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**UNIVERSITY OF SUSSEX**

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**STATEMENT OF DECLARATION**

I hereby declare that this thesis has not been and will not be, submitted in whole or in part to another University for the award of any other degree. However, the thesis incorporates to the extent indicated below, material already submitted as part of required coursework and/or for the degree of:

International Doctor of Education (Int. EdD) 2013-14, In the Critical Analytical Study, which was awarded by UNIVERSITY OF SUSSEX

Signature:

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UNIVERSITY OF SUSSEX

DENNIS HENRY LOVE

**International Doctor of Education (Int. EdD) 2013-15**

**Title: Identifying Attitudes Leading to a Feeling of Global Citizenship: A Mixed Methods Study of Saudi Students Studying English in Higher Education in the Kingdom of Saudi Arabia**

**SUMMARY**

This study is a mixed methods approach, consisting of a questionnaire and narrative interviews that opened the opportunity to investigate motivation in KSA by employing a post-positivist stance. This study is specifically aimed at investigating the attitudes and perceptions underpinning the motivation of Saudi students studying English in higher education. This study was limited to male students studying English in a preparatory programme at a private university in the Eastern Province of the Kingdom of Saudi Arabia (KSA).

The scope of this study was to identify social, cultural, personal and emotional factors that underpinned the attitudes and perceptions of Saudi students studying English in higher education and thereby this study established a foundation for motivational studies in Saudi Arabia. In addition, this study established a first time approach to employ the Dialogical Self Theory to triangulate data between multiple methods so that the interpretation and analysis of data could lead to expanding the previous definitions of integrative and instrumental orientations of motivated behaviour in motivation and SLA studies. Furthermore, this study established DST's debut in the Kingdom of Saudi Arabia. The advantage of employing DST in this study was to ensure as much as possible that the voices of the research participants were genuinely reflected in the analysis and interpretation of data.

In accordance with the literature search during this research, this study marks the first attempt to describe the constructs of a motivational profile of Saudi students studying English in higher education. The data suggested that Saudis demonstrated strong adherences to cultural and social supportive positions associated with or intertwined with high religious values toward constructing their self-identities. However, there are at least two succinct strategies that the students employ to lessen their internal social power struggles between their local selves and their reaching out to the global community that communicates in English with their global selves. The group that was less likely to reach outwards to the global community and feel being a part of it generated strategies around various degrees of strict cultural compliance to achieve feelings of safety within the self's society of the mind. The participants who were more likely to feel global through employing English constructed strategies and plans around hybrid-models within their self-identity to balance their desire to be part of the world community and to be true to their desire of

compliance to cultural values. Students who were less likely to feel a belonging to the global community were more influenced by internal factors such as: a fear of assimilation and a fear losing Arab identity, which led to constructing strategies aimed at a greater adherence to cultural compliance.

In addition, this study utilized Sullivan's (2010) theory that Vygotsky's (1978) dialectic understanding of juxtaposed positions and Bakhtin's (1984) dialogical understanding of vertically regulated values are not mutually exclusive, rather mutually inclusive. The result was that motivation can be imagined as a dynamic 3-D construction occurring within a certain context with other.

This research employed a 29 item motivational questionnaire with a 5-point Likert scale constructed by using formerly employed themes that were shown to have had a greater impact on motivation and language acquisition. This study is unique as it triangulated quantitative data with narrative interviews by allowing common themes formerly associated with motivation and SLA to be expanded by the participants voices, which not only expanded some definitions formerly associated with motivation and SLA, but also subjected them to the refutability.

This study concluded that effort and self-confidence were the attributes that most likely underpinned the construction of a hybrid model of the self, which opened opportunities of English acquisition both within the classroom setting and outside of it. Those who were less likely to feel a belonging to the global community that communicates in English were more likely to construct strategies around local Arab traditions and were shown to have to a greater fear of integrating themselves into international scenarios related to English use. Through triangulating multiple data sources, it was possible to assess the values students attached between their internal and external positions at four distinct levels: cultural, social, personal and emotional.

# Identifying Attitudes Leading to a Feeling of Global Citizenship: A Mixed Methods Study of Saudi Students Studying English in Higher Education in the Kingdom of Saudi Arabia

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## **Abbreviations**

ADEC Abu Dhabi Educational Council



CET	Cognitive Evaluation Theory
DST	Dialogical Self Theory
EAL	English as an Academic language
EFL	English as a Foreign Language
HTM	Historical Traditional Model
HMM	Historical Modern Model
HPMM	Historical Post Modern Model
IECHE	International Exhibition and Conference on Higher Education
KSA	Kingdom of Saudi Arabian
L1	First Language
L2	Second language
MOHE	Ministry of Higher Education
OIT	Organismic Integration Theory
OUPPT	Oxford University Press Placement Test
SCT	Social Constructivism Theory
SDT	Self Determination Theory
SEM	Structural Equation Modelling
SLA	Second Language Acquisition
T-	Taboo position
TBL	Task Based Learning
UAE	United Arab Emirates
UPP	University Preparatory Programme
WTC	Willingness to Communicate

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## Chapter 1

### 1.0 Introduction and Rationale

#### 1.1 Introduction

In 2012, the Ministry of Higher Education (MOHE) of the Saudi Arabian (KSA) government promoted the International Exhibition and Conference on Higher Education (IECHE) aimed at making this event 'globally influential' and a part of its 'strategic investment in human capital' (2012 IECHE Brochure, p. 2). Their publicized strategy was to 'develop the country's economy through a knowledge-based society' (p. 2) and increase the number of 'higher education seekers to 1.7 million (p. 3). The 2012 investment in human capital was increased by 26%, of which, \$144 billion were specifically aimed at increasing the quality of education 'to raise local universities standards to match international institutions' by:

- Encouraging research in academic and scientific domains
- Integrating information technology into the educational process
- Applying global quality standards to Saudi universities (p. 3).

The government's rationale was that local universities would integrate themselves more fully into a process of internationalization, adopt new trends in teacher quality, mould students into future scientists and engage in academic collaboration on a global scale (p. 4). The expected outcome of the government's investment was to yield two results: firstly, to enable students to compete in an increasingly global economy in the job market; secondly, to ensure that potential students who desire to study overseas meet the 'high levels of academic standards of the MOHE' (p. 3).

Psacharopoulos and Patrinos (2004, p. 1) refer to this strategy as an allocative approach, which presumes that increasing the quality of education generates substantial benefits such as: better preparedness for higher educational studies at home and abroad, develops a closer understanding of global educational expectations and promotes an increase in the number of qualified graduates for global employment. In other words, the effect of higher investments in quality standards in education should be that more students graduate and are better prepared for global employment. However, to capitalize on this goal, we must have an understanding of the Saudi students' motivation for learning English toward internationalization.

Furthermore, as the Kingdom of Saudi Arabia moves ever more increasingly towards an international western system predominately based on Anglophone educational systems with British or American accreditation, students studying English in their own country face a new challenge of cultural adaptation. However, this is not an adaptation towards Anglo cultural values as the study of English might imply. Rather, it refers to an adaptation towards a feeling of belonging to the world community that is developing itself in English (Warschauer, 2000). In addition, students could be said to be preparing for global employment within the relative safety of a domestic learning environment. This suggests that the university experience may be confusing as students learn to balance this unique integration from a ubiquitous Arab context to one mixed with global expectations expressed in English. The success of this integration may well have an influence on the students' motivation toward learning, as well as create new and/or different motivators for learning.

Therefore, studying English in one's own country reflects part of the student's self-identity where the global influences of English must be integrated and assimilated with their locally perceived identities of being Arab. To this aim, personality researchers, Hermans and Dimaggio (2007, p. 32), define self-identity as being comprised of the global-self and its counter-position as the local-self. Furthermore, they argue that the pressures of globalization create tensions for the individual, which can create a counter-reaction to retreat to the individual's core beliefs to find feelings of certainty. This self-identity model is referred to as the global-local nexus (p. 35). In other words, the global-local nexus is 'not just an external reality', it is rather 'incorporated as a constituent of a dialogical self in action'. In support, Toon van Meijl (2012) argued that young people wrestled between their local identity supported by family and their onslaught of global pressures outside of the family structure as follows:

*Young people are increasingly caught in dilemmas between tradition and (post)modernity. At home they are expected to abide by traditional customs, but their loyalty to their parents and family background is increasingly challenged by enticing images and screens dominating public spaces that supposedly conflict with their upbringing. (p. 40)*

In addition, Bourdieu (1991, p. 236) suggested that the pressures of globalization on the self and the desire to maintain, even defend, local beliefs creates a dualistic nature for the self. As KSA moves ubiquitously toward requiring university subjects to be taught in English (2012 IECHE Brochure, p. 3), tensions between the dualistic natures of the self are bound to

develop. This dualistic nature of the self can eventually lead to personal conflict as local traditions and social values come into disagreement with the self's perception of how global he/she needs to be. The student's perception of future success determines his/her willingness to exert effort toward gaining a desired goal, which is contingent on the degree of value he/she has on being globally minded (Csizér and Dörnyei, 2005, p. 646). This may mean that different strategies of teaching might stimulate motivation differently for two very succinct groups: one that is motivated towards international employment where English is the medium of world communication and one group that is locally-minded and views English as a simple university requirement. The rationale of this study is to better understand the extent to which these two distinct groups exist and if so, what features distinguish one group from the other.

If there are two distinct groups, this is particularly important as 'learning is a goal directed activity' (Dörnyei and Otto, 1998, p. 58). As early as 1989, Markus and Ruvolo (1989) argued that motivation is a concept linked to our personality and its drive toward accomplishing a desired goal as follows:

*Personality and motivation are linked where personality is made up of beliefs, attitudes and the interpretation of a social context. (p. 214)*

Deci and Ryan (2000, p. 72) argued that 'motivation is self-regulated'. Therefore, learning and motivation go hand-in-hand as both are about self-identity and self-regulated goal-directed behaviour. To this aim, personality psychologists such as Dörnyei (2005), Markus and Ruvolo (1989) and Deci and Ryan (2000) described correlations between motivation and second language acquisition (SLA) with personality constructs in their studies. Hence, the Saudi student's self-identity toward learning English or his/her feeling part of the global community that uses English, could be seen as part of their personal-identity. The three points in the paragraphs to follow could reflect reasons of concern for English teaching programmes at Saudi universities if they are to align their learning and teaching policies with the objectives of the MOHE's objectives as outlined in the IECHE Brochure: 'develop the country's economy through a knowledge-based society' (p. 2), increase the number of higher education seekers to 1.7 million (p. 3) and push Saudi universities toward internationalization.

The first point reflects an unexpected discovery that advanced Saudi second language English speakers were somewhat below our universities expectations. During this study, the

administrators at this Saudi university conducted the internationally recognized Oxford University Press Placement Test (OUPPT) as a first step toward 'applying global quality standards to Saudi universities' (2012 IECHE Brochure, p. 3). The idea was to pilot the OUPPT and later incorporate it into the programme as a graduate requirement from our English programme. In this manner, the university's programme assessment would be on the same scale as the international universities where potential Saudi candidates might apply. However, 53% of advanced students had scores comparable to the beginner level of the OUPPT scale for language competency. In addition, this suggests that only 47% of the advanced students scored intermediate to advanced, which could be an indication that at least two distinct groups of learners exist in the university's English programme.

The second point of interest reflects my five years of experience teaching English as an academic language at two separate private Saudi universities. It appears that each university's English programme director is free to choose whatever learning materials he/she feels is suitable. When I wrote the university policy for our learning materials, my desire was to align our English programme with a national accreditation system. However, I did not find, at that point in time, a national standard as a guideline for choosing learning materials. Additionally, at both universities where I served as teacher and administrator, the English learning materials were one level below the materials I used in Europe at each level of competency. This could explain one of the problems underpinning the lower scores in Saudi students' English competency when compared to OUPPT's international scale. However, when I asked the administrators about the lower scores, they suspected student motivation was the underpinning problem as 'directed goals' toward English acquisition were not met within the programme.

The third point of interest is the paucity of research on motivation and SLA (Second Language Acquisition) in KSA. I believe there should be a fundamental understanding of motivation as it goes hand-in-hand with learning. However, I did a literature review of motivation related to factors connected to 'internationalization' and found no specific studies on motivation and second language acquisition (SLA) in KSA. I found Arab studies related to problems of learning and possible underpinning factors that could lead to motivational problems, but nothing specifically identifying the learning profiles of Saudis. Although these studies proclaimed problems of student motivation, they did not identify

factors related to the impact of motivation on learning. For example, similar to my second point above, Sarsar (2007, p. 2) claimed that United Arab Emirates (UAE) students at a private high school, grades 10-12 on an American accreditation system, scored lower than international cohorts in English preparation (see Section 2.4.2). Gauntlett (2005, p. 39) claimed that Omani students in an Australian university preparation programme, which includes English, did not do as well as other Islamic cohorts despite the similarities in religious beliefs. Burney et al. (1987, p. 340) claimed that 15% of test answers requiring a written statement in English went unanswered by Saudi students at prestigious University in KSA compared to a normal average of 7%.

Given the MOHE's objectives, the lack of research on Saudi motivation and SLA acquisition, I agreed with the field university administrators to conduct my research around motivation and SLA of Saudi students in higher education to fill the literature gap. If we begin with the hypothesis that lower achievements in English acquisition may be underpinned by the students' motivation toward 'internationalization' through English, then we need the local voices of the Saudis students to understand their relationship to the global community. Hermans and Hermans-Konopka (2010, p. 18) argued that motivation is comprised of a complex interlacing of social, cultural, personal and emotional factors, which comprise the construction of the global/local nexus of self-identity. Specifically, the relationships Arabs have to English is important as it is becoming more popular as the medium for global communication (Warschauer, 2000, p. 511) and it is a highly valued objective of Ministry of Higher Education (MOHE) in KSA to advance the utilization of English locally. The justification to improve educational quality could correlate with the Saudi government's recent push for Saudiization<sup>1</sup> at Saudi companies. With a high cultural value placed on the programme of Saudiization comes the added responsibility to protect the needs of indigenous businesses by placing a higher emphasis on the quality of graduates in higher education. This, in turn, places a high degree of responsibility on universities to prepare students for the international realms of business, economics and science developments.

