

# **The Influence of Religious and Cultural Attitudes on Engagement among Learners of English as a Foreign Language in Saudi Arabia**

This thesis is submitted in total fulfilment of the requirements for the degree of Doctor of Philosophy  
at The University of Newcastle, Australia

**Fatimah Ibrahim Alswuail**

B. Soc. Sc. (English), Girls College (Qassim)

M. App. Ling (TESL, TEFOL), University of Newcastle

October 2015

## **Statement of Originality**

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university or other tertiary institution 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 the final version of my thesis being made available worldwide when deposited in the University's Digital Repository, subject to the provisions of the Copyright Act 1968.

-----

**Fatimah Alswuail**

## **Acknowledgements**

First and foremost, all honour and thanks must go to Allah, who gave me the abilities and blessing to accomplish this project.

Second, my thanks and deep gratitude go to my principal supervisor Dr Jean Harkins for her understanding, endless support and guidance. I deeply appreciate her expert guidance which enriched the credibility of the project. Also, I would like to extend my thanks to Dr Christo Moskovsky, my co-supervisor, for his support, advice, positive criticism and comments which helped in guiding the development of my thesis. I am also grateful to Dr Mark Harvey, my co-supervisor, for his insightful and positive comments.

My grateful thanks go to my family: my mother, whose encouragement, prayers and love comforted me all the way; my husband, Hamood Albatti, whose support, understanding and encouragement inspired me to complete this thesis; and my three daughters Monira, Sara and Shahla – thank you for your understanding, patience and love which gave me the inspiration to achieve our family project.

My appreciation goes also to the participants of this study who generously gave of their valuable time.

Finally, I would like to express my deep thanks to my university, the University of Newcastle, for the educational environment, handy resources and kind staff.

I am also indebted to Majmaah University and the Saudi Arabian Cultural Mission in Australia for their guidance and for the financial support of my studies.

## Table of Contents

Title Page.....	i
Statement of Originality .....	ii
Acknowledgements.....	iii
Table of Contents.....	v
List of Tables.....	x
List of Figures.....	xii
List of Appendices.....	xiii
Abstract.....	xiv
<b>Chapter 1: Introduction .....</b>	<b>1</b>
1.1 Overview.....	1
1.2 Social/Cultural Context of the Study .....	5
1.3 The Presence of English in Saudi Society .....	7
1.4 Issues in the Teaching and Learning of English as a Foreign Language (EFL) in the Kingdom of Saudi Arabia .....	9
1.5 Framing the Current Study.....	12
1.5.1 Significance of the Study .....	13
1.5.2 Purposes and Goals of the Study.....	15
1.5.3 Research Questions.....	16
1.5.4 Data Collection and Analysis.....	17
1.6 Limitations of the Study.....	18
1.7 Definitions and Abbreviations .....	19
1.8 Organisation of the Thesis .....	20

<b>Chapter 2:</b>	<b>Literature Review .....</b>	<b>22</b>
2.1	Overview .....	22
2.2	EFL Teaching and Learning in the Saudi Context.....	22
2.2.1	Status of English in Contemporary Saudi Arabia .....	24
2.2.2	English in the Saudi Education System .....	25
2.2.3	Issues of EFL Achievement in Saudi Arabia .....	28
2.2.4	Identifying Key Influences on Saudi EFL Learning .....	32
2.2.4.1	Students .....	33
2.2.4.2	Teachers.....	34
2.2.4.3	Religious Scholars .....	37
2.3	Attitudes in Foreign Language Learning .....	39
2.3.1	Attitudes, Motivation, and Achievement .....	42
2.3.2	Attitudes and Engagement .....	48
2.3.3	Social and Psychological Determinants of Attitudes .....	52
2.4	Conclusion .....	56
<b>Chapter 3:</b>	<b>Methodology of the Research.....</b>	<b>58</b>
3.1	Overview .....	58
3.2	Research Design.....	58
3.3	Research Questions .....	60
3.4	Data Collection and Analysis within a Mixed Method Paradigm.....	61
3.4.1	Development of the Instruments .....	62
3.4.1.1	Questionnaire.....	62
3.4.1.2	Interview .....	66
3.4.2	Sample Population .....	69
3.4.2.1	Quantitative Sample .....	69
3.4.2.2	Qualitative Sample .....	71
3.4.3	Data Collection .....	71

3.4.4	Data Analyses .....	74
3.4.4.1	Quantitative Data Analysis .....	74
3.4.4.2	Qualitative Data Analysis .....	76
3.5	Validity and Reliability .....	76
3.6	Ethical Considerations .....	78
3.7	Conclusion .....	80
<b>Chapter 4:</b>	<b>Quantitative Data Analysis, Results and Discussion.....</b>	<b>81</b>
4.1	Overview .....	81
4.2	Demographic Data .....	81
4.2.1	Students.....	81
4.2.2	Teachers .....	82
4.2.3	Religious Scholars .....	84
4.3	Non-demographic Data .....	87
4.3.1	Analysis of Composite Variables.....	94
4.4	Cross-tabulation of Variables: Students.....	99
4.4.1	Familiarity with a foreign language other than English.....	100
4.4.2	Personally Know Anyone Who Speaks a Language Other than Arabic .....	101
4.4.3	Willingness to Learn a Foreign Language .....	103
4.5	Cross-tabulation of Variables: Teachers .....	103
4.5.1	Age.....	103
4.5.2	Nationality.....	104
4.5.3	Currently teaching English at school .....	105
4.5.4	Regularly Speak to One Who speaks a language Other than Arabic .....	106
4.5.5	Willingness to learn a foreign language.....	108
4.6	Cross-tabulation of Variables: Religious Scholars .....	109
4.6.1	Age.....	109
4.6.2	Educational Level .....	110

4.6.3	Nationality.....	111
4.6.4	Familiarity with English.....	111
4.6.5	Familiarity with a foreign language other than English.....	112
4.6.6	Opinion on English in Saudi School curriculum.....	112
4.6.7	Opinion on Foreign Language other than English in Schools .....	113
4.6.8	Willingness to learn a foreign language.....	114
4.7	Addressing the Research Questions .....	114
4.7.1	Students.....	114
4.7.2	Teachers .....	119
4.7.3	Religious Scholars .....	122
4.8	Conclusion .....	124
<b>Chapter 5:</b>	<b>Qualitative Data Analysis, Results and Discussion.....</b>	<b>129</b>
5.1	Overview .....	129
5.2	Qualitative Data Collection and Analysis .....	130
5.3	Participants.....	131
5.4	Data Analysis – Coding Process .....	134
5.4.1	Themes and Emerging Connections .....	135
5.4.2	Coding Categories.....	136
5.5	Preliminary Findings – Research Questions .....	138
5.5.1	Attitudes of EFL Teachers .....	140
5.5.2	Attitudes of Students and their Parents .....	143
5.5.3	Student Engagement .....	146
5.6	Conclusion .....	147
<b>Chapter 6:</b>	<b>Findings and Conclusions.....</b>	<b>149</b>
6.1	Overview .....	149
6.2	Summary of Findings .....	150



6.2.1	Range of Attitudes of Students in Saudi Schools toward Learning EFL .....	150
6.2.2	Range of Attitudes of Teachers in Saudi Schools toward Learning and Teaching EFL 151	
6.2.3	Range of Attitudes of Religious Scholars in Saudi Arabia toward EFL Learning and Teaching.....	151
6.2.4	Religious, Cultural and Social Reasons .....	153
6.2.5	Influence of these Attitudes on the Learners' Engagement .....	155
6.3	Discussion of Findings .....	156
6.4	Contributions of the Study .....	160
6.5	Limitations of the Study .....	161
6.6	Recommendations .....	163
<b>References</b>	.....	167

### List of Tables

Table 3.1 Items Included in Different Dimensions of Attitude .....	74
Table 3.2 Items Considered in Different Dimension of Attitude.....	75
Table 4.1 Teacher Demographic Frequency .....	83
Table 4.2 Religious Scholar Demographic Frequency .....	86
Table 4.3 Mean Responses and t-test Results (Significance $\geq 5\%$ ).....	88
Table 4.4 Means of Composite Variables and t-statistic for Comparing Mean Difference .....	94
Table 4.5 ANOVA Table for Composite Variables.....	95
Table 4.6 Correlation Coefficients of Composite Variables: Students .....	96
Table 4.7 Correlation Coefficients of Composite Variables: Teachers .....	97
Table 4.8 Correlation Coefficients of Composite Variables: Religious Scholars.....	98
Table 4.9 Correlation Coefficients of Composite Variables: Full Sample .....	99
Table 4.10 Means of Composite Variables based on Student Familiarity with a Foreign Language .....	101
Table 4.11 ANOVA Table on Student Familiarity with a Foreign Language Other than English.....	101
Table 4.12 Means of Composite Variables based on Personally Know Anyone Who Speaks a Language Other than Arabic .....	102
Table 4.13 ANOVA Table on Personally Know Anyone Who Speaks a Language Other than Arabic .....	102
4.14 Means of Composite Variables based on Teacher Age .....	104
Table 4.15 Means of Composite Variables based on Teacher Nationality .....	104
Table 4.16 ANOVA Table on Teacher Nationality .....	105
Table 4.17 Means of Composite Variables based on Whether Currently Teaching English at School.....	106
Table 4.18 ANOVA Table on Whether Currently Teaching English at School.....	106

Table 4.19 Means of Composite Variables based on Whether Regularly Speak to One Who Speaks a Language Other than Arabic .....	107
Table 4.20 ANOVA Table on Whether Regularly Speak to One Who Speaks a Language Other than Arabic .....	107
Table 4.21 Means of Composite Variables based on Whether Would Study a Foreign Language .....	108
Table 4.22 ANOVA Table on Whether Would Study a Foreign Language .....	108
Table 4.23 Means of Composite Variables based on Scholar Age .....	109
Table 4.24 ANOVA Table on Scholar Age (21-30 years vs 31-40 years) .....	110
Table 4.25 Means of Composite Variables based on Scholar Educational Level .....	111
Table 4.26 Means of Composite Variables based on Familiarity with English.....	111
Table 4.27 Means of Composite Variables based on Familiarity with a Foreign Language Other than English .....	112
Table 4.28 Means of Composite Variables based on Whether English Should Be Included in the Saudi School Curriculum .....	113
Table 4.29 Means of Composite Variables based on Whether Foreign Language Other than English Acceptable in Saudi School Curriculum .....	113
Table 4.30 Means of Composite Variables based on Whether Would Study a Foreign Language .....	114
Table 4.31 Average Composite Score for Student Attitudes .....	115
Table 4.32 Average Score for Each Question by Category .....	117
Table 4.33 Average Composite Score for Teacher Attitudes .....	120
Table 4.34 Average Composite Score for Religious Scholar Attitudes.....	122
Table 4.35 Average Composite Scores for Attitude Categories .....	125

## List of Figures

Figure 4.1 Currently Teaching EFL .....	82
Figure 4.2 Nationality of Participants .....	83
Figure 4-3 Religious Scholars Demographic Frequencies .....	84
Figure 4-4 Level of Education .....	85
Figure 4.5 Familiarity with a Non-English Foreign Language .....	86
Figure 4.6 Mean Responses for Non-demographic Questions (1-10).....	91
Figure 4.7 Mean Responses for Non-demographic Questions (11-20).....	91
Figure 4.8 Mean Responses for Non-demographic Questions (21-30).....	92
Figure 4.9 Mean Responses for Non-demographic Questions (31-40).....	92
Figure 4.10 Mean Responses for Non-demographic Questions (41-50).....	93
Figure 4.11 Mean Responses for Non-demographic Questions (51-60).....	93
Figure 4.12 Familiarity with Foreign Language Other than English .....	118
Figure 4.13 Know Anyone who Speaks a Language Other than Arabic .....	118
Figure 4.14 Studying a Foreign Language if Offered .....	119
Figure 4.15 Comparison of Aldosari (1992) and The Current Study across Practical, Personal/Intellectual and Religious Factors.....	126
Figure 5.1 Steps in Analysing Interview Data .....	131
Figure 5.2 Attitudes, Causal Factors, and Engagement .....	139

## **List of Appendices**

Appendix A: Questionnaire (English Version) .....	180
Appendix B: Questionnaire (Arabic Version).....	188
Appendix C: Semi-structured Interview Schedule (English version) .....	196
Appendix D: Semi-structured Interview Schedule (Arabic version) .....	198
Appendix E: School Consent Form (English Version) .....	200
Appendix F: School Consent Form (Arabic Version).....	201
Appendix G: School Information Statement (English Version) .....	202
Appendix H: School Information Statement (Arabic Version).....	205
Appendix I: Parent Information Statement (English Version).....	207
Appendix J: Parent Information Statement (Arabic Version).....	210
Appendix K: Teacher Information Statement (English Version) .....	212
Appendix L: Teacher Information Statement (Arabic Version) .....	215
Appendix M: Scholar Information Statement (English Version) .....	217
Appendix N: Scholar Information Statement (Arabic Version) .....	219
Appendix O: Interview Consent Form (English Version) .....	221
Appendix P: Interview Consent Form (Arabic Version) .....	222
Appendix Q: Ethics Approval Letter .....	223
Appendix R: Mean responses and t-test results for the 60 questions.....	227
Appendix S: T-tests and One-way ANOVA Outputs .....	231

## **ABSTRACT**

This mixed-methods study examines the attitudes of teachers, students and religious scholars towards English as a foreign language (EFL), in Saudi Arabia. The reasons behind these attitudes, and their influence on students' engagement in EFL, were also sought.

Quantitative data were collected from 140 respondents via questionnaires completed by 100 secondary school students, 30 EFL teachers and 10 religious scholars, in three different regions within Saudi Arabia. For the qualitative phase of the study, 13 EFL teachers participated in semi-structured interviews. The range of attitudes of students to EFL learning was examined in four dimensions: engagement, intellectual, practical and religious attitudes; statistical analysis revealed that all three groups, students, teachers and religious scholars, had positive attitudes towards learning English as a foreign language. Students' positive attitudes towards learning English resulted from practical and instrumental considerations. Teachers' positive attitudes to EFL learning was most strongly based on religious reasons. Religious scholars were the most positive of all cohorts of participants towards teaching and learning English based on religious reasons.

Through teacher interviews, a more in-depth examination of teachers' attitudes to teaching EFL was sought. During the interviews, the researcher also explored teachers'

perceptions of the causes underpinning their students' attitudes to EFL, and their perceptions of students' engagement in EFL learning. Qualitative analysis of the data collected revealed that students' attitudes to EFL were directly affected by socio-cultural considerations, which were linked to both religious and instrumental causes. Student engagement was found to be optimal when students used information and communications technologies (ICT) and when they engaged in role playing and competitive class games.

A link between students' attitudes and engagement, and their belief in their own ability to learn English, emerged as significant.

## **Chapter 1: Introduction**

### **1.1 Overview**

In the field of Second Language Acquisition (SLA), the role of attitudes in second language learning has been a major focus of research over the past four decades, with the ground-breaking research of Gardner (1985) inspiring many other studies such as Ushida (2003). There is widespread agreement that attitude can have a significant impact on students' motivation, engagement and ultimately achievement. Among the range of understandings of attitude as a psychological construct, attitude is frequently viewed as based on or strongly influenced by values and beliefs, at both the social and the individual level. For educators, it seems a matter of common sense that when students have a positive belief system in relation to second language learning they are encouraged to learn and they feel confident and motivated to engage in the learning process. Thus, belief, attitude, motivation and engagement are seen as interrelated elements in learning and competence achievement.

The research interest in learners' attitudes is also associated with a shift in theoretical focus, pointed out by Mercer (2011). An assumption that learning of English as a foreign language (EFL) could be seen as situated within a universal belief system has given way to greater consideration of the importance of social and cultural environments, highlighting the importance of understanding individual beliefs in sociocultural and educational contexts. A now substantial body of research indicates that there are strong connections between attitudes, beliefs, and the inclination to learn a second language (Gardner, 1985; Mercer, 2011; Ushida, 2003; Yin, 2008).



At the level of the individual learner, Gardner (1985) observed that positive belief systems have a major impact on successful learning and achievement. Conversely, negative beliefs engender negative attitudes which result in lack of motivation and poor learning outcomes. Gardner (1985) explained that “the words, sounds, grammatical principles that the language teacher tries to present are more than aspects of some linguistic code” (p. 6), and that in fact they are embedded within the culture of the target language. He found that learners who have positive attitudes toward the target culture and people of the target language will learn the target language more efficiently than those who have negative attitudes. In some cases, fear of impact from the values of the target language culture results in negative attitudes, which limits learner motivation to learn a second language through influencing the degree of sustained effort that the learner is prepared to invest in their learning. Ongoing research inspired by Gardner’s work continues to see values, beliefs, attitudes, motivation, and effort or engagement as key sociocultural factors which interact as strong influences on learners’ achievement in second language learning.

Motivation is explicitly linked with attitude by Gardner (1985) in his definition of motivation as: “the combination of effort plus desire to achieve the goal of learning the language plus favourable attitude towards learning the language” (p. 10). This definition links two intrinsically situated factors, desire and favourable attitude, with the outward effort invested by the learner in trying to learn the target language, and suggests that all three elements are necessary components of motivation. While the present study focuses primarily on attitudes, the relationship between attitudes and motivation is a recurring theme both in the literature on attitudes in SLA, and in the data provided by participants in this study.

Gardner and colleagues have investigated these dimensions of second language learning both inside and outside the classroom. In the classroom context, which encompasses the vast majority of EFL learning in Saudi Arabia, the factors of learners' effort and motivation are also crucially interrelated with learner engagement. Recent educational research has highlighted engagement as an observable expression of the psychological procedures that motivate action (Skinner & Pitzer, 2012). Engagement is defined as "constructive, enthusiastic, willing, emotionally positive, and cognitively focused participation with learning activities in school" (p. 22). Learners' engagement is generally recognised to be the major method that allows motivational processes to contribute to learning and development (Furrer & Skinner, 2003).

Classroom-based research has demonstrated that engaged learners are more interested, pay more attention, show a greater determination and desire to interact in the classroom context (Toshalis & Nakkula, 2012). Skinner and Pitzer further point to a strong relation between engagement and achievement in learning, advocating that learners should participate in practical, hands-on learning activities in order to acquire the target skills. Irrespective of curricula or connection to their schools, learners will not be able to achieve unless they are actively engaged in the learning process. Engagement ensures a positive immediate and continuing response which facilitates ongoing learning and success (Skinner & Pitzer, 2012).

In the second language classroom, learners are motivated to engage when they are interested in the content of the lesson and have positive attitudes to the target language itself, to its speakers, and to the target language culture. Learners need to be motivated in order to be engaged in the learning process and to achieve competence and proficiency. Motivation and engagement are crucial factors for improving learning and proficiency. In exploring the relationship between motivation, engagement and attitude toward learning English as a second

language in China, Yin (2008) proposed two sources of influence as particularly relevant in relation to second language acquisition and proficiency. These were ability beliefs (specifically academic self-efficacy), and the underlying attitudes of individuals and groups towards both EFL and the target language culture.

All of the concepts outlined here have interesting and relevant applications to the situation of English as a foreign language (EFL) learning in Saudi Arabia, where limited achievement in English language proficiency is a major concern for education leaders (Mahib, Rahman, & Alhaisoni, 2013) and where the strongly Islamic nature of Saudi culture and society is both a guiding influence throughout the education system, and a major force in valuing and promoting Arabic above all other languages. The Saudi context presents a complex and culture-specific set of interactions between values, beliefs, attitudes, and foreign language learning motivation, engagement and achievement.

This study's main focus of investigation concerns how Islamic culture in Saudi Arabia affects the transmission of a language other than Arabic to Saudis. Investigating the influence of Islam on foreign language teaching and learning in Saudi Arabia poses certain problems for the researcher, in determining the focus of the study and the research questions. These are further discussed in the following chapters. Since EFL comprises the vast majority of foreign language learning in Saudi Arabia, this study investigates the influence of religious attitudes on engagement among the Saudi EFL learners at Saudi schools. It explores how learners' engagement is shaped and influenced by religious and cultural attitudes. While several other studies have examined various aspects of the influences of attitude, motivation, age and other factors on teaching and learning English as a foreign language in Saudi Arabia, very few, if any, studies have dealt with engagement as a factor in EFL learning and teaching in Saudi schools.

## **1.2 Social/Cultural Context of the Study**

Saudi Arabia is a Muslim country, where Islam is both the official religion and the guiding principle of social and cultural life. The Kingdom of Saudi Arabia (KSA) plays an increasingly significant role in the world generally and in the Islamic world in particular. Its leading position in the Islamic world is ensured as it is the heartland of Islam where the two Holy Mosques in Makkah and Madinah are located. One of the five ‘pillars’ or essential obligations for Muslims throughout the world is to make the pilgrimage (hajj) to these holy places at least once in a lifetime, if at all possible. In Saudi Arabia, the purist Wahhabi form of the Sunni tradition of Islam is the dominant religion, and it plays an intimate role in people’s lives. While tribal and clan structures are also important in the society, Islam is a faith that underpins the culture, traditions and customs, and also provides a legal mandate (shari’ah) regulating all aspects of human life, including economic transactions, marriage, divorce and matters of state. This is clearly reflected in the history and legal system of Saudi Arabia as an Islamic state (Al Haq & Smadi, 1996).

Education in the KSA is guided by these same Islamic principles. Since the establishment of the KSA in 1932, the government has considered Islam in all its policies. Thus, all new policies and procedures must align with Islamic culture, including all aspects of education in the Kingdom (Alhugail, 2003). The KSA is a nation that is rapidly modernising, yet Islamic tradition has thus far given only grudging acceptance to the influence of the West and secular ideas. The absolute guidance provided by Islam to its followers does, however, permit the expansion of knowledge at all levels, spiritually and practically, including the study of non-Islamic cultures and languages where its purpose is the furtherance of Islamic objectives. The presence of traditional conservatism and Islamic religious attitudes continues to be a strong

influence in contemporary Saudi life (Alhugail, 2003; AlMaiman, 2006; Alsaloom, 1995; AlShammari, 2007; Jan, 1984).

Language is particularly central to Islamic faith and culture, particularly in the KSA where the population has been highly monolingual, with more limited contact with outside languages and cultures than in other areas of the Middle East. Arabic is the language of the Holy Qur'an and is believed by Muslims to be the language in which the sacred text was revealed directly by God to his prophet Muhammad (Peace be upon him). It is also the language of all the other teachings of the Prophet (the Sunnah and Hadith), and of all the literature of Islamic scholarship and wisdom. This places Qur'anic Arabic at the very core of Islamic faith and culture; translations from it are permitted for educational purposes, but it is felt that essential elements of meaning are lost in translation, and it is preferred for all Muslims to learn enough Arabic to pray, read and recite the Qur'an in its original language.

In this cultural context, then, the values and beliefs of Islam are perceived by Saudis to underpin every aspect of their lives, including their attitudes to languages, teaching, learning, education policy and cultures and ideas of the outside world. Foreign languages are seen as less important than Arabic, and are valued chiefly for the purpose of communicating Islamic teaching to outsiders, so that they will come into the Islamic faith and learn the Qur'an and the Arabic language. Even modernisation is seen as valuable mainly to better equip Muslims to spread the knowledge of their faith in the contemporary world.

For these reasons, public discussion of foreign language teaching and learning in the KSA, among educators and the wider public, usually involves considerations of Islamic culture. There is vigorous ongoing debate over the relative merits of foreign language study for practical

and religious purposes, as against the perceived threat of introduction of non-Muslim values and cultural practices via foreign languages. Religious teachers and scholars are also involved in all sides of this debate. Educators concerned about improving EFL achievement and proficiency at all levels of education have often wondered if cultural and religious factors do in fact pose a significant impediment to EFL learning, and if so, how these factors operate upon learners' attitudes, motivation and educational performance. Questions such as these form the background to the present study.

### **1.3 The Presence of English in Saudi Society**

The growing global importance of English as an international language has made itself felt throughout the world, particularly through commerce, science and technology, and as the chief medium for professionals to communicate with their peers in other countries. Knowledge of English is almost essential in the life and work of most educated people in the world today. The prominence of English as the main international language of business and commerce, science and technology, medicine, tourism and hospitality is recognised throughout the KSA (Al-Jarf, 2008; ur Rahman & Alhaisoni, 2013), and English is increasingly used by Saudis working or studying in these fields.

The Saudi Government has long realised the importance of English at all levels educationally, economically and politically for the development of the country. In order for the KSA to be competitive in the world market, to diversify its economy and to improve its educational system and other related fields, Saudis need to be equipped with the knowledge and the ability to communicate in the global world. The KSA is one of the oil-rich countries in the world, enabling it to play an essential role in the global world economically and politically

(Alkharashi, 2012). Many foreign companies are investing in the KSA, making knowledge of English significant for Saudis to communicate with these companies and their international staff. Many private companies in the KSA require proficiency in English for their employees.

Saudis are entering the world scene in economics, education and politics at a greater rate than ever before. In order to succeed in their endeavours, whether these are related to business, education, politics, sociology or any other area, they need to be equipped with the ability and knowledge to understand others and communicate with them as foreseen by Pei (1965). Accordingly, in the education system, the Saudi Government has recognised for some time the importance of teaching English as a foreign language (EFL) to its people in order to communicate successfully in the global world. Since the 1950s, English has been progressively added to the curriculum at secondary, intermediate and even upper primary levels (Al-Jarf, 2004).

English is now the medium of instruction at King Saud University, the nation's leading university, except for the areas of Arabic and Islamic studies. It is the medium of instruction in the medical schools of all other Saudi universities, and in many other scientific and technological areas of study. Instruction is conducted in English at King Fahd University for Petroleum and Minerals. Teaching English in Arabic countries aims to create an interculturally competent people, through the ability to understand and master the four English skills of reading, writing, speaking and listening proficiently (Abd-El-Jawad, 1987; Al-batal, 1988; Al-Jarf, 2004). While some other languages, such as German, are also used by Saudis working in association with foreign companies, English is overwhelmingly the language of the KSA's communication with the rest of the world.

Increasingly, using English confidently and competently to communicate with international colleagues and peers is seen as the mark of an educated Saudi professional. It is the means through which Saudis seek to increase their influence and claim their place in the world community. In the Saudi cultural context described in the previous section, religious motivations are a part of this picture, in addition to the obvious global and practical considerations. The use of other people's languages also serves to make Islamic philosophy and tradition accessible to non-Arabic speakers who would like to better understand Islam. Even in the fully Islamic domain of the pilgrimage, English is now used fairly extensively as a practical lingua franca of travel and hospitality among the millions of pilgrims from other countries who visit the KSA each year.

#### **1.4 Issues in the Teaching and Learning of English as a Foreign Language (EFL) in the Kingdom of Saudi Arabia**

The increasing emphasis in Saudi education policy on the importance of English is accompanied by vigorous discussion and concern about the best ways of implementing this policy at the various levels of schooling, and about the outcomes in terms of students' achievement and development of the kind of proficiency that is needed to meet the goals of national policy. These discussions among educators focus on the traditional concerns about methods of teaching and learning, but also on the significant cultural issues that surround languages other than Arabic within the Saudi cultural context.

English was first introduced into the Saudi school curriculum in the 1950s, following the then usual practice of introducing a foreign language at the intermediate level of schooling, i.e. in the early years of secondary education. This was then extended to the final years of high



school. At the same time, English became increasingly the medium of instruction at university level for scientific and technological studies, particularly in medicine and engineering. English was also introduced into the technical education system (Technical and Vocational Education and Training, or TVET), to equip Saudis to work in foreign companies, particularly in the petroleum industry.

More recently, English has been introduced into Saudi primary schools, from the fourth grade (Al-Jarf, 2008), and there are moves to introduce it even earlier. Some Saudi parents, mostly from the educated elite, make arrangements for their children to be introduced to English even earlier, through private classes or English-speaking nannies.

In February 2005, the King Abdullah Project for the development of public education was approved. This cost of this project was \$US3.1 billion over a five-year period for a major improvement of the Saudi education system. The programme targeted a range of related initiatives including English language teacher training and professional development, as well as a review of the curriculum and textbooks for English, as well as for other subjects (Smith & Abouammoh, 2013).

The expansion of the English teaching programme in Saudi schools signifies the efforts and interests of the Ministry of Education in Saudi Arabia to provide the students with opportunity to acquire English proficiency. These efforts are further supported by the Ministry of Higher Education which has enabled over 200,000 students from the KSA to undertake tertiary studies in English-speaking countries. They are sponsored by the King Abdullah Scholarship Programme. The programme was established in 2005 and is regarded as the largest scholarship programme in the world (Smith & Abouammoh, 2013). A by-product of this

programme has been the acquisition of English in early childhood by the children of Saudi tertiary and postgraduate students studying in English-speaking countries. This phenomenon is as yet little studied, but involves a significant number of young children (Almuraikhi, 2012).

Notwithstanding these developments in the education system, Saudi society is regarded as prone to ethnocentrism, being described as both monocultural and monolingual, by Saudis themselves as well as by outside observers (Al-Asmari, 2008). However, it has also been recognised that Saudi Arabia is diglossic, with Modern Standard Arabic (MSA) as the High language and local 'colloquial' Arabic as the Low language (Maamouri, 1998; Saiegh-Haddad, 2003; Zughoul, 1980). The local dialects of Arabic are often fairly close to MSA, but closer analyses have revealed educationally significant differences between standard and local varieties. MSA is the official language in all Arab countries. It is the language of education, conferences, documents and all other formal purposes throughout the Arab countries. Consequently, in such a socially and culturally conservative context, EFL education may be perceived negatively by those who view it as threatening to Saudi religious beliefs and values (Al-Qahtani, 2004). Learning English as a foreign language in a highly homogeneous social context may be considered as Westernisation, and the adoption of cultural aspects of the target language group is regarded by many as a threat to the native culture and language. Indeed, learning any foreign language may be viewed as a threat to social cohesion by conservative Muslim society (Al Haq & Smadi, 1996; Elyas, 2010).

These attitudes, ranging from caution and wariness to overt negativity, have directly impacted on the motivation of students to learn English (Alrahaili, 2014). Students now study English for several years at the very least in Saudi schools, but are still facing difficulties in achieving sufficient levels of English language proficiency, and encounter complexity in

understanding and writing. Not surprisingly, Saudi learners' proficiency in English remains a major concern of educators who seek to understand the causes of these difficulties, and their relationship to patterns of student disengagement with learning.

There is an indisputable recognition by education leaders in the KSA of the importance of teaching English as a foreign language. In many Arabic speaking countries, the general aim of teaching English is to create an interculturally competent people (Abd-El-Jawad, 1987; Al-batal, 1988; Al-Jarf, 2004). Nevertheless, the major concern to English teachers, parents and many education officials is the learners' proficiency in English, rather than their broader intercultural competence. While many studies about learning a foreign language emphasise the importance of teaching methodologies, less attention has been given to the contextual factors such as the social and cultural environment, learners' attitudes and learners' engagement as influences on their learning outcomes.

## **1.5 Framing the Current Study**

This complex educational and sociolinguistic situation formed the starting point for the present study. Its main aim was to investigate the effects of Islamic culture, as well as the perceptions and practices of Muslim people in the KSA, on the teaching and learning of English as a Foreign Language in the Saudi Arabian context generally, and on the students' engagement in EFL classes in Saudi Arabian schools specifically. English is of particular relevance here because it is the main foreign language taught throughout the KSA.

The topic of perceived religious and cultural barriers to foreign language learning, particularly English, has been widely discussed for at least two decades (Al Haq & Smadi, 1996) as a possible reason for poor language learning outcomes in the KSA and other Arabic

speaking and/or primarily Islamic countries. However, very little evidence has been produced to either support or invalidate the supposed obstacles, let alone the reasons behind them, or how they might operate to influence language learning. This study aims to fill this gap in knowledge by providing sound, research based evidence concerning religious and cultural attitudes to EFL learning among three groups.

For the purposes of such investigation, three groups of stakeholders were identified as most centrally involved in the formation of language attitudes and the influence of such attitudes on the engagement of learners with their EFL learning in Saudi schools. These three groups were the school students learning EFL, their teachers, and religious scholars. The latter group's influence on all areas of Saudi life and thought is such that no study of this kind in the Saudi context could be complete without a consideration of their input.

The design and methodology of the study will be further discussed in the third chapter, following a review of relevant literature, leading into the specific research questions and the methods used to seek answers to them. The main aspects of the study are briefly outlined here, followed by a consideration of its limitations, and an outline of the rest of the thesis.

### **1.5.1 Significance of the Study**

It is a well-established view among educators that the Islamic religion as well as the Islamic culture in the KSA has strong influences on education, including the teaching and learning of EFL in Saudi Arabian educational institutions. Despite this general recognition, there is a paucity of research that examines to what degree religion and culture affect EFL learning in the KSA, and in what ways. Investigating this is thus a topic of significance and is

expected to contribute to understanding with a view to improving EFL learner achievement in the KSA.

Aspects of the influence of religion and culture on EFL teaching and learning include people's perceptions about foreign language learning and how their religious beliefs and practices affect their attitudes toward learning English. The study is designed as a comprehensive examination of the impact of these attitudes and beliefs on learners and their engagement in EFL, and is expected to answer many of the still unanswered questions about the effect of religious and cultural beliefs on foreign language learning, both within and beyond the Arabic speaking world.

The study targets a new dimension of the EFL learning process, which has not been a part of any previous study in the Saudi Arabian context. The novel area that it examines is how religious and cultural beliefs and attitudes can affect learners' engagement in EFL classes and learning activities.

While the Arabic monolingual, deeply Islamic society of the KSA is the location of the proposed research, its significance extends even beyond the wider Arabic speaking and Islamic world. This way of looking at cultural and religious influences on EFL learning will be of interest in all contexts where monolingualism and monoculturalism is prevalent, exposure to English is limited, and strong cultural and/or religious values influence learners' priorities and behaviour.

### **1.5.2 Purposes and Goals of the Study**

The dominant influence of Islam in the KSA is capable of accommodating and even promoting second language learning as an educational goal (Jan, 1984), as well as encouraging the communication necessary for foreign economic and political engagement. The present study aims at expanding the current field of knowledge on this topic, and clarifying the attitudes of three key stakeholder groups – school students, EFL teachers and religious scholars (shaikh) towards learning English as a foreign language in Saudi Arabian schools.

The primary purpose of this study, therefore, is to gather empirical research evidence, in order to assist educators to better understand the extent, nature and effects on learning of these religious and cultural influences. This could help with addressing such influences more effectively in the delivery of foreign language instruction in schools. Another significant goal for this study is to find out to what extent Islamic religious beliefs and attitudes of the involved groups have an influence on learners' engagement in EFL classrooms in the KSA.

It is widely accepted that intercultural differences play a major role in the learning process when native speakers of one culture attempt to learn a language of another culture (Cummins, 1980). Positive attitudes of Arabic speaking learners toward other languages may encourage the learning of those languages. Equally, Islamic teachers of languages other than Arabic may find religious encouragement for their educational work. Consequently, this study seeks to explore a source of cultural data that might, in time, serve to narrow the cultural gap between Saudi students and members of the international community.

The goal of understanding learners' attitudes and the reasons behind these attitudes is expected to help in improving the learners' engagement in EFL. This study supposes that there

are at least two kinds of attitudes; positive and negative. Through better understanding of these, it is considered that better learning outcomes may be supported by motivating and maintaining the positive attitudes, while the negative attitudes can be addressed in the light of the importance of English as a global language. In the Saudi cultural context, it is highly desirable that this process should include attention to influential Islamic teachings which encourage learning another language.

### **1.5.3 Research Questions**

The educational and cultural context of EFL learning in the KSA thus raises interesting questions about cultural and religious attitudes as influences on language learning motivation and behaviour. An examination of relevant research, discussed in the following chapter, led to the formulation of more specific questions on how Islamic culture and traditions influence learners' attitude and their engagement in EFL in the KSA. This study was designed to gather empirical data with a view to answering the following research questions:

- I. What is the range of attitudes of students in Saudi schools toward learning EFL?
- II. What is the range of attitudes of teachers in Saudi schools toward learning and teaching EFL?
- III. What is the range of attitudes of religious scholars in the KSA toward EFL learning and teaching?
- IV. What are the religious, cultural and social reasons that underpin these attitudes?

- V. What is the influence of these attitudes on the learners' engagement with their EFL learning?

#### **1.5.4 Data Collection and Analysis**

A mixed methods approach was employed in this research, to get the most out of the strengths of the quantitative and qualitative approaches. The methodology combines empirical surveys with interviews for the collection of data.

An anonymous questionnaire (Appendix A) was developed to be administered to a selected sample from each of the three key categories of participants: 100 school students, 30 teachers, and 10 religious scholars, all from a suitable variety of locations. This research instrument was designed to elicit not only the range of attitudes held by each group toward EFL learning/teaching, but also the reasons behind these attitudes. A designated proportion of questions dealt with sources of attitudes based on practical utility, personal and intellectual value, and religious perceptions that each respondent associates with foreign language learning/teaching. The collected data from the questionnaires were analysed using the Statistical Package for the Social Sciences programme (SPSS).

A semi-structured interview schedule (Appendix C) was developed to seek additional information and clarifications from teachers. Teachers who responded to the questionnaire were invited to volunteer for a follow-up interview. From those who volunteered, 10 were initially selected for interview, with approximately equal numbers from each location, to gain greater insight into the factors affecting EFL teaching and learning. A further three teachers who volunteered were also interviewed, to add further insight on questions where other interviewees'



comments were rather brief. The collected data were analysed manually using a thematic approach.

The combination of quantitative and qualitative methods of analysis was intended to explore not only the range of attitudes within each of the three key groups, but also the nature of the reasons behind the range of attitudes, and the influences of these on learners' engagement with foreign language learning.

## **1.6 Limitations of the Study**

1. The study was limited to three groups of participants:

- a) Saudi female secondary public school students
- b) Saudi female secondary public school teachers
- c) Saudi religious scholars.

The focus on the secondary school level is desirable because, while many studies of EFL learning, past and present, have concentrated on EFL at the university level, there is also widespread concern about EFL outcomes at the school level (Moskovsky & Alrabai, 2009). Most studies on EFL in Saudi Arabia have also focused on male participants, while this study involves a detailed examination of the situation of female EFL learners at secondary school level. Very few previous applied linguistics studies in the KSA have involved female student participants; Al-Jarf's (2007) study "Teaching Vocabulary to EFL College Students Online" is a notable exception. Thus, this research has also addressed an existing participant gender imbalance in this field. However, all religious scholars (shaikh) in the KSA are males.

The quantitative findings of the study cannot be generalised to populations other than the population of the study and its situation. However, the findings about cultural and religious influences on EFL learning will be of interest in all contexts where monoculturalism is prevalent, exposure to English is limited, and strong cultural and/or religious values influence learners' priorities and behaviour.

2. Non Saudi EFL students in Saudi schools were excluded, due to the limited period of their stay in the KSA, and differences between their various cultural and religious backgrounds and those of Saudi students.
3. The study was limited to students, teachers, and religious scholars only and did not investigate the influence of the school staff or curriculum on EFL engagement.

## **1.7 Definitions and Abbreviations**

**Attitude:** "An enduring pattern of evaluative responses towards a person, object, or issue; ... a more or less consistent pattern of affective, cognitive, and conative or behavioural responses (or of feeling, thinking, and behaving) towards a psychological object" (Colman, 2009).

**Belief:** "Any proposition that is accepted as true on the basis of inconclusive evidence. ... More generally, belief is conviction, faith, or confidence in something or someone." (Colman, 2009)

**Culture:** "The sum total of the ideas, beliefs, customs, values, knowledge, and material artefacts that are handed down from one generation to the next in a society" (Colman, 2009).

**Engagement:** “A psychological process involving the attention, interest, investment, and effort students expend in the work of learning” (Marks, 2000, pp. 145-155).

**EFL:** English as a foreign language.

**ICT:** Information and communications technologies

**KSA:** The Kingdom of Saudi Arabia.

**Motivation:** “A driving force or forces responsible for the initiation, persistence, direction, and vigour of goal-directed behaviour. It includes ... biological drives ... and also social forms of motivation such as need for achievement and need for affiliation” (Colman, 2009).

**MSA:** Modern Standard Arabic.

**Saudi:** Of or pertaining to the Kingdom of Saudi Arabia.

**Value:** “... idea held by people about ethical behaviour or appropriate behaviour, what is right or wrong, desirable or despicable” (Scott & Marshall, 2009).

## **1.8 Organisation of the Thesis**

The thesis has been divided into six chapters. This first chapter introduces the research topic, presents the study’s context and background, and defines the reasons justifying the research. It also addresses the goals of the study and the research questions.

The second chapter is a comprehensive review of the relevant literature and how previous studies and scholarly sources have dealt with the topic of attitudes. The literature review provides a discussion of attitude as a psychological concept. It also presents the influence of

religious and cultural attitudes on engagement among Saudi foreign language learners studying English as foreign language. It examines previous work on the influence of religious attitudes in the Saudi context and the importance of English for the KSA politically and economically. The connection between attitude, motivation and engagement and the influence of powerful groups in the KSA on engagement in EFL is explored, including the range of attitudinal causes impacting EFL engagement. The importance of engagement in EFL is also explained.

In the third chapter, a description of research methodology is provided. The chapter presents information about the research participants, the research instruments, the data collection and data analysis methodologies and techniques.

The fourth chapter provides a detailed discussion of the quantitative data gathered from the questionnaires for each of the three groups of participants. The fifth chapter presents a detailed description of the findings of the interview study. In these two chapters the research findings are discussed in depth, and explanations are offered by reference to existing theories and/or previous research findings.

The final chapter presents the conclusions reached in relation to each of the research questions, and considers the significance and implications of these for EFL learning and teaching in the KSA.

## **Chapter 2: Literature Review**

### **2.1 Overview**

This chapter aims to place the study in the broader context of relevant literature, in order to show how and why the current investigation was designed in this way. This review is divided into two main sections. The first surveys what has been written about English as a foreign language (EFL) teaching and learning in Saudi Arabia, examining in greater depth the issues outlined earlier, and going on to take a closer look at previous studies of EFL achievement and acquisition among Saudi learners. This sets the scene for the present study, and explains its focus on the attitudes and views of three specific groups of participants.

The second section explores the broader literature on attitudes from a theoretical perspective, and considers the ways in which they might exercise some effect on language learning. This lays the foundation for a closer look at previous research on the relationships between attitudes and motivation; attitudes and second language learning achievement; and attitudes and learners' engagement. Finally, it examines what has been written about the social and psychological factors that determine the formation of attitudes, as a necessary background to the present study's concern with the influences that shape Saudi participants' attitudes to EFL.

### **2.2 EFL Teaching and Learning in the Saudi Context**

English language teaching in Saudi Arabia is surrounded with political, religious, social, and economic debate, resulting in processes of resistance, which have led to some sectors

questioning the validity of teaching English. The presence of traditional conservatism and Islamic religious attitudes continues to be a strong influence in contemporary Saudi life (Alhugail, 2003; AlMaiman, 2006; Alsaloom, 1995; AlShammari, 2007; Jan, 1984). There are those who view the teaching of English as a means of promoting Judaeo-Christian traditions and beliefs and spreading Western values. There is particular concern that learning English may have negative influences on Saudi youth. This concern is related to the fear of Western, and specifically American, enculturation, including the spread of Western materialism, as having the capacity to undermine Islamic values (Mahboob & Elyas, 2014).

Saudi Arabia's leading role in the Islamic world is critical to Saudis' identity as a nation and as a people. This leading position is because of the Two Holy Mosques in Makkah and Madinah, from which Islam originated. In Saudi Arabia Islam is a dominant religion and it plays a key role in people's lives, as explained above. The culture, traditions and customs of Saudi Arabia have been strongly influenced by Islam and the history of Saudi Arabia as a nation clearly illustrates this fact (Al Haq & Smadi, 1996). While it is an absolute monarchy, the Basic System of Governance established by royal decree in 1992 stipulates that the king and all of the system of government must be based on and comply with Islamic Law (shari'ah) and the Qur'an. This essentially theocratic foundation pervades every dimension of Saudi society, culture, and education.

A brief acquaintance with Saudi people is enough to make one aware of the impact of Islamic teaching in everyday life. In a theocratic society, religious factors affect all aspects of education, but more detailed research-based knowledge is needed to identify how such factors relate specifically to foreign language teaching (Aljarboa, 2008). Saudi Arabia is a nation that is rapidly modernising, yet Islamic tradition has thus far given only grudging acceptance to the

influence of the West and secular ideas. The absolute guidance provided by Islam to its believers does, however, permit the expansion of knowledge at all levels, spiritually and practically, including the study of non-Islamic cultures and languages, at least where its purpose contributes to the furtherance of Islamic objectives.

This is the social and cultural milieu into which English has gradually made inroads. The global prominence of English is now widely recognised in Saudi Arabia (Al-Jarf, 2008; Baker, 2003), and observers of globalisation see it as becoming increasingly entrenched as the single language of communication and collaboration (Pruskus, 2008). At a national level, Saudi Arabia acknowledges that in order to compete successfully in the global markets and to take full advantage of communication technologies, basic education must include competence in second and even third languages. To be effective in various local, national and international contexts, intercultural and cross-cultural communication is necessary (Genesee & Cloud, 1996). English is the main, and in most cases the only, foreign language taught in Saudi schools. English is taught in middle schools and high schools, and now in primary schools from grade five, with continuing debate (Al-Jarf, 2004; AlKhurashi, 2001) about the merits of introducing it at earlier stages of schooling. Thus, the public debate continues to range from whether EFL teaching and learning in Saudi schools is desirable at all, to how it should be further extended and enhanced.

### **2.2.1 Status of English in Contemporary Saudi Arabia**

The importance of English to Saudis is strongly linked with its global status, not only as an international language, but as the common language in the highly valued areas of science, technology, business and tourism (Al-Jarf, 2008; ur Rahman & Alhaisoni, 2013). The criticality of being competent in English in order to communicate in both domestic and international

business and political forums is evident. A large number of foreign companies have contributed to economic development in Saudi Arabia, and whether or not they are based in English-speaking countries, most such companies operate mainly in English (Mahboob & Elyas, 2014).

English is also used as the language of training in many organisations and companies such as Saudi Airlines, Saudi Aramco, and the Saudi Telecommunication Company. Key among these industries is oil, and the importance of oil for international trade has led to a demand for English competence in Saudi workers. This became an imperative with the move towards Saudi ownership of industry. This movement required Saudis to achieve communicative competence in English so that they could assume leading positions within the country's core industries (Looney, 2004) and although they are now Saudi owned and run, overseas expertise is sometimes still required (Karmani, 2005). In response to this recognised need for English competence in industry, many oil and gas companies have set strict requirements for the level of competence in English for their workers, which link levels of attainment in English to particular positions. This economic and social shift has created a more urgent demand for efficient English instruction (Mahboob & Elyas, 2014).

### **2.2.2 English in the Saudi Education System**

Economic factors have strongly influenced Saudi leaders and policymakers to see embedding EFL in school curricula as essential to be competitive in global markets and create a diversified and sustainable economy. The country's key role in the global economy currently depends on being one of the richest oil countries in the world, but its long-term sustainability will require even greater participation in commerce and international relations (Alkharashi, 2012). The need to encourage the acquisition of English, and to enable large parts of the Saudi



population to attain high levels of competence in it, is increasingly obvious. The intention of the Ministry for Education to promote EFL in its universities is demonstrated by some universities such as King Saud University, making English the medium of instruction in all classes except Arabic and Islamic studies.

There is no doubt that EFL is now a high priority in Saudi education policy (Al-Jarf, 2004; Alhugail, 2003). From the government perspective, English is associated with economic development, global competitiveness and competitiveness in relation to other Arab nations, political participation in global forums, negotiations with trading partners and countries of political importance to Saudi Arabia, and with the spread of Islam worldwide (Al-Jarf, 2008). The Saudi Ministry of Education (2015) encourages research that may contribute toward the improvement of EFL teaching and outcomes in Saudi Arabia, including the present study, which is supported by a Saudi Government scholarship. Indeed, over 200,000 students from Saudi Arabia are currently studying abroad (Higher Education Statistics Center, 2015) under a scholarship programme regarded as the largest supported by a single country (Smith & Abouammoh, 2013). This further demonstrates the commitment of the Saudi Ministry for Higher Education to attaining international educational standards for its people.

Throughout the Saudi education system, the syllabus is defined by the Ministry of Education who provide the identical syllabus at all grade levels, and it is this the teachers of EFL in Saudi public and private schools must follow (Ministry of Education, 2015).

In response to the identified need for Saudis to train abroad to gain a Western education, the necessity for English competency was recognised. As early as 1936, a single school was established to teach English for students going abroad to study. This school, the Scholarship

Preparation School at Makkah, was restricted to Saudi students preparing to travel overseas to study. Many of the teachers recruited to teach English were from Egypt (Mahboob & Elyas, 2014). This led to the curriculum that was first developed being based on the Egyptian, and by extension, the French educational model. The Islamic content in curriculum was defined and regulated by the Saudi Government. In 1958 both English and French were being taught throughout the education system; however, in 1969 French was confined to an elective in only the senior years of schooling (Al-Abdulkader, 1978). From that time, English has enjoyed increasing status and been added to the curriculum at secondary, intermediate and even upper primary levels (Al-Jarf, 2004).

Teaching English in Arabic countries aims to create an interculturally competent people, through the ability to master the four English skills: listening, reading, writing, and speaking (Abd-El-Jawad, 1987; Al-batal, 1988; Al-Jarf, 2004). The Saudi Ministry of Education defines the goals for EFL teaching and learning in Saudi Arabian schools as the following:

- To contribute to students' intellectual, personal and professional growth;
- To enable students to acquire basic language skills (listening, speaking, reading and writing);
- To develop students awareness of the importance of English as a means of international communication;
- To develop students' positive attitude towards learning English;
- To enable students to acquire the necessary linguistic competence required in various life situations;
- To enable students to acquire the linguistic competence required in different professions;

- To develop students' awareness about the cultural, economic, and social issues of their society and prepare them to participate in finding solutions;
- To develop the linguistic competence that enables students – in future – to present and explain Islamic concepts and issues, and participate in spreading Islam;
- To enable students linguistically to present the culture and civilisation of their nation;
- To enable students linguistically to benefit from English-speaking nations, enhance the concepts of international cooperation, and develop understanding and respect for the cultural differences between nations;
- To provide students with the linguistic basis that would enable them to participate in transforming other nations' scientific and technological advances that can enhance the progress of the nation (Alhajailan, 2009).

### **2.2.3 Issues of EFL Achievement in Saudi Arabia**

It is clear from the above that EFL learning is strongly supported by education policymakers, based on a well-founded and culturally appropriate rationale that recognises the benefits of English for the individual as well as for the nation (King Abdullah bin Abdulaziz Public Education Development Project, 2015), and takes due account of cultural and religious matters. But notwithstanding these positive aspirations, there remains a widespread and long-standing concern among educators, from the decision-makers through to individual classroom teachers, that the levels of actual EFL achievement of Saudi students fall seriously short of the desired goals. Although Saudi students now study English for at least seven years of their school career, often more, the consensus among educators is still that students' English is generally weak; most secondary school graduates are unable to communicate in good English (Al-Seghayer, 2014).

