization to developing a ‘modern’ KSA society. These competing discourses and their resultant effect on teacher and learner identity has perhaps resulted in the avoidance of exposing students to English culture(s) in the classroom.

In fact, as pointed out by Alsaadat (2004), students struggle to communicate outside of the classroom. They refer to “the ever-recurrent complaint of learners expressed in ‘I took an English course, but I cannot use English’” (2004, p.1) to indicate that students are not taught the cultural as well as linguistic competence to operate effectively in English. Local research has shown that this weakness occurs at secondary level (Al-Eid, 2000) as well as in university intake and even in university students majoring in English (Al-Braik, 2007), and Translation (Al-Jarf, 1999, 2004). Clearly, the immediate concern of EFL professionals is the gap in local learners’ low achievement even after completing a taught course of EFL or even a whole program.

One can argue, however, that this stigma of the learners’ low achievement is not an absolute. Some do achieve excellent results, but as Al-Braik (2007) argues, “most learners in the middle and lower middle levels emerge from EFL courses and programs with a perceived sense of low satisfaction, and low achievement” (2007, p.1). This wave of unsatisfactory students majoring in English does not change at a university level, but is increased by the real shock of the advanced content they encounter in the curriculum. This sense of failure in the students and in the teachers is likely to affect their learning and teaching identities.

Culture and language and resultant teaching and learning identities are, therefore, an area of interest in the KSA context. Theories on foreign language learning and teaching identities and how they relate to the participants in this study are explored more fully in Chapter 6 and 7 of this thesis.

3.5. English in Universities in KSA

Most of the literature on university English courses has focused on criticizing the quality of English instruction within KSA universities (Al-Shabbi, 1989; Al-Hazmi, 2003; Al-Shabab & Mubarak, 2008). Another emphasis has been on conducting linguistic comparisons between academic English and Arabic and focused on improving the instruction of English based on this contrastive analysis (see e.g., Aljamhooor, 1997; AbiSamra, 2003; Al-Jarf, 2007). Very little research has focused on the place of culture(s) within the university curriculum in KSA (Al-Qahatani, 2003; Al-Asmari, 2008), with only a few isolated studies focusing on university lecturer's attitudes towards English culture(s) (Al-Al-Haq & Smadi, 1996; Jarf, 2004; Al-Qahtani, 2003, Elyas, 2007, 2008a, 2008b, 2008c, 2008d, 2009a). Only two studies (Aldosari, 1992; Jamjoun, 2010) have described the religious and cultural identities of teachers-in-training. These studies, however, related to the Religious Instruction curriculum and showed the effect of the trainee teachers' personal beliefs and self-concepts as well as the policy and its effect on their identity and pedagogy. No study to date has explored these issues in relation to trainee English teachers in KSA.

Along with a dearth of literature on university English curriculum, pedagogy and resulting teaching and learning identities, there has also been a lack of theoretical and policy attention paid to curriculum reform at a university level and little or no attention is paid to the effect of cultures and Discourses/discourses in these courses. University courses are based almost entirely on USA textbooks which appear to contrast sharply with the stated policies of the Ministry of Education and institutions themselves (as explored in Chapter 5). This thesis thus aims to fill a substantial gap in the literature by exploring these critical issues.

Chapter 4: Methodology and Theoretical Framework

This chapter presents the theoretical framework and research methodology which are derived from both sociolinguistic and psycholinguistic perspectives. This is appropriate to educational research since, as Griffiths argues, “knowledge [in educational research] should always be situated in terms of its social and historical contexts (p, 82). In addition, the thesis explores the psychological motivations and identities of the participants in the language teaching/ learning transaction.

This study takes into account both Gee’s (1999, p.6-7) “Discourses” (“ways of being in the world”) and “discourses” (ways that respondents enact their identities through “language-in-use”) along with an intermediary level of discourse (meso level) which explores the social impacts of the language in-use. It explores Discourse/discourse in relation to motivation and language identity in particular.

Initially the ontological and epistemological stance of the research is explicated, then the theoretical frameworks and resulting research design are detailed. Finally the data collection methods, the units of analysis, and research tools for analysing the data are described.

4.1. Ontology:

Since KSA is a hierarchical society with high power distance (Hofstede, 1980, 1994, 1996, 2001), issues of power are important in this study. Equally, since the context of this study is a Saudi university, issues of knowledge and knowledge creation are central. Therefore, the

ontological stance of this study emphasises the role of power in knowledge creation and knowledge creation in power. The links between knowledge and power are captured succinctly in Foucault's statement that "there is no power relation without the correlative constitution of a field of knowledge, nor at the same time any knowledge that does not presuppose and constitute at the same time power relations" (Foucault, 1977).

Foucault describes how power relations affect all of society as follows:

What makes power hold good, what makes it accepted, is simply the fact that it doesn't only weigh on us as a force that says no, but that it traverses and produces things. It needs to be considered as a productive network which runs through the whole social body, much more than as a negative instance whose function is repression (1980).

One of the "things" (Foucault, 1980) that power produces is the enactment of identity which is reflected in "language-in-use" (Gee, 1996), since in the knowledge creation process identities such as "teacher" and "student" are formed, and react with other identities such as "Muslim" and "Saudi" in this particular context.

Hence the ontology (theory of existence) underlying this thesis is that productive power relations underpin all aspects of the teaching/learning environment. If someone says, "I am a

teacher of English in Saudi Arabia” or “English is an important language nowadays”, these statements result from, and result in, productive networks of power.

4.2. Epistemology:

This research takes a social constructionist stance in relation to the nature of knowledge, and what constitutes knowledge (see Audi, 1998; Huemer, 2002; Fumerton, 2006), aiming to unpack the ways in which individuals and groups (in this case Saudi teachers and undergraduate students in an English language classroom), construct their social reality in relation to knowledge and power, and the learning of English language, in the context of one KSA university. The nature of epistemology focuses on a growing body of research on personal epistemology which contends that how students [and teachers] understand the nature of knowledge, knowing, and learning, affects how they reason and learn, in case of students, and how they teach, in the case of teachers (see, e.g., Schommer, 1993; Hammer, 1994; Hofer & Picatrich, 1997; May & Etkina, 2002; Sandoval, 2005).

This epistemological stance is particularly pertinent in this study since both language, and how it impacts on identity, are explored in student and teacher narratives which, according to Benwell and Stokoe (2006), involve “a dynamic process of identity construction” in which “identity-making is a social as well as individual process”, and can be “related to macro-level narratives,” (p.143) and, therefore, draws on the students’ and teachers’ personal identity and how they construct and re-construct their identity within the EFL classroom context in KSA.

4.2.1 Social Constructionist Position of Researcher

The social constructionist stance is also relevant, since it highlights the role of the researcher as a co-constructing part of the study (see Stead, 2004; Gupta, 2007; Nightingale & Cromby, 1999). Since the researcher in this study is a Saudi national who has worked as an English teacher in the same context, and learnt English in the same environment, he cannot be disengaged from the data. This position, therefore, needs to be made explicit along with acknowledging the researcher's role in the "narrative data". In a social constructivist stance, the emphasis is on data "as situated co-constructed interaction between the interviewer and participants with identity as their product" (Benwell & Stokoe, 2006, p.143). Thus the role of each is acknowledged and explicated.

Social constructionist theory emphasises that experience results from agreement between participants and, as a result of institutional practices and actions, of the participants (Gupta, 2007). Thus the motivations of the participants, the way they these motivations are generated in their narratives, and the resulting identities that are constructed, are all relevant in a social constructionist paradigm.

4.3. Theoretical framework(s):

Within a broad emphasis on power-relations, and exploring the data from a social constructionist paradigm, this research draws upon three theoretical positions to examine the data thoroughly: motivation theory, identity theory and narrative analysis.

4.3.1 Motivational theory and English Language teaching

English language learning has been a major focus for the gaze of motivation theory. This research explores how motivation to speak a second or foreign language affects, and is affected, by classroom interactions, social education, and curriculum. One of the most important theorists in the field of motivation theory, and its relationship with learning and language learning in particular, is Gardner. It has been argued that “the most developed and researched facet of Gardner’s (1985) motivation theory has been the integrative aspect” (Dörnyei, 2003). According to Dörnyei and Ushioda (2009, p.23) “integrative motivation [which is an important concern of this research] consists of three main constituents: ‘integrativeness’, attitudes’ towards the learning situation’ and ‘motivation’” (see Figure 2.1). It has been argued that “integrativeness refers to the desire to learn the second language of a valued community [in this case the learning of English and the possible desire to integrate with Western culture(s)] so that one can communicate with members of the community, and sometimes even become like them” (Dörnyei & Ushioda, 2009, p. 22).

As indicated in Gardner’s (2001, p.4) diagram (reproduced below), integrativeness and attitudes towards the learning environment, both impact on motivation which then *interacts* with language aptitude to produce language achievement. However, it is important to separate aptitude from motivation because aptitude is seen as inherent to the individual while motivation is a socially embedded phenomenon. The concept is, without a doubt, “the most researched, and most talked about, notion in ESL motivation studies, and yet it has no obvious equivalent in any other theories in mainstream motivational and educational psychology” (Dörnyei & Ushioda, 2009, p. 23). Integrativeness has been at the centre of

ESL/EFL motivation research for almost five decades (see Dörnyei, 2001, Gardner, 2001; MacIntyre, 2002; MacIntyre *et al.*, 2009). Although some studies in Saudi Arabia, and the Gulf in general, have focussed on the motivation of learners to learn EFL (see Al-Ahaydib, 1996, Al-Qahatani, 2003; Al-Jarf, 2004, Abu-Melhim, 2009), very little work has dealt with the integrative motivations of learners and teachers towards EFL in the Gulf context (see Clark, 2007, 2008a, 2008b, 2008c, 2009, 2010) which is the focus of this research.

NOTE:

This figure is included on page 106 of the print copy of the thesis held in the University of Adelaide Library.

Figure 2.1. The integrative motive within Gardner's Social-Educational Model of Second Language Acquisition (Gardner, 2001, p. 4)

The problematic nature of integrativeness has been amplified by the worldwide globalisation process, and the growing dominance of Global/World English as an international language (Dörnyei *et al.*, 2006). Metaphorically, the world has become one small village and learning English means being part of this 'village' culturally and linguistically, but it is unclear exactly what 'global citizenship' and integration with English culture(s) entails. Thus, for the purpose of this study Figure 2.2 is adapted from Dörnyei *et al.* (2006), and the study focuses

on exploring the teachers and students' cultural interest and appreciation of the cultural products associated with the second language as represented in textbooks, classroom materials and external sources (e.g. films, TV programs, magazines and pop culture). It also explores their integration with the milieu and the vitality of the EFL community (i.e. their perceptions of the importance of English, and the value that is placed on English within the learner's school, university and home contexts). These aspects are explored in relation to how they affect instrumentality of the teachers (as reflected in their narratives and pedagogy), as well as that of the students (as reflected in their personal narratives, questionnaires and focus group data). Motivation as reflected by the effort informants takes to learn, and use, a language and the language they choose to use in different circumstances is finally detailed.

NOTE:

This figure is included on page 107 of the print copy of the thesis held in the University of Adelaide Library.

Figure 2.2. Schematic representation of the structural equation model in Dörnyei *et al.*'s (2006) study

Hence, the concept of integrativeness in English as a Foreign Language (EFL) teaching, and learning at university level in Saudi Arabia, is central to this study. Motivational research plays multiple roles: it is at once a frame for the social constructionist epistemological stance and the research design, it affects the data collection, and it is one of the ‘guiding hands’ of data interpretation.

4.3.2. Identity theory

The desire to integrate with a target culture, and/or language group, has the potential to affect the identity of the language learner (student) and language purveyor. The concept of ‘professional identity’ has been used extensively in the fields of Management, Education, and Health, for some time. It is used to distinguish those attributes and values that members or the community in general, ascribe to a particular group of professionals, and allows them to be distinguished from other groups. Identity involves the individuals’ image of their self, and how this translates into action (Sachs, 2001). These identities are “co-constructed, negotiated, and transformed, on an ongoing basis by means of language” (Duff and Uchida 1997, p. 452). The poststructuralist perspective on identity (and motivation) as being multiple, complex and a site of struggle, has been developed by Pavlenko (2003). Although identities can change over time, it is important to point out that the process of transformation is difficult, and complex, and therefore of value to explore in this competing context.

The literature on the enactment of teacher and student identity/identities in the classroom suggests that teachers and their students are, at the same time, “social products and social

producers,” who read and interact with the curriculum “[D]iscourses surrounding them, construct their own unique understandings, and in the end, construct their own self-directed responses” (Kris, 2009, p. 119). Although the participants in the learning/teaching contract possess this level of agency, and their actions arise out of their unique identities, “their actions [and indeed their identities as teachers or students] are mediated by the structural elements of their setting(s) such as the resources available to them, the norms of their school, and externally mandated policies” (Lasky, 2005, p. 899).

Foucault suggests that this mediation results in “productive networks” (1980, p.25). Since the context within which teachers in KSA universities operate contains contradictory influences (see Chapter 2 and 3), it is likely that the teacher identities produced within this network are likewise inherently contradictory. Also, as Foucault suggests, within every productive network there is always the possibility for resistance from both students and teachers (1980). In order to explore and unpack possible contradictions and potential resistance in teacher and student identities, it is imperative to gain access to the participants’ construction of their identities.

This productive network involved in the construction of identity according to Bakhtin (1981, 1986), serves as “a sense of invoking and overlaying multiple voices, roles, or discourses, including the teacher’s past voice as a student, the teacher’s current voice as an institutional representative, and the teacher’s separate voices as a member of the community of peers within the school and the larger professional community to which the teacher belongs” (cited in Pennington, 2002, p.3).

It has been argued by a number of linguists (for example, Pennycook, 1989, 1994, 1998, 1999, 2007; Makoni, 2005, Malallah, 2000; Mahboob, 2009; Clarke, 2008a, 2008b, 2008c, 2009, 2010) that the EFL teaching/learning environment is particularly affected by multiple discourse and voices. Firth & Wagner (1997) argued that there is therefore a need for more research on the inter-relationship between identity and EFL learning/teaching (cited in Block, 2007, p.863). Since then many articles have appeared which express concern about the conceptual and epistemological narrowness in the field of EFL which, in general, does not take identity and the complexity of identity creation into account (e.g., Block, 1996; Lantolf, 1996; Norton, 1995; van Lier, 1994). Pennington (2002) argues that “every teacher wears a different hat, and every teacher’s identity involves multiple influences. Teacher identities are always complex, and perhaps especially so in teaching English to speakers of other languages” (p.1). This thesis argues that learner identities are equally complex and valuable to explore.

4.3.3. Narrative theory

Narrative analysis is another approach that combines macro and micro-levels of analysis. However, narrative analysis cannot be easily defined, as there are many different versions that have developed with different theoretical roots. The roots of contemporary narrative inquiry lie in literary theory, sociolinguistics, psychology and anthropology. Most of narrative work adopts a constructionist understanding of discourse, or narrative, as constitute of ‘reality’.

Narrative theorists suggest that, since “we live in a storytelling society through which we make sense of our lives” and “selves and identities are therefore constituted in talk”, the role of the narrative researcher is to “examine the kind of stories narrators place themselves within”, how their identities are “performed and strategically claimed”, and why “narratives are developed in particular ways and told in particular orders” (Benwell & Stokoe, 2006, pp.42-43). Through storytelling, narrators can produce ‘edited’ descriptions and evaluations of themselves and others, making identity aspects more salient at certain points in the story than others (Georgakopoulou, 2002). Additionally, many narrative researchers examine the link between the immediate context of storytelling and the wider ‘master’ narratives, or cultural story lines of which the local story is a part. Schiffrin (1996, p.139) argued that “the local ‘story world’ that is created in narration provides a ‘backdrop of cultural expectations’ about a typical course of action; our identities as social beings emerge as we construct our won individual experiences as a way to position ourselves in relation to social and cultural expectations” (cited in Benwell & Stokoe, 2006, p.139). Where they claim that this kind of ‘inter-dependency’ between ‘personal stories’ and ‘culturally circulating plot lines’ is another common focus of narrative theorists among scholars (Benwell & Stokoe, 2006)

Several Narrative theorists such as (Linde, 1993; Ricoeur, 1991) argue that the idea of ‘storytelling’ adds something central to many of the discourse-based theories of identity constructions that is the notion of ‘temporality’. In a sense, narration produces a sense of identity consistency by incorporating notions of connectedness and ‘temporal unity’. Polkinghorne (199, p. 141) uses the label “employment” to describe how selves are normatively configured by bringing together different temporal elements and ‘directing’ them towards a conclusion or sequence of disconnected events into a unified story with a point or theme.

To explicate participant's narratives, narrative theorists divide their research into two distinctive steps: First, they familiarise themselves with the structure and content of the narrative, and describe the narratives in terms of "beginnings, middles, ends, narrative linkage and subplots connected to the overall narrative" (Murray M, 2003, cited in Benwell & Stokoe, 2006, p.144). In the second phase, "the focus is on interpretation which involves connecting the broader theoretical literature to the participants' stories" (Murray M, 2003 cited in Benwell & Stokoe, 2006, p.144). This second phase relates to what Gee (1999) calls "Discourses", and what Benwell and Stokoe refer to as "Master Narratives" (2006, p.43).

However, this kind of research along with Critical Discourse Analysis (hereafter, CDA), has been criticised for "taking identity categories for granted", and taking a top-down approach (Benwell & Stokoe, 2006, p.45). To combat this criticism, this research takes both a top-down and a bottom-up approach. The bottom-up approach is reflected in the detailed structural and discourse analysis and interpretative stance towards the data, while the top-down approach identifies the content and structure of the narratives, and relates the Discourse/Master narratives to Discourses/Narratives identified in the literature.

4.4. Research Design:

From the literature review and contextual description in Chapter 2 and 3, it has been identified that the research site of EFL teaching and learning within a Saudi university is complex, involving both Islamic and Western Discourses, which affect the teachers and learners identities and hence their motivation and actions within this environment. This has helped identify a potential "gap" in the literature (Marshall & Rossman, 1999, p.35) related to

the research question, which is novel in its attempt to explore the interplay between the construction of identity (of students and teachers), their resultant motivation to teach and learn EFL, and how they impact on and are impacted by the learning environment. The literature review will later be re-explored to “to validate the eventual findings” and to guide “the development of explanations during data collection and analysis” (Marshall & Rossman, 1999, p.52).

Three main elements are explored in the study, which relate to its specific foci: the teacher, the student and the learning environment. These elements are explored through a variety of data collection and data analysis techniques, which are described in more detail later in this chapter. Figure 3 illustrates the objectives of the study and how they relate to the different sources of data.

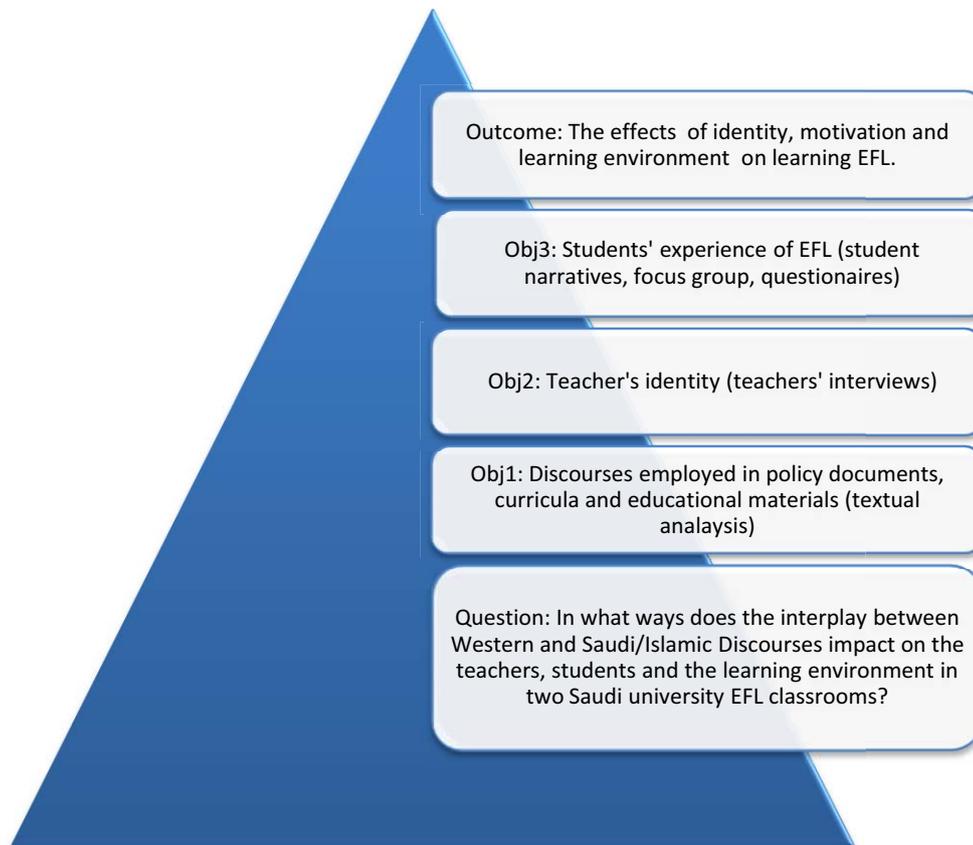


Figure 3. Illustrates the question and the objectives of the study and how they relate to the different sources of data

Because one of my research purpose is understanding the nature of EFL and how its implemented in Saudi Arabia, which is consistent with qualitative research function and therefore, “the criteria for trusting the study are going to different then if discovery of law or testing a hypothesis is the study’s objective”(Merriam, 2009, p.210). Although, the appropriateness and applicability of using validity and reliability in qualitative research, many qualitative researchers (Creswell and Mille, 2000; Creswell, 2008; and Merriam, 2009) argue for consensus to consider validity and reliability in qualitative research. Creswell (2008) defines validation finding when “the researcher determines the accuracy or credibility of the finding through strategies such as member checking or triangulation” (p.266).

In order to ensure the internal validity and correctness of the data, I will use the triangulation method, member checking and audit trail strategies. The triangulation strategy is “the most

well known strategy to shore up the internal validity a study” (Merriam, 2009, p.215), as well “being revisited in the literature from a postmodern perspective” (p.216). The triangulation strategy is “the process corroborating evidence from different individuals, types of data or methods of data collection in description and themes in qualitative research” (Creswell, 2008, p.266). The triangulation strategy assists this research to achieve the “comparing and cross-checking data collected through... interview data collected from people with different perspective” (Merriam, 2009, p.216). My study’s data as mentioned previously are drawn from multiple sources of information, individuals or processes and I employ the triangulation strategy to “examines each information source and find evidence to support a theme” (p.216).

4.4.1. Context

The context for the research is the European Languages Department at King Abdul-Aziz University (hereafter, KAU), Jeddah, Saudi Arabia, established as a public university in 1968 in Jeddah. It is the largest university in Jeddah, the financial centre of Saudi Arabia, and the second largest in KSA.

King Abdul Aziz University European Languages Department (hereafter ELD) is a popular department in the Faculty of Arts and Humanities due to the high demand for English teachers in the region. The Department attracts the largest number of students seeking opportunities in the job market. The maximum number of students in the class is 65 students, which is always the case in European languages classrooms teaching EFL. The teacher and student participants in this study are part of the European Languages Department.

4.4.2. Participants

The participants in the research were two groups: A) the teachers and B) the students.

4.4.3. The teachers

King Abdul Aziz University (KAU) has male and female staff and students. However, the genders are housed on different campuses. Because of the strict laws governing Saudi Arabia which do not allow the mix of genders in private or public spheres, it is not permitted for male Saudi researchers to conduct interviews with women (Ramazani, 1985; Falah & Nagel, 2005). Therefore, in my research I have recruited Saudi male lecturers and students to participate in this research.

There are three sampling methods to select from in qualitative research: convenience sample; purposeful sample; and theoretical sample (Marshall & Rossman, 1999). In this research, I adopted purposeful sampling which is described by Patton (1990) in the following way:

“The logic and power of purposeful sampling lies in selecting information-rich cases for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research” (p. 196).

The researcher using this strategy will be able to choose “the most productive sample to answer the research question” (Marshall & Rossman, 1999, p.523). According to Merriam (2009) unlike the other types of qualitative methods the sample size of a case study needs to be established according to criteria. My selection of lecturers is based on four criteria:

- 1- They were Saudi nationals; non-Saudi national were excluded due to the nature of the research;
- 2- They held a higher degree in English, preferably with some educational background from a Saudi Arabian University and Western institution(s) countries such as the United States and/or the United Kingdom; those lectures who had not been exposed to Western culture(s) abroad were also excluded.
- 3- They were required to teach first year English students (2nd year degree students) as part of their work load;
- 4- They used the same textbooks in their classroom (in this case *Mosaic 1* and *Interactions 1*). Thus, there were only two Saudi lectures that fit this criterion (Ali & Kamal).

The first criterion is necessary because my study is conducted in order to explore the nature and extent of the early Islamic pedagogical implications (if any) towards teaching English.

The second criterion was lecturers' nationality. The staff teaching English at the European Department (ELD) at KAU that I researched in this study consisted of Saudi and non-Saudi staff. The focus on Saudi staff enabled enables me to identify and recognize whether nationality or cultural background had any impact or influence on the lecturers'

understanding of the role of English and their application of pedagogy in teaching English. According to Egege & Kutieleh (2004) “cultural differences in approaches to educational learning do exist,” (p. 79) and therefore the lecturers’ cultural background or nationality can perhaps determine whether they disseminate and/or apply different discourses Western/Islamic towards English language teaching (ELT).

This study, as mentioned, adopts purposeful sampling with the maximum variation sampling technique which is explained by LoDico *et al.* (2006) as including “individuals with different views on the issue being studied or who represent the widest possible range of the characteristics being studied” (p.141). Also, Patton (1990) maintains that with maximum variation sampling “any common patterns that emerge from great variation are of particular interest and value in capturing the core experiences and central, shared aspects or impacts of a program” (p.172). This method is particularly useful for my study because as Patton notes, the data collection and analysis will yield two types of findings: “(1) high-quality, detailed descriptions of each case, which are useful for documenting uniqueness, and (2) important shared patterns that cut across cases and derive their significance from having emerged out of heterogeneity” (p.172).

Numerous qualitative researchers state that “sample size and sampling are not issues in qualitative research” (Onwuegbuzie & Leech, 2005, p.1) and this view is supported by Creswell (2009) who argues that random sampling that is typical of quantitative studies is not required for qualitative study. Merriam (2009) argues similarly claiming that in order to meet the goals of a qualitative study, the purposeful selection of participants is required. Onwuegbuzie & Leech (2005) assert that “these beliefs have been echoed by many members of a leading qualitative research listserv that has a membership of more than 1,500

researchers” (p.1). As previously stated, my study attempts to explore the interplay between Western and Islamic (D)iscourses in teaching English language at KSA. The sample size of lecturers in my study is small—just two Saudi lectures who fit this criteria—but varied in order to acquire a broader description of current perspectives on the exploration of any competing (D)iscourses. Nevertheless, a small sample enables me to gain a greater depth and understanding of the nature of the different pedagogical implication (if any) of ELT at tertiary education level in Saudi Arabia.

The third criterion is based on the fact that the lecturers’ teach English at the first level for Saudi students majoring in English. As the purpose of this research to examine and explore students’ previous educational experiences learning English experiences before entering KAU and after majoring at ELD(as will be explored in Chapter 7 and 8) and any possible tensions that may arise with their English teachers who presumably have been educated abroad.

The fourth criterion is the usage of specific textbook(s): *Interaction 1* and *Mosaic 1*. At the time of the research these textbook(s) were used to teach English for Saudi students majoring in English at ELD. Also, these textbook(s) represent Western ideology embedded in their content as will be explained and analysed in Chapter 5. The research therefore examines the lecturers’ awareness of these cultural differences (if any) and whether they resulting competing Discourses/discourses.

4.4.4. The Students

The students were recruited for this study based on the following criteria: 1) They were Saudi nationals; 2) they were situated within the same classrooms as the two recruited teachers; 3) they did not have exposure to English outside KSA; therefore 4) they were graduates from Saudi public high schools. The participants ranged in age from 19 to 24 old (M=20). All of them were male. 46 students from the two classes completed the questionnaires. Twenty one of these students volunteered to write personal language narratives, and the same twenty one students participated in the focus groups. These informants are labelled ST1-ST21.

4.5. Data Types

The research data comprise a range of different data types in order to describe the complexity of the issue. The core data focus on the participants that are the teachers and the students. This data comprise the semi-structured interviews with teachers, the students' written narratives in response to open-ended questions, analysis of the students' focus group interactions, and the student questionnaires.

A secondary source of data comprise the researchers' field notes, i.e., classroom observations, along with extracts from the Ministry of Education policy documents, Department textbooks used in these classrooms and extracts from the department teaching policy, which address the concerns of this particular thesis.

4.5.1. Data Collection methods

The data collection proceeded at the ELD, Faculty of Arts, Jeddah, Saudi Arabia in the January Semester of 2007. The researcher conducted his research after obtaining ethical clearance from the University of Adelaide and also King Abdul-Aziz University (see Appendix 1 for letters of approval). The data were collected over a period of four months in the actual classrooms (for the student interviews and focus group), and offices within the Department (for the teachers).

4.5.2. Interviews with the Teachers

Three interviews (at the beginning, middle and end of the research period) were held with the teachers in their offices during their office hours. It was important that the teachers should have a sense of privacy (in their individual offices), and be able to communicate freely in an environment where they feel comfortable and in a position of power (see Venuti, 1998; Bunker, 1997; Kumar, 2005; Temple & Young, 2004; Heather & Young, 2007).

The first interview was an introductory meeting between the researcher and the participants. The following two interviews focussed on obtaining the research data. One of the teachers (pseudonym Kamal) was comfortable being taped, whilst the second (pseudonym Ali) had some reservations and preferred to talk without being taped; thus, the researcher took notes to record responses. This concession was made because it is important in ethical research to

ensure that participants, particularly those in countries with high power distance, feel free to express their opinions without fear of retribution (see Appelbaum, Bregman, & Moroz, 1998; Huefner, 2003). The interview with Ali was conducted in Arabic, with the researcher taking notes in Arabic, and later transcribing these into English. The interview with Kamal was conducted in a mixture of English and Arabic, with translations later made by the researcher. This is consistent with the research that suggests that it is appropriate to collect data from respondents in the language/ languages that they are most comfortable with (see Sayer, 1996; Pavlenko, 2007; Price B, 2002)

The taped audio-recordings were transcribed as soon as possible after the event, and then the transcription was checked and rechecked for accuracy at least four times.

Prior to the interviews a “start list” of constructs Miles & Huberman (1984) was developed and formulated into open-ended questions. The theory underlying this “list” was Foucault’s four axes of ethics: 1. the ethical substance (the part of the self pertaining to ethics); 2. the mode of ethical subjection (the authority sources of ethics); 3. ethical self-practices and; 4. the telos, or endpoint, of ethics (May, 2006, O’Leary, 2002). In Foucauldian terms the researcher aims to unpack the genealogy of discourses/Discourses, thus he/she:

“seeks to explain present-day cultural phenomena and problems by looking at the past and analysing how it was derived and constituted historically. It not only looks at who we are at present but also opens up possibilities of what might be and from where we might start to be different in the present. It thus forms a critical ontology of ourselves” (Besley, 2002, p.14).

When conceived in this way, the four dimensions of the “genealogy of power” become four axes for critical work focused on the genealogy of the subject’s identity. These axes can be transposed into four ‘axes of teacher identity’: the substance of teacher identity, the authority sources of teacher identity, the self-practices of teacher identity, and the endpoint of teacher identity (Clarke, 2009). This adaption of Foucault’s axes to the context of teacher identity is represented in the diagram in Figure 4 below. Thus teachers were asked questions relating to how they viewed their identity (substance), what they saw as the authority or power structure underlying their identity, the ways they saw themselves enacting their identity and what they conceived as the results of their enactment of their identities. Initial interview questions were devised according to the four axes are presented in below.

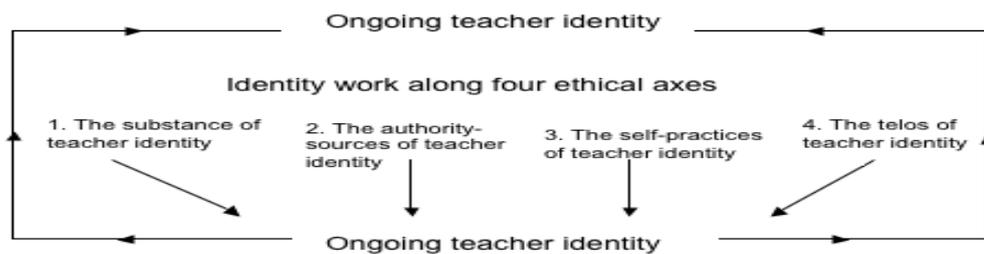


Figure 4. A diagram for doing ethical ‘identity work’ in teacher education adopted from Clarke (2009) view of Foucault’s axis of power

The initial list of questions used in the interviews is as follows:

- 1- How do you see yourself and/or reflect yourself as a teacher in the classroom?
- 2- What are your sources of authority/ power in the classroom?
- 3- To what extent do you think that teaching the ‘target’ culture and language in the classroom affects or is affected by your identity as an Arabic/Islamic person?

- 4- How do you think your behaviour in classroom affects the students' perception of you as a teacher and their learning of English?

Follow up questions were asked based on the teacher's responses in order to clarify and obtain more detail on specific issues.

4.5.3. Students' Written Narratives

Narrative interviews comprise what some call the new tradition of biographical methods (see, e.g. Chamberlyne, Bornat & Wengraf, 2000; Pavlenko, 2007). Some commentators have argued that "standard semi-structured interviews do not produce good narrative data, because the schedule has a determining effect on what participants say (Benwell & Stokoe, 2006, p. 141). In this context, as mentioned above, the influence of power-distance is a concern and, therefore, it was important to obtain as unbiased and unaffected data as possible. Narrative research also connects with a trend in the social sciences in general, where the use of biographical interviews has become the preferred methods of data collection for researchers interested in the interface between history and sociology, society and an individual's personality/ identity, and structure and agency since these aspects are revealed most fully in the stories we tell (see e.g., Chamberlayne, Bornat, & Wengraf, 2000; Wengraf, 2001; Roberts, 2002).

In EFL research, where the traditional focus has been on individual's cognition, what Roberts calls the "narrative, biographical auto/biographical turn" in narrative theory, has found a

particularly important place, and research now emphasises individuals' language learning narratives. For example, Pavlenko (2007) described the importance of ESL/EFL learning stories to research as follows:

L2 learning stories are unique and rich sources of information about the relationship and identity in second language learning and socialization. It is possible that only personal narratives provide a glimpse into areas so private, *personal* and intimate that they are rarely - if ever - breached...and at the same time [are] at the heart and soul of the second language socialization process (P. 167).

In this study, student narratives were used to explore the students' motivations and attitudes towards EFL and resulting language identity.

There are two ways of constructing EFL learning stories. On the one hand, there is the option of drawing on written autobiographical accounts. For example, Danquah (2000) compiled a collection of essays written by immigrants to the United States, and Pavlenko (2001; 2005) citing a large number of existing language learning memoirs. On the other hand, there is the option of collecting data interviews using open-ended questions to elicit, and structure, language stories. For example, McKay and Wong (1996), Goldstein (1996), Toohey (2000), Norton (2000), Norton Pierce (1995), Pavlenko (2001, 2003), Pavlenko & Blackledge, (2004), and Block (2007) all conducted interviews as a first step toward the construction of EFL identity narratives. In this research, the two methods were combined. The participants wrote their own autobiographical language stories, but these were guided by three open-ended questions. This approach was used because the anonymous written narratives allowed the students to communicate freely without fear of reprisals. The open-ended questions were

used in order to focus the students towards the research topic and for possible correlation with the survey questions.

Specifically, the researcher's focus was on capturing cultural factors influencing the students' motivation and language identity, the students' consequent attitudes towards English, and how they perceived their level of English. Each student was at liberty to take his time at home to write a personal narrative based on prompts and was given a week to complete the task. These prompts were further clarified in Arabic before the students received the narrative templates to take home.