Furthermore, as students begin to study English in their indigenous classrooms, the concept of being a part of the global community is being integrated into their self-identities as the

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<sup>1</sup> Saudiization is a governmental push to hire more Saudis in local companies. A rating system of red, yellow and green zones was established to reflect the percentage of Saudis employed in a company. Yellow and red zones will lead to the loss of government benefits for the company, including entry and exit visas.

criteria for future employment and educational requirements at the present are now part of the local culture. Therefore, students who desire future employment based on traditional and local concepts of language, the immediacy of English may not be as highly valued compared to those students developing their global perception geared towards engineering, computer science or international business. Hence, there is an increased probability that some students might suffer from social conflict that reflects their struggle at finding a balance between a required internationalization at the local level and their desire to graduate from college. This point emphasizes that the concept of English is no longer outside of the Saudi borders or merely a tool for international communication. More specifically, we need to understand the Saudi's voices toward the global community reflected through English as it is growing in its influence at a local level. This point can be further problematized when we consider that KSA is known for its heterogeneous ideology based on strict compliance to religious dogma and their practices of media censorship (Appadurai, 1990, p. 60). Hence, I am motivated in this study to identify the Saudi students' cognitive activities that construct strategies around learning English when compared to the underpinning attitude of belonging to the same community they are studying – those who speak English on a global scale.

Therefore, my objectives are to investigate which factors are cultural and social barriers to learning English and if they distinguish one group of learners from another. If so, does one group have better 'motivational' strategies to overcome these barriers? Are there different factors underpinning their attitudes toward integrating into the globalized picture within their own country? What influences do local factors have on the students' desires to be globally minded? To investigate these factors underpinning the Saudis' attitudes and perceptions of English, I will apply a post-positivist stance with a mixed methods approach, a questionnaire and narrative interviews, aimed at investigating Saudi students studying English at a private Saudi university. If we do not understand the local students' perceptions of integration into internationalization, then resources could be wasted, based on, perhaps, an unclear understanding of what motivates Saudi students to learn English in their homeland. Moreover, if teaching English does not include the students' perceptions, then attempted improvements in the quality and proficiency of learning English by students in their home country could remain low.

## 1.2 Linking personal experience to research

Although the Saudi government's educational policies push universities toward internationalization, this sends a mixed message to faculty and students alike. For example, our field university advertises *Task Based Learning (TBL)*, but our assessment is a positivist, cause and effect allocative approach. TBL is a student-centred learning method in which students focus on a task, or the solution to a task, with supportive content material to follow (Harmer, 1998, p. 31). In addition, our field university director's response to the lower OUPPT scores was to increase the quizzes and employ intermittent high stakes tests between the exam dates. More pressure was put on the teachers to regulate their classes toward this new regime of assessment. Professionally, I strongly agree with the approaches to learning from Bakhtin's (1986) concept of dialogism and Vygotsky's (1978) dialectics. Memorization and frequent paper test belie a cause and effect relationship to learning and is completely different to TBL, self-development through experimentation and use of the language.

Even more so, I believe that research needs to reflect the same methodology as learning so that factors underpinning the Saudi students' motivation to acquire English will be constructed around Saudi voices reflecting how they feel toward *their feelings of belonging to the world community*. This metaphor reflects that the more a student wants to be a part of the world community that communicates in English, the greater his/her attitudes and perceptions toward global education and employment should be. The world community refers to the international populace that communicates with the rest of the world in English. Hence, from a personal and professional standpoint, I am comfortable with choosing a post-positivist stance and employing a mixed methods approach to identify and understand the following theoretical objectives that underpin this study:

- Identify distinct historically constructed attitudes related to Saudi English Language-learners in higher education due to their unique cultural and religious values using a 5 point Likert-scaled questionnaire.
- Identify the students' perceptions of what it means to feel part of the world community by exploring their association to their social and cultural relationships, i.e. parents, teachers, university, classrooms and peers through narrative interviews.



- To discuss how the results of this research can influence changes in teaching methods for English in a Saudi Arabian higher educational context.
- To establish a research approach based on the Dialogical Self Theory so that data between the quantitative and qualitative methods can be triangulated in order to better understand motivation underpinning the Saudi students' attitudes and perceptions towards the acquisition of English.

### **1.3 Researcher positioning**

In order to receive permission to conduct research at the field university in KSA, I was asked by the administrators to write a research proposal describing my quantitative approach and to explain which statistical models I would apply in this study. I explained that I wished to apply a new social-constructivist approach toward investigating motivation that is based on narrative interviews with the students. Creswell (2007, p. 21) referred to social-constructivism as a negotiated strategy of interaction between the self as engaged with the other based on social and historical meaning. Permission for research was delayed. Hence, I later suggested a post-positivist stance that allows a mixed methods approach. As a result, I was granted research permission, remained loyal to my superiors and satisfied my position as researcher.

Creswell (p. 20) argued further that the advantages of a post-positivist stance is that a 'new qualitative methods can be couched in terms acceptable to funding agents' who believe in quantitative measures, which was appealing to the authorities granting me permission to do research. Additionally, a mixed methods approach will allow me to achieve complementarity and the expansion of new strategies of inquiry. Bryman (2006, p. 107) described complementarity as: 'to enhance or build upon quantitative/qualitative findings'. Greene, et al., (1989, p. 269) explained that researchers use mix methods when the desire is to 'extend the scope, breadth and range of inquiry', which they term as *expansion*.

Additionally, my involvement as a doctoral candidate allows me two unique opportunities: Firstly, to investigate the relationships between learning and motivation in KSA and secondly, to be part of the current scientific debate in motivation and SLA research surrounding integrative and instrumental orientations of motivated behaviour. Furthermore,

the argument of applying quantitative research is not restricted to my Saudi audience alone as it appears to run throughout the Second Language Acquisition (SLA) expectations.

Atkinson (2011, p. 351) and Long and Doughty (2003, p. 4) argue that language research has been dominated by the conception that 'SLA is a cognitive process'. However, Dörnyei (2011) published a critique of applying a single quantitative approach toward motivational investigation as it should reflect a dynamic system. This change in methodological thinking towards motivation and SLA further opens the door of opportunity for me as a new researcher.

Therefore, I wish to use this opportunity to reflect the students' persistence and willingness to exert more effort in language acquisition in the light of using English internationally as opposed to restricting the students' perceptions of English as an academic medium in the classroom. Additionally, I aim to investigate the students' perceptions of how they construct their local selves, which defines their self's borders. These borders restrict, limit and challenge the students' desires to reach outwards to the global community. This has two ramifications on this study: Firstly, how do these limitations interact with Saudi students toward a feeling of belonging to the world community? Secondly, at which point do these limitations impede movement towards the world community? Moreover, Markus and Ruvolo (1989, p. 214) proposed that personality and motivation are interlinked (see 2.7.1) and argue that by defining the self, or personality, one discovers elements of motivation.

Furthermore, Saudi Arabia is known for being very conservative in their understanding and practice of religion. Religious practices and ceremonies are an aspect of their traditions, customs, language and the construction of their social and cultural rules. The more conservative one is, the more dominance these rules have on imprinting behaviour. Findlow (2006, p. 25) maintains that a separation of religion, social and cultural values in the Arab States is impossible as they are one and the same. It is therefore logical to assume that some aspects of the students' religious interpretation within this research context could be an issue of stimulating or impeding a feeling toward being globally-minded. Therefore, I maintain the argument that the more understanding we have of the local students' attitudes and perceptions to engage in global activities, the more accurately we can manage programmes to prepare students toward the expected learning objectives. Hence, allocated

funds toward quality education could be better invested as student motivation should influence a higher integration of learning goals and reflect greater achievement.

Hence, this study will be designed as a mixed methods investigation consisting of two methods. Firstly, the quantitative method will employ a questionnaire constructed with a 5-point Likert scale in keeping with previous motivation and SLA research (e.g. Dörnyei, 2005; Gardner, 1983; Deci and Ryan, 2000). Secondly, the qualitative method will apply narrative interviews with Saudi students in English. The quantitative method is based on the statistical probability of behavioural occurrences within a sample group, as well as the likelihood of these occurrences being associated with a feeling of belonging to the global community. The qualitative method will consist of the students' experiences of studying English in their home country that should reveal, in a story-like manner, their prioritized and authoritative depiction of being part of the world community while they study English. Creswell (2007, p. 61) describes this as a phenomenological approach that is best suited to understand the 'individuals' common or shared experiences of a phenomenon'. Therefore, narrative interviews will be aimed at investigating the interactive nature between teacher-student relationships together and the learning materials with and within an indigenous English-learning context. Therefore, it will be possible to view the two methods of investigation as two independent approaches to the same picture, rather than appearing as opposing arguments.

Finally, the Dialogical Self Theory (DST) will be the framework for the mixed methods approach to operate. The principles of DST (see Section 2.4) will be used to triangulate data from the quantitative and qualitative methods. DST is relatively new and has, to my knowledge, never been applied to motivation and SLA research, nor has it ever been applied in KSA. Hermans and Otto (1998) argued that narrative interviews reflect the self's movements between being centralized and decentralized. Hermans and Hermans Konopka (2010, p. 5) explained that decentralized movements reach beyond the confines of the local self 'allowing an increasing multiplicity of the self's identity' and is completely open to dialogue with (an) other. Centralized movements 'permit the integration of different parts of the self' and reorganize the local self's borders. DST's dependence on the link between movements of being centralized and decentralized as aspects of the self has the further

advantage of including personal and emotional level values (Hermans and Dimaggio, 2007, p. 40). Dunne et al. (2008, p. 132) postulated that the 'researcher's identity can only be found in the arena of research from which it is formed'. Therefore, my researcher position will be reflected together with the students that I am attempting to understand.

However, two distinct problems exist with the current literature base. Firstly, there is relatively little research conducted around specific Arab groups in a global learning context. Secondly, due to the relatively small amount of research done in motivation and SLA in KSA, I will depend on a number of international studies. Therefore, this study aims to fill a small gap in research history, which positions this research on the cusp of identifying:

- Which types of attitudes underpin motivation in Saudi students to learn English
- What types of social and cultural mechanisms influence Saudi students' perceptions toward learning English
- How a mixed methods research model reveals that experiences and values toward learning are unique to the social groups being researched
- How interpreted data based on the social and cultural values of the indigenous group being studied through a narrative approach of their experiences in learning English in Saudi Arabia can expand the theories of motivation and SLA

Therefore, in order to investigate the attitudes of Saudi students learning English in higher education institutions, the following research questions will be addressed.

1. To what extent do the attitudes of Saudi students relate to a feeling of belonging to the world community?
2. To what extent do levels of English proficiency affect students' attitudes?
3. To what extent do the methods of teaching English impact on students' attitudes?
4. To what extent do students' attitudes affect their levels of motivation to learn English?

#### **1.4 Thesis organization**

As this is a first time study involving motivation and SLA in KSA, applying DST to research in KSA and an effort to expand the previous researchers' definitions of motivational orientations the theory in Chapter 2 is more lengthy than one might expect. My rationale is to explain the previous researchers' theories and their established claims to knowledge as well as to investigate how I can best employ the Dialogical Self Theory into this new research

construct. Furthermore, this establishes my aim to construct a foundation for the Literature review in Chapter 3 and the changes I would like to introduce in my methodological approach in Chapter 4.

Chapter 2 will investigate three main motivational theories so that an understanding of former research on motivation and SLA can be established and will later serve as a basis upon which I can construct a mixed methods approach in Chapter 4. In addition, Chapter 2 will concentrate on introducing a relatively new theory used mainly in psychotherapy – Dialogical Self Theory (DST) - so that an understanding of this new method will be established as I will use it to triangulate data between methods in Chapter 5. In addition, introducing DST in this motivational and SLA study reflects one my objectives as well as to expand the knowledge in the field of motivation and SLA research. Chapter 3 will investigate research in Arab countries, international studies involving Arabs studying overseas and international studies on motivation and SLA. In particular, I will review the most influential factors related to motivation and SLA in previous research so that the quantitative tools in this study can be more accurately constructed to indicate correlations between these factors and a feeling of belonging to the global community as well as the likelihood of these factors to indicate such a feeling.

Chapter 4 will outline the actual structure of my research and design to triangulate two methods aimed at an increased understanding of the Saudi students' motivated behaviour at a feeling of belonging to the global community that communicates in English. In addition, I will demonstrate how I believe the Dialogical Self Theory can be used to construct and interpret data in a post-positivist stance. Chapter 5 will reflect my research findings and the students' value attachments to cultural, social, personal and emotional factors toward their perspectives of being part of the global community. In Chapter 6, I will answer the research questions, explain my claims to knowledge as drawn across the data in this study and end with my recommendations and conclusions.

## Chapter 2

### 2.0 Defining motivation theories

#### 2.1 Introduction

Chapter 2 will concentrate on defining motivation from the two main theories of motivation and SLA that were most frequently applied in the studies from my literature search: the L2 Motivation Self-System (Dörnyei, 2005) and the Self-Determination Theory of Deci and Ryan (2000). These theories will enable me to design the quantitative method of my study. In conclusion, I will review the Dialogical Self Theory (Hermans, 2001) for two reasons: firstly, to help construct the qualitative method so that personal and emotional factors toward motivated behaviour can be revealed; secondly, DST is a framework that allows for quantitative and qualitative data to be triangulated. Hence, this chapter will explain the theoretical framework that research studies applied in Chapter 3's literature review. The next section will review intrinsic motivation, the Self Determination Theory and the connection to Dörnyei's theory on motivation.