This view is based on both observation and actual measures of EFL achievement and proficiency at all levels of the education system. The reasons for it are widely discussed and debated, but the body of systematic research into EFL teaching, learning and achievement that could better inform these discussion is still relatively small. Debate among teachers, educational policymakers, parents, employers, and students themselves continues to range across a variety of factors including individual attitudes and motivation, demographic variables and social factors (AlMaiman, 2006); level of exposure to the target language and culture (Al-Qahtani, 2004); quality of the curriculum, its resources and teaching methods; preparedness to teach in relation to knowledge of teacher role, strategies, access to training and professional development and commitment (Alhugail, 2003); and cultural conservatism (Al-Jarf, 2008).

One of the frequently mentioned factors, in both general discussions of the problem and in research studies that attempt to address specific aspects of it, is the attitude of students, teachers and religious scholars towards learning English as a foreign language. AlMaiman (2006) also claims that there is an ignorance from the Ministry of Education in Saudi Arabia towards the importance of students' attitudes and motivation in the whole process of learning English.

He goes on to point out that the Ministry of Education has spared no effort in supplying teaching aids, laboratories in some schools, and by improving the English language curriculum. However, these practical measures have not altered the fact that students' limited proficiency in English remains a major concern to English teachers, parents and many education officials. Somewhat similarly, many studies about foreign language learning have emphasised the importance of teaching methodologies, while less attention has been given to the contextual

factors such as the individual student, social background and learners' attitudes which influence their learning outcomes.

To gain more understanding of these individual and contextual factors, AlMaiman (2006) conducted a quantitative study to investigate changes in student motivation toward EFL learning in secondary school students over one academic year. To determine these motivational causes, a questionnaire was constructed, adapted from four different studies (Al-Shammary, 1984; Gardner & Lambert, 1972; Gardner, 1985), and was designed to measure student motivation toward EFL learning as related to a variety of influences. The categories determined as having a potential to influence student motivation were categorised into the following groups:

- general readiness and interest in learning the target language
- integrative orientation
- attitudes towards English speakers
- interest in foreign languages
- the influence of the learning environment
- effort required to learn the target language
- desire to learn the target language
- satisfaction with learning
- extrinsic rewards
- parental encouragement.

The study was conducted in two phases; the first phase delivered questionnaires to 400 male intermediate students studying EFL in the Al-Gassim region of Saudi Arabia at the commencement of the academic year. In the second phase of the research 301 students received

the same questionnaire at the completion of the academic year. In the second phase, 99 participants were excluded due to incomplete questionnaires in stage 1, as these did not meet the criteria for comparison between motivation at the start and end of the year.

AlMaiman (2006) concluded that Saudi seventh grade learners of EFL in the Onaizah Education District evidenced strong motivation toward EFL at the start of the year, but this enthusiasm decreased considerably throughout the year. AlMaiman recommended further research to investigate the reasons for this decline in motivation, and to investigate levels of motivation to EFL across intermediate and secondary levels of schooling in Saudi Arabia. A replication of the study situated in other regions of Saudi Arabia, or in different educational settings, was also recommended, along with scrutiny of the EFL curriculum to identify and implement modifications that may contribute positively to learners' continued engagement with the curriculum.

Subsequent studies have investigated a wider range of individual and motivational factors affecting both EFL learners and teachers in the Saudi education system. Khan (2011a) investigated barriers to learning in educational environments, with a specific focus on EFL learning in Saudi Arabia. Khan (2011a) defined these barriers as linguistically based; student motivation; teacher motivation; dedication and commitment; teacher role and characteristics, preparedness, and teaching strategies; training and professional development; and parental influence and potential economic barriers. His article concluded that the identification of learning barriers was paramount in developing learning environments and curriculum that enhance student outcomes in EFL learning.

In another study, Khan (2011b) identified a number of other problems confronting Saudi students in their EFL learning. Khan identified the lack of opportunities to practice in an exclusively Arabic speaking context, and consequent inability to use English correctly in context, inadequate curriculum, poor teaching methodology, lack of student motivation and inadequately qualified teachers. In a comprehensive review of the literature around EFL acquisition for Arabic speaking learners, Khan (2011b) identified not introducing EFL in the early stages of schooling and environment and family background as influential factors relating to language acquisition. However, Khan (2011b) concluded that the principal factor influencing language acquisition in Saudi Arabia is related to pedagogy. On this basis, he recommended diagnostic assessment for language problems, the development of strategies based on novel and sophisticated software or conceptual strategies, use of technology, access to intensive courses for students, and training and professional development opportunities for teachers.

Even those studies that focus on individual and contextual factors affecting student motivation and learning outcomes, then, return to questions of pedagogy, curriculum, and resourcing issues for EFL teaching and learning. Another factor that is often mentioned is lack of appropriate learning materials, such as the use of textbooks intended for students arriving in an English-speaking country with high motivation to learn the host language. For students in Saudi schools, however, this leads to lower interest in the subject matter for Saudi students, compounded by teaching strategies that focus on rote learning (Syed, 2003).

#### **2.2.4 Identifying Key Influences on Saudi EFL Learning**

Naturally, the majority of research studies on issues of language learning and achievement have tended to focus on the learners, or the teachers, or both; while some examine

issues of curriculum, teaching materials, teaching strategies and technologies. All of these areas of investigation exercise some influence on EFL learning processes and outcomes, but each is only one part of the picture. In the complicated linguistic and educational landscape that forms the context for EFL learning in Saudi Arabia, a sociolinguistic perspective is perhaps the only way of gaining an overview from which to make sense of the many contributing factors (Starks & Paltridge, 1996). This section looks at studies of each of the main groups of people who are seen as the key agents or influences on language learning in Saudi schools.

#### **2.2.4.1 Students**

Students, their motivation, attitudes, and achievement, were the focus of AlMaiman's (2006) study, described above, and also in studies by AlShammari (2007), AlKhurashi (2001), Moskovsky & Alrabai (2009), Alasmari (2013), and Alrahaili (2014), along with several other recent and ongoing studies of Saudi EFL learners. For students the positive attitudes towards EFL are important to encourage them to be engaged in the learning of the target language. Researchers in other EFL contexts have suggested that student attitudes to the target language and its speakers play a significant role in language acquisition (McKenzie, 2008). However, the relationship between attitude and target language acquisition seems to be complex and changing according to the social context (Ellis, 1994). Ellis claims that proficiency in the target language is determined by the attitudes and social circumstances rather than other variables such as age, gender or social class. Alasmari (2013) found that Saudi students of very comparable backgrounds in university language centres showed differences in their language learning attitudes and behaviour depending on whether they were studying English in a university at home, or in Australia.



Students, particularly those of school age, are strongly influenced by their sociocultural contexts: by their families, peers, teachers, and the wider society. Particularly in a collectively oriented society like Saudi Arabia, the influences from social and cultural sources may be equal to or stronger than individual characteristics in determining a person's attitudes and choices (Burking, 2012). Thus, it is important to look not only at learners as individuals, but at the other key groups in the sociocultural context that exert an influence on them.

#### **2.2.4.2 Teachers**

Teachers are one of the main influences on their students' attitudes and learning behaviour. They occupy a unique position at the centre of the educational process, from which they can influence their students' attitudes and, by extension, students' engagement in the learning process (Dillon, 1989). Dörnyei and Ushioda (2011) emphasise the importance of learners' perceptions of their teacher as the "interactive relationship between teacher and student motivation" (p. 204). Teacher motivation as an affective influence has a direct bearing on learners' dispositions to learn the target language and, subsequently, on learning achievement (Dörnyei, 2003; Dörnyei & Ushioda, 2011; Masgoret & Gardner, 2003).

Positive relationships between teachers and students also contribute substantially to learners' "linguistic self-confidence" (Noels, 2003, p. 104) and to their motivation and achievement (Masgoret & Gardner, 2003). Ryan and Deci (2000) propose that the more motivated and less stressed teachers are, the more likely they are to encourage learner autonomy. They link this sense of autonomy to the development of intrinsic motivation, deeper learning and higher achievement. Intrinsic motivation refers to the desire to achieve a goal for the purpose of the inherent satisfaction resulting from that achievement (Alrabai, 2011).

Conversely extrinsic satisfaction refers to the desire to achieve a goal towards a tangible consequence. Teacher expectations are also pivotal to student achievement. Underestimating students' abilities and desires to learn what may be perceived as a difficult curriculum has a negative impact on learners' belief in their ability to learn. To create learning environments that foster deep engagement and effective learning, teachers who have high expectations of students will facilitate learner motivation (Tomlinson & Javrus, 2012).

It is, however, important to acknowledge the reciprocity inherent in teacher–student interaction. The nature of student–teacher relationships, as socially co-constructed, sets the teaching profession apart from many others. Unlike many other occupations, interacting with students is intrinsic to teaching practice (Barcelos, 2000). Thus, the attitude and inclination to engage in EFL curricula has a direct impact on teachers' experience of teaching and their motivation to do so. As a result of factors such as these, teachers of EFL in countries such as Saudi Arabia face social, cultural, religious and political barriers that negatively impact student motivation and decrease the effectiveness of teaching (Shah, Hussain and Nasseef, 2013).

In a comprehensive review of the literature around the links between attitude, belief and foreign language proficiency, Mantle-Bromley (1995) concluded that teacher attitude is of critical importance in developing positive classroom environments that support effective foreign language acquisition. The major effect of positive teacher attitude is on the capacity of the teacher to influence student attitudes positively, and maintain their enthusiasm and efficacy towards learning the target language.

This study of teacher attitudes drew on theories of attitude change and multicultural education to recommend major goals to guide curriculum content and teacher practice. These included: to help students understand the value of knowing a second language and understanding its culture; to increase students' personal reasons for studying a second language; to increase students' awareness of their own attitudes and beliefs about languages and cultures; and to increase students' cross-cultural communication skills. These goals were designed to provide learning environments where cross-cultural understanding and communication skills may flourish. Mantle-Bromley (1995) recommended building curriculum and practice on the premise that students learn more effectively using metacognitive skills based on self-knowledge and self-awareness and that, when learning about another culture, personal judgements must be laid aside and learners must be actively engaged in their learning.

The importance of teacher attitudes to the culture of the target language in relation to EFL learning was explored in a mixed method study using a questionnaire, interviews and the analysis of personal documents, reports and other material reflecting teachers' experience through their teaching careers in Saudi Arabia. Al-Qahtani (2004) explored teacher views and attitudes towards introducing the culture of the target language in EFL learning classrooms, in a group of 70 male teachers of EFL in several middle schools in Riyadh who responded to the questionnaire, and in-depth interviews with four of them.

Findings related linguistic acquisition to the importance of understanding the values and beliefs of the target culture. Al-Qahtani suggested that this would not threaten the learners' value of their own culture, but could augment high levels of language competence by facilitating the ability to communicate within the socio-cultural and linguistic contexts that provide meaning to communication. Al-Qahtani also recommended using culturally situated

literature texts in EFL curriculum to facilitate socio-cultural understandings and linguistic and communicative competence.

Links between teachers' beliefs and teachers' attitudes towards schooling, teaching, learning and students are discussed by Pajares (1992). While the present study is not concerned with teachers' actual pedagogical practices, Guskey (2002) points out that changes in attitudes and beliefs would encourage additional changes in practice, which as a result affect the student learning process. The interconnectedness between personal belief systems and attitudes is intrinsic to the Saudi Arabian context as a result of the enmeshment of Islamic values in both the personal and socio-cultural psyche of Saudi Arabian peoples (Burking, 2012).

#### **2.2.4.3 Religious Scholars**

In the Saudi educational context, there is a third group that can be identified as being influential in relation to language teaching and learning, particularly in the area of attitudes. With the Saudi education system centrally regulated by the Ministry of Education, and set within consideration for Islamic principles, the religious scholars (shaikh) have an important input to education, both at the policy level and through their influence on learners' and teachers' attitudes.

Investigating the attitudes of religious scholars is important in Saudi Arabia as they have a major influence on people's actions, choices and priorities, both in the educational sphere and in everyday life. This is a social fact that is not well understood outside Islamic countries. When a Saudi Muslim is thinking about what to do, what to study, how to allocate their time among competing priorities, the shaikh is the source of wisdom and advice to which they are likely to turn for guidance.

These religious scholars are widely recognised and highly regarded for their learning, scholarship and wisdom (Khan, 2003). As such, they exercise enormous influence at both the public level, through their public teachings and fatwa (religious rulings) on matters of public concern, and through their guidance to individuals who seek their advice. Particularly because of their scholarly status, the religious scholars are regarded as rightly having a strong influence in educational matters. Among the research literature, only the study by Aldosari (1992) has given any significant consideration to the influence of religious scholars on educational and language issues, attitudes and choices in Saudi Arabia. In this study he investigated the extent to which the traditional culture connected with the Islamic religion in Saudi Arabia influenced the learning of a foreign language in Saudi Arabia.

The study was a quantitative study using a questionnaire designed by the researcher. The sample was three groups of 300 participants. These consisted of 150 universities were male and attended one of the five university colleges in Abha, the capital of Asir province in southwestern Saudi Arabia. The sample population of religious officials was drawn from various areas from across the southwestern region of Saudi Arabia. The questionnaire, named the Saudi Second Language Learning Survey (SSLSS), consisted of five sections and 63 questions designed to explore attitudes to ELF in Saudi Arabia. A section to gather data related to the demographic characteristics of each participant was also included.

Findings of the study (Aldosari, 1992) included that teachers and students of EFL in Saudi universities overwhelmingly support the learning of foreign languages to expand Saudi contact with the Western world. This positive attitude was based on economic, technological and religious reasons, but the majority of support was in relation to spreading the word of Islam globally. Support for EFL learning for religious purposes was also supported strongly by the

religious officials. However almost half (46%) of the religious officials expressed concern about the potential negative impact of EFL learning on Saudi cultural values, and felt it should not be included in the curriculum.

Limitations identified in the study related to sample size and recommendations for larger samples, amount of demographic information examined, and limitations resulting from a single gender study. Aldosari (1992) also notes the limitations imposed on the logistical aspects of the data collection through the activities of the Gulf War (1991) which was in progress at that time.

Recommendations for further study were indicated and included larger samples; a study to investigate the influence of gender difference; similar studies at different educational levels; a study to compare the difference in attitudes toward teaching and learning a foreign language of religious official and education policymakers; a study on the causes of the difference in response between teachers and students to religious officials. Importantly Aldosari recommended that research in the area should focus on the substantiation of Islamic approval of EFL, and measurement of EFL learning outcomes.

### **2.3 Attitudes in Foreign Language Learning**

Although the impact of attitude on language learning is widely discussed in applied linguistics, as seen in the sections above, there is little or no agreement on the definition of ‘attitude’ as a psychological concept (Olson & Zanna, 1993). In a major work on the topic, Eagly and Chaiken (1993) claim that ‘attitude’ is a psychological trend that is expressed by evaluating a particular entity with some degree of favour or disfavour. This follows on from Petty, Cacioppo, and Heesacker (1981), who had earlier defined ‘attitude’ as a general and durable negative or positive feeling toward a trend. Another more recent definition stated that:

Attitude is defined as a positive or negative sentiment, or mental state, that is learned and organised through experience and that exercises a discrete influence on the affective and conative responses of an individual toward some other individual, object or event (Palaigeorgiou, Siozos, Konstantakis, & Tsoukalas, 2005, p. 331).

Several attitude theories have recognised attitudes as involving three elements:

- 1 Cognition: the knowledge about an object.
- 2 Affect: an evaluation of emotional reaction by measuring the degree of like or dislike.
- 3 Behaviour: which is linked to the intentions and reactions regarding the object

(Karahana, 2007; Mantle-Bromley, 1995, p. 373).

These elements can also be seen in Palaigeorgiou et al's definition quoted above: the 'learned' aspect implies cognition or knowledge, while the affective and conative responses correspond to emotion and behaviour respectively. A widespread psychological view is that the study of attitude helps in predicting behaviour. Hence, it can be suggested that behaviour may be modified or changed by the change of a belief, or cognitive construction (McBroom & Reed, 1992; White, 2007). The recognition of attitude as a factor to be investigated in language learning studies began in the mid-sixties. Smith (1971) claims that it had been overlooked as an important factor in foreign language learning.

In their influential handbook, Johnson and Johnson (1998) define attitudes in relation to language learning by stating that:

Attitudes may be thought of as opinions, beliefs, ways of responding, with respect to some set of problems. They may not be formulated verbally until someone asks; they may not even be immediately available to conscious attention. They may be formed from haphazard experience, or they may be the result of deliberate thought. They may conform

to cultural or peer-group norms or not. As such, they are vague, loose and difficult to capture (p. 14).

Despite this elusiveness, they claim that attitudes may affect a student's behaviour considerably. Therefore, levels of achievement may be affected either directly or indirectly (Johnson & Johnson, 1998).

Attitudes towards learning a language and ideas about that language are closely related (Starks & Paltridge, 1996). Attitude is now more widely regarded to be one of the most important factors that affect the acquisition of a second/foreign language (Ganschow et al., 1994). The learners' attitude toward the foreign/second language plays a crucial role in the acquisition of the targeted language. A successful language learning setting requires an awareness of the importance of attitudes (AlShammari, 2007). Oxford (1996) suggested that studying and analysing students' attitudes is very significant for teachers.

Mantle-Bromley (1995) argues that: "If, as research and theory suggest, attitudes influence the efforts that students expend to learn another language, then language teachers need a clear understanding of attitudes and attitude-change theory in order to address these issues in the classroom" (p. 373). This is a critical understanding considering the capacity for teachers to influence student motivation. Teachers can work to strengthen positive attitudes and modify negative attitudes. Better understanding of motivation, attitudes, and engagement may lead to instructional and curricular changes to better support EFL through supporting positive motivation, sustaining interest, and fostering positive attitudes to create more inclusive and effective teaching and learning environments for students and teachers (Singh, Granville, & Dika, 2002). These authors also point to the influence of EFL curriculum content on attitudes,



emphasising that content with meaning and relevance directly affects levels of interest, motivation, engagement and achievement.

The importance of teachers' own attitudes is highlighted by Pennington (1989), who identifies the attributes that contribute to successful EFL teaching as belief in the importance of learning the target language; empathy and interest in the students; confidence in their own ability to teach; positive attitudes to the culture of the target language; and a willingness to embrace new ideas.

### **2.3.1 Attitudes, Motivation, and Achievement**

Motivation as a general concept indicates a psychological feature which encourages people to achieve their aims (Johnson & Johnson, 1998). In a study of Turkish EFL learners, Karahan (2007) refers to Gardner's (1985) claim that attitude is a set of elements of motivation in learning a language. He argues that the tendency and the personality characteristics of a learner such as his/her attitudes towards foreign people determine the motivation to learn a foreign language. Many researchers believe motivation to be an essential element in learning a foreign language successfully (AlMaiman, 2006).

Gardner and Lambert's (1972) influential longitudinal study found that motivation plays a key role in a second language acquisition. Furthermore, they concluded that the role of the learners' attitude towards the target language and its people plays a crucial role in learning motivation. In Masgoret and Gardner's (2003) socioeducational theory, "the active variable in the socioeducational model of second language acquisition is motivation ... and most teachers would agree that motivation plays an important role in any learning task" (p. 205). Indeed, motivation may be directly influenced by variables such as teacher, student, family and societal

attitudes toward the learning situation. Singh, Granville and Dika (2002) point to the evidence of the strong effects of motivation, positive attitude, and engagement in academic achievement.

Erdemir (2013) explored the attitudes of Turkish students toward EFL when they were living in the United States while engaged in tertiary education study. The study examined students' attitudinal dispositions toward English based on sociolinguistic and sociocultural considerations. Data were collected over two months through in-depth interviews with eight student participants (four male and four female) who were born in Turkey and spoke Turkish as their native language. Erdemir (2013) found that participants expressed positive attitudes toward learning and using the English language.

However, there was some variation in relation to sociolinguistic and sociocultural considerations. While the majority of participants described the English language as a "beautiful" language to speak and recognised the social and economic benefits of mastering English as a global language, others "viewed English as a threat to cultural and linguistic identities" at the individual and societal dimensions (p. 24). This concern with enculturation, however, did not impact negatively on student attitudes to EFL. The study found that the positive attitudes demonstrated by participants corresponded with their success in learning the language. The majority considered themselves "successful" learners of English. Erdemir (2013) concluded that these positive attitudes toward learning English "may have provided them with the motivation and orientation to learn and master the language" (2013, p. 44).

Malallah (2010) conducted a study that examined students' attitudes and motivations to learning English as a foreign language in a predominantly Arabic and Moslem environment. She found that the more exposure to the English language in contexts such as being in a country

whose national language was English, and watching television programs in English, developed more positive attitudes towards the English language. The study also found the higher levels of competency in English facilitated openness to reading, speaking and receiving instruction, which in turn decreased anxiety and enhanced motivation.

Masgoret and Gardner (2003) explored the possible differences in foreign and second language learning in relation to the learning environment. In a culture that is firmly embedded in social and religious values, foreign cultures may be viewed as deviant (Candlin & Mercer, 2001). Masgoret and Gardner examined learners of English as a foreign language learned in the home country with learners of English as a second language when learned in the country of the target language. The variables measured were achievement, attitude and motivation. However, Masgoret and Gardner's (2003) study demonstrated that language learning environment (second vs. foreign) had no significant effect, and that findings from each group were similar.

In the development of the socio-cultural model of second language acquisition, Gardner (2005, pp. 5-6) defined the following factors as influencing second language acquisition:

- Quality of Instruction – teacher, curriculum, and lesson plans
- Opportunities to Use the Language
- Socio-cultural Milieu and Expectations
- Student Ability – scholastic (intelligence) and language aptitude
- Student Affect – attitudes, motivation, anxiety
- Personality Variables
- Learning Strategies.

Gardner divides these factors into two groups: environmental factors and student characteristics; but identifies another major factor, termed integrativeness, as critical to second or foreign language acquisition. In developing this model, Masgoret and Gardner (2003) established strong links between integrativeness, motivation and instrumental orientation, which is the career and other material benefits associated with acquisition of the target language and attitudes towards the learning situation. “Integrativeness ... reflects an openness to other cultures in general, and an interest in the target culture in particular” (Gardner, 2005, p. 10), individual predispositions for which stem from “cultural beliefs about language learning, family variables, language history [and] gender” (Gardner, 2006, p. 242). Gardner (2006) further articulated the socio-cultural model of second language acquisition – that the educational setting and cultural context are expected to have influences on motivation.

In the context of the present study, which is focusing on the influences that may impact learner attitudes to EFL in Saudi Arabia, scholars, teacher, parent and learner beliefs about the target language, concepts of integrativeness, instrumental orientation and their links to motivation, engagement and language acquisition are of prominent concern.

The social and cultural contexts in which the learner is raised have a direct impact on the motivational orientation towards the culture of a target language. Gardner and Lambert (1972) suggested that this social and cultural influence determines the beliefs students have about the target language and its culture. These beliefs then influence attitude and motivation and the levels and types of engagement of students and subsequent ability to achieve high levels of language acquisition. In more recent work on learners’ attitudes, Wesely (2012) stresses the critical importance of learning a foreign language in a cultural context and explain that language acquisition is only truly effective when ‘cultural as well as linguistic competence’ is achieved.

EFL learners not only need to know the structures of the target language, but how to use the elements of this structure, to construct meaning appropriate to the context. Similarly, learner beliefs include attitudes towards and beliefs about the target language and culture as well as how the learner views his/her self in relation to individual beliefs, including cultural beliefs and belief in the validity of and ability to learn the target language. Wesely (2012) identified motivation and anxiety as two inter-related concepts which have an affective influence on EFL learning and impact directly on learner acquisition.

Obeidat (2005) identified the connection between the cultural background of the student and the student's perception of the culture of the target language as a key influence on motivation and thus acquisition of a foreign language. In a quantitative study investigating the attitude of Malaysian students towards learning Arabic, Obeidat (2005) delivered a 38-item questionnaire to 105 male and female students from two universities. The questionnaire was divided into three sections, the first of which consisted of 10 questions about attitudes to learning Arabic and the influence on students' first language and cultural identity. The second section consisted of 20 questions, 10 of which were designed to measure instrumental motivation and 10 of which addressed integrativeness. The third section consisted of seven items related to the evaluation of courses attended by students. These were formatted to a four-point Likert scale.

The results of the study showed that students were strongly inclined to bilingualism, and more motivated to learn Arabic integratively as a result of positive influence from home and background environments. Findings indicated that parental attitude also influenced instrumental motivation – that is, parental aspirations for work and career opportunities available through speaking Arabic. In addition, the connection between Islamic belief and speaking Arabic was

identified as central to both integrative and instrumental motivation. Finally, the study found the Malaysian students held positive attitudes toward the Arabic courses in language learning.

The evidence suggests that the influence of socio-cultural perspectives grounded in the backgrounds and upbringing of EFL learners have a definitive impact on second and foreign language acquisition (Obeidat, 2005; Gardner, 2005, 2006; Masgoret & Gardner, 2003; Culhane, 2004; Wesely, 2012). The attitudes to and beliefs about the target language and target culture, including the perceived benefits resulting from acquisition of the language, have direct impact on the motivation of learners to acquire the target language.

However, the evidence for links between attitudes and motivation is stronger than that for links between attitudes and achievement. While such links are suggested in several of the studies mentioned above, no study has convincingly measured a relationship between attitudes and achievement. It would therefore be a mistake to overstate the impact of attitudes on achievement. Any such influence is only indirect, and there is much stronger evidence for the influence of other individual factors on achievement, such as age of initial exposure and extent of exposure to the target language.

The necessity to consider the impact of social, cultural, religious and political factors on attitude and consequent motivation, achievement and proficiency of EFL learning is highlighted by Al-Seghayer (2014). This would involve an evaluation of existing curriculum and education environments towards developing more effective teaching and content. Professional development for teachers of EFL and more realistic curriculum outcomes would enhance both teacher and learner proficiency in English.

Nonetheless, the persistence of concern among both educators and researchers over several decades about the influence of attitudes in language learning still suggests that this is more than a casual intuitive perception. In the distinctive sociocultural environment of the present study, the role of attitudes does seem to warrant continued exploration. It is not the purpose of this study to measure effects of attitudes on achievement, but rather to lay some empirical groundwork for further investigation by mapping out the range of attitudes held by the three participant groups, and these participants' perceptions about the possible patterns of influence of attitudes on Saudi EFL learners.

### **2.3.2 Attitudes and Engagement**

One of the possible avenues of influence of attitudes on language learning has to date been little explored. This is the influence of attitudes on learners' engagement with their EFL learning. As noted above, Mantle-Bromley (1995) suggests that to ensure high levels of language acquisition, the affective as well as cognitive components of students' attitudes to learning the target language need to be considered, particularly in relation to pedagogical practice. This in turn points to a need to examine possible effects of learners' attitudes on their learning behaviour.

The behavioural, emotional, and cognitive aspects of attitude are necessary to ensure academic engagement (Tinio, 2009) and subsequent academic achievement. In the EFL environment, Gardner and Masgoret (2003) have suggested that the links between affective and behavioural attitudes have greater impact on achievement than cognitive ability, as a result of existing subjective beliefs held by students in relation to the target language.

In the context of second/foreign language acquisition, beliefs are defined by Kuntz (1996) as the notions about language learning acquired by students, and are considered fundamental to learners' overall experiences and achievements. How students approach tasks, engage in the process of learning, and respond to the situation may be related to their own perceived ability as well as to the perceived goals of the learning environment, and consequently have significant impact on learning achievement (Schibeci & Riley, 1986). Interest, values, tendency and expectations are affective characteristics (İnal, Evin, & Saracaloğlu, 2003) and influence behaviours and attitudes to learning. These notions about learning are created as a result of students' subjective beliefs, and directly impact the efficiency of their language acquisition (Kuntz, 1996; Rad, 2009). From this perspective, attitudes influence achievement, rather than achievement influencing attitudes: attitudes influence learners' behaviours and approach to their learning, and therefore efficiency in learning. "Both negative and positive attitudes have a strong impact on the success of language learning" (İnal, Evin & Saracaloğlu, 2003, p. 39); and learning occurs more easily when the learner has a positive attitude towards the language and learning.

The present study seeks to examine these possible relationships by collecting new evidence about the attitudes of EFL teachers, of religious scholars, and the influence of parental attitudes on EFL learners' engagement in their language acquisition.

Student engagement is reflected in "students' involvement in and commitment to school" (Landis & Reschly, 2013, p. 224), and is pivotal in student achievement and continued participation. Students' engagement is defined as student involvement in the curriculum, its pedagogy and activities and is linked to high quality learning strongly influenced by learners' predispositions (Bryson, 2014).



Student engagement is generally defined within three key domains: behavioural, affective (emotional) and cognitive. Behavioural engagement is evidenced in student participation in class, extra-curricular activities in social and academic contexts and “is considered crucial for achieving positive outcomes” (Fredricks, Blumenfeld, & Paris, 2004, p. 60). Affective engagement refers to the attitudes towards the learning environment, including teachers and peers. Cognitive engagement encompasses thoughtful commitment and willingness to apply the practices and strategies to master challenging content and demanding skills to achieve academically and when the education itself is valued (Fredricks, Blumenfeld, & Paris, 2004).

Landis & Reschly (2013) further identified life at home, peer interaction and school climate as key contributors to student engagement with schooling.

Engagement and motivation are closely interrelated. Engagement is considered to be a pathway for motivational processes in learning in general (Culhane, 2004). So, engagement refers to the behavioural concentration and emotional feelings of a person’s active participation in doing a task. As a result, it echoes the enthusiasm of a person in participating in a certain task. It includes many detailed expressions of motivation such as effectively motivated behaviour (engaging in learning because the learner has formed a desire to do so), self-determined extrinsic motivation (where the learner has decided to engage in learning for some external reason), work orientation, and mastery motivation (engaging in learning in order to gain a feeling of mastery).

Insight into the role of engagement within the school system can be gained from education policy in New South Wales, where engagement is considered a keystone in participation in learning by the New South Wales Department of Education and Training (Furrer

& Skinner, 2003). They also define students' engagement in relation to consciousness and an educational identity. That is to say, engagement is something happening inside the students' heads, and not only the things that students do. Therefore, students' strong engagement indicates that they are involved effectively in tasks of high intellectual quality, and that they have dedicated and positive feelings about these tasks. Engagement happens when the cognitive, the affective and the operative (thinking, feeling, and doing) work together successfully. This links the three types of engagement together, unlike most definitions which define engagement as cognitive or emotional or behavioural (New South Wales Dept of Education and Training, University of Western Sydney, & Priority Schools Programs (NSW), 2006).

Moskovsky and Alrabai (2009) take up Vockell's (2001) argument that competition, cooperation and recognition are interpersonal factors that function at the level of the group, motivating learners to engage in activities that would eventually lead to higher achievement in the learning process. This view also recognises connections between affective and behavioural components of engagement, while also bringing an interpersonal component into the picture.

In the learning process, attitude, motivation and engagement are related. Through motivation, students can be engaged in the class tasks. Increasing students' engagement can help students to have more positive attitudes to learning and to what is learnt (Moskovsky & Alrabai, 2009). Motivation can also change the attitude of students, which has a great influence on the learner's engagement in the classroom activities. This is of particular interest in language learning, to increase the learner's achievement in the targeted language. Students' motivation towards learning is reflected in learners' beliefs in their ability to achieve the desired outcomes of the learning situation.

Self-efficacy is a person's "belief in what you believe you can do" (Bandura, 1997, p. 37), and as such is a key component of motivation. A student's belief in their ability to master certain skills and understandings to achieve a set of outcomes is a primary motivator in a student's choice to learn (Arslan, 2013). Efficacy encompasses cognitive, social, emotional and behavioural domains which are focused on a purpose (Bandura, 1997).

This returns us to the suggestion from Mantle-Bromley (1995) that: "If, as research and theory suggest, attitudes influence the efforts that students expend to learn another language, then language teachers need a clear understanding of attitudes and attitude-change theory in order to address these issues in the classroom" (p. 373). The efforts that learners expend correspond to their engagement in their learning; and attitudes may indeed be a major determinant of such engagement.

### **2.3.3 Social and Psychological Determinants of Attitudes**

Attitude is generally defined as an evaluative judgment about an object or issue (Maio & Haddock, 2009). It is a learned predisposition to respond to an object or a class of objects in a consistently favourable or unfavourable way and can be formed from a person's past and present.

Attitudes are regarded as having three key components: an emotional component – how the object, person, issue or event engenders feelings; a cognitive component – what thoughts and beliefs are held about the subject; and a behavioural component – how the attitude influences behaviour. Within these domains, attitudes may be tangible and intangible; recognised or unrecognised, and are shaped by a variety of influences both rational and

seemingly irrational. They may also be based on individual and cultural differences (Mao & Haddock, 2009).

Understanding attitudes is seen by social psychologists as key to understanding interpersonal and societal processes and the way in which social expectations and personal experiences shape behaviour. In this field, attitudes are conceived as “individual constructs that consist of distinct cognitive, affective, and conative (behavioural) components” (Forgas, Cooper, & Crano, 2011, p. 141). The influence of affect – feelings of confidence, anxiety, pleasure or discomfort – on attitude is profound, and significantly influences dispositions towards engagement in an activity or object (Forgas, Cooper & Crano, 2011).

In the context of education, beliefs are in turn defined as attitudes, opinions and viewpoints that engage in an evaluation of value in relation to the learning (Rad, 2010). Beliefs are considered a central construct connected to behaviour in most learning environments. The “perceptions, beliefs, attitudes, and metacognitive knowledge that students bring with them to the learning situation, have been recognized as a significant contributory factor in the learning process and ultimate success” (Bernat & Gvozdenko, 2005, p. 1) of learning a second or foreign language. There is a degree of circularity here, in that psychologists are more inclined to see attitudes as based on values and beliefs than vice versa, but the three are clearly interrelated. The prevalent and ongoing influence of personal and social learner beliefs, about the nature of knowledge and learning, “on academic learning, thinking, reasoning, problem solving and interpretation of information” (Bernat & Gvozdenko, 2005, p. 2) demonstrates the direct connection between learner beliefs as individually, socially and culturally situated, and learning outcomes. Belief can be related to two different constructs reflected in the literature. One of these constructs, associated with Bandura (1997) and colleagues, is based on self-conviction,

potentially related to notions of self-efficacy, and based in the belief that a task or activity is possible or impossible. The other construct is one in which belief may be based on pre-existing intangible conceptions, as an idea we hold that cannot be explained by some other idea, as in the case of religious belief, and other beliefs that proceed from pre-existing constructs of value. For the purpose of this study, which is investigating the effect of teachers, parents and societal attitudes on learner engagement with the EFL curriculum in Saudi schools, it is these two constructs of belief that will be focused upon.

Marquez (2014) informs us that holding of beliefs is considered one of the most fundamental and essential characteristics of humanity. It is also widely accepted that attitudes and behaviours are greatly influenced by religion-rooted aspects of culture (Naseri & Tamam, 2012). However, the literature on relationships between religious beliefs and language, let alone language education, has been scarce, particularly when compared with the extensive self-efficacy literature. Over twenty years after Ferguson's ground-breaking 1982 article on religious factors in language spread, Omoniyi and Fishman (2006) still regarded the sociological study of language and religion as being in its infancy. Apart from scattered and intriguing treatments of aspects such as religion in political discourse (Haynes, 1996) religion and language contact (Spolsky, 2003), and language as a factor in 'ethnoreligious identity' (Modood, 1997), the major overviews of language and religion by Sawyer and Simpson (2001), Omoniyi and Fishman (2006), and Omoniyi (2010) appear to be the only significant works in this field. Apart from the study by Aldossari (1992) discussed in detail above, there is little of direct relevance to this aspect of the present study.

In the research literature from educational psychology, beliefs that learners have about themselves have often been related to the notion of self-efficacy, or to the evaluations of an

individual about their capability to perform a task (Bandura, 1997; Graham, 2006). Bandura (1997) argued that student self-efficacy beliefs are formed from four sources: performance accomplishments (enactive mastery experiences), vicarious experiences, verbal (social) persuasion and psychological states. In relation to the influence of persuasion on student self-efficacy, teacher attitude and motivation to teach EFL has a direct relationship. Teachers who have a positive attitude to teaching EFL, and those who have a strong belief in their capacity to teach EFL, have a greater capacity to develop positive dispositions to learning English, and subsequently higher self-efficacy for learning, in their students (Masgoret & Gardner, 2003).

The belief that a task is achievable is crucial to motivation to learn challenging content. In EFL contexts this refers to the students' belief that they can learn English. For the teacher this refers to their belief that they have the ability to positively influence student outcomes (Wheatley, 2002). Indeed, it may be that beliefs lie at the very heart of teaching (Kagan, 1992, p. 85). This idea of teacher efficacy also includes "difficulties, such as students' lack of interest in learning, and/or absence of support from the students' home environment" (Gheralis-Roussos, 2003, p. 79). The importance of teacher influence in developing positive self-efficacy towards learning is significant. Students with high self-efficacy undertake difficult and challenging tasks more readily than do students with low self-efficacy for the tasks (Zimmerman, 2000).

There is a direct connection between self-efficacy and self-belief. The term self-belief implies a degree of subjectivity, something that is related to personal and/or social values, a personal belief system (Graham, 2006). An example of self-belief as self-efficacy is in relation to language-learning self-concept, or how students generally feel about themselves as language learners. Pertinent to the Saudi EFL learning context where there is some concern about

enculturation by English speaking cultures, Horwitz (1988) defined beliefs as “student opinions on a variety of issues and controversies related to language learning” (p. 284).

This encompasses the influence of the beliefs held by learners in relation to the culture of the target language, as directly impacting concepts of not only ability, but disinclination to learn that language. In addition in Saudi Arabia, Islamic religious beliefs have been transferred through generations in the process of socialisation between parents and children. The continuous transfer of religious regulations has culminated in self-regulation and then to a “fully internalized religion” (Ahmadi, Amidian & Ahghar, 2013, p.924). Thus, the potential range of beliefs that this study seeks to explore encompasses both self-efficacy-related beliefs about the achievability of EFL learning, and religion-related beliefs about the value of EFL learning to the individual and the society.

## **2.4 Conclusion**

This chapter has reviewed previous studies and other relevant sources dealing with EFL learning in the Saudi education system, and the problems and debates surrounding it. Students, teachers and religious scholars’ attitudes towards EFL are identified as the main focus for this study as the most influential stakeholder groups involved in EFL in the Saudi context. The role of the learner is clearly central in a study of this kind, particularly with regard to student engagement, because it is the learner who ultimately makes choices about when, how, and how much to engage in their own learning and the learning activities available to them (Guthrie & Wigfield, 2000; Svalberg, 2009). In the complex sociocultural environment of EFL teaching and learning in Saudi Arabia, a sociolinguistic approach appears the best way toward making sense of the various interacting factors (Starks & Paltridge, 1996). And focusing on learners’

engagement (Svalberg, 2009) can then help us to trace the relationships between the individual and social factors, and the educational outcomes for learners.



## **Chapter 3: Methodology of the Research**

### **3.1 Overview**

This chapter offers a detailed description of the methods for the collection, analysis and interpretation of data underpinned by the justification of the chosen research design. It starts with the research questions and description and development of the mixed method research design as an effective means of exploring attitudes to learning English as a foreign language (EFL) and their relationship to achievement in Saudi secondary schools. It describes participants selection, recruitment and safety assurance procedures and practices, the development of instruments for data collection (the questionnaire and interview questions); the protocols and procedures for data collection; and methods of data analysis.

### **3.2 Research Design**

Social and behavioural scientists during the 20th century employed mixed methods to provide greater understandings of the phenomena under study by drawing on both qualitative and quantitative data. Mixed methods research has been defined as “a type of research design in which QUAL and QUAN approaches are used in types of questions, research methods, data collection and analysis procedures, and/or inferences” (Tashakkori & Teddlie, 2003, p. 711) and which continues to be used in the 21st century (Teddlie & Tashakkori, 2009).

The reason for using a mixed method design in this study is to build on the distinctive strengths of each method to add unique perceptions about learning a second language, that cannot easily be achieved from a study employing a single method. Indeed, research directed

from the dual perspectives of qualitative and quantitative data collection and analysis counteracts the disadvantages of a single research method and generates greater depth and breadth of understandings in the interpretation of the data (Check & Schutt, 2012; Creswell, 2013; Teddlie & Tashakkori, 2009). Mixed method is both a method and a methodology as it involves collecting, analysing and mixing quantitative and qualitative approaches in a single study (Creswell, Shope, Plano, Green, & Green, 2006) and may emphasise one paradigm more than another. Oakley (1998) views quantitative and qualitative approaches as a continuum with the potential to provide broader perspectives with the capacity to generate a more balanced interpretation of phenomena. It may also serve as the “mutual validation of data and findings as well as for the production of a more coherent and complete picture of the investigated domain” (Kelle, 2006, p. 293).

Teddlie and Tashakkori (2009) define the predominant strength of mixed methods research as the ability to develop greater depth and breadth from questionnaires and interviews. In measuring outcomes that may “be psychological, sociological, and anthropological ... [mixed method research] is often necessary to determine the extent to which a situation exists and/or the magnitude of relationships among possible causes” (Teddlie & Tashakkori, 2003, p. 574) and to provide a means of exploring, describing and interpreting the complexities of educational research (Creswell, 2014).

As Creswell further iterates, mixed methods are used when we wish to discover more specific information about a phenomena than can be gleaned from a single research methodology. Kelle (2006) explains that social phenomena require “knowledge about context-bound patterns, structures and rules characteristic for particular social life worlds” (p. 295). However, researchers may too easily lose contact with the social world, which is critical in the

investigation of social phenomena, when they remain focused on the development of complex questionnaires.

As the current study sought understandings of the socio-cultural factors that may contribute to student engagement in EFL, the research was based on two main data gathering methods: semi-structured interviews (Appendix C) and a structured questionnaire (Appendix A). Drawing on both quantitative and qualitative methods in combination, the purpose and exploratory nature of this research has the capacity to develop understandings that using one data source may have been insufficient (Creswell & Plano Clark, 2011). To develop an in-depth understanding of the influence of religious attitudes on student engagement in EFL learning in Saudi Arabian schools, a combination of qualitative and quantitative approaches was deemed most appropriate to investigate and analyse this phenomenon.

### **3.3 Research Questions**

The basic objective of this research was to investigate cultural and religious attitudes as influences on language learning motivation and behaviour. Based on the findings of previous research, as described in the previous chapter, it was decided to focus on the range of attitudes of students, teachers and religious scholars toward EFL learning and teaching in Saudi Arabia, the reasons underlying those attitudes, and their influence on learners' engagement with their EFL learning. A specific sample of data were collected, examined and analysed to provide a new interpretation of such attitudes as possible contributing factors in students' observed weakness in English. The research is based on the most relevant findings of previous research and seeks to reformulate them in a way that suits the Saudi context. It addresses the following research questions:

- I. What is the range of attitudes of students in Saudi schools toward learning EFL?
- II. What is the range of attitudes of teachers in Saudi schools toward learning and teaching EFL?
- III. What is the range of attitudes of religious scholars in Saudi Arabia toward EFL learning and teaching?
- IV. What are the religious, cultural and social reasons that underpin these attitudes?
- V. What is the influence of these attitudes on the learners' engagement with their EFL learning?

### **3.4 Data Collection and Analysis within a Mixed Method Paradigm**

The methods for data collection in the current study were a survey as questionnaire (Appendix A), statistically analysed using the Statistical Package for the Social Sciences (IBM SPSS Statistics Version 21), and interviews (Appendix C) that were analysed qualitatively by the researcher. The data were analysed qualitatively and quantitatively in terms of four categories: pragmatic, intrinsic, and religious reasons for the attitudes held; and perceptions of student engagement. The results of this analysis will reveal the distribution of attitudes among the three groups, the reasons for this, and the influence of these on learners' engagement.

### **3.4.1 Development of the Instruments**

In quantitative research, the investigator identifies a research problem based on trends in the field or on the need to explain why something occurs. When seeking to identify trends within large populations, survey is an efficient and effective measure. Survey designs have a capacity to capture trends in the attitudes, opinions, behaviours, or characteristics of a target population when administered to a small group representative of the broader population (Creswell, 2014). The questionnaire survey was thus an appropriate means for gathering data on the broad trends in attitudes of the three participant groups, reasons underlying those attitudes, and perceptions of the Saudi EFL learners' engagement.

Qualitative enquiry has a capacity to enrich interpretations and understanding of phenomena through the development of meaning-making. It is generally conducted when an issue or problem needs to be explored and variables, which are not easily quantified, can be identified and investigated (Creswell, 2014). Qualitative enquiry also engages directly with participants and in this study took the form of face-to-face interviews with selected individuals. The interview (Appendix C) questions, through which participants were encouraged to construct, interpret and give meaning to experiences, were designed to draw in-depth inferences in a complex situation, where attitude, motivation and achievement intersect with social, cultural and religious beliefs, values and practices.

#### **3.4.1.1 Questionnaire**

The instrument in this study was developed from the Saudi as a Second Language Survey (SSLLS) model, which was designed in 1992 by Hamad Aldosari to measure the influence of religious attitudes to EFL in Saudi Arabia. His study was a quantitative study of 300

participants (university teachers, university students and religious scholars), and had no qualitative component. Based on the theoretical and empirical research literature on EFL learning and teaching English in Saudi Arabia and similar contexts, the present study developed a detailed, anonymous questionnaire survey (Appendix A) to investigate the range of the students', teachers' and religious scholars' attitudes towards EFL. This expanded questionnaire also sought responses about student engagement in EFL. The questionnaire was conducted in Saudi Arabia, from March 2010 to August 2010, with a total of around 140 participants (100 students, 30 teachers, and 10 religious scholars, all from a suitable variety of locations). No identifying information was collected or retained.

The original survey by Aldosari (1992) consists of five separate sections and 63 questions, which were administered equally to all participant groups which were university students, university teachers and religious scholars. As the survey was created specifically for the Saudi context in relation to EFL learning, it was considered an ideal premise from which to build the questionnaire for the current study which investigated the influence of religious attitudes on the level of engagement in EFL in Saudi Arabian schools, at the intermediate level. Aldosari's questionnaire (SSLIS) consisted of nine items to gather demographic information about the participants. Some questions were common across all cohorts such as age, marital status, highest education level, foreign language background and nationality. Others were specific to the particular cohort, such as the religious scholars who were asked how many years they had been in religious service, and teachers, were asked how many years of teaching experience they had. Students were asked questions in relation to their current study of and familiarity with foreign languages other than English, whereas religious scholars were asked about their attitudes to including English in the Saudi education curriculum.

A further 54 items in the earlier survey were intended to explore responses relating to four distinct areas: 1) language skills, 2) practical uses of second language learning, 3) religious aspects of second language learning and 4) intellectual responses to second language learning. Half the questionnaire items were written negatively and the other half were positive, to ensure the results would not be skewed by the inclusion of more negative than positive questions or vice-versa. Each section is comprised of attitudinal items to elicit data about factors that might influence student, teacher and religious scholars' attitudes toward teaching and learning a foreign language in relation to:

- Understanding the cultures and customs of the target language, possible influence of foreign language learning on Arabic proficiency, speaking to foreigners, writing, reading and communicating (12 positive/negative items);
- The use of technology, improving the depth and breadth of the educational experience, global development of Saudi economic and political influence, employment beyond Saudi Arabia, overseas travel, access to current innovative technology (13 positive/negative items);
- Communicating the message of Islam to non-Arabic speakers, commitment to Islamic principles, topics related to Islam, encouragement of Islamic principles and beliefs in elementary schools (20 positive/negative items);
- Moderating religious bias, linguistic sophistication, and liking the idea of learning a foreign language in Saudi Arabia (8 positive/negative items).

The wording of the SSLLS questions was evaluated by 15 Arabic-speaking academics. The questionnaire was phrased in simple, straightforward language. The questionnaire was appraised as eminently suitable as an instrument for data collection in the current study as it was

designed to elicit information about the attitudes of students, teachers and religious scholars towards EFL. The areas for investigation cover those attitudes most likely to influence EFL learning in the Saudi context – fear of enculturation, the instrumental benefits of EFL, enhancing Saudi Arabia’s role globally, facilitating better understandings of Islam to non-Arabic speakers, and becoming participating members of the global community. Having been validated by academics from within the Arabic-speaking world, and having been tested and validated within the same sample populations, Aldosari’s SSLLS survey was an entirely appropriate model to use as a basis in the current study, and one that could be easily expanded to include attitudinal items to investigate the factors that may influence student engagement in EFL learning in Saudi Arabian schools.

In keeping with the structure of the original instrument, the additional 14 items were constructed with an equal number of positive and negative responses. The continuation of the inclusion of equal numbers of positive and negative responses ensured the balance of questions was assured and that there was no chance of responses being skewed towards one or the other by an imbalance in the polarity of responses possible. In the new instrument, the order of questions was randomised using a tool based on atmospheric noise to generate a truly random sequence (from random.org). This was done to increase reliability, compared with Aldosari’s questionnaire in which questions were presented in sections corresponding to the categories described above.

The questions sought to determine the attitudes that influence student engagement from within affective, behavioural and cognitive domains. The influence of affect in student engagement was sought through items which questioned the presence of positive and negative emotions in relation to EFL learning by asking if different aspects of the learning experience



were, or were not, enjoyable/interesting/boring. It further sought evidence of the influence of behaviours on EFL engagement relating to practicing the language in different physical and social environments and included both positive and negative responses. Finally, the items also sought to elicit an understanding of the cognitive influences on EFL engagement by asking for opinions about the effectiveness of different strategies used in classrooms and the content of curriculum.

In total, the questionnaire (Appendix A) for the present study comprised 60 items answered according to the same six-point Likert scale used in Aldosari's study. These items were identical for each of the three respondent groups. In addition, a slightly different set of demographic and attitude questions were devised for each group. This consisted of six questions for students, and nine questions each for teachers and religious scholars. Section 3.5 describes how the questions were divided among the variables for data analysis.

#### **3.4.1.2 Interview**

For the qualitative component of this study, a semi-structured interview schedule (Appendix C) was developed to seek additional information and clarifications from teachers. Interviews have the capacity to gain insight into the lived experiences of participants, learn their perspectives and discover the underlying reasons for a particular way of viewing the world. As Kvale (1996) explains, "Narratives and conversations are ... regarded as essential for obtaining knowledge of the social world" (pp. 8-9). When it is not possible and/or desirable for the researcher to directly observe participants in a natural setting, interviews may provide useful information as well as give participants the opportunity to explore their own experiences and responses in relation to the phenomena under study. Additionally, the semi-structured interview

allows the researcher to ask specific questions for clarification and expansion of ideas (Creswell, 2014). In addition, it must be noted that in the practice of interviewing for data collection, a consideration of the protocols necessary to ensure clarity of purpose, roles and responsibilities is essential. To this end, it was made clear to respondents the role their data would play in the research process, their continuing right to withdraw at any time and their assured anonymity throughout the process of the study.