Each personal narrative was hand-written by the student himself to indicate authenticity in thoughts and ideas.

The following narrative prompts (NP) were given to the students in English:

- NP1: Tell the story of what you believe has influenced your language learning in general
- NP2: Tell the story of what you believe has influenced your language learning in the University and other educational environments
- NP3: Describe your feelings about your level of English

The personal narratives were handwritten in English by the students, and were saved as a PDF file.

4.5.4. Survey questionnaire

The questionnaire consisted of 19 six-point Likert type items ranging across attitudes, motivational variables, and cultural/religious variables, covering a spectrum of theoretical issues (see index for a complete list of all the variables). The data were collected by means of a self-report questionnaire held in a classroom over a 45 minutes timeframe.

The questionnaire design involved “developing wording that is clear, unambiguous and permits respondents successfully to answer the question that is asked” (Conrad, Blair, & Tracy, 1999; Dillman, 2000; cited in Drennan, 2003, p. 56). The questions are related to motivation, identity, and student attitudes towards the learning environment. A copy of the questionnaire is attached in Appendix 3.

4.5.5. Student Focus Group(s)

Focus groups were selected as a method of data collection from the students because a number of the students revealed that they did not feel comfortable participating in individual interviews as they felt that their individual participation might identify them as problematic students with ‘complaints to make’ (see Young, 1997; Betts, Baranowski, & Hoerr, 1996; Temple & Young, 2004 for similar findings). Also, research in the fields of Health and Marketing suggests that the focus group is a useful tool designed to “obtain perceptions [of complex issues]... in a permissive, non-threatening environment” (Kirchberger *et al.*, 2010, p. 604). This is also pertinent because the researcher was a trainee teacher, and was initially

perceived by the students as a potentially threatening authority figure (Stewart, 2008; Gill, *et al.*, 2008).

The researcher was allowed to use the classroom space once a month, only if there were no exams or special program being held for the students, over a period of four months during the semester. This meant that the researcher met with the students four times. However, on the first three occasions, the teacher was present for the first 15 minutes of the 45 minute lesson. The actual focus group occurred only in the final session where the teacher was absent for the whole class time. The first three sessions involved building rapport with the students talking about other experiences and topics, obtaining their informed consent, and familiarising them with the focus of the research. Rapport building is an essential part of the research in order to break down power-distance barriers (Littrell, 2002; Ybema & Byun, 2009). Topics discussed related to issues which had already been identified as problematic in the student narratives and questionnaires. The issues of the students 'lived' classroom experiences, attitudes towards the curriculum, textbook and enacted curriculum as well as to English culture(s), Discourses and learning outside of the classroom were all discussed.

The initial list of questions used in the focus group mirrored that of the teacher interviews as follows:

- 1- How do you see yourselves as students in the EFL classroom?
- 2- What are your sources of information/ knowledge about English?
- 3- To what extent do you think that learning the 'target' culture and language in the classroom affects or is affected by your identity as an Arabic/Islamic person?

4- How do you think the English program*, textbook and way the teacher teaches affects you as an English learner?

* The students were asked about the Program rather than the curriculum as they were not exposed to the curriculum documents

4.5.6. Observational data

The secondary set of data were collected twice over a four month period, when there were no exams or special program being held for the students. The teachers were of concern of any distraction to their class and were not in favour of being observed. The observational data were collected in order to explore the nature of the learning environment, in particular, the quantity and quality of interactions between teacher and student and also among students in a Saudi EFL classroom. These data were collected using two data collection tools: Nunan's (1995) "tally sheet" and his more elaborate Communicative Observation Language Teaching (COLT) sheet (Nunan & Bailey, 2009). According to Yu (2006) COLT consists of two parts:

"Part A, which describes classroom practices and procedures at the level of the activity, is done in "real" time. Part B, which describes the verbal interactions between teachers and students within activities, is used in post hoc analyses that in most instances are done from transcriptions of audio-recorded data.' Most of the 73 categories that are distributed across Parts A and B of COLT represent binary distinctions in instructional practices (e.g., student-centred vs. teacher-centred participation; reaction to form or message; genuine vs. pseudo requests; restricted vs. unrestricted language, minimal vs. sustained speech. The COLT scheme has been used in a variety of L2 contexts to examine process and product

relationships and to discover matches and mismatches between L2 program goals and practices” (pp.118-119). (See Spada & Fröhlich, 1995, for a detailed description of COLT and its use in L2 classroom research).

According to Nunan & Bailey (2009), a coding system can either be used while the lesson is proceeding (in real time) or later with videotapes or audiotapes. In this research, the coding was conducted in real time because both the teachers and students expressed concern at being video-taped. This is a common issue in high power-distance research contexts where participants are reluctant to have their image directly linked to data that could potentially do them harm under institutional scrutiny (Ybema & Byun, 2009; O’Leary, 2002; Niblock, 2006; Kumar, 2005). In the Gulf and other Islamic research contexts, there is also a reluctance to have a personal image revealed because of religious reasons (see Haight, 2009; Li *et al.*, 2006), and as illustrated by a recent study in ESL classroom in KSA (Al-Edi, 2000), where Muslims believe in after life and images may come and hunt them as the images can only be created by Allah as the following Sura states:

Sura 7-Al-Araf (Makka): Verse 148

واتخذ قوم موسى من بعده من حليهم عجلا جسدا له خوار الم يروا انه لا يكلمهم ولا يهديهم سبيلا اتخذوه وكانوا ظالمين
ولما رجع موسى الى ولما سقط في ايديهم وراوا انهم قد ضلوا قالوا لنن لم يرحمنا ربنا ويغفر لنا لنكونن من الخاسرين
قومه غضبان اسفا قال بنسما خلفتموني من بعدي اعجلتم امر ربكم والقي الالواح واخذ براس اخيه يجره اليه قال ابن ام
ان القوم استضعفوني وكادوا يقتلونني فلاتشمت بي الاعداء ولا تجعلني مع القوم الظالمين

And the people of Moses made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were Zâlimûn (wrong-doers).

Translation: Eng-Dr. Mohsin

If a coding system is used by an observer during the actual lesson, the tally marks are either made at regular time intervals (e.g., every three seconds) or every time there is a category change. Long (1980) describes and names these two approaches:

When each is coded each time it occurs, we are dealing with a true category system.

When event is recorded only once during a fixed period of time, regardless of how frequently it occurs during that period, we have a *sign system* [Italics in the original]"

(p. 6, cited in Nunan & Bailey, 2009, p. 260).

For instance, with some sign systems, observers code the activities every three seconds. Over time, the communicative data provide a picture of predominant behaviours. In this research, a true category system was used and every time an event occurred it was recorded. As the research evolved it became clearer that the teacher and student identities would be the main focus. Therefore the tally sheet and COLT data are discussed only briefly in terms of how it relates to the other data in Chapter 8.

4.5.7. Textbook analysis

The principal texts used in the English 101 course are *Mosaic 1* (Wegmann & Knezevic, 2004) and *Interactions 1* (McGraw-Hill Contemporary, 2002). In this study, the textbook content was explored identifying Discourses/Master narratives employed in the textbook which was later correlated with the views and reactions of the teachers and students. The

general themes and topics in the High School textbooks were also explored for comparative purposes.

4.5.7.1. Curriculum and policy documents

Three levels of policy documents are explored in this thesis in order to explore the ideological and social imperatives affecting the learning environment: National documents (related to Education in Saudi Arabia and Language Policy in Education), Higher Education Policy (related to general principles of higher education and language teaching in higher education), and finally local (University policy documents related to studying at the University, Language policy and broad curriculum).

4.5.7.2. Analytical tools

4.5.7.3. Critical Discourse Analysis (CDA)

The textual data (curriculum, policies and textbook) was analysed using the tools for Critical Discourse Analysis identified by Meyer. The following steps are taken in order to analyse these data:

1. Focus upon a social problem, which has a semiotic aspect (in this case, the issues of identity and motivation of Saudi ESL learners and teachers).
2. Identify the obstacles to it being tackled, through analysis of

- a. the network of practices it is located within
- b. the relationship of semiosis to other elements within the particular practice(s) concerned
- c. the discourse (the semiosis itself)
 - structural analysis: the order of discourse
 - inter-actional analysis
 - inter-discursive analysis
 - linguistic and semiotic analysis
3. Consider whether the social order (network of practices) in a sense “needs” the problem.
4. Identify possible ways past the obstacles.
5. Reflect critically on the analysis.

(Meyer, 2001, p. 125)

4.5.7.4. Identity axis

In order to explore the teacher interview data, Clarke’s (2009) “axis of power” was employed, both as a data collection and analytical tool. As well as forming the basis of the initial questions, the “start list” arising from Clarke’s “axis” was also used for the initial codes for organizing the data. Since this research focused on two classrooms with two individual teachers, their interview data were analysed separately. Notes were kept on the emerging themes, and constructs that were not part of the initial start list. Themes and sub-themes were identified in the individual narratives and then over-arching themes were identified.

4.5.7.5. Narrative Analysis

Narrative analysis techniques, as described by Benwell and Stokoe (2006), which include elements of Critical Discourse Analysis, are applied to the teacher interviews and the written student narratives. There are many different versions of narrative analysis. Benwell and Stokoe argue that these versions “map onto differencing ontological treatments of language data” (Benwell & Stokoe, 2006, p. 44). This thesis adopts a constructionist approach to narrative interview data as a situated, co-constructed interaction between interviewer and participant and with identities as their product, or process (see Korobov & Bamberg, 2004). Others still treat the interview as an interaction in its own right, with the narrative told and identity work done within it, as tied to those narrative moments (e.g., Widdicombe & Wooffitt, 1995). Along with a range of ontological treatments, there are such a range of methods to analyse narrative data that Riessman (1993) noted that the “researcher can end up ‘drowning in a sea’ of transcripts” because the literature remains largely silent about the way to approach long stretches of talk that take the form of narrative account” (p.v).

One practical way of analysing the narrative data, however, is for the narrative to be “broken down into coded chunks of one kind or another, and interpreted by the researcher who, in the process of doing analysis, weaves the original story onto a wider tapestry with their particular blend or relevant theory, cultural information and politics” (Benwell & Stokoe, 2006, p. 144). As Riessman suggests, the analyst’s authorial voice and interpretive commentary knit the disparate elements together and determine how readers are to understand [the informant’s] experience. ...Illustrative quotes from the interview provide evidence for the investigator’s interpretation of the plot twists” (p. 30).

4.5.7.6. Survey data analysis

Data were analysed using Statistical Package for the Social Sciences 13.0 (SPSS). First, a reliability analysis was run to check the Cronbach Alpha Internal Consistency Reliability Coefficient of the four sets of items, meaning the main variables (students' motivation, student's attitude toward the learning environment, students' perception of their teacher(s), and students' Muslim/Arabic identity and how it may affect their learning ability). Additionally, based on a *post hoc* item analysis some items were excluded from further analysis since they were not suitable for the research topic.

4.5.7.7. Focus Groups Data

The focus group data were transferred into NVivo 8 and the data were sorted into categories. Interview data were searched for categories of motivational orientations, attitudinal variables and identity, and the written transcript were coded for evidence of each. Later on in the research, the researcher used an interactive process of moving back and forth between the data, emerging concepts and the relevant literature, and the emerging concepts were used to develop conceptual categories. Finally, as Ushioda recommends, qualitative findings were interpreted through the prism of an existing theoretical framework.

Table 7.1. below summarises the data collection methods, data analysis methods and epistemological influences on the various data.

Type of Data	Theory	Analytical tool (s)
Teachers' Oral Narratives (in the interviews)	Narrative Theory (Benwell & Stokoe, 2006); Language and Identity (Clarke, 2009)	Clarke's (2009) interpretation of Foucault's Axis of Power Narrative analysis theory related to Critical Discourse Analysis
Students' Narratives	Narrative Theory (Benwell & Stokoe, 2006); CDA; (Gee, 1996; Fairclough)	Narrative analysis theory related to identity (Benwell & Stokoe, 2006); Critical Discourse Analysis
Students' Questionnaires	Motivation Theory (Dörnyei, 2001, Gardner, 2001; MacIntyre, 2002; MacIntyre et al., 2009)	Survey questions arising from literature on motivation and resistance. SPSS
Students' Focus group	CDA; (Cazden <i>et al.</i> , 1996 Meyer, 2001)	Textual analysis identifying themes using NVIVO 8 and relating these to the previous Discourses and discourses in the Literature
Curriculum, Department Policy	Critical Discourse Analysis (Meyer, 2001)	Textual analysis using Meyer's steps for CDA analysis

4.6. The Ethics of the Research

The teachers entered into this project as a collaborative problem-solving endeavour through which a joint understanding of the educational context and its impact on teaching and learning identities could be attempted. Mindful of the existent relations between universities and the teaching profession, it is not suggested that the power relations are symmetrical, but the researcher endeavoured to be as open as possible with the teachers and students, and the purposes for the research were discussed at the earliest stage of the research. The field work included a period of orientation before the data collection began during which aspects of the research such the curriculum design and the identification of focus learners were negotiated with the teachers and administrators. The field work period also included frequent and sometimes lengthy reflective discussions, some of which were recorded. Although, the detailed linguistic analysis of data took place after the fieldwork was complete, some early published analysis and interpretation of the data and the context (Elyas, 2008a, 2008b) was shared with the teachers via the web and hard copies.

It is important in this research to contextualize teachers' practices as emerging from the positioning of prevailing curriculum and cultural practices, rather than judging individual teachers as competent or less competent professionals. Thus as is common in Critical Discourse Analysis, this research combines micro, meso, and macro-level interpretation. The micro-level syntax and structure of spoken (student focus group and teacher narratives) and written (student written narratives, questionnaires and documents) texts are analysed along with the processes by which these texts are produced and the power-relations they enact at the local ELD level. At a macro-level, the broader societal Discourses/ Ideologies affecting the texts are explored (Fairclough, 1992a, 1992b, 2001, 2003). It is hoped that by moving

between these levels of analysis and applying a range of theories such as EFL motivation and identity theory, the relationship between the macro and micro worlds will be elucidated without errors of personal judgement and bias

The participant observer role is also important in order to reflect on the practices that may be unknown, or go unnoticed, if the participant is not acquainted with implicit cultural values which could be hidden. The researcher is aware of the pull of subjectivity in the shaping of research events, but argues that, like the classroom teachers, these are shaped by his interpretation as a teacher from within the society. Thus the researcher's own practices and beliefs are under scrutiny. The "propensity to report sideways" (Walker, 1985, p. 86) or "reciprocal vulnerability" (Westgate in Edwards and Westgate, 1994, p. 78) is an advantage of the 'engaged' researcher, and was an important ethical choice in the research design. Further, the participant observer role which carries 'insider' knowledge of the social context is another advantage because the researcher has additional ethnographic resources with which to understand classroom context.

4.7. Validity and Reliability

Validity has to do with the truth, or value, of research claims. Also, discussions of validity are linked to the concept of reliability.

4.7.1. Validity

In any study that involves human interactions, issues of validity and reliability of the research need to be raised. According to Geertz (1973), in describing the dilemma of qualitative research, “Cultural analysis is intrinsically incomplete. And worse than that, the more deeply it goes the less complete it is,...to get somewhere with the matter at hand is to intensify the suspicion, both your own and that of others, that you are not quite getting it right” (p. 13). As researchers, however, it can never be assumed that if the research follows certain methods it will be automatically valid. Instead, it is “relative”, and “has to be assessed in relationship to the purpose and circumstances of the research” (Maxwell, 1996, p. 86). For any research, where the aim in the research is to create a “correct”, credible “description, conclusion, explanation, interpretation, or other sort of accounts”, the researcher needs to constantly seek out “validity threats”. These threats may constantly allow the researchers to evaluate them “during the research itself” to “make these alternative hypotheses” less credible (Maxwell, 1996, pp. 87-88, cited in Picard, 2007). Nunan and Bailey (2009) describe two critical tests which confront the case study researcher: internal validity and external validity.

4.7.1.1. Internal validity

According to Nunan and Bailey (2009), internal validity “has to do with whether a study has been designed in such a way that the claims made by the researcher can be confidently upheld”. In other words, internal validity aims to “establish a casual relationship, whereby

certain conditions are shown to lead other conditions, as opposed to spurious relationships” (Nunan, 1995). In order to do this, the data are examined from a number of angles, the students narratives about their level of English, attitudes towards the teaching process and towards the materials in the textbooks, the students focus group on the struggles they find in EFL/ESL context, the students’ written narrative, student’s questionnaires, and the teachers’ semi-structured interviews. As well as analysing the Western/American discourses/Discourses represented in the textbooks used by the teachers, and how that affects their teaching process.

4.7.1.2. External validity

As well as internal validity, external validity is also imperative for the success of research. External validity, sometimes referred to as generalizability, is evident in a study where “the findings can be extrapolated from the sample in the study to the broader population it represents” (Nunan & Bailey, 2009, p. 64). However, in order to discuss external validity, population and sample need to be discussed.

Maxwell distinguishes between “internal generalizability” and “external generalizability”. The former refers to “generalizability of a conclusion *within* [italics in original] the setting or group studied, while external generalizability refers to its generalizability beyond that setting or group” (Maxwell, 2005, p.115). A population is simply a group of people/individuals who share certain characteristic and/or values. We all belong to a certain population. For instance, in this thesis, the population belongs to the people of KSA who share certain characteristics, whether these are social, cultural, political, or religious. In specific terms, this

thesis studies the population of 2nd year Saudi students studying English at a first year level and their teachers which, in turn, could be considered a sample of the population of people of KSA. However, it would be a mistake to extrapolate the findings of this study to the whole population of KSA, since one of the strengths of qualitative research is its' ability to provide rich data on the unique 'case' which the sample represents. Instead, the results of this research are (to a certain extent) relevant to the population of other 2nd year Saudi students and their teachers taking English at a first year level at the time of data collection since this population shares the same characteristics as the sample. Thus in common with other qualitative research studies, 'internal' rather than 'external' generalizability is emphasised. This internal generalizability is strengthened through ensuring "descriptive validity" (detailed micro-level description), "interpretative validity" (meso level analysis) and "theoretical validity" (understanding of theoretical consensus among a community) (Maxwell, 1992).

For data triangulation (Denzin, 1978), data were collected from complementary sources: teacher interviews, student's questionnaires, student written narrative, classroom observations, and textbooks and government documents. The collection of rich data, triangulation, detailed analysis and resultant 'thick description' is "one way of trying to reveal or at least increase one's awareness of preconceived categories" (Yin, 2011, p. 12). This research aims to be transparent and truthful, yet at the same time provide the richness of data on the specific case.

Chapter 5. Analysis of KSA Policies, Curricula and Enacted Curriculum

5.1. Introduction

There has been limited research that has focused on the role of culture and teaching/ learning identities in EFL, and how these issues impact on EFL policy, curriculum, the use of textbooks and pedagogy (Field & Leicester, 2003). Even less research has focussed on these issues in the Gulf context. Some international research has explored the role of culture and geopolitical factors affecting EFL policies (Byram & Risager, 1999; Önlan, 2005; Risager, 2006). Some other studies (several in the Gulf context) have explored global historical and political developments and how they have affected cultures and hence EFL curricula within those cultures (see e.g., Kramsch, 1993, 1998; Kramsch *et al.* 1999, Al-Qahatani, 2003; Karmani, 2005a, 2005b, 2005c; Al-Asmari, 2008, Elyas, 2008a, 2008b). A few studies have explored the enacted curriculum (specifically in relation to teachers' use of textbooks) in Gulf countries, and its relationship to the local culture(s) and discourses/Discourses (AlShumaimeri, 1999; Al-Issa, 2006, Al-Alamri, 2008; Elyas, 2009a, 2009b). This thesis is the first in the KSA context to examine the full range of documents including policy, curriculum and textbooks and to explore how these documents arise out of cultural identities, and in turn may have a range of effects on teacher and learner identities.

This chapter briefly explores selected English and general education policy documents, curricula and textbooks within the KSA context from a Critical Discourse Analysis perspective, and examines how they have changed pre-and-post 9/11. First one policy document related to education in KSA in general (pre 9/11) is analysed along with an ELT policy document of the same period. Next two general policy documents post 9/11 are

explored, followed by one related to ELT policy. Finally, one post 9/11 document related to Higher Education is discussed. The “network of practices” (Meyer, 2001, p. 125) within which these documents is situated are first detailed, as well as the “structural order” of the discourse, and some “linguistic analysis” of the choice of vocabulary and grammatical structures (ibid). Issues which might be problematic to the learning and teaching identities of the students and teachers interpreting these documents are also highlighted.

The next part of the research involves mainly inter-discursive analysis and explores the English school curriculum and textbooks structurally and inter-discursively relating them to the discourse in the general Ministerial policy documents. This is followed by an analysis of the English Writing 1st year curriculum and textbook (used by 2nd year students in this study) which are explored structurally and inter-discursively in relation to the discourse in general ministerial policy documents, University and Departmental policy as well as the views of university teachers and administrators. Finally, the researcher considers whether the network of practices at this institution and KSA in general “needs” the problems identified in the analysis and critically reflects on the analysis (Meyer, 2001, p. 125).

5.2. Analysis of KSA Policy Documents

5.2.1. Ministry of Education General Documents pre 9/11

KSA education was affected over a long period of time (1970-2001) by the Ministry of Education (MoE) policy document Figure 5 (Arabic) and Figure 6 (translation) below, highlighting goals and objectives of education in the country. This was the only guideline

provided to teachers and curriculum designers defining and describing how education should be conducted in KSA over that period (Al-Attas, 1979). Consequently, during the 30 year period, all curricula, pedagogies and materials were created and/or selected on the basis of this document (Braine, 2005). This document addresses a range of Discourses prevalent in KSA, most importantly the notion of the centrality of the Islamic religion in every facet of life (Tibi, 2001) and the notion of the 'Islamic State' operating according to the tenants of the *Qur'an* and *Hadith* (Tibi, 1997). Thus it operates within religious as well as political "networks of practice" (Meyer, 2001, p. 125).

NOTE:
This figure is included on page 145 of the print copy of
the thesis held in the University of Adelaide Library.

Figure 5. The Ministry of Education Policy Document in 1970 (Arabic Version)

Preamble: To be thankful to *Allah*, the God of them all, and prophet *Mohammed* (Peace Be Upon Him (BUP)): The system of education in KSA stems from the demand of the Islamic nation. Education is an imperative duty to educate oneself about his Allah and nation to support his nation according to the nations' demands and goals. Therefore, the objectives of the education system in KSA are as follow:-

1. To believe in *Allah* and *Mohammad* (PBUH)
2. To achieve the Islamic visualisation of the universe, humans, and life so that each individual will conduct his tasks without any interruptions from external sources
3. To teach the Muslim how to depend on his faith for productivity, creativity and to guide his immortal life
4. To believe that Mohammad's message will bring happiness to humanity and He is the saviour against corruptions and agonies
5. To believe that Islam's civilization requires both wisdom [derived from faith] and human constructions to achieve glory on earth
6. To follow the highest example that Islam has brought to human civilization through Prophet Mohammad's example to achieve glory on earth and happiness in the afterlife
7. To believe in and protect human dignity as stated in the *Qur'an*
8. To assist the student to contribute to the society he lives in.
9. To state that girls have a right to education according to her instincts and nature and that this right should be based on protecting her dignity and image and on the Islamic *Sharia*.
10. To assert that education is a core component of every individual in Islam; and spreading education at all stages of life is a duty of the Nation.
11. To assert that the Islamic Science courses are a core component of every stage of the curriculum in Primary, Middle and Secondary Schools. Also, the Islamic culture is a Core Component in Higher Education.

(Ministry of Education, 1970)

Figure 6. The Ministry of Education Policy Document [line by line translation by the author]

The structural order of the discourse reflects the focus and linking of religion and political life mentioned above. The preamble to the document describes how the Education policy in KSA is embedded in a belief in *Allah* and the Islamic religion, and relates this to “the demands of the Islamic Nation” (MoE 1970, Preamble). In the tenth goal/objective this merging of religious, political and educational life is reiterated by referring to all stages of education as well as the elements of the curriculum. This education policy document clearly falls within a traditional Islamic view of the world where religion and state and in this case education as an organ of the state are indivisible (Ahmad, 2004; Lewis, 2002). Knowledge (المعرفة) itself is seen as a “unified concept” (Picard, 2007, p.7) which involves both “sensory and intelligible realms” as well as “the realm of the spirit” (Ratnawati, 1996, p.4).

These elements of religion and state and their relationship to education and the individual are reiterated throughout the document. Grammatically, there is considerable repetition in the document. The noun “Islam” or the adjective “Islamic” is repeated nine times in the short document. The adjective is linked with concepts as diverse as “nation”, “visualisation”, “civilization”, Law, “culture” and “science”, thus suggesting that the religion encompasses the whole network or “life” of the individual. Other religious terms such as references to the Prophet Mohammad (4), *Allah* (2), the afterlife/ immortal life (2) and faith (1) also permeate the document.

A great deal of attention is paid in this document to abstract concepts reflected in abstract nouns: productivity (1), creativity (1), happiness (2), spiritual agonies (1), dignity (2), glory (2), corruptions (1) and duty (1). In contrast, there is a dearth of concrete, tangible objectives in the document. The only subject/ field mentioned is that of “Science” and this is also linked inextricably to Islamic discourse in the concept “Islamic Sciences.”

Interestingly, the personal pronoun “he” is used throughout the document to refer to the concept of “student”, except in Clause 9 where female students are specifically referred to. Here, a female student’s “right to education” is qualified with the rider that it should be provided “according to her [female] instincts and nature”, be it based on “protecting her dignity and image” and be based on Islamic law.

As is proposed in Chapter 2 & 3, this focus on Islamic religion, Islamic Law, Islamic “civilization” and “nation” permeates education so much so that it becomes almost entirely “Islamic Education”. This is likely to cause tensions in the teaching of English (see Elyas & Picard, 2010) which some might view as a vessel for Western and even anti-Islamic values.

5.2.2. Policy for ELT for all Schools Levels pre 9/11

Like the general education policies, the English Language Teaching policies are/were centrally determined by the MoE, more specifically, by the Curriculum Department Centre for Development (CDCD). Over the period 1970 to 2001 the policy represented in Figure 7(original Arabic) and Figure 8 (translation) was promulgated.

NOTE:
This figure is included on page 149 of the print copy of
the thesis held in the University of Adelaide Library.

(Ministry of Education, Policy of English, 2002)

Figure 7. The Curriculum Department Centre for Development, ELT section. (Arabic Version)

Translation: One of the goals of the education system in the Kingdom is to provide students with proficiency in English as a way of acquiring knowledge in the fields of sciences, arts and new inventions, and of transferring knowledge and the sciences to other communities, in an effort to contribute to the spread of the faith of Islam and service to humanity.

(Educational Policy of Saudi Arabia, 1970).

Figure 8. The Curriculum Department Centre for Development, ELT section. [Translated by the Author line by line]

English like the rest of the curriculum is represented as directly linked to “the faith of Islam” (الدين الإسلامي) and thus in the KSA ‘network of practices’, should serve the purposes of the Islamic religion and Islamic nation-state.

The structure of the discourse also reflects subjugation of the subject English to the demands of State and Religion. The policy starts with a clear statement about “One of the goals of the

education system in the Kingdom”, emphasising the role of the Islamic State. It finishes with role of English to “contribute to the spread of the faith of Islam and service to humanity” (للمساهمة في انتشار الدين الإسلامي وخدمة الإنسانية), emphasising the vital importance of Islamic faith in every subject.

An analysis of the vocabulary in this document reveals that, although the policy relates to the subject of English, “English” is only mentioned once in the document. Instead, “knowledge” is mentioned twice, “Science” is mentioned twice, along with “art”, “new inventions”. It is clear from this emphasis, that English is seen as playing a purely instrumental role in the acquisition of and spreading “transferring” (Mckay, 2002) of knowledge in general, and Scientific and technological knowledge in particular. This is consistent with the ‘strong Islamization’ position that English teaching is purely a tool for the access to, and spreading of, “modern-day knowledge” (Ratnawati, 1996, p.8). The responsibility of the Muslim to spread as well as acquire knowledge is also highlighted with the words, “transferring knowledge and Sciences to other communities” (line 4).

Limited evidence of the ‘weaker Islamization’ position is also reflected in this policy since English is also described as instrumental in the spread of Islamic faith and “service to humanity” in the document. This reflects some of the arguments on the TESOL Islamia website (Karmani, 2005a, 2005b, 2005c, Al-Faruqi, 2005; Ratnawati, 2005) that Islamic education requires English because of the large number of English speaking Muslims, and the need to spread the faith of Islam to this cohort. No guidance on how English should be taught or the essential elements of such a curriculum is provided. However, the emphasis on and repetition of Science and Technology and the importance of religious faith in the learning of

English, suggests that the content should include the vocabulary and grammatical structures necessary to acquire these Discourses/ discourses.

5.3. Ministry of Education General Policy Documents post 9/11

5.3.1. Analysis of MoE Policy Document post 9/11. Ten Year Plan (2004-2014)

9/11 events had a great impact on the policy-makers in KSA. Three years after 9/11 and after great pressure from external pressures (see Chapter 2 and 3); many changes were made (see Figure 9). The MoE consequently developed “The Ministry of Education Ten – Year Plan (2004 – 2014)” which set the following goals for that ten-year period:

NOTE:
This figure is included on page 151 of the print copy of
the thesis held in the University of Adelaide Library.

(Ministry of Education, 2010)

Figure 9. Ministry of Education Ten – Year Plan (2004 – 2014)

The “network of practices” (Meyer, 2001, p. 125) in this document for the first time focuses on pragmatic educational issues alongside ‘nation building’ and religious values’. For example, objective 1 and 2 talk about the age and level of a student. Objective (5) talks about provision of, and type of, education provided for females. Objective (10) deals with the training of teachers (males and females), and objective 7 and 14 where administrative practices are addressed. Syllabus and curriculum have been addressed explicitly for the first time as in Objective 9. This document’s network of practices also perhaps lies within diplomatic and international political spheres, since, only English versions are provided on the MoE website, and the document appears to address all the issues raised in international and local political and business calls for reform (described in Chapters 2 & 3). The issues of ‘Islamic state’ and ‘nation building’ are still explicitly addressed in this document. However, the emphasis has shifted from purely ‘Islamic’ to the need for education to address “issues of the country” (Objective 3) and to prepare students to participate both “locally and internationally” (Objective 3). It is apparent that this document requires students to do more than just believe and follow as stated in (Figure 6, line 1). Instead, they are expected to consciously “deepen the spirit of loyalty to, and pride in, the country”, and to do this “through intellectual awareness based on recognizing the issues of the country” (Objective 3).

Unlike previous documents where there was a constant repetition of words and phrases related to religion, in this document the word “Islam/Islamic” is only mentioned once in objective 9, where “Islamic values” are linked with “integration in society”, and “achievement of scientific” and “thinking skills”. Another notable change from previous policy document is the emphasis on female education.

Objective 5 introduces “technical education” for the girls for the first time in the history of KSA. Unlike the previous documents (Figure 6, line 9) which qualifies that girls’ education should be suitable to their nature and instincts (“girls have a right to education according to her instincts and nature, and that this right should be based on protecting her dignity and image and on the Islamic *Sharia*”), this documents recommends technical education with no riders or qualifications. This document interestingly emphasises systemic changes in training, organizations and administration rather than moral or religious issues as imperative as previous policy documents.

Curriculum is only addressed once (Objective 9). However, it is expected to encompass religious values “Islamic values”, “the personality of the students”, facilitate the students’ “integration in society”, enable them “achievement of scientific and thinking skills”, and ensure “lifelong learning”. No details on how the curriculum will achieve these ambitious goals are provided.

This document briefly mentions “information and communication technology” in objective 12, but this is only in relation to “develop[ing] the infrastructure”. This plan was superseded by the *Tatweer* in 2007 as is detailed in the following sections. The *Tatweer*, in contrast to this document, focuses almost entirely on information technology as a tool for educational reform.

5.3.2. Ministry of Education General Policy (*Tatweer*) 2007-2013

In 2007, the Ministry of Education under direct instruction by King Abdullah instituted the *Tatweer* (translated into English broadly as Modernization) policy, and consequent curriculum development project. This is a five-year plan that is estimated will cost the KSA government \$293, 000,000 (Ministry of Education, Education *Tatweer* Project, 2009).

The vision of this reform initiative is described as follows (Figure 14) in the English version on the *Tatweer* website:

NOTE:
This figure is included on page 154 of the print copy of
the thesis held in the University of Adelaide Library.

(*Tatweer*, Vision, 2010)

Figure 10. Vision of Ministry of Education General Policy (*Tatweer*) 2007-2013

This document represents a dramatic change in the discourses/Discourse(s) used in KSA education policies. Although the Objectives document of 2001 referred to “international communication” (Objective 5) and interactions with other “nations” (Objectives 10 & 11), the emphasis remained on disseminating the Islamic culture (“civilization”) and religion to these ‘others’. In this document, in contrast, the “network of practices” (Meyer, 2001, p. 125) emphasized are “educational”, technological, knowledge systems and “global”

communication with “interaction” at the core. The individual is placed at the centre of the “learner-centred” curriculum along with individual values such “creativity” and competitiveness thus appearing to support an individualistic “identity” (Hofstede, 1980, 1983). This is in contrast with previous policies which emphasised individuals as representative of “their society” (Objective7), “their nation” (Objective 9 & 11) and their religion (Objectives 8 & 11) which appear to be more in keeping with a cultural collectivist identity (Hofstede, 1980, 1983).

Interestingly, however, the “perspectives and aspirations” arising from the “vision” section of this policy are in stark contrast to the vision (Figure 11):

NOTE:
This figure is included on page 155 of the print copy of
the thesis held in the University of Adelaide Library.

(Tatweer Perspectives and Aspirations, 2010)

Figure 11. Perspectives and Aspirations Vision of MoE General Policy (Tatweer) 2007-2013

In this document, the discourse starts with Islam (“stems from Islam”, “basic principles that are based on Islam and its moral, ethical and cultural system”) and ends with the importance of “Arabic the language of [the] *Qur’an*” and the unified nature of the Islamic religion, culture, State and “identity” along with the imperative to retain this identity “*we have to [italics by author] maintain it*”.

In between these book-ends of Islam and Islamic “identity”, “conscious interaction with diverse cultures in openness era and global village” and “active citizenship” is juxtaposed. With this discourse, the Ministry appears to subscribe once again to the ‘weaker Islamization’ position where it is the teacher’s responsibility to preserve the learner’s Islamic “moral, ethical and cultural” values and “identity”, while at the same time exposing him/her to the “global village”. However, this document appears to call on both teachers and learners to participate in the “shared responsibility” as a component of their cultural collectivist identity (Hofstede, 2001) to facilitate “connection, development and maintenance” of cultural “identity”. Importantly, although connection with the ‘global village’ is valued and “development”/modernization appear to be an imperative, “maintenance” of culture, religion and Islamic identity is the ‘final word’. This is emphasised with the personal pronouns at the end of the document directing participants that “we” need to “maintain” “our” identity, thus recalling upon the idea of collectivist identity (Hofstede, 2001). Thus, even when interacting within an individualistic “global village” and content, this document calls upon teachers and students to consciously “maintain” their collectivist unified identity which is founded in

Islamic ideology (Hofstede, 1980, 2001; AT-Twajjri & Al-Muhaiza, 1996).

The importance of Arabic which is emphasised at the end of the “perspectives and aspirations” document obviously has some effect on the status of teaching of English. It appears that, although Arabic remains the language “aspiration”, English is the instrumental tool towards “conscious interaction with diverse cultures in openness era and global village”. This ‘weaker Islamization’ emphasis on the instrumental role of English is also indicated in the *Tatweer* General Objectives for Curriculum Development Program (TGOCDP) as shown in Figure 16 and 17 below:

Limited evidence of the ‘weaker Islamization’ position is also reflected in this policy since English is also described as instrumental in the spread of Islamic faith and “service to humanity” in the document. This reflects some of the arguments in TESOL Islamia (Karmani, 2005a, 2005b, 2005c; Al-Faruqi, 2005; Ratnawati, 2005) that Islamic education requires English because of the large number of English speaking Muslims, and the need to spread the faith of Islam to this cohort.