#### 2.2 Defining self-determination or self-autonomy theory

Deci and Ryan's (2000) Self-determination Theory is comprised of two sub-theories, the Cognitive Evaluation Theory and the Organismic Integration Theory. They (pp. 68-70) explain through their sub-theory, *Cognitive Evaluation Theory* (CET), that self-determination, or self-autonomy, involves specific concepts that support the internalization of social intrinsic values when three distinct innate needs are satisfied: competence, autonomy and relatedness. They define self-regulation as an innate element of human nature that moves us towards goal attainment as follows:

*The construct of intrinsic motivation describes this natural inclination toward assimilation, mastery, spontaneous interest, and exploration that is so essential to cognitive and social development...a principal source of enjoyment and vitality. (p. 70)*

Additionally, they argue that this concept is dependent on the individual's ability for imagery (p. 68). Hence, CET examines how language-learners experience a better mental imagery that enhances a feeling of relatedness and confidence by internalizing extrinsic factors. The person's level of confidence allows them to feel autonomous and simultaneously comply with extrinsic rewards. Satisfaction, or intrinsic motivation, enhances internalization by

increasing the 'learner's energy, sharpens their directional focus and supports their persistence' (p. 71). Relatedness refers to the concept of sense-making out of the learning material so that it can be internalized and assimilated toward autonomy. Two important factors for me from Deci and Ryan's (2000, p. 74) CET sub-theory is that external factors are gradually internalized to facilitate the self-regulatory mechanism of the language-learner toward 'performance enhancement, persistence and creativity'. Secondly, self-regulation concerns itself with people's ability to assimilate social values and extrinsic rewards. For example, in this research, I am interested in how Saudi language-learners 'progressively transform' social values into 'personal values' and being 'self-regulated' toward mastering English in higher education.

The second concept of SDT is the sub-theory *Organismic Integration Theory* (OIT). OIT characterises the taxonomy of the self's ability to internalize external factors. Through the process of internalization, extrinsic factors are progressively made one's own and through integration they are given intrinsic value or relatedness. Deci and Ryan (ibid) define the sub-theory, as follows:

*...organismic integration theory (OIT), to detail the different forms of extrinsic motivation and the contextual factors that either promote or hinder internalization and integration of the regulation for these behaviors. (p. 72) [sic]*

Furthermore, the imminent cognitive function is the learner's realization of confidence and autonomy through internalizing extrinsically perceived social factors. Thereafter, these factors are synthesized with other goals and values and personalized. Hence, the process of synthesizing enhances the support mechanisms necessary to promote intrinsic motivation.

OIT illustrates a taxonomy of four extrinsic motivational types of regulation: external, introjected, identification and integration. The motivational types are related to the increased degree of self-determination. Extrinsic motivation is defined as 'an activity generated at attaining a separable outcome' (p. 74). In other words, the student who performs his/her homework because he/she desires to learn English as a 'choice or personal endorsement' is intrinsically motivated. However, performing homework because of parental control refers to the student's learning behaviour underpinned by 'compliance with an external regulation' (p. 71). The OIT taxonomy (see Annex 1) begins with amotivation, which is underpinned by attitudes of the activity having no value, incompetence of the

learner and/or the expectation of a negative outcome (p. 71). The bi-polar opposite is then intrinsic motivation, which indicates that the performance of an activity is done for its inherent satisfaction (p. 70). External regulation reflects behaviour underpinned by extrinsically motivated behaviours and the least autonomous of the four as external rewards are the contingency measures for satisfaction. Extrinsically motivated values generally render a feeling of alienation as the self does not regulate the value of what is being accomplished (p. 71). This would relate to my study as the more extrinsically motivated the English learner is, the less likely would be his/her sense of feelings a part of the global community.

Introjected regulation is selective and often associated with the avoidance of guilt, anxiety or contingent on enhancing personal ego. Frequently, satisfaction is often short lived as the specific social context appears to be the sole supportive construct to self-enhancement (p. 72). Identification regulation reflects an individual giving value to an activity and the unpinning factors are either accepted or personally owned (p. 72). In this respect, the individual may enjoy English media or music, but lacks self-efficacy to be part of the whole picture. Integrated regulation is the nearest to intrinsically motivated behaviour. External factors are assimilated and integrated with previous and present values held by the self. However, satisfaction is still focused on a separable outcome and not on the inherent enjoyment of the activity (p. 73). Hence, SDT is an expanded and more detailed taxonomy of Gardner and Lambert's (1959) integrative/instrumental orientations. The next section looks specifically at the main motivation theory of Dörnyei (2005) and his incorporation of SDT aimed at researching English with respect to global community.

### **2.3 Defining the L2 Motivation Self-System**

Motivation is underpinned by a person's attitudes, which can change in relation to one's needs. Needs represent factors that 'create a condition that is predisposed towards taking action or making a change and moving in a certain direction' (Huit, 2001, p. 2). Dörnyei and Ottó, 1998 describe attitudes and their importance to motivation as follows:

*The key tenet in social psychology is the assumption that it is attitudes that exert a directive influence on people's behaviour since one's attitude towards a target influences the overall pattern of the person's responses to the target. (p. 44)*



Dörnyei's (2005) L2 Motivation Self-System theory is centred round various factors contributing to integrative and instrumental orientations. Gardner and Lambert (1959, p. 267) described Instrumental orientations as a set of external values driven by the person's pragmatic reasons toward language acquisition, such as his/her reward for high grades, money or a better future job. Additionally, they describe integrative orientations as a set of intrinsic values driven by the desire to be like the people whose language is being studied. Hence, Deci and Ryan's (2000) Self Determination Theory (SDT) is an integral part of Dörnyei's (2005) theory with respect to intrinsic motivation and imagery. Dörnyei (2010a) argued that the integrative/instrumental motive is the most influential factor underpinning motivated behaviour and defined a broader interpretation for SLA research as follows:

*In 2005, I proposed a new motivation construct – the L2 Motivational Self System – that builds...the foundations laid by Gardner (1985)...at the same time broadens the scope of the theory to make it applicable in diverse language learning environments in our globalized world. (p. 75)*

The integrative/instrumental motive is the central concept of the L2 Motivational Self System as being constructed round future self-guides, which represent the self's future condition including the person's thoughts, images and senses projected from the here and now as follows:

*...the possible self-concept...concerns how people conceptualize their as-yet unrealized potential...hopes, wishes and fantasies. In this sense, possible selves act as 'self-guides', reflecting a dynamic, forward-pointing conception that can explain how someone is moved from the present towards the future. (Dörnyei, 2010a, p. 265)*

Self-guides become the metaphorical bridge between the theoretical concept of integrative and instrumental orientations (Dörnyei, 2005), cognitive and affective characteristics of the individual (Kormos et al. 2011), and the concept of generalizability in view of the broadening world perspective of learning English. The development of self-guides move in the concept of space (Dörnyei, 2010a, p. 265) so that motivation is understood within a dynamic system approach, which are explained in the following paragraphs.

Firstly, the L2 Motivational Self-System operates in the self's cognitive space in two distinct sub-sets that depicts self-motivated behaviour moving in a different direction for separate reasons. In the first sub-set, self-motivated behaviour moves preventively to avoid negative outcomes while in the second sub-set it moves promotionally to acquire a desired outcome. These movements are referred to as the ought-to self and the ideal self, respectively, in the

L2 Motivational Self-System. In other words, the ideal self reflects promotional movements focused on 'approaching a desired end-state' while the ought-to self moves preventively focused on 'avoidance of a feared end-state' (Dörnyei, 2010a, p. 79).

In addition, the ought-to self regulates the learner's feelings of safety, responsibilities and obligations. The locus of control regulating imagery is also different in each of these two concepts of the self. The ideal self is focussed on what the student might become or would like to become based on a 'cognitive representation of all incentives' both as integrative and promotional instrumental motives. In other words, the ideal self is influenced by the satisfaction experienced to speak like members of the targeted community, as well as the desire to be professionally successful (p. 79). However, the imagery regulated by the ought-to self reflects feelings of responsibility, compliance or externally regulated behaviour (Deci and Ryan, 2000, p. 74), of the self's attitudes of what he/she ought to possess. This reflects a locus of someone else's view of the language-learner's future success (Segal, 2006, p. 82). Hence, to avoid negative outcomes and not appearing as a failure to significant people such as, parents, siblings, religious leader or a teacher(s), the ought-to self reflects what the individual is afraid of becoming (Dörnyei, 2009, p. 11).

To develop a motivational theory toward a dynamic systems approach, there needs to be a temporal understanding to define the multi-variant concept of motivated behaviour. Dörnyei and Otto' (1998, p. 47) state that motivation develops over time in three distinct phases: pre-actional, actional and the post-actional. Hence, each phase is underpinned by different factors that are relevant to the language learner. Choice occurs in the first stage, pre-actional phase, which represents our motivated behaviour to begin language learning. The second stage, actional phase, is concerned with the amount of effort a language-learner is willing to invest based on the interpretive quality of the learning experience. In other words, self-regulated mechanisms are more prevalent in the actional phase to enforce, enhance or scaffold strategies that are necessary to maintain effort and persistence over a period of time. In addition, persistence and effort are active factors, as well as their counterpart, anxiety, where motivation is maintained during learning. The third stage is the post-actional phase where and when students evaluate their historical learning, which may

have an effect on intrinsic motivational values with respect to the student's desire to continue study.

The post-actional stage is concerned with the historical evaluation of the learning experience to date. There is a retrospective evaluation centred round the perceived quality of learning, which reflects the continuous presence of self-regulation in the actional stage. Together with the actional phase, the student can reason eventual pass or failure. Students may arrive at the conclusion that language mastery no longer fits into their self-concept. Therefore, the student feels justified in ceasing study and persistence is lost. On the other hand, historical learning experiences can positively shape the student's perception of success, which can enhance the student's attitudes toward self-efficacy, self-confidence and bolster persistence (Dörnyei and Ottó, 1998, p. 61).

In order for self-guides to be operational, supportive elements are needed to enhance an imagery component to activate the visualisation of the desired goal (Dörnyei, 2009, p. 19), as well as, a plan and strategy of how to accomplish the desired goal or avoid the negative outcome (Oyserman et al., 2006). The plan expresses the goal while the strategy creates the pathway relevant to the self's goal attainment, which promotes autonomy. Cross and Markus (1994) also argue the need for support mechanisms in the self-guide concept as follows:

*A possible self may serve as a node in an associative network of experiences, strategies, and self-knowledge...the possible self may link effective steps and strategies. (p. 434)*

Segal (2006, p. 91) argues self-guides work best when they are counteracted by the fear of what the person does not want to become, which is supported by Hoyle and Sherrill (2006). Dörnyei (2009, P. 37) argues that fear of failure works in the ought-to self through instrumental prevention in tandem with the ideal-self, which is enhanced by instrumental promotion. This balance of self-regulated behaviour reduces internal conflict, which incorporates Deci and Ryan's (2000) Self Determination Theory.

To optimize the operation of self-guides, Dörnyei and Ushioda (2009) summarize the most important factors that enhance or impede the effectiveness of ideal and ought-to selves as follows:

- *an elaborate and vivid future self-image*
  - *perceived plausibility*
  - *harmony between ideal and ought selves*
  - *necessary activation/priming*
  - *accompanying procedural strategies*
  - *the offsetting impact of a feared self*
- (p. 18)

In other words, Dörnyei and Ushioda (2009) argue that motivation is affected by various contextual mechanisms of the student's environment that support his/her willingness to participate in language-learning. In this manner, the L2 Motivational Self-System conceptualizes the importance of the learning experience based on a world community and the contribution of social factors in driving motivation in an educational context.

#### **2.4 Defining the Dialogical Self Theory**

Hermans' (2001) concept of the Dialogical Self Theory (DST) operates on the premise of internal voices creating dialogue between positions of the self, known as the 'Society of the Mind' (p. 5). This concept is based on Bakhtin's (1984) 'polyphonic novel', the notion of internal narratives represented by a 'polyphony of voices' that agree, disagree and have their own authoritative view of the world. Hermans (2012b) describes the polyphonic novel as:

*Such a novel is composed of a number of independent and mutually opposing perspectives embodied by characters involved in dialogical relationships. (p. 1)*

Additionally, Hermans et al. (1992, p. 27) explain that the metaphor, polyphonic novel, 'expands on the original narrative conception of the I as an author and Me as an actor'.

The theory of dialogism can be viewed as an 'epistemology of personal involvement', which means that the self builds its relationship with the other 'informed by a set of values or axiology' (Sullivan, 2010, p. 367). Bakhtin (1981) argued that the self is embedded in the social context of the other as follows:

*The word lives, as it were, on the boundary between its own context and another, alien, context. (p. 284)*

Hence, the society of the mind refers to a collection of I-positions represented by independent and authoritative voices where they compete for dominance and social power (Hermans and Hermans-Konopka, 2010, p. 7). The self's entire collection of I-positions is referred to as the I-position repertoire, or for now on repertoire. Furthermore, the self's

collection of I-positions is constructed into two unique constructs: the global self and the local self. This construction acts as a metaphorical bridge between the theoretical concept of globalization and localization. The global self maintains I-positions that are capable of reaching outwards to engage in new opportunities while the local self maintains positions that are grounded in the self's local traditions, culture, religion and personal values. Therefore, the global self attempts to explore and push the self's borders while the local self reorganizes existing I-positions and maintains the self's borders.