The interview (Appendix C) as a research instrument in this study was designed to build on the numerical data detailing the range of attitudes held by each group toward EFL learning/teaching, to develop understandings for the reasons behind these attitudes and the impact they may have on student engagement in EFL. As the study was seeking depth and clarity about teachers' perceptions of the social, cultural and religious influences on Saudi students' engagement in EFL learning, the questions were developed by the researcher building on the research literature and insights developed from experience as a teacher of EFL, and with the aim of directly informing the questions guiding the research.

A designated proportion of questions dealt with sources of attitudes based on practical utility, intellectual value, and religious perceptions that each respondent may associate with foreign language learning/teaching. The following discussion describes the links between the research and interview questions.

#### ***What is the range of attitudes of students in Saudi schools toward learning EFL?***

Quantitative data was used to respond to this question, but to elucidate further and explore the reasons that may underpin these attitudes, qualitative data was sought. The interview questions that sought teachers' perceptions of their students' attitudes to EFL were "Do you

think your students enjoy learning English? Why (or why not)?” and “Do you think your students have positive or negative attitudes towards learning English?” Teachers were also asked to explain their observations and to provide examples of student behaviour that supported their view.

***What is the range of attitudes of teachers in Saudi schools toward learning and teaching EFL?***

Although the response to this question was also sought through quantitative data analysis, the interview question designed to provide deeper understandings of the reasons teachers hold certain attitudes to ELF teaching was “Do you enjoy teaching English? Why (or why not)?” This question, which finishes with an open-ended qualifier, enabled the teachers to explain their attitudes to EFL from a position that is holistic and at the same time allows emotional response. This eliciting of feelings – “enjoy/don’t enjoy” will capture a broader range of in-depth perspectives explaining the reasons for this enjoyment or lack of enjoyment.

***What are the religious, cultural and social reasons that underpin these attitudes?***

The reasons underpinning how teachers perceived the religious and socio-cultural influences on students’ attitudes to EFL were sought entirely through qualitative data. The interview question which sought an understanding of these religious and socio-cultural influences was “Do you think learning English will influence the learners’ religion or mother tongue? (For example, some people think that learning English is a sign of westernization.)” As this question not only provided teachers with the opportunity to express their observations and opinions about the degree of deculturalisation that may be experienced by EFL learners, but also asks them to explain why they think that way, intimate and insightful responses were possible. Similarly, the interview question which asked “Do you feel that the students’ parents’ attitudes

towards learning English influence the students' achievement? Can you explain why you think this?" sought deep understandings of the reasons some students engage in EFL learning with positive attitudes and why some others may not.

***What is the influence of these attitudes on the learners' engagement with their EFL learning?***

The answer to this research question was sought entirely through qualitative data analysis by seeking to understand students' engagement with EFL learning. Teachers were also asked "Do your students participate actively in their English classes?" and were also asked to include examples of what this looks like in the classroom. Further illustration of student engagement was sought through the question that asked about what types of activities students enjoy in their ELF lessons. Drawing on the responses to these questions, the researcher was able to create an assemblage of student EFL engagement describing the types of activities within the curriculum which engage students and the socio-cultural influences, particularly parental attitude as an immediate and significant influence on student attitude and achievement.

### **3.4.2 Sample Population**

#### **3.4.2.1 Quantitative Sample**

The target groups or categories of participants consisted of three key groups: 100 school students, 30 teachers, and 10 religious scholars, all from a suitable variety of locations. The reasons for sampling from these three categories have been explained in sections 1.5 and 2.1.4 above. To obtain a reasonably representative sample from each group, a combination of sampling techniques was used.

Simple random sampling as a form of probability sampling is regarded as the most rigorous form of population sampling because each member of a target population has an equal opportunity to participate in the research. It can then be inferred that the population of participants in the study accurately represents the broader population. The intent of simple random sampling is to choose individuals who will be representative of the population in order for inferences to be drawn which may be applied to the broader population (Creswell, 2014). This permits the extrapolation and transfer of findings to the broader, and, potentially, other populations, thus supporting the external validity of the findings through generalisability (Kemper, Stringfield, & Teddlie, 2003).

In this study, fully random sampling across the population as a whole was not practicable. Cluster sampling was used, by selecting four schools from different regions within the country to represent the whole intermediate school population of students and teachers. With the agreement and assistance of the school principals, all available EFL students and teachers in each participating school were included in the sample, subject to their willingness to take part. All those who were invited to participate consented to do so, yielding 100 student and 30 teacher responses.

For the religious scholars, neither random nor cluster sampling was feasible. Purposive sampling was used for this participant group. The researcher identified religious scholars in each of the three research locations (Qassim, Jeddah, and Riyadh) from their public websites and other public advertisements of their work, and selected three or four in each location to receive the recruitment information.

#### **3.4.2.2 Qualitative Sample**

For the qualitative component of the research, volunteer sampling was used. Teachers had been identified as the group most likely to provide insights and understandings regarding the influence of religious, cultural and social attitudes on student engagement in EFL. An invitation to participate in a follow-up interview was included in the teacher questionnaires, thus each member of this group of participants had an equal opportunity to participate, and self-selected by volunteering. This volunteer sampling method meant that the group who volunteered to participate in follow-up interviews were already participants in the research.

Thus, the aim of interviewing teachers was a purposive decision to draw on the teachers' unique position to interact with and observe their students' engagement in EFL classes, and from whom to gain more in-depth insight into the factors affecting EFL teaching and learning. The interviews (Appendix C) with teachers were intended to provide a rich source of data to explore what reasons may underpin engagement or disengagement with EFL learning. Ten of the 30 teachers who participated in the questionnaire volunteered to be interviewed. In qualitative inquiry the intent is not to generalise to a population but to develop an in-depth exploration of a central phenomenon. Thus, to best understand this phenomenon, the researcher purposefully or intentionally selects individuals and sites (Creswell, 2014).

#### **3.4.3 Data Collection**

Before making arrangements for data collection, ethics approval was sought and obtained from the Human Research Ethics Committee of the University of Newcastle, Australia (HREC) Approval No. H-2010-1038. All research instruments, participant information and recruitment material were in Arabic (Appendices B, D, F, H, J, L, N and P), with a verified English

translation approved as part of the ethics clearance process. Data collection was carried out between March 2010 and August 2010, in three locations in Saudi Arabia: Qassim, a large regional city in the north; Jeddah, the second largest city in Saudi Arabia and located in the western region on the coast; and Riyadh, Saudi capital city and located in the centre of the country.

Prior to participant recruitment, four schools were selected to be invited to participate. An Information Statement and invitation (Appendix G) was given to the principal of each school. All four school principals gave their consent (Appendix E) to facilitate staff and student participation in the study. By agreeing for their school to participate, these principals undertook to distribute the participant information to teachers (Appendix K) and to parents (Appendix I). As the questionnaires (Appendix A) were fully anonymous, participant consent forms were not required, but parents advised the school principal of their willingness for their child to receive a questionnaire.

The researcher identified religious scholars from their public websites and other public advertisements of their work. Religious scholars were identified by the researcher from information that they had made publicly available, and were sent the Information Statement (Appendix M) and anonymous questionnaire (Appendix A) for their consideration.

All potential participants, and the parents of students, were given ample time to consider the Information Statement and decide whether to participate by completing and returning the anonymous questionnaire in the envelope provided. Thus, their decision is private and free of obligation.

Teacher participants were also invited to volunteer for a follow-up interview (Appendix C), by giving their contact details separately from the questionnaire, in another envelope. The researcher then contacted these teachers through the contact details provided in the separate envelope.

The Information Statement (Appendix K) clearly stated that there are no adverse consequences from choosing to participate or not, and that an individual's choice would not affect their study or employment. The Information Statement also made it clear that participants' privacy would be protected throughout the recruitment process, and there would be no unauthorised access to information. They were assured that participation in the research was entirely by choice. Only those people who gave their informed consent by completing an anonymous questionnaire were included in the research. Whether or not they chose to continue to participate, participants were assured their decision would not disadvantage them in any way.

Participants who volunteered for the interview (Appendix C) were given a further participant information statement and consent form to the interview (Appendix O), and were invited to be interviewed face-to-face or by telephone, according to their convenience and preference. Before commencing the interview, the researcher confirmed with the participant that they fully understood the purpose of the interview, how their privacy and anonymity were assured, and that they were free to withdraw at any time. Participants were interviewed for approximately 15 to 25 minutes, and as all participants declined to be recorded, the researcher took comprehensive notes during the interview. Further details of the interview protocol and process are discussed in Chapter 5.



### 3.4.4 Data Analyses

The following sections describe the procedures used to analyse both quantitative and qualitative data. The first part outlines the processes used to analyse numeric data collected through the questionnaire (Appendix A). The second part provides an in-depth explanation of the process of interview transcription and thematic analysis of conversational data. Through these descriptions, the strength of entwining quantitative and qualitative data analysis is explicitly revealed. The deeper understandings of student engagement in EFL in the classroom from the teacher perspective provide greater insights to the inferences drawn from the survey analysis that provides a cross-section of views about EFL from the perspectives of multiple stakeholders.

#### 3.4.4.1 Quantitative Data Analysis

The collected data from this study were analysed using the Statistical Package for the Social Sciences program (SPSS 19 for Windows). Each dimension of attitude included a number of questions. The following Table 3.1 shows the items included in each of the attitude categories.

**Table 3.1 Items Included in Different Dimensions of Attitude**

Composite Variable	Question number
Engagement (14)	37, 27, 28, 8, 1, 29, 48, 59, 6, 16, 36, 49, 45, 44
Intellectual (12)	31, 54, 32, 15, 56, 55, 9, 10, 21, 19, 41, 13
Practical (14)	20, 22, 5, 34, 3, 39, 4, 53, 57, 51, 18, 47, 38, 2
Religious (20)	50, 40, 24, 7, 46, 11, 42, 60, 12, 14, 43, 30, 52, 17, 33, 23, 58, 25, 26, 35

The table shows that engagement and practical reasons include 14 items each. Intellectual reasons have 12 items, whereas, religious reasons consist of 20 items. To avoid duplication, only positive statements are considered for the subsequent analysis in this section. Thus, the following items under each dimension were considered.

Table 3.2 shows the items included in each of the composite variables.

**Table 3.2 Items Considered in Different Dimension of Attitude**

Composite Variable	Question number
Engagement (8)	27, 8, 29, 59, 6, 16, 49, 44
Intellectual (6)	54, 15, 56, 10, 19, 13
Practical (7)	22, 34, 39, 53, 51, 47, 2
Religious (10)	40, 7, 11, 60, 14, 30, 17, 23, 25, 35

Table 3.2 shows that engagement reasons included 8 items. Intellectual reasons consisted of 6 items, practical reasons includes 7 item and religious reasons, 10 items.

Statistical analysis, including means, standard deviations, frequency counts, and percentages, were used to describe the demographic characteristics of the participants in each group, and to tabulate the results from the non-demographic questions in the four categories indicated in the table above. Mean responses from each group to each question were calculated, standard deviations were used to examine variation from the means, and t-tests were used to identify statistically significant differences in the responses between groups. ANOVA was then used to further examine the mean differences of composite variables between groups. Details of these analyses and their results are reported and discussed in Chapter 4.

#### **3.4.4.2 Qualitative Data Analysis**

A semi-structured interview (Appendix C) schedule was used to seek in-depth information on teachers' perspectives on attitudes to EFL teaching and learning. Open-ended questions were used, as explained above, to facilitate extended responses. Once gathered, the interview data were analysed qualitatively by the researcher, using the recommended analytical methods of arranging, organising, identifying emerging themes, coding and re-coding, and finally connecting the resulting categories with the research questions. The coding categories and processes are described more fully in Chapter 5.

### **3.5 Validity and Reliability**

Validity for mixed methods studies has tended to evaluate the quantitative and qualitative parts of studies separately (Krathwohl, 1993). However, it is argued that issues of validity in mixed methods research still need to be more delineated (Creswell & Plano Clark, 2011). Within the discourse addressing validity in mixed methods research, Teddlie and Tashakkori (2009) have suggested using the term inference quality. They describe "inference as conclusions and interpretations that are made on the basis of collected data in a study" (p. 287). According to Teddlie and Tashakkori (2009), inference quality combines aspects of design quality, and interpretive rigour, applied separately to both quantitative and qualitative sections of the study. In addition, design quality, inferential quality, and interpretive rigour, demand specific criteria relating to the mixing of methods.

Another model for assessing validity in mixed methods research offered a typology for supporting validity in mixed methods research which was described with the term 'legitimation'

(Burke Johnson, Turner, & Onwuegbuzie, 2006).. This model focuses the effective integrating of the design of the mixed methods study and blending of inferences drawn, and addressing separately the validity of the qualitative and quantitative dimensions of the study, each with individual validification. Indeed, this is a commonality between each of the models described (Burke Johnson, Turner, & Onwuegbuzie, 2006; Teddlie & Tashakkori, 2009) for defining meaningful criteria for assessing mixed methods research.

However, although as Burke Johnson et al. (2006) and Teddlie and Tashakkori (2009) explain, quantitative and qualitative research approaches create meaning from data in different ways, this does not mean that they cannot measure the same meanings. Dellinger and Leech (2007) identify the idea of construct validation as an overarching standard that can be applied to any element of a study. The construct under investigation in the current study is the influence of religious and cultural attitudes on student engagement in EFL, explored through both quantitative and qualitative approaches employing a mixed method paradigm.

Quantitative enquiry commences with the supposition that “a specific construct or entity exists” (Dellinger & Leech, 2007, p. 18) that is explicitly defined so that a measure, such as the questionnaire in the current study, can be used to investigate the construct. Alternatively, qualitative researchers’ understanding of the phenomena under study emerges from immersion into the data. The construct is developed and enhanced through investigation of the data.

It is argued that good research practice obligates the researcher to triangulate, that is, to use multiple methods, data sources, and researchers to enhance the validity of research findings. In the present study, however, the rigour and reliability of the research is built on the use of a mixed method approach. As Teddlie and Tashakkori (2009) explain:

Inferences are not limited to answers to research questions; they also develop new understandings and explanations for events, phenomena, and relationships. They create an understanding ... on the basis of all results, a whole that is bigger than a simple set of isolated conclusions made on the basis of different findings of a study (p. 288).

Therefore, for the purposes of the current study, this intertwining of quantitative and qualitative approaches provides a means of developing profound understandings of the social and cultural influences on student engagement in EFL in Saudi Arabia. The manner in which inferences drawn from both quantitative and qualitative findings construct a complex elucidation of the nature of these relationships through the concept of construct validation as defined by Dellinger and Leech (2007), combined with transparency of procedure and practice, attest to the validity and reliability of the research.

### **3.6 Ethical Considerations**

The development of survey delivery and interview protocols is a critical component of ethical research practice. To ensure valid and ethical practice in the collection of data, it was necessary to address some pivotal questions around the reliability of the data collection process and the safety of participants. These include; Are the parameters of the research and the purposes of the study truly understood by the participants? How are ethical responsibilities and confidentiality balanced? Practices such as obtaining informed consent, member checking in the context of interview, which is the process of returning transcriptions of individual interviews to participants with the understanding that they may make changes or omit material as they see fit, and in relation to data obtained from the questionnaire, a system for scoring the data ensures full anonymity for participants. Scoring is the process of assigning a numeric value to each participant response. Similarly, the anonymity of participants is assured in the interview process

by assigning either a numeric value or a pseudonym to the transcriptions of interview. Indeed, care of and respect for participants of research projects is fundamental to ethical practice (NHMRC, 2007).

These concerns were addressed through adherence to the procedures recommended by the university's Human Research Ethics Committee, ensuring informed consent, protection of privacy and anonymity, respect for participants, their right of withdrawal, the safeguarding of data, and appropriate reporting and dissemination of results.

An awareness of the power dynamic within an interview context is also essential. Kvale (1996) describes "dominance-free dialogue" (p. 247) as a necessary component of ethical interview practice to ensure the veracity of the discussion and hence the validity of interview findings. Additionally, in qualitative research the researcher concentrates on exploring the meaning that the participants hold about the issue being investigated, not the meaning the researcher brings to the research. An acknowledgement of researcher subjectivity is also an element of research rigour and reliability. These concerns were addressed by ensuring that participants were fully informed and aware of their rights, that the arrangements for and conduct of interviews were respectful of participants' agency and choices, and that the interview protocol encouraged participants to respond freely and to say as much or as little as they wished about each of the interview topics. The interviewer's cultural awareness and respect, and her shared professional experience as a teacher, enabled her to build rapport which facilitated participants' full and free input to the research.

### **3.7 Conclusion**

This chapter described the research design, data collection, analysis and interpretation methods and considerations of research quality and ethics. It started with the research questions and justification of the chosen research design as the most effective means of exploring attitudes to learning English as a foreign language (EFL) and their relationship to achievement in Saudi secondary schools. After that, it provided a detailed description of the development of instruments for data collection, the selection and recruitment of participants, ethical and safety assurance procedures and practices. Then, the analytical procedures, research validity and reliability were discussed, followed by the ethical considerations.

## **Chapter 4: Quantitative Data Analysis, Results and Discussion**

### **4.1 Overview**

This chapter presents the results of in-depth data analysis as a step toward meaningful answers to the broad question underpinning the research questions presented earlier: How Islamic culture and traditions influence students' attitude and their engagement in English as a foreign language (EFL) learning in Saudi Arabia. In presenting the results of the data analysis from the questionnaire survey (Appendix A) conducted for this study, this chapter addresses the specific research questions related to attitude of students, teachers and religious scholars to EFL as well as religious, cultural and social factors behind the attitudes. The aim of this analysis is to present the facts concerning the attitudes expressed by each of the three groups in the sample. This initial picture is followed up in greater depth in the interview (Appendix C) part of the study, reported in the next chapter.

### **4.2 Demographic Data**

Descriptive statistics were used here to describe the demographic characteristics of the three groups of respondents.

#### **4.2.1 Students**

For the student respondents, the variables of age and level of education were not relevant, because this sample was limited to secondary students. Hence, all the respondents in the students' category have an age range from 15 to 20 years, and all the student respondents came from secondary school. The third question was whether the respondents were currently studying

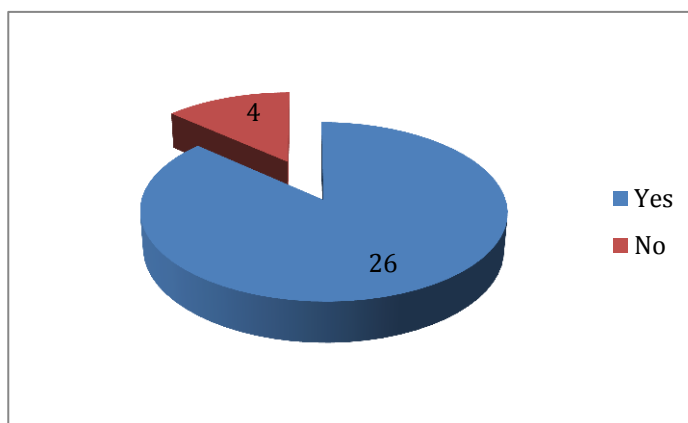


English at school or not. All students (100%) were already taking English lessons at school; this is the norm in secondary schools in Saudi Arabia. Presentation of these data in tabular form is therefore irrelevant.

#### 4.2.2 Teachers

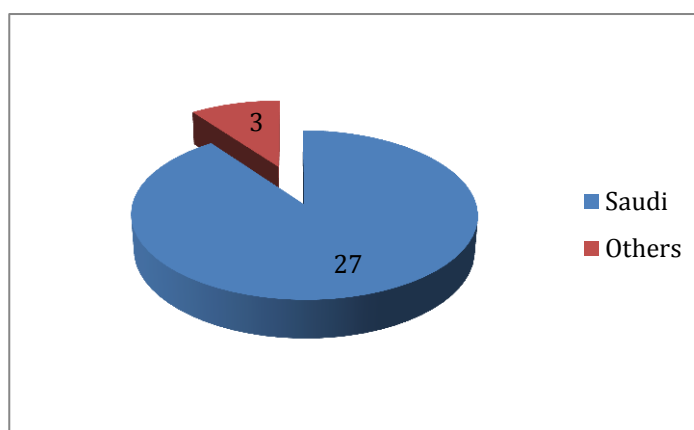
Age was the first demographic variable in the questionnaire addressed to the teachers. The teachers were asked to respond about their age from three categories: 21-30 years, 31-40 years and 41-50 years – 19 among the 30 respondents (63.3%) were from 21-30 years category, nine teachers (30%) were from the second category (31-40 years) and only two (6.7%) belonged to the 41-50 years category. The second item was the qualifications of the teachers. The results revealed that the highest level of educational qualification held by the teachers was a bachelor degree, and that 100% of the respondent teachers held a bachelor degree. The next item inquired whether the teaching staff were already teaching English at school: 26 respondents (87%) gave positive answers indicating that they were already teaching English at the school level; however, the remaining four respondents (13%) were not teaching English. The following figure (4.1) represents this result.

**Figure 4.1 Currently Teaching EFL**



The fourth item in the questionnaire was nationality of the respondents. The vast majority of the teachers (90%) have Saudi nationality. Only 10% were Non-Saudi nationals. The figure (4.2) gives a clear picture.

**Figure 4.2 Nationality of Participants**



In summary, the majority of the teachers are from the age category of 21-30 years. Bachelor degree is the highest educational qualification for all the teachers. The majority of the teachers are already teaching English at school level, and most of them are Saudis.

**Table 4.1 Teacher Demographic Frequency**

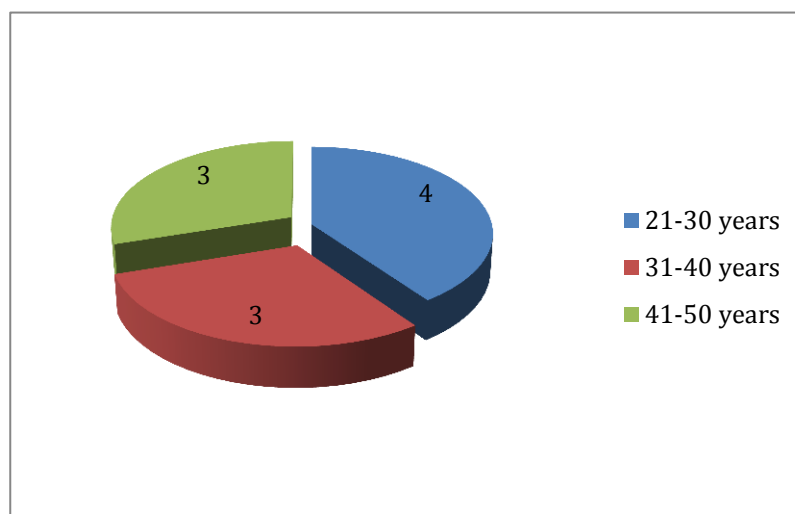
	Frequency (N)	Percentage (%)
<b>Age</b>		
21-30 years	19	63.3
31-40 years	9	30.0
41-50 years	2	6.7
<b>Qualification</b>		
Bachelor	30	100

	Frequency (N)	Percentage (%)
<b>Currently teaching English</b>		
Yes	26	87.0
No	4	13.0
<b>Nationality</b>		
Saudi	27	90.0
Non-Saudi	3	10.0

#### 4.2.3 Religious Scholars

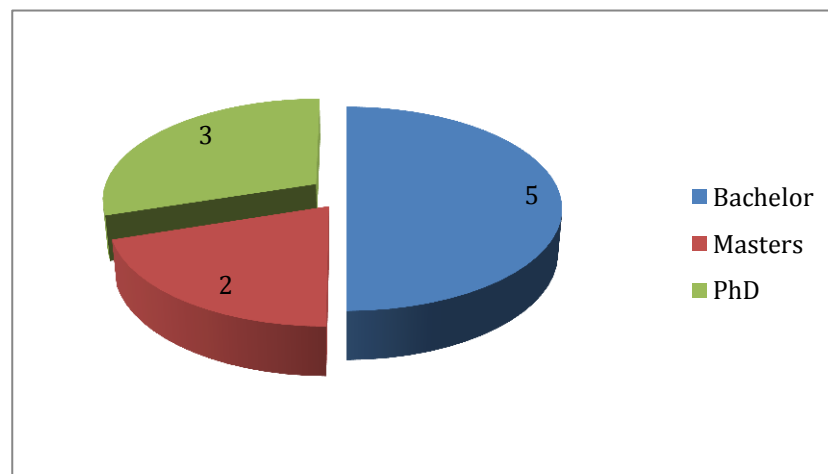
Religious scholars' ages were classified into the same three categories as the teachers: 21-30 years, 31-40 years and 41-50 years. Unlike the teachers, 40% of respondents were from 21-30 years category, 30% of respondents from 31-40 years, and the remaining 30% from 41-50 years category. Thus, the variation of age in religious scholars is greater than that of teachers. The result is shown in the following figure (4.3).

**Figure 4-3 Religious Scholars Demographic Frequencies**



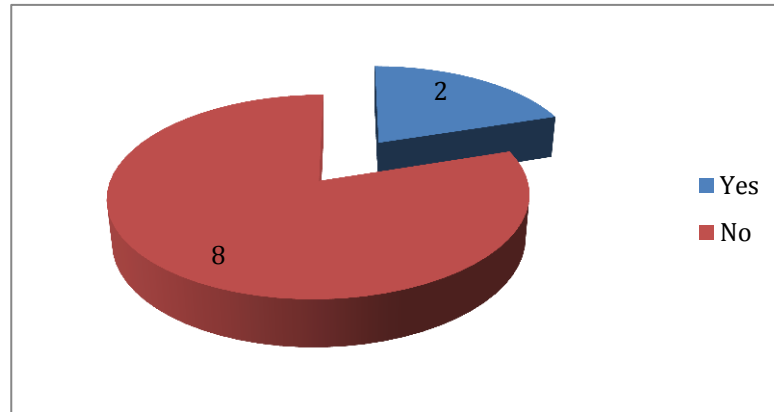
The second item was highest level of education achieved by the respondents. Half of the religious scholar respondents (50%) hold a bachelor degree, 20% of the respondents' highest degree was a master degree, and 30% of the respondents' highest educational degree is a PhD. The following figure (4.4) shows the results.

**Figure 4-4 Level of Education**



The next item, specific to the religious scholars group, was familiarity with English, as this is not necessarily expected of religious scholars, unlike the other participant groups. Exactly half of the respondents identified as having familiarity with English, whereas the remaining half did not have familiarity with English. The subsequent item asked whether the religious scholars had familiarity with a foreign language other than English: 80% of respondents answered negatively as they did not have any familiarity with a foreign language other than English. However, the remaining 20% of respondents' answers were positive as they had familiarity with a non-English foreign language. This is depicted in the following figure (4.5).

**Figure 4.5 Familiarity with a Non-English Foreign Language**



The final item was the nationality of the religious scholars. All the respondents (100%) hold Saudi nationality.

In summary, the largest group of the religious scholars belonged to age category of 21-30 years. Educational levels are high, with half holding a bachelor degree, and half holding a higher degree. Half of the respondents have familiarity with English, and the majority of the scholars do not have familiarity with a foreign language other than English. All the religious scholars are Saudi nationals.

**Table 4.2 Religious Scholar Demographic Frequency**

	N	%
<b>Age</b>		
<b>21-30 years</b>	4	40.0
<b>31-40 years</b>	3	30.0
<b>41-50 years</b>	3	30.0
<b>Qualification</b>		
<b>Bachelor</b>	5	50.0

	N	%
<b>Masters</b>	2	20.0
<b>PhD</b>	3	30.0
<b>Familiarity with English</b>		
<b>Yes</b>	5	50.0
<b>No</b>	5	50.0
<b>Familiarity with a foreign language other than English</b>		
<b>Yes</b>	2	20.0
<b>No</b>	8	80.0
<b>Nationality</b>		
<b>Saudi</b>	100	100.0
<b>Non-Saudi</b>	0	0.0

### 4.3 Non-demographic Data

After the demographic questions, the main questionnaire (Appendix A) of this study included 60 items to examine whether Islamic culture and traditions influence students' attitude and their engagement in their EFL learning. These items were answered on a 6-point Likert scale. Mean and standard deviation were calculated for the responses to each item by the three groups: students, teachers and religious scholars. Differences in the means of responses were also calculated for three possible pairings: students–teachers, students–religious scholars, and religious scholars–teachers. Finally, a paired sample t-test was performed to identify whether there is any statistically significant difference between the mean of responses for each question for the three pairs.

Table 4.3 first shows mean responses of each question for the three groups. Below the means, standard deviations of the means are reported to examine the variation of responses for each question from the mean values. Then, the difference in the means of the three pairs and their corresponding t-statistic are represented in order to identify the statistical significant in each group. The full table for all 60 questions is shown in Appendix R. As this Table is too long to be immediately illuminating, the abbreviated version presented here shows only those items for which there is a significance level of 5% or above for one or more of the pairings, using shading to highlight the relevant cells.

The results reveal statistically significant differences in the responses' mean between students and teachers. The responses' mean of 50 out of 60 items are statistically different for this pair. Only 10 mean responses (question no: 1, 17, 33, 36, 42, 43, 50, 52, 56, 60) are not statistically different for student–teacher pair. In the case of the student–religious scholar pair, statistically significant differences in the mean responses are also evident. However, mean responses of 20 out of 60 questions are not statistically different for this pair as revealed by t-test. Nevertheless, for the teacher–religious scholar pair, mean responses are predominantly identical, as 40 of 60 mean responses are not statistically different for this pair.

**Table 4.3 Mean Responses and t-test Results (Significance  $\geq 5\%$ )**

<b>Item</b>		<b>Student</b>	<b>Teacher</b>	<b>RS</b>	<b>S-T</b>	<b>S-RS</b>	<b>T-RS</b>
<b>2</b>	Mean	5.38	4.07	5.10	4.86*	0.74	-1.81***
	SD	1.15	1.70	0.99			
<b>7</b>	Mean	4.98	4.43	4.90	2.02**	0.20	-0.97
	SD	1.25	1.43	0.87			
<b>8</b>	Mean	5.42	4.40	4.80	4.59*	2.20**	-0.69
	SD	0.81	1.67	1.23			
<b>11</b>	Mean	4.48	4.00	4.20	1.88**	0.71	-0.35
	SD	1.13	1.51	1.69			

Item		Student	Teacher	RS	S-T	S-RS	T-RS
12	Mean	2.47	3.63	3.60	-3.75*	-2.30**	0.06
	SD	1.47	1.56	1.65			
14	Mean	4.17	3.10	4.10	3.35*	0.14	-1.87**
	SD	1.53	1.54	1.19			
16	Mean	4.42	3.90	2.90	1.86**	3.31*	2.08*
	SD	1.37	1.24	1.52			
17	Mean	4.27	4.23	3.50	0.13	1.77**	1.31***
	SD	1.27	1.48	1.72			
19	Mean	4.89	4.30	4.70	2.11**	0.45	-0.70
	SD	1.26	1.58	1.49			
20	Mean	3.87	3.43	3.10	1.41***	1.55***	0.60
	SD	1.49	1.50	1.60			
21	Mean	2.23	2.63	3.30	-1.44***	-2.46*	-1.17
	SD	1.28	1.54	1.64			
22	Mean	5.01	4.07	4.20	3.81*	2.33**	-0.22
	SD	0.98	1.72	1.62			
23	Mean	4.78	4.03	4.30	2.94**	1.20	-0.48
	SD	1.14	1.44	1.77			
24	Mean	2.33	2.77	2.50	-1.50***	-0.38	0.48
	SD	1.34	1.55	1.43			
25	Mean	4.98	4.27	4.70	2.22**	0.56	-0.78
	SD	1.53	1.60	1.25			
27	Mean	4.99	4.47	2.70	1.94**	5.22*	3.39*
	SD	1.28	1.33	1.70			
29	Mean	4.80	3.70	2.70	3.79*	4.68*	1.55***
	SD	1.29	1.70	1.95			
30	Mean	4.91	4.33	4.20	1.95**	1.57***	0.21
	SD	1.32	1.73	1.81			
31	Mean	2.04	2.40	3.10	-1.51***	-2.93*	-1.23
	SD	1.01	1.50	1.73			
32	Mean	2.12	2.63	2.80	-1.96**	-1.63***	-0.33
	SD	1.23	1.35	1.47			
35	Mean	4.64	4.10	4.90	2.01**	-0.66	-1.50***
	SD	1.20	1.59	1.10			
37	Mean	1.82	2.20	4.30	-1.58***	-6.24*	-4.27*
	SD	1.14	1.21	1.70			



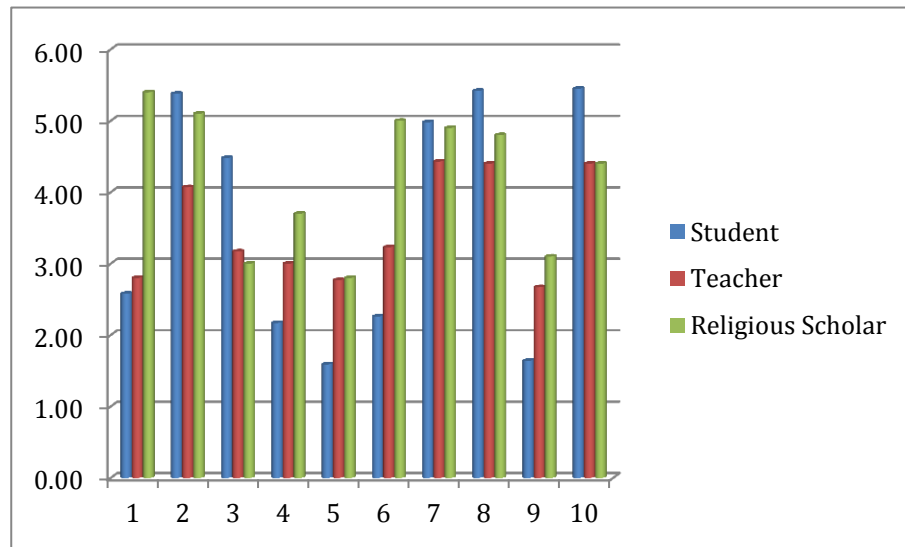
Item		Student	Teacher	RS	S-T	S-RS	T-RS
38	Mean	4.09	2.63	3.30	4.40*	1.46***	-1.22
	SD	1.63	1.45	1.64			
40	Mean	5.11	4.63	4.90	1.74**	0.54	-0.46
	SD	1.18	1.71	0.99			
41	Mean	2.12	2.50	2.90	-1.44***	-1.81**	-0.80
	SD	1.27	1.28	1.59			
43	Mean	2.43	2.37	3.60	0.21	-2.34**	-2.23**
	SD	1.47	1.40	1.84			
44	Mean	4.37	3.37	4.30	2.94*	0.13	-1.62***
	SD	1.64	1.63	1.42			
45	Mean	2.55	3.23	3.20	-2.17**	-1.25	0.06
	SD	1.55	1.38	1.75			
46	Mean	2.92	2.30	3.00	2.18**	-0.17	-1.52***
	SD	1.43	1.11	1.63			
48	Mean	2.00	2.50	3.00	-1.87**	-2.32**	-1.04
	SD	1.28	1.28	1.41			
50	Mean	2.14	2.43	3.50	-0.96	-2.76*	-1.73**
	SD	1.42	1.57	2.01			
51	Mean	4.81	4.20	4.20	2.02**	1.29	0.00
	SD	1.40	1.58	1.69			
53	Mean	4.90	3.43	4.00	5.32*	2.04**	-0.97
	SD	1.27	1.50	1.88			
57	Mean	3.19	2.53	3.20	2.06**	-0.02	-1.40***
	SD	1.62	1.19	1.62			
58	Mean	1.62	2.30	3.30	-2.70*	-4.11*	-2.04**
	SD	1.19	1.26	1.57			

- \*, \*\*, \*\*\* indicate significance at 1%, 5% and 10% level respectively.
- Statistical significance is most often set at 5% level. However this study uses 1% and 10% significance level along with 5% to show strong and relatively weak level of statistical significance for this table and for rest of the study (Norman & Streiner, 2008).
- S: Student, T: Teacher, RS: Religious Scholar

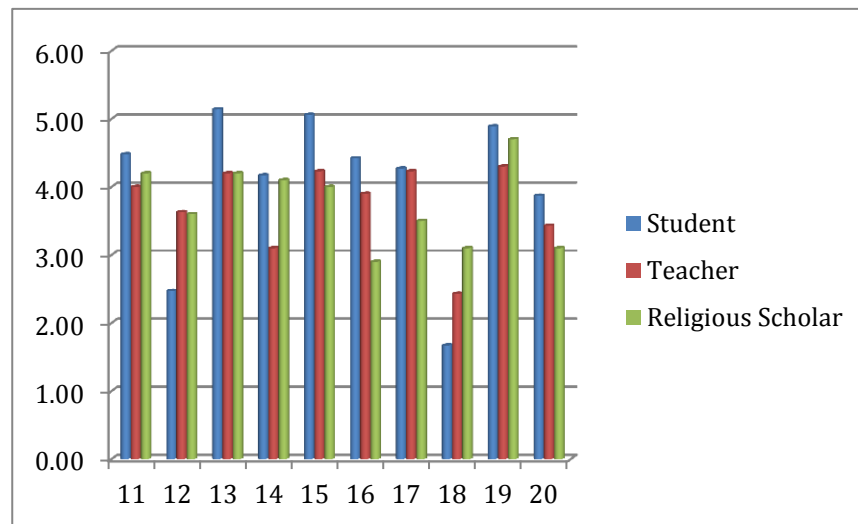
A summary is shown below in graph form of the mean responses for all the non-demographic questions, in an attempt to give a more visual representation of the findings from the three participant groups. Figures 4.6 to 4.11 show the mean responses for the students,

teachers and religious scholars. For convenience, each graph shows mean responses of 10 questions.

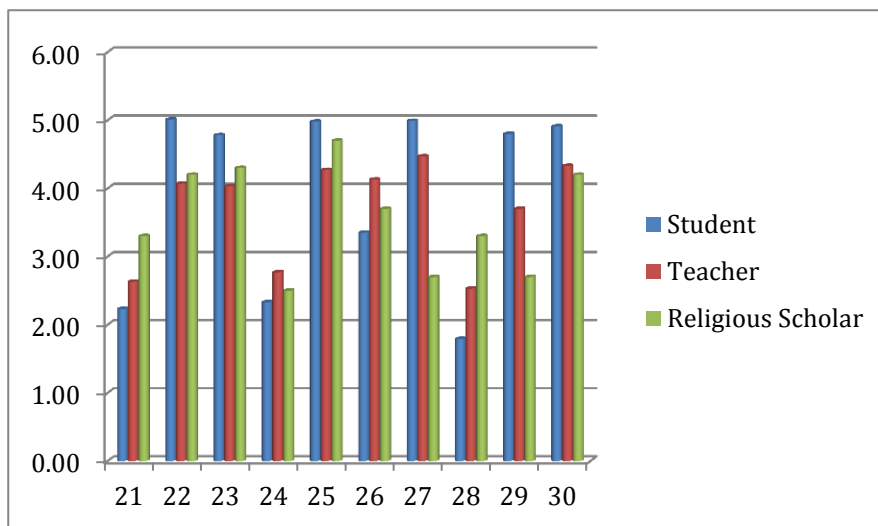
**Figure 4.6 Mean Responses for Non-demographic Questions (1-10)**



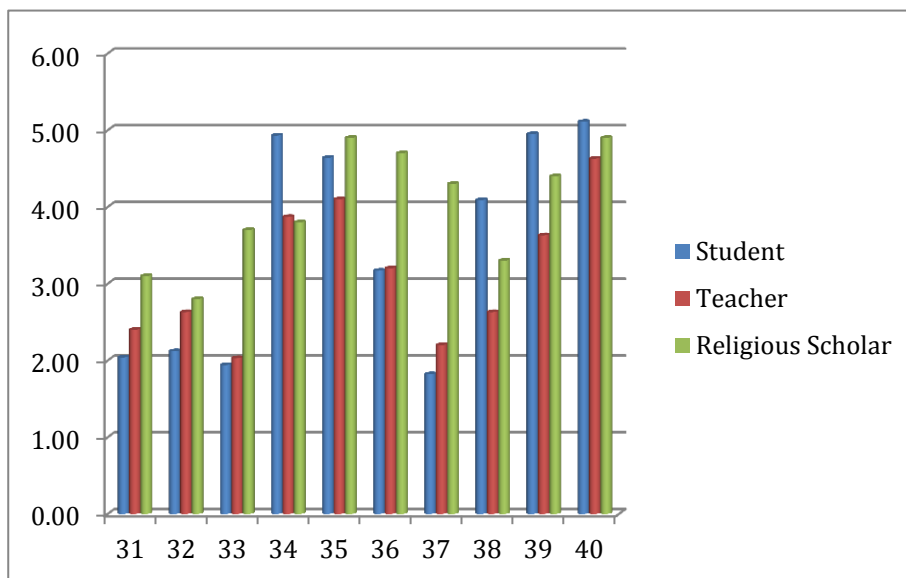
**Figure 4.7 Mean Responses for Non-demographic Questions (11-20)**



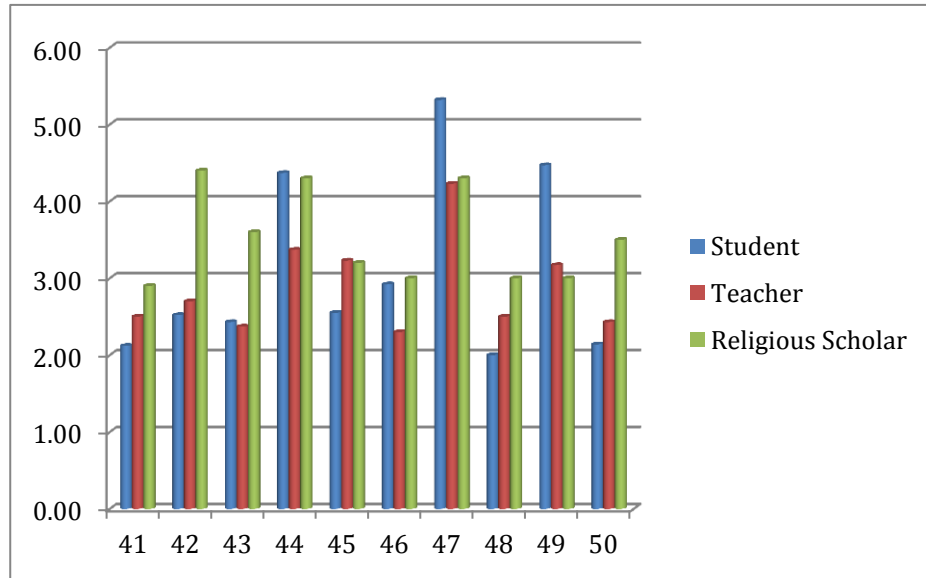
**Figure 4.8 Mean Responses for Non-demographic Questions (21-30)**



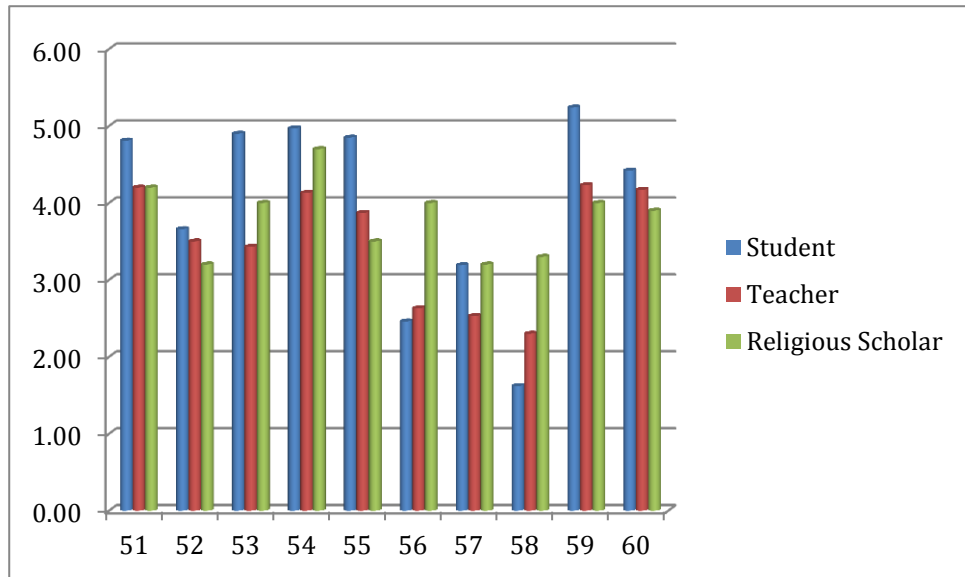
**Figure 4.9 Mean Responses for Non-demographic Questions (31-40)**



**Figure 4.10 Mean Responses for Non-demographic Questions (41-50)**



**Figure 4.11 Mean Responses for Non-demographic Questions (51-60)**



### 4.3.1 Analysis of Composite Variables

This study classified the non-demographic questions into four composite variables that could possibly influence attitudes to EFL in Saudi Arabia, which were: engagement, intellectual reasons, practical reasons and religious reasons. This classification was designed for the purpose of convenience in analysing the questionnaire data. The number of questionnaire items included in each variable were as follows: Engagement 14, Practical reasons 14, Intellectual reasons 12, Religious reasons 20.

Means of the composite variables were calculated for all three respondent groups. After that the researcher attempted to calculate the difference between the means of the composite variables for the three pairs, and computed t-statistics of the mean differences. T-statistics would reveal any statistically significant difference between the means. Table 4.4 shows the results.

**Table 4.4 Means of Composite Variables and t-statistic for Comparing Mean Difference**

	<b>Student</b>	<b>Teacher</b>	<b>Religious Scholars</b>	<b>S-T</b>	<b>S-RS</b>	<b>T-RS</b>
Engagement	3.56	3.35	3.81	2.3**	-2.83*	-2.17**
Intellectual	3.58	3.38	3.73	2.34**	-1.52***	-1.54***
Practical	4.03	3.39	3.73	5.4*	1.29***	-1.46***
Religious	3.70	3.56	3.97	1.09	-3.02*	-2.02***

\*, \*\*, \*\*\*indicate significance at 1%, 5% and 10% level respectively.

The result reveals that there is statistically significant difference between the means of the composite variables for all the three possible pairings.

To further examine the mean differences of the composite variables among the pairs, an analysis of variance (ANOVA) was performed for the composite variables for each pair. Table 4.5 exhibits ANOVA results for each of the composite variables

**Table 4.5 ANOVA Table for Composite Variables**

		Source of Variation	SS	df	MS	F-stat	P-value
Engagement	<u>S-T</u>	Between Groups	1.04	1	1.03	5.30**	0.02
		Within Groups	25.04	128	0.19		
	<u>S-RS</u>	Between Groups	0.54	1	0.54	5.02**	0.03
		Within Groups	11.59	108	0.12		
	<u>T-RS</u>	Between Groups	1.55	1	1.55	3.84***	0.06
		Within Groups	15.37	38	0.40		
Intellectual	<u>S-T</u>	Between Groups	0.90	1	0.90	6.45**	0.01
		Within Groups	17.81	128	0.14		
	<u>S-RS</u>	Between Groups	0.19	1	0.19	2.30	0.13
		Within Groups	8.83	108	0.08		
	<u>T-RS</u>	Between Groups	0.87	1	0.87	2.62	0.11
		Within Groups	12.63	38	0.33		
Practical	<u>S-T</u>	Between Groups	9.30	1	9.30	31.83*	0.00
		Within Groups	37.42	128	0.29		
	<u>S-RS</u>	Between Groups	0.81	1	0.81	3.79**	0.05
		Within Groups	23.02	128	0.21		
	<u>T-RS</u>	Between Groups	0.85	1	0.85	1.57	0.22
		Within Groups	20.61	38	0.54		
Religious	<u>S-T</u>	Between Groups	0.41	1	0.41	2.21	0.14
		Within Groups	23.49	128	0.18		
	<u>S-RS</u>	Between Groups	0.81	1	0.81	7.04**	0.01
		Within Groups	12.47	128	0.12		
	<u>T-RS</u>	Between Groups	1.4	1	1.4	3.86***	0.06
		Within Groups	13.76	38	0.36		

\*, \*\*, \*\*\*indicate significance at 1%, 5% and 10% level respectively. S: Student, T: Teacher,

RS: Research Scholar

For each composite variable, ANOVA was performed three times for the three pairs. In the case of engagement, there is statistically significant mean difference between the student–teacher, student–religious scholar and teacher–religious scholar pairs as F-statistics are significant. However, in the case of intellectual reasons, only one statistically significant difference is revealed, for the student–teacher pair. As far as practical reasons are concerned, the student–teacher and student–religious scholar pairs presented significant difference. Finally, the result for religious reasons reveals statistically significant difference between the student–religious scholar and teacher–research scholar pairs.

This study also computed correlation coefficients of composite variables for the three groups (student, teacher, religious scholar), and also for the total sample. Table 4.5 shows the correlation coefficients for the composite variables.

**Table 4.6 Correlation Coefficients of Composite Variables: Students**

	Engagement	Intellectual	Practical	Religious
Engagement	1.00			
	-----			
	-----			
Intellectual	0.95*	1.00		
	10.54	-----		
	0.00	-----		
Practical	0.75*	0.83*	1.00	
	3.61	4.80	-----	
	0.00	0.00	-----	
Religious	-0.19	-0.22	-0.11	1.00
	-0.64	-0.71	-0.37	-----
	0.53	0.49	0.71	-----

\*, \*\*, \*\*\* indicate significance at 1%, 5% and 10% level respectively.

Table 4.6 shows correlation coefficients for the student group. A positive and statistically significant relationship is revealed between engagement and intellectual reasons. Engagement-practical reasons and intellectual-practical reasons also represent statistically significant positive relationships. However, religious reasons are negatively correlated with all the other three variables, although the relationship is not statistically significant.

Table 4.7 contains correlation coefficients of the composite variables for the teacher group. Unlike the student group, the results for the teacher group show that religious reasons are strongly positively correlated with all the other three variables. Practical reasons demonstrate positive and statistical significant relationships with engagement and intellectual reasons. Finally, intellectual reasons and engagement are also positively correlated.

**Table 4.7 Correlation Coefficients of Composite Variables: Teachers**

	Engagement	Intellectual	Practical	Religious
	1.00			
Engagement	-----			
	-----			
	0.84	1.00		
Intellectual	4.92*	-----		
	0.00	-----		
	0.52***	0.82*	1.00	
Practical	1.96	4.59	-----	
	0.07	0.00	-----	
	0.78*	0.82*	0.60**	1.00
Religious	4.05	4.57	2.39	-----
	0.00	0.00	0.03	-----

\*, \*\*, \*\*\* indicate significance at 1%, 5% and 10% level respectively.



Table 4.8 shows the result of correlation analysis for the scholar group. The result is different if compared to that for student and teacher groups. Intellectual reasons show a negative relationship with engagement. However, the coefficient is not large enough to be statistically significant. Practical reasons show an inverse relationship with engagement but a positive relationship with intellectual reasons. Both the coefficients are significant. Religious reasons show a statistically insignificant negative relationship with engagement but positive and statistically significant relationship with intellectual and practical reasons.