No guidance on how English should be taught on the essential elements of the curriculum is provided. However, the emphasis and repetition of Science and Technology and the importance of religious faith in the learning of English suggests that the content should include the vocabulary and grammatical structures necessary to acquire these Discourses/discourses.

Educational curriculum development programs aimed at qualitative development in education curriculum to serve the following areas:

- Develop the educational, practical and thinking skills of the learners' personalities.
- Provide suitable education to students' ability and preference.
- Balance between how much knowledge is provided in the light of the needs of learners and the requirements of this era.
- Develop full interactive digital curriculums which helps activate self-learning and employing technology in learning process.
- Shift from focusing on knowledge content to learning processes which ensures that the learner applies and interprets what he learned into life skills employed in solving life problems.
- Take care of separate materials transformation and indoctrinating to integrate knowledge and education interacting as well as dealing with era changes according to the legitimacy and national balanced vision.
- Invest global expertise in forming curriculums.
- Prepare national expertise in curriculum building.
- Achieve a qualitative leap in preparing textbooks and added materials.
- Achieve digital curriculums and integrate technology in education.

Figure 12. *Tatweer* General Objectives for Curriculum Development Program

The program is accomplished through the following element

NOTE:
This figure is included on page 159 of the print copy of
the thesis held in the University of Adelaide Library.

(*Tatweer*: General Objectives of the Curriculum Development Program, 2010)

Figure 13. *Tatweer* General Objectives for Curriculum Development Program

In this document, Islamic religious and national “aspirations” are sidelined to brief mentions of “legitimacy and national balanced vision” and “national balanced vision”, which appear to refer to a valuing of both Islamic and ‘global identities’. The rest of the document, however, focuses on educational discourse, as well as the role of the individual and global “digital” interactions. Educational terminology is ubiquitous in the document with terms such as “education(al)” (3 tokens), “curriculum”/ “curricula” (10 tokens), “learner(s)”/ “learning”/ “learnt” (8 tokens), “skills” (3 tokens) and “content” (1 token) abounding. This is significant, since this is the first holistic curriculum initiative in KSA to pay attention to curriculum, teacher training and provision of facilities. The KSA individual interacting with other

individuals within a ‘global’, information-age digital world is stressed. Within this “digital curriculum” (3 tokens), the emphasis is on “self-learning”, learning “processes”, life and problem-solving skills in preparation for the “labour market”, thus encouraging towards individualistic “identity” (Hofstede, 2001). However, the role of the teacher is still to provide “suitable education” in keeping with “this era” and Islamic values, and to teach students to “integrate knowledge”, and interact in keeping with a collective Islamic identity. Therefore, there is a clear limitation on encouraging the students’ individualistic “identity” within the framework of Islamic Discourses.

The ‘weak Islamization’ role of the teacher in the global/digital era is clearly challenging since the students have the ability to access information freely themselves. Some of these challenges are addressed in Chapter 6 describing the teacher narratives’ dilemma in dealing with these competing Discourses. Also, the challenges indicated by the competing Discourses/identities in the different parts of the *Tatweer* documentation are evident in the student data described in Chapter 7 of this thesis.

In order to put *Tatweer* into practice, the KSA government undertook a massive retraining initiative from 2007 onwards. Some 1,700 male and female teachers and school administrators, representing 50 secondary schools Kingdom-wide, completed a 15-day training course in preparation for launching KSA’s most important educational revamp: the King Abdullah Bin Abdul Aziz Project for Developing Public Education (*Tatweer*). The training course took place in three different cities: Taif, Abha and Jeddah. The Kingdom has allocated around \$293, 000,000 for the *Tatweer* project, and is planning to take education to new horizons to cope with transformations around the world. Teachers, students’ advisors and school principals take different courses that can enable them to deal with their students

from different angles to help them succeed at all levels. According to Abdul-Wahhab Al-Mikaimzi, chief of Public Relations in the Ministry, the project consists of four axes: 1) developing teachers' skills; 2) developing curricula; 3) enhancing school activities; 4) and improving school environment (Al-Mikaimzi, 2010, p.33).

Al-Milaimzi pointed out that the government had done its best to spread scientific and technical knowledge in the KSA. He stated that “this leadership is trying to develop education and is employing the latest possible technology to help build KSA citizens at all levels. If education is a never-ending process, we believe that developing that education is a necessity” (Al-Mikaimzi, 2010, p.34). He further stated that the project aimed to “make students analyse and think to come up with solutions”, and that the “teacher’s role will be to just monitor the class and distribute roles among learners” (ibid). In these statements, Al-Milaimzi appears to subscribe to an extreme form of Problem-Based Learning (PBL). PBL advocates an entirely “student-based” approach, the use of small groups with teachers as merely as “facilitators” or “guides”, with the curriculum organised around problems as a stimulation for learning, and self-directed learning (Barrows, 1996, p. 6-7). This is a far cry from traditional teacher-centred pedagogies that have been used to date (as described in Chapters 2 & 3).

This change role of the teacher is also highlighted by Ali Sambo Director of the Educational Training Department at the Taif General Directorate of Education who argues that the teachers' role in the classroom involve should involve “providing students with information

sources either in libraries or online to make students carry on their own research” (Sambo, 2008, p. 36).

A number of pragmatic measures have been put in place in order to facilitate these new teaching/learning relationships. One issue specific change is the change in the classroom environment. Sambo explained what new classrooms and school environment would look like: “Imagine that students are searching for a certain piece of information. The modernized classroom is divided into three groups. Group A is using computers to find that information, group B is reading books for the same purpose, and group C is writing what conclusions the two groups have found. This is what we want our students to do in their classrooms,” (ibid).

One of the ways of promulgating of the new teaching/learning environment involves the setting up of “models schools”. Dr. Naif Al-Roomi, the head of the *Tatweer* project, stressed that the new 50 schools will reflect how our schools ought to be” (Al-Roomi, 2010, p.1). Al Roomi (2010) further stated that “the principals in these schools have no other choice but to succeed,” (p.1) said, adding that collective work is the secret for success.

The *Tatweer* clearly indicates a completely new direction for education in KSA, focusing on developing digital and information literate students. The implication for both teacher/learner relationship, and hence teacher/learner identities, is likely to be dramatic, especially when this new dynamic is contrasted with the past and current pedagogical practices.

5.3.3. Policy for ELT for all Schools Levels post 9/11

Post 9/11, the General Director of Curriculum Department Centre for Development (GCDCD) Dr. Al-Mikaizmi put forward a new policy related to ELT. The central control of the Ministry of Education, and the value they placed on this policy, is emphasised by the fact that this policy is pasted on the second page of each student's English textbook at Elementary, Middle and Secondary Schools in KSA. Interestingly, this policy has not been revised with the advent of *Tatweer*, although it is likely the emphasis on information literacy is likely to also impact on the teaching of English. This document is represented in Figure 14 (Arabic) and Figure 15 (English translation) below:

NOTE:
This figure is included on page 163 of the print copy of
the thesis held in the University of Adelaide Library.

(MoE, General Director of Curriculum, 2002)

Figure 14. Policy for ELT post 9/11 for all school levels. (Arabic Version)

NOTE:

This figure is included on page 164 of the print copy of the thesis held in the University of Adelaide Library.

(MoE, General Director of Curriculum, 2002)

Figure 15. Policy for ELT post 9/11 for all school levels. (English Version)

Once again like the policies above, policy towards English is located within the ‘network of practices’ of the Islamic religion and State as represented by the emphasis placed on the “Muslim’s role” (line 3), “religious beliefs and customs” (line 5-6). However, in the structure of the discourse, English is given a more prominent role with the document starting with the acceptance that the role of ELT is to “prepare our children to use English” and continuing with an acknowledgement of the prominent role of English as a global language in the words, “which has become one of the most widely used languages in the world” (line 1-2).

Like in the previous policy documents, the role of English as an instrument to acquire other knowledge “Arts and Science” is emphasized. However, this policy appears to follow a ‘weaker Islamization’ position than the former one. The emphasis is no longer merely on

‘modern-day knowledge’ in the form of Science and technology and knowledge in “Arts” is placed alongside and equal to Sciences, as represented by the parallel grammatical structure. Importantly, the ‘weaker Islamization’ position that English teaching of both language and culture can be done “without promoting morals and customs which are contradictory to [the Islamic] religion, beliefs and customs” (also reflected in Hare, 2002) is explicitly stated in this document.

More details of what this policy entails and how it should affect the teaching of English as a foreign language in KSA are provided in the “General Objectives of Teaching English” first detailed by the Ministry of Education in 2001 (see Figure 16). These interestingly, unlike the other documents described above, are provided in both English and Arabic on the Ministry’s website.

The general objectives of teaching English in Saudi Arabia according to the new curriculum document published in 2001 aims for the students to be able to:

- 1. develop their intellectual, personal and professional abilities.
- 2. acquire basic language skills in order to communicate with the speakers of English Language.
- 3. acquire the linguistic competence necessarily required in various life situations.
- 4. acquire the linguistic competence required in different professions.
- 5. develop their awareness of the importance of English as a means of international communication.
- 6. develop positive attitudes towards learning English.
- 7. develop the linguistic competence that enables them to be aware of the cultural, economical and social issues of their society in order to contribute in giving solutions.
- 8. develop the linguistic competence that enables them, in the future, to present and explain the Islamic concepts and issues and participate in spreading Islam.
- 9. develop the linguistic competence that enables them, in the future, to present the culture and civilization of their nation.
- 10. benefit from English –speaking nations, in order to enhance the concepts of international cooperation that develop understanding and respect of cultural differences among nations.
- 11. acquire the linguistic bases that enable them to participate in transferring the scientific and technological advances of other nations to their nation.
- 12. develop the linguistic basis that enables them to present and explain the Islamic concepts and issues and participate in the dissemination of them.

Figure 16. General Objectives of Teaching English (English Version)

These objectives are located within a far broader “network of practices” (Meyer, 2001, p. 125) than previous policy documents. Firstly, the role of English teaching and English learners and teachers within the international community, is highlighted. This is, on the one hand, is linked with the “spreading Islam” (Objective 8) but, on the other hand, is linked more broadly with promoting cultural understanding of Islam and Islamic cultures among other nations (Objectives 2, 7, 8, 11 and 12) and the respect of other cultures within KSA society (Objective 2 & 10). This falls within the discourse of inter-cultural and inter-faith dialogue which has been used in a number of Western countries to combat radical anti-Islamic action post 9/11. Most prominent examples of this movement include King Abdullah’s historic inter-faith dialogue under chairmanship of King Juan Carlos of Spain in 2008, the Ahmadiyya Centre established in Malta in 2010 (the first Centre was founded in Pakistan in the 19th century), and the inter-faith dialogues promoted by the Reverend James Parks Morton in New York immediately after the events of 9/11. The instrumental function of English as a means of operating in the work environment (Objectives 1, 4 & 7) is also emphasised in this document, as well as once again the importance of English in acquiring and spreading knowledge (Objectives 1 & 11). However, knowledge per se is less prominent in this document and linked with economical, personal and ‘international’ goals. Thus this document falls within economic, political, ideological and religious “networks of practice”.

Interestingly, the structure of the discourse reflects both the discourse of *Tatweer* (Modernization) and tolerance in response to calls by Western governments and media and local business interests (as described in Chapters 2 & 3), as well as the ‘weaker Islamization’ position (also reflected by Policy Figure 16 and 17). The instrumental motivation of developing “intellectual, personal and professional abilities” is placed first and followed by a

number of objectives (Objectives 2 – 7) which focus on instrumental, communicative goals (as is common in the Communicative Language approach (CLT)). This appears to be appealing to proponents of ‘modernization’ (often equated with Westernization) both abroad and locally. On the other hand, towards the end of the document the emphasis changes to the role of English in spreading Islam, Islamic culture and fulfilling the needs of the Islamic Nation State. This is particularly significant, since in the well-known Arabic proverb it states:

خاتمة مسك

Translation: [The last sentence prevails as the most important take-home message].

An analysis of the objectives once again suggests a focus on instrumental goals of so-called “communicate competence” (Johnson & Brumfit, 1981; Brumfit, 1984; Byram, 1997). The word كفاءة “competence/basis” is repeated six times in the document. Abstract concepts of “awareness”, “understanding” and “respect” are once again highlighted, but in this document, a two-way communication is emphasised rather than just the promotion of Islamic values as in previous documents. In this document, the subject is given more prominence with the word “English” being repeated four times in the document. The Islamic religion is still prominent in the document, but religious references have been reduced to three thus suggesting that Discourses of “more English and less Islam” (Karmani, 2005a) has had a practical impact on the wording of the documents. However, as noted above, the ‘last word’/ emphasis of the document is the “dissemination” of Islam through the medium of English.

5.3.4. Ministry of Higher Education Policy Document (*AAFAQ*) 2007-2032

In contrast to the increasing numbers of documents related to school education in KSA, very little policy has been produced with regards to higher education. One document which addresses the sector is the *AAFAQ* (Horizon) pamphlet which was developed in 2007. This pamphlet provides details on university admission, criteria for choosing the students, facilities provided for the teachers and the students, and training requirements for university teachers, especially in regard to the ability to use digital information in the classroom. But, only a few objectives in regards to the content of the curriculum and pedagogy requirements have been provided. These are some of the objectives for *AAFAQ* (see Figure 17):

NOTE:
This figure is included on page 169 of the print copy of
the thesis held in the University of Adelaide Library.

(Ministry of Education, 2010)

Figure 17. Objectives for *AAFAQ* 2007-2032

In this document like the *Tatweer*, the emphasis has changed from the “collectivist” to the “individualist” society (Hofstede, 1980, 1994). Objective 3 resembles the *Tatweer* with its emphasis on self-learning and self-discovery. Like the *Tatweer* information literacy and critical thinking are highlighted in Objective 2 with the words “improving critical thinking and finding the solution by oneself and to critically examine issues”. This is a stark contrast from the rote-learning pedagogies which was the focus of early Saudi Arabia era (see Figure 5 in Chapter 5 and detailed information in Chapter 2 and 3). Most interesting are Objectives 1 and 4 which focus on useful information and most importantly practical content that serve the labour market “curriculum” to “meet the demand of the labour market”. This new emphasis resembles the general trend in higher education internationally towards neoliberalism where the economic imperatives drive the curriculum (Apple, 2006; McCarthy, Pitton, Kim & Mojie, 2009).

Interestingly, no details on English policy for higher education are provided in the *AFFAQ* or any other national policy document.

5.4. ELT School Curriculum and Textbooks in KSA

The Education sector in KSA is highly regulated, and thus the curriculum operates under tight central control. According to Al-Hajailan (1999) the Curriculum Department at the Central Office (CDCO) at MoE assigns and distributes ELT to Middle and Secondary schools throughout the country. It undertakes the task to develop guides, establishing guides, and

planning instructional units with respect towards the general education policy in KSA. The CDCO relies on teachers' supervisors' reports and the contributions from language teachers and their opinions on the content and materials presented in these textbook(s). Although teachers are encouraged to send their reports and opinions on curriculum development and the content of ELT textbooks to the MoE, Al-Hajailan (1999) claims that the "MoE won't be able to rely on the teachers' recommendations since they [the teachers] lack the [necessary] knowledge of curriculum development" (Zaid, 1993, p. 214). This seems to be the case, since teachers often complain that their concerns are not taken into consideration (Kelchtermans, 1999).

The task of curriculum development, therefore, relies solely on the CDCO. As is true in many countries, the curriculum in KSA is dominated by the textbook. Consequently, any reform takes place "by the book" (Loewenberg & Cohen, 1996 p. 6). Both meanings of the expression "by the book" are relevant here since reform is driven through the introduction of new books, but also occurs according to strict rules with textbooks being endorsed and/or developed by the MoE. In the case of English, Al-Seghayer (2005) notes that the main textbook used in KSA from 1960s to early 1980s was *Living English for the Arab World* (Alan & Cook, 1961) which remained until 1980. This book was broadly targeted to all Arab countries and used in many countries in the region. Al-Subhai (1988) claimed that the program was neither feasible for Saudi learners nor for KSA education needs at that time. In 1980, this book was replaced by a new series called *Saudi Arabian School English* (Field, 1980) which was developed by the MoE in collaboration with Macmillan to meet local needs. This series was later replaced by another series called the *English for Saud Arabia* in the mid-1990s. The *English for Saudi Arabia* textbook is regularly revised, and is still being used in KSA throughout middle and secondary schools.

One of the objectives of this new textbook was aimed at enabling the students to write a half page paragraph on a simple incident or topic related to their culture (Braine, 2005). Another objective of the textbook was/is enabling the KSA students to introduce themselves and culture when they travel abroad. Thus, the emphasis on KSA Islamic/Arabic culture is heavily endorsed in the textbook(s) (Brain, 2005). See Table 7.1 for a list of textbooks used in KSA throughout middle and secondary schools.

Table 8.1 list English Textbooks used in KSA until 2010

<p>NOTE: This table is included on page 172 of the print copy of the thesis held in the University of Adelaide Library.</p>

Adapted from Statistical Data and Educational Documentation in KSA, 1991

All textbooks in the series *English for Saudi Arabia* have units that focus on Islamic issue(s), Islamic customs and Islamic practices. Each of the three textbooks reviewed in the table above included six units of study. Of these, at least one is on Islam. For example, the sixth

unit of the First Year Secondary Textbook is called “Before *Al-Hajj*”. This unit, as the title indicates, focuses on the *Hajj* (is one of the five pillars’ of Islam all Muslims are required to fulfil). This unit shares the adventures of a Sudanese pilgrim who is planning to perform Hajj. Similarly, the other textbooks in the series also include units on Islam. For example, Unit 3 of Second Year Secondary Term 1 book is on “The Early Spread of Islam”, and Unit 4 of the Third Year Secondary Term 1 book is on “*Ramadan*” (Fasting a whole month for religious reasons)

In addition to having at least one unit on Islam, some of the textbooks include focussed units on KSA culture and customs. While the First Year Secondary Textbook does not have a dedicated unit on KSA, all the units provide detailed information about the KSA context. For example, in Unit 3, “School in Britain”, the text and activities lead to comparisons between KSA schools and schools in Britain. Equally, Unit 5, “Money”, includes lessons on describing KSA currency notes, and no other currencies in the world are dealt with at any level. Thus, it is clear that the focus on this book and other textbooks in the series include specific and detailed discussion of life, culture, and practices in KSA. For example, Unit 5 of Second Year Secondary Term 1 book is titled “Saudi Yesterday and Today”; explaining the glory of the Arabic history and tribal KSA, but also embracing modern KSA. Unit 6 of the Third Year Secondary Term 1 book is on “Arab *Eid*” (Islamic festival celebrating the end of Ramadan). All of these topics are easy for the students to relate to as they have their own perceived knowledge of these events, what is required is for them is to transfer this information into the English language.

It is apparent that these English textbooks focus on references to Islamic and KSA cultural and social practices. For example, Unit 1 of the textbook, “Let’s Meet the Team”, starts with a cartoon strip introducing one of the main characters in the book to the readers. The text starts with “*Assalamu Alaikum*, I’m Ahmad Al-Ali” (p. 7). *Assalamu Alaikum* is the Arabic / Muslim greeting which literally means “May the blessings of Allah be upon you”. The greeting is similar to “hello” or “hi” in the English language; however, it carries a specific Islamic religious reference. *Assalamu Alaikum* is used throughout this unit and is part of several activities. The choice of using *Assalamu Alaikum* instead of its English equivalent reflects the value given to the local and Islamic practices and customs; and it indicates a strong adherence to the Islamic ideology and practices as indicated in Chapter 2 and 3.

In addition to textual references, the textbook also projects the local KSA cultural beliefs and practices through the images used. The textbook has numerous pictures mostly of men. These pictures usually have their head cut off as Islamic beliefs do not embrace the drawing of people as indicated by Al-Eid (2000). In the First Year Secondary Textbook there are only three pictures of women, two on page 9 and one on page 10. In the first picture, there is a man pointing towards a woman clad in a black *Burkah* from head to toe, and the man in the picture is saying “She’s Saudi”. It is worth noting that while the man is pointing towards the woman in the background with his thumb, he is not looking at or towards her. The second picture is that of an Indian woman. This woman is holding a flag of India, is wearing traditional clothes, and has her head covered with a *Dupatta* (long scarf). In this picture, the man is again pointing towards (but not looking towards) the woman in the background and saying “She isn’t a Saudi”. The third picture, on page 10, is smaller in size and is black and white. In this picture a man is pointing towards a woman (again with his thumb and without looking at her) and saying “She’s Syrian”. This woman is also fully clad and wearing a *Hijab*

(Islamic headscarf), which identifies her as a Muslim woman. These visual texts reinforce the KSA social practice of requiring women to fully cover themselves in public and to wear *Burkah*. Foreign women, on the other hand, can be identified because they don't wear a *Burkah*. There are no other images of women in the textbook. There are numerous pictures of KSA and other men. In these pictures, the KSA men wear a local costume while the foreigners wear other clothes: suits and jeans for westerners, *shalwar kameez* for South Asians, etc. Furthermore, all western men are shown to have blonde hair, while the locals have black hair. The visual traits portrayed in the textbook consistently project the locally 'approved' and 'accepted' ways of being and looking at the world. They conform to the KSA interpretation of Islamic codes and to the KSA cultural practices.

In addition to having dedicated units on Islam and/or Saudi Arabia, the textbooks include regular textual references to Islam and KSA. In the First Year Secondary Textbook, this is apparent from the very beginning of the textbook. After the opening credits, the textbook includes a full page with Arabic text ‘  ’, which translates to: “I begin in the name of Allah who is the most gracious and the most merciful” (See Mahboob, 2009 in Pakistani English).

These textbooks move between a ‘strong Islamization’ view of teaching English focusing only on Islamic culture to ‘weaker Islamization’ which explores different cultures other than Islamic cultures and emphasis the explaining of Islam to non-Muslims. Textbooks and curriculum operate entirely inter-discursively with the curriculum directly related to the themes and objectives of the textbooks. To date, the information literacy emphasis of *Tatweer* and learner-centeredness of *Tatweer* appear not to have impacted on this textbook driven curriculum.

5.4.1. Pedagogical Implication of the ELT Curricula and Textbooks

It is noted that the usual teaching methods in KSA ELT context has been the Audio-lingual Method (ALM) and to [a large extent] Grammar Translation Method (GTM). Ziad (1993) claimed that most teachers preferred the ALM methods to expose their students to authentic [American Dialect] English text to be used in the classroom. This has not changed in the intervening 17 years as reported by Alabdan and Al-Twairish (2009). The teachers comply with the ALM by providing with stimulus situation, and repetition of drills of certain phrases and words. As noted above, the textbook materials comply with a strict Islamic identity and the teachers still retain their traditional teaching practices similar to those of the early Islamic era where the emphasis was on memorization of the Qur'an in the *Halaqa* (learning classroom in early Islamic period) (Elyas & Picard, 2010).

Such practices contrast with the pedagogy promoted within the textbooks which appear to follow a Communicative Language Approach focussing on interaction as the means of learning English with role plays, information gap activities, language exchanges and pair-work (Bax, 2003) as is common in the great majority of ELT textbooks. Perhaps this is because the textbooks have largely been created by Western publishers and textbook writers in response to demand from the Islamic market, thus in many cases Western ELT materials have been 'Saudized', without any substantive changes to pedagogy. On the other hand, ALM and to a certain extent GTM methods appear more in harmony with traditional pedagogies. .

5.5. ELT University Curriculum and Textbooks

The University policy, curriculum and textbooks, like the school documents, operate inter-discursively with all documents showing a strong Islamic/ Nationalistic Discourse. According to Alaqeel (1995, p.61) the objectives of tertiary education in Saudi Arabia include “fidelity to Allah”, serving the Islamic state, and acquisition and dissemination of scientific knowledge which must always be “commensurate with Islamic law” (p. 61).

English is only mentioned in relation to its role to “translate the most relevant and important scientific developments into Arabic language” (p. 61). At the time of the data collection, and still today, the emphasis on translation knowledge and grammatical comparison between Arabic and English remains, as emphasised in the latest curriculum at the European Languages Department (ELD) at King Saud University (the university in this research).

ELD at KAU currently offers French, English Literature, and Translation as majors within the ELD in the Faculty of Arts & Humanities. Graduate students are then offered a postgraduate degree in English which enables them to work either as English teachers, translators, or journalists at English medium local newspapers. It should be noted that ELD started its program with only English Language and Literature, but, due to the demands for translators’ positions post 9/11, a new branch of translation opened its doors in 2008. However, at the time of data collection for this study (Semester 1, 2007), only English Language and Literature were taught.

The structure of curriculum for English at KAU focuses on a diverse English courses that range from ‘high intermediate’ English language skills courses to ‘advanced linguistics’ and ‘literature courses’. The new plan, however, has two English practicum courses in the fourth year (introduced for the first time in 2008). Each student has to take 126 course credits from the ELD, plus 6 elective courses from outside the department, to equal 130 credits for graduation. However, 40 course credits were devoted to other courses in the Faculty of Arts & Humanities in the pre-2008 curriculum and 15 of these course credits were devoted to Islamic and Arabic courses. In the new post-2008 curriculum, 40 course credits have remained devoted to other Arts and Humanities courses, and 14 credit hours are still devoted to Arabic and Islamic courses.

Although, it appears that ELD has a focus on ‘weaker Islamization’ by offering subjects that are purely American and British oriented textbooks and material, there appear to be a ‘strong Islamization’ from within the Faculty of Arts & Humanities. The Faculty demands any of its students, whether they are English, French, or even Geography majors, to take a minimum of 40 credit courses from different disciplinary subjects, the bulk of these being Islamic Studies and Arabic.

5.5.1. Curriculum and Enacted Curriculum at KAU: Document Analysis

In this section ELD curriculum documents from 2006-2007 are critically analysed.. These documents include: 1) the Department vision and mission; 3) Department goals; 4) ELD English Program Plans; and 6) some of the content of the textbooks.

5.5.2. ELD Vision and Mission

In 2006, the Department listed its vision as: “achieving educational quality through academic programs and via cognitive and skilful activities” [Department Website, 2006, no page]. Although the ELD listed cognitive and skilful activities in its vision, the particular skills or cognitive activities are not detailed. According to Alalme (2008) the courses listed in the curriculum do not appear to be targeted toward activities that meet the demands of the labour market in KSA. All the courses in English language and literature focus on pure Linguistics (including courses such as Phonology, Morphology, Syntax, and Phonetics) and Literature (including courses on Shakespeare, English Literature in the 18th century, Poetry in the 19th century and History of English) rather than in communicative skills.

The ELD mission reads: “establishing distinguished academic milieu for qualifying graduates in the fields of European languages and literature, able to communicate efficiently with other cultures” [Department Website, 2006, no page]. The concept of communicating efficiently with other cultures is called into question if the mission statement is inter-discursively compared with the textbook(s) used by the first and second year English students. These are only written with an American-culture as a focus (as is discussed in more detail below), and British culture embedded into the literature courses in 18th century poetry and novels. The mission like the vision emphasises Linguistics and Literature along with communicative competence, yet very few courses focus on this communicative aspect.

Little or no acknowledgement is made of the fact that the students are EFL learners. Rather, some of the recommend subjects resemble those presented at Western, English-medium Language Departments. In order to adequately address the demands of these subjects, the Saudi students would need near native-like English proficiency.

5.5.3. ELD Goals

The ELD goals listed on the Department website in 2007 are given in Figure 18 (in Arabic) and in Figure 19 (in English) below:

NOTE:
This figure is included on page 180 of the print copy of
the thesis held in the University of Adelaide Library.

[Departmental website, 2007, no page]

Figure 18: A list of the ELD goals listed on the Department website (Arabic Version)

NOTE:
This figure is included on page 181 of the print copy of
the thesis held in the University of Adelaide Library.

[Departmental Website, 2007, no page]

Figure 19. A list of the ELD goals listed on the Department website (English Version)

This document like the vision and mission documents suggests a confusion of purpose. On the one hand the goals reflect the goals for any Foreign Language Department across the world, emphasising the Literature of the target language, and the teaching of Linguistics, in order to understand the culture, structure and relationship of a language to other languages. On the other hand, the document appears to focus on developing communicative competence for specific economic and political purposes. The traditional Language Department elements are clear in the first objective (line 1) “Identifying the literature of European languages through the ages until today” as well as the second objective (line 2-4) “Knowledge of European literature of the party, which has affected and influenced by the ethics of the world and various schools of criticism in general, and in particular with the European emphasis on the language of specialization”. This focus on Language and Linguistics is also explicitly stated in objective 3 (line 5) and is supported by the predominance of Linguistics and Literature courses in the curriculum.

In the same objective (Objective 3), the emphasis quickly changes to political and economical issues (“EU and disbursement of assets and so on”), and “the link between language and teaching”. Although language teaching could be seen to be the remit of many Foreign Language Departments, the importance of language teaching was not highlighted in the curriculum at the time of this research (see Table 9.1-9.8 below), since no language teaching courses were on offer at that stage.

The goals also reflect conflicting discourses/ Discourses. Goals 4 and 6 reflect an instrumental emphasis, seeing English merely as a means to an end, either as a means to

“open the field of science and scientific research” (Objective 4), or to assist students in understanding “computer applications, which are the backbone of the modern era” (Objective 6). This approach is further supported in objective 5 where the instrumental purpose of serving “the labour market in the Kingdom” is heralded. However, this ‘strong Islamization’ position seeing English purely as a means of acquiring ‘modern day knowledge’ (Dhabi, 2004; Yamani, 2006) is contrasted in Objective 5 with the admonishment that students should “take advantage of the etiquette and the languages of the West” which appears to follow a ‘weaker Islamization’ position. However, all training should still be “in line with Islamic teachings and Arab customs and traditions” (Objective 5, line). Translation is also emphasized as an instrumental goal in Objective 5.

5.6. Curriculum Structure and Focus at KAU

5.6.1. ELD Plan pre-2008

At the time of this research, the English Language Department at KAU followed the plan reflected in Table 8 below. English Language students like all students entering the Faculty of Arts and Humanities, attended the same preparation year. As can be seen in Table 8 below, their first semester included Islamic Studies and Arabic, an Introduction to Library Science and Geography, but no English courses, despite this being their major. Likewise in the second semester of their studies, scant attention is paid to English with Arabic (3 credit hours), and Islamic Subjects (Islamic Studies and Literary Study in the Qur’an and Suna (5 credit hours)) taking up the most time with the remainder assigned to History of KSA and Communication Studies.

English was introduced for the first time in the second year of study with the emphasis on Communicative Language skills reflected in the subjects of Composition, Oral English, and Reading in the 1st semester of the second year and Composition and Oral English in the Second year. Despite the emphasis on Literature in the goals (Objectives 1 & 2), this component is introduced for the 1st time in the 2nd semester of the second year. Islamic courses are still taught at this stage with two hours assigned to Islamic Studies in the 1st semester and to Islamic culture in the 2nd.

In the 1st semester of the third year of study, the emphasis shifts to Literature with 6 credit hours being assigned to this component, and Translation is introduced for the first time. In the 2nd semester of the third year, a further Translation course is added and Linguistics is added for the first time along with Applied Linguistics. In the fourth year, the emphasis moves from communicative competence to a Literature and Linguistics focus with all of the courses focussing either on Linguistics or English Literature. The confusion of purpose reflected in the goals/ objectives is continued in the plan. The English Department attempts to prepare students to promulgate Islamic and National culture in the first year, acquire basic communicative competence for access to ‘modern day knowledge’ through communication courses in the 2nd year *and* to become fully conversant with English Literature and the field of Linguistics in the 3rd and 4th year. This is clearly a daunting task. Although the Department claimed to train English teachers, at the time of the research, no English pedagogy courses were given.

In contrast to the approach reflected in the KAU plan, generally Western English-speaking universities, divide English Literature and Linguistics into two separate disciplines. In simple terms English Departments deal with the study of Literature, while Linguistics Departments deal with the study of language. This is reflected in the University of Melbourne Schools of Language and Linguistics Plans [University of Melbourne Website, 2010, no page number] which are typical of the Australian context. At this university the Discipline of Linguistics makes a clear difference between ‘applied linguistics’ and the field of ‘linguistics’ and English as a Second Language (ESL) [<http://www.languages.unimelb.edu.au/>]. Whereas, the School of Culture and Communication is where ‘creative writing’ and ‘English studies’ are located. This school focuses on literary texts and Creative Writing, with ‘Professional English’ provided for students with English as a second or foreign language [<http://www.culture-communication.unimelb.edu.au/>]. The Discipline of Linguistics in contrast, emphasises Linguistics as well as providing the theory behind language learning for prospective language teachers [<http://www.hss.adelaide.edu.au/linguistics/ug/>].

Another approach to English teaching at a university where English is not the dominant language of the population is reflected in the curriculum at the University of Pretoria, South Africa. There all students are able to take basic English proficiency courses to assist them in their studies, but English majors select to take either a BA Languages (focussing on language, literature and culture) or at least one language, a BA Languages specialising in English Studies (focussing on Linguistics and Teaching) or a BA Languages in Journalism (focussing on Journalism and Communication Studies subjects) [<http://web.up.ac.za/default.asp?ipkCategoryID=615&sub=1&parentid=592&subid=614&ipklookid=9>]. There are no requirements for local cultural or religious studies courses. This is also true of most Western countries.

The KAU students were expected to become fully proficient in English and acquire detailed knowledge of English Literature and Linguistics within a diffuse curriculum packed with other courses. The difficulties that they experienced within this structure during the second year of study (first introduction of English) are discussed in more detail in Chapters 6 (student written narratives) and Chapter 7 (student questionnaires, focus groups and observation data).

Table 9.1 Preparation Year- First Semester at ELD

Subjects	Subjects Code	Credits Hours	Perquisite
1. Introduction to Library Science	LIS 110	2	N/A
2-Islamic Studies I	ISLS 101	2	N/A
3-Arabic Language I	ARAB 101	3	N/A
4-KSA Geography	GEOG 131	3	N/A
Total Hours		11	

Table 9.2: Preparation year – Second Semester

Subjects	Subjects Code	Credits Hours	Perquisites
1-Arabic Studies II	ARAB 201	3	N/A
2-Islamic Studies II	ISLS 201	2	N/A
3-Introduction to Communication	JOUR 101	3	N/A
4-Literary Study in Qur'an & Suna	ARAB 157	3	N/A
5- History of KSA	HIST 112	3	N/A
Total Hours		14	

Table 9.3 Second Year-Third Semester

Subjects	Subjects Code	Credits Hours	Perquisites
1-Composition I	LANE 101	3	N/A
2-Oral English I	LANE 102	3	N/A
3-Reading I	LANE 105	3	N/A
4-French Language (1)	LANF 110	3	N/A
5-Islamic Studies III	ISLS 301	2	N/A
Total Hours		15	

Table 9.4. Second Year-Fourth Semester

Subjects	Subjects Code	Credits Hours	Perquisites
1-Composition II	LANE 103	3	LANE 101
2-Oral English II	LANE 104	3	LANE 102
3-Freshman Literature I	LANE 106	3	LANE 105
4-French Language (1)	LANF 210	3	LANF 110
5-Introduction to Sociology	SOC 111	3	ISLS 201
6-Islamic Culture IV	ISLS 401	2	N/A
Total Hours		15	

Table 9.5. Third Year- Fifth Semester

Subjects	Subjects Code	Credits Hours	Prerequisites
1- Introduction to Linguistics	LANE 321	3	LANE 214
2- Research Theories and Studies	LANE 331	3	LANE 216
3- Introduction to Literature	LANE 341	3	LANE 215
4- Introduction to translation	LANE 350	3	LANE 216
5-Islamic Studies (4)	ISLS 401	2	ISLS 301
Totals Hours		17	

Table 9.6 Third Year- Sixth Semester

Subjects	Subjects Code	Credits Hours	Perquisites
Essay I	LANE 301	3	LANE 201
Introduction to Linguistics	LANE 313	3	LANE 321
Translation II	LANE 331	2	LANE 231
4-Sophomore Literature II	LANE 209	3	LANE 109
Oral English IV	LANE 204	3	LANE 202
Applied Linguistics	LANE 375	3	LANE 201
Total Hours		17	

Table 9.7. Fourth Year- Semester Seven

Subjects	Subjects Code	Credits Hours	Perquisites
English Grammar	LANE 302	3	LANE 201 LANE 301
History of English	LANE 303	3	N/A
Essay II	LANE 401	3	LANE 301
American and British Drama	LANE 405	2	LANE 209
Syntax	LANE 411	2	LANE 375
Linguistics Theory	LANE 413	2	LANE 375
Special Topics in Linguistics	LANE 391	2	LANE 321
Total Hours		17	

Table 9.8. Fourth Year- Semester Eight

Subjects	Subjects Code	Credits Hours	Perquisites
Modern British & American Poetry	LANE 407	2	LANE 405
Criticism	LANE 422	2	LANE 413
Contrastive Grammar	LANE 473	3	LANE 391
Seminar in Literature	LANE 492	2	LANE 405
Shakespeare I	LANE 345	3	LANE 405
Semantics	LANE 416	2	LANE 413
Seminar in Linguistics	LANE 491	2	LANE 391
Total Hours		16	

Note: Each student had to take (120) credit hours, and (10) extra credit hours as free electives to complete his needed hours for graduation which is (130) credit hours. This is plan was valid pre 2008.