Hermans (2012b) describes that I-positions formulate coalitions as support mechanisms, which, when the self's values are accumulatively represented, establishes an internal social power dominance. Coalitions are created in the self's I-position repertoire through dialogue in the self's networking function. Therefore, external communication is demonstrative of the self's pre-cognitive activity and its internal reorganization. This means that a position or a coalition of positions has a hierarchy of value in the self's repertoire, which I will discuss later. Coalitions are spatially and temporally operational in the society of the mind and regulate dominance between positions in the global and the local selves. Hermans (2012b) summarizes this process as follows:

*As a "mini-society," the self emerges from an intense interconnection with the (social) environment...intrinsically bound to particular positions in time and space. As spatially located...the possibility to move from one position to another in a process of positioning and counter-positioning...a temporal process, the self is involved in processes of positioning and repositioning. (p. 8)*

Spatially the self has the possibility to move from one position to another in a process of positioning and counter-positioning. I-positions reflect voices that are personally owned such as, I am a student or I am a father, etc. Hence, the self is constructed as a decentralized entity, which is 'highly contingent on changes in the environment' (Hermans and Hermans-Konopka, 2010, p. 31). This means that we use the appropriate I-position in conjunction with the social context. It would not be recommended for me to answer my wife's questions with my researcher voice as she has no positions or values to dialogue in this genre. Therefore, I engage in an internal dialogue between 'I as researcher' with 'I as loving husband'. Then, I answer her with my position I as loving husband supported by my positions as researcher in words, values and positions that we have in common<sup>2</sup>. Additionally, internal positions of the

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<sup>2</sup> The same would be true in reverse if she spoke to me in accounting positions.

mini society include the other such as my teacher or my son, etc. Hence, the mini society is an internally integrated concept of the self's external society in which the actual other is not only outside of the self, but is also represented as an 'entrenched imagined other who is the other-in-the-self' (Hermans and Hermans-Konopka, 2010, p. 7). For example, after we have a long conversation with someone externally, we often walk away continuing the conversation internally pondering further points with the other person's voice as we feel alternative solutions had been left out. Sullivan (2010, p. 362) argues that our thought process can be influenced by another person speaking as the meaning of words is shared by each. Hermans, et al. (1992) explained:

*By transforming an inner thought of a particular character into an utterance, dialogical relations spontaneously occur between this utterance and the utterance of imagined other. (p. 27) [Sic]*

Hence, 'I-positions move in the landscape of the mind, known as internal space, intertwined with the minds of other people' from our perspective (Hermans and Hermans-Konopka, 2010, p. 31). The self's cognitive space is created in positions and counter-positions in a dialogical relationship consisting of protagonist and antagonist (Hermans, 1996a, p. 4). These positions are complementary to each other in a dominance relationship affected by internal and external factors. Hence, emotions can be positions that represent highly placed values that can directly influence the reorganization of the I-position repertoire.

For example, if a new teacher were ignorant of the high value placed on prayer times in KSA, he/she could influence a reorganization of the students' I-position repertoires. Students will assumedly enter the classroom with I am a student as the ready I-position appropriate to the social context of learning. His/her other positions will be organized as supportive positions as needed, which is dependent on the changes in the context. However, as the student internalizes the teacher's external utterances, "*we do not break for prayer. Make them up on your own time.*" The internal I as student position is now dominantly reorganized with strong coalitions represented by I as Muslim and the highly valued emotional positions attached to prayer and religious conformity. The student reorganizes his/her internal positions to reflect the disagreement with both the external position teacher and the internal position my teacher. The social context of learning, both internally and externally, is dominated by a relationship of conflict for social power. This relationship is beyond a mere disagreement on learning priorities as both student and teacher have highly valued emotional positions in

coalition with their perspective voices that represent the dialogical space of the relationship, student and teacher. The teacher is strongly opposed to sacrificing learning objectives for prayer, whereas the student is abhorrent at thought of someone denying him/her their priority of Allah first and foremost. This conflictual relationship is maintained by two opposing monological stances competing for social dominance in the same context.

DST operates with the understanding that positions must be dialogical, and not monological, to solve conflict or reduce the dominance of social power. However, being dialogical or monological is represented through various gradients on a monological-dialogical continuum as opposed to being bi-polar. Hermans and Hermans-Konopka (2010) describe monological as an interchange that is 'closed up in fixed and inflexible positions' as follows:

1. Each position tries to dominate the discussion
  2. Not aware of misunderstanding slipping through
  3. Do not allow themselves to learn from the preceding exchange
- (p. 54)

However, factors indicating a dialogical relationship are described as follows:

1. Give each other the chance to bring in their own experiences and point of view
  2. Aware of misunderstanding and able and willing to correct them
  3. Learn from each other during the exchange
- (p. 54)

The internal reorganization of the student's repertoire expresses the new dominantly perceived social power of my teacher. For the most part, the previously organized coalition supporting learning in this context has lost social power (Hermans 2012a, p. 85). The internal supportive coalition of partners may now be dominated by the counter-position, I am an Arab, supported by its coalitional partners such as, I am a Saudi, I am a pious Muslim and the emotional factor, I am now afraid of losing my Arab identity if I learn English from this teacher. Hence, these counter-positions and their coalitions now exercise dominance over the previous positions for English learning such as, I am an English speaker (i.e. willingness to communicate), I am an achiever (i.e. I am prepared to do extra homework) and I am an English student (i.e. I am global), which are now mal-supported both internally as well as externally in this teacher's classroom. The externally manifested behaviour could result in fewer verbal exchanges with the teacher, a loss of self-autonomy, reduced or inaccurately completed homework and more Arabic discussion as a counter-reaction to their perception of feeling unimportant.

The gradient process of internalization is similar to the Self Determination Theory (Deci and Ryan, 2000) and the attributes of an internal/external influence on the self. However, they differ ontologically as DST vacillates between internal/external mediations as a means to create dialogue at the interfaces between positions. This implies the decentralized mechanism of the dialogical self that positions communicate as opposed to a centralized self-container entity that dictates what one thinks and does. For example, students will eventually share their internally voiced positions in external dialogues with other students and discover external social supportive mechanisms, which reinforce the supporting internal I-positions that are now collectively owned. Hence, the external domain now actually supports the internal coalition of I-positions that reflect a common and unified perception: “We do not matter as students in this context”. In this manner, DST includes social, cultural, personal, and in particular, emotional positions that conceptualize the context of learning in the light of contextual conflict, including a communicative basis of how conflict transpires internally, as well as externally.

#### **2.4.1 Self and conflict**

Hermans and Dimaggio (2007, p. 34) argued that when uncertainty is intensified to a point of changing the experience into insecurity or anxiety, the experience motivates a counter-reaction towards the local self's positions gaining internal social power in order to regain the biological need for stability, security, safety, and certainty. The psychological factor of uncertainty is the concept that relates to the interconnectedness between the global self and local self (p. 35). Tension is created between the individual moving toward his/her globalized self and the need to hold onto local beliefs and attitudes. This counter action restricts self-dialogue with the internally imagined or the externally real other. In extreme cases the positions in the local self can become so dominate that they create a Taboo position (Valsiner and Cabell, 2012, p. 84). A taboo position is actually an internal domain that restricts or prohibits the space where talk can transpire. Hermans and Hermans-Konopka (2010, p. 7) refer to this domain as a collection of highly valued coalitions that create a conglomerate that dominates a great deal of space in the society of the mind. Hence, the conglomerate is spatially dominant. Through globalization the self is positioned to challenge the local traditional structures. However, this process also brings the experience



of uncertainty as the self extends beyond its existing borders of comfort. In a dialogical sense, one does not avoid uncertainty, rather engages with it so that the energy of both sides become mutually beneficial to self. Sullivan (2010) explains,

*Open dialogue with others is referred to as internal persuasive, active and willing to test against alternative discourse. This is crucial to dialogical development of self. (p. 374)*

Therefore, uncertainty is not solely negative as it increases opportunities for action, travel and exploration. Uncertainty influences our willingness to question 'absolute truths' located in institutional, governmental and religious positions. This concept is illuminated when we combine the arguments of dialectics (Vygotsky, 1978) and carnivalistic knowledge (Bakhtin, 1984). Valsiner and Cabell (2012, p. 84) argue that this concept challenges the imbalance in social power as dialogues are asymmetrical. Hence, the dialogical system is asymmetrical in both power positioning and in regulation. This implies that I-positions have a vertical hierarchy of regulation (Bakhtin, 1984), as well as horizontal juxtaposed relationships between I-positions (Vygotsky, 1930). This conceptualizes I-positions moving on a metaphorical horizontal axis that are juxtaposed where conflict occurs between the lateral interfaces of positions. Likewise, the social power of internal positions are reorganized metaphorically on a vertical axis where conflict is between hierarchical perspectives through upward or downward regulation (Valsiner and Cabell, 2012, p. 84-85). Hence, self-regulated behaviour can be seen as a 3-D picture that has voices in dialogue to reflect their movements.

Downward regulation dominates the lower ranking voice by inhibiting its role or completely silencing the position, which represents the shadow side of downward regulation. Although these submissive positions can be back grounded, they are nonetheless still part of the complete construction of the self and its I-position repertoire. Secondly, I-positions can move in upward regulation establishing 'semiotic hierarchies' (Valsiner and Cabell, 2012, p. 84). For example, the Quran holds the highest priority for pious Muslims, as well as for those who want to be seen as part of the pious group. The symbolism of the Holy book is value-laden and carries an extended value and meaning beyond its appearance. Hence, in the teacher example above, we stopped at two distinct monological upwardly regulated and opposing coalitions. The shadow side of upward regulation is that positions are given top priority that can become monological. In addition, this implies that upward and downward

regulation create a topographical hierarchy of I-positions, which can be given more or less value within the same context. Regulation is an important aspect of the dialogical system as it depicts the self's organizational perception in manageable limits, within which the self finds security and certainty. Therefore, commonly shared values, as in the teacher example, are recognizable as collective signifiers that influence the self within a dynamic system.

To solve conflict, Hermans and Hermans-Konopka (2010, p. 146) argue that the self is capable of establishing a meta-position. To return to the teacher example above, I will say that the students transfer to another classroom and teacher. The students now enter a new classroom, but their I-position repertoires are filled with both conflicting coalitions, the old coalition with English learning positions and the new coalition with Arab dominating counter-positions. The meta-position is emotionally and cognitively created and attached to both coalitions. It simultaneously rises above both coalitions so that various positions associated to classmates, teacher and self, as well as their organization, can be evaluated for linkages between positions of personal and/or collective histories and calculates if and what positions may be needed to create the dialogical space necessary for positions and counter-positions to have relevant dialogical relationships. As social power is contextual, I-positions can undergo an internal domination reversal where once silenced voices become dominant over the pre-existing dominant voices in the new classroom.

This reorganization re-reorganizes the students' main contextual I-position coalition built round, I as student, thereby re-engaging its full support coalitions and places the former teacher's position in the background. This is ontologically different to Dörnyei's (2005) theory as DST argues that the individual does not lose a position, neither is there an all or nothing concept. A dominant position may silence another position, but the silenced position still remains in the self's cognitive organization (Hermans and Hermans-Konopka, 2010, p. 104). Notice however, the last reorganization unfortunately still includes the *unpleasant* (added for emphasis) experience of the former teacher. This ontological construct will be of benefit during the analysis and interpretation of data in this study to help expand Dörnyei's concept of self-conflict between the ideal and ought-to selves. In addition, this will allow the communicational link between positions of the self to be better understood. Specifically, DST will help expand Dörnyei's (2010) concept that 'possible selves act as self-guides' (p. 265) by incorporating the historical construction of these individual

positions in the here and now, however, with an eye on the future. In addition, this will expand Dörnyei's (ibid) concept that self-guides help the student in the 'as-yet realized potential moved from present toward a future goal' (p. 265) in that DST is concerned with the present positions supporting learning and the values that regulate the present process of support mechanisms that are necessary to understand how the student builds his/her strategies, plans and imagery toward the future intended goal.

#### **2.4.2 A special third position**

Hermans (2012a, p. 33) explains that promoter positions are special meta- or third positions that are able to 'open and stimulate a diversity of development trajectories'. For example, when a poor performing student is complimented by a coach for great playing abilities and building key strategic plays in football, the I-position for football can promote positive influences on the poorer performing position of student. A promoter position is created through the utterance of positive feedback combined with the value the self has given to the author of the utterance. A promoter position, once firmly established in the self's position repertoire, is able to transfer the promoter-positional content of skills, motivation and emotions, to I-positions in other areas through the self's coalition networking abilities. This process of transference has a positive effect towards altering poor performance in previously dominated areas and enhancing motivation in positions suffering from lower esteem. This special type of third-position is reflective of and enhances Deci and Ryan's (2000) argument that positive feedback promotes self-autonomy (see Section 2.6.1) and that imagery is dependent on supporting mechanisms. This enhancement is understood through the concept of transference. Firstly, through the inter-psychological relationship between an external position of footballer and the external position other as coach. Secondly, the positions are assimilated into the self's I-position repertoire where the transference is intra-psychological. The internal position of coach is in coalition with the internal position of footballer and both are now supportive positions (mechanisms) for the I-position as student (Vygotsky, 1978).

### 2.4.3 Temporal I-positions

Although Hermans and Hermans-Konopka (2010, p. 101) argue that DST is contrived of global, local and individual aspects of the self, 'a multi-voiced dialogical self emerges at the interfaces of temporal models'. These temporal models are referred to as the historical traditional, modern and post-modern. Each model has its own perspectives, expectations and values, which appropriately attract like I-positions. The positions in each model can exercise their characteristics so that they emerge to exercise dominance over and/or neglect or suppress the positions in the other two models. These models are not successive as in one must end before the next begins. On the contrary, they exist simultaneously and the relevant dominance over the self's repertoire is contextual.

In addition, with reference to positioning and repositioning, each model has its own shadow side, which is indicative of a particular model or position having temporary or extreme dominance over the self's repertoire so that its characteristics take over the flow of the self (Hermans and Hermans-Konopka, 2010, p. 104). This is reflective of Dörnyei's (2005) tripartite concept in Section 2.4. However, in Hermans and Hermans-Konopka (2010) model the self is embedded into the social where the values of the dominant I-position are influenced by and with the social as the self is simultaneously an active member of the same context. The dominance of any one model reflects significant social signifiers pertinent to self-identity. The more I-positions a model attracts, the more socially dominant it becomes over the other two models.