**Table 4.8 Correlation Coefficients of Composite Variables: Religious Scholars**

	<b>Engagement</b>	<b>Intellectual</b>	<b>Practical</b>	<b>Religious</b>
	1.00			
Engagement	-----			
	-----			
	-0.24	1.00		
Intellectual	-0.78	-----		
	0.44	-----		
	-0.66**	0.69**	1.00	
Practical	-2.79	3.03	-----	
	0.01	0.01	-----	
	-0.36	0.53***	0.78*	1.00
Religious	-1.22	1.97	3.97	-----
	0.24	0.07	0.00	-----

\*, \*\*, \*\*\* indicate significance at 1%, 5% and 10% level respectively.

**Table 4.9 Correlation Coefficients of Composite Variables: Full Sample**

	Engagement	Intellectual	Practical	Religious
	1.00			
Engagement	-----			
	-----			
	0.70*	1.00		
Intellectual	5.75	-----		
	0.00	-----		
	0.44*	0.80*	1.00	
Practical	2.88	7.82	-----	
	0.00	0.00	-----	
	-0.08	-0.07	0.11	1.00
Religious	-0.49	-0.46	0.66	-----
	0.62	0.64	0.51	-----

\*, \*\*, \*\*\* indicate significance at 1%, 5% and 10% level respectively.

Finally, Table 4.9 shows correlation coefficients for the entire sample. Intellectual reasons show positive association with engagement. Practical reasons also demonstrate positive and statistically significant relationship with engagement and intellectual reasons. Across the full sample, religious reasons fail to show significant relationship with any of the three variables. However, in considering these correlations, it must be kept in mind that the numbers of respondents in each group differed (100 students, 30 teachers, 10 religious scholars); thus the relative contributions of each group to the total sample results are not comparable.

#### **4.4 Cross-tabulation of Variables: Students**

This section reports an in-depth analysis of the composite variables cross-tabulated with demographic items for the three groups. Alongside the purely demographic variables,

comparisons have also been made based on the questions related to whether the respondents currently study English, know someone who speaks a foreign language other than English, and whether they would choose to learn a foreign language if an opportunity is given to them.

This study enquired only two demographic variables of the students: age and educational level. Since the survey was restricted to secondary school students with only one age category (15-20 years), there was no demographic diversity. Thus, there was no opportunity to analyse the composite variables based on demographic items for the students. As all of the student samples were currently studying English, this factor too was eliminated as a potential source of variation. The other questions relating to students' experiences with and attitudes to languages are reported below.

#### **4.4.1 Familiarity with a foreign language other than English**

The means of the composite variables based on whether the students are familiar with a foreign language other than English are represented in Table 4.10. Only 23% of the student sample indicated that they are familiar with a foreign language other than English; the remaining 77% are not. The results indicate that there is statistically significant difference between the means of two composite variables, namely, intellectual reasons and practical reasons, based on the answer of this question. The ANOVA result is provided in Table 4.11. Significant difference in mean score is revealed for Intellectual reasons, as the F-statistic is significant at 10% significance level.

**Table 4.10 Means of Composite Variables based on Student Familiarity with a Foreign Language**

<b>Familiar with a foreign language</b>	<b>Engagement</b>	<b>Intellectual</b>	<b>Practical</b>	<b>Religious</b>
Yes	3.58	3.49	3.90	3.60
No	3.56	3.61	4.06	3.61
t-statistic	-0.33	1.84**	1.54**	-0.52

\*, \*\*, \*\*\*indicate significance at 1%, 5% and 10% level respectively.

**Table 4.11 ANOVA Table on Student Familiarity with a Foreign Language Other than English**

	<i>SS</i>	<i>Df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>
<b>Engagement</b>	0.01	1	0.01	0.12	0.73
	10.62	100	0.11		
<b>Intellectual</b>	0.24	1	0.24	3.59***	0.06
	6.77	100	0.07		
<b>Practical</b>	0.49	1	0.49	2.50	0.12
	19.45	100	0.19		
<b>Religious</b>	0.00	1	0.00	0.00	0.98
	11.10	100	0.11		

\*, \*\*, \*\*\*indicate significance at 1%, 5% and 10% level respectively.

#### **4.4.2 Personally Know Anyone Who Speaks a Language Other than Arabic**

Then the study analysed the means of the composite variables based on whether the respondents know anyone who speaks a language other than Arabic. A slight majority of the students (52%) responded positively that they know someone who speaks a language other than Arabic. Means and the ANOVA results are provided in Table 4.12 and 4.13. Table 4.12 shows

that difference in means of the composite variables is not statistically significant except for intellectual reasons. The mean difference of the yes and no respondents for personal variable is statistically significant at 10% level. Table 4.13 indicates statistically insignificant mean scores as none of the F-statistics is significant.

**Table 4.12 Means of Composite Variables based on Personally Know Anyone Who Speaks a Language Other than Arabic**

<b>Know someone who speaks a language other than Arabic</b>	<b>Engagement</b>	<b>Intellectual</b>	<b>Practical</b>	<b>Religious</b>
<b>Yes</b>	3.59	3.54	4.05	3.63
<b>No</b>	3.56	3.62	3.99	3.58
<b>t-statistic</b>	0.18	-1.49***	0.68	0.81

\*, \*\*, \*\*\* indicate significance at 1%, 5% and 10% level respectively.

**Table 4.13 ANOVA Table on Personally Know Anyone Who Speaks a Language Other than Arabic**

	<b>SS</b>	<b>df</b>	<b>MS</b>	<b>F</b>	<b>P-value</b>
<b>Engagement</b>	0.00	1	0.00	0.03	0.82
	10.63	100	0.11		
<b>Intellectual</b>	0.15	1	0.15	2.23	0.14
	6.85	100	0.07		
<b>Practical</b>	0.09	1	0.09	0.46	0.50
	19.45	100	0.19		
<b>Religious</b>	0.07	1	0.07	0.65	0.42
	11.02	100	0.11		

#### **4.4.3 Willingness to Learn a Foreign Language**

When asked whether they would learn a foreign language if an opportunity is given, almost all the students (99%) responded positively. Thus, the analysis of mean difference and ANOVA Table is not provided.

#### **4.5 Cross-tabulation of Variables: Teachers**

Teachers' responses on the composite variables have been cross-tabulated with two demographic variables: age and nationality. Moreover, these composite variables were analysed based on whether the teachers currently teach English, whether they regularly talk to someone who speaks a language other than Arabic, and whether they would learn a foreign language if an option is given to them.

##### **4.5.1 Age**

The first demographic variable was age of the respondents. The teachers' age was classified into three categories. Means of the composite variables for each age category are given in Table 4.14. There was no significant difference between the means of composite variables for different age categories. Thus, the t-statistic and ANOVA table was not provided for this variable. The second demographic variable was highest educational level. Since highest educational level for all the teachers was a bachelor degree, mean difference for the composite variables and analysis of variance for this variable would be meaningless.

#### 4.14 Means of Composite Variables based on Teacher Age

Age	Engagement	Intellectual	Practical	Religious
21-30 years	3.24	3.35	3.23	3.36
31-40 years	3.52	3.49	3.65	3.64
41-50 years	3.64	3.21	3.75	3.77

#### 4.5.2 Nationality

The next demographic variable was nationality of the teachers: 90% of the teachers were citizens of Saudi Arabia. Means of the composite variables and ANOVA are given in Table 4.15 and 4.16. Table 4.15 reveals that difference between the means of the composite variable is statistically significant only in the case of practical reasons. In the case of other composite variables there is no significant difference between the means of these variables based on nationality. Table 4.16 also shows that the composite variables have identical means based on nationality except for practical reasons. In the case of practical reasons, the F-statistic is significant at 10% level, which indicates that the means differ significantly based on this demographic variable.

**Table 4.15 Means of Composite Variables based on Teacher Nationality**

Nationality	Engagement	Intellectual	Practical	Religious
Saudi	3.34	3.38	3.33	3.44
Non-Saudi	3.45	3.42	3.98	3.78
<i>t</i> -statistic	-0.14	-0.09	-1.40***	-0.78

\*, \*\*, \*\*\*indicate significance at 1%, 5% and 10% level respectively.

**Table 4.16 ANOVA Table on Teacher Nationality**

	<i>SS</i>	<i>Df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>
Engagement	0.03	1	0.03	0.07	0.80
	14.38	28	0.51		
Intellectual	0.00	1	0.00	0.01	0.92
	10.80	28	0.39		
Practical	1.15	1	1.15	2.96***	0.07
	14.65	28	0.52		
Religious	0.32	1	0.32	0.74	0.40
	12.07	28.00	0.43		

\*, \*\*, \*\*\*indicate significance at 1%, 5% and 10% level respectively.

### 4.5.3 Currently teaching English at school

The next variable analysed was whether the teachers are currently teaching English at school: 87% of the teachers were teaching English at the school level, at the time of responding to the questionnaire. Means of the composite variables and their corresponding t-statistic for statistical significance are reported in Table 4.17. Table 4.18 contains the ANOVA results. Table 4.18 shows the mean difference of the composite variables based on positive and negative responses to this question. The findings indicated that it is statistically significant for all the variables. ANOVA result reveals that the null hypothesis of identical mean of all the groups is rejected for all the composite variables, as F-statistics are statistically significant. Thus, the results indicate that the mean of the Yes group is significantly different from that of the No group.



**Table 4.17 Means of Composite Variables based on Whether Currently Teaching English at School**

Currently teaching English	Engagement	Intellectual	Practical	Religious
Yes	3.22	3.24	3.20	3.28
No	3.68	3.72	3.89	3.93
<i>t</i> -statistic	-1.8**	-2.31**	-2.33**	-2.96*

\*, \*\*, \*\*\*indicate significance at 1%, 5% and 10% level respectively.

**Table 4.18 ANOVA Table on Whether Currently Teaching English at School**

	<i>SS</i>	<i>Df</i>	<i>MS</i>	<i>F</i>	<i>P</i> -value
Engagement	1.50	1	1.50	3.25***	0.08
	12.91	28	0.46		
Intellectual	1.73	1	1.73	5.35**	0.03
	9.07	28	0.32		
Practical	2.85	1	2.85	5.44**	0.03
	14.65	28	0.52		
Religious	2.95	1	2.95	8.77*	0.01
	9.43	28.00	0.34		

\*, \*\*, \*\*\*indicate significance at 1%, 5% and 10% level respectively.

#### 4.5.4 Regularly Speak to One Who speaks a language Other than Arabic

The next question in this section was whether the respondents regularly speak to someone who speaks a language other than Arabic: 80% of the teachers answered positively that they regularly speak to someone who speaks a non-Arabic language. Table 4.19 shows the means of composite variables based on the answers of this question. This Table also contains *t*-statistics

of the mean difference. Results show that means of the composite variables are significantly different for positive and negative response except for engagement. Table 4.20 shows the result of analysis of variance. Consistent with the earlier result, other than engagement, means are significantly different as indicated by statistically significant F-statistics.

**Table 4.19 Means of Composite Variables based on Whether Regularly Speak to One Who Speaks a Language Other than Arabic**

<b>Regularly speak to someone who speaks a language other than Arabic</b>	<b>Engagement</b>	<b>Intellectual</b>	<b>Practical</b>	<b>Religious</b>
Yes	3.28	3.25	3.26	3.34
No	3.64	3.92	3.92	4.02
t-statistic	-1.14	-2.63*	-1.94**	-2.47*

\*, \*\*, \*\*\*indicate significance at 1%, 5% and 10% level respectively.

**Table 4.20 ANOVA Table on Whether Regularly Speak to One Who Speaks a Language Other than Arabic**

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>
Engagement	0.64	1	0.64	1.30	0.26
	13.78	28	0.49		
Intellectual	2.14	1	2.14	6.92**	0.01
	8.67	28	0.31		
Practical	2.08	1	2.08	3.77***	0.06
	15.42	28	0.55		
Religious	2.21	1	2.21	6.09**	0.02
	10.17	28	0.36		

\*, \*\*, \*\*\*indicate significance at 1%, 5% and 10% level respectively.

#### 4.5.5 Willingness to learn a foreign language

In responding to the next question, whether the teachers would learn a foreign language if an option is given to them, a vast majority of the teachers (87%) expressed their intention to learn a foreign language if given the opportunity. However, the differences in means are not statistically significant for either composite variable based on the answer of this question. This result is reported in Table 4.21. Identical means are further confirmed by the ANOVA in Table 4.22 where none of the F-statistics is statistically significant.

**Table 4.21 Means of Composite Variables based on Whether Would Study a Foreign Language**

Currently teaching English	Engagement	Intellectual	Practical	Religious
Yes	3.33	3.39	3.37	3.47
No	3.46	3.36	3.56	4.53
<i>t</i> -statistic	-0.34	-0.10	-0.45	-.17

**Table 4.22 ANOVA Table on Whether Would Study a Foreign Language**

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P</i> -value
Engagement	0.06	1	0.06	0.12	0.74
	14.36	29	0.50		
Intellectual	0.00	1	0.00	0.10	0.92
	10.80	29	0.37		
Practical	0.13	1	0.13	0.21	0.65
	17.38	29	0.60		
Religious	0.10	1	0.10	0.30	0.87
	12.38	29	0.43		

## 4.6 Cross-tabulation of Variables: Religious Scholars

Religious scholars' responses have been cross-tabulated between demographic variables and whether they have familiarity with English, whether they have familiarity with a foreign language other than English, whether they think English should be included in the Saudi school curriculum, whether foreign languages other than English are acceptable in Saudi school curriculum, and whether they would learn a foreign language if an option is given to them.

### 4.6.1 Age

The first demographic variable was age. Means of the composite variables based on scholars' age are reported in Table 4.23, and ANOVA result is provided in Table 4.24. The result reveals that there is significant difference in the mean scores only in the case of religious reasons, and only between the two younger age groups (21-30 and 31-40). In the case of the other three composite variables, F-statistics are insignificant, which indicates that means are identical for different age groups. No significant difference between the composite variables of other age group was identified, thus ANOVA tables for those pair groups are not provided.

**Table 4.23 Means of Composite Variables based on Scholar Age**

Age	Engagement	Intellectual	Practical	Religious
21-30 years	3.64	3.69	3.66	3.65
31-40 years	4	4.03	4.07	4.2
41-50 years	3.83	3.47	3.47	3.95

**Table 4.24 ANOVA Table on Scholar Age (21-30 years vs 31-40 years)**

	SS	Df	MS	F	P-value
Engagement	0.22	1	0.22	2.55	0.17
	0.43	5	0.09		
Intellectual	0.20	1	0.20	1.78	0.24
	0.57	5	0.11		
Practical	0.29	2	0.29	0.84	0.40
	1.72	5	0.34		
Religious	0.52	1	0.52	14.40**	0.01
	0.18	5	0.40		

\*, \*\*, \*\*\* indicate significance at 1%, 5% and 10% level respectively.

#### 4.6.2 Educational Level

Another demographic variable used in the survey was educational level, in which the religious scholars displayed more diversity than the teachers: 40% of the religious scholars have a bachelor degree as their highest qualification, while 30% have a master degree, and the remaining 30% have a PhD. Means of the composite variables based on different educational level are provided in Table 4.25. There is no significant difference in means based on this demographic variable, hence t-statistic and ANOVA table are not provided.

**Table 4.25 Means of Composite Variables based on Scholar Educational Level**

Educational Level	Engagement	Intellectual	Practical	Religious
Bachelor	<b>3.7</b>	<b>3.57</b>	<b>3.54</b>	<b>3.83</b>
Master	<b>3.75</b>	<b>3.67</b>	<b>3.93</b>	<b>3.80</b>
PhD	<b>4.02</b>	<b>4.03</b>	<b>3.90</b>	<b>4.1</b>

#### 4.6.3 Nationality

Among the religious scholars in the sample, 100% were of Saudi nationality. Since there was no variation, no comparison was possible for this variable.

#### 4.6.4 Familiarity with English

Half of the religious scholars are familiar with English, whereas the remaining 50% do not report any familiarity with English language. Means of the composite variables based on familiarity with English are given in Table 4.26. The mean differences for the composite variables based on this question are not statistically significant, as revealed by t-test. ANOVA table is not provided, as the analysis revealed identical means for the different responses.

**Table 4.26 Means of Composite Variables based on Familiarity with English**

Familiarity with English	Engagement	Intellectual	Practical	Religious
Yes	<b>3.70</b>	<b>3.72</b>	<b>3.86</b>	<b>3.80</b>
No	<b>3.91</b>	<b>3.73</b>	<b>3.60</b>	<b>4.01</b>
<i>t</i> -statistic	<b>-1.04</b>	<b>-0.04</b>	<b>0.67</b>	<b>-0.84</b>

#### 4.6.5 Familiarity with a foreign language other than English

Only 20% of the religious scholars reported being familiar with a foreign language other than English, and the remaining 80% reported no familiarity with a foreign language other than English. Means and corresponding t-statistics for mean difference are provided in Table 4.27. None of the t-statistics are statistically significant, thus the means for the composite variables do not significantly vary for positive and negative answers. Due to insignificant mean difference, ANOVA table is not provided.

**Table 4.27 Means of Composite Variables based on Familiarity with a Foreign Language Other than English**

Familiarity with a foreign language other than English	Engagement	Intellectual	Practical	Religious
Yes	3.89	4.0	4.21	3.87
No	3.53	3.62	3.07	3.62
<i>t</i> -statistic	0.38	0.96	1.36	-0.11

#### 4.6.6 Opinion on English in Saudi School curriculum

The next question was whether English should be included in the Saudi school curriculum. The sample was evenly divided on this question: half of the respondents were in favour of including English in the school curriculum, and half were against. Means of the composite variables based on this question and t-statistic for the corresponding difference in means are reported in Table 4.28. The differences are not statistically significant except in the case of engagement. Due to identical mean scores, ANOVA table was not reported.

**Table 4.28 Means of Composite Variables based on Whether English Should Be Included in the Saudi School Curriculum**

Should English be included in school curriculum	Engagement	Intellectual	Practical	Religious
Yes	<b>3.93</b>	<b>3.82</b>	<b>3.88</b>	<b>4.03</b>
No	<b>3.69</b>	<b>3.63</b>	<b>3.57</b>	<b>3.78</b>
<i>t</i> -statistic	<b>1.47***</b>	<b>0.74</b>	<b>1.00</b>	<b>1.24</b>

\*, \*\*, \*\*\*indicate significance at 1%, 5% and 10% level respectively.

#### **4.6.7 Opinion on Foreign Language other than English in Schools**

Although 50% respondents were in favour of including English in school curriculum, a vast majority of the religious scholars (80%) are against the inclusion of a foreign language other than English. Table 4.29 reveals that mean difference for positive and negative response for the practical reasons is significant. Mean difference for other three composite variables are statistically insignificant. Due to insignificant difference in mean scores, ANOVA table is not provided.

**Table 4.29 Means of Composite Variables based on Whether Foreign Language Other than English Acceptable in Saudi School Curriculum**

Foreign language other than English acceptable in school curriculum	Engagement	Intellectual	Practical	Religious
Yes	<b>3.82</b>	<b>3.72</b>	<b>3.60</b>	<b>3.96</b>
No	<b>3.75</b>	<b>3.75</b>	<b>4.25</b>	<b>3.68</b>
<i>t</i> -statistic	<b>0.26</b>	<b>-0.08</b>	<b>-1.50***</b>	<b>0.92</b>

\*, \*\*, \*\*\*indicate significance at 1%, 5% and 10% level respectively.



#### 4.6.8 Willingness to learn a foreign language

Finally, religious scholars were asked whether they would learn a foreign language if an option is given to them. A majority (60%) gave a positive answer. The results of the mean difference are reported in Table 4.30, which shows a pattern very similar to that in the previous item, but in a positive instead of negative direction.

**Table 4.30 Means of Composite Variables based on Whether Would Study a Foreign Language**

Learn a foreign language	Engagement	Intellectual	Practical	Religious
Yes	<b>3.91</b>	<b>3.79</b>	<b>3.95</b>	<b>3.99</b>
No	<b>3.66</b>	<b>3.63</b>	<b>3.39</b>	<b>3.78</b>
<i>t</i> -statistic	<b>1.19</b>	<b>0.29</b>	<b>1.59***</b>	<b>0.84</b>

\*, \*\*, \*\*\*indicate significance at 1%, 5% and 10% level respectively.

### 4.7 Addressing the Research Questions

This section attempts to summarise what the results from the survey data can tell us about the research questions under investigation. The ANOVA results reported in Table 4.5 indicated that each group's attitudes were constituted differently with regard to the composite variables. For this reason, the discussion here gives separate consideration to each of the three respondent groups: students, teachers and religious scholars.

#### 4.7.1 Students

The first research question sought to establish what the range of attitudes of students is in Saudi schools toward learning EFL. The range of attitudes was examined in four dimensions:

engagement, intellectual, practical and religious attitudes. The following Table 4.31 shows average composite scores for these dimensions of attitude.

**Table 4.31 Average Composite Score for Student Attitudes**

Attitude	Engagement	Intellectual	Practical	Religious
Composite Score	<b>3.56</b>	<b>3.58</b>	<b>4.03</b>	<b>3.61</b>

The average composite score for each category is above 3.5, which reveals positive attitude of the students towards learning English as a foreign language across all four dimensions.

After establishing the range of attitudes in each respondent group, the fourth research question sought to examine social, cultural and religious reasons underpinning these attitudes. Among the four dimensions, the average composite score of practical reasons is above 4, which indicates that students' positive attitude towards leaning English is mostly focused on the practical reasons for learning English. Moreover, the correlation coefficients examined above indicated that religious reasons had no significant correlation with the other three categories, which were all significantly interrelated: engagement with both intellectual and practical dimensions, and intellectual with practical.

These findings suggest that, for the students, the positive attitudes they expressed toward learning English were most strongly influenced by the practical utility of learning English, and that religious considerations did not appear to have a strong influence on the students' attitudes to EFL.

The final research question aimed to assess the influence of these attitudinal factors on students' actual engagement with their EFL learning. The correlations showed engagement to be

correlated with both intellectual and practical reasons for positive attitude to EFL, though only at the 1% level of significance.

Some further insights into the formation of students' attitudes can be gained from the results dealing with students' language experiences. A high level of correlation (10% significance level) was seen between students' familiarity with a foreign language other than English, and their awareness of both intellectual and practical benefits of EFL learning. A similar correlation was seen between students' personal knowledge of a speaker or speakers of a language other than Arabic, and their awareness of intellectual benefits of EFL learning. However, it is also interesting that no significant correlation was found between students' engagement and their familiarity with foreign languages or speakers of them.

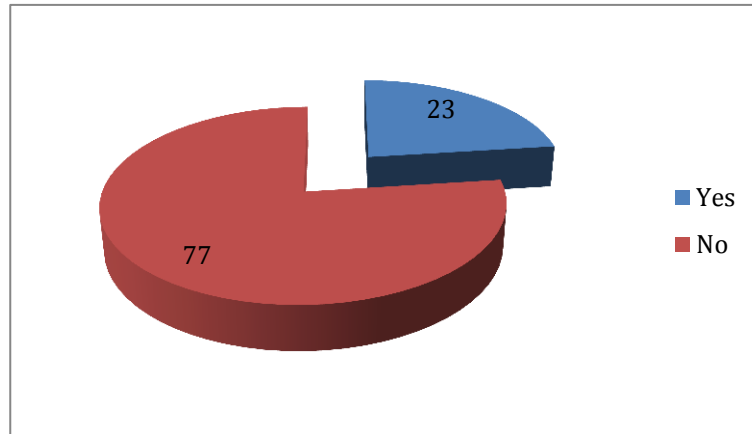
Table 4.32 exhibits average score for each question under different dimension of attitude. Average score of all the seven questions under engagement is greater than 4 which indicates clear positive attitude of engagement towards learning English. There are six questions under intellectual reasons of learning English. Except question 13 (*Learning a foreign language, such as English, strengthens a person's brain*), all the questions resulted in an average score of more than 4 which reveals positive attitude as far as intellectual reasons are concerned. The average score of all the questions under practical and religious reasons is also higher than 4. Thus, higher score than benchmark score indicates students' strong positive attitudes under all the dimensions towards learning English as a foreign language.

**Table 4.32 Average Score for Each Question by Category**

Engagement		Intellectual		Practical		Religious	
Question No.	Average Score	Question No.	Average Score	Question No.	Average Score	Question No.	Average Score
27	<b>5.42</b>	54	<b>5.45</b>	22	<b>5.38</b>	40	<b>4.98</b>
8	<b>4.42</b>	15	<b>5.14</b>	34	<b>5.01</b>	7	<b>4.48</b>
29	<b>4.99</b>	56	<b>5.06</b>	39	<b>4.93</b>	11	<b>4.17</b>
59	<b>4.8</b>	10	<b>4.89</b>	53	<b>4.95</b>	60	<b>4.27</b>
16	<b>4.37</b>	19	<b>4.97</b>	51	<b>5.32</b>	14	<b>4.78</b>
49	<b>4.47</b>	13	<b>2.46</b>	47	<b>4.81</b>	30	<b>4.98</b>
44	<b>5.24</b>			2	<b>4.9</b>	17	<b>4.91</b>
						23	<b>4.64</b>
						25	<b>5.11</b>
						35	<b>4.42</b>

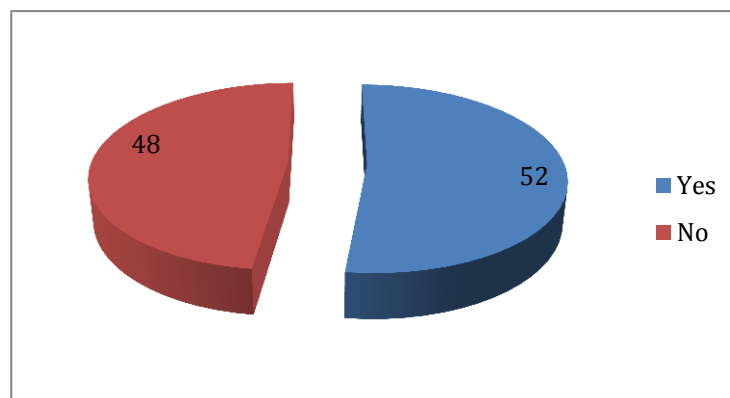
To examine the familiarity and preference to a foreign language, the respondents were asked a number of questions. The first question asked was “*Do you have a familiarity with a foreign language other than English?*” While answering this question, 23 respondents (23%) answered positively that they were familiar with a foreign language other than English. However, 77 respondents (77%) did not have familiarity with any foreign language other than English. The following figure (4.12) graphically represents the result.

**Figure 4.12 Familiarity with Foreign Language Other than English**



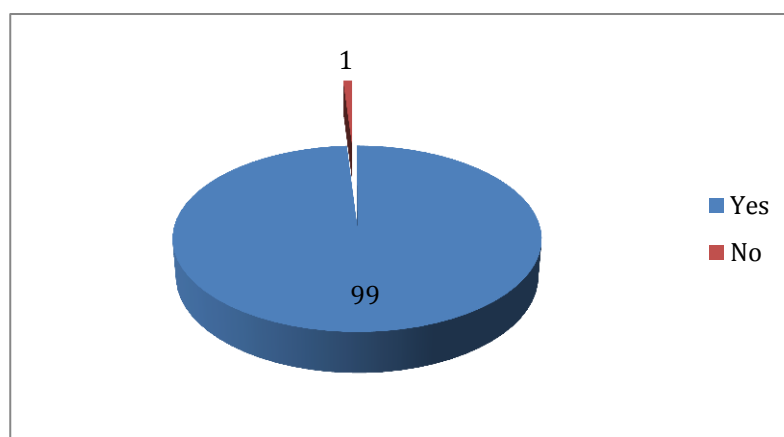
The next question was to reveal whether the respondents knew anyone personally who spoke a language other than Arabic. Specifically the question was, “*Do you personally know anyone who speaks a language other than Arabic?*” The majority of the respondents (52%) had a personal acquaintance who spoke a language other than Arabic, while the remaining 48% did not personally know anybody who spoke a language other than Arabic. Figure 4.13 clearly reveals the result.

**Figure 4.13 Know Anyone who Speaks a Language Other than Arabic**



The last question in this section asked whether the student would study a foreign language if they had a choice. The specific question was “*If offered the option, would you study a foreign language?*” Almost all the respondents (99%) expressed their intention that they would learn a foreign language if opportunity is given to them. Only 1% replied negatively that they would not. Figure 4.14 gives a clearer picture.

**Figure 4.14 Studying a Foreign Language if Offered**



In summary, students' attitudes towards learning English is strongly positive and an overwhelming majority of students would learn English if an option is given to them. Most of the students do not have familiarity with a foreign language other than English. However, more than 50% of students personally know someone who speaks a language other than their mother language.

#### **4.7.2 Teachers**

The initial research question sought to establish the range of attitudes of teachers towards both learning and teaching English as a foreign language. Similarly to the case of students, the range of attitudes was examined in the four dimensions of engagement,

intellectual, practical and religious attitudes. The composite score was calculated for each dimension, as shown in Table 4.33.

**Table 4.33 Average Composite Score for Teacher Attitudes**

<b>Attitude</b>	<b>Engagement</b>	<b>Intellectual</b>	<b>Practical</b>	<b>Religious</b>
Composite Score	3.35	3.38	3.39	3.47

The average composite score for each attitude is above 3, indicating positive attitudes of the teachers towards learning and teaching English as a foreign language.

In examining the social, cultural and religious underpinnings of these positive attitudes, it was notable that, among the four dimensions, religious reasons have the highest average composite score, which indicates that teachers are most positive towards teaching and learning English based on religious reasons. The correlations reported above also show significant positive relationships between religious reasons and all three of the other variables. Moreover, for the teachers, intellectual and practical considerations were also correlated. However, the highest observed correlation, at 10% significance level, was between teachers' responses on engagement, and practical reasons for their positive attitudes to EFL learning. These findings suggest a strong awareness among teachers of the practical benefits of EFL, and that this may connect with their perceptions of engagement in EFL learning. More insights into teachers' views on student engagement will be seen from the qualitative data to be discussed in the following chapter.

Comparing the results for teachers with those for students, the most interesting contrast is in the role of religious reasons in attitude formation, where the teacher group shows positive

correlation between the religious dimension and all three other composite variables, while students show no such correlation. This could possibly indicate a different perspective according to age or stage of life, between adults and school-aged students. In Saudi society, with its strong religious orientation, adults, particularly those who have a sense of vocation as teachers, are more likely than school students to have thought through the religious dimensions of their life and their work, and to make connections between this and the other dimensions that influence their attitudes.

Further insights into teachers' attitudes can be gained by considering the demographic and language experience variables for this group of respondents. Age and educational level were not significant for this group, but the findings on nationality indicated that non-Saudi teachers had an even stronger view of the practical benefits of EFL learning than Saudi teachers had. Teachers who were currently teaching English showed significantly higher positive attitudes across all four dimensions of attitude. Teachers who have regular contact with a speaker or speakers of a language other than Arabic also show significantly higher results on intellectual, practical, and religious dimensions of positive attitude toward EFL; but no such correlation is seen on the engagement dimension. This is not particularly surprising, as teachers' contact with other bilingual adults is likely to contribute to teachers' own attitudes, but is unlikely to have much effect on engagement by learners.

In relation to individual questions, it is notable that both students and teachers had an average score of less than 3, indicating negative attitude, toward just one question. Question 13, which was *Learning a foreign language, such as English, strengthens a person's brain*, was the only question on the intellectual dimension that was answered negatively, and this was the case for both students and teachers. This appears to indicate that awareness of the cognitive benefits



of foreign language learning is low among both teachers and students in Saudi Arabia, in striking contrast with awareness of the economic benefits.

### 4.7.3 Religious Scholars

As with the other two respondent groups, this study first sought to establish what are the range of attitudes of religious scholars in Saudi Arabia toward EFL learning and teaching. The following Table 4.34 shows average composite score for different dimensions of attitude for the religious scholar group.

**Table 4.34 Average Composite Score for Religious Scholar Attitudes**

Attitude	Engagement	Intellectual	Practical	Religious
Composite Score	3.81	3.73	3.73	3.91

The average score of each dimension is above 3, which represents positive attitude of the religious scholars towards learning and teaching English as a foreign language. Similar to the results for teachers, among the four dimensions, religious reasons have the highest average composite score, which indicates that religious scholars are most positive towards teaching and learning English based on religious reasons. This almost certainly reflects the fact that religious scholars naturally have an especially strong awareness of religious considerations in relation to most matters; but it may also reflect a difference in perspective between adults and school-aged students, as mentioned in relation to teachers.

The demographic factors of age and educational level showed little in the way of correlation with the four dimensions of attitude, according to the correlation coefficients

examined above. The difference between 21-30 and 31-40 could indicate some difference in perspective between the younger group and the two older groups, but such a small sample gives little real support for this. The scholars' length of experience in religious service varied from 4 to 33 years, but this variation was not examined further. Similarly, familiarity with English or another foreign language showed no correlation with attitudinal factors. The religious scholars were evenly divided as to their views on English in the Saudi school curriculum. The only significant correlation between these responses and the attitudinal dimensions was with engagement, suggesting that scholars who expressed greater engagement with EFL may be more positive toward its inclusion in school curriculum, and vice versa. The strongly negative response to inclusion of foreign languages other than English, and the correlation of this with the practical dimension, may suggest that religious scholars see even less practical value for Saudis in learning any foreign languages other than the globally dominant English.

An interesting finding across all three respondent groups was their positive responses to the question whether they would learn a foreign language if given the opportunity. Not surprisingly, students were the most positive (99%), since all of them were already studying EFL. The teachers' responses (87%) may reflect the fact that, having already qualified as EFL teachers, some may have interpreted the question as asking whether they would study a second foreign language if opportunity arose, since their willingness to learn English had already been established. The lower but still positive response by 60% of religious scholars to this question is a strong indication of open-mindedness toward EFL, particularly in view of its fairly limited practical utility in their work as scholars of Islam, whose holy texts and religious practices are exclusively in Arabic.

The correlations among the categories of attitudes show strong relationships for religious scholars between the intellectual dimension and both religious and practical reasons for positive attitude to EFL teaching and learning. It is possible that the higher educational level of the religious scholars contributes to a greater awareness of the cognitive benefits of foreign language learning. However, the correlations between engagement and all other dimensions are negative, though statistically insignificant except for the practical dimension.

Examining the four categories further for this group of respondents, it was found that on the intellectual dimension, all six questions showed average scores above 4 (questions 10, 13, 15, 19, 54, 56), reinforcing the view that this group are aware of intellectual benefits of language study. On the practical and religious dimensions, average scores were also above 4 except for questions 35, 39 and 60, and even these were 3.5 or above. In the engagement categories, however, four out of the seven questions had average scores below or equal to 3. These four negatively answered questions (8, 29, 49, 59) were more to do with engagement with communicative use of EFL, while the three questions with more positive scores (8, 16, 44) focus more on intellectual engagement see (Appendix A) for details of the questionnaire.

## **4.8 Conclusion**

Overall, each of the three groups of respondents, students, teachers and research scholars shows a positive attitude towards learning and teaching English. Table 4.35 shows a comparison of average composite score of different attitudes for different groups of respondents. Among the three groups, students are the most positive towards learning English. Religious scholars show both positive and negative attitudes towards learning and teaching English. Nonetheless, a

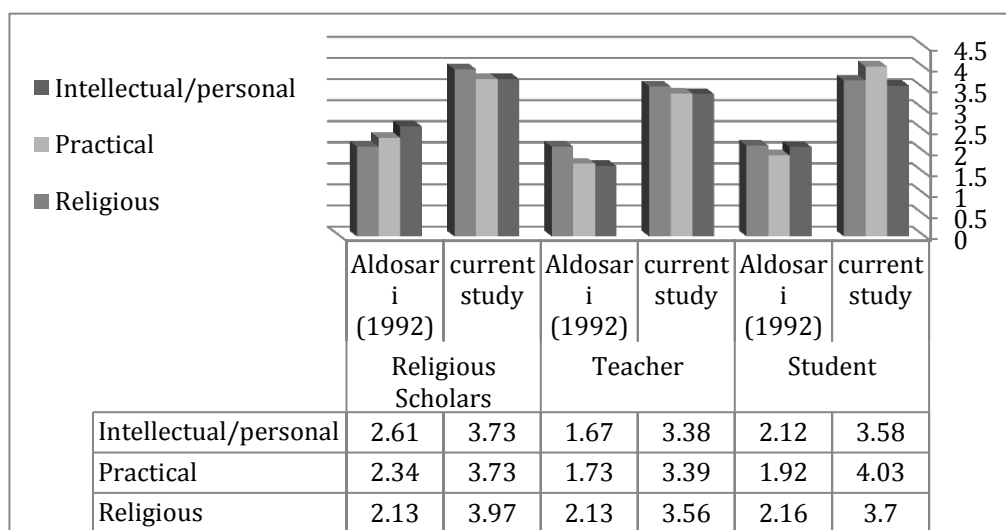
majority of each group of respondents showed their strong intention to learn English if an opportunity is given to them.

**Table 4.35 Average Composite Scores for Attitude Categories**

<b>Attitude</b>	<b>Engagement</b>	<b>Intellectual</b>	<b>Practical</b>	<b>Religious</b>
<b>Students</b>	3.56	3.58	4.03	3.61
<b>Teachers</b>	3.35	3.38	3.39	3.47
<b>Religious Scholars</b>	3.81	3.73	3.73	3.91

Aldosari (1992) also found that teachers and students of EFL in Saudi universities overwhelmingly supported the learning of foreign languages. This positive attitude was most strongly based on practical intellectual and religious reasons. Religious scholars did, however, express their concern for the possible negative impact on Saudi culture, of including ELF in school curricula.

**Figure 4.15 Comparison of Aldosari (1992) and The Current Study across Practical, Personal/Intellectual and Religious Factors**



As Figure 4.15 clearly shows, the means of intellectual/personal, practical and religious factors of the students, teachers and religious scholars of the current study are higher than those of Aldosari (1992). The attitudes of students, teachers and religious scholars to EFL learning that were examined in three dimensions (intellectual, practical and religious) have changed incrementally. Statistical analysis revealed all groups had positive attitude towards learning English as a foreign language across all three dimensions. These increases could easily be attributed to changes occurring over time. Attitudes are not stable and are subject to change by social influences and variation in the value placed on the object of change (Forgas, Cooper & Crano, 2011). However, the findings of two studies were quite similar when considering the passage of time between 1992 and 2015, indicating little difference in attitudes towards EFL teaching and learning in Saudi schools in relation to gender. The attitudes of religious scholars, and students and teachers of EFL to English as a foreign language in Saudi schools were positive in both studies.

Students' attitudes towards learning English were positive across all four dimensions measured by the questionnaire, with practical considerations rated the highest. Religious reasons held little importance for students in relation to their attitudes to EFL, which is a direct contrast to teachers who were most strongly motivated in their EFL teaching for religious reasons – an attitude that strongly co-related to practical reasons for learning English. With the students, practicality was connected to extrinsic rewards such as career goals (AlMaiman, 2006); however, for teachers it was strongly related to religious purposes.

Findings from a mixed method study that explored the importance of teacher attitudes to the culture of the target language in relation to EFL learning in Saudi Arabia found that students' linguistic acquisition was linked to understanding the values and beliefs of the target culture (Al-Qahtani, 2004). However, when the motivation of teachers was most strongly influenced by religious reasons, and a fear of enculturation was present for all groups, understanding the target culture may not be adequately addressed in the classroom. Thus, student attitudes and subsequent language learning would be negatively influenced. As AlMaiman (2006) identified in a quantitative study of student motivation toward EFL, the influence of the learning environment and attitudes towards English speakers are key factors in student motivation. The religious scholars were evenly divided as to their views on English in the Saudi school curriculum. This is a slight increase in positivity to EFL in the school curriculum since the Aldosari's (1992) study that reported 46% were concerned about the inclusion of EFL.

With the strength of positive attitudes to learning English across all groups, the continuing poor achievement in EFL learning of Saudi students (Al-Seghayer, 2014) may be addressed in the investigation of student and teacher engagement. Intellectual and practical

factors in relation to student attitudes to EFL are cognitive components of attitudes; however, affective as well as cognitive components must be considered in relation to their impact on student learning (Mantle-Bromley, 1995). Gardner and Masgoret (2003) have suggested that the links between affective and behavioural attitudes have greater impact on achievement than cognitive ability, as a result of existing subjective beliefs held by students in relation to the target language.

The relationship between beliefs and second language learning are clearly defined (Kuntz, 1996) and significantly influence students' engagement with learning (Schibeci & Riley, 1986). In the current study, the engagement categories referred to enjoyment or lack of enjoyment – even boredom – with EFL classes and were related to the communicative aspects of language. The lack of opportunity to practice speaking the language with classmates or outside class evinced negative responses to EFL engagement. As Shurovi (2014), Thoms (2012) and Gardner (2005) declare, chances to apply a newly learned language to practical situations, lead to greater enjoyment and enhanced language proficiency. The responses that indicated enjoyment of EFL were related to intellectual engagement.

## **Chapter 5: Qualitative Data Analysis, Results and Discussion**

### **5.1 Overview**

This chapter examines the interview data collected for the purposes of further investigating the attitudes of teachers, students and religious scholars towards learning English as a foreign language, in order to explore in greater depth the socio-cultural and religious beliefs that underpin these attitudes to EFL teaching and learning. This interview phase of the study follows on from the first phase, which comprised a questionnaire; the second phase consisted of in-depth interviews. This chapter analyses interviews with 13 teachers of EFL in four secondary schools in Saudi Arabia.

This part of the study is founded on the view that teachers are not just a source of quantitative data, but are regarded as “conscious, purposive actors who have ideas about their world and attach meaning to what is going on around them” (Robson, 2002, p. 24). Teachers’ beliefs and attitudes obviously underlie their practices, and thus have an important role in the educational process. Moreover, teachers often have a highly developed awareness of the attitudes of their students, and of the wider society and the groups from which their students come. An in-depth exploration of how teachers of EFL perceive their experiences of teaching EFL, and their perception of the various influences which impact student engagement and achievement in learning English, was therefore expected to provide valuable and uniquely situated insights into the phenomena under study.

Interviews were chosen as the best way to gain access to these professional insights from teachers. They are possibly the most widely used among the different methods employed in



social research (Bryman, 2012). The different types and structures of interviews, especially the semi-structured and unstructured formats, seem to fit well in qualitative designs. As a flexible and adaptable form of enquiry (Kvale, 1996), interviews can also add depth and insight to fully inform the data from quantitative research, as well as from direct observation, and other indirect methods of studying aspects of human behaviour and cognition. Especially when the focus of the study is on what teachers perceive or think, such as is the focus of this study, conversations with teachers are arguably the most suitable method. Human language in natural interaction is an unfailingly rich source of data and a gateway to thinking.

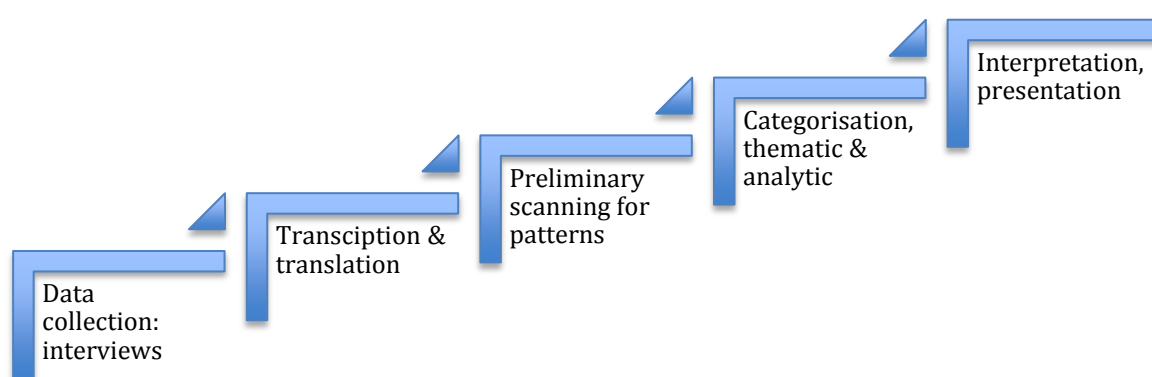
## **5.2 Qualitative Data Collection and Analysis**

As this study aims to shed light on religious and cultural attitudes affecting EFL, semi-structured interviews (Appendix C) were used to gain deeper insight into teachers' perspectives on attitudes to EFL teaching/learning. These semi-structured interviews were developed in the form of a list of questions that guided the conversation while also allowing for flexibility and providing interviewees the freedom to discuss the topic of each question according to what they considered important or interesting, as recommended by Denzin and Lincoln (2008). Semi-structured interviews depend on open-ended questions that follow the interviewees' lead. This investigation used open-ended questions to facilitate extended, in-depth responses from the participants (Babbie, 2007).

Once gathered, the data were analysed according to the usual qualitative research data analysis process of arranging and organising, then refining the data through the identification of emerging themes. This involved a procedure of coding and re-coding, then condensing the codes, and finally representing the data in figures, tables, or a discussion, as described by

Creswell (2014). This provided a methodical process of categorising, linking, forming, interpreting and formulating explanations for the phenomena under study (McMillan, 2008). The process of qualitative data analysis used in this study is shown in Figure 5.1 (adapted from McMillan, 2008). While the quantitative data in the previous chapter lent itself to representation in tables and figures, the interview data are presented mainly through thematic discussion.

**Figure 5.1 Steps in Analysing Interview Data**



### **5.3 Participants**

The participants selected for interview were those teachers of EFL who originally responded to the questionnaire (Appendix A) and indicated their willingness to participate in follow-up interviews (Appendix C). These participants were responded to by the researcher using the contact details provided by those who wished to volunteer for interview. The researcher as interviewer made contact with those participants who elected to participate in the interviews, and discussed with them the context in which the interviewee would like the interview to take place. Participants were then invited to be interviewed face-to-face or by

telephone. The researcher arranged to meet participants who elected to engage in face-to-face interviews in a quiet, mutually agreeable location. On the basis of the semi-structured interview schedule, data were gathered from these self-selected teachers of EFL in secondary schools in Saudi Arabia.

Interviews (Appendix C) were conducted with 13 teachers from three different regions in Saudi Arabia: Riyadh; Qassim; and Jeddah. All teachers are female EFL teachers. As mentioned in section 1.6 above, on limitations of the study, the student and teacher participants were female, while religious scholars (shaikh) are exclusively male. Saudi cultural protocol would deem it unacceptable for a female researcher to interview male participants; contact with the religious scholars was by post or email only. Thus, for the purposes of this study, female EFL teachers were recruited as the most rich and informative source of the desired data.

In all, three interviews were conducted face-to-face; five interviews were conducted by phone, as the researcher was unable to organise mutually suitable times to meet more participants face-to-face due the distances involved; and the remaining five were conducted by email, again due to the logistical challenges of available time and the distances involved, with participants located in different regions in Saudi Arabia. The researcher met three teachers during work while at school, in a quiet room individually, with permission from the school. For participants who indicated their preference for a telephone interview, and gave their contact number, the researcher called the participants to make an appointment for a suitable time for the phone interview. For those participants who were only available for interview through email, the researcher sent texts to the mobile numbers supplied by these participants to inform them when they would receive the interview questions in their emails.

Following the ethical protocol for the interviews, the researcher explained to the participants the purpose of the interviews, how their privacy and anonymity were assured, and that they were free to withdraw at any time. It was also explained that there were to be no direct benefits from their participation in the research. The teachers were then interviewed individually for between 15 and 25 minutes, depending on how much they chose to say in response to the semi-structured interview questions. All interviews were conducted in Arabic (Appendix D). The original intention of the researcher had been to digitally record the interviews for later translation and transcription; however, the participants elected not to be recorded. Consequently, the researcher recorded comprehensive notes during the interviews (Clandinin & Connelly, 2000), by taking notes of participant responses during the interview process. These were transcribed in Arabic for accuracy and later translated to English.

It is noteworthy that all participants indicated that they preferred not to be recorded if this was possible. As the Information Statement (Appendix K) clearly states that there would be no adverse consequences from choosing to participate and that an individual's choice would not affect their study or employment, as well as making clear that participants' privacy would be protected throughout the research, the participants were entirely within the ethical parameters of the study in their desire not to be recorded. Consequently, in order to respect the privacy of participants and to ensure their comfort and create an environment in which participants felt able to respond freely, the interviewer acceded to their wishes. With this high level of respect for the preferences of participants, and demonstration of good manners, as well as being an attentive listener, the researcher was also able to establish a strong rapport during the interviews (Seidman, 2013), and establish the interview as conversation about a topic of mutual interest, from which "knowledge evolves through a dialogue" (Kvale, 1996, p. 125). Drawing upon her

own experience as a teacher of EFL in Saudi Arabia, the researcher was sensitive to the demands and educational environments of participants and treated them with respect at all times, thus further building rapport (Seidman, 2013) and enriching the data.

The teachers' reluctance to be recorded, and their general level of caution in expressing their views, reflects constraints on the expression of personal views in a highly regulated traditional culture, as well as on the recording of women's voices. However, through being an attentive, empathic and informed listener, the interviewer was able to prompt some interviewees to share personal stories and perspectives to enrich understandings of the phenomena as well as enhance the richness of the data (Minichiello, Aroni, & Hays, 2008).

#### **5.4 Data Analysis – Coding Process**

The interviewer was seeking depth and clarity about the perceptions of the social, cultural and religious influences expressed by the participants of the study in relation to EFL teaching and learning in Saudi schools. Building on the research literature and insights developed from experience as a teacher of EFL in secondary and tertiary settings, open-ended questions had been designed, to explore teachers' experiences and enjoyment of teaching EFL, their observations of students' engagement and attitudes, and their perceptions of the underlying social, cultural, and religious factors shaping student attitudes to learning the English language (Appendix C).

Manual coding was chosen as the most appropriate means to analyse the interview data. This was for a number of reasons: the first was the relatively small scale of the interview study. It was considered that 13 interviews is too small number to apply to computer analysis software (Saldaña, 2012), and indeed, as Seidman (1991) declares, "a computer program cannot produce

the connections a researcher makes while studying the interview text” (p. 85). Coding is also performed manually to maintain closeness to, to not to risk alienation from, the data (Bisit, 2003; Bazeley & Jackson, 2013) and to maintain control and ownership of the work (Saldaña, 2012).

In order to enhance the rigour of the study and validity of findings, the coding process was approached in a systematic and organised way, as recommended by Coffey and Atkinson (1996). The interviews were examined for keywords and themes, and then categorised using tables and marginal notes for each category (Charmaz, 2006). The codes were initially coded for emergent themes, then coded in relation to the research questions and the researcher’s theoretical understanding.

#### **5.4.1 Themes and Emerging Connections**

Initial coding was carried out in collaboration with a peer who was not familiar with the Saudi context or research literature. Peer group coding is an excellent way in which to identify emergent themes, and to somewhat objectify the potentially subjective analysis by the researcher, who is intimately familiar with both the educational environments of the participants as well as the research literature in relation to the phenomena. In addition, as Saldaña (2012) states, “You can’t always see the frame when you’re in the picture. Sometimes we need an outside pair of eyes or ears” (p. 258).