5.6.2. ELD Plan 2009 - current

The English Language Department at KAU instituted a number of changes in 2009 as indicated in the tables below.

Most significantly, English Language was introduced into the first 'preparation' year as a three credit hour subject in both first and second semester. However, the strong emphasis on Arabic and Islamic culture has remained with twelve credit hours still dedicated to these subjects in the 1st and 2nd year and an additional two hours in the 1st semester of the third year.

There is now a clear divide between the 1st and 2nd years which emphasise communicative competence and core skills of reading, writing, listening and speaking in English, and the 3rd and 4th years which emphasise Literature and Linguistics. Interestingly, there are now also two English practicum modules in the 4th year which deal with pedagogical implication in the classroom as well as TESOL theoretical frameworks. Thus more emphasis is now placed on training in English Literature/ Culture, Translation Skills and Teaching Skills. However, there is still limited training for careers in Journalism, Education and Translation in the ELD plan.

Tables 10.1-10.8 present ELD Learning Plan 2009-Current

Table 10.2 Preparation Year-Second Semester, 2009-Current which is obligatory for all students entering Faculty of Arts & Humanities including ELD students.

Subjects	Subjects Code	Credits Hours	Perquisites
1-English Language (1)	ELCA 101	3	N/A
2-Islamic Studies	ISLS 101	2	N/A
3-Arabic Language	ARAB 101	3	N/A
4-Communication Skills	CPIT 100	3	N/A
5-Economics	ECON 114	2	N/A
6-Math	MATH 114	2	N/A
Totals Hours		15	

Table 10.2 Preparation Year-Second Semester, 2009-Current

Subjects	Subjects Code	Credits Hours	Prerequisites
1-English Language (2)	ELCA 101	3	N/A
2-Research Skills	IS 101	3	N/A
3-Communcation Skills	COMM 101	3	N/A
4-Econmics	ECON 115	2	N/A
5-Statattistics	STAT 115	2	N/A
Totals Hours		13	

Table 10.3 Second Year-Third Semester at ELD, 2009-Current

Subjects	Subjects Code	Credits Hours	Prerequisites
1-Listening and Speaking (1)	LANE 211	3	N/A
2-Reading (1)	LANE 212	3	N/A
3-Writing (1)	LANE 213	3	N/A
4-French Language (1)	LANF 221	3	N/A
5-Islamic Studies	ISLS 201	2	ISLS 101
6- Arabic Language	ARAB 201	3	N/A
Totals Hours		17	

Table 10.4 Second Year-Fourth Semester at ELD, 2009-Current

Subjects	Subjects Code	Credits Hours	Prerequisites
1-Listening and Speaking (2)	LANE 214	3	LANE 211
2-Reading (2)	LANE 215	3	LANE 212
3-Writing (2)	LANE 216	3	LANE 213
4-French Language (2)	LANF 241	3	LANF 221
5-Islamic Studies (3)	ISLS 301	2	ISLS 201
Totals Hours		14	

Table 10.5 Third Year- Fifth Semester at ELD, 2009-Current

Subjects	Subjects Code	Credits Hours	Prerequisites
5- Introduction to Linguistics	LANE 321	3	LANE 214
6- Research Theories and Studies	LANE 331	3	LANE 216
7- Introduction to Literature	LANE 341	3	LANE 215
8- Introduction to translation	LANE 350	3	LANE 216
5-Islamic Studies (4)	ISLS 401	2	ISLS 301
Totals Hours		17	

Table 10.6 Third Year- Sixth Semester at ELD, 2009-Current

Subjects	Subjects Code	Credits Hours	Prerequisites
1- Phonetics	LANE 332	3	LANE 321
2- Semantics	LANE 333	3	LANE 321
3- Syntax	LANE 334	3	LANE 321
4- Phonology	LANE 334	3	LANE 321
5-Fiction	LANE 342	3	LANE 341
6-Playwright	LANE 343	3	LANE 341
Totals Hours		18	

Table 10.7 Fourth Year- Semester Seven at ELD, 2009-Current

Subjects	Subjects Code	Credits Hours	Prerequisites
1- Applied Linguistics	LANE 432	3	LANE 321
2- English Rhetoric	LANE 438	3	LANE 321
3- Criticism	LANE 446	3	LANE 341
4- Poetry	LANE 447	3	LANE 341
5- English Language Practicum (1)	LANE 462	3	LANE 321 LANE 350
Totals Hours		15	

Table 10.8 Fourth Years- Semester Eight at ELD, 2009-Current

Subjects	Subjects Code	Credits Hours	Prerequisites
1- Socio-Linguistics	LANE 422	3	LANE 321
2- Research in Linguistics	LANE 424	3	LANE 321
3- Shakespeare	LANE 424	3	LANE 343
4- Modern Literature	LANE 449	3	LANE 341
5- English Language Practicum (2)	LANE 463	3	LANE 462
Totals Hours		15	

Note: Each student has to take (124) credit hours, and (6) extra credit hours as free electives to complete his needed hours for graduation which is (130) credit hours. This is plan is valid as of 2009.

5.7. Textbooks & Levels in the 2nd year (1st year of English Instruction)

As mentioned above, until the recent curriculum changes in 2008/2009, KAU English majors actually studied English for the first time in their 2nd year at the university. This second year focussed on developing communicative competence in writing, speaking and reading and in the early years, grammar. The proficiency levels that students are expected to attain in their second and third year of study have steadily increased over the years. This is reflected in the choice of textbook for the different components as well as the inclusion and exclusion of the Grammar component. Table 7 lists all the components that have been taught at ELD from 1995-2010 as well as the textbook and levels of the textbooks.

Table 11.1 presents Subjects/ Components, Textbooks and Levels at ELD 1995-2010

Student Books	Listening/Speaking	Reading/Writing	Grammar
Interaction Access. Beginning-High Beginning	Lane 101#. Taught until 2005.	Lane 102 taught until 2005.	Lane 103. Taught until 2005.
	Listening/Speaking	Reading	Writing
Interactions 1. High Beginning- Low Intermediate	Lane 102/104. Taught until 2007	Lane 105. Taught until 2007	Lane 101/ 103. Taught until 2007
Interactions 2 Low Intermediate- Intermediate	Lane 202/ 204. Taught until 2007	Lane 201. Taught until 2007	Lane 301. Taught until 2007
Mosaic 1. Intermediate- High Intermediate	Lane 211. Taught from 2007-until now	Lane 212. Taught from 2007-until now	Lane 213. Taught from 2007-until now
Mosaic 2. High Intermediate-Low Advanced	Lane 214. Taught from 2007-until now	Lane 215. Taught from 2007-until now	Lane 216. Taught from 2007-until now

The term LANE is used for English courses at ELD at KAU

As is shown in the table, from 1995 to 2005, English majors in their 2nd year of study (first year of English) were only expected to be High Beginners to Low Intermediates at the commencement of their studies (Interactions Access). These levels coincide with the Common European Framework A2 reference level (Morrow, 2004, p. 7). Learners at this level are able to “understand sentences and frequently used expressions related to areas of most immediate relevance....communicate in simple and routine tasks requiring a simple and direct exchange of information on familiar and routine matters...describe in simple terms aspects of his/her background, immediate environment and matters in areas of immediate need” (Common European Framework of Reference for Languages-CEFR). By the time of this research, the commencement level was already a Low Intermediate to Intermediate level (Interactions 1), and with an expected completion level of High Intermediate. These levels coincide with the Common European Reference for Languages B1 reference level (the learner “can understand the main points of clear standard input on familiar matters regularly encountered in work, school, leisure, etc... deal with most situations likely to arise whilst travelling in an area where the language is spoken..produce simple connected text on topics which are familiar or of personal interest.. describe experiences and events, dreams, hopes and ambitions and briefly give reasons and explanations for opinions and plans) and B2 reference levels (the learner “can understand the main ideas of complex text on both concrete and abstract topics, including technical discussions in his/her field of specialisation..interact with a degree of fluency and spontaneity that makes regular interaction with native speakers quite possible without strain for either party...produce clear, detailed text on a wide range of subjects and explain a viewpoint on a topical issue giving the advantages and Independent disadvantages of various options” (Morrow, 2004, p. 9). From 2007, the commencement

level has lifted even more dramatically with second year students being taught at a commencement level of High Intermediate and completion level of Low Advanced which coincides with the Common European Framework C1 reference level (the learner “can understand a wide range of demanding, longer texts, and recognise implicit meaning..express him/herself fluently and spontaneously without much obvious searching for expressions...use language flexibly and effectively for social, academic and professional purposes...produce clear, well-structured, detailed text on complex subjects, showing controlled use of organisational patterns, connectors and cohesive devices”(Morrow, 2004, pp.8-14). No more grammar courses are on offer. It is unclear whether the actual commencement proficiency of the students has improved along with the dramatic increase in expectations and whether they are in fact able to achieve the required levels. However, at the time of this research, students began learning Linguistics and Literature after achieving an Intermediate level of English proficiency. The students and teachers reactions to these demands are described in more detail in Chapters 6 to 8.

5.8. Content Analysis of *Interactions 1*

As already noted above, at the time of this research, the second year students (1st year English students) used the *Interactions 1* textbook by McGraw-Hill Contemporary (2002) in the first semester of their English course. Unlike their textbooks in Primary and High School (described in 4.1), this textbook has clearly been written for the general ELT market with no consideration given to Arabic or Islamic culture. From both a ‘strong Islamization’ and even a ‘weaker Islamization’ position, these textbooks are likely to be viewed with great suspicion. In fact, as suggested by Argungu (1996), an ‘Islamized’ curriculum would exclude much of the material in this book.

A cursory content analysis reveals many aspects that would offend proponents of Islamization, and in fact most Saudi students, who will experience many images and Discourses for the first time that could potentially conflict with their primary Islamic/Arabic Discourse(s). “Primary Discourses” refers in this study to the first Discourse we learn, which is usually focused on the home and our families. Gee (2001b) states that the Primary Discourse is “attained through being a part of something.” It is a foundation and they vary from person to person. Secondary Discourses are learned through social institutions (ie. school, church, work, etc.). However, in this context, Arabic/Islamic Primary Discourses are stem from home and are supported throughout their schooling years. English and Western Discourses are their Secondary Discourse(s) which KSA students are exposed to through the L2.

The students are faced with their first cultural and ideological shock in Chapter 1, page 1, where an image of a group of mixed genders are sitting together having a chat. The title of the Chapter is *School Life Around the World*. On page 2, there is another picture of a girl smiling at a boy who is sitting across from her in classroom. Immediately, KSA students are faced with confronting images of students’ usual routines from around the world; this is a huge contrast from their usual textbooks in the high school and/or middle schools where textbooks rarely show the whole body of any person and pictures with mixed genders are considered highly inappropriate.

Chapter 1, Unit 1, they are introduced to Maria Vega, her classroom and her style of life. She is from Guatemala and lives in Mexico. What is interesting in this exercise is that some the words used are of Spanish flavour (Puerto de la Crus, Vercrus, Pedro, Enrique, p. 5 and 6)

and may even be troublesome for the teachers to pronounce, let alone the students. It, also appears that this chapter focuses on third-personal-singular-she more often than he as the chapter finishes with half a page on the Chinese-Hollywood actress Joan Chen. Again, this is unusual to students who are used to reading only about male characters at school.

Chapter 2, “Experiencing Nature” shows 18th century painting portraying hunting, leisure activities, and abstract ones such as ‘The Starry Night’ by Vincent Van Gogh. It has to be acknowledged that KSA students do not Fine Art as a subject in high schools (see Table 4.1) and, therefore, may find it hard to establish a connection with these paintings since they are not only foreign to them in terms of concept but they are also unaware of their artistic and historical value..

Chapter 3 “Living to Eat or Eating to Live” is likely to cause the most ideological and cultural conflict for Saudi students. In Unit 1 page 35, the chapter focuses on Thanksgiving as an important American Holiday, and Unit 4 focuses on the types of Christmas food including ‘rum’. Also, some of the food names in this chapter have an international flavour and explore other cultures along with American values and customs. For instance, there are many food names adapted from the Chinese cuisine such as ‘dim sum’ and ‘moo shu pork’. The mention of pork which is *Harram* (forbidden to eat for Muslims) is likely to cause some conflicts for both students and teachers.

The whole chapter focuses on food and cooking, a subject that is unlikely to be familiar to the male students in this study since, most, if not all since male students believe that it is a role of their mothers or wife to do the cooking (El-Saadawi, 2007).

Chapter 4, “In the Community” introduces American cultural concepts as portrayed in the media. On Unit 1, page 1 there are four pictures which the students are required to describe. Picture four portrays three mixed-gender couples in a Jacuzzi with the men only wearing swimming trunks, and the women wearing bikinis. This is likely to cause some consternation with proponents of an Islamized curriculum since, as stated by Hammond, “the [Islamic law] forbids nudity and [depiction of] love making” (2007, p. 142).

Chapter 5, “Home” focuses on women and girls’ images as in page 63,64, 65, 66,69. There is a clear absence of the pronoun “he” and male characters are only mentioned once on page 73 to refer to the girl’s father.

Chapter 6, “Culture of the World” deals with a description of Saxony, a part of Germany as the focus of the whole chapter.

Chapter 7, “Entertainment and the Media” is likely to be received most positively by the students as it focuses on American pop culture, which the students know through satellite TV and the Internet. According to Kamal, “students seem to relate more to the content in this chapter since they are more familiar with the content than the other topics” [Kamal, 2007, line 3-4]. The vocabulary listed in part 1, page 109 was the easiest to acquire by the students. They had background knowledge of the movies and the TV shows that they felt they were able to contribute in the classroom discussion.

Chapter 10, "Customs, Celebrations, and Holidays" lists all the possible celebrations from around the world including the religious and the non-religious ones (e.g. Passover, Easter, Hanukah, Valentine's Day, New Year's and Memorial Day). KSA citizens are forbidden to participate in any of these festivals since they are non-Islamic holidays. This is noted on the frequently visited Islamic website for non-Arabic speakers in the West (Ssalfiyyah Website, 2010):

Greeting the kuffar [non-Muslims] on Christmas and other religious holidays of theirs is *haraam [forbidden]*, by consensus, as Ibn al-Qayyim, may Allah have mercy on him, said in Ahkaam Ahl al-Dhimmah: "Congratulating the kuffar [non-Muslims] on the rituals that belong only to them is *haraam [forbidden]* by consensus, as is congratulating them on their festivals and fasts by saying 'A happy festival to you' or 'May you enjoy your festival,' and so on. If the one who says this has been saved from kufr, it is still forbidden. It is like congratulating someone for prostrating to the cross, or even worse than that. It is as great a sin as congratulating someone for drinking wine, or murdering someone, or having illicit sexual relations, and so on. Many of those who have no respect for their religion fall into this error; they do not realize the offensiveness of their actions. Whoever congratulates a person for his disobedience or *bid'ah* or *kufr* exposes himself to the wrath and anger of *Allah*."

Thus this chapter may cause competing conflict of Discourses within the classroom as the students, as well as the teachers, are faced with conflict of ideologies and beliefs while they are teaching/studying EFL.

Chapter 11 focuses on “Science and Technology”. This chapter is so far the only chapter that reflects some of the objectives of the *Tatweer* and earlier policy documents such as “achieve digital curriculums, and integrate technology in education” [*Tatweer*, General Objectives for Curriculum Development Program, 2010, no page number] and to “develop full interactive digital curriculums which helps activate self-learning and employing technology in learning process” [*Tatweer*, General Objectives for Curriculum Development Program, 2010, no page number] to modernise the KSA educational system and help students access scientific and technological knowledge. In this chapter, there is a focus on vocabulary such as ‘network’, ‘e-mail’, ‘chat room’, ‘search engine’, ‘download’ etcetera which concern global technology.

Chapter 12, “The Global Consumer” likewise focuses on the more ‘neutral’ issues of money and shopping which are less likely to cause ideological conflicts for KSA students and teachers.

5.9. Conclusion

This chapter has explored discourses at a micro-level and meso-level in policy documents in order to unpack the macro-level Discourses they represent. Both the School and University documents have demonstrated a shift from solely Islamic/Nationalistic Discourses towards a mixture of Islamic/Nationalistic and Modernization/Westernization Discourses which appear juxtaposed in the same document. Although radical reforms are proposed as part of the *Tatweer* initiative, some (sometimes incongruous) elements of Islamic/Nationalistic Discourse remain in this document. The *AAFAQ* likewise reflects a strong contrast of apparently conflicting Discourses. The ELD Curriculum Program documents similarly reveal conflicting Discourses. On the one hand, students at the time of the research were introduced to fairly

basic English skills only from the second year, with a strong emphasis on Islamic/Arabic subjects. On the other hand, they were required to take advanced courses such in Linguistics and Literature from the 3rd year. In the new Program structure (post 2008), there is more emphasis on English (from the first year), but Arabic and Islamic subjects remain important, reflecting an Islamization position (either ‘strong’ or ‘weak’ depending on the interpretation).

In terms of textbook materials, the analysis reveals that the High School textbooks attempt to comply with an Islamic/Nationalistic Discourse through the medium of local versions of textbooks. However, the pedagogy promulgated in these textbooks seems at odds with traditional Islamic pedagogies. At the University level, in contrast, USA written textbooks are used. The analysis reveals that many of the topics covered and the way in which the content is delivered are likely to conflict with the students and teachers Primary Discourses.

In EFL classrooms, issues of socio-cultural identity and representation are very important. In EFL settings, many linguists have argued that language learning is problematic when the home (Primary) and classroom/textbook (Secondary) Discourses are at odds or when the values, and even teaching methods presented in class, are alien and unappreciated (see e.g. Brunaby & Sun, 1989; Canagarajah, 1993; Pennycook, 1989, 1994).

In this context, both the students and their teachers’ primary Discourses are at odds with the materials they are exposed to in the textbooks. However, as Kramersch (1993a) elegantly puts it, “socio-cultural identities and ideologies are not static, deterministic constructs that EFL teachers and students bring to the classroom and then take away unchanged at the end of a lesson or course.” As the students and teachers are exposed to the materials, their learning

and teaching identities are likely to change. Additionally, the rapidly changing policies and socio-political environment and mixed messages presented both in the media and policy documents are also likely to cause ideological conflicts within the students and teachers. Thus, as is common in complex learning environments, the situation in a sense ‘needs’ the ‘problem’ (Meyer, 2001, p. 125) of the inappropriate textbooks and divergent learning plan and curriculum since it is within this potentially explosive situation that teachers are forced to make active decisions on what to teach and how to teach it, and students are made aware of the role of culture in language learning. The teachers teaching narratives, and the students learning narratives and how they construct their teaching/learning identities, are further explored in Chapters six to eight.

Chapter Six. EFL Teacher Education and Identity in KSA-Competing Discourses

6.1. Teacher Identity

The concept of ‘professional identity’ has been used extensively in the fields of Management, Education and Health for some time. It is used to distinguish those attributes and values that members or the community in general, ascribe to a particular group of professionals, and allows them to be distinguished from other groups. Identity involves the individuals’ image of self, and how this translates into action (Sachs, 2001). Also many scholars have argued that “identity construction is perceived as a dynamic process closely related to, and affected by, social, cultural and economic processes (Leung, Harris & Rampton, 1997; Duff & Uchida, 1997; cited in Lourie, 2005, p. 267).

These identities are “co-constructed, negotiated, and transformed, on an ongoing basis by means of language” (Duff and Uchida 1997, p. 452). Although identities can change over time, it is important to point out that the process of transformation is difficult and complex. People tend to maintain their identities in order to make their lives coherent and stable (Bruner 1997; Pavlenko and Lantolf, 2000). Reflexive self-awareness “provides the individual with the opportunity to construct self-identity without the shackles of tradition and culture, which previously created relatively rigid boundaries to the options for one’s self-understanding” (Adams, 2003, p. 221).

The recent focus on the effect of the formation, and development, of teacher identity in teaching, has provided a potential approach that could sustain professional development and

self-empowerment, while advancing accountability (see e.g., Britzman, 1991, 1994; MacLure, 1993; Beijaard, Verloop, & Vermunt, 2000; Danielewicz, 2001; Miller Marsh, 2003; Day, Kington, Stobart, & Sammons, 2006; Robinson & McMillan, 2006; Clarke, 2008a). Also, some scholars have argued that this recent focus on teacher identity and professional biographies, may “[offer] a richer and more complex way of thinking about teaching than do the standards-based models that have contemporary political valence” (Day, 2007, p. 609). Yet issues of teacher identity have been consistently ignored in successive educational reform policies and strategies, leading commentators, in a number of contexts, to speak of a crisis in the teaching profession (Day *et al.*, 2007), and in teachers’ professional identities (Moreno, 2007, Bolivar and Domingo, 2006).

The literature on the enactment of teacher identity/ identities in the classroom, suggests that teachers are, at the same time, “social products and social producers,” who read and interact with the curriculum “discourses surrounding them, construct their own unique understandings, and, in the end, construct their own self-directed responses” (Kris, 2009, p.119). These discourses are multiple, and may be complex to understand. Thus, in order to understand language teaching, and learning in particular, Varghese *et al.* (2005) argue that, “we need to understand teachers: the professional, cultural, political and individual identities which they claim or which are assigned to them” (p. 22; cited in Clarke, 2008a, p 105). In the same vein Pennington (2002) claims that every teacher “wears a number of different hats”, and, therefore, every teacher’s identity “involves multiple influences,” and, perhaps, especially so in teaching English to speakers of other languages” (p.1). Hence, drawing on such views on the notion of teacher identity, “one can formulate a teacher-self that is a polymeric product of experiences, a product of practices that constitute this self in response to multiple meanings, which do not need coverage upon a stable, unified identity” (Zembylas, 2003, p. 107).

Although teachers possess this level of agency, and their actions arise out of their unique identities, “their actions [and indeed their identities as teachers] are mediated by the structural elements of their setting such as the resources available to them, the norms of their school, and externally mandated policies” (Lasky, 2005, p. 899). In the Saudi Arabian university context, the constraints of setting, norms and mandated policies, are particularly inhibiting with a rigid hierarchy underpinning the flow of institutional power as illustrated in Figure 6 below. However, as described earlier (in Chapters 2 & 3), both the official curriculum (as elucidated in curriculum documents and policies) and “delivered curriculum” (Eisner, 1992) (which is heavily influenced in this context by the textbook), are fraught with inherent contradictions of particular relevance in this thesis. Islamic discourse(s) conflict with the discourse(s) of ‘Global English’ and ‘economic modernization’, and it is in this context of conflict that knowledge is produced. These tension affect contradictions, sustain power struggles, which remind us that there is no such thing as context-free knowledge.

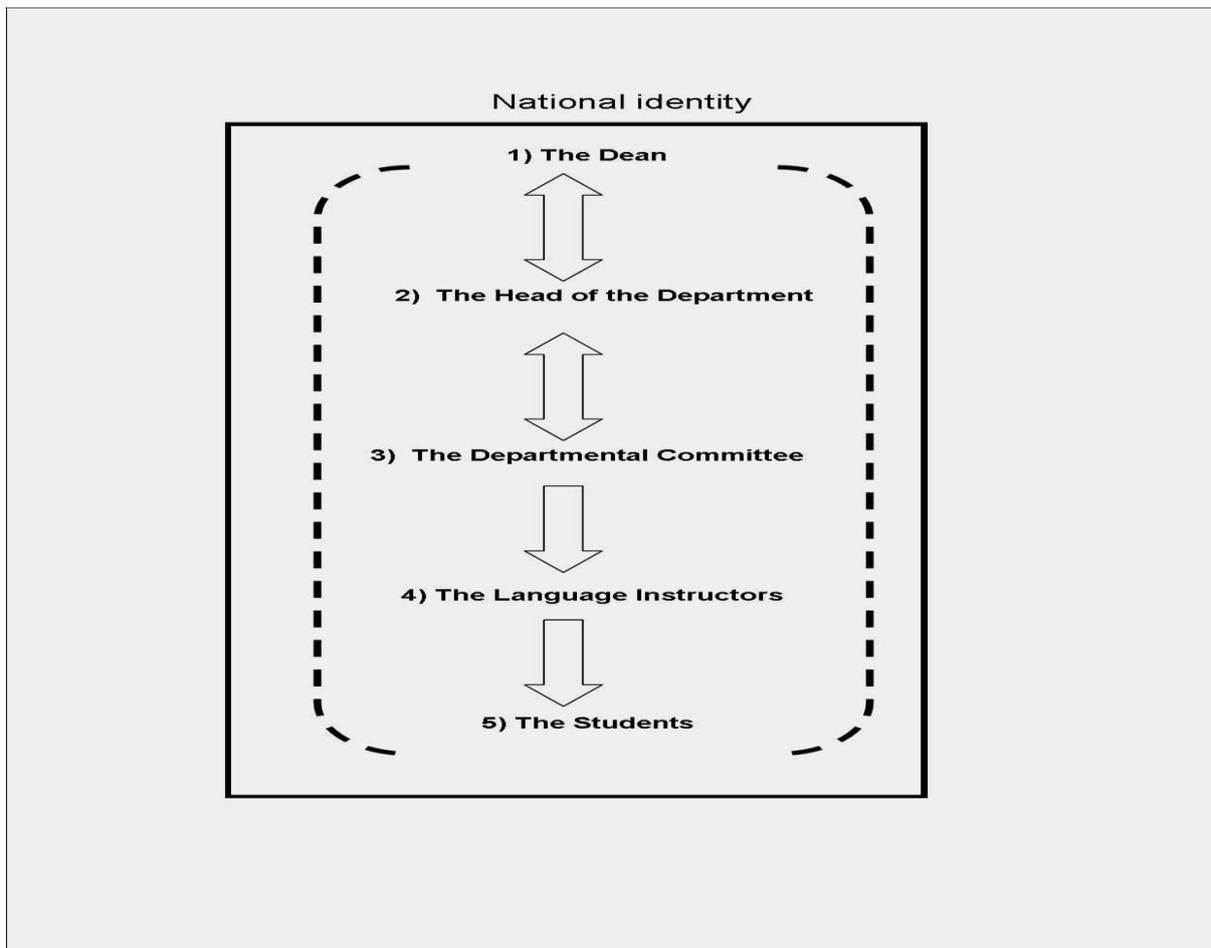


Figure 20. The typical flow of institutional power in a Saudi institutional context, adapted from Elyas & Picard, 2010

6.2. Narrative theory and identity

There have been a number of studies that concern narrative theory and identity (see Labov 1970). Narratologists study the internal structure of stories aiming to define the components parts, distinguish their different categories as well as make distinctions between narrative and non-narrative discourse (Benwell & Stokoe, 2005, p. 137).

Through narration, a self identity is formed in the actual discourse of the narration. If selves and identities, therefore, are constituted in Discourse, they are necessarily constructed in stories (Abell, Stokoe, & Billig, 2000). Drawing on the idea of self-identity, narrative researchers ascribe a particular ontological character to people, as ‘storied selves’. Benwell & Stokoe (2005) claim that, in fact, “this notion provides the basis for understanding people’s lives and [identity]” (p.138).

This has led to assumptions by narrative researchers that “the nature of discourse is supplemented with the specifics of narration as a particular practice through which identity is performed, articulated and struggled” (ibid). For the purpose of this thesis, the emphasis is on identity as performed, and dynamic rather than fixed. Thus teacher identity is explored as “culturally and historically located as constructed in interactions with other people and institution structures [which is also of an importance in this thesis]”, and viewed as “continuously remade, and as contradictory and situational” (May V, 2004; cited in Benwell & Stokoe, 2005, p. 138). But it is through these contradictions, and situational narratives, that we gain insight into teacher identity, as Mishler (1999) stated, “we speak our identity” (p.19).

One particular distinguishing feature of narrative identity theories is the notion that the “local stories we tell about ourselves are connected in some way to wider cultural stories (or ‘Master Narrative(s)’) [as will be illustrated in the teachers’ narratives below], cultural plotlines, discourses, interpretative repertoires)” (Benwell & Stokoe, 2005, p. 139). Schiffrin (1996) claimed that these local story narrations provide “a backdrop of cultural expectations about a typical course of action; our identities as social beings emerge as we construct our

own individual experiences as a way to position ourselves in relation to social and cultural expectations,” (p. 170). In this study, the local stories of Saudi English teachers give insight into their co-constructed professional and personal identities, and unpacking of these identities in turn elucidate the cultural and social expectations they face from both their institutions and their society.

6.3. Teacher identity and power

Drawing on the above discussed literature on teacher identity and narrative identity, and the possibility of cultural expectations and struggle (within Saudi Arabia in particular), the need to discuss power and knowledge in teacher identity is imperative. The links between knowledge and power are captured succinctly in Foucault’s statement that “there is no power relation without the correlative constitution of a field of knowledge, nor at the same time any knowledge that does not presuppose and constitute at the same time power relations” (Foucault, 1977) and the interaction of knowledge and power, according to Foucault results in a “productive network” (Foucault, 1980).

As Foucault (1980) suggests, within every productive network, there is always the possibility for resistance from both students and teachers (as illustrated in Figure 7 below). Since the “productive network” within which teachers in KSA colleges operate, contains contradictory influences, it is likely that the teacher identities produced within this network are likewise inherently contradictory.

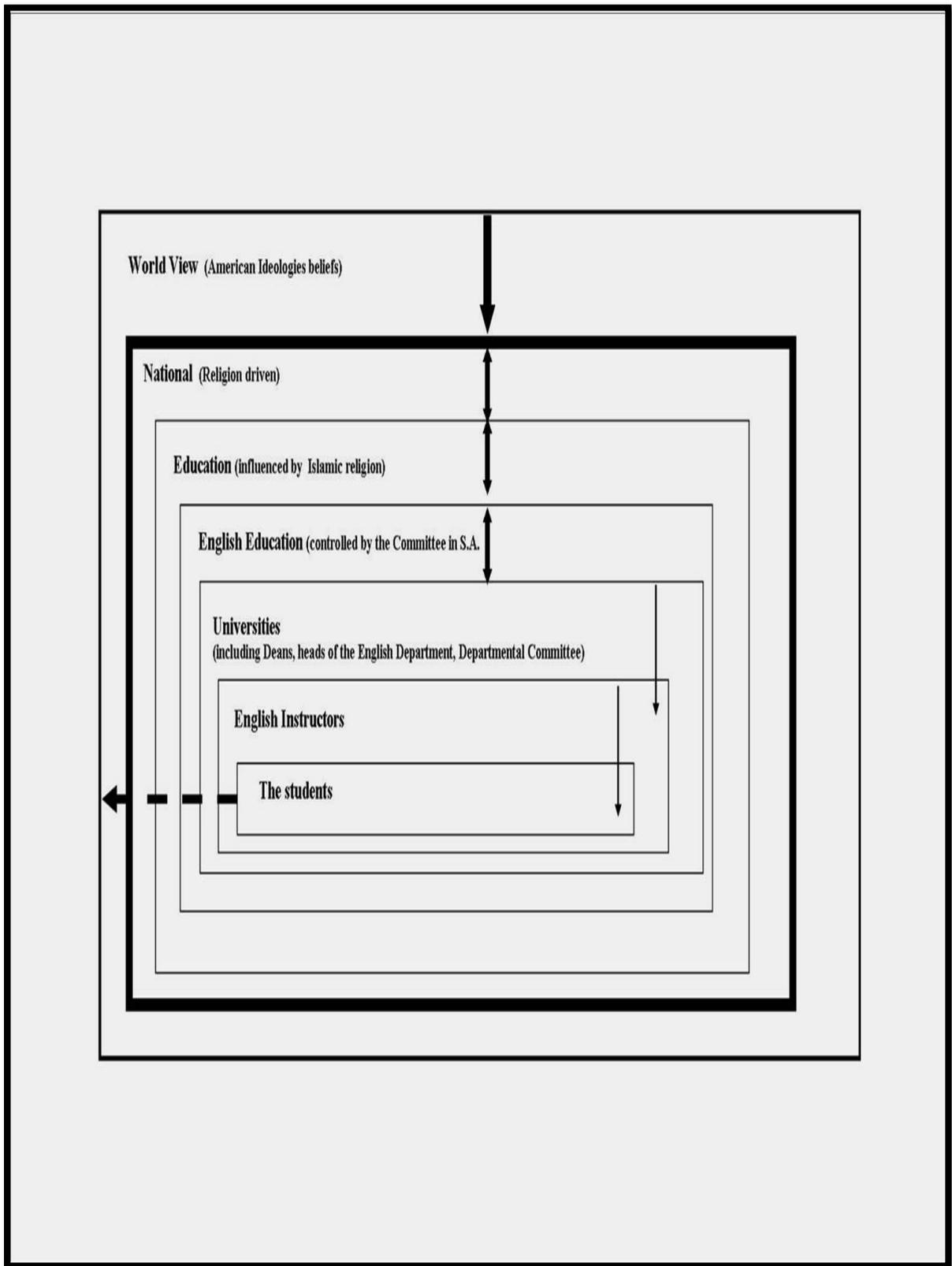


Figure 21. An interpretation of Foucault's concepts of power/knowledge within a Saudi context

This diagram illustrates Foucault's concepts of power/ knowledge within a Saudi educational institutional hierarchy in terms of the notion of the flow of knowledge, power, and the concepts of foreign knowledge, and who may control it. Also it shows that, although the flow of information of English language and culture is situated and controlled by the Saudi English teachers and their superiors, students have the potential to accept or oppose the views promulgated. Teachers, on the other hand, are constrained by their professional identities which typically operate within rigid hierarchies (Elyas, 2008c)). The possibility of tension, which is created by the different ideologies (traditional Islamic and Western) within the Saudi educational paradigm and how they affect teacher identity, are explored in this chapter. The students' reactions to these ideologies, and the power structures within which they operate, are explored in Chapter 7 and 8.

6.4. Exploring teacher identity, power and the enactment of identity

This chapter explores the interplay between the influences of traditional Islamic pedagogies and the pedagogies of 'global English', as manifested in what the two teachers in this study define their professional identity, and the way they enact the curriculum in an English classroom. The respondents are both male Saudi national teachers teaching at a university level in the Kingdom of Saudi Arabia (see Chapter 4 for more details). This data are later correlated (in Chapter 7 and 8) with the students' narratives and focus group, reflecting their experiences of the knowledge created and the "productive network" within which this knowledge is constructed, as well as their reflections on the curriculum and pedagogy employed by the teachers, and the textbook used in the classroom.