The traditional historical model is characterized by positions that reflect the world as having an overall unity and purpose and perceives the self as an organized member in a meaningful order. Hermans and Hermans-Konopka (2010, p. 105) argue this model is expressed in myths, celebrated in rituals and does not include an autonomous self, rather, 'an integral part of a sacred whole'. Hence, the self is regulated by a belief system as opposed to a process of self-development. Exclusive to this model is the concept of shared morality in which people find security and certainty in a sense of right and wrong, good and bad and other bi-polarized dichotomies. The traditional model houses positions of religion, nature and family. This model supports the attitude of eternal life based on salvation. However, the shadow side of the traditional model is underpinned by dominant coalitions that are overly-

moralistic and insensitive towards deviations from religious dogma or historically established methods of performing a specific task to the point of considering them violations. Society has a hierarchy of social power and dominance, such as adults over children or teachers over students.

The modern historical model (p. 106) is characterized by positions that make a sharp separation between the external and internal self. In fact, the external domain is viewed as being controlled by the self's needs. The propensity of the modern self is rational thinking, justification of the self on its own terms as itself is sovereign and requires undisputed certainty. The self is regulated by a process of self-development as opposed to a belief system, in particular expert (learned) knowledge. However, the shadow side drives the self toward assuming unlimited autonomy at the risk of social and natural alienation, emotional isolation and an intense drive for competition. This model is referred to as the 'container self'.

The post-modern historical model (p. 107) is characterized by positions with a total disregard for symbolic hierarchies defining canonical laws of values and preferences, which depicts positions capable of carnivalistic knowledge (Bakhtin, 1984). Lifton (1993) refers to one aspect of this model as a person who is capable of changing to adapt to any context as a protean. Positions in this model share the viewpoint that the true self can be measured by the ability to adapt to change or it can reflect the view that the true self cannot be measured at all. Language is the most vital tool as it enables the self to define and control the narrative story as it is being written. However, the shadow side of the post-modern self is marked by a decentralized, constantly changing self with an almost 'anything goes' attitude. The self is pessimistic, critical and incapable of an epistemological stance and has no basis for engaged agency. The self is capable of eradicating any demarcation between appearance and reality. The individual lives in a surreal scenario marked by an endless stream of images and sensations as the self is superficial and fragmented (Hermans and Hermans-Konopka (2010, p. 116).

Hermans and Hermans-Konopka (2010, p. 82) provide examples of historical models working simultaneously in everyday activities. For example, as an Islamic student, one has

the I-position as a religious person grounded in the traditional historical model and I as thinker located in the modern historical model. Although these two appear in contrast, faith in a supreme being coexists with the position of self-achievement. Hermans and Dimaggio (2007, p. 50) describe that dialogical relationships operate on a monological – dialogical continuum as opposed to a bi-polar relationship. The Dialogical Self Theory operates on the assumption that the self resolves conflict between the interfaces of these three models by constantly positioning and repositioning I-positions within the appropriate coalitions (spatial modelling) reliant on the social context. Simultaneously, the self must organize and reorganize positions according to the values of social power that influence the positions in an upward or downward regulation (temporal modelling) relationship. Finally, these models depict boundaries that are set and identify the self's borders, without which the self would have too many global positions that lead to a 'chaotic cacophony of voices' and identity confusion (Hermans and Hermans–Konopka, 2010, p. 96).

In the process of globalization, Appadurai (1990, p. 60) argues that globalscapes create new possibilities for contact as they lead to what he calls *detrterritorialization*, which is a central component of development in post-modern societies. Globalscapes occur when the individual's local self is influenced by contact with diverse cultural representations of others' local selves. The self begins to reorganize due to new utterances that create new I-positions and generate the repositioning of I-positions. The new I-positions are initiated and organized depending on the context and the value given that person or object. For example, many Arab youth grow up with Philippine maids and cooks in the house. It is not uncommon to hear young Arabs order meals in local restaurants using a Philippine dialect. Likewise, at university students have interaction with possible role models such as Anglo-teachers, which can lead to promoter positions toward motivated behaviour and language acquisition.

For my research purpose, Appadurai (ibid) warns that many Middle Eastern countries have an integrated and homogeneous concept of ideology and media communication. This disjunction is an important consideration for research in Saudi Arabia, where media communication is censored and social and cultural aspects of daily life are inseparable from religious ideology. Censorship of web-sites, movies and printed media promotes a partial and dysfunctional representation of support to newly created I-positions as these positions are internally assimilated as incomplete and fragmented. Therefore, the student's

fragmented I-position may have a potential conflict with similar, however, uncensored I-positions with others whose positions were created in other external domains, such as England.

Therefore to summarize the application and integration of DST into Dörnyei's (2005) theory on motivation and SLA, the following points are necessary to review. Firstly, Dörnyei's (ibid) intention was to expand the definitions of instrumental and integrative orientations of motivated behaviour to accommodate the growing application of English as the lingua franca. To do this, he integrated the theory of intrinsic and extrinsic motivators from Deci and Ryan's (1985, 2000) Self-determination Theory into the constructs of the ideal L2 self and the ought-to self, respectively. Hence, integrative orientations and instrumental promotion are operationalized through the Ideal L2 self while instrumental avoidance (also referred to as preventive) is operationalized through the ought-to self. This renders a theory that is simultaneously operational in two different directions with two distinctly different motivators. The ideal L2 self moves the individual toward a desired goal based on the joy and satisfaction of being like and a part of the very community's language being studied. The ought-to self moves to avoid 'not' (emphasis added) becoming what one does not desire or the fear of failing to obtain the desired goal.

DST will further enable the researcher to analyse and interpret the data by focussing on the communicational link between positions of the self. This will expand the contributory identification of the students' communication processes that takes place between positions of the self and self and other, imagined or real. Hence, the internal is not viewed as controlling the external nor is the external viewed as impacting the self. Rather, the communicational process is understood through the student's narrative that describes his goals, plans, strategies and imageries of the desired goals with and within the social context of learning from his perspective. Additionally, this epistemological expansion of motivational theory toward understanding the self will reveal individual and emotional positions together with the social and cultural positions described in Dörnyei (2005). This allows the researcher to understand the student's values placed on various positions and their positioning within the learning context. Hence, when students' positions are understood through their juxtaposed relationships and their appropriate values, then motivated behaviour can be viewed in a closer representation of a dynamic 3-D construct. This in turn reveals the social

power and dominance of certain positions in a given learning and/or social context as per the students' perspectives.

## 2.5 Summary

This chapter defined the theoretical concepts of motivation in today's globalised context and set the foundation to review the literature search in chapter 3. Dörnyei's (2005) L2 Motivation Self-System argued that motivation is temporal, dynamic, shifts in constant ebbs and tides and is not static and demonstrates strong implications that effort and persistence underpin the attitudes of the learner. However, his model depicts the individual as a container self, a centralized entity that delegates control over the social context and is impacted by the context as opposed to be an integral part of and reflexive to the social context. However, this does take away the validity or the importance of external factors associated with motivation and I will review them in Chapter 3 to help construct the mixed methods in my study. In this manner, I will attempt to identify the present communication gap between self-guides.

Shotter (2006, p. 13) explains that the Vygotskyian roots of DST depict a self that is affected by its participation in the social context. Dynamic interplay between dimensions of consciousness is depicted as an organizational system (Vygotsky, 1978), which is similar to the Dörnyei's (2005) intention of a process orientated approach to motivation. Hermans and Hermans-Konopka (2010, p. 31) theoretically argued that the self is metaphorically depicted as having I-positions. Each position is independent, authoritative and views the world from its own perspective. Furthermore, I-positions are capable of engaging positions other in the self through dialogue, agreement, disagreement, conflict and/or support.

A major ontological shift, in Vygotskyian terms, is that the local self is viewed as being a centralized entity holding the biological and psychological concepts of safety and certainty as highly important. This entity of safety limits I-positions and moves the self toward being monological. The global self represents a decentralized entity whose positions are extended to the environment. These positions are open, unlimited and move toward being dialogical. In Bakhtaran terms, each new utterance or semiotic influence engages the self in positioning and repositioning through dialogism, which associates and incorporates the axiology



attached to the repositioning of positions. Hence, DST views the self as an historical collection of external and internalized signs that can act as signifiers. A signifier is a semiotic valued representation located in the self's I-position repertoire. Therefore, by complimenting DST to Dörnyei's (2005) motivational model, I can better illustrate the self's cultural, social, personal and emotional needs as juxtaposed positions. As these positions are extended to the social context, their values can change. The change in value, represents an asymmetrical relationship of dominance in that context, which becomes the authoritative position at that time and in that dialogical space. Hence, as drawn from the theory of Sullivan (2010), DST is 3-D model that can be understood as depicting self-motivated behaviour operating in a dynamic relationship between positions of the self and the other in a specific context.

Despite which type of motivational orientation or combination of orientations influences the self, there is a continuous flux oscillating between two positions: a global one expressed in English and a local one expressed in Arabic. Angus and McLeod (2004) explain this balance as being globally orientated, yet locally rooted in the comfort of one's own traditions, language and beliefs as follows:

*Within contemporary culture, a major challenge for individuals is to achieve a sense of personal coherence and self-identity, while not denying the reality of alternative standpoints that others may have adopted. (p. 77)*

## Chapter 3

### 3.0 Literature review

#### 3.1 Introduction

This chapter will review the qualitative and quantitative studies carried out in various Arab venues. Then international studies will supplement the paucity of Arab studies related to motivation and SLA. However, to limit the scope of the international studies, I will look at the most influential factors related to motivation such as, integrative orientation, instrumental orientation, vitality of the L2 community (second language) and linguistic self-confidence (Csizér and Dörnyei's, 2005, p. 619). Furthermore, I will review data aimed at external factors, such as, parental encouragement and affective factors such as, anxiety and self-confidence as these factors will demonstrate an affect toward enhancing or impeding motivation. I will include a review of one study that applied a concept of the Dialogical Self Theory so that the theory can be integrated into my study.

##### 3.1.1 Qualitative Arab studies

Gauntlett (2005) interviewed teachers and Omani students in the preparatory programme at an Australian university and reported that Omani students had lower achievement throughout the preparatory programme and required nearly twice the amount of time to pass compared to Malaysian students in the same cohort despite similar Islamic backgrounds (p. 39). The discussions in her article revealed that teachers viewed the problem as 'Omani students lacked motivation and responsibility for their own learning difficulties' (p. 40). However, discussions with the students revealed that they had a 'pressing desire to minimise any risks associated with the advancement of their (and their families') social status' (p. 40).

Likewise, Midgley (2009) used narrative discussion groups with married male Saudi students attending an Australian university and reported that students' difficulties were centred on a preoccupation of thoughts about their wives being at home. He revealed a unique picture of the Arabs' social and cultural values and their adherence to local traditions even when living abroad. The interviews included personal and emotional factors that influenced the

students' 'preoccupation of thoughts'. For example, one male student reported how scared his wife was at home and that he could hardly attend university during the first week. Another student revealed that his wife called for him to come home from the university at the occurrence of almost any noise outside of the house. Midgley's (ibid) article reveals descriptions of cultural differences between how a western teacher might think about an Arab student suddenly leaving the classroom to answer the phone as rude while the Saudi's understanding of answering the phone reflects 'acting as a loving husband' (p. 40). In summary, emotional responses such 'scared' or 'acting as a loving husband' are cultural reflections of the students' personal level perceptions and demonstrated the difficult balance of studying in a western country and trying to remain loyal to one's local customs and expectations.

Similar to Midgley (2009), Sarsar (2007) found higher dropout rates among Arab learners compared to non-Arab learners at 'Model Schools', which is a private school system in UAE (United Arab Emirates). Additionally, she reported lower achievement levels for Arab learners compared to expatriate students in UAE as follows:

*Abu Dhabi Educational Council (ADEC)...has called in Australian educational experts to initiate some effective changes...so that local students would meet higher educational standards. (p. 2)*

Sarsar (2007) is an ethnographic study that described possible external factors underpinning the motivation of Arab high school students studying English as follows:

- Arab parents blamed low performance on the school
- Parents had negative attitudes toward English
- Parents exuberated pride for their own culture and language
- Parents believed the English curriculum threatened their Arab identity
- Student motivation as very low
- Students did not take responsibility for their own learning
- Students were dependent on their teacher as they are at home with their housemaids who do everything for them
- Tutors do most of the homework for the students (p. 7)

Her article had two points of interest. The first point was the response from the academic consultants:

*ADEC initiated an action plan to help students maximize their academic achievement and improve their language skills by setting 70% as a minimum score to remain in Model Schools and changing the medium of instruction of scientific subjects from Arabic into English. (Sarsar, 2007, p. 3)*

Secondly, ADEC placed the blame of low student achievement on the teachers at the school. The administrators at the Model Schools proceeded to test the teachers' English competencies, rather than interview the teachers to assess their teaching abilities. Furthermore, she suggests that strong family factors influence motivation underpinning the students' attitudes toward English as the language of the global community (p. 7).

Burney et al. (1987) described one explanation for lower achievement scores from Saudi university engineering students as follows:

*The analysis indicated that students did well when the questions were direct, short, and crisp. On the other hand if the questions were long or had complicated wording, the students either did not attempt them or the percentage of wrong answers was high. The average no answers in such cases was about 15% compared to a normal average of about 7%. (p. 340)*

In support, Khuwaileh and Al-Shoumali's (2000, p. 174) argued that the reason why Jordanian university science students had lower scholastic achievement was poor academic writing skills and state further that the same problem was found by Arab scholars testing Arab writing skills.

In summary, these articles emphasise that the interpretation of one's motivation can be culturally bias as seen in the comparison above between western teachers and Arab students. In addition, the interviews and discussions related brought personal and emotional factors that created an understanding of the local position others (Arab) with global western positions.