The interview (Appendix C) transcripts were read through for overall understanding of content, then re-read, seeking to link instances in the data from which the following themes were defined by seeking commonalities within the text (Coffey & Atkinson, 1996):

- Global Language
- Prestige
- Learning about cultures
- Participation and Engagement
- Influence of Parent Attitude
- Disinterest
- Student Attitude
- Helping others.

#### **5.4.2 Coding Categories**

The interview (Appendix C) texts were then re-read seeking connections to the research questions. Categories that linked to the overarching questions underpinning the research were identified as Positive Attitude and Negative Attitude, which were further sub-divided into Positive and Negative Teacher and Positive and Negative Student Attitudes, and a third sub-division was developed showing the links between these categories and the raw data. The aggregated findings are presented below.

The second of the coding activities interrogated the raw data (Coffey & Atkinson 1996) and codes were identified through concepts developed from the interview questions reflecting the analytic ideas of the researcher (Coffey & Atkinson, 1996) as articulated in the research questions which sought an understanding of the attitudes of teachers of EFL, students of EFL, parents of students of EFL in Saudi Arabian schools, and the religious and socio-cultural reasons that may underpin these attitudes.

In the first step in this section of the coding process, the following categories were drawn from this inductive process:

- Positive Attitude
- Negative Attitude
- Student Engagement
- Parental Influence.

Transcripts were re-read and coded according to each of these elements. At each instance a category was connected to the interview text, which also reflected the emerging themes.

Further sub-categories were created, for the purpose of understanding the religious beliefs that may underpin and influence these attitudes, and were also linked to the interview text and emergent themes. The final step in the coding process was to create further sub-categories linked to understanding the socio-cultural beliefs that may underpin and influence these attitudes, also linked to the interview text and emergent themes. By re-examining the interview texts, seeking deeper connections between the text and the content of the interview questions (Appendix C) as reflecting the research questions, six coding categories were identified as truly reflective of the perceptions of teachers. These were:

- Teacher Positive Attitude
- Teacher Negative Attitude
- Student Positive Attitude
- Student Negative Attitude
- Student Engagement
- Parental Influence.



Two concepts which linked these understandings directly to the research questions were identified as socio-cultural influence, and religious purpose and belief, and coded as Religious and Socio-cultural. These coding categories were then linked to the participants' quotations to further clarify the main issues of the study and obtain important findings. The coded text identifying the themes as related to the interview questions and emergent themes (1<sup>st</sup> level of coding) is coded according to the following key:

- Teacher enjoyment
- Student Engagement / information and communications technologies (ICT) activities
- English as a global language
- Curriculum – modernisation/course content/lack of resources
- Parent Influence
- Religious purpose/Socio-cultural influence,
- Social prestige/travel/scholarships

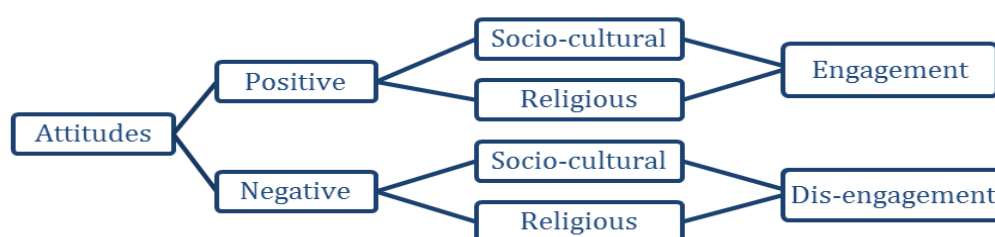
## **5.5 Preliminary Findings – Research Questions**

The purpose of the coding was to discern what the interview data can tell us about the questions that guided the research. The coding process continued until all data were segmented and coded. As Coffey and Atkinson (1996, pp. 30-31) point out, the process of classification and identification of data leads to a deeper understanding of what it can reveal. In reading through data extracts, a researcher discovers particular events, key words, processes, or characters that capture the essence of the piece. The goal of coding is to gather together everything about a topic or an analytical concept to review and refine thinking on it (Richards,

2009). The coding categories for this study were identified through scrutiny of the raw data, through seeking links to the research and interview questions and the researchers' theoretical and empirical understandings. This consistent connecting and reconnecting of these aspects of the study enhances the rigour of the study.

The overarching question about the attitudes of students, teachers and parents to learning EFL was divided first into negative and positive attitudes. To respond to the question "What are the religious, cultural and social reasons that underpin these attitudes?" the causes underpinning these attitudes were subsequently categorised as stemming from either socio-cultural or religious factors. Furthermore, in the teachers' understandings, the influence of these attitudes on the learners' engagement with their EFL learning was found to relate directly to socio-cultural expectations and attitudes and/or religious beliefs. The following schematic demonstrates the relationship between positive and negative attitudes, their causal factors, and engagement.

**Figure 5.2 Attitudes, Causal Factors, and Engagement**



### **5.5.1 Attitudes of EFL Teachers**

Responses to the first interview question (Appendix C) seeking to build understandings of the attitudes of the teachers were identified through the key word ‘enjoy’. These responses were sometimes both negative and positive in relation to the same element. This reflects a tendency in Arabic discourse, and particularly in the teachers’ discourse, to temper an expression of opinion by recognising a possible alternative view. An exploration of the reasons why and why not teachers enjoy teaching EFL revealed that the factors underpinning teacher enjoyment or lack thereof were the following:

- religious purpose
- English as a global language
- student attitude
- socio-cultural beliefs and values
- curriculum, including modernisation of the curriculum
- course content
- lack of resources.

#### ***Teachers’ positive attitudes***

The teachers defined their work as being strongly sustained by religious purpose and influenced by socio-cultural beliefs and values. In relation to religious purpose, teachers expressed their dedication to teaching EFL as relating to the capacity for competent English speakers to:

*communicate a positive view about religion and faith and ... enable them to talk about their religion with foreigners who have different beliefs and cultures. It will make them better equipped to answer their questions and correct some of their beliefs about religion (Interview 2).*

Another teacher added:

*Learning another language provides the opportunity to talk about our religion and defend it. Communicating with non-Muslims in their language is an effective way to speak to people from other cultures about our religion and culture and may change others' views about our religion and us as Arabs (Interview 13).*

The socio-cultural factors that influenced positive teacher attitudes relate to the role of English as a global language. Examples of teacher responses that demonstrate these causal relationships as related to a positive attitude include:

*Yes, I enjoy teaching the language because it is interesting and it has become increasingly widely used (Interview 1); Yes, I do enjoy teaching English, because it is a global language (Interview 8); and the English curriculum has been modernised in terms of vocabulary and topics, and it is more interesting and enjoyable (Interview 1).*

### ***Teachers' negative attitudes***

Negative teacher attitudes were only influenced by socio-cultural factors. Interviewees did not express any conflict between their religious beliefs and the teaching of English. Their socio-cultural concerns, however, were frequently underpinned by the consideration of the impact of Westernisation on religious and cultural identity: teachers also expressed negative attitudes of discouragement in response to negative attitudes from students:

*It's a difficult job in my society. The students there depend too much on the teacher (Interview 6);*

*I feel a little disheartened and enjoy it less due to student apathy and disinterest (Interview 13).*

Recognition of the close relationship between Islamic values and Saudi identity was evidenced in the concern with maintaining the unique values of Islamic society within a Saudi Arabian cultural context, in relation to the potential effect of Westernisation on students' belief systems. As one teacher remarked:

*I ended up learning the [English speaking] culture because I was really interested in learning more about the people, their news, the movies and everything about them. I stopped doing that [after some time]. This is what most of the younger generation do, as I can see this in society (Interview 7).*

Another concern with the potential cultural effects of Westernisation was related to erosion of Arabic as the mother tongue and language of the Quran. Although this teacher identified the potential positive effects of learning EFL, she was also worried, saying that:

*In relation to Westernisation, I am personally against neglecting the mother tongue because it is the identity of our people. Learning another language may be a double-edged sword. Sometimes it may drive people to adopt the values of the other culture, but at the same time, learning another language can make people more open to other cultures and people (Interview 13).*

Another area of teachers' expressed concern related to the quality of the curriculum, content of the English courses, and a perceived lack of resources for EFL teaching. Despite recent modernisation of some aspects of the curriculum, teachers' comments in this respect are reminiscent of those found by Al-Awadh (2000).

*The content [of the prescribed English course] is dense and lessons are rigid (Interview 12).*

### **5.5.2 Attitudes of Students and their Parents**

Students' attitudes, according to their teachers, were also strongly influenced by socio-cultural factors, some of which were supported by religious beliefs, many being in relation to parental religious beliefs and the impact of these on the attitudes of students, both positive and negative.

#### ***Students' positive attitudes***

The socio-cultural elements identified as directly influencing positive student attitude were focused on prestige and opportunities:

- Social prestige: *"They feel that speaking English offers a kind of prestige." (Interview 7).*
- Scholarships: *"These students frequently acquire scholarships for study overseas." (Interview 4).*
- Travelling abroad: *"students enjoy learning the English language, especially in learning vocabulary and phrases that they can use in their daily lives or while traveling abroad." (Interview 1).*

Parental attitudes, which in the teachers' views had a positive influence on student attitudes to EFL, were expressed in recognition of the value of learning English. As one teacher remarked:

*A lot of the parents of the students, especially those with a university education, are keen to teach their children English, and some of them encourage their children to enroll in intensive English language courses because they believe that the English Language is necessary these days (Interview 2).*

### ***Students' negative attitudes***

Negative student attitudes were reported, where students did not enjoy EFL:

*Most of them do not enjoy it (Interview 4); No, students don't enjoy it (Interview 8).*

These were attributed to a number of causes including the quality of curriculum and low efficacy towards EFL, evidenced in statements such as:

*No, I don't think they enjoy it, because they think English is very hard and impossible to learn (Interview 9); Some of them see English as a course that is very difficult and impossible to decode (Interview 11).*

*This discrepancy [between intermediate and secondary levels] in the quality and standard between the curricula, fails to continue the development of high quality EFL in teaching and learning beyond the intermediate level (Interview 4).*

*Students don't enjoy it, because the curriculum is not flexible (Interview 8).*

Parental influence was also identified as a major influence on student negative attitude. Many parents did not value EFL learning because:

*It is the language of the non-Muslims, and [therefore] should not be studied [by Muslims]. This can cause a student to fail to complete assignments, or neglect to hand their work in, [thinking of English] as less important than other subjects. I gave one particularly outstanding student a certificate for excellence in English. I was surprised to receive a strongly worded letter from the student's mother accusing me of disloyalty, and denouncing non-Muslims! (Interview 1.)*

This antagonism towards English as non-Muslim is further evidenced in the following statement:

*Yes, a student may not like this course because her father, for example, thinks it is the language of non-Muslims. I remember one of my students argued about a religious scholar who said that learning English is forbidden (Interview 10).*

Other causes for student negative attitude as related to parental influences were identified in relation to an overriding concern of parents for their child's academic success:

*There are also some parents who care more about the student's success in the course and their test results, than about the language they have learned and mastered. What is important to them is the course and grades and to pass the test, not knowledge in itself (Interview 2).*

Parents, like students, have a sense of low efficacy; they:

*Have a belief that the English language is both unimportant and difficult to learn, having a negative effect on the children (Interview 2).*

Furthermore, this negativity towards EFL is supported by the attitudes of extended family members, as clearly articulated by one of the teachers interviewed:

*Some consider English very difficult, even impossible, to learn. Their beliefs are based on their own and their older children's experiences of learning English before the development of the current EFL programme in schools. These attitudes and experiences can have an extremely negative effect on the attitudes and motivation of students to learn English, passed on from the older generation of parents and older brothers and sisters (Interview 3).*

Generally, negative student attitudes were due to the undervaluing of the English language as non-Muslim, and to negative parental influence and socio-cultural expectations and



attitudes, which led to low-efficacy for learning the language. Frequently the curriculum and content of EFL courses were viewed as too difficult.

### **5.5.3 Student Engagement**

The interview questions (Appendix C) that sought to explore student enjoyment and engagement were coded as subcategories under Student Attitude. The interview questions that elicited this information related to teacher perceptions of student enjoyment; whether students displayed positive or negative engagement in EFL learning activities, and the possible reasons underlying these attitudes; and how well students participate in class and which activities facilitated this engagement. Perceptions by teachers of positive student engagement include statements such as:

*Many students displayed positive attitudes to English language learning, and were enthusiastic to learn more (Interview 3).*

Several teachers highlighted the kinds of class activities that particularly facilitated engagement by allowing students scope to put active effort into their learning, and by stimulating their enthusiasm.

*They participate most in activities such as stories, using iPad apps, videos, and role play. They also participate in games such as crossword puzzles, scrabble, memory games, guessing games and word search (Interview 2).*

*Students engage more with activities that are based on teamwork and mutual discussion, than with lecture style or having material dumped on them. Opportunities to design presentations and engage in workshops or other collaborative activities with colleagues during the lesson have a significant and effective impact on student learning, more so than receiving all the information from the teacher. So we must give the*

*students the freedom to learn from any source, even classroom peers or from a smartphone English Language application (Interview 4).*

*Students were enthusiastic to participate in English, [through activities such as] engaging in drama performances in English; encouraging students to converse in English when serving in the canteen; putting up signs in English around the school; placing posters in the classroom displaying the rules of English grammar; providing beginner level books in English for beginner students; and arranging competitions in English with other schools (Interview 3).*

*Participating in activities depends on students' acceptance of the course. This semester I offered a web quest activity and students were amazed by this and enjoyed it. They also participated in the English festival in that rural area (Interview13)*

Student engagement was identified in relation to student enthusiasm for using information and communications technologies (ICT) in their EFL learning, and taking part in classroom activities. Reasons underpinning positive engagement were identified as social prestige, the opportunity to travel, and access to scholarships for international study as a result of the global nature of the English language.

## **5.6 Conclusion**

Through the interviews, a number of key factors were identified in relation to the religious and the socio-cultural reasons that underlie the attitudes of teachers and students to EFL, and the influence of these attitudes on the learners' engagement with their EFL learning. A factor that underpinned many of the positive attitudes held by teachers was the use of EFL for religious purposes, and related to the capacity of English speakers to address possible misconceptions of Islam, as well as enhancing the capacity of students to understand other cultures. The other area where religious beliefs impacted strongly on the attitudes of students

was parental influence, predominantly as a negative orientation based on religious belief systems.

Many of the factors that contributed to both positive and negative attitudes were attributed to socio-cultural considerations. These included the role of English as a global language and the potential to facilitate the acquisition of scholarships, the opportunity to travel and to receive social prestige. From a negative viewpoint, there was concern about the impact of Westernisation on religious beliefs and Arabic as a mother tongue; undervaluing of the English language as non-Muslim due to negative parental influence; and curriculum and content of EFL courses were viewed as too difficult.

It is concluded that the attitudes of teachers and students had both negative and positive dimensions, that these attitudes were related to both religious and socio-cultural factors, and that teachers perceived these as having a direct influence on student engagement. It is noticeable that the interviewees spontaneously gave examples, in roughly equal proportions, of attitudes underpinned by individualistic considerations of the self, and more collectively-based religious and cultural attitudes. Self-based attitudes included considerations of prestige and opportunity on the positive side, and low self-efficacy on the negative side. More collectively-based attitudes included propagating Islam and being part of a global society on the positive side, and perceived threats to cultural and national identity on the negative side. The simultaneous operation of individualistic and collectivistic factors in attitude formation will be taken up in the final chapter.

## **Chapter 6: Findings and Conclusions**

### **6.1 Overview**

The aim of the study was to seek understandings of the range of attitudes to English as a foreign language (EFL) teaching and learning in Saudi Arabian schools. Three cohorts of participants were selected for the study. These were 100 school students, 30 teachers, and 10 religious scholars, as representing key stakeholders in education in Saudi Arabia. An understanding of students' attitudes and beliefs towards the target language and its culture is significant in language acquisition (McKenzie, 2008) and may change in different social contexts (Ellis, 1994). In consideration of teachers' pivotal role in students' engagement in the learning (Dillon, 1989; Dörnyei & Ushioda, 2011), in-depth understandings of the phenomena were sought through the exploration of teachers' perspectives. The final sample population was religious scholars. Islamic scholars are trained in Islamic Law, fulfil an advisory role in matters of interpretation and application of Islamic principles in all spheres of government, and have a major influence on people's actions, choices and priorities.

Building on a study by Aldosari (1992) investigating the extent to which the traditional culture as connected to Islamic beliefs and practices in Saudi Arabia influenced the learning of a foreign language, the current study sought to understand the socio-cultural factors that may contribute to student engagement in EFL. A combination of qualitative and quantitative approaches was used to develop an in-depth understanding of the influence of religious attitudes on student engagement on EFL learning in Saudi Arabian schools.

The range of attitudes of students, teachers and religious scholars toward EFL learning and teaching in Saudi Arabia, was identified. The reasons underlying those attitudes, and their

influence on learners' engagement with their EFL learning, were explored. To these ends, a number of research questions were developed and responses deductively and inductively analysed. This chapter will discuss the results of these analyses and implications for EFL teaching and learning in Saudi Arabian educational settings. The results of each question are discussed according to each cohort of participants.

## **6.2 Summary of Findings**

### **6.2.1 Range of Attitudes of Students in Saudi Schools toward Learning EFL**

The range of attitudes of students to EFL learning was examined in four dimensions: engagement, intellectual, practical and religious attitudes. Statistical analysis revealed students had positive attitudes towards learning English as a foreign language across all four dimensions, with an average composite score for each category greater than 3.5.

Among the four dimensions, the average composite score (4.03) indicated that students' positive attitudes towards learning English resulted from practical and instrumental considerations. This means that the overwhelming majority of students valued EFL learning as beneficial to career aspirations and the other material benefits associated with acquisition of English (Masgoret & Gardner, 2003). Further average composite scores for religious considerations (3.61), intellectual motivation (3.58) and engagement (3.56) were also generally positive, resulting in an overall finding (consistent with Aldosari's, 1992) that students held a positive attitude towards learning English.

The correlation coefficients also indicated that religious reasons had no significant correlation with the other three categories, which were all significantly interrelated: engagement with both intellectual and practical dimensions, and intellectual with practical. This is also

interesting in relation to Erdemir's (2013) findings that, while some of his participants were concerned about possible enculturation, this concern did not seem to have a negative impact on Turkish students' attitudes to EFL.

### **6.2.2 Range of Attitudes of Teachers in Saudi Schools toward Learning and Teaching**

#### **EFL**

The range of attitudes of teachers of EFL was examined in the same four dimensions of engagement, intellectual, practical and religious attitude. Statistical analysis revealed the average composite score for each attitude was 3.35 or greater, indicating that teachers' attitudes towards teaching English as a foreign language were positive.

Teachers' positive attitude to EFL learning was most strongly based on religious reasons (3.47), although the other two of the three dimensions also reported positive attitudes – intellectual motivation (3.38), engagement (3.35) and practical reasons (3.39). The correlations reported above also show significant positive relationships between religious reasons and all three of the other variables, as well as strong correlations between intellectual and practical considerations, with the highest at a level of significance of 10%, which was the correlation between teachers' responses on engagement, and the practical reasons for their positive attitudes.

### **6.2.3 Range of Attitudes of Religious Scholars in Saudi Arabia toward EFL Learning and Teaching**

The range of attitudes of religious scholars in Saudi Arabia toward EFL learning and teaching was also examined in relation to engagement, intellectual, practical and religious attitudes. After being statistically analysed, the average score of each dimension was equal to or

greater than 3.73, indicating that religious scholars' attitudes towards learning and teaching English as a foreign language were generally positive.

Similarly to teachers, among the four dimensions, religious reasons had the highest average composite score (3.91), which indicates that religious scholars are the most positive of all cohorts of participants towards teaching and learning English based on religious reasons. The composite scores in relation to the other factors (intellectual motivation (3.73), practical reasons (3.73) and engagement (3.81) were resoundingly positive towards EFL teaching and learning. Scholars' attitudes towards EFL have changed significantly from the time of Aldosari's study (1992) in which he found 54% of religious scholars favoured the inclusion of EFL in school curricula, although 80% of officials felt that learning English was not necessary for Saudi Arabia to become a global leader and 60% felt that speaking to foreigners in their native tongue was unimportant. In the current study, 60% of religious scholars felt that it was important to have EFL in Saudi school curricula. In Aldosari's study (1992), however, 46% of religious officials expressed concern about the potential negative impact of EFL learning on Saudi cultural values, and felt it should not be included in the curriculum. In the current study, religious scholars supported EFL learning in the Saudi school curriculum as important in a practical sense to operate in a global environment; as important intellectually for access to global knowledge; and as a means to spread the word of Islam globally. A noteworthy reason for the marked difference in the attitudes of religious scholars may be attributed to the prevalent perception of English as a vehicle to address misconceptions about and spread the word of Islam to the rest of the world (Aldosari, 1992; Alsaloom, 1995).

#### **6.2.4 Religious, Cultural and Social Reasons**

In examining the social, cultural and religious underpinnings of attitudes towards EFL teaching and learning in Saudi secondary schools, it was notable that, among the four dimensions, religious reasons had the highest average composite score, for both teachers and religious scholars, which indicates that these participants were most positive towards teaching and learning English based on religious reasons. The highest composite score for students revealed that their positivity towards EFL learning was definitively based on the practical benefits of achieving English proficiency.

A most interesting finding of the study relates to the influence of religious beliefs in attitude formation, where the teachers evidenced a positive correlation between the religious dimension and all three other composite variables, while students show no such correlation. This may be a consequence of the strong religious orientation of Saudi society, where those adults who have a sense of vocation as teachers would have developed deep understandings of the religious dimensions which impact their life and their work.

Indicated by the focus dimensions chosen for quantitative analysis, engagement, intellectual motivation, instrumental and practical implications and religious purposes are key determinants in the development of attitudes to EFL teaching and learning in Saudi Arabia. To develop comprehensive understandings of the underlying reasons for these attitudes, 13 teachers of EFL who consented to be interviewed were questioned in relation to their own experiences of teaching EFL as well as their perceptions of factors which influence student attitude, motivation and engagement in EFL learning.

The teachers defined their work as teachers as strongly sustained by religious purpose and some remarked on the possible impact of Westernisation on religious beliefs. Identified as key



factors influencing their working experience of teaching English were: the instrumental value of English as a global language; the influence of students' attitudes in the classroom; the importance of socio-cultural beliefs and values; and finally modernisation of the curriculum, updating course content and expanding resources.

The impact on student attitudes of socio-cultural beliefs and values was strongly associated with the views of parents. According to their teachers, students were as strongly influenced by parental religious beliefs which encompassed fear of de-culturation and erosion of the Arabic language as the national language of Saudi Arabia and of the Quran. The socio-cultural elements identified as directly influencing positive student attitude were focused on social prestige and opportunities for travel and for overseas study. This connects directly to the role of English as a global language. English as a global language was identified by interviewees as well as questionnaire respondents as a way to spread the word of Islam, and as providing the opportunity to correct many of the misconceptions about Islam that pervade Western societies as a result of limited knowledge and biased reporting.

Predominantly, the recognition of the close relationship between Islamic values and beliefs and Saudi identity was evidenced in the concern with maintaining the unique values of Islamic society within a Saudi Arabian cultural context, as being potentially negatively influenced by the culture and belief systems associated with the English language. The nature of English as a global language and its instrumental benefits to career, study and travel, as well as providing Saudis the capacity to spread the word of Islam, were the factors which directly influenced positive attitudes to EFL learning.

### **6.2.5 Influence of these Attitudes on the Learners' Engagement**

The impact of these attitudes on learners' engagement with EFL learning was investigated through teachers' perspectives. Both positive and negative attitudes were attributed to the influence of socio-cultural factors. Specific socio-cultural influences which impacted on student engagement in EFL learning included the acknowledgement of English as a global language and its potential to facilitate the acquisition of scholarships, including the opportunity to travel, and the associated social prestige. Teachers perceived the negative beliefs influencing student engagement in EFL learning as focused on concern for the possible impact of Westernisation on religious beliefs and erosion of Arabic as the mother tongue, generally as a result of parental beliefs. Parental influence often led to students undervaluing English. These parental attitudes, that often reflect parents' poor experience with EFL learning, have been transferred to students, affirming for students that English is too difficult to learn. Indeed, issues of low self-efficacy were identified as key barriers to student engagement in EFL.

There is a direct connection between self-efficacy and motivation, which is an essential element in learning a foreign language successfully (AlMaiman, 2006). If students experience low self-efficacy in relation to EFL learning, their motivation to learn the language is impeded. The influence of these negative predispositions directly impact on student engagement in EFL learning (Bryson, 2014) and hinder language acquisition. Effective learning occurs when the cognitive, affective and operative aspects of learning work together successfully (Fredricks, et al., 2004), thus negative attitudes result in low self-efficacy for the task, lack of motivation, disengagement and poor learning experiences. Conversely, the role of English as a global language, the possibility to attain scholarships, to travel and be accorded the associated social

prestige, provided extrinsic motivation for some students. This led to more positive attitudes to EFL learning, higher self-efficacy, and greater engagement.

Teachers observed that the activities that facilitated student engagement and participation in classroom activities were ICT-based activities and opportunities to engage in role-playing and competitive games. These types of activities provide chances to practice the language and apply it in practical situations, leading to greater enjoyment in learning and language proficiency (Shurovi, 2014; Thoms, 2012; Gardner, 2005).

### **6.3 Discussion of Findings**

The attitudes of teachers and students had both negative and positive dimensions, and these attitudes were related to religious and socio-cultural factors influencing student motivation and directly impacted on student engagement.

Many of the positive attitudes to EFL teaching and learning identified in the study were directly related to religious purpose. Teachers' belief that English as a global language can be used to convey the culture and traditions of Islam to the world was strongly evident in the findings of the study. As a response to current anti-Islamic propaganda flooding Western media, English may be used as a means of addressing these misconceptions (Abdalla & Rane, 2008). Exposure to the popular negative stereotypes and associations of Arab-Muslims with terrorism may well influence automatic attitudes toward all Arab-Muslims (Park, Felix, & Lee, 2007). Expressed in a number of responses from teachers during the interviews was their strong belief that competency in English would present opportunities for Saudi Muslims to explain Islamic concepts and issues, participate in spreading Islam and address the gross misconceptions of

Islamic culture which exist in the West (Alhajailan,2009; Abdalla and Rane, 2007; Parks, Felix & Lee, 2007).

Furthermore, a significant number of responses identified the importance of learning English as a means of participation in international interaction and world economies (Al-Jarf, 2008; ur Rahman & Alhaisoni, 2013). Indeed, at the national level, where foreign companies' investment has contributed to the economic development of Saudi Arabia (Mahboob & Elyas, 2014), English competence is critical. The rapid economic development in Saudi Arabia in recent years requires communicative competence in English, so that Saudis may transition to managerial roles in these industries (Looney 2004), as overseas expertise is still sometimes essential (Karmani 2005).

Teachers also observed students enjoyed information and communications technologies (ICT) related activities, classroom competitions and role-playing games in their EFL learning; however, the common theme underpinning students' enjoyment of these EFL classroom activities related to active participation and the opportunity to practice speaking English. Shurovi (2014) clearly identified that the reason many students in tertiary level educational settings have not acquired "a reasonable proficiency" in spoken English or adequate aural proficiency in English "lies in the lack of practice in speaking and listening in classrooms in schools and colleges" (p. 1263). As Thoms (2012) explains, learners' competence in a foreign language is directly connected to opportunities to communicate in the target language in socially constructed contexts.

The role of ICT in creating opportunities for practicing the language and engaging students in foreign language learning is strongly supported in recent research (Chambers, Conacher, & Littlemore, 2005; khan, 2011a). The capacity for ICT-based activities to aid in

foreign language acquisition through the promotion of engaging, interactive learning provides opportunities where students may practice speaking the target language and actively enjoy their learning (Khan, 2011a).

Generally student attitudes reflecting negativity toward EFL were associated with the influence of socio-cultural factors that had led to feelings of low student efficacy towards learning English. Teachers reported that many students felt that the curriculum and its content were far too difficult to master. This lack of belief in the ability to master the language translates as poor self-efficacy for EFL (Bandura, 1997; Graham, 2006). The influence of negative parental perceptions of the value of EFL, and their own prior learning experiences that resulted in feelings of inadequacy for mastering English, were identified as significantly impacting students' beliefs about their own ability to learn English. There was some evidence of parental beliefs which were grounded in Islamic conservatism promulgating attitudes of mistrust of EFL as a means to introduce foreign values with the potential to undermine Islamic beliefs; this also emerged as an influence on student attitudes to EFL. This reflects the entrenched conservatism inherent to Saudi society (AlShammari, 2007; AlMaiman, 2006) and the strong influence of Islamic values in all aspects of Saudi life.

In addition to the socio-cultural influences impacting students' efficacy for learning EFL, teacher attitudes and motivation must also be considered. Teachers who are confident in their abilities to teach EFL are more likely to develop confidence and high self-efficacy in their students (Gardner, 2003). Many of the teachers described their own low efficacy in relation to their capacity to motivate students to learn. They cited students' negative attitudes and lack of enthusiasm, the lack of value accorded English language teaching and learning as well as an inflexible curriculum and limited resources as causes for these feelings of disempowerment.

Indeed, the importance of teacher and student self-efficacy in relation to the motivation to learn new and challenging material cannot be understated (Zimmerman, 2000; Horwitz, 1988). Kagan (1992) credits beliefs as being at the very centre of successful teaching and learning experiences. The links between socio-cultural influences, including those stemming from religious convictions, the motivation to learn and an individual's belief in their ability to learn, are profound (Gardner, 2003; Gheralis-Roussos, 2003; Wesely, 2012).

These constructs of motivation and efficacy directly influence students' engagement in learning. The current study identified definitive links between student disengagement in EFL learning and the influence of socio-cultural factors, consistent with Tinio's (2009) findings regarding cognitive, emotional and behavioural factors in school students' engagement. Reasons underpinning positive engagement were identified as social prestige, the opportunity to travel and access to scholarships for international study as a result of the global nature of the English language. These instrumental benefits of EFL learning were also acknowledged by parents as desirable outcomes of EFL accomplishment. It is noticeable that, for students, these positive factors were based on benefits of EFL learning for the individual, while the negative factors were largely influenced by attitudes held in the wider society about religious and cultural identity, and difficulty of learning English. Thus, students see good reason to put their personal time and effort into engaging with EFL, and these positive attitudes appear to outweigh the negative. But learning is not always easy, and when students encounter difficulties in their EFL learning, they may not receive much encouragement to overcome them, if those around them see less value in foreign language study.

Students' positive attitudes to the practical benefits of learning English could be associated with greater global awareness in younger age groups, but could also be a product of

younger people's greater focus on personal goals than the concerns of the wider society at this time in their lives. Further research could give more insight into the bases of these attitudes. At the conclusion of this study, it is apparent that students' engagement in EFL learning is influenced both positively and negatively by a number of factors. Emerging as significant was the role of efficacy in student engagement with EFL learning.

#### **6.4 Contributions of the Study**

The major contributions of this study are its delineation, based on empirical evidence, of the range of attitudes toward EFL learning and teaching of three key stakeholder groups in the Saudi Arabian context: secondary school students, secondary school EFL teachers, and religious scholars; and the study's innovative focus on the effects of such attitudes on student engagement in their EFL learning. The exploration of these attitudes revealed different patterns of socio-cultural and religious factors underpinning the attitudes of each group, and traced relationships between these patterns as influences on students' learning behaviour. The study's findings have presented insights that do not challenge, but expand considerably on, the findings of Aldosari (1992) in relation to positive attitudes to EFL in all three groups, alongside some concern over possible impacts of exposure to the target language culture. This study's sample was smaller but more diverse in gender than Aldosari's, and based in the secondary school context rather than universities, hence representative of a broader range of the general population than a university sample.

By taking a sociolinguistic perspective and using mixed methods, this study offers both a thorough overview of the many and varied influences on EFL learning in the Saudi context; and a combination of empirical measurement of attitudes in each group, with deeper insights gained

from the unique perspective of the teacher interviewee group. Further, the focus on learners' engagement, not considered in earlier studies, helps us to trace connections between individual and social attitudinal factors, and the learning behaviours of EFL learners.

This study's findings do offer some challenge to the view that Saudi society is so collectively oriented that individual attitudes and motivations may be less relevant for this sociocultural context than for some others (Hofstede, 2001). Both the qualitative findings and the insights gained from the interviews suggest that, while religious scholar and teacher participants were indeed strongly influenced by collectively based religious attitudes, all three groups were also influenced by intellectual and personal factors underlying their attitudes. Individually based factors appeared to influence students more strongly than collectively based ones, an effect that may be related to age, but shows that students' attitudes are not merely a product of the society of which they are a part.

The apparent change over time in religious scholars' attitudes since Aldosari's (1992) study is also worthy of note, though not definitively established due to small sample sizes. The extent of the Islamic diaspora over the past two decades, along with Saudi Arabia's desire to retain its pre-eminent role as the birthplace of Islam, have increased Saudi clerics' awareness of the importance of global communication.

## **6.5 Limitations of the Study**

Methodological and practical limitations of this study are important to note. The sample size was limited to 100 students, 30 teachers, 10 religious scholars, and 13 interviewees from among the 30 teacher participants. The sample was also limited to females in the student and teacher samples, and males in the case of the religious scholars. Consequently, the results cannot



be generalised to populations other than the population of the study and its situation. However, the findings about the range of attitudes to EFL, the relative influences on them of religious and sociocultural factors for each participant group, and their effects on student engagement will be of interest in all contexts where strong cultural and/or religious values influence teachers' and learners' priorities and behaviour.

The quantitative data were gathered through a questionnaire survey (Appendix A), which has methodological limitations. These include the issue of how reliable are participants' self-reporting of their attitudes on a particular occasion, which may be subject to personal and contextual factors at any given time. Moreover, while care was taken to make the questionnaire items as clear and well presented as possible, participants' understanding and interpretation of them may vary from individual to individual.

The qualitative data were gathered through interviews (Appendix C), which also have several limitations. Despite the relatively rich data gathered by this method, the number of participants was necessarily very limited. Their self-selection by volunteering for interview, and their individual decisions about what and how much or little to say in response to the interview questions, limit the reliability of this body of data. Moreover, although students' attitudes were surveyed directly, the study relied on teachers' perceptions to seek deeper insight into factors underlying those attitudes. Interviews with members of all three participant groups would be desirable in future research.

A major limitation of mixed methods research is frequently identified as the lack of clarity relating to which research method was designated to answer which research question (Symonds & Gorard, 2008). In this study the connections between questions 1, 2, 3 and quantitative investigation, and between questions 4 & 5 and qualitative exploration, are clearly

identified. Indeed the robust quality of mixed methods in the study has provided a broad overview of the attitudes of students, teacher and scholars, to EFL teaching and learning, overlaid by the richer understandings gained through qualitatively collected and analysed data.

This study's design was not longitudinal (unlike, for example, AlMaiman, 2006); thus it could not measure changes in attitude over time. However, the changes since Aldosari's (1992) study suggest that further longitudinal investigation could be informative. Finally, although this study suggested particular factors that influenced participants' attitudes to EFL learning and teaching in Saudi schools, there may be other relevant factors that did not emerge from this study's data, such as possible differences in patterns if male students and teachers had been included; socio-economic and other demographic factors that might influence attitudes in other groups and regions; ongoing changes in educational conditions and practices over time, with curriculum reform and new educational methods and technologies; and social factors relating to increasing international contact and effects of modernisation. Further independent research could help to assess the extent of such influences on EFL attitudes and learning.

## **6.6 Recommendations**

These deep understandings have provided some insights into key areas that need to be addressed in EFL teaching and learning. Practical innovations in relation to curriculum and resources such as the greater use of technology in EFL learning environments can aid in language acquisition and provide opportunities for students to enjoy their learning (Khan, 2011a). Additionally, along with class time designated to conversing in English using competitive and role-playing games, technology may provide further opportunities for practising speaking the language (Thoms, 2012; Shurovi, 2014).

The influence of student low self-efficacy and disengagement with learning English as a foreign language was found to impact directly on teacher self-efficacy and their enjoyment in teaching EFL, as well as on student engagement. Further investigation of the relationship between student and teacher self-efficacy, may reveal better ways to support teachers and identify strategies to overcome the prevailing negative attitudes to EFL teaching and learning. Furthermore, investigation of EFL classrooms may reveal more detailed information in relation to engagement. Deep understandings of what occurs in classrooms “require(s) an intimacy with what goes on in schools ... by direct, intimate contact” (Eisner, 1998, p. 11).

There is also the need to promote more positive attitudes to English language teaching and learning. Further research investigating the role of self-efficacy in EFL teaching and learning (Graham, 2006; Gardner, 2003; Gheralis-Roussos, 2003; Bandura, 1997) may reveal the underlying causes for the pervasive beliefs of parents and students about the difficulties of learning English. As the interviews (Appendix C) with teachers were the primary source of data used to develop understandings of student engagement in EFL, and which also provided the data from which parental attitudes were extrapolated, further research that seeks the first-hand perspectives of both students and parents could provide more profound understandings of the underlying causes of the negative and positive attitudes to EFL for both these groups.

To respond adequately to the aims of the EFL syllabus that intends to develop in students the ability to linguistically present the culture and civilization of his nation; to linguistically benefit from English-speaking nations, enhance the concepts of international cooperation and develop understanding and respect of the cultural differences between nations; and to participate in transforming other nations’ scientific and technological advances to enhance the progress of his nation (Alhajailan, 2009), it is clear that greater understanding of the potential benefits of

learning English is required. (The generic masculine pronoun here, while customary in Arabic in such contexts, is also a reminder of the need to promote awareness of the benefits of EFL learning for female students, with whom the present study was specifically concerned.) These benefits include using English as a tool to facilitate the success of the Kingdom of Saudi Arabia as an important contributor to the global economic stage (Al-Jarf, 2008; ur Rahman & Alhaisoni, 2013), as well as to the success of the individual and family (Karmani 2005; Looney 2004) and the potential to use English as a means to address some of the widely held misconceptions about Islam (Alhajailan, 2009; Abdalla and Rane, 2007; Parks, Felix & Lee, 2007).

At the individual level, it was clear that all three participant groups lacked understanding of the cognitive benefits of language learning, although in this respect the religious scholars appeared somewhat more aware than the other participants, possibly associated with their higher average educational attainment beyond the basic bachelor degree level. Developing better understandings among learners, teachers, parents, and the general public of the beneficial effects of foreign language study on cognition, creativity, and achievement in other subject areas (Adesope, Lavin, Thompson, & Ungerleider, 2010; Bialystok, 1999; Bialystok et al., 2005) could help to counteract the problem of low self-efficacy in relation to EFL.

Finally, it appears from the available evidence that Islamic culture as such offers no religious barriers to EFL learning, but that a predominantly monolingual society with high religious and cultural homogeneity may be prone to socio-cultural influences discouraging to foreign language teaching and learning (Pavlenko & Norton, 2007). This study has found positive attitudes to EFL learning among all three participant groups, with no overwhelmingly negative religiously based attitudes to EFL, although there is some concern about enculturation.

More importantly, however, this study finds that some socio-cultural barriers, such as low valuing of the practical utility of English, to be shifting in younger age groups, while other factors such as low self-efficacy beliefs may still be limiting learners' engagement with EFL.

## References

- Abd-El-Jawad, H. R. (1987). Cross-Dialectal Variation in Arabic: Competing Prestigious Forms. *Language in Society*, 16(3), 359-367
- Abdalla, M., & Rane, H. (2008). Mass media Islam: the Impact of Media Imagery on Public Opinion. *Australian Journalism Review*, 30(1), 39-49.
- Adesope, O., Lavin, T., Thompson, T., & Ungerleider, C. (2010). A Systematic Review and Meta-Analysis of the Cognitive Correlates of Bilingualism. *Review of Educational Research*, 80(2), 207-245. doi: 10.2307/40658462
- Ahmadi, A., Amidian, M., & Ahghar, G. (2013). The Relationship between Religious Attitude and Social Status with Self-Regulation. *International Research Journal of Applied and Basic Sciences*, 6(7), 923-929.
- Al-Abdulkader, A. (1978). *A Survey of the Contribution of Higher Education to the Development of Human Resources in the Kingdom of Saudi Arabia*. Unpublished PhD thesis. University of Kansas.
- Al-Asmari, A. (2008). *Integration of Foreign Culture into Pre-Service EFL Teacher Education: A Case Study of Saudi Arabia*. Unpublished PhD thesis, The University of Melbourne..
- Al-Awadh, K. (2000). *The Problems of Teaching English in the Intermediate Stage of the Qassim Province as Perceived by Teachers*. MA thesis, King Saud University.
- Al-batal, M. (1988). Towards Cultural Proficiency in Arabic. *Foreign Language Annals*, 21, 443-453.
- Al-Jarf, R. (2007). Teaching Vocabulary to EFL College Students Online. *Computer-Assisted Language Learning*, 6(2). 8-2.
- Al-Jarf, R. S. (2004). *Should we Teach English to Children under the Age of Six?* Paper presented at the Early Childhood conference, Saudi Arabia. , 6<sup>th</sup> October 2004
- Al-Jarf, R. S. (2008). The Impact of English as an International Language (EIL) upon Arabic in Saudi Arabia. *Asian EFL Journal*, 10(4), 193-210.
- Al-Qahtani, F. (2004). *Introducing the Target Culture to Develop the Sociolinguistic Competence of EFL Students: Views and Attitudes of Saudi EFL Teachers at Selected Male Middle Schools in Riyadh, Saudi Arabia..* Unpublished PhD dissertation, The University of Pittsburgh.
- Al-Seghayer, K. (2014). Teaching English in the Kingdom of Saudi Arabia: Slowly but Steadily Changing. In G. Braine (Ed.), *Teaching English to the World: History, Curriculum, and Practice*. Hoboken: Taylor and Francis.

- Al-Seghayer, K (2014). The Four Most Common Constraints Affecting English Teaching in Saudi Arabia. *Journal of English Linguistics*; Vol. 4, No. 5
- Al-Shammary, E. A. (1984). *A Study of Motivation in the Learning of As Foreign Language in Intermediate & Secondary Schools in Saudi Arabia*. Unpublished PhD dissertation. University of Indiana, Bloomington.
- Al Haq, F., & Smadi, O. (1996). Spread of English and Westernization in Saudi Arabia. *World Englishes*, 15(3), 307-317.
- Alasmari, N. (2013). *Effects of Acculturation Factor on Saudi Arabian English Language Learners: A Contextual Comparison Study*. PhD Thesis, University of Newcastle. Retrieved 03/06/14, from <http://hdl.handle.net/1959.13/1042350>
- Aldosari, H. S. (1992). *A Sociolinguistic Study of the Attitude of Muslim Students, Teachers, and Religious Officials on Learning and Teaching English as a Foreign Language in Saudi Arabia*. Unpublished PhD dissertation, Pennsylvania State University.
- Alhajailan, T. (2009). The History of Teaching English in Saudi Arabia. In T. Alhajailan (Ed.), *Dr. Talal A. Alhajailan*. Riyadh.
- Alhugail, S. A. (2003). *Education System and Policy in The Kingdom of Saudi Arabia*. Riyadh: Alhumaidi Press.
- Aljarboa, N. (2008). Teaching and Learning English in Islam. Retrieved 03/05/09, from: [http://www.islamlight.net/index.php?option=com\\_ftawa2&task=view&Itemid=0&catid=1449&id=3951](http://www.islamlight.net/index.php?option=com_ftawa2&task=view&Itemid=0&catid=1449&id=3951)
- Alkharashi, M. A. (2012). *The Oil Economy of Saudi Arabia*. Paper presented at the Allied Academies International Conference, Las Vegas, Nevada.
- AlKhurashi, S. (2001). A Study about Introducing English to Elementary Schools. Retrieved 04/03/09, from: <http://www.khayma.com/kfh/sheet.htm>
- AlMaiman, I. (2006). *A study of Seventh-grade Saudi Students' Motivation Level to Learn English as a Foreign Language*. Unpublished PhD dissertation, University of Kansas.
- Almuraikhi, A. (2012). *Social Factors Affecting the Acculturation of Young Saudi Children in the Australian Context*. PhD thesis, University of Newcastle., Australia.
- Alrabai, F. (2011). *Are Saudis Intrinsically Motivated to Learn English? Aspects of Intrinsic Motivation in Saudi EFL Learners*. Saarbrücken, Germany: LAP Lambert Academic Publishing.
- Alrahaili, M. (2014). *Predictors of L2 Attitudes and Motivational Intensity: A Cross-sectional Study in the Saudi EFL Context*. PhD thesis, University of Newcastle, Australia.

- Alsloom, H. I. (1995). *General Education in Saudi Arabia: System, Theories and Applications, Analysis Study*. Alobaikan.
- AlShammari, M. H. (2007). *Saudi English as a Foreign Language: Learners' Attitudes. Toward Computer-Assisted Language Learning*. Doctor of Education in Curriculum and Instruction, West Virginia University, Morgantown.
- Arslan, A. (2013). Investigation of Relationship between Sources of Self-efficacy Beliefs of Secondary School Students and Some Variables Beliefs of Secondary School Students and Some Variables. *Educational Sciences: Theory & Practice*, 13(4), 1983-1993. doi: 10.12738/estp.2013.4.1753
- Babbie, E. R. (2007). *Unobtrusive research*. Belmont, CA: Thomson Wadsworth.
- Baker, W. (2003). Should Culture be an Overt Component of EFL Instruction Outside of English Speaking Countries? The Thai Context. *Asian EFL Journal*, December 2003.
- Bandura, A. (1997). *Self-efficacy: the Exercise of Control*. New York: W.H. Freeman.
- Barcelos, A. M. (2000). *Understanding Teachers' and Students' Language Learning Beliefs: A Deweyan Approach*. Partial fulfillment of the degree of Doctor of Philosophy, The University of Alabama, Alabama.
- Basit, T. (2003). Manual or Electronic? The Role of Coding in Qualitative Data Analysis. *Educational Research*, 45(2), 143-154. doi: 10.1080/0013188032000133548
- Bazeley, P., & Jackson, K. (2013). *Qualitative Data Analysis with NVivo* (2nd ed.). London: Sage.
- Bernat, E., & Gvozdenko, I. (2005). Beliefs about Language Learning: Current Knowledge, Pedagogical Implications, and New Research Directions. *TESL-EJ*, 9(1).
- Bialystok, E. (1999). Cognitive Complexity and Attentional Control in the Bilingual Mind. *Child Development*, 70(3), 636.
- Bialystok, E., Craik, F. I. M., Grady, C., Chau, W., Ishii, R., Gunji, A., & Pantev, C. (2005). Effect of Bilingualism on Cognitive Control in the Simon Task: Evidence from MEG. *NeuroImage*, 24(1), 40-49. doi:Retrieved 08/07/13, from: <http://dx.doi.org/10.1016/j.neuroimage.2004.09.044>
- Bryman, A. (2012). *The Nature and Process of Social Research*. Oxford: Oxford University Press.
- Bryson, C. (2014). *Understanding and Developing Student Engagement*. Hoboken: Taylor & Francis.
- Burke Johnson, R., Turner, L. A., & Onwuegbuzie, A. J. (2006). *Toward a Definition of Mixed Methods Research*. Thousand Oaks, CA: Sage Publications, 2007.



- Burking, B. (2012). Hofstede's Dimensions, Individualism-Collectivism. *Connections! An Interaction Guide for Americans Studying or Working in Saudi Arabia*. Great Lakes region. The Great Lakes College Association.
- Candlin, C. & Mercer, N. (2001). *English Teaching in its Social Context*. London: Routledge.
- Chambers, A., Conacher, J. E., & Littlemore, J. (2005). *ICT and Language Learning Integrating Pedagogy and Practice*. Birmingham, UK: University of Birmingham Press.
- Charmaz, K. (2006). *Constructing Grounded Theory: A Practical Guide Through Qualitative Analysis*. London: Sage.
- Check, J. W., & Schutt, R. K. (2012). *Research Methods in Education*. Thousand Oaks, CA.: Sage Publications.
- Clandinin, D. J., & Connelly, F. M. (2000). *Narrative Inquiry: Experience and Story in Qualitative Research* (1st ed.). San Francisco: Jossey-Bass Publishers.
- Coffey, A., & Atkinson, P. (1996). *Making Sense of Qualitative Data: Complementary Research Strategies*. Thousand Oaks: Sage Publications.
- Colman, A. M. (2009). *A Dictionary of Psychology* (3rd ed.). Oxford; New York: Oxford University Press.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Method Approaches*. Thousand Oaks, CA.: Sage Publications.
- Creswell, J. W. (2013). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (3rd ed.). Thousand Oaks: CA: Sage Publications.
- Creswell, J. W., & Plano Clark, V. L. (2011). *Designing and Conducting Mixed Methods Research* (2nd ed.). Los Angeles: Sage Publications.
- Creswell, J. W., Shope, R., Plano, V. L., Green, C. O., & Green, D. O. (2006). How Interpretive Qualitative Research Extends Mixed Methods Research. *Research in the Schools*, 13(1), 1-11.
- Culhane, S. F. (2004). An Intercultural Interaction Model: Acculturation Attitudes in Second Language Acquisition. *Electronic Journal of Foreign Language Teaching*, 1(1), 50-61.
- Cummins, J. (1980). The Cross-lingual Dimensions of Language Proficiency: Implications for Bilingual Education and the Optimal Age Issue. *TESOL Quarterly*, 14(2), 175-187.
- Dellinger, A. B., & Leech, N. L. (2007). Toward a Unified Validation Framework in Mixed Methods Research. *Journal of Mixed Methods Research*, 1(4), 309-332. doi: 10.1177/1558689807306147

- Denzin, N. K., & Lincoln, Y. S. (2008). *Strategies of Qualitative Inquiry* (3rd ed.). Los Angeles: Sage Publications.
- Dillon, D. R. (1989). Showing Them That I Want Them to Learn and That I Care About Who They Are: A Microethnography of the Social Organization of a Secondary Low-Track English-Reading Classroom. *American Educational Research Journal*, 26(2), 227-259. doi: 10.3102/00028312026002227
- Dörnyei, Z. (2003). Attitudes, Orientations, and Motivations in Language Learning: Advances in Theory, Research, and Applications. *Language Learning*, 53, 3-32. doi: 10.1111/1467-9922.53222
- Dörnyei, Z., & Ushioda, E. (2011). *Teaching and Researching Motivation* (2nd ed.). Harlow, England: Pearson Education.
- Eagly, A. H., & Chaiken, S. (1993). *The Psychology of Attitudes*. Fort Worth, TX: Harcourt Brace Jovanovich College Publishers.
- Eisner, Elliot W. (1998) *The Enlightened Eye: Qualitative Inquiry and the Enhancement of Educational Practice*. Upper Saddle River, N.J.: Merrill, 1998.
- Ellis, R. (1994). *The Study of Second Language Acquisition*. Oxford: Oxford University Press.
- Elyas, T. (2010). Saudi Arabian Educational History: Impacts on English Language Teaching. *Emerald*, 3(2), 136-145.
- Erdemir, E. (2013). Attitudinal Dispositions of Students toward the English Language: Sociolinguistic and Sociocultural Considerations. *Öğrencilerin İngilizce Diline Yönelik Tutumsal Eğilimleri: Toplumdibilimsel ve Sosyokültürel Değerlendirmeler.*, 9(1), 23-49.
- Ferguson, C. (1982). Religious Factors in Language Spread. In R. L. Cooper (Ed.), *Language Spread: Studies in Diffusion and Social Change* (pp. 95-106). Bloomington: Cambridge University Press.
- Forgas, J. P., Cooper, J., & Crano, W. D. (2011). *The Psychology of Attitudes and Attitude Change*. Hoboken: Taylor & Francis Group.
- Fredricks, J., Blumenfeld, P., & Paris, A. (2004). School Engagement: Potential of the Concept, State of the Evidence. *Review of Educational Research*, 74(1), 59-109.
- Furrer, C., & Skinner, E. (2003). Sense of Relatedness as a Factor in Children's Academic Engagement and Performance. *Journal of Educational Psychology*, 95(1), 148-162.
- Ganschow, L., Sparks, R. L., Anderson, R., Javorshy, J., Skinner, S., & Patton, J. (1994). Differences in Language Performance among High-, Average-, and Low-Anxious College Foreign Language Learners. *The Modern Language Journal*, 78(1), 41-55.