Exploring the teachers' attitudes, beliefs and perceptions in relation to teaching, and how these relate to power structures, is the main focus of the data. First the teachers' situational narratives are explored, and their 'local stories', which are connected to wider 'global stories', are unpacked. Using Meyer's (2001, p.125) framework for Critical Discourse Analysis, teacher identity, and the possible conflict between traditional Islamic and Western ideologies within this identity, was identified as an area of interest. A teacher adhering to one or other of these ideologies may serve as a potential "obstacle" to the forming of a positive professional identity in the KSA context. Both professional (training, curriculum, policies) and cultural/religious (the Qur'an, *Hadith* traditional beliefs in the role of the teacher) constitute the "network of practices" (Fairclough, 2001) within which these teachers operate. Also "structural analysis" and the "order of discourse" as outlined by Meyer (2001, p.125), are related in this study to narrative structure, and the Master discourses that this structure reveals. The data are subsequently analysed using a framework adapted from Foucault's force axes of ethical self-formation (May, 2006; O'Leary, 2002). The data in this chapter was obtained through in-depth semi-structured interviews with both teachers. Prior to the interviews a "start list" of constructs (Miles & Huberman, 1984) was developed in accordance with Foucault's force axes of ethical self-formation. The theory underlying this "list" was Foucault's four axes of ethics as described in Chapter 4.

When conceived in this way, the four dimensions of the genealogy of power become four axes for critical work focused on the genealogy of the subject. These axes can be transposed into four 'axes of teacher identity': 1) the substance of teacher identity; 2) the authority sources of teacher identity; 3) the self-practices of teacher identity; 4) and the endpoint of

teacher identity.

6.5. Exploring Ali's Professional Identity, Professional Background and Resultant Pedagogy

Ali is American educated and has been working as an English teacher for the last 20 years. He is in his mid early forties and has a Masters Degree in Applied Linguistics. He works as an English teacher at King Abdul Aziz University (hereafter KAU) in the Kingdom of Saudi Arabia (hereafter KSA). The interview was conducted in his office at the University.

6.5.1. The Structure of Ali's Narrative

Ali's second interview, where he described his teaching narrative, can roughly be divided into three main sections: At the beginning of the interview, Ali described his conflict with the material and with the students. These issues appear to link with several common Master Narratives. His conflict with the students could be seen as a 'generation gap' issue as described in much of the educational literature (Karam, 2010; EL-Khairy, 2010). Another Master Narrative, linked to the previous one, is the issue of technology and information gaps between older, more traditional, generations versus the younger generation "techno-savvy"/ "globalised" youth in societies such as Saudi Arabia (Al-Haq & Smadi, 1996; Sait, Al-Tawil, Sanaullah, & Faheemuddin, 2007). Ali's conflict with the material arises out of Master Narratives of Islamic morality versus western decadence (Burgess, 2002; Najjar, 2005). This Master Narrative is common (as described in Chapter 3) in both Western and Islamic contexts typically described as the "The clash of civilizations" (Huntington, 1993, 1996).

In the middle of his narrative, Ali unpacks his notion of the ‘ideal’ teacher, and this further explains the conflict he describes at the beginning of his narrative. The Master Narrative of the teacher as “a prophet” (see Chapter 2), and moral as well as social ‘leader’, which is strongly linked to traditional Islamic views of education, is highlighted in this part of the narrative. Ali further details that the conflict between this role, and expectations of the curriculum, which relate to a Master Narrative of the teacher as ‘facilitator’ and conduit of English ‘global’ culture (see Chapter 3).

In the final part of his narrative, Ali appears to find resolution and security in his department, and institutional structure, which correlate with the views of his society, and still value his traditional role as a teacher and leader. Thus the Master Narrative of the teacher as the powerful civil servant (Powell & Solity, 1990) embedded in the power structures of society, and its institutions, allows Ali to feel vindicated within the contradictions of his position.

These Master Narratives (or Discourses (Gee, 1997)) are further explored from the ‘bottom up’ using Clarke’s (2009) interpretation of Foucault’s axis of power, and focussing on how the discourse (“language in use” (Gee, 1997, p. 33) relate to the substance, authority sources, self-practices and ultimate goal(s) of Ali’s teaching and teacher identity.

6.5.2. The ‘substance’ of Ali’s identity

We teach language and English culture but we are not qualified in teaching English as English teachers (Ali, 2007, Line 1-2).

As mentioned earlier, the interview with Ali took place in his office (professional space) where it would be expected that he would be confident in his role as English teacher at the University. However, his comments in the interview appeared to reflect a lack of confidence in his professional identity and even, as in the statement above, a questioning of his own qualifications to fulfil the role of English teacher as in “we not qualified in teaching English” [Ali, Line, 1] as the teachers in the European Department teaching English as Second/Foreign Language ESL/EFL are trained as applied logistics, and not as language educators. This is strange considering his more than adequate professional qualifications to do the work needed.

In contrast to this apparent lack of confidence in his identity as English teacher, Ali expressed a strong identification with his role as Muslim in general, and Saudi Muslim in particular. This can be seen in statements such as:

We are English teachers but we are Saudi Muslims and we need to respect that fact. Our identity as Saudis Muslim is our utmost pride. (Ali, 2007, Line 3-4)

Ali also showed confidence expressing his national identity within his role as teacher in a

Saudi institution. In particular, he expressed confidence in his ability to develop his relationship with the students. Therefore, he sees himself and his Muslim/Arabic identity as non-static, and therefore rigid in its definition, adhering to the teaching of Islam. That is particular in Ali's formation of his identity as teacher. This is indicated in the following statement:

In our Arabic society the teacher is well respected by his students if he follows the teaching of Islam in his character. (Ali, 2007, Line 4-5).

Ali reflected pride in his moral character as a good Muslim with numerous statements. However, he also contradicted this identity as a 'good Muslim' as superordinate in relation to his identity as a teacher of English, and in contrast to his notion of a Western teacher. It is apparent in Ali's words that he sees teacher identity as "socially embedded also in the sense that 'teachers' knowledge of teaching is constructed through experience in and with members of teaching profession" (Johnson, 1996, p. 24; cited in Pennington, 2002, p.3).

My identity as Muslim comes first then I am an English teacher who will reflect this pride (Ali, 2007, Line 6-7).

And

Teachers are very well-respected in our Arabic society in contrast of what you may encounter in the West (Ali, 2007, Line 8-9).

Ali also showed pride in his ability to be a successful Arab/ Saudi teacher in the following statements:

I have this job because my boss believed in me (Ali, 2007, Line10).

And

The Department trusts that I would do a good job and still be Saudi Muslim (Ali, 2007, Line 10).

From his national identity he continued to reveal to his identity in the institutional to draw on his actions and feelings towards his identity as English teacher in a Saudi classroom. Drew and Sorjonen (1997) also identify person reference as a means of enacting institutional identity: “participants may display their orientation to their acting as incumbents of an institutional role....but using a personal pronoun, which indexes their institutional identity, rather than their personal identity “(p. 97).

Despite his positive ‘stable’ identity as an Arab Muslim teacher, Ali expressed concern about his ability to teach English within a conservative Muslim society. This is expressed in the following words:

English language contains things which may harm our Arabic identity and we need to be very careful not to lose ourselves without even paying attention. I am very aware of this fact. English language can be a good tool for my job still I don’t want to change my true identity. (Ali, 2007, Line 11-13)

Ali appeared to view the ‘substance’ of the English teacher’s identity and role as addressing the cognitive and affective domains of the learner. Thus, in Piagetian terms, the role of the teacher is encouraging the learner to interiorize the content (Piaget, 2001) and, on an affective level following Bloom, learn to value and internalize the values of the subject (Bloom, 1956). He is, however, concerned that the content and values of the English curriculum do not particularly agree with, and/or are sometimes in conflict with, his identity as an Arab/Muslim, and his identity as role model for Saudi youths in Saudi Arabia. Here, we can find that there is a clear distinction that Ali draws between his role as teacher, and his role as a Saudi/Arabic teacher. Thus, if he fulfils his role as English teacher, he will undermine his national identity, and identity as a respected teacher at the institution. These sentiments are reflected in statements such as the following:

Personally, I don’t know these topics myself (the topics presented in Mosaic 1), nor I have not been trained to teach them. How do you expect us to do so in class? The topics in Mosaic 1 are full of Western Ideologies that are foreign to our society. They are not in our religion so, I won’t teach that in my classroom. (Ali, 2007, Line 14-17)

And

No, I won’t. ... This is not fair for us as teachers of English in a society that requires us to teach our youth an anti-Arabic/Islamic thinking. (Ali, 2007, Line 18-19)

A great deal of Ali’s energy appeared to be taken up by the frustration he feels about his ability to teach, and maintain his Arab/Muslim identity, using Euro-Centric

materials/textbooks (See Chapter 5 for discussion and analysis of the textbook). Ali is emotionally involved in his experience as teacher. There is a clear conflict in his feelings toward the different roles he is trying to make fulfil. Zembylas (2003) argues that “the place of emotion in teacher self-formation plays a central role in the circuits of power that constitute some teacher-selves, while denying others” (p.111). He went on to express this frustration in the words like the following:

This is not fair for us as teachers of English in a society that requires us to teach our youth an Arabic/Islamic thinking rather than topics which are taboo in our society. (Ali, 2007, Line 20-21).

And

Our institution stresses we never talk about politics or religion in the classroom (Ali, 2007, Line 22).

And

And our young students are exposed more to the Western culture than us teachers. We are faced with identity crisis as teachers, as Arabs and most of all as Muslim faced to teach or answer a question from some students about the Western culture. We don't like to appear as incompetent. However, our role as teacher of Islamic origin comes first. Otherwise, we lose ourselves. (Ali, 2007, Line 22-26).

From the data above, it appears that for Ali, the substance of a teacher's identity should be a strong, 'unchangeable' moral character, in harmony with the values of his society. But

although Ali felt confident in his identity as a teacher in general, he was insecure about his identity as an English teacher as he was uncomfortable with the values of English teaching which he saw as represented by the textbook (see Chapter 5 for discussion of the textbook). On this issue of moral character and the values of a society, Clarke (2008a) states that “the idea that identities are ethical and political is implicit in the recognition that they are formed as the nexus of the individual and the social” (p.5). Also, the above statement encoded particular ideological assumptions through lexico-grammatical choices. For example, the nominalization of possible “we” conceals agency, and makes the actions seem inevitable for his favour.

6.5.3. The ‘authority sources’ of Ali’s teaching identity

In terms of the second axis, involving the sources of authority underpinning his identity as a teacher, it is clear that Ali did not embrace his role as an English teacher, but rather as a Muslim/Arabic person. He called upon religious authority to support his identity as a teacher as reflected in the following:

Teachers are second to nothing in our Islamic society. If we represent ourselves as agents of different ideology then we lose this status... (Ali, 2007 Line 23-24).

Ali also called upon the authority of the institution, and his national identity, to support his role as teacher as being presented in the policy document of the University and the department (see Chapter 5 for discussion of government document policy as well as

departmental policy discussion and analysis) as can be seen in the following excerpts:

Our institution stresses we never talk about politics or religion in the classroom (Ali, 2007, Line 22).

In contrast, Ali reported a lack of authority for his role as an English teacher delivering the materials in the textbooks, as can be seen below:

Personally, I don't know these topics myself [the topics presented in Mosaic 1], nor I have not been trained to teach them. How do you expect us to do so in class? The topics in Mosaic 1 are full of Western Ideologies that are foreign to our society. They are not in our religion so, I won't teach that in my classroom. No, I won't. ... This is not fair for us as teachers of English in a society that requires us to teach our youth an anti-Arabic/Islamic thinking (Ali, 2007, Line 14-19).

In the extract above, Ali indicates that there are values which he assumes to be shared “our society”, “our religion” [Ali, line 17-19] that are in conflict with his role as an English teacher in a conservative Muslim society. This quotation of Ali is unique in his discourse. In this quotation he used the personal pronoun “I” four times compared to the previous quotations where he has the habit of using “we” to refer to himself as a collective unit entity. However, when he talked about his role as a teacher within the classroom, he exercised his personal power in this particular frame of work.

Also, although he has been trained to teach English in a Western context, he did not feel that he has authority to teach English to “our youth” [Ali, line, 18]. He frames the requirements for teachers through explicit moral markers such as “they are not in our religion,” “Western Ideologies”, and “an anti-Arabic/Islamic thinking”. He also employs rationalization, explaining the limitation he has in a classroom context “How can you expect us to do so in class?” [Ali, 2007, Line 18].

6.5.4. The ‘self-practices’ used to shape Ali’s teaching

In terms of the third axis, which refers to the self-practice(s) teachers use to shape their teaching selves, Ali focused mainly on practices that involve extracting anything that is foreign in class:

They are not in our religion so, I won’t teach that in my classroom (Ali, 2007, Line 17)

Given his concern about his relationships in the classroom with students as a Muslim/Arabic teacher, Ali’s response is not surprising. In addition to this, Ali rationalised his behaviour on the basis that he was not trained to address it. His teacher education as an English teacher within his undergraduate degree at his home university, did not prepare him for such a task,

as indicated in the following:

Personally, I don't know these topics myself [the topics presented in Mosaic 1], nor I have not been trained to teach them by our teachers. And we are taught not to encourage any of these ideas in the classroom settings (Ali, 2007, Line 14-16)

6.5.5. Ali's 'ultimate goal or purpose' in teaching

The fourth axis involves the teacher's ultimate goal or purpose in teaching. In relation to this, Ali comments:

This is not fair for us [in response to the material presented in the textbook] as teachers of English in a society that requires us to teach our youth an Arabic/Islamic thinking rather than topics which are taboo in our society (Ali, 2007 Line 17-19).

From the statement above, it is clear that Ali construed the purpose of teaching as a moral crusade, where teachers can find the meaning and the purpose for their teaching in their role as moral agents tasked by their society to “teach our youths an Arabic/Islamic thinking” [Ali, line, 18-19], as opposed to “topics which are taboo on our society”. We can assume that Ali appeared to feel that he could achieve some sort of redemption through representing the traditional social values, thus reflecting a conservative model where schooling endorses, and reproduces dominant values. His view is of course reflected in the national curriculum (Al-

Attas, 1979), and other central government documents, which refer to the role of the teacher and curriculum in spreading Islam, and fostering a national identity (Ahmed, 2004). Ali used these ideological differences to validate his stand on the issue of the current textbooks used in the classroom. Fairclough (1989) suggests that ideological difference between texts can be easily spotted via their encoding in vocabulary choices. He goes on and argues that “words are ‘ideologically encoded’ when they reveal traces of the author’s or speaker’s identity” (p.46).

Ali also appeared unwilling to ask for help in his role as an English teacher, although he complained about a lack of training. Perhaps he felt this will undermine his role as a teacher at the University. This is reflected in the following:

We are not provided with training workshops nor support for teachers in a situation like us. We are given the textbooks without actual training on how to use them. And since we are English teachers for the first year we have no voice in our department committee to voice our concern (Ali, 2007, Line 27-30)

Ali’s beliefs and values play a major role in his teaching identity. His identity as an English teacher is shaped by a number of factors, some of them which are ideological, and it is closely related to his identity as an Arab or an agent responsible for promulgating the moral values of his society. Here his identity has shifted from the personal “I” to the collective plural pronoun “we” to signify that his stand in general is not merely personal, but as a collective member of a bigger society outside the classroom private sphere. These include the

significance he attached to a fixed notion of character, his reluctance to reach out to others for assistance, and his devotion for his Arabic identity underpinning his teaching identity. Each of these combine to shape Ali's capacity for seeing how "the effort to think one's own history can free thought from what it silently thinks, and so enable it to think differently" (Foucault, 1985). His sentence contributes to the broader public perceptions about the justification and agency of teacher identity in an Arabic/Saudi society.

Ali's views reflect a 'strong Islamization' position which would suggest that it is impossible to teach English in an Islamic country without a radical change of content and pedagogy. In his view, the materials and pedagogy he has learnt abroad cannot be reconciled with the needs of KSA society which he learned as an undergraduate student, thus resulting in an iniquitous position for the teacher who is forced to teach "our youth anti-Islamic teaching" [Ali, line, 19], which are at odds with his own identity and inclinations. Ali's emotions are quite strong and critical to his identity as teacher's "emotions are embedded in school culture, ideology, and power relations through which certain emotional rules are produced to constitute teacher's emotions and subjectivity" (Zembylas, 2003, p. 120).

6.6. Exploring Kamal's professional identity, professional background and resultant pedagogy

Kamal is a 24 year old Saudi national English teacher who also studied abroad like Ali. He had additional exposure to Western culture as he spent all his summer holidays as a child abroad. He also works as an English lecturer at KAU teaching at the same level as Ali. He was also interviewed in his office. Once again the narrative structure is unpacked in the

context of a potential conflict between ideologies and identities, and the four axes of teacher identity are used as an analytic framework.

6.6.1. The narrative structure of Kamal's teaching story

Kamal's teaching story starts with a description of travel. He described his experiences as a student in Summer schools in the USA, and his later experiences studying English abroad. This part of the story relates to a very common Master Narrative of the traveller as an agent of change, and development bringing new ideas, knowledge and culture back to his home society. This Master Narrative has also been reflected in early Arabic literature with the diaries of the famous traveller *Ibn Battuta*, who explored the globe and came back equipped with knowledge which he shared with his contemporaries. The more modern Master Narrative of the "global scholar" (Thieman, 2008) is also reflected in Kamal's narrative. This person is not limited to one country or culture, but rather collaborates and spreads knowledge across borders (Thieman, 2008).

In the middle of his narratives, Kamal talked about his success story in the classroom. Once again, a generation Master Narrative develops, but in Kamal's case it is a narrative of identification and collegiality with his students, rather than any "gap". Kamal also related his identification with, and understanding of, the material and 'culture' promulgated in the materials to his experiences abroad and his understanding of the students' youth culture (Karam, 2010). Kamal evidenced a Master Narrative of the teacher as a colleague and 'fellow learner' in his discourse.

At the end of the story, Kamal continued the Master Narrative of the traveller and his responsibility to share knowledge and experience, and described how he attempts to discuss and share his insights into teaching, with his fellow teachers. He did indicate though that there is some resistance from his colleagues, and even his Department, which links with the Master Narrative of the teacher as agent of change (Price & Valli, 2005).

6.6.2. The ‘substance’ of Kamal’s identity

I have experienced that the method of reflection in my teaching, somehow, made me a better person (Kamal, 2007, Line 35).

The ‘substance’ of Kamal’s identity as an English teacher relates to his view of himself as a ‘reflective’ practitioner (Brookfield, 1995), who uses his own learning experiences to attempt to understand the position of the students, conducts an audit of his practices, holds critical discussions with colleagues, and explores the literature all with the aim of improving his teaching practice.

Rather than attempting to fix his professional teaching identity to national or religious customs mores, Kamal saw his personal identity as affected by his evolving professional identity, as reflected in the following:

Teaching has made me a better person... I love teaching. It makes me feel I am doing something good for the students and also my society. It gives me sense of identity, a sense of purpose (Kamal, 2007 Line 1-3).

Another characteristic of Kamal's identity is his perception of himself as a communicator. He related his growing professionalism to his developing interpersonal communication skills, and his ability to cope with his differences of opinion and beliefs with other KSA English teachers in a constructive manner. Kamal ascribed his reflective and communicative abilities to his training in the USA. As reflected below:

Before I left to study English in Colorado, USA for a few months after graduation, I would have avoided interacting with people whose opinions and ideas were different to mine... However, after my trip to the US, I have begun to discuss different issues and ideas with other English teachers, my own students in the class, and sometimes my own family. I see myself open to new ideas and new understanding of the world. Now, after my trip to the US, I found myself sharing my ideas in the classroom or with my family which they may not completely agree with. It could be the age thing (Kamal, 2007, Line 4-10).

And

Also, having a somehow good understanding of the teaching methodologies after being an English student in English Intensive program in the US, enhanced my understanding of different methods of teaching. I found myself trying my best to adopt these methods in my classroom and see if they work in a Saudi context. The

students are happy with me and that is very important for me. It makes me feel I am doing a good job (Kamal, 2007, Line 11-16).

Here, there is an apparent inter-cultural competence that Kamal possesses. He has developed a “‘third place’ [identity] between the learners’ native culture and the target culture, i.e. between self and other (Liddicoat, Crozet & Lo Bianco, 1999, p. 181). His cultural and linguistic competence is very clear as in “trying my best to adopt these methods in my classroom” [Kamal, line, 13-14] and in “it makes me feel I am doing a good job” [Kamal, line, 15-16]. He showcased his satisfaction when he succeeded in achieving this ‘third space’ (Bhabha, 2004; Routledge, 1996). He is very comfortable, and it doesn’t frustrate him, to juggle between two distinct worlds (East and the West). Pennington (2002) notes that “teachers of English to speakers of other languages must develop a type of identity that aligns them with their profession and with the specific contexts in which they teach” (p.1)

Kamal also highlighted his developing creative skills, which he felt enable him to develop more effective teaching resources, and his critical thinking and reflective skills, which he said, “strengthen my understanding of my identity as an English teacher and make me a stronger teacher, more competent and more aware of the culture” [Kamal, line, 18-19]. He stated the following:

After my trip to the US, I became very motivated to utilize my learning skills and also my teaching skills. In fact, I became very creative if I may say. I started using the net and other resources to strengthen my understanding of my identity as an

English teacher and make me a stronger teacher, more competent and more aware of the culture. Also, I have been exposed to reflective learning which made me reflect on my teaching. This method which I only been introduced to in the US made me a stronger person (Kamal, 2007 Line 17-23).

Kamal's personal experiences with the 'other' target cultures in his youth appeared to have developed his professional identity. Calderhead and Shorrocks (1997) argue that "image, whether representations or reconstructions, provide us with an indicator of teachers' knowledge, and enable us to examine the knowledge growth attribute to different training experiences, and relationship between knowledge and observed practice" (p.3). Here Kamal is projecting his image to his students as an agent of change and the so-called 'bright future'. In his image as a face of the modern globalised world that the young students are experiencing themselves, Kamal was utilising this very fact to enhance his role as the 'modern' teacher.

Another aspect of Kamal's identity is his generational identification with the students. He described himself as understanding their perspective as in the following:

I am only 23 years after all, I can relate to what the students are feeling and their anxiety about the language (Kamal, 2007, Line 24-25).

Kamal also detailed how his sense of responsibility towards his students has evolved along with the other aspects of his professional identity, as evidenced in the following:

Moreover, I believe that teaching reinforced my sense of responsibility... I try as much as I can to respond to the students' needs or weakness in my office hours which they greatly appreciate. I know they won't like me to address their differences and weakness in the classroom. Luckily, I can understand my own culture and work with it (Kamal, 2007, Line 26-30).

The 'substance' of Kamal's teaching identity is thus a reflection, change and confidence in his ability to negotiate between the Western/ American and Saudi/ Muslim contexts. He could easily juxtapose between the two entities, and ideological representations, without fear of losing his own personal or Islamic identity. Kamal's confidence proved to make him feel that he is not a subordinate position (Pennycook, 1989) in his professional identity. He appeared to be confident enough and strong individual, to make his own local as well as global contribution in the classroom.

6.6.3. The 'authority sources' of Kamal's teaching identity

Kamal called upon the authority of his training, both at the University and in English schools in the US, and also to the teaching theories that he has been able to put into practice, to underpin his identity as a teaching professional. He stated that these sources of authority have increased his confidence as a teacher, and in discussions with other Saudi English teachers.

Again we see dynamism at work here as he interweaved theory and practice in a way that “let my students and my colleagues understand that my teaching strategies are based on actual theory and practices” [Kamal, line, 30-31]. Here, Kamal has established a wider set of resources that he is able to draw on in shaping his emerging teaching self. This helped him to reconcile his national/ religious identity, and his developing identity as an English teacher, as reflected below:

However, I try to let my students and particularly my colleagues understand that my teaching strategies which are based on actual theory and practices (which might be controversial or even modern in the sense of the word) might be different to theirs but that does not mean that they are anti-Islamic or not as effective as theirs (Kamal, 2007, Line 30-33).

6.6.4. The ‘self-practices’ used to shape Kamal’s teaching

Kamal’s reference to his practice of discussing different issues with his more experienced older teachers, is clearly a self-practice that has had an educative effect. He stated:

I have learned through many attempts that discussing things with other teachers open the door to debates that they themselves were hesitant to talk about it is an eye-opening tool... (Kamal, 2007, Line 33-34).

Kamal found himself as in the ‘middle way’ between his students’ actual learning needs, and his professional identity among his colleagues, as in “talk about it’ and “discussing things with other teachers” [Kamal, line, 33-34]. Here, Kamal appeared to have a firm stand on what he thought was right without losing his professional identity in the institution. Pennington (2002), on the issue of ‘middle way’, argues that “the identity of teacher-as-professional can be seen as a ‘middle way’- tension or a balance point- between an entirely idiosyncratic teacher identity, and an entirely generic one, or, from a different perspective, between a performance-based view and a competence view of teacher identity” (p.5).

Another self-practice Kamal referred to was to “strengthen my understanding of my identity as an English teacher” [Kamal, line, 19] which, as we have seen, he felt had helped him develop a more effective learning environment for his students. Finally, Kamal referred to the self-practice of critical thinking and reflection. He described himself as “as a better person” [Kamal, line, 1] and believed that “reflection” in his teaching of English “somehow, makes me a better person”[Kamal, line, 23].

6.6.5. Kamal’s ‘ultimate goal or purpose’ in teaching

Kamal stated that “I try as much as I can to respond to the students’ needs or weakness in my office hours which they greatly appreciate” [Kamal, line, 27] and student learning was clearly one guiding purpose for his as a teacher.

He also talked about the value of fostering his creativity in terms of developing “I try to let

my students, and particularly my colleagues, understand that my teaching strategies are based on actual theory and practices” [Kamal, line, 31] Implicit in the importance he attached to critical thinking and reflection, as sources of deepening understanding, strengthened beliefs, and becoming “a better person”, was the ultimate value he placed on his own ongoing self-development as a teacher, both personally and professionally “I have learned ... discussing things with other teachers open the door ... is an eye-opening tool” [Kamal, line, 33-34].

When Kamal’s words are considered in terms of all four axes of teacher identity, the difference in relation to Ali, is striking. This foregrounding of reflection, and subsequent change in practice, suggests that Kamal viewed his identity as dynamic and changeable, in contrast to Ali’s view of a fixed identity. Also, in contrast to Ali who viewed his training abroad as divorced from his experience teaching in KSA, Kamal ascribed his reflective and communicative abilities to his training in the USA. In addition, in difference to Ali, who drew authority mainly from his unchangeable religious and national identity, Kamal established a wider set of resources that he was able to draw on in shaping his emerging teaching self.

Not only was there a strong sense of ‘care of the self’ in his explicit concern for his evolving teacher identity, but, at the same time, this care of the self is closely connected with a sense of care of others, including his students and the other teachers working around him. He was clearly more at peace with his identity as English teacher without neglecting his Arabic/Islamic identity. Moreover he seemed to be aware that his engagement in practices of ‘care of the self’ is itself contributing to nurturing a critical, engaged and ethical responsiveness to others – “I try to let my students, and particularly my colleagues,

understand that my teaching strategies, which are based on actual theory and practices (which might be controversial or even modern in the sense of the word), might be different to theirs but that does not mean that they are anti-Islamic or not as effective as theirs ” [Kamal, line, 31-33] – and vice versa in relation to the contribution that his inter-subjective engagement was having on the shaping of his own identity as a teacher, in what might be described as a virtuous circle of ethical self-formation (Foucault, 2003).

In relation to Kamal’s engagement with others, it is worth briefly noting one of the criticisms made of Foucault’s ethics, namely that it is too private an affair, involving a disengagement with public issues in order to focus on the self (Best and Kellner, 1991). Whilst a number of Foucault scholars have challenged such an interpretation as understating the extent to which the ethical self is socially and politically situated (Infinito, 2003, Olssen, 2006), it may seem that Kamal’s inter-subjective engagement was somewhat narcissistic, in that it is ultimately focused on his own development as a teacher, rather than reflecting broader concern for others. However, it can be argued that his concern for his own development, far from reflecting some sort of solipsistic self-absorption, was intimately connected to, and provided a source of, his responsiveness to others. As Olssen notes, “the care of the self, then, is always at the same time concerned with care for others” (2006).

In relation to his attitude towards Islam, and how it relates to English teaching, it appeared that Kamal follows a ‘weaker’ form of Islamization as advocated by Ratnawati (2005), Mahboob (2009) and Byram & Risager (1999) where it is acknowledged that culture cannot be divorced from the teaching of language. Although he acknowledged the anxiety his students may have felt towards the language, he believed that his practices, although

“modern”, were not “anti-Islamic” [Kamal, line, 30].

6.7. Towards a KSA English teaching identity: A Summary

Both Ali and Kamal grappled with issues of reconciling their national, religious, and general teaching identities, with the professional identity of the English teacher. From the data it appears that the contrast between the policies and requirements of the stated curriculum and the teaching materials, which influence the enacted curriculum, cause some difficulties. Additionally, both teachers were influenced by, and struggled with, the contrast between what they have learnt about English teaching in their studies in the USA and their experiences in the KSA context. However, from Meyer’s perspective the social network within which teaching in KSA operates in a sense “needs” this “problem” (Meyer, 2001, p.125) since policy is influenced both from traditional cultural/ religious pressures within the country (see Chapter 2 and 3), and from forces of ‘globalisation’ outside the country (see Chapter 2, 3 & 5).

Ali and Kamal struggled with their complex identities as Saudi/Arabic teachers, and an English teacher, within a well-structured paradigm of educational hierarchy with the educational system in KSA. Ali’s teacher’s identity can be labelled as an ‘ideological downward’ teacher’s identity, where his identity as person is influenced by higher superior authority in the paradigm of the educational system in KSA. Kamal, on the other hand, was influenced by an ‘upward ideological’ teacher identity where he reacted to his personal experience as a person (studying English in the US during his summer holidays), and then as a teacher who could negotiate his role with the institutional identity (represented in Figure

22). He developed an identity that fitted with his role as a Saudi English teacher.

According to Pennington (2002), “teachers of English to speakers of other languages must develop a type of identity that aligns them with their profession, and with the specific context in which they teach,” (p.1), and this is exactly what Kamal did in his classroom. Kamal felt that the issue of language teaching, and language learning, was of a great importance socially, linguistically and politically in KSA. As Benwell & Stokoe (2005) succinctly put it, “language both constructs social and political reality and is also constituted or conditioned by it” (p. 107), a clear example of how Kamal re-constructed his social and political professional identity in the classroom setting to project his values and mores as he saw them.

Foucault’s notions of ethical self-formation, and “care of self”, offer rich potential for addressing these concerns by encouraging teachers to focus on critical reflection within a context of inter-subjective engagement with other educators. This theoretical perspective presented by two teachers in KSA context “challenges that assumption that there is a singular ‘teacher-self’ or an essential ‘teacher identity’ hidden beneath the surface of teacher’s experience, an assumption evident in popular myths about teaching” (Zembylas, 2003, p. 108).

Finally, Kamal’s ability to reconcile his conflicting identities appeared to arise out of such an attempt, and provides one way of addressing professional identity as an English teacher in the KSA context, and of finding a way “past the obstacles” (Meyer, 2001, p.125) he faced. This data, whilst not conclusive of other teachers, offer a glimpse of the teachers’ identities,

and the conflict they may face.

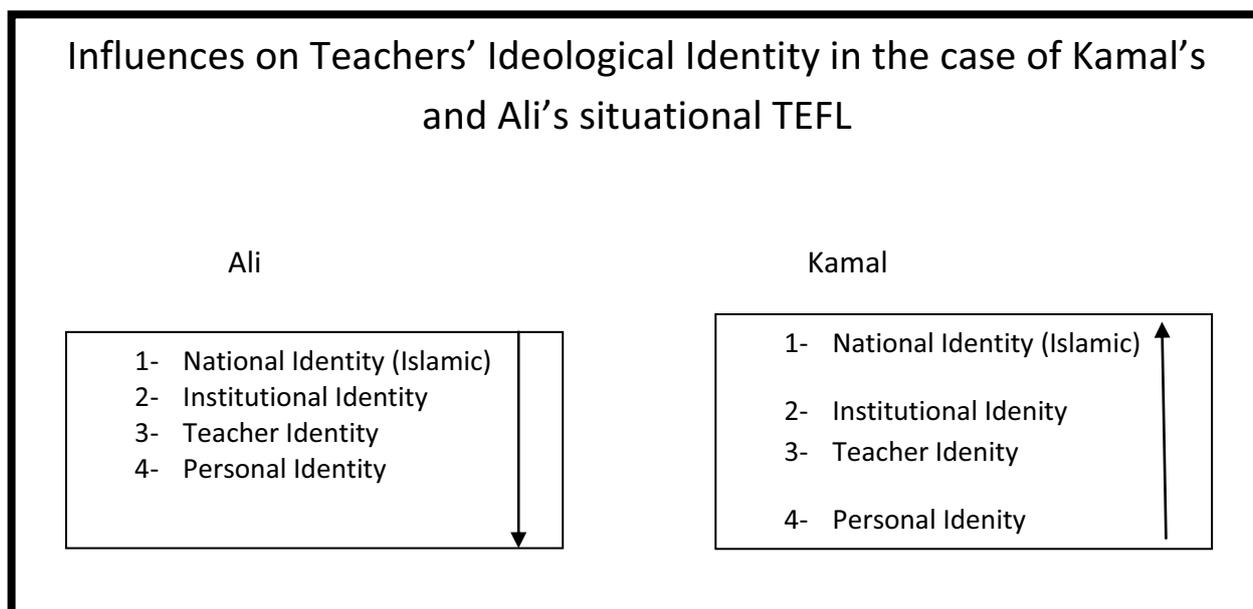


Figure 22. Ideologically upward Teacher Identity VS. Ideologically downward Teacher Identity

Finally, it appears that for a better learning situation in a KSA context, Saudi English teachers “must be sufficiently socialized to L2 practices, so that they can comfortably draw on those practices as part of their communication and cultural repertoire, and so that their meta-pragmatic awareness enable them to support students’ learning of L2” (Kasper, 2001, p. 522). These two distinct professional identities as teachers were used here to contrast different style of teaching according to the Discourses they embody. These Discourses are presented in this chapter to shed some light on the social, cultural, and political, and ideological/religious paradigms that some teachers may choose to follow, and how this consequently may impact their role as a teacher in the classroom.

Although the chapter showcases two teachers as a case study at a university level in KSA, it highlights competing Discourses in modern KSA, and provides new understanding of some of the tension that some teachers may face in their professional identity because of ‘globalisation’, and the demands reconciling Western and Islamic influences in the learning situation, which will be further explored in Chapter 7 and 8 in the context of the students’ written narratives, survey, focus group and observation data.

Chapter Seven: KSA Students' Narratives

7.1. Introduction

As previously indicated, KSA has experienced rapid development in terms of its socio-political sphere and hence its general educational and ELT policies in the past ten years. Globalization has brought with it new ideologies and new values that are questioned by KSA commentators and educationalists who are concerned about the preservation of identity and local cultures in the region (see Chapter 5).

The educational area is of particular concern to these stakeholders, especially when English is the language of globalization (or some would say 'colonization'). As Pennycook (1994) points out "English is the product of ritualised social performatives that become sedimented into temporary subsystems". He notes that "these social performatives are acts of identity, investment and semiotic (re)construction," (p. 30) which have dramatic effects on the identities of participants, especially in a conservative society like KSA, where the identities, religious investment and even semiotics are diametrically opposed to those of English. Thus English like other languages "does not exist as a prior system but is produced and sedimented through acts of identity" (Pennycook, 1994a, p.30). Somers (1994) argues that "studies of identity for the field have made major contribution to our understanding of social agency" (p. 649). Other scholars argue that "in every person's life there always remains unrealized potential and unrealized demand, an unfulfilled option of identity" (Brockmeier & Carbaugh, 2001, p.8). Thus students are making choices on a daily basis, either consciously or unconsciously about which aspect(s) of different competing Discourses they wish to embody

as part of their learning identities. Because of the dramatic changes in KSA, learner identities are an important aspect of any educational research conducted in this context.

Several recent studies have dealt with language policy and its effects on learner and teacher identities in the Gulf, most notably Clarke (2006, 2008a, 2008b, 2009, and 2010) and Al-Issa (2008). They have suggested that policy reform has had an unsettling effect on teaching and learning identities in this “volatile context” (Clarke, 2008a). The struggle of competing Discourses (as described in Chapter 2, 3, 5 & 6) raises the question on how to “reconcile the competing demands of local, regional, national and religious identities with the homogenizing tendencies of globalization and English” (Canagarajah, 1999, p. 76).