### **3.1.2 Quantitative Arab studies**

Moskovsky and Alrabai (2009) focused their motivation and SLA research on the intrinsic values of 55 male and female volunteers from both public schools and university students in Saudi Arabia. They applied a 27-item questionnaire and compiled data using mean and standard deviation scores. They found that Arab students had a high awareness of the social and cultural advantages related to the use of English. Secondly, they state that Saudis preferred to be 'involved in the learning process' (p. 2). In addition, they used a t-test to determine that no statistical significance was shown between the variables of motivation with respect to gender and age (p. 6). One major problem that they reported throughout

their study was the unusually high frequency of positive responses. As a future recommendation, they reported that a qualitative method could have helped explain and/or expanded the meaning behind the positive responses (p. 7).

In a more recent study, Maherzi (2011) tested the validity and reliability of motivational items for a questionnaire aimed at measuring the correlation between student classroom perception and motivation to learn English in KSA. Maherzi (ibid) based her quantitative study on Dörnyei (1994), Deci and Ryan (1991) and Maherzi (2011). She found that when students' perceptions of self-autonomy are supported in the classroom, intrinsic motivators for learning are positively associated with learning. Her findings concur with the main tenets of Deci and Ryan's (2000) Self-Determination Theory. Important for my study is that, Maherzi's (2011) findings support Moskovsky and Alrabai's (2009) results regarding self-autonomy as a vital factor for Saudi students in the learning context. However, the students' perceptions of self-autonomy are missing from the study. Although an open question remained for students to express thoughts outside of the intended scope of the questionnaire choices, the qualitative data was missing to triangulate these responses.

### **3.2 International studies on motivation and SLA**

Csizér and Dörnyei (2005) carried out a longitudinal study in Hungary between 1993 and 1999, with 8,519 school children aged 13 and 14 years old. They investigated the association between integrative and instrumental orientations and seven variables that constitute the ideal L2 self by using statistical models as well as a cluster analysis to group students according to like characteristics. Their study concluded that integrativeness was the 'single most important factor in shaping the students' L2 motivated behaviour' (see also Taguchi et al., 2009; Ryan, 2009; Iran, Azizeh and Zohreh, 2010), when correlated with language choice and intended effort (p. 613). Integrativeness represents all the positive variables a language student's ideal L2 self should have.

The seven variables together describe the ideal L2 self and are defined as follows: Integrative motivation represents a student's desire to speak like a native of the language and to be similar to the L2 group; Instrumental motivation refers to gaining an external reward for study; Attitudes toward L2 speakers reflects a desire for direct contact with native speakers as well as travelling to their countries; Vitality concerns itself with the student's attitude

toward the L2 community's wealth and influence; Cultural interest reflects student's attitudes toward native language films, TV programmes, magazines and popular music; Milieu represents the social influences from the individual's immediate context and operationalized through the individual's perception of significant other, such as parents, family, friends and peers (p. 618 and 619). Hence, their study reported four separable groups in which the least motivated, Group 1, clustered round a higher frequency toward Vitality, but essentially demonstrated no interest in foreign languages or cultures. Group 2 clustered more frequently round Attitudes toward the L2 Community and Culture. However, their interest was generally centred round entertainment. Group 3's attitudes were clustered toward Instrumental Motivation, but having little interest in the language's culture. Group 4 represented all of the variables of the ideal L2 self.

Yang and Kim's (2011) quantitative study supported the correlation between the ideal L2 self and integrativeness as a strong predictor for language learning (p.6). Additionally, they reported a high correlation between the students' ideal L2 self and auditory and kinaesthetic learning styles (see Al-Shehri, 2009). Their study included four countries: Korea, Japan, China and Sweden. In addition, they revealed specific cultural differences with respect to attitudes toward English. For example, although the Chinese students reflected the highest motivated behaviour of the four countries, they were not the highest ranking in L2 ideal self. This suggests that Chinese students were less apt to internalize the cultural values of English, which reflects Csizér and Dörnyei's (2005) Group 1 attributes. Their explanation was that Sweden had original TV programmes from America and Britain without subtitles and a higher educational system that promoted English as the language medium for learning, which makes English more relevant to daily life in Sweden than in Asian countries. In a separate study in China, Chen et al. (2005, p. 609) expressed a 'Chinese Imperative', or a national order to learn a language, to explain the student's unique culturally motivated enhancement to study English. Additionally, they suggested that the Chinese imperative is a reverse integrative motivator leaning towards nationalism (p. 625). This is a perfect example of extrinsic cultural values being internalized by students and their becoming personal values. Hence, the motivation for learning English was influenced by cultural compliance (external regulation) as opposed to intrinsic motivators that are indicative to the L2 ideal self.

Kormos and Csizér's (2008) quantitative study calculated the correlations between the ideal L2 self, ought-to self and international posture (see Yashima, 2009) to the variable integrativeness related to age. They included 623 students divided into three distinct age groups: secondary school children, university students and adult learners. They reported that all three groups were affected most by the ideal L2 self (p. 346). However, when English-language cultural products were included into the study, secondary pupils' motivation was affected more by this factor than the other age groups. In addition, international posture was shown to be the most likely predictor underpinning motivated behaviour in university and adult learners. This means that the change in the students' age related social context is relevant to the strength of the underpinning motivational factors that the students are engaged with during a temporal part of their studying English.

Additionally, Kormos and Csizér's (ibid) claimed a greater correlation between the students' anxiety and speaking outside of the classroom (p. 341). They further concluded that two attributes, ought-to self and instrumentality, unexpectedly reflected lower values. These findings did not support Clément and Kruidenier (1983) study where instrumentality and ought-to self had played a significant role. Kormos and Csizér's (2008) explanation was that Hungary's economy is dependent on foreign companies and international relationships, which may have reflected a perception of international posture by the participants. In summary, they argued that attitudes toward the L2 group and the ideal L2 self are major constructs in supporting the L2 Motivational Self-System as the framework for predicting motivated behaviour regardless of age, which supports the findings of Moskovsky and Alrabai (2009).

Vaezi's (2008) study investigated the differences between integrative and instrumental motives with 79 Iranian undergraduate students studying English in Iran. His quantitative approach employed a 25-item questionnaire with a 5-point Likert scale with one open ended question at the end to measure self-efficacy. His t-test data indicated a higher likelihood of instrumental motivation as the underpinning factor that Iranian students would communicate with other people and cultures in English, which were indicated by internet usage and future employment opportunities. However, their attitudes toward the L2 community, American and British, as being kind and friendly were relatively low. He

explained that isolated and restricted interaction with native speakers may have been due to political upheaval and world events that may have influenced their responses, which were primarily impacted by the media such as, print and TV reports (p. 58). This reflects how cultural bias in the media can influence personal level attitudes to use English. Additionally, a lack of contact with the L2 community may further impede a willingness to communicate in English. Nonetheless, his open ended question indicated that 61.7% responded that they had been positively motivated by the social experience of using English at university. This suggested that increased global opportunities influenced a higher perception of relevance for English usage than perceptions of using English with Anglo-speaking persons. An additional point concerning integrative motivation that will influence my study is the following:

*Aspiration related to integrative motivation might affect their identity and fear of identifying with English (western) culture and values may be related to their socio-cultural and religious affiliation. (Vaezi, 2008, p. 58)*

Furthermore, Pae (2008) researched the correlation between integrative and instrumental orientations and sub-sets of the Self-Determination Theory (Deci and Ryan, 2000). He employed a questionnaire with a 7-point Likert scale to acquire data from 315 Korean university students. To calculate his data he used a chi-square invariance test during the first phase of the statistical analysis to identify relationships that affect L2 achievement. He reported no statistical significance between Integrative Motivation and Intrinsic Motivation. However, Instrumental Motivation and External Regulation (see Section 2.2) were closely related (p. 5).

In the second phase of data interpretation, he used structural equation modelling (SEM) to demonstrate the likelihood of directional paths and relationships between the variables. He found that intrinsic motivation was the strongest determinant toward enhancing the student's level of self-confidence and motivation to learn a second language. However, intrinsic motivation acted only indirectly as an agent enhancing the effects of self-confidence and motivation toward language achievement, which is in contrast to the data from Csizér and Dörnyei's (2005) research. Pae (2008) suggested their difference reflects the problem of the definitions of integrative and instrumental that belie American and European cultural biases (see also Cid et al., 2009; Bradford, 2007 and Chen's et al., 2005).



Falout et al. (2009) focused their study on demotivation with 900 EFL (English as a Foreign Language) university students in Japan. They employed a 52-item questionnaire using a 6-point Likert scale. They reported that teacher immediacy (perception of how approachable and friendly teachers had been), the grammar translation method of instructing English, the perceived value the students placed on the text books, teaching pace and their present course level placement were the most significant factors impeding student motivation (p. 409). The most significant finding was teacher immediacy, which indicated 21.26% of the overall variance and was nearly three times greater than the second highest value (p. 408). Hence, when students perceived teacher approachability as high, then the classroom experience was considered positive and a large deterrent when perceived negatively (see Sarsar, 2009). This data supports that the teacher is a significant other in the student's history to-date learning. Papi's (2010, p. 470) fully supports Falout's et al. (2009) findings that when the learning experience is perceived more positively, then anxiety is perceived as being less (see also Maherzi, 2011). In addition, Falout et al. (2009, p. 409) argued that the grammar translation method of teaching English was found to have the most deliberating effect on motivation, which reflects that teaching methods and classroom context can be strong deterrents to learning (see Khuwaileh and Al-Shoumali, 2000 and Burney et al., 1987). This supports Dörnyei (2009, p. 29) who stated that that situational factors and successful engagement with the language are the strongest motivators that enhance successful language acquisition (see also Csizér and Kormos, 2008, Taguchi et al., 2009 and MacIntyre and Legatto, 2011).

Both Papi (2010) and Falout's et al. (2009) studies indicate that anxiety reduced self-confidence, which also included embarrassment when using English. Embarrassment led to self-denigration or self-blame and perceived lower self-value. Self-confidence had a very positive effect on motivation, while past self-denigration had a lingering effect on the students' present learning context. Falout's et al. (2009, p. 408) reported two key reactive strategies to cope with periods of demotivation that indicate self-regulated strategies to overcome bouts of demotivation. The first is 'help seeking', which reflects the importance of peers in the learning context (see Léger and Storch, 2009). The second strategy was 'enjoyment seeking', which reflects activities outside of the university context of learning

such as films, music and English engagement through media. Falout et al. (2009, p. 409) found that the greater self-regulation strategies were, the more positive was their affect toward learning (see Clement et al., 1994). Falout's et al. (2009, p. 411) argued that Japanese students are at risk of reduced positive effects of motivation when teacher-student conflicts exist, the teaching method is exacerbating and/or students are at an inappropriate course level where the learning materials are too high. Papi's (2010, p. 474) study supported that the school environment, teachers, peer-group and learning materials, appeared to be influential factors in L2 achievement (see also, Clement et al. (1994) Kormos et al., 2011; Csizér and Kormos, 2009; Taguchi et al. 2009 and Papi 2010).

More specifically, Pae (2013) studied 229 Korean university participants studying English in four areas of skill anxiety: listening, reading, writing and speaking, and their correlation to overall language classroom anxiety. He demonstrated that a single factor explaining classroom anxiety is not possible. Each skill had its own anxiety factor distinct from the others (p. 239) and independently made its own contribution toward overall anxiety in its own unique manner (p. 249). Listening and speaking were found to have influenced higher anxiety levels in Korean participants the most.

Although Léger and Storch's (2009) study does not include students learning English, I included it as it supported the theory that dominant peers can greatly influence a student's self-confidence to speak in the classroom. Their main result was that active classroom participation stimulated self-confidence, vocabulary and fluency, which stimulated attitudes aimed at a willingness to communicate. However, 'whole class discussions' resulted in more fluent students dominating class discussion by using fillers and idioms that were unknown to weaker speakers (p. 270). This interaction lead to weaker students feeling intimidated to speak, which they reported to have lowered self-confidence toward a willingness to communicate (WTC).

Sasaki (2011) supported the correlation between the learning environment and contact with L1 (first language) English speakers. He observed the writing skills of 37 Japanese university students over a three and a half year stint. He described how students who spent time studying English in an Anglo country improved their writing skills when faced with

difficulties, whereas those who did not travel tended to plateau (p. 95). He reported that those who had travelled abroad began imaginative L2 English speaking communities in the third year of their studies after returning to Japan (p. 81). In addition, those who had longer stays overseas had a higher rate of maintaining pen pals in the L1 country where they had been. During the fourth year of high stakes essays, students reported that it was the correspondence with their pen pals that most helped them through difficult writing tasks rather than the academic writing courses they took while overseas (p. 95). In summary, he suggested that instrumental motivation can enhance some factors of learning as long as the incentives can be enforced, such as minimum degree requirements (p. 100). However, when the subject matter became more difficult and the students advanced toward taking English as an elective, it was apparent that some type of imagined or real communication in the L2 language was needed to maintain motivation over a longer duration. Hence, the group that had the longest contact to L1 speakers overseas, had a much higher chance to develop self-regulated behaviour toward more advanced English studies.

Dörnyei and Csizér's (2005)<sup>3</sup> research correlated the influence of contact with L1 English speakers and motivation through travel and tourism. They employed a 37 item questionnaire with a 5-point Likert scale to 8,593 grade eight Hungarian pupils, aged 13 to 14. They employed a multivariate trend analysis to confirm a curvilinear relationship between motivated behaviour to English and contact with international tourist speaking English. Their argument supported Csizér and Kormos (2008) that increased exposure to tourism demonstrated a linear ascent up to a point of saturation, then decreased (p. 352).