- Gardner, R., & Lambert, W. (1972). *Attitudes and Motivation in Second-language Learning*. Rowley, Mass.;; Newbury House Publishers.
- Gardner, R. C. (1985). *Social Psychology and Second Language Learning: The Role of Attitude and Motivation* (Vol. 4). Edward Arnold.
- Gardner, R. C. (2005). *Integrative Motivation and Second Language Aquisition*. Paper presented at the Canadian Association of Applied Linguistics/Canadian Linguistics Association. May 30, 2005.
- Gardner, R. C. (2006). The socio-educational Model of Second Language Acquisition: A Research Paradigm. *EUROSLA Yearbook*, 6, 237-260.
- Genesee, F., & Cloud, N. (1996). *Attitudes and Persuasion: Classic and Contemporary Approaches*. Boulder, Colo.: Westview Press.
- Gheralis-Roussos, E. (2003). *The motivation of English language teachers in Greek secondary schools*. PhD thesis, University of Nottingham.
- Graham, S. (2006). A Study of Students' Metacognitive Beliefs about Foreign Language Study and Their Impact on Learning. *Foreign Language Annals*, 39(2), 296-309.
- Guskey, T. R. (2002). Professional Development and Teacher Change. *Teachers and Teaching: Theory and Practice*, 8(3), 381-391.
- Guthrie, J. T., & Wigfield, A. (2000). Engagement and Motivation in Reading. In M. L. Kamil, P. B. Mosenthal, P. D. Pearson & R. Barr (Eds.), *Handbook of reading research* (3rd ed., Vol. 3, pp. 403-422). New York: Longman.
- Haynes, J. (1996). *Religion and Politics in Africa*. London: Zed Books.
- Higher Education Statistics Center. (2015). A Statistical Summary of the Students Studying Abroad by Degree for the Academic Year 2012-2013. In MOHE(Ed.). Riyadh: Ministry of Higher Education.
- Hofstede, G. H. (2001). *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations* (2nd ed.). Thousand Oaks, Calif.: Sage Publications.
- Horwitz, E. K. (1988). The Beliefs about Language Learning of Beginning University Foreign Language Students. *Modern Language Journal*, 72(3), 283.
- İnal, S., Evin, İ., & Saracaloğlu, A. S. (2003). *The Relation between Students' Attitudes toward Foreign Language and Foreign Language Achievement*. Paper presented at the First International Conference Dokuz Eylül University Buca, Faculty of Education, İzmir.
- Jan, M. S. A. (1984). *An Investigation of the Problems of the English Program in the Intermediate Boys' Schools of Saudi Arabia*. PhD Dissertation, Michigan State University.

- Johnson, K., & Johnson, H. (1998). *Encyclopedic Dictionary of Applied Linguistics: a Handbook for Language Teaching*. Oxford, UK; Cambridge, Mass.: Blackwell Publishers.
- Kagan, D. M. (1992). Implication of Research on Teacher Belief. *Educational Psychologist*, 27(1), 65.
- Karahan, F. (2007). Language Attitudes of Turkish Students towards the English Language and its Use in Turkish Context. *Journal of Arts and Sciences*, 7(2007), 73-87.
- Karmani, S. (2005). Petro-linguistics: The emerging nexus between oil, English, and Islam. *Language Identity and Education*, 4(1), 87-102.
- Kelle, U. (2006). Combining Qualitative and Quantitative Methods in Research Practice: Purposes and Advantages. *Qualitative Research in Psychology*, 3(4), 293-311. doi: 10.1177/1478088706070839
- Kemper, E., Stringfield, S., & Teddlie, C. (2003). Mixed Methods Sampling Strategies in Social Science Research. *Handbook of Mixed Methods in Social & Behavioral Research* (pp. 273-296). Thousand Oaks, Calif.: Sage Publications.
- Khan, A. (2003). *Islam, Muslims, and America: Understanding the Basis of their Conflict*. New York: Algora Publishing.
- Khan, I. A. (2011a). An Analysis of Learning Barriers: The Saudi Arabian Context. *International Education Studies*, 4(1), 242-247.
- Khan, I. A. (2011b). Learning Difficulties in English: Diagnosis and Pedagogy in Saudi Arabia. *International Research Journals*, 2(7), 1248-1257.
- King Abdullah bin Abdulaziz Public Education Development Project. (2015). English Language Teaching Development Program. Riyadh: King Abdullah bin Abdulaziz Public Education Development Project. Retrieved 07/02/15, from: <http://www.tatweer.edu.sa/node/2931>.
- Krathwohl, D. R. (1993). *Methods of Educational and Social Science Research: an Integrated Approach*. New York; London: Longman.
- Kuntz, P. S. (1996). Beliefs about Language Learning: The Horwitz Model. (pp. 2-51): US Department of Education.
- Kvale, S. (1996). *Interviews: An Introduction to Qualitative Research Interviewing*. Thousand Oaks, Calif.: Sage Publications.
- Landis, R. N., & Reschly, A. L. (2013). Re-examining Gifted Underachievement and Dropout through the Lens of Student Engagement. *Journal for the Education of the Gifted*, 36(2), 220-249. doi: 10.1177/0162353213480864

- Looney, R. (2004). Saudization and Sound Economic Reforms: Are the Two Compatible? *Strategic Insights*, 3(1), 1-10.
- Lyall, J., Schmidt, J. B., Australian Council of Libraries and Information Services., & ACLIS Conservation Task Force. (1989). *Preserving Australia's documentary heritage: a progress report*. Canberra: Australian Council of Libraries and Information Services.
- Maamouri, M. (1998). Language Education and Human Development: Arabic Diglossia and Its Impact on the Quality of Education in the Arab Region. Discussion paper prepared for World Bank, Mediterranean Development Forum. Philadelphia: International Literacy Institute, University of Pennsylvania.
- Mahboob, A., & Elyas, T. (2014). English in the Kingdom of Saudi Arabia. *World Englishes*, 33(1), 128-142.
- Mahib, M., Rahman, U., & Alhaisoni, E. (2013). Teaching English in Saudi Arabia: Prospects and Challenges. *Academic Research International*(1), 112.
- Maio, G., & Haddock, G. (2009). *The Psychology of Attitudes and Attitude Change*. Thousand Oaks, CA: Sage Publications.
- Malallah, S. (2000) English in an Arabic Environment: Current Attitudes to English among Kuwait University Students. *International Journal of Bilingual Education and Bilingualism*, 3/1, 19-43.
- Mantle-Bromley, C. (1995). Positive Attitudes and Realistic Beliefs: Links to Proficiency. *The Modern Language Journal*, 79(3), 372-386.
- Marks, H. M. (2000). Student Engagement in Instructional Activity: Patterns in the Elementary, Middle, and High School Years. *American Educational Research Journal*, 37(1), 153-184.
- Marquez, L. P. (2014). Belief as an Evaluative and Affective Attitude: Some Implications on Religious Belief. *Social Science University of the Philippines -Diliman*, 10(1), 28-52.
- Masgoret, A. M., & Gardner, R. C. (2003). Attitudes, Motivation, and Second Language Learning: A Meta-Analysis of Studies Conducted by Gardner and Associates. *Language Learning*, 53, 167-210. doi: 10.1111/1467-9922.00227
- McBroom, W. H., & Reed, F. W. (1992). Toward a Reconceptualization of Attitude-Behavior Consistency. *Social Psychology Quarterly, Special Issue: Theoretical Advances in Social Psychology* 55(2), 205-216
- McKenzie, R. M. (2008). Social Factors and Non-native Attitudes Towards Varieties of Spoken English: A Japanese Case Study. *International Journal of Applied Linguistics*, 18(1), 63-88.

- McMillan, J. H. (2008). *Introduction to Research in Education*. Boston, Mass: Allyn and Bacon.
- Mercer, S. (2011). The Beliefs of Two Expert EFL Learners. *The Language Learning Journal*, 39(1), 57-74. doi: 10.1080/09571736.2010.521571
- Minichiello, V., Aroni, R., & Hays, T. N. (2008). *In-depth Interviewing: Principles, Techniques, Analysis* (3rd ed.). Sydney: Pearson Education Australia.
- Ministry of Education. (2015). The Strategic Foundations of the Ministry of Education. Riyadh: Ministry of Education. Retrieved 11/03/15, from: <https://www.moe.gov.sa/Arabic/Ministry/Pages/Plan.aspx>.
- Modood, T. (1997). 'Difference', cultural racism and anti-racism. In P. Werbner & T. Modood (Eds.), *Debating cultural hybridity: multi-cultural identities and the politics of anti-racism* (pp. 154-173). London; Atlantic Highlands, N.J., USA: Zed Books,.
- Moskovsky, C., & Alrabai, F. (2009). Intrinsic Motivation in Saudi Learners of English as a Foreign Language. *The Open Applied Linguistics Journal*, 2, 1-10.
- Naseri, A., & Tamam, E. (2012). Impact of Islamic Religious Symbol in Producing Favorable Attitude toward Advertisement. *The Public Administration and Social Policies Review*, 1(8), 61-77
- New South Wales Dept of Education and Training, University of Western Sydney, & Priority Schools Programs (NSW). (2006). *School is for Me: Pathways to Student Engagement*. Sydney: Dept of Education and Training NSW.
- National Statement on Ethical Conduct in Human Research (2007). Canberra: National Health and Medical Research Council, Australian Research Council, and Australian Vice-Chancellors' Committee, Commonwealth of Australia. (Updated March 2014).
- Noels, K. A. (2003). Learning Spanish as a Second Language: Learners' Orientations and Perceptions of Their Teachers' Communication Style. *Language Learning*, 53, 97-136. doi: 10.1111/1467-9922.53225
- Norman, G. R., & Streiner, D. L. (2008). *Biostatistics: The Bare Essentials*. Shelton, CN: People's Medical Publishing House.
- Oakley, A. (1998). Gender, Methodology and People's Ways of Knowing: Some Problems with Feminism and the Paradigm Debate in Social Science. *Sociology*, 32(4), 707-731. doi: 10.1177/0038038598032004005
- Obeidat, M. M. (2005). Attitudes and Motivation in Second Language Learning. *Journal of Faculty of Education*, 18(22).
- Olson, J. M., & Zanna, M. P. (1993). Attitudes and Attitude Change. *Annual Review of Psychology*, 44, 53-85.

- Omoniyi, T. (Ed.). (2010). *The Sociology of Language and Religion Change, Conflict and Accommodation*. Basingstoke: Palgrave Macmillan.
- Omoniyi, T., & Fishman, J. A. (2006). *Explorations in the Sociology of Language and Religion*. Amsterdam: John Benjamins Publishing.
- Oxford, R. L. (1996). *Language Learning Motivation: Pathways to the New Century*. Honolulu: Second Language Teaching & Curriculum Center, University of Hawaii at Mānoa.
- Pajares, M. F. (1992). Teachers' Beliefs and Educational Research: Cleaning up a Messy Construct. *Review of Educational Research*, 62(3), 307-332.
- Palaigeorgiou, G. E., Siozos, P. D., Konstantakis, N. I., & Tsoukalas, I. A. (2005). A Computer Attitude Scale for Computer Science Freshmen and its Educational Implications. *Journal of Computer Assisted Learning*, 21(5), 330-342.
- Park, J., Felix, K., & Lee, G. (2007). Implicit Attitudes Toward Arab-Muslims and the Moderating Effects of Social Information. *Basic and Applied Social Psychology*, 29(1), 35-45. doi: 10.1080/01973530701330942
- Pavlenko, A., & Norton, B. (2007). Imagined Communities, Identity, and English Language Learning. In J. Cummins & C. Davison (Eds.), *International Handbook of English Language Teaching* (Vol. 15, pp. 669-680). Springer US.
- Pei, M. (1965). *The Story of Language* (2nd rev. ed.). London: Allen & Unwin.
- Pennington, M. C. (1989). Directions for Faculty Evaluation in Language Education. *RLCC*, 2(3), 167-193. doi: 10.1080/07908318909525064
- Petty, R., Cacioppo, J., & Heesacker, M. (1981). Effects of Rhetorical Questions on Persuasion: A Cognitive Response Analysis. *Journal of Personality & Social Psychology*, 40(0022-3514), 432-440.
- Pruskus, V. (2008). Globalization and National Identity: The Aspects of Political Ethics *GLOBALIZACIJA IR TAUTINIS TAPATUMAS: POLITINĖS ETIKOS ASPEKTAI*, 1(2), 199-209. doi: 10.3846/2029-0187.2008.1.199-209
- Rad, N. F. (2009). *Evaluation of English Students' Beliefs about Learning English as Foreign Language: A Case of Kerman Azad University*. Paper presented at the ICT for Language Learning, Florence, Italy. Retrieved 04/11/13, from: [http://conference.pixel-online.net/ICT4LL2010/common/download/Proceedings\\_pdf/SLA25-Fatehi\\_Rad.pdf](http://conference.pixel-online.net/ICT4LL2010/common/download/Proceedings_pdf/SLA25-Fatehi_Rad.pdf)
- Richards, L. (2009). *Handling Qualitative Data: a Practical Guide* (2nd ed.). London: Sage.
- Robson, C. (2002). *Real World Research: a Resource for Social Scientists and Practitioner-Researchers* (2nd ed.). Oxford; Malden, Mass.: Blackwell Publishers.

- Ryan, R. M., & Deci, E. L. (2000). Self-Determination Theory and the Facilitation of Intrinsic Motivation, Social Development, and Well-Being. *The American Psychologist* (1), 68.
- Saiegh–Haddad, E. (2003). Linguistic distance and initial reading acquisition: the case of Arabic diglossia. *Applied Psycholinguistics*, 24(03), 431-451. doi: 10.1017/S0142716403000225
- Saldaña, J. (2012). *The Coding Manual for Qualitative Researchers* (2nd ed.). London: Sage Publications.
- Sawyer, J. F. A., & Simpson, J. M. Y. (2001). *Concise Encyclopedia of Language and Religion*. Amsterdam; New York: Elsevier.
- Schibeci, R. A., & Riley, J. P. (1986). Influence of Students' Background and Perceptions on Science Attitudes and Achievement. *Journal of Research in Science Teaching*, 23(3), 177-187. doi: 10.1002/tea.3660230302
- Schmidt, A. (1964). *Kühe in Halbtrauer*. Karlsruhe: Stahlberg.
- Scott, J., & Marshall, G. (Eds.). (2009). *A Dictionary of Sociology* (3rd rev ed.). Oxford; New York: Oxford University Press.
- Seidman, I. (2013). *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences* (4th ed.). New York: Teachers College Press.
- Shah, S, M. Athar H, & Omar A. Nasseef (2013). Factors Impacting EFL Teaching: An Exploratory Study in the Saudi Arabian Context. *Arab World English Journal* , 4 (3), 104 -123.
- Shurovi, M. (2014). CLT and ELT in Bangladesh: Practice and Prospect of Speaking and Listening. *Journal of Language Teaching & Research*, 5(6), 1263-1268. doi: 10.4304/jltr.5.6.1263-1268
- Singh, K., Granville, M., & Dika, S. (2002). Mathematics and Science Achievement: Effects of Motivation, Interest, and Academic Engagement. *Journal of Educational Research*, 95(6), 323.
- Skinner, E., & Pitzer, J. (2012). Developmental Dynamics of Student Engagement, Coping, and Everyday Resilience. *Handbook of Research on Student Engagement* (pp. 21-44) New York: Springer US.
- Smith, A. N. (1971). The Importance of Attitude in Foreign Language Learning. *The Modern Language Journal*, 55(2), 82-88.
- Smith, L., & Abouammoh, A. (2013). Higher Education in Saudi Arabia: Reforms, Challenges, Priorities. In L. S. A. Abouammoh (Ed.), *Higher Education in Saudi Arabia: Achievements, Challenges and Opportunities* (pp. 191). Springer.



- Spolsky, B. (2003). Religion as a Site of Language Contact. *Annual Review of Applied Linguistics*, 23, 81-94.
- Starks, D., & Paltridge, B. (1996). A Note on Using Sociolinguistic Methods to Study Non-native Attitudes Towards English. *World Englishes*, 15(2), 217-224.
- Svalberg, A. M.-L. (2009). Engagement with Language: Interrogating a Construct. *Language Awareness*, 18(3), 242-258.
- Syed, Z. (2003). The Sociocultural Context of English Language Teaching in the Gulf. *TESOL Quarterly*, 37(2), 337-341. doi: 10.2307/3588508
- Symonds, J. E., & Gorard, S. (2008). *The Death of Mixed Methods: Research Labels and their Casualties*. Paper presented at the the British Educational Research Association Annual Conference, Heriot Watt University, Edinburgh.
- Tashakkori, A., & Teddlie, C. (2003). *Handbook of Mixed Methods in Social & Behavioral Research*. Thousand Oaks, CA.: Sage Publications.
- Teddlie, C., & Tashakkori, A. (2009). *Foundations of Mixed Methods Research: Integrating Quantitative and Qualitative Approaches in the Social and Behavioral Sciences*. Thousand Oaks, CA: Sage Publications.
- Thoms, J. (2012). Classroom Discourse in Foreign Language Classrooms: A Review of the Literature. *Foreign Language Annals*, 45(1), 8-27.
- Tinio, M. F. O. (2009). Academic Engagement Scale for Grade School Students. *The Assessment Handbook 2*, 64-75.
- Tomlinson, C. A., & Javius, E. L. (2012). Teach Up for Excellence. *Educational Leadership*, 69(5), 28-33.
- Toshalis, E., & Nakkula, M. (2012). Motivation, Engagement, and Student Voice. In Hoffman, N., Steinberg, A., & Wolfe, R. (Eds.), *The Students at The Center*. Boston: Jobs for the Future.
- ur Rahman, M. M., & Alhaisoni, E. (2013). Teaching English in Saudi Arabia: prospects and Challenges. *Academic Research International*, 4(1), 112-118.
- Ushida, E. (2003). *The Role of Students' Attitudes and Motivation in Second Language Learning in Online Language Courses*. PhD Dissertation, Carnegie Mellon University.
- Vockell, E. (2001). Educational Psychology: A Practical Approach. Retrieved 05/06/13, from: <http://education.calumet.purdue.edu/vockell/EdPsyBook>
- Wesely, P. M. (2012). Learner Attitudes, Perceptions, and Beliefs in Language Learning. *Foreign Language Annals*, 45(1), 98-117.

- Wheatley, K. F. (2002). The Potential Benefits of Teacher Efficacy Doubts for Educational Reform. *Teaching and Teacher Education*, 18, 5-22. doi: 10.1016/S0742-051X(01)00047-6
- White, W. (2007). Self-Alienation: The Language of Discontent. *Curriculum and Teaching Dialogue*, 9(1/2), 149-156.
- Yin, C. (2008). *Language Learning Strategies in Relation to Attitudes, Motivations, and Learner Beliefs: Investigating Learner Variables in the Context of English as a Foreign Language in China*. PhD Dissertation, University of Maryland.
- Zimmerman, B. J. (2000). Self-Efficacy: An Essential Motive to Learn. *Contemporary Educational Psychology*, 25(1), 82-91. doi: 10.1006/ceps.1999.1016
- Zughoul, M. R. (1980). Diglossia in Arabic: Investigating Solutions. *Anthropological Linguistics* 22(5), 201-217

## Appendices

### Appendix A: Questionnaire (English Version)



#### Student Questionnaire for the Research Project:

#### A Sociolinguistic Study of the Influence of Religious and Cultural Attitudes on Engagement among Saudi Arabian Foreign Language Learners

Researcher: Fatimah Alswail. Project Supervisor: Dr Jean Harkins

Please answer the following questions:

1. Age.....
2. Highest education level achieved.....
3. Are you currently studying English at school?  
Yes ☐ No ☐
4. Do you have a familiarity with a foreign language other than English?  
Yes ☐ No ☐
5. Do you personally know anyone who speaks a language other than Arabic?  
Yes ☐ No ☐
6. If offered the option, would you study a foreign language?  
Yes ☐ No ☐

---

Please continue with the questions on the following pages.

---

---

**NEWCASTLE** | CENTRAL COAST | PORT MACQUARIE | SINGAPORE

The University of Newcastle  
Callaghan NSW 2308 Australia

enquirycentre@newcastle.edu.au  
CRICOS Provider Number: 00109J

T +61 2 4921 5000  
www.newcastle.edu.au

---

**Teacher Questionnaire for the Research Project:**  
**A Sociolinguistic Study of the Influence of Religious and Cultural Attitudes**  
**on Engagement among Saudi Arabian Foreign Language Learners**  
Researcher: Fatimah Alswuail. Project Supervisor: Dr Jean Harkins

Please answer the following questions:

1. Age.....
2. Subjects taught.....
3. Years experience.....
4. Highest education level achieved.....
5. Foreign language background.....
6. Are you currently teaching English at school?  
Yes ☐ No ☐
7. Nationality  
Saudi ☐ Other ☐
8. Do you regularly speak to anyone who speaks a language other than Arabic?  
Yes ☐ No ☐
9. If offered the option, would you study a foreign language?  
Yes ☐ No ☐

---

Please continue with the questions on the following pages.

---

<b>NEWCASTLE</b>		CENTRAL COAST		PORT MACQUARIE		SINGAPORE
The University of Newcastle		enquirycentre@newcastle.edu.au		T +61 2 4921 5000		
Callaghan NSW 2308 Australia		CRICOS Provider Number: 00109J		www.newcastle.edu.au		

---

**Religious Scholar Questionnaire for the Research Project:**  
**A Sociolinguistic Study of the Influence of Religious and Cultural Attitudes**  
**on Engagement among Saudi Arabian Foreign Language Learners**  
Researcher: Fatimah Alswuail. Project Supervisor: Dr Jean Harkins

Please answer the following questions:

1. Age.....
2. Years in religious service.....
3. Highest educational level achieved.....
4. Do you have a familiarity with English?  
Yes ☐ No ☐
5. Do you have a familiarity with a foreign language other than English?  
Yes ☐ No ☐
6. Nationality  
Saudi ☐ Other ☐
7. Should English be included in the Saudi school curriculum?  
Yes ☐ No ☐
8. Are foreign languages other than English acceptable in the Saudi school curriculum?  
Yes ☐ No ☐
9. If offered the option, would you study a foreign language?  
Yes ☐ No ☐

---

---

Please continue with the questions on the following pages.

---

**NEWCASTLE** | CENTRAL COAST | PORT MACQUARIE | SINGAPORE

The University of Newcastle    enquirycentre@newcastle.edu.au    T +61 2 4921 5000  
Callaghan NSW 2308 Australia    CRICOS Provider Number: 00109J    www.newcastle.edu.au

---

Please indicate the extent to which you agree or disagree with each of the following statements.

**The scale is as the following:**

- |                      |                   |
|----------------------|-------------------|
| 1- Strongly disagree | 4- Tend to agree  |
| 2- Disagree          | 5- Agree          |
| 3- Tend to disagree  | 6- Strongly agree |

	Strongly disagree	Disagree	Tend to disagree	Tend to agree	Agree	Strongly agree
	1	2	3	4	5	6
1. Participating in English learning activities in English class is not enjoyable.						
2. English language learning is useful to Saudi natives who want to travel abroad.						
4. Extensive English language learning is not necessary for Saudi Arabia to become one of the leading nations of the world.						
5. English language learning will not help to understand the technological advances of other nations and their implementation in Saudi Arabia.						
6. English lessons are boring.						
7. English language students must have a thorough grounding in Islamic philosophy, so that they will not be influenced by their contact with other cultures.						
8. Practising English outside school is helpful.						
9. I dislike the idea of learning English language.						
10. I like the idea of learning English language.						
11. The emphasis on learning and knowledge in Islamic culture makes learning of additional languages, such as English, a sound practical decision.						

	Strongly disagree	Disagree	Tend to disagree	Tend to agree	Agree	Strongly agree
	1	2	3	4	5	6
12. Being religious is unimportant in the learning of English language.						
13. Learning a foreign language, such as English, strengthens a person's brain.						
14. An individual's religious commitment is necessary for learning a foreign language such as English.						
15. Learning English language helps to improve the overall character and scope of one's education.						
16. English lessons are interesting.						
17. A lot of emphasis is placed on Islamic principles in learning a foreign language, such as English, in Saudi Arabia.						
18. English language is not important as a global language for communication.						
19. It is important to be able to communicate clear thoughts to native speakers of English language.						
20. English language learning will do little for applying technological advances in Saudi Arabia.						
21. It is unimportant to be able to communicate clear thoughts to native speakers of English language.						
22. English language learning is useful in applying technological advances in Saudi Arabia.						
23. Islamic principles encourage Saudi school students to learn languages, such as English.						
24. English language students in Saudi Arabia do not need a thorough grounding in Islamic philosophy to guard against influence from other cultures that contrast with Islam.						

	Strongly disagree	Disagree	Tend to disagree	Tend to agree	Agree	Strongly agree
	1	2	3	4	5	6
25. English language learning will not make me less religious.						
26. English language course materials for students do not have to deal with topics related to Islam.						
27. I enjoy learning English language.						
28. Practising English outside school is not helpful.						
29. Participating in English learning activities in English class is enjoyable.						
30. English language learning is essential if the message of Islam is to be adequately understood by non-Muslim communities.						
31. Learning English language will not help in understanding the cultures and customs of others.						
32. Learning English language doesn't help to improve the overall character and scope of one's education.						
33. Islamic principles do not permit Saudi school students to learn languages other than Arabic.						
34. English language learning is useful in understanding the technological advances of other nations, and their implementation in Saudi Arabia.						
35. English language course materials for students must deal with topics related to Islam.						
36. English classes make students not want to learn more about English.						
37. I do not enjoy learning English language.						
38. English language learning will do little for the Saudi native who wants to travel to foreign nations.						



	Strongly disagree	Disagree	Tend to disagree	Tend to agree	Agree	Strongly agree
	1	2	3	4	5	6
39. English language learning is useful in expanding Saudi business enterprises globally.						
40. Learning English language is necessary to convey the message of Islam to non-Muslim cultures.						
41. Learning a foreign language, such as English, has no benefit for a person's brain.						
42. The emphasis on learning and knowledge in Islamic culture doesn't make learning of additional language, such as English, a sound ethical/moral decision.						
43. English language learning is not essential if the message of Islam is to be adequately understood by non-Muslim cultures.						
44. Grammar lessons are useful for learning to communicate in English.						
45. Grammar lessons are not useful for learning to communicate in English.						
46. The emphasis on learning and knowledge in Islamic culture doesn't make learning English language a sound practical decision.						
47. English language is important as a global language for communication.						
48. Communicating with classmates in English is not helpful.						
49. English classes make students want to learn more about English.						
50. Learning English language is not necessary to convey the message of Islam actively to non-Muslim cultures.						
51. English language learning is useful if one wants to seek employment outside Saudi Arabia.						

	Strongly disagree	Disagree	Tend to disagree	Tend to agree	Agree	Strongly agree
	1	2	3	4	5	6
52. Too little emphasis is placed upon Islamic principles in learning a foreign language, such as English, in Saudi Arabia.						
53. Extensive English language learning is necessary if Saudi Arabia is to become one of the leading nations of the world.						
54. Learning English language helps one to better understand other cultures and customs.						
55. Learning English will not have any effect on my Arabic language.						
56. Learning English might have a bad effect on my Arabic language.						
57. English language learning will do little if one wants to seek employment outside of Saudi Arabia.						
58. English language learning will make me less religious.						
59. Communicating with classmates in English is helpful.						
60. The emphasis on learning and knowledge in Islamic culture makes learning of additional languages, such as English, a sound ethical/moral decision.						

**Thank you for your valuable participation in this questionnaire!**

## Appendix B: Questionnaire (Arabic Version)



### إستبانة الطالبات في مشروع البحث:

دراسة لغوية إجتماعية عن تأثير الميول الثقافية و الدينية على المشاركة بين دارسي اللغات الأجنبية السعوديين

الباحثة: فاطمة السويل مشرفة المشروع: د. جين هاركينز

الرجاء الإجابة على مايلي:

1. العمر : .....
2. أعلى مستوى دراسي تم الحصول عليه : .....
3. هل أنتي تدرسين حالياً الإنجليزية في المدرسة؟  
☐ نعم ☐ لا
4. هل انتي معتادة على سماع أو تحدث لغة أجنبية غير الإنجليزية؟  
☐ نعم ☐ لا
5. هل تعرفين شخصياً أي شخص يتكلم غير اللغة العربية؟  
☐ نعم ☐ لا
6. إذا أتاحت لكي الفرصة، هل ستتعلمين لغة أجنبية؟  
☐ نعم ☐ لا

رجاءاً أستمري بالإجابة على الأسئلة في الصفحات التالية.

NEWCASTLE | CENTRAL COAST | PORT MACQUARIE | SINGAPORE

The University of Newcastle  
Callaghan NSW 2308 Australia

enquirycentre@newcastle.edu.au  
CRICOS Provider Number: 00109J

T +61 2 4921 5000  
www.newcastle.edu.au

إستبانة المعلمات في مشروع البحث:

دراسة لغوية إجتماعية عن تأثير الميول الثقافية و الدينية على المشاركة بين دارسي اللغات الأجنبية السعوديين

الباحثة:فاطمة السويل مشرفة المشروع: د. جين هاركينز

الرجاء الإجابة على مايلي:

1. العمر : .....
2. المادة المُدرسة : .....
3. سنوات الخبرة : .....
4. أعلى مؤهل تم الحصول عليه : .....
5. لغة أجنبية أخرى: .....
6. هل أنتي تدرسين حالياً الإنجليزية في المدرسة؟  
نعم ☐ لا ☐
7. الجنسية :  
سعودية ☐ أخرى ☐
8. هل تقومين عادةً بالتحدث إلى أي شخص يتكلم غير اللغة العربية؟  
نعم ☐ لا ☐
9. إذا أُتيحت لكي الفرصة، هل ستتعلمين لغة أجنبية؟  
نعم ☐ لا ☐

رجاءاً أستمري بالإجابة على الأسئلة في الصفحات التالية.

إستبانة رجال الدين في مشروع البحث:

دراسة لغوية إجتماعية عن تأثير الميول الثقافية و الدينية على المشاركة بين دارسي اللغات الأجنبية السعوديين

الباحثة:فاطمة السويل مشرفة المشروع: د. جين هاركينز

الرجاء الإجابة على مايلي:

1. العمر : .....
2. سنوات الخدمة في المجال الديني : .....
3. أعلى مؤهل تم الحصول عليه : .....
4. هل أنت معتاد على سماع أو تكلم اللغة الإنجليزية؟  
☐ نعم ☐ لا
5. هل أنت معتاد على سماع أو تكلم لغة أخرى غير الإنجليزية؟  
☐ نعم ☐ لا
6. الجنسية :  
☐ سعودي ☐ أخرى
7. هل يجب إدخال الإنجليزية في مناهج التعليم في السعودية؟  
☐ نعم ☐ لا
8. هل تعتقد أن إدخال لغات أجنبية أخرى في المناهج السعودية غير الإنجليزية أمر مقبول؟  
☐ نعم ☐ لا
9. إذا أتاحت لك الفرصة، هل ستتعلم لغة أجنبية؟  
☐ نعم ☐ لا

رجاءاً أستمروا بالإجابة على الأسئلة في الصفحات التالية.

NEWCASTLE | CENTRAL COAST | PORT MACQUARIE | SINGAPORE

The University of Newcastle  
Callaghan NSW 2308 Australia

enquirycentre@newcastle.edu.au  
CRICOS Provider Number: 00109J

T +61 2 4921 5000  
www.newcastle.edu.au

برجاء توضيح مدى الموافقة أو عدم الموافقة على كل من العبارات التالية

الميزان بناءً على ما يلي:-

- 1- لا أوافق بشدة  
2- لا أوافق  
3- أميل لعدم الموافقة  
4- أميل للموافقة  
5- أوافق  
6- أوافق بشدة

أوافق بشدة	أوافق	أميل للموافقة	أميل لعدم الموافقة	لا أوافق	لا أوافق بشدة	
6	5	4	3	2	1	
						1- المشاركة في نشاطات تعلم اللغة الانجليزية في حصة اللغة الانجليزية غير ممتع
						2- يكون تعلم اللغة الانجليزية مفيد للمواطنين السعوديين الذين يريدون السفر للخارج
						3- سيقوم تعلم اللغة الانجليزية بعمل القليل في تطور القوة الاقتصادية السعودية عالمياً
						4- تعلم اللغة الانجليزية الموسع ليس ضروري للسعودية لتصبح من الأمم القيادية في العالم.
						5- لن يساعد تعلم اللغة الانجليزية في فهم التقدمات التكنولوجية للأمم الأخرى و انجازاتها في السعودية.
						6- تكون دروس اللغة الانجليزية مملة.
						7- يجب أن يكون لدى طلاب اللغة الانجليزية علم بالشريعة الاسلامية حتى لا يتأثروا عند تواصلهم مع الثقافات الأخرى.
						8- تكون ممارسة اللغة الانجليزية خارج المدرسة مفيدة.
						9- لا أحب فكرة تعلم اللغة الانجليزية.

أوافق بشدة	أوافق	أميل للموافقة	أميل لعدم الموافقة	لا أوافق	لا أوافق بشدة	
6	5	4	3	2	1	
						10- أحب فكرة تعلم اللغة الانجليزية.
						11- اهتمام الشريعة الاسلامية بالتعلم و المعرفة يجعل تعلم اللغات الإضافية، مثل اللغة الانجليزية قرار عملي.
						12- التدين والالتزام لتعلم اللغة الانجليزية غير ضروري.
						13- تعلم لغة أجنبية مثل اللغة الانجليزية يقوي من عقلية الشخص.
						14- الالتزام الديني للفرد شيء ضروري لتعلم لغة أجنبية مثل اللغة الانجليزية.
						15- يساعد تعلم اللغة الأجنبية في تحسين الشخصية بصفة عامة و كذلك مجال التعليم.
						16- تكون دروس اللغة الانجليزية شاقة.
						17- يكون هناك المزيد من التأكيد على المبادئ الإسلامية عند تعلم لغة أجنبية، مثل اللغة الانجليزية في السعودية.
						18- اللغة الانجليزية ليست هامة كلغة عالمية للتواصل.
						19- من المهم جداً أن تكون قادراً على توصيل أفكارك واضحة لمتحدثي اللغة الانجليزية الاصليين.
						20- تعلم اللغة الانجليزية سيعمل القليل بتطبيق التقدمات التكنولوجية في السعودية.
						21- ليس هاماً أن تكون قادراً على توصيل أفكارك واضحة لمتحدثي اللغة الانجليزية الاصليين.

أوافق بشدة	أوافق	أميل للموافقة	أميل لعدم الموافقة	لا أوافق	لا أوافق بشدة	
6	5	4	3	2	1	
						22- يكون تعلم اللغة الانجليزية مفيد في تطبيق التقنيات التكنولوجية في السعودية.
						23- تشجع المبادئ الإسلامية طلاب المدرسة السعوديين على تعلم اللغات مثل اللغة الانجليزية.
						24- لا يحتاج طلاب اللغة الانجليزية في السعودية إلى علم بالشريعة الإسلامية ليحافظوا على عدم التأثير بالثقافات الأخرى التي تتعارض مع الاسلام.
						25- تعلم اللغة الانجليزية لن يجعلني أقل دينياً.
						26- لا تناقش مناهج اللغة الانجليزية تلك الموضوعات المتعلقة بالإسلام.
						27- استمتع بتعلم اللغة الانجليزية.
						28- ممارسة اللغة الانجليزية خارج المدرسة غير مفيداً.
						29- المشاركة في نشاطات تعلم اللغة الانجليزية في حصص اللغة الانجليزية شيء ممتع.
						30- تعلم اللغة الانجليزية أساسي ليتم فهم الإسلام بدقة من قبل المجتمعات غير المسلمة.
						31- لن يساعد تعلم اللغة الانجليزية في فهم ثقافات و عادات الآخرين.
						32- لا يساعد تعلم اللغة الانجليزية في تحسين الشخصية بصفة عامة و كذلك مجال التعليم.
						33- لا تسمح الشريعة الإسلامية لطلاب المدرسة السعوديين بتعلم لغات أخرى غير اللغة العربية.
						34- تعلم اللغة مفيد في فهم التقنيات العلمية للبلاد الأخرى و انجازاتهم في السعودية.
						35- يجب أن تناقش مناهج اللغة الانجليزية موضوعات متعلقة بالإسلام.



أوافق بشدة	أوافق	أميل للموافقة	أميل لعدم الموافقة	لا أوافق	لا أوافق بشدة	
6	5	4	3	2	1	
						36- تجعل حصص اللغة الانجليزية الطلاب لا يريدون تعلم المزيد من اللغة الانجليزية.
						37- لا استمتع بتعلم اللغة الانجليزية.
						38- سيقوم تعلم اللغة الانجليزية بتقديم القليل للمواطنين السعوديين الذين يريدون السفر لبلاد أجنبية.
						39- يكون تعلم اللغة الانجليزية مفيد لتوسيع دائرة أعمال المشروعات السعودية عالمياً.
						40- يكون تعلم اللغة الانجليزية ضروري لنقل رسالة الإسلام لثقافات غير المسلمين.
						41- لا توجد فائدة لعقلية الشخص الذي يتعلم لغة أجنبية مثل اللغة الانجليزية
						42- التأكيد على التعلم و المعرفة في الثقافة الإسلامية لا يجعل تعلم لغة إضافية مثل اللغة الانجليزية يبدو قرار صائباً وناجحاً.
						43- تعلم اللغة الانجليزية غير أساسي لفهم رسالة الإسلام بدقة من قِبل ثقافات غير المسلمين.
						44- دروس القواعد النحوية مفيدة في التعلم للتواصل باللغة الانجليزية.
						45- دروس القواعد النحوية غير مفيد في التعلم للتواصل باللغة الانجليزية
						46- إهتمام الشريعة الإسلامية بالتعلم و المعرفة لا يجعل تعلم اللغة الانجليزية قرار عملي.
						47- اللغة الانجليزية لغة هامة كلغة عالمية للتواصل.
						48- التواصل مع زملاء الدراسة في اللغة الانجليزية يعتبر غير نافع.
						49- تجعل حصص اللغة الانجليزية الطلاب يريدون تعلم المزيد من اللغة الانجليزية.

أوافق بشدة	أوافق	أميل للموافقة	أميل لعدم الموافقة	لا أوافق	لا أوافق بشدة	
6	5	4	3	2	1	
						50- تعتبر اللغة الانجليزية غير ضرورية لنقل رسالة الإسلام بفاعلية إلى ثقافات غير المسلمين.
						51- يكون تعلم اللغة الانجليزية مفيد إذا أراد الشخص البحث عن وظيفة خارج السعودية.
						52- يخصص قليل جداً من التأكيد على المبادئ الإسلامية في تعلم اللغة الأجنبية مثل اللغة الانجليزية في السعودية.
						53- يعتبر تعلم اللغة الانجليزية الموسع شيء ضروري لكي تصبح السعودية من الأمم القائدة على مستوى العالم.
						54- يساعد تعلم اللغة الانجليزية في الفهم الجيد للثقافات والعادات الأخرى.
						55- لن يؤثر تعلم اللغة الانجليزية على اللغة العربية.
						56- ربما يكون لتعلم اللغة الانجليزية أثر سيء على لغتي العربية.
						57- سيقوم تعلم اللغة الانجليزية بعمل القليل عندما يريد الشخص البحث عن التوظيف خارج السعودية.
						58- سيجعلني تعلم اللغة الانجليزية أقل تديناً
						59- التواصل مع زملاء الدراسة في اللغة الانجليزية مفيداً
						60- التأكيد على التعلم و المعرفة في الثقافة الإسلامية يجعل تعلم اللغات الإضافية مثل اللغة الانجليزية يبدو قراراً صائباً ونافعاً.

نشكركم على المشاركة القيمة في هذا الاستبيان

## Appendix C: Semi-structured Interview Schedule (English version)



### Interview Schedule

#### A Sociolinguistic Study of the Influence of Religious and Cultural Attitudes on Engagement among Saudi Arabian Foreign Language Learners

##### *Interview*

Please answer the following demographic questions:

1. Age.....
2. Subjects taught.....
3. Years experience.....
4. Highest education level achieved.....
5. Foreign language background.....
6. Are you currently teaching English at school?  
Yes ☐ No ☐
7. Nationality  
Saudi ☐ Other ☐
8. Do you regularly speak to anyone who speaks a language other than Arabic?  
Yes ☐ No ☐
9. If offered the option, would you study a foreign language?  
Yes ☐ No ☐

1. Do you enjoy teaching English? Why (or why not)?  
.....
2. Do you think your students enjoy learning English? Why (or why not)?  
.....
3. Do you think your students have positive or negative attitudes towards learning English? Can you give some examples of why you think this?  
.....
4. Do you think learning English will influence the learners' religion or mother tongue?  
(For example, some people think that learning English is a sign of westernization.)  
.....
5. Do your students participate actively in their English classes? Can you give some examples?  
.....
6. What kind of activities students do enjoy in their English classes?  
.....
7. Do you feel that the students' parents' attitudes towards learning English influence the students' achievement? Can you explain why you think this?  
.....

**Thanks a lot for your time**

---

<b>NEWCASTLE</b>	CENTRAL COAST	PORT MACQUARIE	SINGAPORE
The University of Newcastle Callaghan NSW 2308 Australia	enquirycentre@newcastle.edu.au CRICOS Provider Number: 00109J	T +61 2 4921 5000 www.newcastle.edu.au	

---

## Appendix D: Semi-structured Interview Schedule (Arabic version)



### جدول المقابلة

دراسة لغوية إجتماعية عن تأثير الميول الثقافية و الدينية على المشاركة بين دارسي اللغات الأجنبية السعوديين  
المحاذنة:

الرجاء الإجابة على الأسئلة الديموغرافية التالية:

1. العمر : .....
2. المادة المُدرسة : .....
3. سنوات الخبرة : .....
4. أعلى مؤهل تم الحصول عليه : .....
5. لغة أجنبية أخرى: .....

6. هل أنتي تدرسين حالياً الإنجليزية في المدرسة؟

نعم ☐ لا ☐

7. الجنسية :

سعودية ☐ أخرى ☐

8. هل تقومين عادةً بالتحدث إلى أي شخص يتكلم غير اللغة العربية؟

نعم ☐ لا ☐

9. إذا أُتيحت لكي الفرصة، هل ستتعلمين لغة أجنبية؟

نعم ☐ لا ☐

1. هل تستمتع بتدريس اللغة الإنجليزية؟ لماذا (أو لماذا لا)؟  
.....
2. هل تعتقد أن طلابك يستمتعون بتعلم اللغة الانجليزية؟ لماذا (أو لماذا لا)؟  
.....
3. هل تعتقد أن لدى طلابك موقف إيجابي أو سلبي تجاه تعلم اللغة الانجليزية؟ مع ذكر بعض الأمثلة لهذا؟  
.....
4. هل تعتقد أن تعلم اللغة الإنجليزية سيؤثر على عقيدة الطالبة ولغتها الأصلية؟  
(مثل اعتقاد بعض الناس أن تعلم اللغة الإنجليزية من علامات التغريب)  
.....
5. هل طلابك يشاركون بنشاط في حصص الإنجليزي؟ مع ذكر أمثلة  
.....
6. ماهي أنواع الأنشطة التي تستمتع الطالبات بالمشاركة فيها في دروس اللغة الإنجليزية؟  
.....
7. هل تعتقد أن موقف أو ميول أولياء أمور الطالبات تجاه تعلم اللغة الإنجليزية يؤثر على  
تحصيل الطالبات؟ مع توضيح ذلك.  
.....

### شاكراً ومقدرة وقتك الثمين

NEWCASTLE	CENTRAL COAST	PORT MACQUARIE	SINGAPORE
The University of Newcastle Callaghan NSW 2308 Australia	enquirycentre@newcastle.edu.au CRICOS Provider Number: 00109J	T +61 2 4921 5000 www.newcastle.edu.au	

## Appendix E: School Consent Form (English Version)



**School Principal's Consent Form for the Research Project:  
A Sociolinguistic Study of the Influence of Religious and Cultural Attitudes  
on Engagement among Saudi Arabian Foreign Language Learners**

Researcher: Fatimah Alswuail. Project Supervisor: Dr Jean Harkins

I agree for my school to participate in the above research project and give my consent freely.

I understand that the project will be conducted as described in the Information Statement, a copy of which I have kept for my records.

I consent to distribute Information Statements and Questionnaires to teachers and parents, and to allow the researcher to visit the school for the purposes of the research.

I understand I can withdraw from the project at any time and do not have to give any reason for withdrawing.

I understand that all participants' personal information will remain confidential to the researchers, and that all information will be securely stored so that participants' privacy is protected.

I have had the opportunity to have questions answered to my satisfaction.

Print Name: \_\_\_\_\_

Principal's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

---

<b>NEWCASTLE</b>		CENTRAL COAST		PORT MACQUARIE		SINGAPORE
The University of Newcastle		enquirycentre@newcastle.edu.au		T +61 2 4921 5000		
Callaghan NSW 2308 Australia		CRICOS Provider Number: 00109J		www.newcastle.edu.au		

---

## Appendix F: School Consent Form (Arabic Version)



### نموذج موافقة مديرة المدرسة على المشاركة في مشروع البحث:

دراسة لغوية إجتماعية عن تأثير الميول الثقافية والدينية على المشاركة بين دارسي اللغات الأجنبية السعوديين

الباحثة: فاطمة السويل مشرفة المشروع: د. جين هاركنيز

أوافق على المشاركة في البحث إعلاء تمام الموافقة. وأعلم أن المشروع سينفذ كما هو في بيان المعلومات والذي أحتفظ بنسخة منه في سجلاتي الخاصة.

أوافق كذلك على توزيع بيان المعلومات والإستبانات على المعلمات وعلى أولياء أمور الطالبات وأني سأسمح للباحثة بزيارة المدرسة من أجل البحث.

وأعلم كذلك أنني أستطيع الإنسحاب من المشروع في أي وقت من غير توضيح اسباب الإنسحاب.

أتفهم كذلك بأن معلومات المشاركة الشخصية ستكون في سرية تامة عند الباحثين، وأن جميع المعلومات ستحفظ بسرية تامة لضمان خصوصية المشاركات.

إضافة الى ذلك، لقد تمت الإجابة عن جميع تساؤلاتي بشكل كافي.

الإسم : .....

توقيع مديرة المدرسة : ..... التاريخ: \ \ .

<b>NEWCASTLE</b>		CENTRAL COAST		PORT MACQUARIE		SINGAPORE
The University of Newcastle Callaghan NSW 2308 Australia		enquirycentre@newcastle.edu.au CRICOS Provider Number: 00109J		T +61 2 4921 5000 www.newcastle.edu.au		



## Appendix G: School Information Statement (English Version)



**School Information Statement for the Research Project:  
A Sociolinguistic Study of the Influence of Religious and Cultural Attitudes  
on Engagement among Saudi Arabian Foreign Language Learners**

Dear School Principal,

Your school is invited to participate in the research project identified above which is being conducted by Fatimah Alswuail and Dr Jean Harkins, Lecturer in Linguistics at the University of Newcastle. The research is part of Fatimah's studies at the University of Newcastle, supervised by Dr Jean Harkins and Dr Christo Moskovsky from the School of Humanities and Social Science.

***Why is the research being done?***

The purpose of the research is to investigate the influence of religious and cultural attitudes on the learning and teaching of English as a Foreign Language (EFL) in Saudi Arabia. The dominant influence of Islam in Saudi Arabia is seen as capable of encouraging second language learning, as well as encouraging communication necessary for foreign economic and political engagement. Nevertheless, the lack of literature and awareness about foreign language learning in Saudi Arabia means that the subject needs more investigation and study. This study is designed to expand the current field of knowledge on this topic, and to help clarify the attitudes of three important groups: students, teachers and religious scholars in Saudi Arabia.

***Who can participate in the research?***

We are seeking participants from the three key groups: students, teachers and religious scholars in Saudi Arabia. Your school is invited to participate because it contains students and teachers who can participate in the research.

***What choice do you have?***

Agreeing to your school's participation in this research is entirely your choice. Only those people who give their informed consent will be included in the project. Whether or not you decide to allow your school to participate, your decision will not disadvantage you in any way. Students and teachers can stop participating at any time without giving a reason, and withdraw any data that could identify them.

Because the questionnaires are completely anonymous, they cannot be withdrawn once they have been sent to the researcher.

***What would you be asked to do?***

If you agree for your school to participate, you are asked to help in the following ways:

- Please distribute the Teacher Information Statements and Teacher Questionnaires to teachers of English in your school. The teachers are asked to complete the anonymous questionnaire and return it to the researcher in the envelope provided, within 2 weeks of receiving it. Teachers are also invited to volunteer for a follow-up interview with the researcher.
- You are asked to allow the researcher to visit your school to interview any teachers who volunteer. The researcher will arrange a time for the interview with the teachers. Interviews will be audio recorded, and participants can listen to the recording afterwards and ask for any part of it to be erased.
- Please distribute the Parent Information Statements and Student Questionnaire to the parents of your students. Parents are asked to consider whether they give permission for their child to participate. If they agree, they are asked to discuss the research with their child, and allow their child to complete the anonymous questionnaire and return it to the school in the envelope provided.
- You are asked to allow the students to return their questionnaires to a box at the school office for the researcher to pick up.

***How much time will it take?***

The questionnaire is expected to take no more than 30 minutes to complete in one session. For teachers who volunteer for a follow-up interview, the interview is expected to take no more than 20 minutes in one session.