This chapter explores the narratives of students from two EFL classes at one KSA university as a way into understanding their identities within their learning context. An added focus is to ascertain whether their learning identities have changed as a result of policy changes post 9/11. Identity is of a particular interest here as these young KSA English students are English-teachers-in-training who will be faced with implementing the new policies such as the *Tatweer* for the public schools.

The respondents are English students majors in their first year of study who are exposed to the *Interactions I* textbook as well the *Mosaic I* textbook (discussed in Chapter 5). Because these students are at the beginning of their university study, their narratives chart the journey of learning English from High School to university level and provide a window onto their feelings and responses to the materials (textbooks), the changes in policy and to the pedagogy they experience.

These stories are constructed within a ‘glocalization’ (Khondker, 2004) platform where the students are experiencing both local and global pressures which shape their identities. Bakhtin (1981) argued that narratives are particularly useful way of revealing identity since in narratives individuals are “always making themselves, as always able to render untrue, any definite version of identity” (p. 37). More recently Roberts (2002) highlighted the value of the “narrative, biographical auto/biographical turn” of narrative theory (p.3). Because of this ability to unpack and understand the internal ‘truths’ of individuals, narrative theory has found an important place in educational theory. Research now also emphasises individuals “language learning narratives” (Roberts, 2002, p.3). For example, Pavlenko (2001) described the importance of ESL learning stories to research as follows:

The [D]iscourse of native speakerness exerts a price on those who believe that in order to validate their personal and professional identities they need to enter their imagined community... The self-positioning as NNS and oftentimes as perpetual L2 learners is an unavoidable corollary of internalization of the dominant SLA discourse, which portrays L2 learning as never-ending and elusive for NS competence” (Pavlenko, 2001, p. 259).

Schiffrin (1996) stated that “narrative, self, identity, gender, family, and speech all act as a resource for the display of self and identity” (p.167). It is a common assumption that identity-formation is a universal feature of human experience. Castells (1997) implicitly concurred with this view when he claimed that “identity is people’s source of meaning and experience” (p.6). The exploration of the students’ narratives aims to thematise the self and the identity presented in their EFL autobiographies. In order to do this the students were required to write personal narrative in response to the following prompts:

- Narrative Prompt (NP): Tell the story of what you believe has influenced your language learning in your life in general.
- NP2: Tell the story of what you believe has influenced your language learning in the University and other educational environments.
- NP3: Describe your feelings about your level of English.

Despite the order of the prompts above, most of the student narratives began with NP3 focussing on their feelings related to their level of English. Solomonides and Reid (2009) stated that “it is easy to underestimate the importance of students’ feelings of happiness and confidence in relation to their pre-professional learning experiences” (p.8). Also, Deci & Ryan emphasised the importance of students’ feelings and their experiences of the social surroundings for their intrinsic motivation (e.g. Deci, 1992, 1995; Deci & Ryan, 1995). This is perhaps why the respondents mostly started their narratives with their feelings towards their level of English and (in some cases) towards the learning of English in general.

Once again, as in the case of the teacher interviews/teaching stories, the way the respondents structured their narrative provides insight into the students’ learning story and language learning identity. Twenty-three students volunteered to write language learning narratives with one excluded since it did not relate to the prompts presented. Broadly, the student narratives can be divided into ‘success stories’ (referring to their perception of their level of English as satisfactory) and ‘failure stories’ (referring to a perception of an unsatisfactory level of English).

7.1.1. The Structure of the Success Story Narratives

7.1.2. Beginnings:

Of the 22 respondents, nine are defined as ‘success stories’. The beginnings of the ‘success story’ narratives can broadly be divided into two categories: satisfaction with English and the importance of English. The feelings of satisfaction with English appear to be due to satisfaction with their level of English or pride in their own work ethic.

7.1.2.1. The Media as a Vehicle to Improve Students’ English

Karam (2010) argues that “the role of the media as a venue for informal education for young people has so far largely been neglected in our understanding and youth in the Arab region” (p. 305). Most of the research on media in the Arab region has focused on the ‘clash’ of the two civilizations (Fakhro, 2006). Few in the region have explored the role of the media and its effect on the educational level on the youth (Al-Shaibi, 2006). Karam (2010) argues that “the increasing influence of satellite television is probably the single most important development in the Arab media for the past fifteen years” (p. 303) and is a particular area for research in terms of education.

A few studies have focused on the role of the media in EFL in KSA (Al-Asmari, 2006; Al-Sulaimani, 2009; Alabbad, 2009). This research links some of the students’ experiences with the media and how it has positively impacted their level of English. As is indicated by the studies above, it appears that the media, particularly satellite television and the Internet, played an important role in the respondents in this study’s English success stories. A number of the respondents ascribed their success and consequent satisfaction with their level of English to their exposure to the English media.

For instance, Student 9 ascribed his good level of English to the influence of the media, “I think I am satisfied (sic) with my English level learning” [Line 1-3] to the role of the media “since I was a kid when I was nine years old by watching t.v. (sic) until I has took (sic)

English class in the secondary schools (s)". Student 3 asserted that "you can improve yourself at home by watching American movies or something like that" [Line 9-10]. Student 17 likewise advised his friends "to watch moves (sic) as much as you can" [Line 9-10]. Similarly, Student 19 claimed that the reason he knows English is from "watching TV" [Line 7] and Student 21 stated that students should "wating (sic) anything by English" [Line 14]. Student 22 used a broader range of media to improve his English and stated that his success was because, "I read English newspaper and I read comic books. I see (sic) English movies and English T.V. Channel" [Line 5-7].

Some other students, such as Student 6 took a more intellectual approach towards the media and emphasised the quality of the media as well as the quantity of access to media. This student stated that he "read(s) newspaper that one of a way (sic) to more about English" [Line, 4-5]. Student 16 likewise accessed newspapers as well as "*good* books" [Line 13-15]. He also advised his fellow students to try to "hear native speakers on the radio or T.V. like BBC Channel. Read newspaper, magazines and short stories" as well as "listen to English radio stations and watch English programs and movies" [Line 21-22]. Student 16's approach to improve his level of English stemmed from his intellectual awareness of what was classified as 'good' books and 'good' English programs according to him. In his case he listed watching movies as the last option on his list.

One respondent, Student 3, started his success story ("learning English is easy, am satisfied with my level of English"[Line 1-2]) with the acknowledgement that learning English through exposure to the media was not easy, but "they [his ways of learning] take a lot of time and efforts" [Line 2-3]. Another respondent, student 18 indicated that exposure to a variety of media was necessary and that students should try to "practise (sic) all these [English skills] by internet, chat, messenger" [Line 18-19].

In the case of three of the success stories, the narratives started with a response to Narrative Prompt (NP) 2, i.e. influences on their attitudes to the language rather than their feelings about the language. In these cases, in particular, the respondents were dismissive of classroom experiences as reflected in the comment: “students cannot learn English only inside classes. They should use English everywhere” [Student 15, line, 10-11]. It seems that these students found ‘refuge’ in watching TV programs, online chatting, and media explore which enabled them to further develop their English skills, access information and interact with other young people. Their positive attitude towards learning via the popular media is supported by theorists such as Giddens (1993) who argued that “TV watching even of trivial programmes, is not an inherently low-level intellectual activity; young people ‘read’ programmes by relating them to other systems of meaning in their everyday lives” (p. 451).

In these narratives, in particular, the Master Narrative of the superiority of immersive language acquisition is evident (Karam, 2010). In relation to English language teaching this Master Narrative is of course a hotly debated topic with many modern theorists following Krashen (1981, 1985) and Halliday (1985, 2003) with the view that language cannot be acquired solely through immersion after childhood and that conscious learning is required. This theory seems to clash with the respondents’ views that English can be fully acquired solely through accessing the media.

This fascination with the media is looked at with a critical and concerned eye by many in the Arab world. Al-Shuaibi (2006) warned that:

Televisioncan help either support existing value systems or to shatter cultural and value barriers. This fact imposes a massive responsibility on the media, not only in educating children and youngsters, but in educating society as whole (p. 153).

On the other hand, Giddens (1993) argued this view is marginal as he believed that “this is not just because they [mass media] affect our attitudes in specific ways, but because they are the means of access to the knowledge on which many social activities depend” (p. 446). For the students in this study, the media was not just a way of improving their English, but also as Giddens suggested vital to their access of knowledge and social interaction as reflected in the following student comment: “learning English give (sic) many chances” [St21, Line, 2-3] and access to global language for business as in “people prefer [it] in conference and business” [St4, Line, 2-3], and a language to access knowledge in different culture as “it gives you the chance to discover new cultures, habits, and ne people from different culture” [St15, Line, 1-2].T his emphasis on the media as a means to access information is highlighted in the *Tatweer* as described in Chapter 5. Although the role of English in this digital ‘information age’ is not explicitly mentioned in the *Tatweer* or any other policy or curriculum documents, the students obviously are aware of digital information sources and feel at home as “digital natives” (Bennett, Maton, & Kervin, 2008) in this environment as indicated by the following comment: “use websites” [St 4, Line, 14] or hear English radio “like BBC” [St15, Line14].

These same learners also seem to reflect a Master Narrative that suggests that the English of Anglophone countries is in some way superior and that effective acquisition can only take place when interacting with people from these target countries, as reflected in the following statements by Student 16: “the easiest way [to improve our English level] is by speaking with a native English speakers” [12-14]. Likewise, Student 6 believes that “having English speakers friends help a lot” [Line, 8]. Also, Student 19 states that” English language is the world language” [line, 16] and Student 4 as in “people prefer (sic) in conference and business talk” [Line, 2-3].

7.1.2.2. The Myth of English as an International Language

The above statements link with the Master Narrative or “myth” of “English as an International Language” (Pennycook, 1994, p.26) which emphasises the importance of ‘standard’ varieties above the concept of “World Englishes” (Kachru, 1997, Canagarajah, 2005).

The three respondents who started their success narratives by emphasising the importance of English appear to support this ‘myth’. They ascribe huge economic and business importance to English as is indicated in the following words “it’s Universal language” [St21, Line4] that gives you “many chances” [St21, Line3] as in “conferences and business” [St4, Line2-3] in order to “communicate with the whole world” [St4, Line3-4]. Pennycook claims that English “holds out promise of social and economic development to all ‘those’ who learn it; and that English is a language of equal opportunity (1994, p.26). This perception is evident in the students’ narrative. For example, Student 15 points out the importance of English and his fascination with the new adventures it can bring him. He believes that “it [English] gives you a chance to discover new culture, habits and new people from different cultures” [Line 1-2] and “it requires a business market” [Line, 5-8]. He further states the importance of English for economic success in “in my country you should be very good in English if you want a good job” [Line 3-4]. Likewise, Student 18 reflects the same idea by stating that “at these days English language becomes international. We need it in our life like jobs, business, (sic) games and so on” [Line, 3-5]. Hence, it is no surprise that many of these students believe that the “English language is the world language” [Student 19, line, 16]. Student 22 links his individual future prosperity with English and states “we can have good future” [Line, 17].

As Pennycook (2005) points out, “English is deeply embedded in a set of social, cultural, political and economic relations” (p. 158). These students, however, unsuspectingly appear to

accept the importance of English in all these spheres. Their valuing of English and participation in the English-dominated media has brought economic and ‘social capital’ (Bourdieu, 1972) that appears to be part of their success stories. There is no resistance to English as a “missionary language” (Pennycook & Coutand-Marin, 2003) or suspicion of “linguistic imperialism” (Phillipson, 1992). Instead, they can only see the promise learning English holds for them. Student 20, for example, believes that “learning English gives students many chances or different chances. We are studying English because it’s Universal language” [Line, 2-4]. Also, Student 5 states ‘English now should (sic) everyone learn because it’s very important in job, business’ [Line, 14-15]. It is apparent that the above students are firm believers that ‘English as a Universal language’ can bring them unlimited chances for a better future. In this attitude, they are similar to the respondents in Al-Haq’s and Smadi’s studies in the late 1990s, who appeared to view English as neutral and not “imperialistic oriented,” (Al-Haq & Smadi, 1996, p. 6).

It could be argued, however, that with the increased and increasing access to the internet and Satellite T.V for KSA citizens in the 21st century, especially post-9/11, global, imperial forces have had easier access to conservative KSA society than ever before and that this should not be accepted uncritically. The idea of the ‘international’, ‘universal’ and the ‘world language’ colludes with globalization and as noted by Tsuda results in “an uncritical endorsement of capitalism, its science and technology, a modernisation ideology...ideological globalisation and internalisation, transnationalisation, the Americanisation and homogenisation of world culture, linguistics, culture and media imperialism” (p. 274). The students’ simplistic view of English as a ‘ticket’ for a better life, a better future and economic prosperity in a globalized world could potentially, as Tolleson (2000) warns “contribute to significant social, political, and economic inequalities” (p. 8).

Perhaps it is this emphasis on the importance of English which has resulted in large numbers of students at KAU choosing English as a major. According to the www.teachingenglishinsaudarabia.com website, enrollees in EFL classes have increased due to the improving economy in the status, as there has been increase in service industry employment that requires more workers to work for hotels, health institutions and airports. Also, the kingdom is now actively promoting an English curriculum to be integrated with the country's educational program. There are many ways why Saudis would like to learn English. The most notable reason is that English would help them advance their career Koolmees (2008). Also as stated in Chapters 2 and 3, there has been an increased demand for English teachers post-9/11 and this is also possibly a reason why these respondents emphasise the importance of learning English. English language is (so far) the only major in the Faculty of Arts at KAU which is overloaded with students. This was indicated by the Head of the English Department who stated that:

We, therefore, take the best of the worst. We have to accept a certain quota (120 students per semester) adding to this those students who have failed the beginning courses. I believe the main problem is the number of the students [Personal Communication with the Head of the Department, 2007].

The linking of the importance of English both locally and internationally with a choice of Major and success in that Major is clearly indicated in the following words by Student 15:

English language is considered the first and the most importance language in the whole world. Learning English language as a second language is very necessary for everybody. For these reasons, I choose English language as my major in (sic) university [St15, Line, 2-3].

7.2.2. Middle of the Success Stories:

The beginnings of the success stories which emphasised satisfaction with the level of English and the valuing of English were followed up with the middle part of the stories which elaborated on these reasons for success. Personal actions, educational environmental factors (both at Secondary School and University) and external factors were provided as reasons for a high level of English proficiency. The valuing of English was offered as an important personal attitude which affected success.

7.2.2.1. The Value of Individual Action

The ‘success story’ respondents all reflected the Master Narrative of individual responsibility for success (see e.g., Dörnyei, 2001; Dörnyei, Csizér, & Németh, 2006; Dörnyei, & Ushioda, 2009) These students appear to lean towards a more Western individual conception of culture, rather than collective culture (see Hofstede, 1980, 1994) in common with youth . Perhaps this is a phenomenon of youth culture as Meijer (2000) argued, “Arab youth are torn between keeping up with modernization and global culture on the one hand and being [negatively] seen as ‘Western’ on the other hand”(cited in Karam, 2010, p. 302)) and consequently negatively perceived by their local communities. The ‘success’ narratives described a number of actions the individuals had taken which they believed had contributed to their individual success. These include the following:

I used to read all of my English books, I was also trying to get the meaning of unknown words [St3, Line, 5-7].

And

...practicing the languages (sic) is the most important factor to learn English...and having English speakers helps a lot...should read a lot, memorise some word (sic), proverbs and Adioms (sic) to add to the Above (sic) mentioned practicing English.... this procedure I have fellow (sic) to adopt the English language to my satisfaction [St 21, Line, 6-15].

And

they [the students] should use English everywhere, like (sic) restaurants, hospitals, and with everyone of your friends [St 15,10-12].

These personal actions involve a proactive approach. For example, Student 16 used his knowledge of the language and the ability to self-correct as a tool to improve as in” I can assess and *consciously* [emphasis by the author] improve my own pronunciation” [Line 8-9].

7.2.2.2. Family Influence and Autonomy

In contrast to these individual reasons for success, some of the respondents ascribed their ‘success’ stories to external influences such as that of the family. For example, Student 4, stated that “I started learn (sic) English when I was 12 at school and some books my brother gave me to improve my language in reading” [Line, 5-6]. Student 19 similarly noted that his love for the English language stemmed from his motivation to be like his father as in “ I want to know more about English and I love that, because I want to be in one day a dactor (sic) gast (sic) like my father” [Line, 9-10].

Student 21 realistically believed that learning English was not easy “you should study hard and take care of your studying because English language it’s not easy” and “you should be

more (sic) practice and more reading, lising (sic), speaking and writing.” This respondent linked his individual actions with the need to participate collectively and improve English as a group. He stated that to improve English “you should reach in (sic) information and truth and beomice (sic) you couse (sic) you (sic) win” [Line, 5-10] and participate in “small groups, travels” [Line, 13-14].

7.2.2.3. Educational Factors

Most of the individual success stories were linked with actions to self-correct and self-improve. Only one of the respondents emphasised the role of educational influences such as the teacher in his success. Student 22 viewed his university teacher as “very good” since he “explains to us in English and Arabic which helps us to understand everything easily” [Line 22]. However, Student 22 viewed his teacher as ‘very good’ because he used Arabic to explain things which were difficult for them to comprehend. Here, bilingualism served as a learning tool in the classroom in contrast with the other ‘success stories’ who valued immersion in the target culture. Student 22 was the only respondent in this study who reflects satisfaction with his university teacher. This satisfaction was attributed to the fact that he (the teacher) uses translation from L1 to ensure comprehension.

7.2.2.4. External Influences on Success

Similarly to the beginnings of the ‘success stories’, the middle of the stories focussed on the role of the global media and contact with native speakers from the target cultures in English language success and also on how successful acquisition of English leads to access to the

global media and interaction with English-speakers. Here, more details of how they used the different media and interact with English speakers are given.

Students 17 used the media for self-study and advised his fellow students to do the same “I keep practicing and having a lot of on line English friend to communicate with them in English,” [Line, 1-2] and “you can also try to talk by English with you’r (sic) friends” [Line, 10] and by “reading the translation below [When watching English movies]” [Line, 6]. Student 4 advised others to take a similar path to himself and to “try to talk every day with a group of people or someone by English language to have good (sic) conversation” [Line, 16].

Other students (St 5, Line 16, St 18, Line 18, St 19, Line 17) emphasised the role of travel and external courses in improving English competence. For example, Student 17 stated that “having some Summer corses (sic) to improve my English more and more” [Line 7-8], while Student 5 stated, “If you want to travel it will help you in your learn” [Line 16]. On the other hand, English communicative competence ensured interaction while travelling as Student 19 noted, “English language is the world language, with it we can travel all around the world” [Line 16-17].

7.2.2.5. Valuing of English

As in the beginnings of the success stories, the importance of English and the value these students place on English is reiterated in the middle of some of the stories. For example, Student 5 noted, “I love this language” [Line 7] and “English is the most important language in the world now” [Line 13]. Student 21 commented on both the importance of learning English “Learning English is very important” [Line 11] and the social and economic imperative to learn English, “You should be person stading (sic) or learning English” [Line 12].

7.2.3. The Ends

All the success stories ended with the students providing advice to their colleagues. This reflected confidence in their identities as ‘successful’ English learners and leaders of their colleagues. Student 16, for example, stated that “the self-confidence is very important for the language learner” [Line 23-24]. This advice was expressed in explicit use of modalised declaratives indicating a strong degree of obligation “students *should* do a lot of efforts to improve their English” [St 15, Line 17] and “they *should* use appropriate ways to improve their level of English” [St 16, Line 26-27] and words such as “advice” or “advise” [St 3, Line 13, St 5, Line 17, St19, Line 12, St 20, Line 14].

These endings reflect again the Master Narratives of the superior nature of certain varieties of English and of individual success. Internalising and valuing these varieties and the notion of the individual as central, is viewed as resulting in success. Student 15 [Line 8-13] reiterates this point of view with the words “they [students] should use English everywhere, like restaurants, hospitals, and with every one of your friends. Don’t be shy of making mistakes, because you will learn from your mistakes. Try to hear native speakers on the radio or t.v.(sic) like BBC Channel. Read newspaper, magazines and short stories” and Student 9 notes, “If you love English language, you will learn it very well, like *native speakers* [author’s emphasis]” [Line 19-20].

7.3. The Structure of the Failure Story Narratives

7.3.1. Beginnings of Failure Stories

All the failure stories started with the students' responses to Narrative Prompt 3 focusing on their feelings about their English language abilities which are extremely negative. This dissatisfaction centred on a lack of skills to achieve in their studies, but especially their inability to operate in the 'real world'. Student 11 stated, for example, "I am not satisfied with my level of English ... the subjects are not in order" [Line 1-3], while Student 7 expressed dissatisfaction with his inability to access the media, he stated, "I cannot understand the conversation on TV [Line 7]. The students generally focussed on the difficulty of learning English and degraded themselves as EFL learners from an Arabic background. For example, Student 13 felt that "perfection level in learning a language is always hard to get, so little or a little more can be enough especially for a student who studies a second language like me" [Line 1-2] and Student 14 stated, "it's very difficult language Arabic speaking people cannot pronounce words correctly and they cannot writing (sic)" [Line 3 – 6].

7.3.2. The Middle part of the Narratives

In the middle of the 'failure' narratives the focus was on finding reasons for their failure to achieve a high level in English.

7.3.2.1. The Blame Game

Most of these respondents blamed others rather than themselves as individuals for their negative feelings towards English and failure in learning the language.

Student 1 and Student 20 bluntly blamed the society as a whole for their failure via the following words: "the main reason is in our society because we can not to (sic) practice our language" [St 1, Line, 2-3] and "no my English language is bad. First of all, society don't speak English, this is the main reason for me" [St 20, Line 1-3].

Four of the respondents blamed their secondary schools for their weak level of English with the following words:

also my study (sic) in the primary and secondary school (sic) do not (sic) give me more (sic) information about English language [St 20, Line 2-3].

And

I am not satisfied with my English learning standard Though (sic) I am (sic) studying English from (sic) from my secondary school. I have not learnt English very well” [St 14, 1-6]

And

secondary school my English Teachers (sic) Didnt (sic) Teach (sic) well [St 2, Line 6-7].

Student 11 ascribed this poor teaching to poor attitude among the teachers with the words, “the teacher in the high school does not seem interested in teaching the students the English very well” [Line, 5-6] and thus felt that it resulted in poor student attitude (“the student is also not interested to learn the language” [Line, 6-8]).

The English teaching at university level received the biggest share of the blame. University teachers and their pedagogy, the facilities and the classroom atmosphere were all noted as reasons for poor English skills.

The university teachers’ lack of understanding about the students’ starting levels of English was reiterated in several of the ‘failure’ narratives. For example, Student 11 stated that “some of the teachers are teaching the students like the student is the professor” [St 11, Line, 3-4] and Student 8 sadly noted that students should, “never learn English to be focused”. He

blamed his own and other students problems on the “confusion between ESL and EFL English language” teaching and stated that, “teachers indeed teach a chaotic language for their students, teaching staff advise any English Learner (sic) not to learn English if he or she wants to stay unconfused, and mentally o.k.” [Line 3-6]. This reflected the reality of the curriculum which consisted mainly of literature and comparative linguistics (as noted in Chapter 5).

The styles of pedagogy and classroom environments were also blamed for the students’ low levels of English as shown in the following:

many students and me feel lonely in the class so we are unable to study. We are not talking English together [St 7, Line, 16-17].

And

we need more laboratories in order to improve selves (sic)” and “we need a good atmosphere to practice what we learn [St 1, Line, 9-12].

Some of the respondents, like Student 7, blamed individual as well societal factors for their lack of success in English. Student 7, for example, explained that “English language is complex process (sic)... it is (sic) involving many interrelated factors” [Line, 8-10]. He blamed himself for lacking enough motivation to study English “I am Also (sic) To (sic) Blame (sic) for not giving Attention (sic) to this language” [Line, 8-9] but noted that one of the reasons for this lack of motivation was that he thought other subjects were of a greater value “I was giving more Time (sic) to Learn (sic) other subjects and neglecting English language” [Line, 9-10]. This emphasising of other subjects could be due to the fact that English was and still is not emphasised in KSA high schools (as noted in Chapters 3 and 5).

Student 5 likewise blamed his own feelings of fear towards learning a foreign language for his lack of success. He stated that he “was very scare (sic)” [Line, 2] when he started to learn EFL. However, like the others, he also blamed the fact that he was not provided with enough “experiences and skills” for this problem [Line, 3].

7.3.2.3. Global English

Like the ‘success stories’, the ‘failure’ narratives also emphasised the importance of English as a ‘global’ language and the language of economic success as noted in the words, “I came to know The (sic) Importance (sic) of this language. This language is the “lingua franca” for Arabic speaking students” [St 2, line, 12-14].

Unlike the success stories which started with the importance of global English, with these respondents described their failure to do things “correctly” and their inadequacies in relation to the ‘perfect’ native speaker in the middle of their narratives as part of an explanation for their lack of success. For example, Student 22 put an immense pressure on himself to do better “I am not satisfied fully. I have to learn more. I must talk in English *like native speakers* [emphasis by author]. I must read and write correctly”. [Line, 1-3]. Student 14 noted, “It’s very difficult language for Arabic speaking people cannot pronounce words *correctly* and the (sic) cannot writing (sic) some word (sic) *correctly* [emphasis by author]” [Line, 1-6].

7.3.3. Ends of failure stories

Like the success stories, the ‘failure narratives’ ended with advice. However, unlike the success stories, these students did not set themselves up as the experts. Rather they advised

the other students to avoid taking English unless they had outside help, extensive contact with media or immersion in the target culture as indicated by the following:

My advice to that student the one who choose the Department of European language is to know a lot of information.... take [outside] courses in English... you can do that yourself...you can take that course and learn by yourself [St 11 14-19].

And

To develop myself in English...I will try to practice all these by internet, chat, messenger or travelling around the world [St 18, Lines 15-18].

The 'failure' narratives also emphasised the hope that things would be better despite the current difficulties. This reflected an Arabic cultural Discourse that all should be left in the hands of *Allah*. Thus, despite personal effort, success (and in this case failure) is linked to *Qadar* القدر (Divine Decree), whether good or bad. It is the belief that everything that happens was predestined by Allah and that only He has the power to bring good fortune or bad fortune into one's life Everything is already 'written' and thus everything is unavoidable as the Qur'an stated in the following:

"Did you not know that Allah knows (all) what in heaven and earth? Verily, all put down in a record. Indeed, that is very easy of Allah" (Surah Al-Hajj 22:70).

Any bad events that happen to humans are already recorded, and they should not feel sorry for themselves as this is not entirely their mistakes as in:

"No disaster befalls earth but it is in a record before We created it. Indeed, it is easy of Allah." (Surah Al-Hadeed 57:22)

Or in the *Hadith*:

The Prophet PBUH said, when he answered Jibreel's question about faith: "(It means) believing in Allah, His angels, His Books, His Messengers and the Last Day, and to believe in al-*Qadar* (the divine decree) both good and bad."

This hope against hope was reflected in the following student statements:

I hope to get good marks in this semester, INSHALLAH [Allah willing] [St 2, Lines 21-22].

And

I hope to get good marks in this semester INSALLA [Allah willing] [St 14, Lines 21-22].

And

After travelling around the world, I hope to speak English fluently [St 18, Line 18-19].

7.4. Learning as a Journey

Two of the narratives (Students 10 and 13) did not emphasise either success or failure, but instead focussed on the Master Narratives of language learning as a “journey” and “long process”.

7.4.1. Beginnings

In the beginning of these narratives the students explained that they did not focus on perfection, but instead they emphasised development. Student 13 stated, “perfection level in learning a language is always hard to get, so little, or little more can be enough” [Line, 1-3]. Student 10 emphasised that learning English involved “a long way” [Line, 1], “time” [Line, 18] and that they should be “patient” [Line, 20].

7.4.2. Middle

Student 10, uniquely, appeared positive about his high school English learning experiences with the words, “the teachers [in high school] were so good. And they gave us their experience in learning English and how can we start learning English” [Lines 1-3]. He contrasted this positive learning experience with the many problems at university level as he “did not use English all (sic) time in the class” and the fact that “most of the professors do not understand that most of the students are zero in English. They deal with us as natives” [Line, 11-16]. Thus his language learning journey had gone awry because of the pedagogy and attitude of his teachers. Student 13 evaluated his strengths “I think that my listening and understanding are good, my writing is kind of good too” and weaknesses “But I think I am a little bit weak at speaking directly and having conversations and that is my weak point” [Lines 5-8].

7.4.3. Ends

There was still like in the ‘success’ narratives clear a focus on individual action in order to move forward in their language learning journey in these two narratives For example, Student 10 stated “I advise anyone to be patient, then look for many ways in learning English” [Line,

19-20], while Student 13 promised himself to improve his individual ability by more “practice” [Line, 15].

7.4.4. Summary

Except for a few instances (St12, St13, St14, St18), the attitude towards classroom learning at University and High School was negative or dismissive in relation to the actual teaching. Instead, self-study, interactions online and with other media and personal interaction with English native speakers seemed to be valued most highly by the students. Discourses of individual aspiration and self-motivated learning permeated the student narratives in contrast with the Discourses promulgated in the Education system in general (see Chapter 2). Unlike the teachers whose identities were more closely constrained within the hierarchy of their profession and society, the students appeared to be technology natives (St4, St7, St15, St16, St17, St18, St19, St22) and “global citizens” (Byers, 2005) of the “information age” (Kluver, 2010). This aspect of the students focusing outwardly in order to access knowledge through the medium of English and also in order to acquire English is represented in Figure 21 below (previously used in Chapter 6). As Foucault (1980) suggests, within every productive network there is always the possibility for resistance from students. Since the network(s) within which students in KSA colleges operated at the time of the study contained contradictory influences, it is likely that the student identities produced within this network would be likewise inherently contradictory.

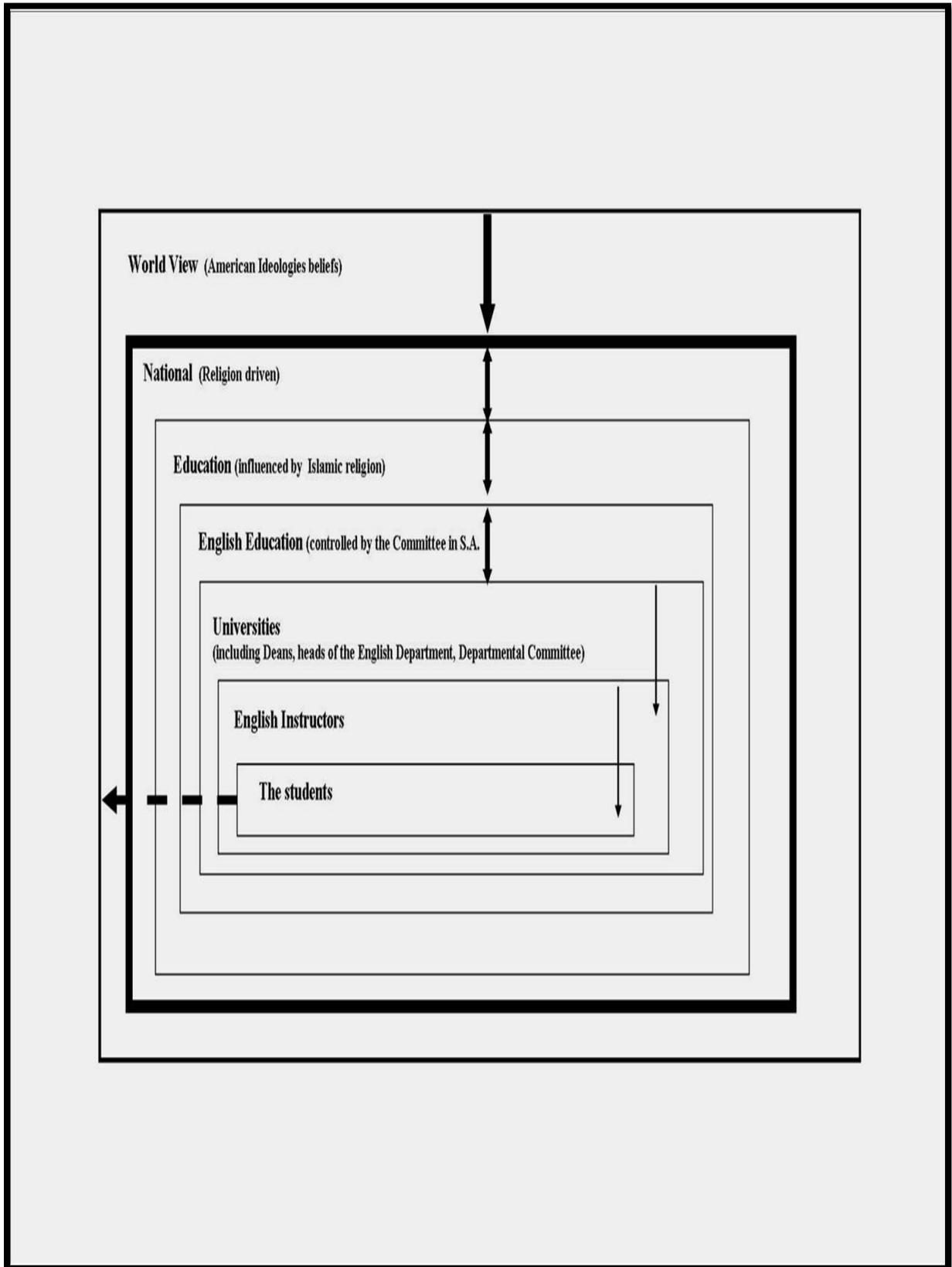


Figure 23. An interpretation of KSA's students seeking an alternative knowledge outside the school sphere(s)

It has become clear through the student data that irrespective of the teacher's feelings towards English as a 'global language' and towards the influence of the Western media and their desire to promote an Islamic form of English, the students were immersed in the global media and Western cultures through the Western media and, therefore, "English language educators must understand the direct and powerful impact of social, political, and economic forces upon their classrooms and how these forces affect students' lives" (p.19).

Chapter 8: Student Surveys and Focus Groups

8.1 Introduction

Chapter 7 revealed the students success and failure narratives. It demonstrated that they appeared to place emphasis on the importance of learning English and valued experiential learning. There seemed to be a perception that learning English is linked with integration with the target English culture. An emphasis was placed in the data on travelling to English countries (mainly the USA), accessing English television and films, and on communicating with speakers of the target English living as expatriates in the city Jeddah, KSA. Integration with a broader 'global' English community was also highlighted, with the informants appearing to value web communications via the social networks such as Facebook and Twitter, and chat rooms.

There also seemed to be a negative attitude towards the high school learning environment and ambivalent attitudes towards the University learning environment. In order to further explore these attitudes, the students' motivation to learn English and how these aspects could impact on their learning identities, this chapter explores survey data from the whole cohort in the two classes intended for this research. The following issues were addressed in the survey: student perceptions of the learning environment in general, textbooks, enacted curriculum and their attitudes towards the target language and culture.

The surveys were administered to 46 informants from both classes who agreed to participate in this research. The surveys were followed up by a focus group discussion with twenty-one

students (the same as the ones (except for two) who wrote the student narratives) where the researcher further explored issues which had arisen from the survey. The researcher met with the entire cohort four times, but the focus group actually occurred only in the final session where twenty-one students participated in the discussion after being acquainted with the researcher, and felt comfortable enough to speak up their feelings and possible concerns. The researcher also supplemented this data with his own observations using Nunan's Tally Sheet and COLT (Nunan, 1995, Nunan & Bailey, 2009) in order to analysis some of the pedagogical practices within the classroom and the dynamic of interactions between the teacher(s) and the students

As described in Chapter 4, language learning is often motivated by integrativeness (the desire to become part of the target language's culture) (Gardner, 2001). However, as noted by Dörnyei *et al.* (2006), this is no longer a simple matter because of the worldwide globalization process. On the one hand, there are a number of native-speaker Englishes. On the other hand, most researchers now acknowledge that a 'Global English'/ Englishes has/have arisen. Given the students desire to integrate with English culture(s) as indicated in Chapter 7, the researcher devised a survey questionnaire.