### **3.3 Social constructivism theory**

Ligorio (2012, p. 439) argued that we must understand the student's network of tools, which refers to semiotic (signs) constructs within a specific context available for supportive mechanisms and the social interactions of the student. Ligorio (ibid) supported researching the interaction of all resources available, material or imagined, in the student's context as they were all part of the cognitive process. Gergen and Davis (1985) introduced the Social Constructivism Theory (SCT), which reflected the entire social group's advancement as each member did his/her part in the socially constructed learning process. They professed that

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<sup>3</sup> This is a different study to Csizér and Dörnyei, 2005. Beware of the name reversal.

imagined, natural and manmade tools within the learning context were necessary to understand the interpretation of the actions of the self together with the other. The complete picture enabled students and/or researchers of education to have made sense of the educational context and to make relevant the pieces that constructed the whole. In an educational context, learning is not a simple transfer of knowledge. Rather it is a 'complex knowledge-building process', which transpires within a group of learners, with a more knowledgeable peer using and sharing tools within that context to achieve cooperative and collaborative goals. Rather than viewing learning as an individual progression, social constructivism aims at the mastery of the collective community as each individual participates and fulfils his/her role in 'active knowledge building'.

SCT was grounded on Vygotsky's (1986) theory of dialectics, which maintains that cognitive functions such as, memory and speech, 'interact with each other in the immediacy of social action' (p. 251). The dialectical view of consciousness is a dynamic continuum of internal reorganization and development. Hence, the self moves metaphorically along a horizontal axis from less to more sophisticated psychological functions through the exchange of words with (an) other. He argued that this process is a 'dynamic, fluid and continually changing unitary structure' where words are transformed into signs creating memory, advancing speech mastery and increasing our ability to conduct the cognitive process of more sophisticated knowledge – self-development as follows:

*Behind every thought there is an affective-volitional tendency...holds the answer to the last 'why' in the analysis of thinking... to understand another's speech, it is not sufficient to understand his words—we must understand his thought...we must also understand its motivation. (p. 252–253)*

Vygotsky's (1978, 1986) argument rests on an understanding that knowledge needs an external other to reorganize cognitive activity. This reorganization of cognitive activity is attained by our reaching outwards to the other through words (Wertsch, 1985, p. 60).

An example of SCT is Ligorio and Mirizzi (2010) study where they interviewed a teacher and her eighth grade students, aged 13 and 14, to collect their personal biographies, perceptions of the educational practices and their perspectives of the school. The researchers used content analysis to reveal sets of I-positions from each individual. They reported that the teacher was a good, well-prepared expert in her field with a positive influence within the

learning context. In addition, they discovered an I-position from the teacher's past, I as actor that became a representative supporting position in her coalition, I as teacher. It appeared that the teacher had given up on a dream of becoming an actor for a more stable income and career. The past I-position, I as actor, was revitalized by her main position, I as teacher, in the teaching context.

In the second analysis, an anomaly of patterns was found in the students' I-position coalition in which the students not only learnt the subject material, they also learnt how to organize their I-positions in well-structured and supportive coalitions reflecting an imitation of their teacher. In addition, this model reflected how social, cultural and personal values come into dialogue and made a transference from external other to the socially embedded self. This example described the assimilation of knowledge between external positions within the learning context that, when internalized, demonstrated the communicational links between internal and external positions.

### **3.4 Summary**

Although the qualitative studies in Section 3.1.1 revealed some attitudes of the Arab students' social values and power relationships between teachers, schools and parents, the inclusion of a quantitative method could have demonstrated the frequency of attitudes as well as the correlations between their attitudes and students belonging to the failing group and the group that had passing grades. In addition, a quantitative method could have demonstrated the associations to distinguish one group from another with regards to a passing or failing group. For example, if 37% of one class had lower achievement scores, then 63% were at a 70% passing or higher grade. What made the difference? What were the social signifiers common to each group and what were their reliabilities that those signifiers predict which group one might belong to?

In contrast, Section 3.1.2 revealed the statistical likelihood of certain factors to be associated with motivation. However, a qualitative method would have included the voices of the students to expand the quantitative data (Bryman, 2006, p. 107). In particular, intrinsic motivation revolves around the internalization of external factors, which reflects learning as being influenced by the individual's experienced joy or desire to practice English. When

experiences are expressed by the participants' voices, the personal and emotional positions relate how they organize their cognitive strategies around the joy of studying English.

Section 3.2 demonstrated empirical evidence that cultural and social variables are considered most influential toward enhancing or impeding the flow of motivated behaviour. Therefore, I will use the quantitative variables that correlated the likelihood of students' attitudes of others (parents, peers, teachers, teaching methods, learning materials and the curriculum) to the criterion measure of a feeling of belonging to the global community to construct the questionnaire in my study. I will also use the concept that these factors are internalized and contribute different positions toward motivation and learning that can influence the attachment of affective factors such as, self-confidence (Falout et al., 2009; Pae, 2008 and Papi, 2010), anxiety (Pae, 2013) and integrativeness (Csizér and Dörnyei, 2005).

However, once strong cultural factors have been internalized and assimilated, they become personal level values. These personal level values are then directed at influencing motivated behaviour to acquire more sophisticated levels of English. To enhance this specific need in this research, I will propose a mixed methods approach as these internalized and assimilated factors were shown to be possibly outside of the definitions of the integrativeness/instrumental motive (Chen et al., 2005; Bradford, 2007; Yang and Kim, 2011; Cid et al., 2009; Ligorio and Mirizzi, 2010 and Ligorio, 2012. Hence, narrative interviews may have expanded the quantitative data. For example, in Csizér and Dörnyei's (2005) study the 'identification process within the individual's self-concept', interviews could have expanded the meaningful connection between the seven variables of the Ideal L2 self and the students' perceptions of the L2 Community. This would have followed the argument by Pae (2013) that each learning skill had its own form of anxiety. Likewise, I believe that each of the seven variables of the ideal L2 self has its own level of anxiety and promotional influence. Therefore, a mixed methods approach in my study will be aimed at triangulating different sets of data to illuminate various angles of light on each of these factors.

Likewise, Yang and Kim (2011) argued that Chinese students' perceptions were underpinned by international posture or a Chinese Imperative, which is a national order to learn English

(Chen et al., 2005, p. 609). This means that the Chinese students' perceptions of integrativeness was historically different to that of the Swedes. Additionally, this implies that personal imagery (Dörnyei, 2009, p. 19) was constructed through historically different internalized and assimilated factors at social levels (e.g. a Chinese imperative versus international TV programmes). This is an example of *detrterritorialization* (Appadurai 1990) where different globalscapes created new possibilities for Swedes to integrate others' local selves into their local selves through the imitation of cultural values of viewing international TV (Ligorio and Mirizzi (2010)). This concept is one factor in Dörnyei and Csizér's (2005) concept of integrativeness, Contact with the L2 speaking community. Narratives could have expanded the perceptions of the students' internal communion links that construct plans and strategies to learn English and the support mechanism of international TV directed at acquiring more sophisticated language skills. In addition, the Chinese students were motivated by an externally regulated factor (Chinese imperative), which was at least partially underpinned by preventative or avoidance orientations, *I do not want to be seen as a bad Chinese citizen. Therefore, I will study English*. Preventative orientations were connected to the ought-to self that revealed a sense of obligation (Papi, 2010, p. 469), which contributes to higher levels of anxiety (p. 470). It would have been interesting to expand the meaning of a 'Chinese imperative' from the voices of the students. This concept represents the student's internal motivational triadic relationship that constructs the student's strategy toward learning as follows: I as an English student, the Chinese government (other) along with other students who follow the Chinese imperative (supporting positions) and the symbolic representation of the student's perception of national imperatives, which depicts their perception of a cultural sense of duty (compliance) as the underpinning motivator for English acquisition.

Had the respondents explained their views of communication apprehension in Kormos and Csizér's (2008) study, information between speaking in class versus speaking outside of class could have been expanded and the difference in data explained from the voices of the participants. In Vaezi's (2008) study, narratives could have elaborated on the students' emotional attachment from listening to the media and revealed the meaning of constructing poorly viewed attitudes of British and American speakers. Additionally, he described that 61.7% of the students related a positive experience using English at university. Was this a

reverse domination of attitudes toward Anglo-speakers or a shift in attitudes from Anglo-speakers to world English speakers?

In Papi's (2010) and Pae's (2013) studies, influences of anxiety lacked the unity of an integral self in the learning context, which omits how emotional factors or situational specific affective factors are integrated into the coalition of self's learning strategies. Rather, anxiety was treated as if it were a separated entity apart from the self or bi-polar in terms of either controlling the external domain through the influence of a higher valued cognitive aspect of the self – reflecting self-confidence or remaining controlled by the environment – reflecting anxiety. Segal (2006, p. 91) argued that self-guides work best when they are counteracted by the fear of what the person does not want to become (Hoyle and Sherrill, 2006). Dörnyei (2009, P. 37) argued that fear of failure works in the ought-to self through instrumental prevention in tandem with the ideal-self, which is enhanced by instrumental promotion and this balance of self-regulated behaviour reduced internal conflict. However, the communication link between self-guides was missing. Each of these studies concentrates on the ontological assumption that the self is a centralized entity that directs itself through imperatives. Hence, the pre-cognitive activity that regulates the externally motivated behaviour is based on the assumption that there is only one authoritative and directing voice to communicate within the mind. In addition, the personal and emotional positions of the pre-cognitive activity are not elaborated on that are partial in how plans and strategies were directed at acquiring a desired goal or avoiding the negative outcome (Oyserman et al., 2006). Hence, a narrative method would have allowed the student to describe their internal communication links between their ideal L2 selves and ought-to selves.

Although the Dialogical Self Theory (DST) was applied to an educational context, albeit from a psychotherapeutic approach, I believe it is possible to construct a mixed methods approach applying DST to reveal attitudes and perceptions in KSA toward a feeling of belonging to the world community. However, the application of the Social Constructivism Theory employed by Ligorio and Mirizzi (2010) is too comprehensive for this study as time and resources restrict multiple interviews. Additionally, as pointed out in Sections 3.1.1, writing is not a highly perceived format of study in Arab countries. However, the importance taken from the Social Constructivism Theory is that DST can be applied to reveal the



personal, emotional and communicational contributions of participants to understand their strategies aimed at their feeling part of the global community. Therefore, a mixed methods approach will contribute to the triangulation data from two methods aimed at expanding the data of a single method approach and toward understanding the historical development of the Saudi-self who is prepared to learn English. This fully supports Dörnyei's (2011) critique of the L2 Motivation Self-System Theory model as he argued that narrative interviews in the research context are needed to compliment the questionnaire so that signifiers are not only uncovered, but also understood in the context from which they are taken.

## Chapter 4

### 4.0 Methodology and Methods

#### 4.1 Introduction

This mixed methods approach, consisting of a questionnaire and narrative interviews, has opened the opportunity to investigate motivation in KSA by employing a post-positivist stance. For example, the quantitative method indicated the frequency of attitudes that exist in the sample population and demonstrated the likelihood of certain internal factors to distinguish one learning group from another while the qualitative method concentrated on the elicitation of private and inner speech into external narratives. This approach to triangulate data revealed different aspects of the students' social practices, values, and power relationships between their local attitudes and their perspectives to being a participant in the world community while learning English in their own country. This approach further led to the emergence of special themes such as, the sound of English (see Section 5.2.1), triadic elements in the students' lives of studying English (5.5.2), internal social interactions reflecting the students' cognitive organization (see Section 5.5.3) and a hybrid model of the self (see Section 5.5.4). This study revealed that effort (see Section 5.2.2), self-confidence (5.4.4) and anxiety (see Section 5.2.4) are the most prevalent mechanisms underpinning motivation, which supports previous SLA and motivation research (e.g. Kormos and Csizér, 2008; Papi, 2010; Falout et al, 2009; Pae, 2013).

Additionally, this is a first time study applying the Dialogical Self Theory (DST) in motivation and SLA research. The advantage of DST was most prevalent in understanding the students' conflicts at the interfaces of their historical models (traditional, modern and post-modern) and the I-positions that construct these models in the student's self-identity. The concepts of the ideal and ought-to selves was replaced with Hermans' (2001) concepts of the local and global selves. In this manner, the two concepts were viewed as an integrative construct of the self as opposed to entities separated from each other and lacking a communicational link. In addition, the local and global selves are comprised of coalitions. Each coalition is comprised of positions of the self and internal positions of other. In this manner, the relationships and values of the students' construction of strategies, plans and imagery are underpinned by integrative and instrumental (promotional and preventive) orientations that were more clearly evident through the students' narratives. These narratives expanded the questionnaire data toward the students' values

between their positions of the self and other both internal to internal and internal to external relationships in various social contexts.

## 4.2 Methodology

I employed a post-positivist research paradigm that emphasized theory generation through a mixed method approach. Westerman (2011, p. 170) explains that a post positivist stance constructs data by admitting that theories, background, knowledge and values can influence what is observed, which is representative of my *prereflective understanding*. To paraphrase Popper (2004, p. 23), I determined what was important and what was not important from the onset of this study. Thus, there is a bias in this study for which I am wholly responsible. Hence, the advantage of a mixed methods approach served as a possibility for students to explain topics where questionnaires normally do not allow for 'negation and clarification' (Dunne et al. 2005, p. 46). The second advantage was to lessen my own bias as the students' voices were available to expand the meaning of their questionnaire item selections. Furthermore, Adam (2014, p. 5) explained that post-positivism is characterised by two common ideas: Popper's (2004) concept of falsificationism and Feyerabend's (1975) methodological pluralism. Popper (ibid) defined his theory of falsificationism as:

*Every genuine test of a theory is an attempt to falsify it, or to refute it. Testability is falsifiability, but there are degrees of testability. (p. 7)*

Hence, previous studies need to be challenged by other forms of inquiry to see how well they stand testability. Should these studies fail to stand up to another method of inquiry, then they are to be refuted. Adam (2014, p. 6) described Feyerabend's (1975) methodological pluralism as the position that theories must be allowed to grow, especially if they come into conflict with previous research data as follows:

*He (Feyerabend) strongly advocates proliferation of theories. Scientists...must work with more than one theory since there is no norm which decides beforehand which one of the theories is more plausible. (NPTEL, 2014, p. 3)*

Therefore, post-positivism supports the triangulation of multiple methods of inquiry as opposed to the reliance of a single method (Waysman and Savaya, 1997, p. 236).