***What are the risks and benefits of participating?***

There are no identified risks or benefits to participants or schools from participating in this research. Participants' answers will not be linked with their name or their school, and will not affect their study or relationship with any organisation.

***How will participants' privacy be protected?***

The questionnaire is anonymous and it will not be possible to identify anyone from their answers. Interview recordings will be transcribed by the student researcher and erased as soon as the transcription is completed and checked. Transcripts will be given a number, and the participant's name will not be linked with the number or the transcript. Schools will not be identified or compared in the research. Data will be stored in the organisational unit of the research supervisor at the University of Newcastle, and only accessed by the researchers. The data will be stored for 5 years in accordance with the Australian

Code for the Responsible Conduct of Research, and will be used in a research thesis. The results will not identify the participants in any way.

***How will the information collected be used?***

The collected information will be used in a research higher degree thesis at the University of Newcastle, and may be reported in conference papers and academic publications. Participants will not be identified in any report arising from the project. A brief summary of the findings will be sent to each participating school within about one year of completion of the research.

***What do you need to do to participate?***

Please read this Information Statement and be sure you understand its contents before you decide to participate. If there is anything you do not understand, or if you have questions, please contact the researcher. If you agree to participate, please complete the attached Consent Form and return it to the researcher in the envelope provided. The researcher will then send you the Information Statements and questionnaires to distribute to teachers and parents.

***Further information***

If you would like further information please contact Dr Jean Harkins from the School of Humanities and Social Science at the University of Newcastle, Jean.Harkins@newcastle.edu.au, +61-2-4921-5179.

***Thank you for considering this invitation.***

***Your participation would be greatly valued.***

(Signed)

Dr Jean Harkins  
Project Supervisor

(Signed)

Fatimah Alswuai  
Student Researcher

(Signed)

Dr Christo Moskovsky  
Co-Supervisor

***Complaints about this research***

This project has been approved by the University's Human Research Ethics Committee, Approval No. H-2010-1038. Should you have concerns about your rights as a participant in this research, or you have a complaint about the manner in which the research is conducted, it may be given to the researcher, or, if an independent person is preferred, to the Human Research Ethics Officer, Research Office, The Chancellery, The University of Newcastle. University Drive, Callaghan NSW 2308, Australia, telephone [+61 2] 4921 6333, email Human-Ethics@newcastle.edu.au.

OR Local Contact in Saudi Arabia: Mrs Fatimah Alswuai, tel. [+96] 6550000000

---

<b>NEWCASTLE</b>		CENTRAL COAST		PORT MACQUARIE		SINGAPORE
The University of Newcastle Callaghan NSW 2308 Australia		enquirycentre@newcastle.edu.au CRICOS Provider Number: 00109J		T +61 2 4921 5000 www.newcastle.edu.au		

---

## Appendix H: School Information Statement (Arabic Version)



### بيان معلومات خاص بالمدرسة المشاركة في مشروع البحث:

#### دراسة لغوية إجتماعية عن تأثير الميول الثقافية و الدينية على المشاركة بين دارسي اللغات الأجنبية السعوديين

##### حفظها الله

##### سعادة مديرة المدرسة

مدرستكم مدعوة للمشاركة في مشروع البحث المقدم أعلاه و الذي يشرف عليه كلا من فاطمة السويل و د/ جين هاركينز المحاضر بقسم اللغويات في جامعة نيوكاسل . و البحث هو جزء من رسالة فاطمة في جامعة نيوكاسل و الذي يشرف عليه د/ جين هاركينز ود. كريستو موسكوفسكي من مدرسة الإنسانيات و العلوم الاجتماعية .

##### لماذا تم عمل البحث

الغرض من البحث هو التحقق من تأثير الميول الثقافية و الدينية على تدريس و تعلم اللغة الإنجليزية كلغة أجنبية ( EFL ) في المملكة العربية السعودية . إن التأثير السائد للإسلام في المملكة العربية السعودية تتم رويته من خلال قدرته على تشجيع تعلم لغة أجنبية ثانية وأيضاً فإن تشجيع الإتصال ضروري من أجل الاقتصاد الخارجي و العلاقات السياسية . و على الرغم من ذلك فإن نقص الدراسات و الوعي الخاص بتعلم اللغات الأجنبية في المملكة العربية السعودية يعنى الحاجة لمزيد من التحقق و الدراسة في هذا الموضوع . و لقد تم تصميم هذه الدراسة لتوسيع المجال الحالي للمعرفة بالموضوع ، و لتوضيح مواقف ثلاث مجموعات مهمة : الطلاب و المعلمين و رجال الدين في المملكة العربية السعودية .

##### من يستطيع المشاركة في البحث ؟

نسعى لضم مشاركين من هذه المجموعات الثلاثة . و إنك تتلقى هذه الدعوة لأن مدرستكم تحتوي على معلمات و طالبات تستطيعن المشاركة في هذه الدراسة .

##### ما هو الخيار الذي تملكه ؟

إن الموافقة على مشاركة مدرستكم في هذا البحث هي اختيارك بالكامل . و سوف يتم ضم هؤلاء اللذين يبلغون عن موافقتهم رسمياً فقط للانضمام لهذا المشروع . و سواء إذا ما كنت قد قررت إنضمام مدرستكم أو لا فإن قرارك لن يضر في شيء على أية حال . و يمكن للمعلمات و الطالبات أن يتوقفوا عن المشاركة في أي وقت بدون إبداء أي سبب ، و يمكن سحب أي بيانات يمكنها الإشارة إليهم . و لأن الإستفتاء بالكامل مشفر فلا يمكن سحبه بمجرد أن يتم إرساله للباحث .

##### ماذا سيطلب منك فعله ؟

إذا وافقتي على مشاركة مدرستكم فسوف يطب منك المساعدة فيما يلي:

- توزيع بيان المعلومات مع الإستبانة على معلمات اللغة الإنجليزية في مدرستكم . وعلى المعلمات تعبئة الإستبانة المعنونة لمجهول ووضعها في الطرف المرفق وإرجاعها الى الباحثة في مدة إسبوعين من أخذه . كما أن المعلمات مدعوات لإجراء مقابلة إلحاقية وإختيارية تابعة للدراسة مع الباحثة .
- السماح للباحثة بزيارة مدرستكم لمقابلة المعلمات الموافقات على إجراء المقابلة . وستقوم الباحثة بترتيب الوقت المناسب للمقابلة مع المعلمات . ستسجل المقابلات صوتياً ومن حق المشاركات الإستماع للتسجيل لاحقاً وطلب مسح أي جزء فيه .

- توزيع بيان المعلومات مع الإستبانة الخاصة بالطالبات على أولياء أمور الطالبات. ويطلب منهم السماح لبناتهن المشاركة في هذه الدراسة. وفي حال موافقتهم، فإنه يطلب منهم مناقشة هذا البحث مع بناتهم والسماح لهن بتعبئة الإستبيان المجهول الهوية وإعادته للمدرسة في ظرف المخصص.
- سيطلب منك كذلك السماح للطالبات بإرجاع الإستبيان ووضع في صندوق مخصص لدى المدرسة حتى يتسنى للباحثة أخذه لاحقاً.

#### كم تستغرق من الوقت ؟

من المتوقع ألا يزيد وقت تعبئة الإستبيان عن 30 دقيقة في جلسة واحدة. وبالنسبة للمقابلة مع المعلومات الموافقات عليها فإن هذه المقابلة لن تزيد عن 20 دقيقة للجلسة الواحدة.

#### ما هي فوائد و مخاطر المشاركة؟

لا توجد أي فوائد أو مخاطر معروفة سوف تحدث للمشاركات أو للمدرسة عموماً من وراء المشاركة في هذا البحث. و لن يتم ربط الإجابات بأسماء أو مدارس و لن تؤثر على أي علاقة بأي شخص أو منظمة.

#### كيف سيتم حماية خصوصيتك؟

إن الإستفتاء سري و لن يكون من الممكن التعرف على أي شخص من خلال إجاباته. وسوف يتم مسح التسجيلات الصوتية للمقابلات مباشرة بعد تدوينها وفحصها. وسيتم عنونة التسجيلات بأرقام و لن يتم ربط الأسماء مع الأرقام أو البيانات. كذلك لن يتم التعريف بالمدارس المشاركة أو إجراء مقارنات بينهن. و سوف يتم تخزين البيانات في الوحدة التنظيمية لمشرف البحث في جامعة نيوكاسل و يتم الوصول لتلك المعلومات بواسطة الباحثين فقط. و سوف يتم تخزين البيانات لمدة 5 سنوات بموجب الدستور الأسترالي للسلوك المسنول للباحث، و سوف يتم استخدامها في دراسة البحث و لن يتم التعرف على شخصية المشاركين من خلال هذه البيانات بأي حال من الأحوال.

#### كيف سيتم استعمال المعلومات التي تم جمعها؟

سوف يتم استخدام المعلومات التي تم جمعها في دراسة درجة عليا في جامعة نيوكاسل ومن الممكن الإشارة إليها في المؤتمرات و النشرات الأكاديمية . و لن يتم التعرف على شخصية المشاركين من خلال أي تقرير ناتج من المشروع. و سوف يتم إرسال تلخيص بالنتائج إلى كل مدرسة مشاركة بعد إنتهاء المشروع بعد مايقارب سنة واحدة.

#### ماذا تحتاج لفعله لكي تصبح مشاركاً ؟

من فضلك إقرأ أي بيان المعلومات هذا و تأكدي من فهمك لكل محتوياته قبل أن تقرري المشاركة. و إذا كان هناك أي شيء لا تستطيعين فهمه أو لديك أسئلة، فمن فضلك إتصلي بالباحثة. و إذا وافقت على المشاركة فمن فضلك أكملّي الإستفتاء المرفق ثم قومي بإعادته للباحثة في ظرف الموجود معه . بعدها ستقوم الباحثة بإرسال بيان المعلومات والإستبان الخاص بالمعلمات وأولياء الأمور لتوزيعها.

#### المزيد من المعلومات

في حالة الاحتياج لمعلومات أكثر من فضلك اتصل بالدكتورة جين هاركينز من مدرسة الإنسانيات و العلوم الاجتماعية في جامعة نيوكاسل

من خلال البريد الإلكتروني: [Jean.Harkins@uon.edu.au](mailto:Jean.Harkins@uon.edu.au) أو الرقم: +61-2-4921-5179

أو فاطمة السويل: [fatimah.alswuail@uon.edu.au](mailto:fatimah.alswuail@uon.edu.au) أو الرقم 05530000000

شكراً لكم على قبول هذه الدعوة.

مقدرين لكم مشاركتكم القيمة.

## Appendix I: Parent Information Statement (English Version)



### **Parent Information Statement for the Research Project:**

#### **A Sociolinguistic Study of the Influence of Religious and Cultural Attitudes on Engagement among Saudi Arabian Foreign Language Learners**

Your child is invited to participate in the research project identified above which is being conducted by Fatimah Alswuail and Dr Jean Harkins, Lecturer in Linguistics at the University of Newcastle. The research is part of Fatimah's studies at the University of Newcastle, supervised by Dr Jean Harkins and Dr Christo Moskovsky from the School of Humanities and Social Science.

#### ***Why is the research being done?***

The purpose of the research is to investigate the influence of religious and cultural attitudes on the learning and teaching of English as a Foreign Language (EFL) in Saudi Arabia. The dominant influence of Islam in Saudi Arabia is seen as capable of encouraging second language learning, as well as encouraging communication necessary for foreign economic and political engagement. Nevertheless, the lack of literature and awareness about foreign language learning in Saudi Arabia means that the subject needs more investigation and study. This study is designed to expand the current field of knowledge on this topic, and to help clarify the attitudes of three important groups: students, teachers and religious scholars in Saudi Arabia.

#### ***Who can participate in the research?***

We are seeking participants from these three groups. You are receiving this invitation because your child's school principal has agreed to allow teachers and students in the school to participate.

#### ***What choice do you have?***

Agreeing for your child to participate in this research is entirely your choice. Only students whose parents give their informed consent will be included in the project. Whether or not you decide to allow your child to participate, your decision will not disadvantage you or your child in any way. Your child can stop participating at any time without giving a reason. Because the questionnaire is completely anonymous, it

cannot be withdrawn once it has been sent to the researcher. If you do not want your child to participate, you do not need to do anything.

***What would you be asked to do?***

- If you agree for your child to participate, you are asked to discuss the research with your child and let him/her decide whether he/she wants to fill in the attached Student Questionnaire.
- If your child is willing to do the questionnaire, please let him/her fill in the answers him/herself. We want to know the students' own thoughts and feelings about learning languages. Your child can stop at any time, or skip any question that he/she doesn't want to answer.

***How much time will it take?***

The questionnaire is expected to take no more than 30 minutes to complete in one session.

***What are the risks and benefits of participating?***

There are no identified risks or benefits to participants or schools from participating in this research. Participants' answers will not be linked with their name or their school, and will not affect their study or their relationship with any organisation.

***How will participants' privacy be protected?***

The questionnaire is anonymous and it will not be possible to identify anyone from their answers. The data will be stored in the organisational unit of the research supervisor at the University of Newcastle, and only accessed by the researchers. The data will be stored for 5 years in accordance with the Australian Code for the Responsible Conduct of Research, and will be used in a research thesis. The results will not identify the participants or their school in any way.

***How will the information collected be used?***

The collected information will be used in a research higher degree thesis at the University of Newcastle, and may be reported in conference papers and academic publications. Participants will not be identified in any report arising from the project. A brief summary of the findings will be sent to each participating school within about one year of completion of the research. You can request a copy of the summary from the school, or by emailing the researcher.

***What do you need to do to participate?***

Please read this Information Statement and be sure you understand its contents before you decide to participate. If there is anything you do not understand, or if you have questions, please contact the researcher. If you agree for your child to participate:

- Please discuss the research with him/her and give him/her the Student Questionnaire.

- When your child has finished with the questionnaire, he/she can place it in a box in the school office in the envelope provided, within 2 weeks of receiving it. By doing this, you and your child indicate your consent for him/her to participate in the research.

***Further information***

If you would like further information please contact Dr Jean Harkins from the School of Humanities and Social Science at the University of Newcastle, [Jean.Harkins@newcastle.edu.au](mailto:Jean.Harkins@newcastle.edu.au), +61-2-4921-5179.

***Thank you for considering this invitation.  
Your participation would be greatly valued.***

(Signed)  
Dr Jean Harkins  
Project Supervisor

(Signed)  
Fatimah Alswuail  
Student Researcher

(Signed)  
Dr Christo Moskovsky  
Co-Supervisor

***Complaints about this research***

This project has been approved by the University's Human Research Ethics Committee, Approval No. H-2010-1038. Should you have concerns about your rights as a participant in this research, or you have a complaint about the manner in which the research is conducted, it may be given to the researcher, or, if an independent person is preferred, to the Human Research Ethics Officer, Research Office, The Chancellery, The University of Newcastle. University Drive, Callaghan NSW 2308, Australia, telephone [+61 2] 4921 6333, email [Human-Ethics@newcastle.edu.au](mailto:Human-Ethics@newcastle.edu.au).

OR Local Contact in Saudi Arabia: Mrs Fatimah Alswuai, tel. [+96] 6550000000

---

<b>NEWCASTLE</b>		CENTRAL COAST		PORT MACQUARIE		SINGAPORE
The University of Newcastle Callaghan NSW 2308 Australia		enquirycentre@newcastle.edu.au CRICOS Provider Number: 00109J		T +61 2 4921 5000 <a href="http://www.newcastle.edu.au">www.newcastle.edu.au</a>		

---



## Appendix J: Parent Information Statement (Arabic Version)



### بيان معلومات أولياء الأمور عن مشروع البحث :

#### دراسة لغوية إجتماعية عن تأثير الميول الثقافية و الدينية على المشاركة بين دارسي اللغات الأجنبية السعوديين

ابنتكم مدعوة للمشاركة في مشروع البحث المقدم أعلاه و الذي يشرف عليه كلا من فاطمة السويل و د/ جين هاركينز المحاضر بقسم اللغويات في جامعة نيوكاسل . و البحث هو جزء من رسالة فاطمة في جامعة نيوكاسل و الذي يشرف عليه د/ جين هاركينز ود. كريستو موسكوفسكي من مدرسة الإنسانيات و العلوم الاجتماعية .

#### لماذا تم عمل البحث

الغرض من البحث هو التحقق من تأثير الميول الثقافية و الدينية على تدريس و تعلم اللغة الإنجليزية كلغة أجنبية ( EFL ) في المملكة العربية السعودية . إن التأثير السائد للإسلام في المملكة العربية السعودية تتم رؤيته من خلال قدرته على تشجيع تعلم لغة أجنبية ثانية وأيضاً فإن تشجيع الإتصال ضروري من أجل الاقتصاد الخارجي و العلاقات السياسية . و على الرغم من ذلك فإن نقص الدراسات و الوعي الخاص بتعلم اللغات الأجنبية في المملكة العربية السعودية يعنى الحاجة لمزيد من التحقق و الدراسة في هذا الموضوع . و لقد تم تصميم هذه الدراسة لتوسيع المجال الحالي للمعرفة بالموضوع ، و لتوضيح مواقف ثلاث مجموعات مهمة : الطلاب و المعلمين و رجال الدين في المملكة العربية السعودية .

#### من يستطيع المشاركة في البحث ؟

نسعى لضم مشاركين من هذه المجموعات الثلاثة . و إنك تتلقى تلك الدعوة لأن مديرة مدرسة ابنتكم قد وافقة على مشاركة معلومات و طالبات المدرسة في هذا المشروع .

#### ما هو الخيار الذي تملكه ؟

إن الموافقة على مشاركة ابنتكم في هذا البحث هي اختيارك بالكامل . و سوف يتم ضم اللواتي يبلغ أولياء أمورهن عن موافقتهم رسمياً فقط للانضمام لهذا المشروع . و سواء إذا ما كنت قد قررت إنضمام ابنتكم أو لا فإن قرارك لن يضرها في شيء على أية حال . و يمكن أن تتوقف ابنتكم عن المشاركة في أي وقت بدون إبداء أي سبب ، و تستطيع سحب أي بيانات يمكنها الإشارة إليها . و لأن الإستفتاء بالكامل مشفر فلا يمكن سحبه بمجرد أن يتم إرساله للباحث . وإذا كنتم لا ترغبون بأن تشارك ابنتكم فلا يجب عليكم الرد أو فعل أي شيء .

#### ما سوف يطلب منك فعله ؟

- إذا وافقت على مشاركة ابنتكم فسوف يطلب منكم مناقشة مشروع البحث معها وطلب منها أن تقرر المشاركة عن طريق إكمال الإستفتاء المجهول الهوية عن هذه الدراسة والمرفق هنا .
- إذا قررت ابنتكم المشاركة في الإستبيان، فارجوا تركها تعبئ الإستبيان بنفسها . فنحن نريد أن نعرف أفكارها ومشاعرها حول تعلم اللغات الأجنبية . بإمكان ابنتكم التوقف أي وقت تشاء أو ترك أي سؤال لا تريد الإجابة عليه .

#### كم ستستغرق من الوقت ؟

من المتوقع ألا يزيد وقت ملء الإستفتاء عن 30 دقيقة في جلسة واحدة .

#### ما هي فوائد و مخاطر المشاركة؟

لا توجد أي فوائد أو مخاطر معروفة سوف تحدث للمشاركات أو للمدرسة عموماً من وراء المشاركة في هذا البحث . و لن يتم ربط الإجابات بأسماء أو مدارس و لن تؤثر على أي علاقة بأي شخص أو منظمة .

#### كيف سيتم حماية خصوصيتك؟

إن الإستفتاء سري و لن يكون من الممكن التعرف على أي شخص من خلال إجاباته . كذلك لن يتم التعرف بالمدارس المشاركة أو إجراء مقارنات بينهم . و سوف يتم تخزين البيانات في الوحدة التنظيمية لمشرف البحث في جامعة نيوكاسل و يتم الوصول لتلك المعلومات بواسطة الباحثين فقط . و سوف يتم تخزين البيانات لمدة 5 سنوات بموجب الدستور الأسترالي للسلوك المسئول للباحث، و سوف يتم استخدامها في دراسة البحث و لن يتم التعرف على شخصية المشاركين من خلال هذه البيانات بأي حال من الأحوال .

#### كيف سيتم استعمال المعلومات التي تم جمعها؟

سوف يتم استخدام المعلومات التي تم جمعها في دراسة درجة عليا في جامعة نيوكاسل ومن الممكن الإشارة إليها في المؤتمرات و النشرات الأكاديمية . و لن يتم التعرف على شخصية المشاركين من خلال أي تقرير ناتج من المشروع . و سوف يتم إرسال تلخيص بالنتائج لكل المدارس المشاركة ويمكنك طلب نسخة من الدراسة من المدرسة أو من خلال المراسلة الإلكترونية مع الباحثة .

#### ماذا تحتاج لفعله لكي تصبح مشاركاً ؟

من فضلك إقرأ بيان المعلومات هذا و تأكد من فهمك لكل محتوياته قبل أن تقرر المشاركة. و إذا كان هناك أي شيء لا تستطيع فهمه أو لديك أسئلة، فمن فضلك إتصل بالباحثة. و إذا وافقت على المشاركة فمن فضلك اطلب من ابنتك ما يلي:

- ناقش مشروع البحث مع ابنتك وأعطها الإختيار الخاص بالطالبات.
- اطلب منها إكمال الإستفتاء المرفق ثم إعادته للباحثة في الطرف عن طريق وضعه بالصندوق المخصص بالمدرسة بمدة لا تزيد عن اسبوعين من تلقية. بقيامك وابنتك بهذا العمل فإنكما تشيران إلى الموافقة بالمشاركة في هذه الدراسة.

#### المزيد من المعلومات

في حالة الاحتياج لمعلومات أكثر من فضلك اتصل بالدكتورة جين هاركينز من مدرسة الإنسانيات و العلوم الاجتماعية في جامعة نيوكاسل من خلال البريد الإلكتروني: [Jean.Harkins@uon.edu.au](mailto:Jean.Harkins@uon.edu.au) أو الرقم: +61-2-4921-5179

شكراً لكم على قبول هذه الدعوة.

مقربين لكم مشاركتكم القيمة.

د/ كريستو موسكوفسكى  
(وقع الأصل)  
مساعد المشرف

فاطمة السويل  
(وقع الأصل)  
الطالبة الباحثة

د/ جين هاركينز  
(وقع الأصل)  
مشرفة المشروع

هذا المشروع قد وافقت عليه لجنة أخلاقيات البحوث الإنسانية في الجامعة ورقم الموافقة عليها هو (H-2010-1038). وإذا كان لديك أي مخاوف حول حقوقك كمشارك في هذا البحث ، أو لديك شكوى حول الطريقة التي يجرى بها البحث ، يرجى التواصل مع الباحث ، وإذا كنت تفضل شخص مستقل ، كموظف أخلاقيات البحوث الإنسانية ، مكتب الأبحاث ، والمستشارية ، جامعة نيوكاسل. طريق الجامعة ، كالاها نيو ساوث ويلز 2308 ، أستراليا ، والهاتف 02 6333 4921 (61 +) ، البريد الإلكتروني: [Human-Ethics@newcastle.edu.au](mailto:Human-Ethics@newcastle.edu.au) أو الإتصال محلياً على: فاطمة السويل: أستراليا: +61401057860 السعودية : +000000096659

NEWCASTLE	CENTRAL COAST	PORT MACQUARIE	SINGAPORE
The University of Newcastle	enquirycentre@newcastle.edu.au	T +61 2 4921 5000	
Callaghan NSW 2308 Australia	CRICOS Provider Number: 00109J	www.newcastle.edu.au	

## Appendix K: Teacher Information Statement (English Version)



**Teacher Information Statement for the Research Project:**  
**A Sociolinguistic Study of the Influence of Religious and Cultural Attitudes**  
**on Engagement among Saudi Arabian Foreign Language Learners**

You are invited to participate in the research project identified above which is being conducted by Fatimah Alswuail and Dr Jean Harkins, Lecturer in Linguistics at the University of Newcastle. The research is part of Fatimah's studies at the University of Newcastle, supervised by Dr Jean Harkins and Dr Christo Moskovsky from the School of Humanities and Social Science.

***Why is the research being done?***

The purpose of the research is to investigate the influence of religious and cultural attitudes on the learning and teaching of English as a Foreign Language (EFL) in Saudi Arabia. The dominant influence of Islam in Saudi Arabia is seen as capable of encouraging second language learning, as well as encouraging communication necessary for foreign economic and political engagement. Nevertheless, the lack of literature and awareness about foreign language learning in Saudi Arabia means that the subject needs more investigation and study. This study is designed to expand the current field of knowledge on this topic, and to help clarify the attitudes of three important groups: students, teachers and religious scholars in Saudi Arabia.

***Who can participate in the research?***

We are seeking participants from these three groups. You are receiving this invitation because your school principal has agreed to allow teachers and students in the school to participate.

***What choice do you have?***

Agreeing to participate in this research is entirely your choice. Only those people who give their informed consent will be included in the project. Whether or not you decide to participate, your decision will not disadvantage you in any way. You can stop participating at any time without giving a reason, and withdraw any data that could identify you. Because the questionnaire is completely anonymous, it cannot be withdrawn once you have sent it to the researcher.

***What would you be asked to do?***

- If you agree to participate, you are asked to complete the attached anonymous questionnaire about this study, and return it in the envelope provided, within 2 weeks of receiving it. You are also invited to volunteer for a follow-up interview with the researcher.
- If you volunteer for an interview, you are asked to provide your contact details so that the researcher can arrange an interview at a time convenient to you. Interviews will be audio recorded, and you can listen to the recording afterwards and ask for any part of it to be erased.

***How much time will it take?***

The questionnaire is expected to take no more than 30 minutes to complete in one session. For teachers who volunteer for a follow-up interview, the interview is expected to take no more than 20 minutes in one session.

***What are the risks and benefits of participating?***

There are no identified risks or benefits to participants or schools from participating in this research. Participants' answers will not be linked with their name or their school, and will not affect their relationship with any organisation.

***How will participants' privacy be protected?***

The questionnaire is anonymous and it will not be possible to identify anyone from their answers. Interview recordings will be transcribed by the student researcher and erased as soon as the transcription is completed and checked. Transcripts will be given a number, and the participant's name will not be linked with the number or the transcript. Schools will not be identified or compared in the research. Data will be stored in the organisational unit of the research supervisor at the University of Newcastle, and only accessed by the researchers. The data will be stored for 5 years in accordance with the Australian Code for the Responsible Conduct of Research, and will be used in a research thesis. The results will not identify the participants in any way.

***How will the information collected be used?***

The collected information will be used in a research higher degree thesis at the University of Newcastle, and may be reported in conference papers and academic publications. Participants will not be identified in any report arising from the project. A brief summary of the findings will be sent to each participating school within about one year of completion of the research. You can request a copy of the summary from the school, or by emailing the researcher.

***What do you need to do to participate?***

Please read this Information Statement and be sure you understand its contents before you decide to participate. If there is anything you do not understand, or if you have questions, please contact the researcher. If you agree to participate:

- Please complete the attached Teacher Questionnaire and return it to the researcher in the envelope provided. By doing this, you indicate your consent to participate in the research.

- If you are also willing to volunteer for an interview, please complete the attached Consent Form and return it in the small envelope, separately from the questionnaire.

***Further information***

If you would like further information please contact Dr Jean Harkins from the School of Humanities and Social Science at the University of Newcastle, Jean.Harkins@newcastle.edu.au, +61-2-4921-5179.

***Thank you for considering this invitation.  
Your participation would be greatly valued.***

(Signed)  
Dr Jean Harkins  
Project Supervisor

(Signed)  
Fatimah Alswuail  
Student Researcher

(Signed)  
Dr Christo Moskovsky  
Co-Supervisor

***Complaints about this research***

This project has been approved by the University's Human Research Ethics Committee, Approval No. H-2010-1038. Should you have concerns about your rights as a participant in this research, or you have a complaint about the manner in which the research is conducted, it may be given to the researcher, or, if an independent person is preferred, to the Human Research Ethics Officer, Research Office, The Chancellery, The University of Newcastle. University Drive, Callaghan NSW 2308, Australia, telephone [+61 2] 4921 6333, email Human-Ethics@newcastle.edu.au.

OR Local Contact in Saudi Arabia: Mrs Fatimah Alswuail, tel. [+96] 6550000000

---

<b>NEWCASTLE</b>		CENTRAL COAST		PORT MACQUARIE		SINGAPORE
The University of Newcastle Callaghan NSW 2308 Australia		enquirycentre@newcastle.edu.au CRICOS Provider Number: 00109J		T +61 2 4921 5000 www.newcastle.edu.au		

---

## Appendix L: Teacher Information Statement (Arabic Version)



### بيان معلومات المعلمات عن مشروع البحث :

#### دراسة لغوية إجتماعية عن تأثير الميول الثقافية و الدينية على المشاركة بين دارسي اللغات الأجنبية السعوديين

أنت مدعوة للمشاركة في مشروع البحث المقدم أعلاه و الذي يشرف عليه كلا من فاطمة السويل و د/ جين هاركينز المحاضر بقسم اللغويات في جامعة نيوكاسل . و البحث هو جزء من رسالة فاطمة في جامعة نيوكاسل و الذي يشرف عليه د/ جين هاركينز ود. كريستو موسكوفسكي من مدرسة الإنسانيات و العلوم الاجتماعية .

#### لماذا تم عمل البحث

الغرض من البحث هو التحقق من تأثير الميول الثقافية و الدينية على تدريس و تعلم اللغة الإنجليزية كلغة أجنبية ( EFL ) في المملكة العربية السعودية . إن التأثير السائد للإسلام في المملكة العربية السعودية تتم رؤيته من خلال قدرته على تشجيع تعلم لغة أجنبية ثانية وأيضاً فإن تشجيع الإتصال ضروري من أجل الاقتصاد الخارجي و العلاقات السياسية . و على الرغم من ذلك فإن نقص الدراسات و الوعي الخاص بتعلم اللغات الأجنبية في المملكة العربية السعودية يعنى الحاجة لمزيد من التحقق و الدراسة في هذا الموضوع. و لقد تم تصميم هذه الدراسة لتوسيع المجال الحالي للمعرفة بالموضوع ، و لتوضيح مواقف ثلاث مجموعات مهمة : الطلاب و المعلمين و رجال الدين في المملكة العربية السعودية .

#### من يستطيع المشاركة في البحث ؟

نسعى لضم مشاركين من هذه المجموعات الثلاثة. و إنك تتلقى تلك الدعوة لأن مديرة المدرسة قد وافقة على مشاركة معلمات و طالبات المدرسة في هذا المشروع.

#### ما هو الخيار الذي تملكه ؟

إن الموافقة على المشاركة في هذا البحث هي اختيارك بالكامل. و سوف يتم ضم اللواتي يبلغن عن موافقتهن رسمياً فقط للانضمام لهذا المشروع. و سواء إذا ما كنت قد قررت الانضمام أو لا فإن قرارك لن يضرك في شيء على أية حال. و يمكنك أن تتوقفي عن المشاركة في أي وقت بدون إبداء أي سبب ، و تستطيعين سحب أي بيانات يمكنها الإشارة إليك. و لأن الإستفتاء بالكامل مشفر فلا يمكن سحبه بمجرد أن يتم إرساله للباحث.

#### ما سوف يطلب منك فعله ؟

- إذا وافقت على المشاركة فسوف يطبب منك أن تكلمي إستفتاء مجهول الهوية عن هذه الدراسة و تعيديه في المظروف المرفق في مدة لا تزيد عن أسبوعين من تلقيه. كما أنك مدعوة للمشاركة في مقابلة لاحقة مع الباحثة لاحقاً.

- إذا وافقتي على المشاركة في المقابلة، فنرجوا منك تزويدنا بمعلومات الإتصال الخاصة بك حتى يتسنى للباحثة ترتيب وقت مناسب للمقابلة معك. هذه المقابلة ستكون مسجلة ويمكنك طلب مسح أي جزء لاحقاً.

#### كم ستستغرق من الوقت ؟

من المتوقع ألا يزيد وقت ملء الإستفتاء عن 30 دقيقة في جلسة واحدة. وبالنسبة للمقابلة مع المعلمات الموافقات عليها فإن هذه المقابلة لن تزيد عن 20 دقيقة للجلسة الواحدة.

#### ما هي فوائد و مخاطر المشاركة؟

لا توجد أي فوائد أو مخاطر معروفة سوف تحدث للمشاركات أو للمدرسة عموماً من وراء المشاركة في هذا البحث. و لن يتم ربط الإجابات بأسماء أو مدارس و لن تؤثر على أي علاقة بأي شخص أو منظمة.

#### كيف سيتم حماية خصوصيتك؟

إن الإستفتاء سرى و لن يكون من الممكن التعرف على أي شخص من خلال إجاباته. و سوف يتم مسح التسجيلات الصوتية للمقابلات مباشرة بعد تدوينها وفحصها. وسيتم عنونة التسجيلات بأرقام ولن يتم ربط الأسماء مع الأرقام أو البيانات. كذلك لن يتم التعريف بالمدارس المشاركة أو إجراء مقارنات بينها. و سوف يتم تخزين البيانات في الوحدة التنظيمية لمشرف البحث في جامعة نيوكاسل و يتم الوصول لتلك المعلومات بواسطة الباحثين فقط. و سوف يتم تخزين البيانات لمدة 5 سنوات بموجب

الدستور الأسترالي للسلوك المسئول للباحث، و سوف يتم استخدامها في دراسة البحث و لن يتم التعرف على شخصية المشاركين من خلال هذه البيانات بأي حال من الأحوال.

#### كيف سيتم استعمال المعلومات التي تم جمعها؟

سوف يتم استخدام المعلومات التي تم جمعها في دراسة درجة عليا في جامعة نيوكاسل ومن الممكن الإشارة إليها في المؤتمرات و النشرات الأكاديمية . و لن يتم التعرف على شخصية المشاركين من خلال أي تقرير ناتج من المشروع. و سوف يتم إرسال تلخيص بالنتائج لكل المدارس المشاركة ويمكنك طلب نسخة من الدراسة من المدرسة أو من خلال المراسلة الإلكترونية مع الباحثة .

#### ماذا تحتاج لفعله لكي تصبح مشاركاً ؟

من فضلك إقرأي بيان المعلومات هذا و تأكدي من فهمك لكل محتوياته قبل أن تقرري المشاركة. و إذا كان هناك أي شيء لا تستطيعين فهمه أو لديك أسئلة، فمن فضلك إتصلي بالباحثة. و إذا وافقت على المشاركة فمن فضلك قومي بما يلي:

- أكملتي الإستفتاء المرفق ثم قومي بإعادته للباحثة في الطرف الموجود معه . و بفعل ذلك تكون قد أكدت مشاركتك في البحث.
- وإذا كنت ترغبين المشاركة في المقابلة، فأرجوا منك تعبئة نموذج الموافقة المرفق ونزعه من الإستبيان ووضعه في الطرف المخصص.

#### المزيد من المعلومات

في حالة الاحتياج لمعلومات أكثر من فضلك اتصل بالدكتورة جين هاركينز من مدرسة الإنسانيات و العلوم الاجتماعية في جامعة نيوكاسل من خلال البريد الإلكتروني: [Jean.Harkins@uon.edu.au](mailto:Jean.Harkins@uon.edu.au) أو الرقم: +61-2-4921-5179

شكراً لكم على قبول هذه الدعوة.  
مقدرين لكم مشاركتكم القيمة.

د/ كريستو موسكوفسكى  
(وقع الأصل)  
مساعد المشرف

فاطمة السويل  
(وقع الأصل)  
الطالبة الباحثة

د/ جين هاركينز  
(وقع الأصل)  
مشرفة المشروع

---

هذا المشروع قد وافقت عليه لجنة أخلاقيات البحوث الإنسانية في الجامعة ورقم الموافقة عليها هو (H-2010-1038). وإذا كان لديك أي مخاوف حول حقوقك كمشارك في هذا البحث ، أو لديك شكوى حول الطريقة التي يجرى بها البحث ، يرجى التواصل مع الباحث ، وإذا كنت تفضل شخص مستقل ، كموظف أخلاقيات البحوث الإنسانية ، مكتب الأبحاث ، والمستشارية ، جامعة نيوكاسل. طريق الجامعة ، كالاها نيو ساوث ويلز 2308 ، أستراليا ، والهاتف 02 6333 4921 (61 +) ، البريد الإلكتروني: [Human-Ethics@newcastle.edu.au](mailto:Human-Ethics@newcastle.edu.au) أو الإتصال محلياً على: فاطمة السويل: أستراليا: +61401057860 +السعودية : 000000096659

---

---

NEWCASTLE | CENTRAL COAST | PORT MACQUARIE | SINGAPORE

The University of Newcastle enquirycentre@newcastle.edu.au T +61 2 4921 5000  
Callaghan NSW 2308 Australia CRICOS Provider Number: 00109J www.newcastle.edu.au

---

## Appendix M: Scholar Information Statement (English Version)



### **Religious Scholar Information Statement for the Research Project: A Sociolinguistic Study of the Influence of Religious and Cultural Attitudes on Engagement among Saudi Arabian Foreign Language Learners**

You are invited to participate in the research project identified above which is being conducted by Fatimah Alswuail and Dr Jean Harkins, Lecturer in Linguistics at the University of Newcastle. The research is part of Fatimah's studies at the University of Newcastle, supervised by Dr Jean Harkins and Dr Christo Moskovsky from the School of Humanities and Social Science.

#### ***Why is the research being done?***

The purpose of the research is to investigate the influence of religious and cultural attitudes on the learning and teaching of English as a Foreign Language (EFL) in Saudi Arabia. The dominant influence of Islam in Saudi Arabia is seen as capable of encouraging second language learning, as well as encouraging communication necessary for foreign economic and political engagement. Nevertheless, the lack of literature and awareness about foreign language learning in Saudi Arabia means that the subject needs more investigation and study. This study is designed to expand the current field of knowledge on this topic, and to help clarify the attitudes of three important groups: students, teachers and religious scholars in Saudi Arabia.

#### ***Who can participate in the research?***

We are seeking participants from these three groups. You are receiving this invitation because you are publicly identified as a religious scholar in Saudi Arabia.

#### ***What choice do you have?***

Agreeing to participate in this research is entirely your choice. Only those people who give their informed consent will be included in the project. Whether or not you decide to participate, your decision will not disadvantage you in any way. You can stop participating at any time without giving a reason. Because the questionnaire is completely anonymous, it cannot be withdrawn once you have sent it to the researcher.

#### ***What would you be asked to do?***

If you agree to participate, you are asked to complete the attached anonymous questionnaire about this study, and return it in the envelope provided, within 2 weeks of receiving it.

#### ***How much time will it take?***

The questionnaire is expected to take no more than 30 minutes to complete in one session.

#### ***What are the risks and benefits of participating?***

There are no identified risks or benefits to you from participating in this research. Your answers will not be linked with your name, and will not affect your relationship with any person or organisation.



***How will your privacy be protected?***

The questionnaire is anonymous and it will not be possible to identify anyone from their answers. The data will be stored in the organisational unit of the research supervisor at the University of Newcastle, and only accessed by the researchers. The data will be stored for 5 years in accordance with the Australian Code for the Responsible Conduct of Research, and will be used in a research thesis. The results will not identify the participants in any way.

***How will the information collected be used?***

The collected information will be used in a research higher degree thesis at the University of Newcastle, and may be reported in conference papers and academic publications. Participants will not be identified in any report arising from the project. A brief summary of the findings will be sent to you if you request it by emailing the researcher.

***What do you need to do to participate?***

Please read this Information Statement and be sure you understand its contents before you decide to participate. If there is anything you do not understand, or if you have questions, please contact the researcher. If you agree to participate, please complete the attached questionnaire and return it to the researcher in the envelope provided. By doing this, you indicate your consent to participate in the research.

***Further information***

If you would like further information please contact Dr Jean Harkins from the School of Humanities and Social Science at the University of Newcastle, Jean.Harkins@newcastle.edu.au, +61-2-4921-5179.

***Thank you for considering this invitation.  
Your participation would be greatly valued.***

(Signed)

Dr Jean Harkins  
Project Supervisor

(Signed)

Fatimah Alswuail  
Student Researcher

(Signed)

Dr Christo Moskovsky  
Co-Supervisor

***Complaints about this research***

This project has been approved by the University's Human Research Ethics Committee, Approval No. H-2010-1038. Should you have concerns about your rights as a participant in this research, or you have a complaint about the manner in which the research is conducted, it may be given to the researcher, or, if an independent person is preferred, to the Human Research Ethics Officer, Research Office, The Chancellery, The University of Newcastle. University Drive, Callaghan NSW 2308, Australia, telephone [+61 2] 4921 6333, email Human-Ethics@newcastle.edu.au.

OR Local Contact in Saudi Arabia: Mrs Fatimah Alswuail, tel. [+96] 6550000000

---

<b>NEWCASTLE</b>		CENTRAL COAST		PORT MACQUARIE		SINGAPORE
The University of Newcastle Callaghan NSW 2308 Australia		enquirycentre@newcastle.edu.au CRICOS Provider Number: 00109J		T +61 2 4921 5000 www.newcastle.edu.au		

---

## Appendix N: Scholar Information Statement (Arabic Version)



### بيان معلومات لرجال الدين عن مشروع البحث :

#### دراسة لغوية إجتماعية عن تأثير الميول الثقافية و الدينية على المشاركة بين دارسي اللغات الأجنبية السعوديين

أنت مدعو للمشاركة في مشروع البحث المقدم أعلاه و الذي يشرف عليه كلا من فاطمة السويل و د/ جين هاركينز المحاضر بقسم اللغويات في جامعة نيوكاسل . و البحث هو جزء من رسالة فاطمة في جامعة نيوكاسل و الذي يشرف عليه د/ جين هاركينز ود. كريستو موسكوفسكي من مدرسة الإنسانيات و العلوم الاجتماعية .

#### لماذا تم عمل البحث

الغرض من البحث هو التحقق من تأثير الميول الثقافية و الدينية على تدريس و تعلم اللغة الإنجليزية كلغة أجنبية ( EFL ) في المملكة العربية السعودية . إن التأثير السائد للإسلام في المملكة العربية السعودية تتم رويته من خلال قدرته على تشجيع تعلم لغة أجنبية ثانية وأيضاً فإن تشجيع الإتصال ضروري من أجل الاقتصاد الخارجي و العلاقات السياسية . و على الرغم من ذلك فإن نقص الدراسات و الوعي الخاص بتعلم اللغات الأجنبية في المملكة العربية السعودية يعنى الحاجة لمزيد من التحقق و الدراسة في هذا الموضوع . و لقد تم تصميم هذه الدراسة لتوسيع المجال الحالي للمعرفة بالموضوع ، و لتوضيح مواقف ثلاث مجموعات مهمة : الطلاب و المعلمين و رجال الدين في المملكة العربية السعودية .

#### من يستطيع المشاركة في البحث ؟

نسعى لضم مشاركين من هذه المجموعات الثلاثة . و إنك تتلقى تلك الدعوة لأنك معروف عامة بأنك رجل من رجال الدين في المملكة العربية السعودية.

#### ما هو الخيار الذي تملكه ؟

إن الموافقة على المشاركة في هذا البحث هي اختيارك بالكامل . و سوف يتم ضم هؤلاء الذين يبلغون عن موافقتهم رسمياً فقط للانضمام لهذا المشروع . و سواءً إذا ما كنت قد قررت الانضمام أو لا فإن قرارك لن يضرك في شيء على أية حال . و يمكنك أن تتوقف عن المشاركة في أي وقت بدون إبداء أي سبب ، و تستطيع سحب أي بيانات يمكنها الإشارة إليك . و لأن الإستفتاء بالكامل مشفر فلا يمكن سحبه بمجرد أن يتم إرساله للباحث.

#### ما سوف يطلب منك فعله ؟

إذا وافقت على المشاركة فسوف يطلب منك أن تكمل إستفتاء مجهول الهوية عن هذه الدراسة و تعيده في المظروف المرفق.

#### كم ستستغرق من الوقت ؟

من المتوقع ألا يزيد وقت ملء الإستفتاء عن 30 دقيقة في جلسة واحدة.

#### ما هي فوائد و مخاطر المشاركة؟

لا توجد أي فوائد أو مخاطر معروفة سوف تحدث لك من وراء مشاركتك في هذا البحث . و لن يتم ربط إجاباتك بإسمك و لن تؤثر على علاقتك بأي شخص أو منظمة.

### كيف سيتم حماية خصوصيتك؟

إن الإستفتاء سري و لن يكون من الممكن التعرف على أي شخص من خلال إجاباته. و سوف يتم تخزين البيانات في الوحدة التنظيمية لمشرف البحث في جامعة نيوكاسل و يتم الوصول لتلك المعلومات بواسطة الباحثين فقط. و سوف يتم تخزين البيانات لمدة 5 سنوات بموجب الدستور الأسترالي للسلوك المسئول للباحث، و سوف يتم استخدامها في دراسة البحث و لن يتم التعرف على شخصية المشاركين من خلال هذه البيانات بأي حال من الأحوال.

### كيف سيتم استعمال المعلومات التي تم جمعها؟

سوف يتم استخدام المعلومات التي تم جمعها في دراسة درجة عليا في جامعة نيوكاسل ومن الممكن الإشارة إليها في المؤتمرات و النشرات الأكاديمية . و لن يتم التعرف على شخصية المشاركين من خلال أي تقرير ناتج من المشروع. و سوف يتم إرسال تلخيص بالنتائج إليك إذا طلبت ذلك من خلال المراسلة الإلكترونية مع الباحث .

### ماذا تحتاج لفعله لكي تصبح مشاركاً ؟

من فضلك اقرأ بيان المعلومات هذا و تأكد من فهمك لكل محتوياته قبل أن تقرر المشاركة. و إذا كان هناك أي شيء لا تستطيع فهمه أو لديك أسئلة، فمن فضلك قم بالاتصال بالباحث. و إذا وافقت على المشاركة فمن فضلك أكمل الإستفتاء المرفق ثم قم بإعادته للباحث في الظرف الموجود معه . و بفعل ذلك تكون قد أكدت مشاركتك في البحث.

### المزيد من المعلومات

في حالة الاحتياج لمعلومات أكثر من فضلك اتصل بالدكتورة جين هاركينز من مدرسة الإنسانيات و العلوم الاجتماعية في جامعة نيوكاسل من خلال البريد الإلكتروني: [Jean.Harkins@uon.edu.au](mailto:Jean.Harkins@uon.edu.au) أو الرقم: +61-2-4921-5179

شكراً لكم على قبول هذه الدعوة.

مقدرين لكم مشاركتكم القيمة.

د/ كريستو موسكوفسكى  
(وقع الأصل)  
مساعد المشرف

فاطمة السويل  
(وقع الأصل)  
الطالبة الباحثة

د/ جين هاركينز  
(وقع الأصل)  
مشرفة المشروع

هذا المشروع قد وافقت عليه لجنة أخلاقيات البحوث الإنسانية في الجامعة ورقم الموافقة عليها هو (H-2010-1038). وإذا كان لديك أي مخاوف حول حقوقك كمشارك في هذا البحث ، أو لديك شكوى حول الطريقة التي يجري بها البحث ، يرجى التواصل مع الباحث ، وإذا كنت تفضل شخص مستقل ، كموظف أخلاقيات البحوث الإنسانية ، مكتب الأبحاث ، والمستشارية ، جامعة نيوكاسل. طريق الجامعة ، كالاها نيو ساوث ويلز 2308 ، أستراليا ، والهاتف 02 6333 4921 (61 +) ، البريد الإلكتروني: [Human-Ethics@newcastle.edu.au](mailto:Human-Ethics@newcastle.edu.au) أو الإتصال محلياً على فاطمة السويل: أستراليا: +61401057860 السعودية : +000000096659

NEWCASTLE | CENTRAL COAST | PORT MACQUARIE | SINGAPORE

The University of Newcastle enquirycentre@newcastle.edu.au T +61 2 4921 5000  
Callaghan NSW 2308 Australia CRICOS Provider Number: 00109J www.newcastle.edu.au

## Appendix O: Interview Consent Form (English Version)



**Consent Form for Interview for the Research Project:  
A Sociolinguistic Study of the Influence of Religious and Cultural Attitudes  
on Engagement among Saudi Arabian Foreign Language Learners**

I agree to participate in the above research project and give my consent freely.

I understand that the project will be conducted as described in the Information Statement, a copy of which I have kept for my records.

I understand I can withdraw from the project at any time and do not have to give any reason for withdrawing.

I consent to participate in an interview with the researcher. I understand that the interview will be audio recorded and that I can listen to it afterwards and ask for any part of it to be erased.

I understand that what I say may be quoted during reporting of the results, but that I will not be identified.

I understand that my personal information will remain confidential to the researchers, and that all information will be securely stored so that my privacy is protected.

I have had the opportunity to have questions answered to my satisfaction.

Print Name: ..... Participant Signature: ..... Date: .....

**Contact details for arranging interview**

Email: ..... Phone/mobile: .....

**Post interview confirmation of Consent**

**I wish to**

confirm

☐

withdraw

☐

**My consent for the recording of the interview to be transcribed and reported.**

Print Name: ..... Participant Signature: ..... Date: .....

---

<b>NEWCASTLE</b>		CENTRAL COAST		PORT MACQUARIE		SINGAPORE
The University of Newcastle		enquirycentre@newcastle.edu.au		T +61 2 4921 5000		
Callaghan NSW 2308 Australia		CRICOS Provider Number: 00109J		www.newcastle.edu.au		

---

## Appendix P: Interview Consent Form (Arabic Version)



### نموذج موافقة على إجراء مقابلة في مشروع البحث:

دراسة لغوية إجتماعية عن تأثير الميول الثقافية و الدينية على المشاركة بين دارسي اللغات الأجنبية السعوديين

أوافق على المشاركة في البحث اعلاه تمام الموافقة. وأعلم أن المشروع سينفذ كما هو مبين في بيان المعلومات والتي احتفظ بنسخة منه في سجلاتي الخاصة.

أوافق على المشاركة في محادثة مع الباحثة وأعلم ان المحادثة سيتم تسجيلها وأني أستطيع أن أستمع اليها بعد ذلك وأن اطلب مسح أي جزء منها. أعلم ان ما سأقول سيسجل في النتائج دون ذكر لإسمي.

وأعلم أنني أستطيع أن أنسحب من المشروع في اي وقت من غير توضيح أسباب الانسحاب.

أتفهم كذلك أن ماسأقول يمكن أن يقتبس في تقارير مشروع البحث أعلاه من دون الإشارة إلي او التعرف علي.

أتفهم كذلك بأن معلوماتي الشخصية ستكون في سرية تامة عند الباحثين، وأن جميع المعلومات ستحفظ بسرية تامة لضمان خصوصتي.

كذلك لقد تمت الإجابة عن جميع تساؤلاتي بشكل كافي.

الاسم: .....

توقيع المشاركة: ..... التاريخ: / /

### معلومات الإتصال حتى يتم التنسيق للمقابلة:

البريد الإلكتروني: ..... الهاتف/الجوال: .....