8.2 Survey questionnaires

The survey questionnaires related to integrative motivation theory in terms of attitude towards the target language, and willingness to integrate with its culture(s) (Table 8.1) (integrativeness) as well as attitudes towards the learning situation in general (Table 8.2). The

‘target’ language and culture referred to in Table 8.1 is American English and the USA culture since ELD uses American textbooks and materials. The learning situation was explored by questions related to the students’ perceptions of the textbook and other learning materials (Table 8.3) and enacted curriculum (Table 8.4). Their motivation was further explored by examining other factors that affected their motivation, and resultant learning identity (as a successful or unsuccessful English learner) such as prior English learning experiences, expectations of the University, and future career plans (Table 8.5, 8.6 & 8.7).

8.2.1. Attitude towards learning English and willingness to integrate

Table 12.1 shows the student informants’ attitudes towards learning English, and willingness to integrate with the target language and culture.

Table 12.1. Presents the attitude towards the target language and willingness to integrate

Item	Statement	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
1	English majors should spend most of their time on learning the English language.	8.7%	13%	2.2%	47.8%	28.3%
2	Learning English culture(s) alongside the language is important for me	8.7%	23.9%	8.7%	23.9%	34.8%
3	The topics related to USA culture, in the textbooks, are important for my daily use outside the classroom.	17.4%	26.1%	17.4%	28.3%	10.9%
4	The topics related to USA culture seem to be important for my advanced courses.	15.2%	19.6%	17.4%	41.3%	6.5%
5	I want the ELD to provide me with other resources (besides the textbook) to learn English and its culture.	10.9%	8.7%	13.0%	28.3%	39.1%

The data in Table 12.1 reveals that the students wanted ‘more English and less Islam’ (Karmani, 2005c) in the curriculum, as revealed by their positive perception of the importance of allocating the majority of curriculum time to their major (Item 1: ‘Agree’ 47.8% and ‘Strongly Agree’ 28.3%). This is in contrast with the pre-*AAFAQ* curriculum they were exposed to where English was only introduced during the 2nd year, and other (Islamic and Arabic) subjects remained important up to the 3rd year (see Chapter 5).

The data show that the respondents valued the teaching of USA culture(s) alongside English. This is shown by the fact that they believed that USA English language should not be separated from culture (‘Strongly Disagree’ 34.8 and ‘Disagree’ 23.9%). There appears to be ambivalence in the informants’ views of the relevance of the topics in the textbook to their daily lives. 43.5% did not value the topics related to US culture(s) (Item 3)(‘Strongly Disagree’ 17.4%, Disagree, 28.3%), while 39.1% valued these topics (‘Strongly Agree’ 28.3%, ‘Agree’ 10.9). On the other hand, the informants appeared to find the topics in the textbook relevant to their advanced courses (‘Strongly Agree’, 6.5%, Agree 41.3%), although a significant number did not believe the topics were relevant to their advanced courses (‘Strongly Disagree’ 15.2%, ‘Disagree’ 19.6%). This data required clarification and is discussed further in the data obtained in the focus group.

Finally, Table 12.1 confirmed the data from the student narratives (Chapter 7) showing that the majority of respondents wanted the ELD to provide them with extra resources besides the

textbook and classroom materials (Item4) ('Strongly Agree' 28.3%, 'Agree', 39.1%). Follow up questions in the focus groups explored the type of resources that the students wanted.

8.2.2. Perceptions of Learning Environment

Table 12.2 shows the perceptions of the informants towards the learning environment in general at the ELD.

Table 12.2. Perceptions of general learning environment

Item	Statement	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
1	I feel motivated to learn English by the learning environment at the ELD.	26.1%	26.1%	15.2%	19.6%	13 %
2	The use of English is encouraged in the ELD.	39.1%	41.3%	8.7%	4.3%	8.7%
3	The English department provides me with sufficient resources to learn English and its culture.	28.3%	39.1%	13.0%	10.9%	8.7%

Table 12.2 reveals that there was a general negative attitude towards the Department of English at KAU, which correlates with some of the students' failure narrative narratives in Chapter 7. For example, in Item1, the majority of informants were not motivated by the learning environment to learn English ('Strongly Disagree' 26.1%, 'Disagree' 26.1%). It is also striking that 80.4% of informants believed that the use of English was not encouraged at the ELD (Item 2). Although the informants (as presented in Table 12.1) appeared keen to be learn more about English and its culture, they did not appear to receive the guidance and encouragement they sought from within their Department. Item 3 also shows that the informants did not feel that the ELD provided them with sufficient resources on English and

its culture. Here, the motivational impact of the important components of the classroom learning situation such as the learning environment, Department and teachers' attitude and resources played a major role in the students' motivation to learn within the environment. Therefore, Item 3 shows that 52.2 % of the students found themselves unmotivated to learn English in this environment.

8.2.3 Perceptions on the Textbooks and other Classroom Materials

Table 12.3 demonstrates some of the informants' perceptions on the textbooks and other classroom materials. The student narratives in Chapter 7 revealed that several of the informants felt the textbooks were too difficult for them. The survey questions below aimed at ascertaining whether this was a more general perception.

Table 12.3. Perceptions of textbooks and other materials

Item	Statement	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
1	My textbooks are above my level.	2.2%	28.3%	13.0%	34.8%	21.7%
2	The teaching process at the classroom does not provide me with enough information.	4.3%	17.4%	2.2%	45.7%	28.3%

The students seemed be ambivalent on the value of the textbooks in the University environment. While they appeared to value the cultural content of the textbooks for their advanced courses 56.5% of informants (Item 1) believed that the material presented in the textbook(s) ('Agree' 34.8 % and 'Strongly Agree' 21.7%) was above their limit and therefore they found it hard to understand. In Item 2, 73.9% ('Agree' 45.7% and 'Strongly Agree' 28.3%) overall seemed to believe that this was due to not being provided with enough input from their teachers. This was in conflict with their understanding of information in the

textbooks' materials, as (Item 2) 73.9 % thought that the teacher(s) did not provide them with enough information to be used in outside the University.

The informants' experiences of the textbooks segued directly into their perceptions of the teaching. Perhaps this is because, as described elsewhere, the curriculum and pedagogy were driven by the textbook. Table 4 reveals some of the students' perceptions about the teacher's role in the English classroom.

8.2.4. Students Perception about Teaching at ELD

Table 12.4 demonstrates some of the informants' perceptions about the teaching styles at the ELD at KAU.

Table 12.4. Students' perception about teaching at ELD

Item	Statement	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
1	My teacher speaks English all the time	17.4%	19.6%	13.0%	30.4%	13.0%
2	The teacher seems to be competent with the content of the textbooks.	8.7%	15.2%	41.3%	23.9%	8.7%

Table 12.4 (Item 1) reveals that 37 % of the informants complained that their teacher(s) did not speak English all the time in the classroom, and preferred the use of Arabic translation. This correlates with Table 8.2 (item 1) where the informants suggested that the use of English was not encouraged in the ELD. The informants were thus unlikely to feel encouraged to speak English if it was not even used uniformly by their English teachers. Table 12.4 (Item 3) also suggests that only 32.6 % ('Agree' 23.9% and 'Strongly Agree' 8.7%) of the students

thought that the teacher(s) was/were competent with the content of the textbook(s). This is possibly another reason why they had difficulty in understanding the content of the textbooks (as revealed in Table 12.3).

8.2.5. Other Factors Affecting the Students' motivation at ELD

Table 12.5 shows other factors influencing the informants' motivation to learn English and consequent identity as language learners.

Table 12.5 Other factors affecting the students' motivation at ELD

Item	Statement	Strongly disagree	Disagree	Undecided	Agree	Strongly Agree
1	I have entered this program in order to be a teacher.	26.1%	26.1%	21.7%	6.5%	19.6%
2	I have entered this English department because it is the best one offered at the Faculty of Humanities & Arts.	6.5%	4.3%	8.7%	23.9%	56.5%

Interestingly, Table 12.5 (Item 1) shows that almost half of the students (52.2 %) did not enter the ELD to be teachers, while only 26.1 % of them planned to be teachers and 21.7% were undecided. Perhaps this is because, as revealed in Chapter 5, at that time there were no English language teaching courses. The majority of the informants 80.4% ('Agree' 23.9% and 'Strongly Agree' 56.5%) (Item 2) appeared to be motivated to take English as they believed it was the best Department in the Faculty of Arts and Humanities.

8.2.6. The informants' Experience of Learning EFL prior to Entering ELD

Table 12.6 explores the informants' experiences of learning English prior to entering the ELD. This area was explored since the student narratives generally revealed a negative perception of English teaching at high school. It also reveals their expectations of the University English environment.

Table 12.6. Prior experiences and expectations of EFL at ELD

Item	Statement	Strongly disagree	Disagree	Undecided	Agree	Strongly Agree
1	My English learning before the University was not satisfactory.	4.3%	15.2%	13.0%	26.1%	41.3%
2	I believe that English background is not that good because of the educational system in Saudi Arabia.	4.3%	15.2%	13.0%	26.1%	41.3%
3	I had high expectations of the learning environment at the ELD.	13.0%	19.6%	10.9%	34.8%	19.6%
4	I thought that I would learn English from the basics at the University.	15.2%	13.0%	15.2%	26.1%	30.4%

Table 12.6 (Item 1) shows that 67.4 % ('Agree' 26.1% and 'Strongly Agree' 41.3%) of the students had unsatisfactory experiences before entering the University which is related to the failure narrative stories in Chapter 7 where some of the students had bad experiences learning English at middle and high schools. Also, the same number of informants (Item 2) perceived the English educational system in KSA as unsatisfactory. Perhaps this is why (Item 3) 56.4% ('Agree' 34.8% and 'Strongly Agree' 19.6%) of the students had high expectations of the ELD to teach them English in the right way. In addition, this is perhaps why 56.5% ('Agree' 26.1% and 'Strongly Agree' 30.4%) of informants (Item 4) expected to start with the basics of learning the English language in at the ELD.

8.2.7. The informants' Attitude towards their own Language Achievement

Table 12.7 presents the informants' attitude towards their own language achievement at the time of the research.

Table 12.7. The students' current attitude towards their level of English at ELD

Item	Statement	Strongly disagree	Disagree	Undecided	Agree	Strongly Agree
1	I feel that my English is unsatisfactory or unacceptable at this stage.	10.9%	10.9%	13%	37%	28.3%

Table 12.7 shows that more than half of informants 65.2% ('Agree' 37% and 'Strongly Agree' 28.3%) believed that their English level was unsatisfactory for their stage of study.

From Tables 12.1-12.6 it is clear that the informants wanted to integrate the 'target' culture, but were ambivalent about integrating with the ELD learning environment, generally had a negative attitude towards the learning environment and teaching and showed 'instrumentality' towards the ELD as opposed to other Humanities courses, but were ambivalent about future career prospects (Gardner, 2006). Consequently, as revealed in the student narratives (Chapter 7), some of the informants experienced a 'failure narrative', while others sought "vitality of L2 Community" (Dörnyei et al, 2006, 2009, p.27) elsewhere.

8.3. Focus Group Analysis

These issues are explored further in the focus group data. In response to the first question in the focus group discussion, "how do you see yourselves as students in the EFL classroom?" the focus group informants gave more insight on why they were dissatisfied with their level of English. On the one hand, they realised the importance of attaining high levels of English

proficiency which included knowledge of English cultures for instrumental reasons. As one informant said, “I want to go back to my village and teach English, English teachers have privileged status in our society” (ST.1). The informants also indicated that they were aware of the demand for English teachers and the English major post 9/11 (see Chapter 3 for more details). Others mentioned the 15% bonus for teachers of English as an instrumental motivation, “now, English teachers get extra 15% bonus than other teachers in the country” (ST2, 3, and 4).

The informants appear to be learning English for the sake of professional/career enhancement as indicated in their statements above. In our idealised image of ourselves, we naturally want to be professionally successful, and therefore instrumental motives that are related to career enhancement are logically linked to the ideal EFL self. Ushioda (2001) notes that even students who were not experiencing success [stories] still felt motivated by what Higgins *et al.* (1985; cited in Dörnyei and Ushioda, 2009, p. 13) would later call the “ideal L2 self.” (p.) This ideal self is focused on duties and obligations imposed by external authorities, drawing upon various types of extrinsic (Noels, 2001), and instrumental (Gardner & MacIntyre, 1991) motives that have been discussed in the Second Language Acquisition–SLA literature.

On the other hand, as revealed in Tables 12.6 and 12.7 above, they were dissatisfied with their own level of English because they started at a low level and expected the ELD to teach them the basics of English in order to improve their proficiency. The gap between their perception of the teacher’s expectations and the textbooks and their own perceived level appeared to be a major factor influencing their motivation and identities as language learners, as one informant stated, to the general agreement of the focus group, “they teach us as if we are Doctors of English” (ST.20). This data correlate with the data in Chapter 5 which

indicates how the textbook levels have increased dramatically over the last decade with no indication that student language proficiency has increased incrementally (see Table 11.1, Chapter 5).

In response to the second focus group question, “what are your sources of information/knowledge about English?” the informants emphasised that their sources of information/knowledge of English were predominantly from outside of the classroom. All the focus group respondents confirmed that they learnt English mainly outside of the class through the media, travel, communicating with foreign workers and through Internet social networks (as also suggested in Chapter 7). This correlated with their lack of satisfaction with the ELD environment. The issue of learning English culture(s) appeared to be one of the main bones of contention as revealed in the following words:

I find it funny when my teacher avoids teaching us about cultures (ST.3)

You know what? They think we are stupid. They think we are kids. They don't treat us like adults. I can know [sic], I can use the net to find more than what they can teach us here. There is no need to hide. (ST.4)

From the focus group data, it also appears that the students held a positive attitude towards the content of the textbook(s) as revealed by statements such as “I want to know them [English people and their culture] as they know us” (ST.5), and “Our TV and the music we listen to is heavy on American culture” (ST.3). However, they still complain that, although the content is important, the material is too advanced and they may not cope with the amount of information and skills that are required for them to achieve in a short time, as revealed by the survey data and statements like the following:

They [the teachers] teach as we are doctors [of the language]. (ST.7)

They [English teachers at ELD] teach as if we had good English lanaguge experience in High School. (ST.8)

We can't understand of this [the material in the textbooks] in this short time. We only get three classes a week to cover the whole book in one semester. (ST.9)

Also, some of the informants stated that the teachers seemed to skip some of the content which resulted in gaps in their understanding as revealed in the following:

Some of the teachers teach only what they like to teach and avoid something that can be interesting to us. (ST.10)

However, others felt that the teacher(s) explained the textbooks(s) well, but the material was just too difficult for them to comprehend as revealed in the following statement:

Sometimes I like my teacher, he tried very hard to explain to me, but there is no enough time to explain everything for us. (ST.11)

The students attitudes towards English/Western cultures was further elucidated through the responses to the third focus group question, "To what extent do you think that learning the 'target' language and culture(s) affects or is affected by your identity as an Arabic/Islamic

person?” Unlike the ‘Strong Islamization’ position promulgated in the curriculum and policy documents (Chapter 5), the student informants appeared to support a ‘weak Islamization’ or even ‘integrative’ stance towards the ‘target’ language and culture(s) as revealed in the following words:

We want to know about other cultures as the logo printed at the University Language Department claims. Yes, we want to know about different genders, politics and sex. We need to know them, like they know us. (ST.12)

The informants also revealed that they were already exposed to the English language and culture(s) in their daily lives, and required assistance from their teachers in understanding and using the language and unpacking the discourses as revealed in the following:

We are desperate for help, but our voices are not listened to. (ST.12)

We hear so much English, but don’t always understand and cannot use it well enough and don’t understand the culture. (ST.11)

Also, the informants appeared to expect immersion in English at the English Department as revealed in Table 12.2 (Item 1, 2, and 3) and the following:

The fact that the ELD environment did not meet their expectations also resulted in most of the informants seeking immersion elsewhere in travel, summer courses and intensive night courses as revealed in Chapter 7 and below:

The English we take is not enough. Some of us take night courses at English institute.

The teachers there are Americans and they are nice. (ST.13)

However, the culture that they appeared to most want to integrate with was not American culture(s), but rather a ‘global’ digital culture. As suggested by the following:

We also try to chat with English speakers from India, Egypt, Singapore, and any other countries where we can communicate with English. (ST.13)

As already revealed above, the informants were concerned, and negatively affected by, the conflict between the teachers’ expectations and [high] level of textbook and their own perceived poor level of English. Other issues related to question 4 of the focus group discussion, “How do you think the English program, textbook and way the teacher teaches affects you as an English learner?” were also revealed in the focus group data. In general, the informants were concerned about the amount of English courses they took as part of the Program at the ELD as revealed in the following:

We take English courses and also too many other subjects as four Arabic courses and four Islamic courses plus others ones we have to take to get our B.A (ST.14)

Yes, that's right we study too many other courses but not enough courses in English (ST.15)

They also suggested that their teachers displayed a negative attitude, and even anger, towards the students because of their low level of English as shown in the following words:

The teachers here look angry sometimes because we are not good students (ST.16)

I guess they are not happy that we came here with bad English (ST.16)

The focus group and survey questionnaire revealed data which suggested a lack of student motivation in the classroom, difficulty in comprehension and a student perception of teacher frustration with their level. In order to explore these issues, the researcher first made use of Nunan's Tally Sheets (1999) on two occasions (beginning and the end of the semester) where the researcher merely notes his/her observations of classroom interactions for one of the teachers in this research (pseudonym Ali). The researcher later decided to use the COLT (Nunan & Bailey, 2009) which has a higher level of inference for both teachers. This was because the Communicative Orientation of Language Teaching (COLT) provides information on teacher as well as student transactions along with inferences on the Program as enacted in the classroom. This was used on two occasions for each of the teachers.

8.4. Classroom Observations

8.4.1. Classroom Observations- Nunan's Tally Sheets (Ali)

The data from two lesson's Tally Sheets for one of the teachers (Ali) is presented in Tables 13.1 to 13.3 below. The same textbook and type of class were observed in both lessons:

Table 13.1. Data from two Lessons' Tally sheets for Ali

Teacher's nationality:	Saudi
Teacher's age:	43
The lecture time:	45 min
The average time of teacher's talk:	25 mins
The type of class:	Reading Level One
Textbook used:	Mosaic 1
The number of the students in the class:	60

Table 13.2. Nunan’s Tally Sheet-1 (Ali)

	Tallies	Total
1. Teachers asks a display question (i.e. a question to which He knows the answer)	////	5
2. Teacher asks a referential question (i.e. a question to which he does not know the answer)		0
3. Teacher explains a grammatical point		0
4. Teacher explains meaning of a vocabulary item	////////	8
5. Teacher explains functional point		0
6. Teachers explains point relating to the content (theme/topic) of the lesson	///	3
7. Teacher gives instructions/directions	////	6
8. Teacher praises	/	1
9. Teacher criticises	////////	7
10. Learner asks a question	//	2
11. Learner answers question	//	2
12. Learner talks to another learner		0
13. Period of Silence or confusion	////	4
14. Use of L1 (except for explaining vocabulary)*	////	5

* Added by the researcher due to high number of tokens in the interaction

The data from the Tally Sheet Nunan’s (1989) which from the researcher’s observations was characteristic of this teacher’s pedagogy reveals the following:

Within the 45 minute lesson the teacher made extensive use of the following categories of transaction: display questions (5 Tokens), teacher explaining vocabulary item (8 Tokens),

teacher giving instructions (6 Tokens) and teacher criticism (7 Tokens). In contrast, learner centred transactions such as learners asking questions (2 Tokens), learners answering questions (2 Tokens), and learners communicating with other learners (0 Tokens) were comparatively few. In fact, periods of learner silence suggesting confusion in response to a direct question or statement from the teacher were also relatively high (4 tokens).

Table 13.3. Nunan's Tally Sheet -2 (Ali)

	Tallies	Total
1. Teachers asks a display question (i.e. a question to which He knows the answer)	/////	6
2. Teacher asks a referential question (i.e. a question to which he does not know the answer)		0
3. Teacher explains a grammatical point		0
4. Teacher explains meaning of a vocabulary item	////////	10
5. Teacher explains functional point		0
6. Teachers explains point relating to the content (theme/topic) of the lesson	//	2
7. Teacher gives instructions/directions	////////	9
8. Teacher praises	///	3
9. Teacher criticises	///	3
10. Learner asks a question	///	3
11. Learner answers question	////	4
12. Learner talks to another learner		0
13. Period of Silence or confusion	//	2
14. Use of L1 (except for explaining vocabulary)*	////	5

* Added by the researcher due to high number of tokens in the interaction

Within the 45 minute lesson the teacher made extensive use of the following categories of transaction: display questions (6 Tokens), teacher explaining vocabulary item (10 Tokens), teacher giving instructions (9 Tokens) and teacher criticism (3Tokens). In contrast, learner centred transactions such as learners asking questions (3 Tokens), learners answering questions (4 Tokens), and learners communicating with other learners (0 Tokens) were comparatively few. In fact, periods of learner silence suggesting confusion in response to a direct question or statement from the teacher were also relatively high (2 tokens). The teacher also used his L1 for general conversation on occasion, not just to explain vocabulary items. This was perhaps in order to establish rapport with the students or, in the initial greeting, to comply with traditional Arabic greeting rituals.

Table 13.4 shows a short extract from the lesson observed using Tally sheet and its interpretation

Teacher or Student Talk:	Teacher Action	Tally Sheet Interpretation
T: Salaam Allekum Shabab Hi, everyone	Speaks in L1 Repeats in English	Use of L1
S:Salam Allukium wa rahamtuh allah		Use of L1
T:They have to come before me	The teacher then closes the door and does not allow any other students to enter the classroom after him by locking the door.	Teacher criticises

<p>T: My name is Ali. The topic today is “School life around the World”.....</p>	<p>Teacher introduces himself. Teacher continues to talk about his own experience as a graduate student in the United States in the 80’s, in Arabic.</p>	<p>Teacher gives the topic of the lesson</p>
<p>T: 1. What is your name?</p> <p>2. What classes are you taking this semester?</p> <p>3. What do you like about this school?</p> <p>4. What do you do in your free time? (football, going to the Internet cafes with their friends)</p> <p>5. What are your plans for the future?</p>	<p>Teacher asks a number of questions to the whole class, students are silent.</p> <p>Translated into Arabic immediately giving examples in Arabic as watching TV playing.</p> <p>Translated into Arabic immediately as working as an English teacher or in Saudi Airlines.</p>	<p>Display Question</p> <p>Display Question</p> <p>Display Question</p> <p>Display question, Use of L1/ Explanation</p> <p>Display question Use of L1/ Explanation</p>

This data confirm the survey and focus group data on the students' difficulty with the textbooks and class level since so much explanation of vocabulary was required, and the students still appeared to have difficulty in understanding the material. The data also suggest that the teacher and students were involved in a traditional pedagogical transaction with the teacher taking a "ceremonial" role (Baker, 1997, p. 246), and the students as respectful listeners (described in Chapter 2).

Table 13.6 shows the COLT for the same teacher (Ali) and same type of lesson. The three Tally Sheets were very similar in terms of teacher's interaction with his students. The only difference between the two sheets is the teacher had less criticism for the students and the students in return asked more questions during the second observation. However, the emphasis on vocabulary items was the still main focus and increased by two more token to 10 instead of 8 tokens in the previous tally.

Table 13.6. COLT Data Sheet (Ali)

The High Inference TALOS	Extremely low	Low	Fair	High	Extremely high
Teacher					
Use of L1	0	1	2	3	4
Use of L2	0	1	2	3	4
Teacher talk time	0	1	2	3	4
Explicit lesson structure	0	1	2	3	4
Task orientation	0	1	2	3	4
Clarity	0	1	2	3	4
Initiate problem solving	0	1	2	3	4
Personalized questions & comments	0	1	2	3	4
Positive reinforcement	0	1	2	3	4
Corrections	0	1	2	3	4
Pacing	0	1	2	3	4
Use of audio-visual aids	0	1	2	3	4
Gestures	0	1	2	3	4
Humour	0	1	2	3	4
Enthusiasm	0	1	2	3	4
Students					
Use of L1	0	1	2	3	4
Use of L2	0	1	2	3	4
Student talk time on task	0	1	2	3	4
Initiate problem solving	0	1	2	3	4
Comprehension	0	1	2	3	4
Attention	0	1	2	3	4
Participation	0	1	2	3	4
Personalized questions & comments	0	1	2	3	4
Positive effect	0	1	2	3	4
Negative effect	0	1	2	3	4
S to S interaction on task	0	1	2	3	4
Program					
Linguistics appropriateness	0	1	2	3	4
Content appropriateness	0	1	2	3	4
Depth	0	1	2	3	4
Variety	0	1	2	3	4
Listening skill focus	0	1	2	3	4
Speaking skill focus	0	1	2	3	4
Reading skill focus	0	1	2	3	4
Writing skill focus	0	1	2	3	4
Formal properties	0	1	2	3	4
Functional properties	0	1	2	3	4
Integration with general curriculum	0	1	2	3	4

The TALOS data from an observation of the same teacher confirmed the Tally Sheet data with an “Extremely High” use of the teacher’s native language (L1), teacher talk time, corrections, and formally pacing in front of the class. The students’ attention was relatively high, however, their interaction was mostly low (as revealed by low student problem-solving, participation and student to student talk).

In terms of the Program, as enacted by the teacher, the researcher observed that the teacher made use of detailed explanations of vocabulary items in relatively simple language which the students appeared to understand and attend to, as reflected in the extremely high tally for “linguistic appropriateness” and “depth”. However, these explanations were most often in the L1 of the teacher and students. The content, on the other hand, received a low tally for appropriateness because the teacher focussed so much on translation and individual vocabulary items; and skipped some of the content, resulting in the students being unable to respond to comments and/or questions from the teacher on the topic as a whole, as reflected in the low student talk time, problem-solving and comprehension. The formal properties of the content were an emphasis including a focus on reading and writing related to the vocabulary items. However, speaking and listening skills received a comparatively low emphasis. With his focus on discrete vocabulary items from the textbook, the teacher also appeared to lose focus on the curriculum as a whole since the vocabulary was taken out of the context of “Nature” and only applied to the local context.

Tables 14.1 to 14.2 present the teacher information, and Classroom Observation Sheets for the second teacher (Kamal). Only one COLT is presented here as the same data were repeated in every observation.

8.4.2. Classroom Observations-Nunan's Tally Sheets (Kamal)

Table 14.1. Data from one Lesson's Tally sheets for Kamal

Teacher's nationality:	Saudi
Teacher's age:	24
The lecture time:	45 min
The average time of teacher's talk:	20 mins
The type of class:	Reading Level One
Textbook used:	Mosaic 1
The number of the students in the class:	60

Table 14.2. COLT / TALOS Data (Kamal)

The High Inference TALOS	Extremely low	Low	Fair	High	Extremely high
Teacher					
Use of L1	0	1	2	3	4
Use of L2	0	1	2	3	4
Teacher talk time	0	1	2	3	4
Explicit lesson structure	0	1	2	3	4
Task orientation	0	1	2	3	4
clarity	0	1	2	3	4
Initiate problem solving	0	1	2	3	4
Personalized questions & comments	0	1	2	3	4
Positive reinforcement	0	1	2	3	4
Corrections	0	1	2	3	4
Pacing	0	1	2	3	4
Use of audio-visual aids	0	1	2	3	4
Gestures	0	1	2	3	4
Humour	0	1	2	3	4
Enthusiasm	0	1	2	3	4

Students					
Use of L1	0	1	2	3	4
Use of L2	0	1	2	3	4
Student talk time on task	0	1	2	3	4
Initiate problem solving	0	1	2	3	4
Comprehension	0	1	2	3	4
Attention	0	1	2	3	4
Participation	0	1	2	3	4
Personalized questions & comments	0	1	2	3	4
Positive effect	0	1	2	3	4
Negative effect	0	1	2	3	4
S to S interaction on task	0	1	2	3	4
Program					
Linguistics appropriateness	0	1	2	3	4
Content appropriateness	0	1	2	3	4
Depth	0	1	2	3	4
Variety	0	1	2	3	4
Listening skill focus	0	1	2	3	4
Speaking skill focus	0	1	2	3	4
Reading skill focus	0	1	2	3	4
Writing skill focus	0	1	2	3	4
Formal properties	0	1	2	3	4
Functional properties	0	1	2	3	4
Integration with general curriculum	0	1	2	3	4

The COLT data from the 2nd teacher, to a certain extent, supported his own success narrative of being able to communicate with the students since there was a limited level of student participation in his class, but more than in that of Ali as reflected in the students' use of L2 (3 tokens), and positive effect (2). Although Kamal used L1 (2) as much as Ali, he also used more English (3 tokens) and showed enthusiasm (3 tokens) and humour (2 token). However, the emphasis is still on the translation of vocabulary as reflected in the tallies for Kamal (3 tokens). He also still emphasises formal instructions (6 tokens), reading (4 tokens) and writing in the lesson (4 tokens).

8.5. Conclusion

The survey, focus group, and observation data, indicated that the students appeared to have difficulties understanding the textbook material, but wanted to engage with the cultural content of the material. The teachers, on the other hand, appeared to focus on detailed vocabulary instruction with a formal more traditional pedagogy, and little emphasis on the cultural content of the textbooks. Thus, although the enacted curriculum was textbook driven, it focussed on discrete vocabulary items, rather than the broader curriculum suggested by the materials.

Although the students appeared attentive (as reflected by the COLT) and some of their positive comments regarding the teacher's explanations (Focus group data), they did not interact or volunteer and appeared unmotivated about the learning environment (Focus group and survey data). In contrast, they evidenced a high level of 'integrativeness' with the target culture and language as evidenced by their participation in external learning opportunities and access to English media. Thus they appeared to require a richer, more learner-centred learning environment with more opportunities to engage with the target culture. However, there also appeared to be a sharp contrast between the students' actual level of English and the level expected by the teachers and curriculum. The teachers' use of L1 for explanation, direct translation and in formalised greeting seemed to help the students bridge the gap between these expectations to a certain extent. This indicates that despite the learner's expressed desire to learn outside the classroom, they still demonstrated a need for the mediating role of their KSA EFL teacher.

Chapter 9: Summery and Conclusion

In this thesis a range of data sources have been used to explore the interplay between Islamic and Western Discourses in the teaching and learning of EFL in the case of one KSA University post 9/11. The aftermath of 9/11 continues to play a defining role in world politics and Western attitudes towards Islam, and equally Islamic attitudes towards the West. There have been many studies that have either focused on components of English teaching in KSA or Islamic attitudes towards the West. The “network of practices” (Meyer, 2001, p. 125) within which these Discourses operate have been explored and ‘micro-level’ analysis has lead to an understanding of ‘macro-level’ Discourses which in turn have been explored through the theory. The research has shown that the research context in a sense “needs the problems” (ibid) resulting from the interplay of the Discourses. This study is novel in its aims to explore both potentially competing Discourses within the KSA EFL environment and the resultant identity construction/re-construction of the participants. In this effort it has attempted to address the historical, political, ideological, and pedagogical impacts of Western/Islamic Discourses on the teaching and learning of English in KSA at a university level. The data have indicated a range of “obstacles” arising from the interplay of Discourses and “possible ways past [these] obstacles” are indicated (ibid).

Chapter 2 and 3 in their discussion of the historical background and influences on the KSA Education system, and English teaching/learning in particular, highlighted a tension between forces for reform and traditional/religious Discourses on a national ‘macro-level’. This tension was reflected in policy and curriculum reforms and reactions to these reforms from competing Discourses and ideologies within and outside of KSA. Theoretical positions reflected in the literature which appear relevant to these Discourses were also highlighted.

Therefore, the concepts of English as an international language (which implies a need for cultural assimilation with the target language/culture) (Pennycook, 1994; McKay, 2002), ‘World Englishes’ (Bhatt, 1995, 2001; Kachru, 1997, 1999; Yano, 2001; Mahboob, 2009), ‘strong Islamization’ (Syeed, 1986; Al-Faruqi, 1986; Argungu, 1996; Karmani, 2005; Ratnawati, 2005), ‘weaker Islamization’(Ferguson, 1992, 1996; Hare, 2002; Picard, 2007) and post-colonial Discourse (Phillipson, 1989, 1992; Tollefson, 1989, 1991; Bhabha, 2003, 2004; Nederveen Pieterse, 2003) were all explored in relation to the context.

Chapter 4 described a theoretical framework and methods integrating a range of data collection and interpretation techniques in order to achieve a “thick description” for this complex and sensitive topic (Yin, 2011, p. 125).

Chapter 5 explored policy documents, curriculum plans, objectives and textbooks used at high school and university level since the 1970s in KSA. The data revealed a movement towards policy and curriculum reform over successive decades. However, even the most recent documents such as the *Tatweer* (2007) and the *AFAQ* (2008) revealed conflicting Islamic/Western Discourses. These documents also revealed an increasing tendency towards a ‘weaker Islamization’ position which emphasised the teaching and learning of “modern day knowledge” (Ratnawati, 2005, p.85) and information literacy. The post-colonial approach of unpacking cultural content appeared to be ignored in these reforms.

Chapter 6 provided an analysis and interpretation of two KSA English teachers’ professional identities as reflected in their teaching narratives. Both teachers recounted their experience of competing Western/English (experienced through the medium of their Western Education, American-centred textbooks and some aspects of KSA Education policy) and Arabic/Islamic Discourses (experienced through their traditional roles as teachers, Departmental and Faculty

support and other aspects of KSA Education policy). One of the teachers (Ali) was able to find strength in his Islamic/traditional teacher identity and the Departmental structure which supported this aspect of his identity, but struggled to reconcile this with his Western training, the Western Discourses evident in the textbook and student-centred approaches suggested by curriculum reform. The second teacher (Kamal), found success in his identification with Western pedagogical practices, the textbook materials and his training in the USA, but struggled with some aspects of Departmental pedagogic practices and appeared to have more rapport with the students than with his colleagues.

Chapter 7 suggested that despite the teacher's positive views of their own teaching identities, the students had a less positive view of their own roles as language learners in the ELD environment. The narratives labelled as 'success' predominantly related to personal effort and external support and exposure to English, while the narratives deemed as 'failure' related to their lack of personal motivation and a lack of a 'vital' EFL community both within and outside of the learning environment.

Chapter 8 further explored the issues arising in the data from Chapters 5-7 and pointed to the tensions between student desires for a learner-centred/culturally rich learning environment where they could access data and interact in the target language. It also showed that the students perceived that they had low levels of English and a need for basic instruction. It also indicated tensions between the teachers' expectations for the students to have a high level of English and their pedagogy which did not encourage interaction.

As is common in research contexts, these tensions suggest that the "network of practices" (teaching and learning of English in the KSA university context) in a sense "needs" the "problem" (Meyer, 2001, p. 125) of teachers and students grappling to reconcile competing Discourses and identities. In order for the teachers to fulfil their roles both as Arabic/Islamic

educators and agents of “international interaction and global thinking” (*Tatweer*, Vision, 2010), a bifurcation of professional identity is required. Equally, for the students to be both attentive Islamic citizens and learners, and ‘global citizens’, a dialogue between conflicting learning identities is required. Finally, for the KSA Government, the Ministry of Education and the KAU to satisfy Western cultural/commerce and local/Islamic demands requires balancing between these competing Discourses.

Throughout the analysis of the data in this thesis, the tensions between Islamic and Western Discourses and ideologies which are employed by the teachers in their classroom environment were evident. Western culture was minimised (by some teachers and educators, see Chapter 2, 3, 6) to a very low level of exposure. As a result, the students (in this research) were found to seek alternative sources of Western culture(s) from outside the classroom in the media, and especially, via the Internet. This notion of cultural sheltering by the teacher(s) is aligned with Liddicoat, Bianco, & Crozet (1999) who outlined the pedagogical principles of promoting responsibility to contribute to cultural development and successful intercultural communication. It can be argued, that such cultural sheltering by educators such as KSA English teachers may create a negative attitude towards the target language and its community.