### تأكيد الموافقة على المشاركة قبل المقابلة:



أنسحب من الموافقة



أؤكد الموافقة

على تدوين تسجيل المقابلة وكتابته.

الاسم: .....

توقيع المشاركة: ..... التاريخ: / /

NEWCASTLE | CENTRAL COAST | PORT MACQUARIE | SINGAPORE

The University of Newcastle  
Callaghan NSW 2308 Australia

enquirycentre@newcastle.edu.au  
CRICOS Provider Number: 00109J

T +61 2 4921 5000  
www.newcastle.edu.au

## Appendix Q: Ethics Approval Letter

### HUMAN RESEARCH ETHICS COMMITTEE



#### Notification of Expedited Approval

---

To Chief Investigator or Project Supervisor:	<b>Doctor Jean Harkins</b>
Cc Co-investigators / Research Students:	<b>Doctor Christo Moskovsky</b> <b>Mrs Fatimah Alswuail</b>
Re Protocol:	<b>A Sociolinguistic Study of the Influence of Religious and Cultural Attitudes on Engagement among Saudi Arabian Foreign Language Learners</b>
Date:	<b>06-May-2010</b>
Reference No:	<b>H-2010-1038</b>
Date of Initial Approval:	<b>05-May-2010</b>

Thank you for your **Response to Conditional Approval** submission to the Human Research Ethics Committee (HREC) seeking approval in relation to the above protocol.

Your submission was considered under **Expedited** review by the Chair/Deputy Chair.

I am pleased to advise that the decision on your submission is **Approved** effective **05-May-2010**.

In approving this protocol, the Human Research Ethics Committee (HREC) is of the opinion that the project complies with the provisions contained in the National Statement on Ethical Conduct in Human Research, 2007, and the requirements within this University relating to human research.

Approval will remain valid subject to the submission, and satisfactory assessment, of annual progress reports. *If the approval of an External HREC has been "noted" the approval period is as determined by that HREC.*

The full Committee will be asked to ratify this decision at its next scheduled meeting. A

formal *Certificate of Approval* will be available upon request. Your approval number is **H-2010-1038**.

**If the research requires the use of an Information Statement, ensure this number is inserted at the relevant point in the Complaints paragraph prior to distribution to potential participants** You may then proceed with the research.

### **Conditions of Approval**

This approval has been granted subject to you complying with the requirements for *Monitoring of Progress, Reporting of Adverse Events, and Variations to the Approved Protocol* as detailed below.

#### **PLEASE NOTE:**

In the case where the HREC has "noted" the approval of an External HREC, progress reports and reports of adverse events are to be submitted to the External HREC only. In the case of Variations to the approved protocol, or a Renewal of approval, you will apply to the External HREC for approval in the first instance and then Register that approval with the University's HREC.

- ***Monitoring of Progress***

Other than above, the University is obliged to monitor the progress of research projects involving human participants to ensure that they are conducted according to the protocol as approved by the HREC. A progress report is required on an annual basis. Continuation of your HREC approval for this project is conditional upon receipt, and satisfactory assessment, of annual progress reports. You will be advised when a report is due.

- ***Reporting of Adverse Events***

1. It is the responsibility of the person **first named on this Approval Advice** to report adverse events.
2. Adverse events, however minor, must be recorded by the investigator as observed by the investigator or as volunteered by a participant in the research. Full details are to be documented, whether or not the investigator, or his/her deputies, consider the event to be related to the research substance or procedure.
3. Serious or unforeseen adverse events that occur during the research or within six (6) months of completion of the research, must be reported by the person first named on the Approval Advice to the (HREC) by way of the Adverse Event Report form within 72 hours of the occurrence of the event or the investigator receiving advice of the event.

4. Serious adverse events are defined as:
  - Causing death, life threatening or serious disability.
  - Causing or prolonging hospitalisation.
  - Overdoses, cancers, congenital abnormalities, tissue damage, whether or not they are judged to be caused by the investigational agent or procedure.
  - Causing psycho-social and/or financial harm. This covers everything from perceived invasion of privacy, breach of confidentiality, or the diminution of social reputation, to the creation of psychological fears and trauma.
  - Any other event which might affect the continued ethical acceptability of the project.
5. Reports of adverse events must include:
  - Participant's study identification number;
  - date of birth;
  - date of entry into the study;
  - treatment arm (if applicable);
  - date of event;
  - details of event;
  - the investigator's opinion as to whether the event is related to the research procedures; and
  - action taken in response to the event.
6. Adverse events which do not fall within the definition of serious or unexpected, including those reported from other sites involved in the research, are to be reported in detail at the time of the annual progress report to the HREC.

- ***Variations to approved protocol***

If you wish to change, or deviate from, the approved protocol, you will need to submit an *Application for Variation to Approved Human Research*. Variations may include, but are not limited to, changes or additions to investigators, study design, study population, number of participants, methods of recruitment, or participant information/consent documentation. **Variations must be approved by the (HREC) before they are implemented** except when Registering an approval of a variation from an external HREC which has been designated the lead HREC, in which case you may proceed as soon as you receive an acknowledgement of your Registration.

### **Linkage of ethics approval to a new Grant**

HREC approvals cannot be assigned to a new grant or award (ie those that were not identified on the application for ethics approval) without confirmation of the approval from the Human Research Ethics Officer on behalf of the HREC.



Best wishes for a successful project.

Associate Professor Alison Ferguson  
**Chair, Human Research Ethics Committee**

*For communications and enquiries:*  
**Human Research Ethics Administration**

Research Services  
Research Office  
The University of Newcastle  
Callaghan NSW 2308  
T +61 2 492 18999  
F +61 2 492 17164  
[Human-Ethics@newcastle.edu.au](mailto:Human-Ethics@newcastle.edu.au)

**Appendix R: Mean responses and t-test results for the 60 questions**

<b>Item</b>		Student	Teacher	RS	S-T	S-RS	T-RS
<b>1</b>	Mean	2.58	2.80	5.40	-0.67	-5.54*	-4.76*
	SD	1.57	1.63	0.96			
<b>2</b>	Mean	5.38	4.07	5.10	4.86*	0.74	-1.81***
	SD	1.15	1.70	0.99			
<b>3</b>	Mean	4.48	3.17	3.00	4.42*	3.16*	0.29
	SD	1.39	1.55	1.63			
<b>4</b>	Mean	2.17	3.00	3.70	-2.96*	-3.53*	-1.16
	SD	1.25	1.61	1.77			
<b>5</b>	Mean	1.59	2.77	2.80	-5.53*	-3.80*	-0.06
	SD	0.84	1.48	1.81			
<b>6</b>	Mean	2.26	3.23	5.00	-3.50*	-6.52*	-3.27*
	SD	1.27	1.54	1.25			
<b>7</b>	Mean	4.98	4.43	4.90	2.02**	0.20	-0.97
	SD	1.25	1.43	0.87			
<b>8</b>	Mean	5.42	4.40	4.80	4.59*	2.20**	-0.69
	SD	0.81	1.67	1.23			
<b>9</b>	Mean	1.64	2.67	3.10	-3.99*	-4.01*	-0.66
	SD	1.01	1.81	1.79			
<b>10</b>	Mean	5.45	4.40	4.40	4.46*	3.01*	0.00
	SD	0.97	1.57	1.71			
<b>11</b>	Mean	4.48	4.00	4.20	1.88**	0.71	-0.35
	SD	1.13	1.51	1.69			
<b>12</b>	Mean	2.47	3.63	3.60	-3.75*	-2.30**	0.06
	SD	1.47	1.56	1.65			
<b>13</b>	Mean	5.14	4.20	4.20	3.80*	2.53*	0.00
	SD	1.07	1.52	1.55			
<b>14</b>	Mean	4.17	3.10	4.10	3.35*	0.14	-1.87**
	SD	1.53	1.54	1.19			
<b>15</b>	Mean	5.06	4.23	4.00	3.46*	2.65*	0.48
	SD	1.14	1.16	1.76			
<b>16</b>	Mean	4.42	3.90	2.90	1.86**	3.31*	2.08*
	SD	1.37	1.24	1.52			
<b>17</b>	Mean	4.27	4.23	3.50	0.13	1.77**	1.31***
	SD						

<b>Item</b>		Student	Teacher	RS	S-T	S-RS	T-RS
	SD	1.27	1.48	1.72			
<b>18</b>	Mean	1.67	2.43	3.10	-3.26*	-4.07*	-1.27
	SD	1.01	1.43	1.45			
<b>19</b>	Mean	4.89	4.30	4.70	2.11**	0.45	-0.70
	SD	1.26	1.58	1.49			
<b>20</b>	Mean	3.87	3.43	3.10	1.41***	1.55***	0.60
	SD	1.49	1.50	1.60			
<b>21</b>	Mean	2.23	2.63	3.30	-1.44***	-2.46*	-1.17
	SD	1.28	1.54	1.64			
<b>22</b>	Mean	5.01	4.07	4.20	3.81*	2.33**	-0.22
	SD	0.98	1.72	1.62			
<b>23</b>	Mean	4.78	4.03	4.30	2.94**	1.20	-0.48
	SD	1.14	1.44	1.77			
<b>24</b>	Mean	2.33	2.77	2.50	-1.50***	-0.38	0.48
	SD	1.34	1.55	1.43			
<b>25</b>	Mean	4.98	4.27	4.70	2.22**	0.56	-0.78
	SD	1.53	1.60	1.25			
<b>26</b>	Mean	3.35	4.13	3.70	-2.56*	-0.68	0.84
	SD	1.52	1.28	1.77			
<b>27</b>	Mean	4.99	4.47	2.70	1.94**	5.22*	3.39*
	SD	1.28	1.33	1.70			
<b>28</b>	Mean	1.79	2.53	3.30	-2.77*	-3.80*	-1.21
	SD	1.13	1.72	1.77			
<b>29</b>	Mean	4.80	3.70	2.70	3.79*	4.68*	1.55***
	SD	1.29	1.70	1.95			
<b>30</b>	Mean	4.91	4.33	4.20	1.95**	1.57***	0.21
	SD	1.32	1.73	1.81			
<b>31</b>	Mean	2.04	2.40	3.10	-1.51***	-2.93*	-1.23
	SD	1.01	1.50	1.73			
<b>32</b>	Mean	2.12	2.63	2.80	-1.96**	-1.63***	-0.33
	SD	1.23	1.35	1.47			
<b>33</b>	Mean	1.94	2.03	3.70	-0.35	-4.14*	-3.13*
	SD	1.23	1.38	1.70			
<b>34</b>	Mean	4.93	3.87	3.80	3.63*	2.75*	0.10
	SD	1.19	1.98	1.68			
<b>35</b>	Mean	4.64	4.10	4.90	2.01**	-0.66	-1.50***

<b>Item</b>		Student	Teacher	RS	S-T	S-RS	T-RS
	SD	1.20	1.59	1.10			
<b>36</b>	Mean	3.17	3.20	4.70	-0.10	-3.23*	-2.72*
	SD	1.44	1.58	1.25			
<b>37</b>	Mean	1.82	2.20	4.30	-1.58***	-6.24*	-4.27*
	SD	1.14	1.21	1.70			
<b>38</b>	Mean	4.09	2.63	3.30	4.40*	1.46***	-1.22
	SD	1.63	1.45	1.64			
<b>39</b>	Mean	4.95	3.63	4.40	4.37*	1.29	-1.12
	SD	1.26	1.96	1.58			
<b>40</b>	Mean	5.11	4.63	4.90	1.74**	0.54	-0.46
	SD	1.18	1.71	0.99			
<b>41</b>	Mean	2.12	2.50	2.90	-1.44***	-1.81**	-0.80
	SD	1.27	1.28	1.59			
<b>42</b>	Mean	2.52	2.70	4.40	-0.71	-4.45*	-3.57*
	SD	1.23	1.18	1.65			
<b>43</b>	Mean	2.43	2.37	3.60	0.21	-2.34**	-2.23**
	SD	1.47	1.40	1.84			
<b>44</b>	Mean	4.37	3.37	4.30	2.94*	0.13	-1.62***
	SD	1.64	1.63	1.42			
<b>45</b>	Mean	2.55	3.23	3.20	-2.17**	-1.25	0.06
	SD	1.55	1.38	1.75			
<b>46</b>	Mean	2.92	2.30	3.00	2.18**	-0.17	-1.52***
	SD	1.43	1.11	1.63			
<b>47</b>	Mean	5.32	4.23	4.30	4.06*	2.54*	-0.11
	SD	1.14	1.67	1.77			
<b>48</b>	Mean	2.00	2.50	3.00	-1.87**	-2.32**	-1.04
	SD	1.28	1.28	1.41			
<b>49</b>	Mean	4.47	3.17	3.00	4.47*	3.09*	0.31
	SD	1.40	1.39	1.76			
<b>50</b>	Mean	2.14	2.43	3.50	-0.96	-2.76*	-1.73**
	SD	1.42	1.57	2.01			
<b>51</b>	Mean	4.81	4.20	4.20	2.02**	1.29	0.00
	SD	1.40	1.58	1.69			
<b>52</b>	Mean	3.66	3.50	3.20	0.61	1.02	0.65
	SD	1.32	1.07	1.75			
<b>53</b>	Mean	4.90	3.43	4.00	5.32*	2.04**	-0.97

<b>Item</b>		Student	Teacher	RS	S-T	S-RS	T-RS
	SD	1.27	1.50	1.88			
<b>54</b>	Mean	4.97	4.13	4.70	3.18*	0.65	-1.03
	SD	1.20	1.45	1.64			
<b>55</b>	Mean	4.85	3.87	3.50	3.67*	3.11*	0.62
	SD	1.22	1.48	2.01			
<b>56</b>	Mean	2.46	2.63	4.00	-0.59	-3.06*	-2.86*
	SD	1.49	1.13	1.76			
<b>57</b>	Mean	3.19	2.53	3.20	2.06**	-0.02	-1.40***
	SD	1.62	1.19	1.62			
<b>58</b>	Mean	1.62	2.30	3.30	-2.70*	-4.11*	-2.04**
	SD	1.19	1.26	1.57			
<b>59</b>	Mean	5.24	4.23	4.00	4.44*	3.70*	0.43
	SD	0.94	1.48	1.56			
<b>60</b>	Mean	4.42	4.17	3.90	0.88	1.11	0.48
	SD	1.37	1.42	1.79			

## Appendix S: T-tests and One-way ANOVA Outputs

### T-Test S-T

Group		N	Mean	Std. Deviation	t	df	Sig. (2-tailed)
Participating in English learning activities in English class is not enjoyable	Student	100	2.5800	1.57749	-.665	128	.507
	Teacher	30	2.8000	1.62735	-.654	46.571	.516
English language learning is useful to Saudi natives who want to travel abroad.	Student	100	5.3800	1.15277	4.863	128	.000
	Teacher	30	4.0667	1.70057	3.965	37.339	.000
English language learning will do little to develop Saudi economic power globally.	Student	100	4.4800	1.38884	4.417	128	.000
	Teacher	30	3.1667	1.55549	4.154	43.796	.000
Extensive English language learning is not necessary for Saudi Arabia to become one of the leading nations of the world.	Student	100	2.1700	1.25573	-2.961	128	.004
	Teacher	30	3.0000	1.61885	-2.585	40.032	.014
English language learning will not help to understand the technological advances of other nations and their implementation in Saudi Arabia	Student	100	1.5900	.84202	-5.534	128	.000
	Teacher	30	2.7667	1.47819	-4.162	34.824	.000
English lessons are boring.	Student	100	2.2600	1.26826	-3.499	128	.001
	Teacher	30	3.2333	1.54659	-3.144	41.388	.003
English language students must have a thorough grounding in Islamic philosophy, so that they will not be influenced by their contact with other cultures.	Student	100	4.9800	1.25513	2.025	128	.045
	Teacher	30	4.4333	1.43078	1.886	43.260	.066

Practising English outside school is helpful.	Student teacher	100 30	5.4200 4.4000	.80629 1.67332	4.595 3.228	128 33.134	.000 .003
I dislike the idea of learning English language	Student teacher	100 30	1.6400 2.6667	1.01025 1.80676	-3.989 -2.976	128 34.606	.000 .005
I like the idea of learning English language.	Student teacher	100 30	5.4500 4.4000	.96792 1.56690	4.457 3.477	128 35.882	.000 .001
The emphasis on learning and knowledge in Islamic culture makes learning of additional languages, such as English, a sound practical decision.	Student teacher	100 30	4.4800 4.0000	1.13244 1.50860	1.878 1.612	128 39.304	.063 .115
Being religious is unimportant in the learning of English language.	Student teacher	100 30	2.4700 3.6333	1.46649 1.56433	-3.753 -3.623	128 45.383	.000 .001
Learning a foreign language, such as English, strengthens a person's brain.	Student teacher	100 30	5.1400 4.2000	1.07327 1.51771	3.799 3.163	128 38.103	.000 .003
An individual's religious commitment is necessary for learning a foreign language such as English.	Student teacher	100 30	4.1700 3.1000	1.53119 1.53914	3.353 3.344	128 47.549	.001 .002
Learning English language helps to improve the overall character and scope of one's education.	Student teacher	100 30	5.0600 4.2333	1.14433 1.16511	3.456 3.422	128 47.059	.001 .001
English lessons are interesting	Student teacher	100 30	4.4200 3.9000	1.37201 1.24152	1.859 1.963	128 52.094	.065 .055
A lot of emphasis is placed on Islamic principles in learning a foreign language, such as English, in Saudi Arabia.	Student teacher	100 30	4.2700 4.2333	1.27013 1.47819	.133 .123	128 42.656	.894 .903
English language is not important as a global language for communication	Student teacher	100 30	1.6700 2.4333	1.01559 1.43078	-3.265 -2.724	128 38.174	.001 .010

It is important to be able to communicate clear thoughts to native speakers of English language.	Student	100	4.8900	1.26247	2.114	128	.036
	teacher	30	4.3000	1.57896	1.875	40.751	.068
English language learning will do little for applying technological advances in Saudi Arabia.	Student	100	3.8700	1.48837	1.407	128	.162
	teacher	30	3.4333	1.50134	1.400	47.414	.168
It is unimportant to be able to communicate clear thoughts to native speakers of English language.	Student	100	2.2300	1.27806	-1.443	128	.151
	teacher	30	2.6333	1.54213	-1.304	41.664	.199
English language learning is useful in applying technological advances in Saudi Arabia.	Student	100	5.0100	.97954	3.812	128	.000
	teacher	30	4.0667	1.72073	2.867	34.816	.007
Islamic principles encourage Saudi school students to learn languages, such as English.	Student	100	4.7800	1.14221	2.943	128	.004
	teacher	30	4.0333	1.44993	2.590	40.393	.013
English language students in Saudi Arabia do not need a thorough grounding in Islamic philosophy to guard against influence from other cultures that contrast with Islam.	Student	100	2.3300	1.34881	-1.503	128	.135
	teacher	30	2.7667	1.54659	-1.395	43.087	.170
English language learning will not make me less religious.	Student	100	4.9800	1.53070	2.217	128	.028
	teacher	30	4.2667	1.59597	2.167	46.184	.035
English language course materials for students do not have to deal with topics related to Islam.	Student	100	3.350	1.5201	-2.562	128	.012
	teacher	30	4.133	1.2794	-2.811	55.831	.007
I enjoy learning English language.	Student	100	4.99000	1.283107	1.942	128	.054
	teacher	30	4.46667	1.332183	1.903	46.336	.063
Practising English outside school is not helpful	Student	100	1.7900	1.13079	-2.774	128	.006
	teacher	30	2.5333	1.71672	-2.231	36.858	.032



Participating in English learning activities in English class is enjoyable	Student teacher	100	4.80	1.287	3.794	128	.000
		30	3.70	1.705	3.266	39.426	.002
English language learning is essential if the message of Islam is to be adequately understood by non-Muslim communities	Student teacher	100	4.9100	1.31882	1.948	128	.054
		30	4.3333	1.72873	1.686	39.657	.100
Learning English language will not help in understanding the cultures and customs of others	Student teacher	100	2.04000	1.014242	-1.514	128	.133
		30	2.40000	1.499425	-1.233	37.302	.225
Learning English language doesn't help to improve the overall character and scope of one's education.	Student teacher	100	2.1200	1.23321	-1.956	128	.053
		30	2.6333	1.35146	-1.861	44.485	.069
Islamic principles do not permit Saudi school students to learn languages other than Arabic	Student teacher	100	1.940	1.2376	-.353	128	.725
		30	2.033	1.3767	-.333	44.008	.741
English language learning is useful in understanding the technological advances of other nations, and their implementation in Saudi Arabia.	Student teacher	100	4.9300	1.19134	3.626	128	.000
		30	3.8667	1.97804	2.796	35.532	.008
English language course materials for students must deal with topics related to Islam	Student teacher	100	4.6400	1.20202	2.007	128	.047
		30	4.1000	1.56139	1.745	39.860	.089
English classes make students not want to learn more about English.	Student teacher	100	3.1700	1.44289	-.098	128	.922
		30	3.2000	1.58441	-.093	44.420	.926
I do not enjoy learning English language.	Student teacher	100	1.820	1.1404	-1.577	128	.117
		30	2.200	1.2149	-1.524	45.431	.135
English language learning will	Student	100	4.0900	1.62739	4.404	128	.000

do little for the Saudi native teacher who wants to travel to foreign nations		30	2.6333	1.44993	4.688	52.851	.000
English language learning is useful in expanding Saudi business enterprises globally.	Student	100	4.95000	1.258306	4.374	128	.000
	teacher	30	3.63333	1.956128	3.477	36.482	.001
Learning English language is necessary to convey the message of Islam to non-Muslim cultures	Student	100	5.1100	1.17975	1.736	128	.085
	teacher	30	4.6333	1.71169	1.427	37.631	.162
Learning a foreign language, such as English, has no benefit for a person's brain.	Student	100	2.1200	1.26555	-1.439	128	.153
	teacher	30	2.5000	1.27982	-1.430	47.317	.159
The emphasis on learning and knowledge in Islamic culture doesn't make learning of additional language, such as English, a sound ethical/moral decision.	Student	100	2.5200	1.23485	-.707	128	.481
	teacher	30	2.7000	1.17884	-.725	49.659	.472
English language learning is not essential if the message of Islam is to be adequately understood by non-Muslim cultures.	Student	100	2.4300	1.47199	.209	128	.835
	teacher	30	2.3667	1.40156	.215	49.772	.831
Grammar lessons are useful for learning to communicate in English.	Student	100	4.3700	1.64320	2.939	128	.004
	teacher	30	3.3667	1.62912	2.953	48.091	.005
Grammar lessons are not useful for learning to communicate in English.	Student	100	2.55000	1.552938	-2.166	128	.032
	teacher	30	3.23333	1.381736	-2.307	52.917	.025
The emphasis on learning and knowledge in Islamic culture doesn't make learning English language a sound practical decision.	Student	100	2.9200	1.43323	2.177	128	.031
	teacher	30	2.3000	1.11880	2.485	60.302	.016
English language is	Student	100	5.3200	1.14486	4.065	128	.000

important as a global language for communication.	teacher	30	4.2333	1.67504	3.328	37.482	.002
Communicating with classmates in English is not helpful.	Student teacher	100	2.000	1.2871	-1.869	128	.064
		30	2.500	1.2798	-1.874	47.974	.067
English classes make students want to learn more about English.	Student teacher	100	4.47000	1.403135	4.470	128	.000
		30	3.16667	1.391683	4.490	48.075	.000
Learning English language is not necessary to convey the message of Islam actively to non-Muslim cultures	Student teacher	100	2.140	1.4286	-.964	128	.337
		30	2.433	1.5687	-.916	44.419	.364
English language learning is useful if one wants to seek employment outside Saudi Arabia	Student teacher	100	4.81000	1.404862	2.024	128	.045
		30	4.20000	1.584407	1.897	43.583	.064
Too little emphasis is placed upon Islamic principles in learning a foreign language, such as English, in Saudi Arabia.	Student teacher	100	3.6600	1.31978	.606	128	.546
		30	3.5000	1.07479	.677	57.711	.501
Extensive English language learning is necessary if Saudi Arabia is to become one of the leading nations of the world.	Student teacher	100	4.9000	1.26730	5.322	128	.000
		30	3.4333	1.50134	4.857	42.159	.000
Learning English language helps one to better understand other cultures and customs	Student teacher	100	4.97	1.201	3.181	128	.002
		30	4.13	1.456	2.868	41.553	.006
Learning English will not have any effect on my Arabic language	Student teacher	100	4.8500	1.22578	3.669	128	.000
		30	3.8667	1.47936	3.315	41.659	.002
Learning English might have a bad effect on my Arabic language.	Student teacher	100	2.4600	1.49356	-.587	128	.558
		30	2.6333	1.12903	-.681	62.404	.498

English language learning will do little if one wants to seek employment outside of Saudi Arabia.	Student teacher	100	3.19000	1.618673	2.058	128	.042
		30	2.53333	1.195778	2.416	63.983	.019
English language learning will make me less religious.	Student teacher	100	1.62000	1.195784	-2.696	128	.008
		30	2.30000	1.263547	-2.617	45.711	.012
Communicating with classmates in English is helpful	Student teacher	100	5.240	.9441	4.443	128	.000
		30	4.233	1.4782	3.521	36.372	.001
The emphasis on learning and knowledge in Islamic culture makes learning of additional languages, such as English, a sound ethical/moral decision	Student teacher	100	4.4200	1.37201	.880	128	.380
		30	4.1667	1.41624	.865	46.548	.391

### T-Test S-RS

group		N	Mean	Std. Deviation	t	df	Sig. (2-tailed)
Participating in English learning activities in English class is not enjoyable	Student	100	2.5800	1.57749	-5.536	108	.000
	scholar	10	5.4000	.96609	-8.202	14.346	.000
English language learning is useful to Saudi natives who want to travel abroad.	Student	100	5.3800	1.15277	.740	108	.461
	scholar	10	5.1000	.99443	.836	11.562	.420
English language learning will do little to develop Saudi economic power globally.	Student	100	4.4800	1.38884	3.163	108	.002
	scholar	10	3.0000	1.63299	2.768	10.344	.019
Extensive English language	Student	100	2.1700	1.25573	-3.532	108	.001

learning is not necessary for scholar Saudi Arabia to become one of the leading nations of the world.		10	3.7000	1.76698	-2.672	9.930	.024
English language learning will not help to understand the technological advances of other nations and their implementation in Saudi Arabia	Student scholar	100 10	1.5900 2.8000	.84202 1.81353	-3.795 -2.088	108 9.392	.000 .065
English lessons are boring.	Student scholar	100 10	2.2600 5.0000	1.26826 1.24722	-6.523 -6.614	108 10.947	.000 .000
English language students must have a thorough grounding in Islamic philosophy, so that they will not be influenced by their contact with other cultures.	Student scholar	100 10	4.9800 4.9000	1.25513 .87560	.196 .263	108 13.029	.845 .797
Practising English outside school is helpful.	Student scholar	100 10	5.4200 4.8000	.80629 1.22927	2.200 1.562	108 9.789	.030 .150
I dislike the idea of learning English language	Student scholar	100 10	1.6400 3.1000	1.01025 1.79196	-4.013 -2.536	108 9.580	.000 .030
I like the idea of learning English language.	Student scholar	100 10	5.4500 4.4000	.96792 1.71270	3.014 1.908	108 9.583	.003 .087
The emphasis on learning and knowledge in Islamic culture makes learning of additional languages, such as English, a sound practical decision.	Student scholar	100 10	4.4800 4.2000	1.13244 1.68655	.710 .514	108 9.828	.479 .619
Being religious is unimportant in the learning of English language.	Student scholar	100 10	2.4700 3.6000	1.46649 1.64655	-2.298 -2.089	108 10.479	.023 .062
Learning a foreign language, such as English, strengthens a person's brain.	Student scholar	100 10	5.1400 4.2000	1.07327 1.54919	2.529 1.874	108 9.883	.013 .091

An individual's religious commitment is necessary for learning a foreign language such as English.	Student	100	4.1700	1.53119	.140	108	.889
	scholar	10	4.1000	1.19722	.171	12.156	.867
Learning English language helps to improve the overall character and scope of one's education.	Student	100	5.0600	1.14433	2.645	108	.009
	scholar	10	4.0000	1.76383	1.862	9.772	.093
English lessons are interesting	Student	100	4.4200	1.37201	3.308	108	.001
	scholar	10	2.9000	1.52388	3.034	10.512	.012
A lot of emphasis is placed on Islamic principles in learning a foreign language, such as English, in Saudi Arabia.	Student	100	4.2700	1.27013	1.768	108	.080
	scholar	10	3.5000	1.71594	1.382	10.010	.197
English language is not important as a global language for communication	Student	100	1.6700	1.01559	-4.073	108	.000
	scholar	10	3.1000	1.44914	-3.047	9.904	.012
It is important to be able to communicate clear thoughts to native speakers of English language.	Student	100	4.8900	1.26247	.446	108	.656
	scholar	10	4.7000	1.49443	.388	10.326	.706
English language learning will do little for applying technological advances in Saudi Arabia.	Student	100	3.8700	1.48837	1.550	108	.124
	scholar	10	3.1000	1.59513	1.464	10.628	.172
It is unimportant to be able to communicate clear thoughts to native speakers of English language.	Student	100	2.2300	1.27806	-2.460	108	.015
	scholar	10	3.3000	1.63639	-2.007	10.128	.072
English language learning is useful in applying technological advances in Saudi Arabia.	Student	100	5.0100	.97954	2.331	108	.022
	scholar	10	4.2000	1.61933	1.554	9.670	.152
Islamic principles encourage	Student	100	4.7800	1.14221	1.199	108	.233

Saudi school students to learn languages, such as English.	scholar	10	4.3000	1.76698	.842	9.766	.420
English language students in Saudi Arabia do not need a thorough grounding in Islamic philosophy to guard against influence from other cultures that contrast with Islam.	Student scholar	100 10	2.3300 2.5000	1.34881 1.43372	-.378 -.359	108 10.656	.706 .726
English language learning will not make me less religious.	Student scholar	100 10	4.9800 4.7000	1.53070 1.25167	.559 .660	108 11.869	.577 .522
English language course materials for students do not have to deal with topics related to Islam.	Student scholar	100 10	3.350 3.700	1.5201 1.7670	-.684 -.604	108 10.376	.495 .559
I enjoy learning English language.	Student scholar	100 10	4.99000 2.70000	1.283107 1.702939	5.218 4.137	108 10.048	.000 .002
Practising English outside school is not helpful	Student scholar	100 10	1.7900 3.3000	1.13079 1.76698	-3.804 -2.649	108 9.751	.000 .025
Participating in English learning activities in English class is enjoyable	Student scholar	100 10	4.80 2.70	1.287 1.947	4.675 3.339	108 9.802	.000 .008
English language learning is essential if the message of Islam is to be adequately understood by non-Muslim communities	Student scholar	100 10	4.9100 4.2000	1.31882 1.81353	1.566 1.207	108 9.975	.120 .255
Learning English language will not help in understanding the cultures and customs of others	Student scholar	100 10	2.04000 3.10000	1.014242 1.728840	-2.927 -1.906	108 9.629	.004 .087
Learning English language doesn't help to improve the overall character and scope of one's education.	Student scholar	100 10	2.1200 2.8000	1.23321 1.47573	-1.633 -1.409	108 10.296	.105 .188
Islamic principles do not	Student	100	1.940	1.2376	-4.137	108	.000

permit Saudi school students scholar to learn languages other than Arabic		10	3.700	1.7029	-3.185	9.973	.010
English language learning is Student useful in understanding the scholar technological advances of other nations, and their implementation in Saudi Arabia.		100	4.9300	1.19134	2.747	108	.007
		10	3.8000	1.68655	2.068	9.918	.066
English language course Student materials for students must scholar deal with topics related to Islam		100	4.6400	1.20202	-.657	108	.513
		10	4.9000	1.10050	-.706	11.261	.494
English classes make Student students not want to learn scholar more about English.		100	3.1700	1.44289	-3.231	108	.002
		10	4.7000	1.25167	-3.632	11.532	.004
I do not enjoy learning Student English language. scholar		100	1.820	1.1404	-6.244	108	.000
		10	4.300	1.7029	-4.505	9.824	.001
English language learning will Student do little for the Saudi native scholar who wants to travel to foreign nations		100	4.0900	1.62739	1.463	108	.146
		10	3.3000	1.63639	1.456	10.859	.174
English language learning is Student useful in expanding Saudi scholar business enterprises globally.		100	4.95000	1.258306	1.288	108	.201
		10	4.40000	1.577621	1.069	10.178	.310
Learning English language is Student necessary to convey the scholar message of Islam to non- Muslim cultures		100	5.1100	1.17975	.543	108	.588
		10	4.9000	.99443	.625	11.691	.544
Learning a foreign language, Student such as English, has no scholar benefit for a person's brain.		100	2.1200	1.26555	-1.814	108	.072
		10	2.9000	1.59513	-1.500	10.165	.164
The emphasis on learning Student		100	2.5200	1.23485	-4.448	108	.000



and knowledge in Islamic scholar culture doesn't make learning of additional language, such as English, a sound ethical/moral decision.		10	4.4000	1.64655	-3.513	10.038	.006
English language learning is not essential if the message of Islam is to be adequately understood by non-Muslim cultures.	Student scholar	100	2.4300	1.47199	-2.343	108	.021
		10	3.6000	1.83787	-1.952	10.188	.079
Grammar lessons are useful for learning to communicate in English.	Student scholar	100	4.3700	1.64320	.130	108	.897
		10	4.3000	1.41814	.147	11.560	.886
Grammar lessons are not useful for learning to communicate in English.	Student scholar	100	2.55000	1.552938	-1.248	108	.215
		10	3.20000	1.751190	-1.130	10.465	.284
The emphasis on learning and knowledge in Islamic scholar culture doesn't make learning English language a sound practical decision.	Student scholar	100	2.9200	1.43323	-.166	108	.868
		10	3.0000	1.63299	-.149	10.434	.884
English language is important as a global language for communication.	Student scholar	100	5.3200	1.14486	2.544	108	.012
		10	4.3000	1.76698	1.788	9.770	.105
Communicating with classmates in English is not helpful.	Student scholar	100	2.000	1.2871	-2.323	108	.022
		10	3.000	1.4142	-2.149	10.546	.056
English classes make students want to learn more about English.	Student scholar	100	4.47000	1.403135	3.085	108	.003
		10	3.00000	1.763834	2.556	10.171	.028
Learning English language is not necessary to convey the message of Islam actively to non-Muslim cultures	Student scholar	100	2.140	1.4286	-2.759	108	.007
		10	3.500	2.0138	-2.084	9.926	.064
English language learning is	Student	100	4.81000	1.404862	1.286	108	.201

useful if one wants to seek employment outside Saudi Arabia	scholar	10	4.20000	1.686548	1.106	10.288	.294
Too little emphasis is placed upon Islamic principles in learning a foreign language, such as English, in Saudi Arabia.	Student scholar	100	3.6600	1.31978	1.019	108	.310
		10	3.2000	1.75119	.808	10.048	.438
Extensive English language learning is necessary if Saudi Arabia is to become one of the leading nations of the world.	Student scholar	100	4.9000	1.26730	2.041	108	.044
		10	4.0000	1.88562	1.476	9.830	.171
Learning English language helps one to better understand other cultures and customs	Student scholar	100	4.97	1.201	.655	108	.514
		10	4.70	1.636	.508	9.994	.622
Learning English will not have any effect on my Arabic language	Student scholar	100	4.8500	1.22578	3.108	108	.002
		10	3.5000	2.01384	2.082	9.678	.065
Learning English might have a bad effect on my Arabic language.	Student scholar	100	2.4600	1.49356	-3.059	108	.003
		10	4.0000	1.76383	-2.667	10.332	.023
English language learning will do little if one wants to seek employment outside of Saudi Arabia.	Student scholar	100	3.19000	1.618673	-.019	108	.985
		10	3.20000	1.619328	-.019	10.879	.985
English language learning will make me less religious.	Student scholar	100	1.62000	1.195784	-4.115	108	.000
		10	3.30000	1.567021	-3.296	10.076	.008
Communicating with classmates in English is helpful	Student scholar	100	5.240	.9441	3.701	108	.000
		10	4.000	1.5635	2.464	9.667	.034
The emphasis on learning	Student	100	4.4200	1.37201	1.111	108	.269

and knowledge in Islamic scholar culture makes learning of additional languages, such as English, a sound ethical/moral decision	10	3.9000	1.79196	.892	10.083	.393
--	----	--------	---------	------	--------	------

### T-Test T-RS

group	N	Mean	Std. Deviation	t	df	Sig. (2- tailed )
Participating in English teacher	30	2.8000	1.62735	-4.755	38	.000
learning activities in English scholar	10	5.4000	.96609	-6.101	26.671	.000
class is not enjoyable						
English language learning is teacher	30	4.0667	1.70057	-1.811	38	.078
useful to Saudi natives who scholar	10	5.1000	.99443	-2.338	27.105	.027
want to travel abroad.						
English language learning teacher	30	3.1667	1.55549	.290	38	.773
will do little to develop Saudi scholar	10	3.0000	1.63299	.283	14.846	.781
economic power globally.						
Extensive English language teacher	30	3.0000	1.61885	-1.158	38	.254
learning is not necessary for scholar	10	3.7000	1.76698	-1.107	14.391	.286
Saudi Arabia to become one of the leading nations of the world.						
English language learning teacher	30	2.7667	1.47819	-.058	38	.954
will not help to understand scholar	10	2.8000	1.81353	-.053	13.226	.959
the technological advances of other nations and their implementation in Saudi Arabia						
English lessons are boring. teacher	30	3.2333	1.54659	-3.266	38	.002
scholar	10	5.0000	1.24722	-3.642	19.038	.002
English language students teacher	30	4.4333	1.43078	-.968	38	.339

must have a thorough grounding in Islamic philosophy, so that they will not be influenced by their contact with other cultures.	scholar	10	4.9000	.87560	-1.226	25.806	.231
Practising English outside school is helpful.	teacher	30	4.4000	1.67332	-.694	38	.492
	scholar	10	4.8000	1.22927	-.809	21.058	.428
I dislike the idea of learning English language	teacher	30	2.6667	1.80676	-.658	38	.514
	scholar	10	3.1000	1.79196	-.661	15.578	.518
I like the idea of learning English language.	teacher	30	4.4000	1.56690	.000	38	1.000
	scholar	10	4.4000	1.71270	.000	14.375	1.000
The emphasis on learning and knowledge in Islamic culture makes learning of additional languages, such as English, a sound practical decision.	teacher	30	4.0000	1.50860	-.353	38	.726
	scholar	10	4.2000	1.68655	-.333	14.129	.744
Being religious is unimportant in the learning of English language.	teacher	30	3.6333	1.56433	.058	38	.954
	scholar	10	3.6000	1.64655	.056	14.814	.956
Learning a foreign language, such as English, strengthens a person's brain.	teacher	30	4.2000	1.51771	.000	38	1.000
	scholar	10	4.2000	1.54919	.000	15.197	1.000
An individual's religious commitment is necessary for learning a foreign language such as English.	teacher	30	3.1000	1.53914	-1.869	38	.069
	scholar	10	4.1000	1.19722	-2.121	19.785	.047
Learning English language helps to improve the overall character and scope of one's education.	teacher	30	4.2333	1.16511	.480	38	.634
	scholar	10	4.0000	1.76383	.391	11.731	.703
English lessons are interesting	teacher	30	3.9000	1.24152	2.084	38	.044
	scholar	10	2.9000	1.52388	1.878	13.222	.083
A lot of emphasis is placed	teacher	30	4.2333	1.47819	1.306	38	.199

on Islamic principles in scholar						
learning a foreign language,	10	3.5000	1.71594	1.210	13.742	.247
such as English, in Saudi						
Arabia.						
English language is not teacher	30	2.4333	1.43078	-1.272	38	.211
important as a global scholar	10	3.1000	1.44914	-1.264	15.298	.225
language for communication						
It is important to be able to teacher	30	4.3000	1.57896	-.703	38	.487
communicate clear thoughts scholar	10	4.7000	1.49443	-.723	16.246	.480
to native speakers of English						
language.						
English language learning teacher	30	3.4333	1.50134	.599	38	.553
will do little for applying scholar	10	3.1000	1.59513	.581	14.702	.570
technological advances in						
Saudi Arabia.						
It is unimportant to be able to teacher	30	2.6333	1.54213	-1.167	38	.251
communicate clear thoughts scholar	10	3.3000	1.63639	-1.132	14.717	.276
to native speakers of English						
language.						
English language learning is teacher	30	4.0667	1.72073	-.215	38	.831
useful in applying scholar	10	4.2000	1.61933	-.222	16.332	.827
technological advances in						
Saudi Arabia.						
Islamic principles encourage teacher	30	4.0333	1.44993	-.477	38	.636
Saudi school students to scholar	10	4.3000	1.76698	-.431	13.286	.673
learn languages, such as						
English.						
English language students in teacher	30	2.7667	1.54659	.480	38	.634
Saudi Arabia do not need a scholar	10	2.5000	1.43372	.499	16.563	.624
thorough grounding in Islamic						
philosophy to guard against						
influence from other cultures						
that contrast with Islam.						
English language learning will teacher	30	4.2667	1.59597	-.780	38	.440
not make me less religious. scholar	10	4.7000	1.25167	-.882	19.611	.389
English language course teacher	30	4.133	1.2794	.842	38	.405

materials for students do not have to deal with topics related to Islam.	scholar	10	3.700	1.7670	.716	12.304	.488
I enjoy learning English language.	teacher	30	4.46667	1.332183	3.386	38	.002
	scholar	10	2.70000	1.702939	2.990	12.880	.011
Practising English outside school is not helpful	teacher	30	2.5333	1.71672	-1.215	38	.232
	scholar	10	3.3000	1.76698	-1.197	15.091	.250
Participating in English learning activities in English class is enjoyable	teacher	30	3.70	1.705	1.551	38	.129
	scholar	10	2.70	1.947	1.450	13.910	.169
English language learning is essential if the message of Islam is to be adequately understood by non-Muslim communities	teacher	30	4.3333	1.72873	.209	38	.836
	scholar	10	4.2000	1.81353	.204	14.855	.841
Learning English language will not help in understanding the cultures and customs of others	teacher	30	2.40000	1.499425	-1.231	38	.226
	scholar	10	3.10000	1.728840	-1.145	13.810	.272
Learning English language doesn't help to improve the overall character and scope of one's education.	teacher	30	2.6333	1.35146	-.330	38	.743
	scholar	10	2.8000	1.47573	-.316	14.386	.757
Islamic principles do not permit Saudi school students to learn languages other than Arabic	teacher	30	2.033	1.3767	-3.125	38	.003
	scholar	10	3.700	1.7029	-2.804	13.155	.015
English language learning is useful in understanding the technological advances of other nations, and their implementation in Saudi Arabia.	teacher	30	3.8667	1.97804	.095	38	.924
	scholar	10	3.8000	1.68655	.104	17.973	.919
English language course	teacher	30	4.1000	1.56139	-1.495	38	.143

materials for students must deal with topics related to Islam	scholar	10	4.9000	1.10050	-1.778	22.049	.089
English classes make students not want to learn more about English.	teacher	30	3.2000	1.58441	-2.716	38	.010
	scholar	10	4.7000	1.25167	-3.060	19.459	.006
I do not enjoy learning English language.	teacher	30	2.200	1.2149	-4.271	38	.000
	scholar	10	4.300	1.7029	-3.606	12.204	.004
English language learning will do little for the Saudi native who wants to travel to foreign nations	teacher	30	2.6333	1.44993	-1.220	38	.230
	scholar	10	3.3000	1.63639	-1.147	14.029	.271
English language learning is useful in expanding Saudi business enterprises globally.	teacher	30	3.63333	1.956128	-1.121	38	.269
	scholar	10	4.40000	1.577621	-1.250	19.037	.227
Learning English language is necessary to convey the message of Islam to non-Muslim cultures	teacher	30	4.6333	1.71169	-.465	38	.645
	scholar	10	4.9000	.99443	-.601	27.293	.552
Learning a foreign language, such as English, has no benefit for a person's brain.	teacher	30	2.5000	1.27982	-.805	38	.426
	scholar	10	2.9000	1.59513	-.720	13.090	.484
The emphasis on learning and knowledge in Islamic culture doesn't make learning of additional language, such as English, a sound ethical/moral decision.	teacher	30	2.7000	1.17884	-3.568	38	.001
	scholar	10	4.4000	1.64655	-3.017	12.227	.011
English language learning is not essential if the message of Islam is to be adequately understood by non-Muslim cultures.	teacher	30	2.3667	1.40156	-2.228	38	.032
	scholar	10	3.6000	1.83787	-1.942	12.680	.075
Grammar lessons are useful	teacher	30	3.3667	1.62912	-1.616	38	.114

for learning to communicate in English.	scholar	10	4.3000	1.41814	-1.734	17.603	.100
Grammar lessons are not useful for learning to communicate in English.	teacher	30	3.23333	1.381736	.062	38	.951
	scholar	10	3.20000	1.751190	.055	12.950	.957
The emphasis on learning and knowledge in Islamic culture doesn't make learning English language a sound practical decision.	teacher	30	2.3000	1.11880	-1.522	38	.136
	scholar	10	3.0000	1.63299	-1.261	11.946	.232
English language is important as a global language for communication.	teacher	30	4.2333	1.67504	-.108	38	.915
	scholar	10	4.3000	1.76698	-.105	14.788	.918
Communicating with classmates in English is not helpful.	teacher	30	2.500	1.2798	-1.043	38	.304
	scholar	10	3.000	1.4142	-.991	14.255	.338
English classes make students want to learn more about English.	teacher	30	3.16667	1.391683	.307	38	.761
	scholar	10	3.00000	1.763834	.272	12.950	.790
Learning English language is not necessary to convey the message of Islam actively to non-Muslim cultures	teacher	30	2.433	1.5687	-1.734	38	.091
	scholar	10	3.500	2.0138	-1.528	12.846	.151
English language learning is useful if one wants to seek employment outside Saudi Arabia	teacher	30	4.20000	1.584407	.000	38	1.000
	scholar	10	4.20000	1.686548	.000	14.680	1.000
Too little emphasis is placed upon Islamic principles in learning a foreign language, such as English, in Saudi Arabia.	teacher	30	3.5000	1.07479	.648	38	.521
	scholar	10	3.2000	1.75119	.511	11.346	.619
Extensive English language	teacher	30	3.4333	1.50134	-.969	38	.338



Learning is necessary if Saudi scholar Arabia is to become one of the leading nations of the world.	10	4.0000	1.88562	-.863	13.025	.404
Learning English language helps one to better understand other cultures and customs	30	4.13	1.456	-1.034	38	.308
	10	4.70	1.636	-.974	14.072	.346
Learning English will not have any effect on my Arabic language	30	3.8667	1.47936	.619	38	.540
	10	3.5000	2.01384	.530	12.404	.605
Learning English might have a bad effect on my Arabic language.	30	2.6333	1.12903	-2.862	38	.007
	10	4.0000	1.76383	-2.298	11.559	.041
English language learning will do little if one wants to seek employment outside of Saudi Arabia.	30	2.53333	1.195778	-1.395	38	.171
	10	3.20000	1.619328	-1.198	12.442	.253
English language learning will make me less religious.	30	2.30000	1.263547	-2.041	38	.048
	10	3.30000	1.567021	-1.829	13.132	.090
Communicating with classmates in English is helpful	30	4.233	1.4782	.426	38	.672
	10	4.000	1.5635	.414	14.756	.685
The emphasis on learning and knowledge in Islamic culture makes learning of additional languages, such as English, a sound ethical/moral decision	30	4.1667	1.41624	.482	38	.632
	10	3.9000	1.79196	.428	12.964	.676

### T-Test Means of Composite Variables S-T

group		N	Mean	Std. Deviation	t	df	Sig. (2-tailed)
Engagement	Student	100	3.5629	.32855	2.284	128	.024
	teacher	30	3.3524	.70485	1.585	32.863	.123
Personal	Student	100	3.5808	.26603	2.542	128	.012
	teacher	30	3.3833	.61104	1.722	32.361	.095
Practical	Student	100	4.0257	.44895	5.644	128	.000
	teacher	30	3.3905	.77608	4.274	35.012	.000
Religious	Student	100	3.6060	.33479	1.488	128	.139
	teacher	30	3.4733	.65360	1.070	33.684	.292

### T-Test Means of Composite Variables S - RS

group		N	Mean	Std. Deviation	t	df	Sig. (2-tailed)
Engagement	Student	100	3.5629	.32855	-2.243	108	.027
	scholar	10	3.8071	.32655	-2.254	10.904	.046
Personal	Student	100	3.5808	.26603	-1.521	108	.131
	scholar	10	3.7250	.44971	-.996	9.640	.343
Practical	Student	100	4.0257	.44895	1.939	108	.055
	scholar	10	3.7286	.58689	1.556	10.081	.150
Religious	Student	100	3.6060	.33479	-2.653	108	.009
	scholar	10	3.9050	.39048	-2.337	10.367	.041

### T-Test Means of Composite Variables T - RS

group		N	Mean	Std. Deviation	t	df	Sig. (2-tailed)
Engagement	teacher	30	3.3524	.70485	-1.958	38	.058
	scholar	10	3.8071	.32655	-2.756	33.549	.009
Personal	teacher	30	3.3833	.61104	-1.622	38	.113
	scholar	10	3.7250	.44971	-1.890	21.016	.073
Practical	teacher	30	3.3905	.77608	-1.259	38	.216
	scholar	10	3.7286	.58689	-1.448	20.399	.163
Religious	teacher	30	3.4733	.65360	-1.964	38	.057
	scholar	10	3.9050	.39048	-2.514	26.490	.018

### T-Test Means of Composite Variables by Having a Familiarity with a Foreign Language

Do you have a familiarity with a foreign language other than English?		N	Mean	Std. Deviation	t	df	Sig. (2-tailed)
Engagement	Yes	23	3.5839	.41686	.348	98	.729
	No	77	3.5566	.30023	.292	29.143	.772
X	Yes	23	3.4928	.36317	-1.831	98	.070
	No	77	3.6071	.22574	-1.430	27.266	.164
Practical	Yes	23	3.9006	.60828	-1.533	98	.128
	No	77	4.0631	.38639	-1.210	27.507	.237
Religious	Yes	23	3.6043	.30072	-.027	98	.979
	No	77	3.6065	.34616	-.029	41.001	.977

**One-way ANOVA Means of Composite Variables by Having a Familiarity with a Foreign Language**

		ANOVA				
		Sum of Squares	df	Mean Square	F	Sig.
Engagement	Between Groups	.013	1	.013	.121	.729
	Within Groups	10.673	98	.109		
	Total	10.687	99			
X	Between Groups	.232	1	.232	3.352	.070
	Within Groups	6.775	98	.069		
	Total	7.006	99			
Practical	Between Groups	.467	1	.467	2.351	.128
	Within Groups	19.487	98	.199		
	Total	19.954	99			
Religious	Between Groups	.000	1	.000	.001	.979
	Within Groups	11.096	98	.113		
	Total	11.096	99			