Instead, a ‘weaker Islamization position’ where cultural matters are explained to the students from an Islamic perspective might be of value. Lim (1991) refers to the concept of “cultural equivalence” (p.61) suggesting that the teacher attempts to find cultural equivalents for a specific situation in a text and explain the elements of the Secondary Discourse (English and English cultures in the textbook) through the medium of the Primary Discourse

(Islamic/Arabic Discourse(s)). However, cultural equivalents are not always available, especially, as in this case, where the Discourses are as different as Western and Islamic Discourses. As is noted in Chapter 5 and 6, a number of topics, visual representations and even vocabulary items are expressly excluded by Islamic theology. One approach to dealing with these competing Discourses is suggested by the post-colonial approach to teaching language. In such an approach “human agency” (Mirhosseini, 2008, p. 314) is respected and valued in the EFL classroom. The role of the teacher in this approach would be to unpack and explain competing Discourses to their students. Thus content such as *Haram* (forbidden) food and drink would be contextualised and students could reconstruct, redefine the content to suit their local context (Kabel, 2007, p. 139). In doing so, the teachers would not only gain their student’s trust as teaching professionals knowledgeable on the language and its culture, but would also be able to mediate between the students’ Primary and Secondary Discourses.

As educators from an Islamic/Arabic background, the teachers like their students require mediation between their Primary Discourses and the Secondary English/Western Discourses they teach. This is becoming increasingly important as the policy reforms promulgated in the *Tatweer* and the *AFFAQ* take hold. Teachers would potentially experience an increasing ‘clash of cultures and pedagogies’ between traditional teaching roles and textbook-based teaching, and their new roles as facilitators in Problem-Based Learning guiding access to rapidly changing electronic information. Thus the researcher holds that English KSA teachers should be encouraged to redefine their professional identity in the EFL classrooms as suggested in Chapter 6. Their role for direction, management and intervention in terms of cultural knowledge is an essential part in the student learning process and in their own professional development as EFL educators. A critical reflection on the analysis as recommended by Meyer (2001, p. 125) suggests the following theoretical positions for

redefining teachers' professional identity and the students' construction of their identity as 'globalized citizens' in an EFL environment at the university level in KSA.

9.1. Teaching and Moral Tradition: A Paradigm of Struggle

As Arabic/ Islamic educators, the teachers in this thesis (and the researcher himself) have been educated in a moral tradition (see Arnolds, 2009, Jamjooon, 2010 and Chapters 2 & 5) based on clearly-defined religious and cultural mores. These mores and influences of their Primary Discourses affect their identities as educators. The thesis suggests that the teachers are required to work within three moral contexts which impact on their identities: 1) their relationship to the institution and their professional identity (see Institutional Discourses as described in Chapter 5); 2) their traditional and societal identity (see educational and social Discourses as described in Chapter 2 & 3); and 3) their choices in the classroom and moral outcome of their choices (see Chapter 6, 7 & 8).

All of these arenas of professional identity become more complex when teachers as in the case of KSA are dealing with a language which is regarded by others as a vessels for Western or foreign ideologies (Reddy, 1979). Hence, their professional identity is played out against the back drop of both local and foreign perspectives not only of teaching practices but also their own behaviour and knowledge base in the classroom. The data in Chapter 6 points to the teachers' professional identity being linked to the institution, which in turn, is controlled by the Ministries of Education (School and Higher). This hierarchy constrains their professional identity. Their identities are also constrained by their own morals values which affect their choices and teaching practices in the EFL classroom.

There is, however, no single identity promulgated by the hierarchy with Western/Modern discourses and seemingly contradictory traditional/Islamic discourses appearing side by side in the same documents (see Chapter 5). The teachers need to mediate between Discourses in order to develop an effective professional identity. Otherwise, as indicated in the teacher and student narratives, the ‘problem’ of competing Discourses persists. Just as the students need assistance in evolving into ‘globalized’ learners, yet retain their Primary Discourses, the teachers also need support in order to evolve into ‘globalised educators’ who retain an Islamic identity. However, in order for them to make ‘moral’/ethical choices, they need institutional support, explicit training and ongoing support to develop their professional identities.

9.2. Policy Reform in ELT in the case of KSA

There is an apparent ‘clash of cultures and Discourses’ evidenced in the policy documents, even those as recent as *Tatweer* and *AFFAQ*. Sharp (2004) argues that KSA “reforms that have been undertaken have been instituted from the top down and many Arab and Western critics believe that the process has been mostly symbolic in order to placate democracy advocates abroad” (p. 2). A reflection on the data analysis suggests that as there is a centralised approach to policy and curriculum development within KSA, EFL policy needs to be “reconstructed” and “redefined” (Kabel, 2007, p. 135) at a central level. As described in Chapter 2, 3 and 5, there have been rapid changes in EFL policy and often a lack of clarity in policy documents. One way of reconciling conflicting Discourses would be to acknowledge the differences and provide guidance within policy documents on how this could occur. The massive retraining initiatives suggested by *Tatweer* are another important step towards providing guidance to institutions and educators. However, the *AFFAQ* policy document has

not been accompanied by similar initiatives to date and the issue of university teacher training still requires attention. No details on EFL teaching are provided in either the *Tatweer* or the *AAFAQ* and this requires attention in policy reform.

However, it is misleading to view these types of language policy decisions as merely regressive or actions to safeguard ancient tongues and authentic traditions. They provide, at the same time, strong evidence of the imagined nation being selectively and performatively re-traditionalized in reference to international audiences and the global marketplace of ideas. Clarke's article on English language teacher education in the United Arab Emirates is indicative of this dynamic, outward-looking perspective. In the classes he taught and observed, local cultural practices and materials are used alongside popular ELT resources, resulting in a process Lim (1991) defines as "cultural equivalencing" the "systematic promotion of the local culture in an English language teaching program with the aim of putting it on the same level of significance as Western culture" (p.61).

According to Ramanathan and Morgan (2007) "[local] politics, [and local] ideologies that adhere to English (e.g., [neo]colonialism, consumerisms, secularism, egalitarian) invoke mixed or hostile receptions for the perceived threats they may pose to indigenous beliefs and traditional social hierarchy; alternatively they can create new political and cultural expectations that threaten to destabilize existing regimes and federations" (p. 455).

9.3. Traditional Pedagogy versus Contemporary Pedagogy: Toward a Global Paradigm

Throughout the thesis, it is argued that the social and political changes post 9/11 have compelled KSA to reform its educational policy and curricula in general, and specifically its English curriculum. However, little has been done to address the entrenched Islamic Discourses at institutional and individual teacher level and their impact on EFL pedagogy. The researcher would argue that policy and curriculum reform need to be accompanied by teacher training and support, particularly at a university level where the future EFL teachers are being trained. It is not sufficient to provide the 'soon to be English teachers' with a predominantly Islamic/traditional training, followed (in some cases) by an entirely Western education abroad. The training recommended by *Tatweer* will potentially assist teachers to some extent in their change of role from traditional 'teacher centred' pedagogue to a 'facilitator' for information acquisition. However, there is no recognition of the ideological and cultural issues they are likely to encounter in facilitating students' access to 'alien' and disconcerting Discourses through the medium of this information.

Teachers, especially university teachers, are expected to be agents of change (Price & Valli 2005). For this to happen, they need support and training, not only in the technology needed for reform, but also in the teaching theories and practices required to effectively initiate reform. English language teachers as well as policy-makers need to be "sensitized to the socio-political issues surrounding language education" (Clarke, 2009, p. 589). Clarke (2009) also points out that in a "global climate [teachers] replete with media references to a clash of civilizations, it is important that this new generation of English teachers [in KSA] reorganize

their capacity to fertilize a predominantly web-based TESOL with their views about the roles and purposes, opportunities and threats, of English in the Middle East” (p. 589). Thus part of EFL teacher training could potentially involve providing teachers with an understanding of theoretical positions such as ‘World Englishes’, ‘stronger’ and ‘weaker Islamization’ and post-colonial theory which might assist them in reconstructing their professional identities. According to Clarke (2008) “this entails the deconstruction of the framework the students and teachers have constructed around binary oppositions between ‘good’ and ‘bad’, ‘modern’ and ‘traditional’ teaching [and learning]” (p. 197).

Theoretical positions such as ‘World Englishes’ and post-colonial theory would assist teachers in accepting Western ideologies may not harm their identity as Muslims and instead they might unpack these ideologies and even ‘reconstruct’ a local English as suggested by Argungu (1996) and Canagarajah (1999). Islamized positions on EFL teaching could assist the teacher in consciously and actively taking a position towards content and explaining this position to the students, rather than ‘sheltering’ them from ‘alien’ Discourses. Thus, being a teacher is matter of redefining a professional identity that is socially and globally legitimate. The important issue is agency. Teachers need to be empowered to understand their own theoretical positions, demonstrate a command of English culture(s) and earn the respect of their students. As Canagarajah (2002) points out, “we should not mistake mutual influence for a democratic utopia or underestimate the ongoing operation of unequal power relations; but neither should we accept a dominant-dominated dualism that denies any and all agency to some individuals and cultures”(pp. 134-135). KSA and EFL education specifically faces this challenge.

9.4. EFL Students as ‘Globalized learners’

As discussed above, the teachers’ require training and support in order to uncover their own professional identities related to EFL teaching and to mediate between Discourses for the students. However, the students’ voice and the needs of students should also be taken into consideration.

KSA has an increasing demand for proficient English speakers and teachers. Despite this demand, KSA university graduates as potential EFL teachers face stiff competition from world-class expatriate teachers attracted to work in KSA by high pay rates (Lefrere, 2007). The mass of unemployed KSA nationals seek ‘fair globalization’ where they can compete with foreign labour to fill economic and social demands (Al-Faisal, 2006). Lefrere (2007) also, argues that these “changes are coming not only from above, but also from below, driven by this young and increasing urban generation” (p. 210).

Along with pragmatic needs, the students are also developing identities which are likely to be different from those of their university teachers since adolescents are “typically experiencing numerous development milestones such as developing a sense of personal competence and autonomy, negotiating new identity, and nourishing, close friendships, all of which may impact on student’s motivation” (MacIntyre et al., 2009, p.52). In the KSA context, the students appear to be developing autonomous identities as ‘globalized’ citizens who are able to develop cross-cultural friendships via Facebook, Twitter, and MySpace which gives them a further impetus to study EFL.

This desire for change is apparent in the data in Chapter 6 where the young teacher (Kamal) showed a desire for modernization and the adoption of new methods of teaching English at a university level. It is also revealed in Chapter 7 and 8 where the student data offered a glimpse of their learning experiences of and exposure to EFL in the EFL classroom and in their daily lives. It suggested that the students are exposed to foreign and Western cultures and values through the media on a daily basis. Hence, their individual identities are reshaped accordingly and their concept of the 'other' is aligned with that of the media and 'global' culture.

Despite the ubiquitous media and World Wide Web, the students' Arabic/Muslim identities were moulded and cemented long before they entered university. These students were socialised in Arabic/Islamic Discourses from their early childhood and these Discourses pervaded their school and university education. Yet the data show that they had clearly positive attitudes towards learning about Western culture(s) and acquiring language actively through interaction with English speakers and the 'global' media. Although some educators have argued that some KSA nationals "jealously guard parts of the status quo, and display a zeal for their Islamic faith unseen in their parents' generation, other are recalibrating the balance between modernity and tradition" (Molavi, 2006, p.78). These students appeared to be aware that their culture/Discourses were not static Kramsch (1993a) and demonstrated a desire to "shuttle between cultures and communities" (Canagarajah, 2002, p.142) which is particularly appropriate "in a context where cultures and codes are in flux" (ibid) such as KSA.

These student attitudes are supported to a certain extent by the *Tatweer* and *AFFAQ* policies which support learner-focussed approaches, as well as a positive view of 'global' information,

technology, and information literacy. It must be noted, however, that the policies and the students' narratives demonstrate unconscious globalization. A 'clash of cultures' and learning identities are likely unless the sometimes opposing discourses are unpacked for these students.

9.5. Conclusion: Developing Frameworks for EFL teaching

The thesis advocates for a concerted attempt to provide a coherent framework for teaching EFL in KSA.

This framework could include the following:

- 1- Policy and curriculum initiatives which include explicit goals and objectives for EFL at a university level. Curriculum documents would include a description of subject content (including cultural content), recommended materials, and pedagogical guidelines, not only with regards to language items and language skills, but also on how to mediate between Islamic/Arabic and Western Discourses.
- 2- Policy-makers at national level would address the needs and provide training support for KSA EFL teachers at a university level as well as a school level.
- 3- Teacher training would maintain cultural continuity between traditional and 'progressive' forms of teaching. It would actively incorporate the use of modern technologies and learner-centred pedagogical practices (such as PBL) which are advocated by the *Tatweer* and *AFFAQ* policies but strengthen the teacher's professional role as an educator rather than just a facilitator.
- 4- This EFL training would introduce and explicate cross-cultural ideological variation between the target language Discourses and the local Discourses.

- 5- The training would promote an awareness of factors affecting the EFL socio-political arena in the Middle East and the Gulf States and thus provide theoretical and practical tools to mediate between culturally sensitive local issues and global imperatives that would equip the teacher and the student alike.
- 6- This EFL framework would take the evolving nature of English(es) into account. According to (cf. McKay, 2002) “this awareness needs to be grounded in a discussion of the cultural politics of teaching English as an international language” and not only as a foreign language.

All of these are issues in EFL which English teachers and policy-makers should be aware of in order to be equipped with the right tools for a better EFL teaching/learning environment. These items could be addressed either in the English Language programmes at a university level or in postgraduate Diplomas in English teaching before teachers embark on their careers. The research also argues that it is not sufficient to send future EFL teachers/ lecturers abroad to receive their training without additional support on how to develop their professional identities in the local context.

Teacher training and policy should promote an awareness “situated globalisation-localisation to balance the risks of excessive globalisation through reflection about the possibility and wealth in cultural difference, and as opportunity for discursive dialogues that include pluralists notions extending well beyond those narrow ethnic and nation-state identities” (Lie, 2002, p.2).

Within this framework teachers would be empowered to “give up thinking in terms of predefined/pre-packaged methods and creatively devise pedagogical strategies from the bottom upwards to suit their specific classroom conditions” (Kumaravadivelu, 1994, p.46). Policy makers and institutions would employ macro-strategies which provide “a broad guideline based on which teachers can generate their own situation-specific, need-based micro-strategies or classroom techniques” (1994, p.32).

Hence, this thesis argues that in order to speed up the wheel of modernization in KSA society and especially with regards to EFL education, there is a need for a ‘bottom-up’ re-contextualization which provides both students and teachers with the necessary tools to integrate with, “shuttle between”, or sometimes even resist Islamic/Arabic and Western/Modernization Discourses. There is also the possibility of developing new “glocalised” (Khondker, 2004, p. 4) or “hybrid” (Bhabba, 1994) learning/ teaching identities.

This thesis argues that with globalization and the spread of EFL, there are changing needs not only in the local context in KSA, but also in the Arabic geopolitical region which shares similar ideological perspectives to KSA. It has discussed the interplay between Islamic and Western discourses in teaching English within a conservative Muslim society and demonstrated that although Huntington’s (1993) “clash of civilizations” view is too simplistic in the KSA EFL learning environment both teachers and students experience conflicting Discourses. A new approach that acknowledges this internal ‘clash’ and provides a means to reconcile Discourses is thus of value.

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Appendix 1: Access Letters

Letter to European Department at King Abdul Aziz University



Discipline of Linguistics
School of Humanities
Faculty of Humanities and
Social Sciences
University of Adelaide
South Australia 5005
Australia
31/01/07

To whom it may concern,

I am writing in support of Tariq Elyas' application for leave to study abroad. He will be spending time collecting data at the King Abdul Aziz University in Jeddah, Saudi Arabia. This is a central component of his project and necessary for the completion of his research..

Dr Peter R. R. White, PhD
Principal Supervisor,
Head of Discipline
Discipline of Linguistics
University of Adelaide
e-mail: peter.white@adelaide.edu.au
Tel ++61 8 8303 5196

Letter from the European Department at King Abdul Aziz University

KINGDOM OF SAUDI ARABIA
Ministry of Higher Education
KING ABDULAZIZ UNIVERSITY
Faculty of Arts and Humanities



المملكة العربية السعودية
وزارة التعليم العالي
جامعة الملك عبد العزيز
كلية الآداب والعلوم الإنسانية

Ref. _____

Date _____

Encl. _____

الرقم _____

التاريخ _____

المرفقات Date: 22/5/2007

To Whom It May Concern

This letter is written to report on Mr. Tariq Elyas' fieldwork and progress. Mr. Elyas started his fieldwork on 12/03/07 for a period of three months. During his work, he has given an office in at the European Department where he commenced his work on a daily basis for a minimum of six hours per day. As part of his fieldwork, Mr. Elyas conducted personal interviews with the students and the teachers, classroom observations, and surveys to be handed to the students at the end of the semester.

As a departmental supervisor on Mr. Elyas, I was monitoring his work, progress, and the ethical part involved in his project by our bi-weekly meeting and e-mail correspondence. I am glad to say that Mr. Elyas was diligent in his work, showed great enthusiasm, and was keen to report the facts. Indeed, both the students and the teachers were supportive, at ease, and very happy to work with Mr. Elyas. His professional friendly approach and non-judgmental personality on the students made it unproblematic for Mr. Elyas to obtain vital information for his research.

I believe that Mr. Elyas has done the job needed for his research. As a supervisor on his work as well as a colleague, I am pleased to have worked with him and be part of this project. In fact, his work can be very helpful to the students and the hopefully to the Saudi society in the near future. I wish him all the best and I am sure that his work is going to be of a great importance to his thesis and us as a department as well.

Dr. Sabri Owaidah
Assistant Professor of Applied Linguistics
Local Supervisor
Dept. of European Languages & Literature

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Telex : 601141 Kauni SJ

برقياً : جامعة عبدالعزيز
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☎ : 6952029

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P.O.Box 80202 Jeddah 21589

Plain Language statement for participants



Letter of Introduction/Information

My name is Tariq Elyas. I am undertaking a research project as part of my PhD degree in the faculty of Humanities and Social Science, Centre for European Studies and General Linguistics (CESGL), the University of Adelaide.

I am looking particularly at TESOL and pedagogy at a University level for the first freshman year students. Apart from instructing, as the researcher I would like to audio record some of practices and instructors-students interactions in the classroom. Also, I would like to make some field notes, collect your written activities, such as homework and classroom's assignments and interview you as well. My aim in this project is to address, in a principled way, questions about the appropriateness of syllabuses and the effectiveness of English teaching practice at King Abdul Aziz University in Jeddah, Saudi Arabia. Thus, the result of the study may have implications for TESOL and pedagogy development at the European Department at King Abdul Aziz University, Jeddah, Saudi Arabia, which in turn may result in improving English University level in Saudi Arabia.

This study is completely confidential so nothing that you may say, write, give in a any written form will be reported in a way to identify you or your remarks about any person or organization, unless you agree to be identified. If you do not wish to be identified, no

personal or identifying information about you will be included in the study, and I will use a pseudonym to attach your interview and recorded notes.

We will negotiate the arrangements about the settings for the interviews. The interviews will be more like a conversation. I would like to audio record our conversations. The recorded materials would be erased as soon as I have finished using them to make my notes. If you wish to check a copy of my notes before I use them in my study, please note it down on the attached **consent form**.

Also, your participation in this project will not improve your academic development and may not affect your progress in the English programme. Hence, your participation is completely on a volunteer basis.

If you decide to participate in the study you are free to change your mind and withdraw at any time before the study has been completed. Also, you are not obliged to answer questions or to discuss any issues that you do not wish to address or discuss. You are free to withdraw your interview or recorded material up until the time I have finished all data collection. You do not have to give any reason if you do decide to withdraw from the study.

Please do not hesitate to contact me if you need more information about the study. If you have any concern that you do not wish to discuss with me directly, please contact Dr. Peter White, who is my principle supervisor. Or, you can contact Dr. Lutfi Fazio, Head of the European Department, King Abdul Aziz University, Jeddah, Saudi Arabia.

I look forward to your participation and the chance to hear your comments.

Yours truly,

Tariq Elyas

If there is any question or concern please don't hesitate to contact the following:

1- Dr. Peter White, Lecturer, Discipline of Linguistics.

Phone: - (00-61-8) 8303-5196

E-mail : peter.white@adelaide.edu.au

2- Dr. Lutfi Fazio, Assistant Professor, Head of the European Department, Faculty of Arts and humanities, King Abdul Aziz University, Jeddah, Saudi Arabia.

Tell number (00-966- 2-) 695-2345

E-mail : Lfrzo@kaau. edu. Sa

3- Mr. Tariq Elyas, PhD Candidate, Faculty of Humanities, general Linguistics, University of Adelaide University, Australia

International number (00-61-) 04066-01 59 1

Local cell phone number: 05531 11 12

E-mail : tanq.elyas@student.adelaide. edu.au

Consent forms for individuals participating in this thesis

THE UNIVERSITY OF ADELAIDE HUMAN RESEARCH ETHICS COMMITTEE

STANDARD CONSENT FORM FOR PEOPLE WHO ARE PARTICIPANTS IN A RESEARCH PROJECT

1.	I,	<i>(please print name)</i>
	consent to take part in the research project entitled:	
2.	I acknowledge that I have read the attached Information Sheet entitled:	
3.	I have had the project, so far as it affects me, fully explained to my satisfaction by the research worker. My consent is given freely.	
4.	Although I understand that the purpose of this research project is to improve the quality of teaching English at King Abdul Aziz University, it has also been explained that my involvement may not be of any benefit to me.	
5.	I have been informed that, while information gained during the study may be published, I will not be identified and my personal results will not be divulged.	
6.	I understand that I am free to withdraw from the project at any time and that this will not affect medical advice in the management of my health, now or in the future.	
7.	I am aware that I should retain a copy of this Consent Form, when completed, and the attached Information Sheet.	

	<i>(signature)</i>	<i>(date)</i>

WITNESS	
I have described to	<i>(name of subject)</i>
the nature of the research to be carried out. In my opinion she/he understood the explanation.	
Status in Project:	
Name:	
.....
<i>(signature)</i>	<i>(date)</i>

University of Adelaide Ethics Approval Letter

PROJECT NO: H/

THE UNIVERSITY OF ADELAIDE HUMAN RESEARCH ETHICS COMMITTEE

Applications will be considered according to requirements of the National Statement on Ethical Conduct in Research Involving Humans (1999).

An application should include: (1) this **cover sheet**; (2) the proposal addressing the **list of headings**; (3) participant **information sheet**; (4) participant **consent form**, and (5) **independent complaints procedure statement** (please access these online under 'Applications').

Submit **ELEVEN** copies of the application to the Secretary, Human Research Ethics Committee, Research Ethics and Compliance Unit, Research Branch, Level 7, 115 Grenfell Street, The University of Adelaide SA 5005 Ph. (08) 8303 6028, Fax (08) 8303 7325, email sabine.schreiber@adelaide.edu.au

APPLICATION FOR ETHICAL APPROVAL OF PROJECT INVOLVING HUMAN PARTICIPANTS - COVER SHEET - SUMMARISING PROTOCOL & INCLUDING INVESTIGATORS'

SIGNATURES Please attach this to the front of the application

<p>APPLICANT Name include title Professor/Dr/Ms/Mr and Position</p> <p>Dr. Peter White, Lecturer, Discipline of Linguistics.</p>
<p>DEPARTMENT including campus/institution contact address</p> <p>Faculty of Humanities and Social Sciences, Centre for European Studies, General Linguistics.</p>
<p>Phone No and email address</p> <p>Phone 8303-5196 e-mail: peter.white@adelaide.edu.au</p>
<p>OTHERS INVOLVED</p> <p>Tariq Elyas, PhD Candidate, Faculty of Humanities, General Linguistics</p> <p>If this is a student project please indicate name/department/candidature</p>
<p>PROJECT TITLE</p> <p>TESOL and Pedagogy Development: An investigation of pedagogy and classroom interaction in one Saudi Arabian University</p>
<p>LOCATION OF RESEARCH</p> <p>King Abdul-Aziz University, Jeddah, Kingdom of Saudi Arabia</p>
<p>DATE PROJECT TO BEGIN</p> <p>February 2007</p>
<p>ESTIMATED DURATION OF PROJECT</p> <p>Three months to five months to be spent at different stages of the project, at King Abdul Aziz University, Jeddah, Saudi Arabia</p>
<p>SOURCE OF FUNDING</p> <p>Saudi Cultural Attaché in Canberra</p>

PROJECT NO: H/

THE UNIVERSITY OF ADELAIDE HUMAN RESEARCH ETHICS COMMITTEE

Applications will be considered according to requirements of the National Statement on Ethical Conduct in Research Involving Humans (1999).

An application should include: (1) this **cover sheet**; (2) the proposal addressing the **list of headings**; (3) participant **information sheet**; (4) participant **consent form**, and (5) **independent complaints procedure statement** (please access these online under 'Applications').

Submit **ELEVEN** copies of the application to the Secretary, Human Research Ethics Committee, Research Ethics and Compliance Unit, Research Branch, Level 7, 115 Grenfell Street, The University of Adelaide SA 5005 Ph. (08) 8303 6028, Fax (08) 8303 7325, email sabine.schreiber@adelaide.edu.au

APPLICATION FOR ETHICAL APPROVAL OF PROJECT INVOLVING HUMAN PARTICIPANTS - COVER SHEET - SUMMARISING PROTOCOL & INCLUDING INVESTIGATORS' SIGNATURES

Please attach this to the front of the application

APPLICANT Name include title Professor/Dr/Ms/Mr and Position Dr. Peter White, Lecturer, Discipline of Linguistics.
DEPARTMENT including campus/institution contact address Faculty of Humanities and Social Sciences, Centre for European Studies, General Linguistics.
Phone No and email address Phone 8303-5196 e-mail: peter.white@adelaide.edu.au
OTHERS INVOLVED Tariq Elyas, PhD Candidate, Faculty of Humanities, General Linguistics If this is a student project please indicate name/department/candidature
PROJECT TITLE TESOL and Pedagogy Development: An investigation of pedagogy and classroom interaction in one Saudi Arabian University
LOCATION OF RESEARCH King Abdul-Aziz University, Jeddah, Kingdom of Saudi Arabia
DATE PROJECT TO BEGIN February 2007
ESTIMATED DURATION OF PROJECT Three months to five months to be spent at different stages of the project, at King Abdul Aziz University, Jeddah, Saudi Arabia
SOURCE OF FUNDING Saudi Cultural Attaché in Canberra

PARTICIPANTS

- **Source:** King Abdul Aziz University, Faculty of Arts & Humanities, Department of European Languages, Jeddah, Saudi Arabia.
- **Age range:** 20-25 age for first year English students.
25-65 age for other stakeholders such as English teachers at the European Department, administrators of English or dealing with English development at the Faculty and Ministry of Higher Education.
- **Selection criteria:** These students who already had to pass an orientation year before majoring in English or any other subjects at the University. Also, these students have already finished high school with 6 years of English classroom instruction.

Other stakeholders such as English teachers at the European Department, administrators of English or dealing with English development at the Faculty and Ministry of Higher Education
- **Exclusion criteria:** Only students, teachers, and administrators majoring and/or dealing with English directly or involved with the field of English education and instruction.

SIGNATURE OF ALL INVESTIGATORS NAMED IN THE PROTOCOL

Peter White

Tariq Elyas

Date 9/11/06

Appendix 2: Teachers' Narrative and Observation Tally Sheets

Selected teachers' responses (Ali)

Participant's Name	Comment:
Ali	<i>We teach language and English culture but we are not qualified in teaching English as English teachers</i>
	<i>We are English teachers but we are Saudi Muslims and we need to respect that fact. Our identity as Saudis Muslim is our utmost pride</i>
	<i>In our Arabic society the teacher is well respected by his students if he follows the teaching of Islam in his character</i>
	<i>My identity as Muslim comes first then I am an English teacher who will reflect this pride</i>
	<i>Teachers are very well-respected in our Arabic society in contrast of what you may encounter in the West. I have this job because my boss believed in me. The department trusts that I would do a good job and still be Saudi Muslim.</i>
	<i>English language contains things which may harm our Arabic identity and we need to be very careful not to lose ourselves without even paying attention. I am very aware of this fact. English language can be a good tool for my job still I don't want to change my true identity.</i>
	<i>Personally, I don't know these topics myself (the topics presented in Mosaic 1), nor I have not been trained to teach them. How do you expect us to do so in class? The topics in Mosaic 1 are full of Western Ideologies that are foreign to our society. They are not in our religion so, I won't teach that in my classroom. No, I won't. ... This is not fair for us as teachers of English in a society that requires us to teach our youth an anti-Arabic/Islamic thinking. Our institution stresses we never talk about politics or religion in the classroom</i>
	<i>And our young students are exposed more to the Western culture than us teachers. We are faced with identity crisis as teachers, as Arabs and most of all as Muslim faced to teach or answer a question from some students</i>

	<i>about the Western culture. We don't like to appear as incompetent. However, our role as teacher of Islamic origin comes first. Otherwise, we lose ourselves.</i>
	<i>Teachers are second to nothing in our Islamic society. If we represent ourselves as agents of different ideology then we lose this status. Our institution stresses we never talk about politics or religion in the classroom.</i>
	<i>Teachers are second to nothing in our Islamic society. If we represent ourselves as agents of different ideology then we lose this status.</i>
	<i>Personally, I don't know these topics myself [the topics presented in Mosaic 1], nor I have not been trained to teach them. How do you expect us to do so in class? The topics in Mosaic 1 are full of Western Ideologies that are foreign to our society. They are not in our religion so, I won't teach that in my classroom. No, I won't. ... This is not fair for us as teachers of English in a society that requires us to teach our youth an anti-Arabic/Islamic thinking.</i>
	<i>Personally, I don't know these topics myself [the topics presented in Mosaic 1], nor I have not been trained to teach them by our teachers. And we are taught not to encourage any of these ideas in the classroom settings. They are not in our religion so, I won't teach that in my classroom.</i>
	<i>This is not fair for us [in response to the material presented in the textbook] as teachers of English in a society that requires us to teach our youth an Arabic/Islamic thinking rather than topics which are taboo in our society.</i>
	<i>We are not provided with training workshops nor support for teachers in a situation like us. We are given the textbooks without actual training on how to sue them. And since we are English teachers for the first year we have no voice in our department committee to voice our concern.</i>

Selected teachers' responses (Kamal)

Participant's Name	Comment:
Kamal	<i>I have experienced that the method of reflection in my teaching, somehow, made me a better person</i>
	<i>Teaching has made me a better person... I love teaching. It makes me feel I am doing something good for the students and also my society. It gives me sense of identity, a sense of purpose</i>
	<i>Before I left to study English in Colorado, USA for a few months after graduation, I would have avoided interacting with people whose opinions and ideas were different to mine... However, after my trip to the US, I have begun to discuss different issues and ideas with other English teachers, my own students in the class, and sometimes my own family.</i>
	<i>I see myself open to new ideas and new understanding of the world. Now, after my trip to the US, I found myself sharing my ideas in the classroom or with my family which they may not completely agree with. It could be the age thing.</i>
	<i>Also, having a somehow good understanding of the teaching methodologies after being an English student in English Intensive program in the US, enhanced my understanding of different methods of teaching. I found myself trying my best to adopt these methods in my classroom and see if they work in a Saudi context. The students are happy with me and</i>

	<i>that is very important for me. It makes me feel I am doing a good job.</i>
	<i>After my trip to the US, I became very motivated to utilize my learning skills and also my teaching skills. In fact, I became very creative if I may say. I started using the net and other resources to strengthen my understanding of my identity as an English teacher and make me a stronger teacher, more competent and more aware of the culture.</i>
	<i>Also, I have been exposed to reflective learning which made me reflect on my teaching. This method which I only been introduced to in the US made me a stronger person.</i>
	<i>I am only 23 years after all, I can relate to what the students are feeling and their anxiety about the language</i>
	<i>Moreover, I believe that teaching reinforced my sense of responsibility... I try as much as I can to respond to the students' needs or weakness in my office hours which they greatly appreciate. I know they won't like me to address their differences and weakness in the classroom. Luckily, I can understand my own culture and work with it.</i>
	<i>However, I try to let my students and particularly my colleagues understand that my teaching strategies which are based on actual theory and practices (which might be controversial or even modern in the sense of the word) might be different to theirs but that does not mean that they are anti-Islamic or not as effective as theirs.</i>

	<p><i>I have learned through many attempts that discussing things with other teachers open the door to debates that they themselves were hesitant to talk about it is an eye-opening tool.</i></p>
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Copy of Classroom Observation Tally Sheet from Nunan (1989)

NOTE:

This tally sheet is included on page 355 of the print copy of the thesis held in the University of Adelaide Library.

Copy of Nunan COLT/TALOS Sheet

NOTE:

This sheet is included on page 356-357 of the print copy of the thesis held in the University of Adelaide Library.

Appendix 3: Copy of the Students Questionnaires

Item	Statement	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
1	English majors should spend most of their time on learning the English language.					
2	Learning English culture(s) alongside the language is important for me					
3	The topics related to USA culture, in the textbooks are important for my daily use outside the classroom.					
4	The topics related to USA culture seem to be important for my advanced courses.					
5	I want the ELD to provide me with other resources (besides the textbook) to learn English and its culture.					
6	I feel motivated to learn English by the learning environment at the ELD.					
7	The use of English is encouraged in the ELD.					
8	The English department provides me with sufficient resources to learn English and its culture.					
9	My textbooks are above my level.					
10	The teaching process at the classroom does not provide me with enough information.					
11	My teacher speaks English all the time					

12	The teacher seems to be competent with the content of the textbooks.					
13	I have entered this program in order to be a teacher.					
14	I have entered this English department because it is the best one offered at the Faculty of Humanities & Arts.					
15	My English learning before the University was not satisfactory.					
16	I believe that English background is not that good because of the educational system in Saudi Arabia.					
17	I had high expectations of the learning environment at the ELD.					
18	I thought that I would learn English from the basics at the University.					
19	I feel that my English is unsatisfactory or unacceptable at this stage.					

Appendix 4: Students' Focus Group

Selected Students' responses

Student Number	Student's Verbal Response:
Student 20	<i>They teach us as if we are Doctors of English.</i>
Student 3	<i>I find it funny when my teacher avoids teaching us about cultures.</i>
Student 4	<i>You know what? They think we are stupid. They think we are kids. They don't treat us like adults. I can know , I can use the net to find more than what they can teach us here. There is no need to hide.</i>
Student 5	<i>I want to know them as they know us.</i>
Student 3	<i>Our TV and the music we listen to is heavy on American culture.</i>
Student 7	<i>They [the teachers] teach as we are doctors.</i>
Student 8	<i>They teach as if we had good English lanaguge experience in High School</i>
Student 9	<i>We can't understand of this in this short time. We only get three classes a week to cover the whole book in one semester.</i>
Student 10	<i>Some of the teachers teach only what they like to teach and avoid something that can be interesting to us.</i>
Student 11	<i>Sometimes I like my teacher, he tried very hard to explain to me, but there is no enough time to explain everything for us.</i>

Student 12	<i>We want to know about other cultures as the logo printed at the University Language Department claims. Yes, we want to know about different genders, politics and sex. We need to know them, like they know us.</i>
Student 12	<i>We are desperate for help, but our voices are not listened to.</i>
Student 11	<i>We hear so much English, but don't always understand and cannot use it well enough and don't understand the culture.</i>
Student 13	<i>The English we take is not enough. Some of us take high courses at English institute. The teachers there are Americans and they are nice.</i>
Student 13	<i>We also try to chat with English speakers from India, Egypt, Singapore, and any other countries where we can communicate with English.</i>
Student 14	<i>We take English courses and also too many other subjects as four Arabic courses and four Islamic courses plus others ones we have to take to get our B.A.</i>
Student 15	<i>Yes, that's right we study too many other courses but not enough courses in English.</i>
Student 16	<i>The teachers here look angry sometimes because we are not good students. I guess they are not happy that we came here with bad English.</i>