Wildemuth (1993, p. 451) argued that the investigative approach must be chosen according to the research question(s) being asked. Hence, different questions require different modes

of inquiry. Kukla (2006, p. 87) argued that 'different perspectives can yield different forms of rational access to the independent truth'. Greene, et al., (1989, p. 269) explained that researchers use mix methods when the desire is to 'extend the scope, breadth and range of inquiry', which they termed as *expansion*. These constructs were fitting to the main objectives in this first time study in KSA focussing on motivation and SLA, which were to investigate the students' attitudes and perceptions of belonging to the world community while studying English in their own country. This means that the 'practices of inquiry are embedded in any practical activity we are trying to understand' (Westerman, 2011, p. 156). Additionally, Waysman and Savaya (1997, p. 234) argued that one such supporting mechanism is *Initiation*, 'the potential to cultivate new lines of thinking'. Rossman and Wilson (1994) defined initiation as follows:

*The divergent, the unexpected and the problematic are sought out, attended to, and incorporated in the emerging understanding. (p. 324)*

Students at the Saudi university where my research was conducted simultaneously learned English while being part of the same international community that communicates in English. For example, they used international online platforms, ordered their food at restaurants where foreign workers were in service positions, attended classes in English at university, interacted with international teachers and learnt business strategies and engineering applications to name just a few. This placed them in a mixture of the global-local nexus of the self. Therefore, as self-identity is socially constructed, it is reasonable to believe that the underpinning factors that drive motivation and the values that support the drive to learn English may be unique to each context. This reflects the central idea behind applying DST as it included the students' perspectives. As researcher, I became the significant other in constructing dialogues with the students as they narrated how they reached outwards from their cultural and social positions and described their personal and emotional positions that created their historical concept of learning.

Further to the point of a post-positivist methodology, I wish to express that the underpinning methods of the Dialogical Self Theory are quite parallel in their ontology. DST relies on the multiplicity of voices to explain the self, its values and meanings of the social context without ensuring the data as absolute truth. Each reorganization of positions within

the self will alter the relationship between self and others. This alteration of organized positions is often underpinned by changes in value within the context, other or relationship found between self and other. Hence, both post-positivism and DST are concerned with value-laden positions as well as supporting positions that maintain the fluid construct of the self as represented by a flow toward others. Furthermore, although the self is an ever positioning and repositioning construct that is subject to change, it builds dominant constructs of the self that are less susceptible to change, which can be termed as signifiers until these constructs are challenged enough to change. Hence, we pursue self-identity while recognizing that it is capable to change.

### **4.3 The research population**

This study was carried out at a private university located in the Eastern Province of KSA, which is well known for its vast employment opportunities. Furthermore, the field university curriculums and study programmes were constructed to prepare employees from larger corporations to study abroad as well as to educate local students for the local employment demands. The university student population consisted of upper middle class to the very wealthy class structures and was located in a tourist area. The research was limited to students in the University Preparatory Programme (UPP) and registered as full-time students during day-time hours. In addition, this study revealed that students received tuition assistance from the government and financial help from their parents. The UPP is a special programme for all students who enter university to prepare for studies at that level.

To begin my research, permission was required from the Dean of Academic Affairs at the university where I worked. I wrote a formal letter of request outlining my research intentions, participants needed, intended methods and purpose of the study. I also included the letters from the University of Sussex for research at a doctoral programme and the University of Sussex Ethics forms (see Section 4.4.5). Official approval took one and half semesters (six and half months) from the Saudi university.

The target group consisted of 239 university male preparatory students ranging from 18 to 23 years of age. This study included 191 students who volunteered for the questionnaire. The students were divided into three distinct groups according to their competency level: 47

participants were in the beginner's group, 90 participants were in the intermediate group and 54 participants were in the advanced group. A delay in the questionnaire process was brought about as a result of the beginner group coordinator's return from vacation. The result was that the coordinator refused me entry to his teachers' classrooms. Hence, these students met me in my office and conducted the questionnaire on their own time. I very much desired to include one or more of these students in the interview process to gain their views. However, the delay added too much pressure toward accomplishing what was needed before the end of the academic year. Therefore, to add enough beginner voices to my study in the shortest amount of time a compromise was struck with the field university management to carry out a one-time group discussion. A close friend and teacher from one beginners' level class offered me his classroom and 7 students volunteered as discussion participants. The discussion was carried out during the students' lunch break.

A blessing in disguise was that the beginner's group discussion was conducted post-survey, which allowed the beginner participants the opportunity to clarify and/or ask questions that were beyond the scope intended by the questionnaire. The interim between their taking the questionnaire and being involved in the interview was ten days, which meant the questionnaire experience was still fresh and their ability to collaborate as a group enhanced some of their stories as each gave the other queues and support in English. For example, they explained the apparent contradiction that beginners rated a feeling of belonging to the global community higher than the intermediate and advanced groups. The difference between their perceptions of belonging to the global community as a future concept as opposed to actually feeling a part of the global community now is expounded on in Chapter 5. Additionally, all participants were first language Arabic speakers with Saudi Arabian citizenship. The students were homogeneous with the exception of religion, which consist of two primary Muslims groups, Shiite and Sunni<sup>4</sup>. Religious differences were avoided in this study mostly due to the current political events in Bahrain, which may have evoked emotional statements.

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<sup>4</sup> As a non-Muslim, I will not define these terms to avoid any possible offense to any one or both groups. The reader can look up these definitions if he/she feels it is important to know the differences.

#### 4.4 Methods

To begin the data collection, each method was piloted with volunteers from my class. The results of the piloting is expanded in Sections 4.4.1 and 4.4.3. Thereafter, I visited each classroom in the UPP to administer the questionnaire beginning with the advanced level classes, then the intermediate and I concluded with the beginners. My purpose was to take advantage of advanced students' higher competency levels to elicit feedback just in case I had missed something or to answer any remaining open questions. During the collection of the questionnaire in each classroom, I asked for volunteers to participate in the interview process. I contacted students per telephone and email for the interviews. The process of selection was dependent on who was available the quickest as we were nearing the end of academic year. Students in the interviews are represented by interviewee numbers in this study. Seven individual interviews were conducted consisting of five advanced students and two intermediate students. One group interview was conducted with seven volunteers from the beginners' level. Narrative interviews were used to triangulate the students' story-like descriptions with the quantitative data. This type of strategy expands the themes by empowering the students' voices, histories, choices, abilities and insights' (Roth and Bradbury, 2008, p. 354) into the collective history of this research.

Hence, each method, although authoritative and independent, worked dialogically to explain the students' perspectives of a feeling of belonging to the global community. The narrative interviews were semi-structured so that the interviewer and interviewee could move between the gaps of student knowledge. In addition, this gives the interviewer the chance to clear up possible technical or unclear verbiage. Therefore, this technique attempts to avoid incommensurability, 'the inability to fully compare the speaker's meaning and the meaning attributed to it by the hearer' (Manjikian, 2013, p. 575). In addition, Dörnyei (2007) argues that this makes the data analysis multi-levelled, systematic and iterative as follows:

*... (Going) back and forth between data collection, data analysis, and data interpretation depending on the emerging results. (p. 246)*

Through the triangulation of methods, I as the interviewer could position myself through the mutual construction of meaning so that a sense of the students' values emerge from a dialogical viewpoint. Shotter (2003) explains this as follows:

*...we continue our commerce with the othernesses around us, there can be a gradual growth of our familiarity with the 'inner' shape or character of the real presence*

*created between us...within, its nature, we can gain a sense of the value of its yet-to-be-achieved aspects—the prospects ‘it’ offers us for ‘going on’ with it. (p. 463)*

The underpinning logic is from Bakhtin’s (1986, p. 68) quote, I as ‘the listener have become the speaker’.

#### **4.4.1 Questionnaire**

The questionnaire items were derived from Dörnyei (2010b, p. 139). The specific questionnaires per country are depicted in Appendixes A, B and C (ibid). The entire questionnaire item pool can be viewed in this text (see Annex 7). This item pool was employed in various geographical as well as cross-cultural studies, such as Csizér and Dörnyei (2005) in Hungary (see also Csizér and Kormos, 2008; Csizér and Kormos, 2009; Kormos and Csizér, 2009 as well as Kormos, Kiddle and Csizér, 2011), Korea (Pae, 2008), Iran (Azizeh and Zohreh, 2010; Vaezi, 2008), Japan (Hiromori, 2009 and Ryan, 2009), KSA (Al-Shehri, 2009) and Indonesia (Lamb, 2009). In addition, this item pool was employed in two cross-cultural studies in Japan, China and Iran and the second in China, Japan, Korea and Sweden (Taguchi et al., 2009 and Yang and Kim, 2011, respectively). The exact questionnaire and item pool was employed by Papi (2010) for a Muslim population in Iran.

There are two main theoretical principles for listing these studies. Firstly, each of these studies are reviewed in this literature search and represent historically constructed factors that underpinned motivation and SLA research. Creswell (2007, p. 20) argued that the post-positivist stance can operate in a similar a priori approach that ‘assumes a problem or issue upon which related questions from former research may aid in the research construction’. Secondly, although my research objectives are not to add contributions to the quantitative approach of motivation and SLA research, the questionnaire background is of vital and integrated importance to this study’s construction so that I can utilize former aspects of research to expand themes (Greene et al., 1989, 269), triangulate data to negotiate and clarify participants voices (Dunne, 2005, p. 46), test the historical and supportive data that defined motivational orientations, instrumental and integrative, against their refutability (Popper, 2004) and introduce the Dialogical Self Theory as an analytical and interpretive tool (Hermans, 2001) to depict a dynamic and 3-D perspective of motivation (Dörnyei, 2011). Lastly, I included the affective factor anxiety to the list of variables as it appeared in previous research as one of the most prevalent variables impeding motivation, WTC and self-efficacy



(see Csizér and Dörnyei, 2005; Papi, 2010; Peng and Woodrow, 2010; Macintyre and Legatto, 2011).

A 29 item questionnaire (see annex 3) employing a 5-point Likert scale was constructed. Ten variables were included that together defined all aspects of Question (28), *when I speak English, I feel like a member of the world community*. The collective 28 items of the questionnaire represent unique metaphorical pictures, which together comprise Wahrschauer's (2000) and/or Lamb's (2009) description of a feeling of belonging to the world community and represented through the latent variables divided into the ten groups in this study (see Table 4.4.1).

**Table 4.4.1: Questionnaire variables, factors and attitudes**

Variable #	Variable Name	Factor	Attitude or item #
1	General Interest	General Interest Eng.	1, 22
2	Effort	Effort	4, 8
2	Effort	Attitude to learning English	12
3	Instrumental Orientation	Promotion	7
3	Instrumental Orientation	Prevention	26
4	Self-confidence	Integrativeness	10
4	Self-confidence	Self-confidence	27
4	Self-confidence	Ideal L2 self	11, 19
5	Family and Peers	Ought 2 self	2, 21
5	Family and Peers	Parental Encouragement/influence	26
6	Anxiety	Anxiety	14, 16
7	Fear of Assimilation	Fear of Assimilation	17, 29
7	Fear of Assimilation	Ethnocentrism	15
8	Cultural Interest	Cultural Interest	13, 18, 25
9	Travel Orientation	Travel Orientation	6, 23
9	Travel Orientation	Attitude toward L2 comm.	3
10	Background	Parents to student	5, 9
10	Background	Individual	30, 31, 32, 33, 34, 35

Each of these latent variables was shown in Chapter 2 to have had the highest influence on motivation and SLA. Annex 3 is the final questionnaire for this study. The validity and reliability of the questionnaire as an instrument of research can be summed up from the following quotation:

*With regard to the psychometric properties of the instrument, the mean Cronbach's alpha internal consistency reliability coefficient of the five scales...in the two survey phases (i.e., 56 coefficients) was .70, which is acceptable for such short scales. (Csizér and Dörnyei, 2005, p. 624)*

Lissitz and Samuels define construct validity from Cronbach and Meehl (1955) as follows:

*Construct validity, as the full article by Cronbach and Meehl makes clear, not only is the measurement of the qualities (constructs) that are under consideration but also includes the nature of the network that relates these qualities to each other. In other words, without the nomological network, also known as a theory that specifies the relationships between a construct of focus and other constructs, we do not have construct validity. (Lissitz and Samuelson, 2007, p.439)*

The questionnaire was piloted with ten students from advanced Group 4 and followed up with a discussion as these were my students. The discussion revealed apparent difficulties for Arab students to comprehend the high scholastic Arabic contained in the questionnaire. I had reversed translated the questionnaire with bi-lingual professors prior to the students ever reviewing the questionnaire. The result from the student discussion was that they were able to reference the questionnaire in English and the occasional problems understanding the intended meaning from high Arabic were resolved. As a result of this discussion, I brought a few copies of the questionnaire in English as a reference to subsequent questionnaire sessions. The questionnaire was administered over a three week period continuing the visits to each classroom and collecting the questionnaires as soon as they were completed. To my absolute surprise and delight, 191 students volunteered for the questionnaire, which results in nearly 80% of the 239 students who had registered at the beginning of the year.

#### **4.4.2 Quantitative data analysis**

The five categories from the questionnaire were defined as follows: 1, not true at all; 2, not really true; 3, part true/untrue; 4, mostly true; 5, absolutely true. In the first analysis, the five categories were calculated by the percentage of responses for each category. Thereafter, the five categories were re-coded to two categories to indicate a clearer distinction between the two groups (see Table 5.2). Hence, categories 4, mostly true and 5, absolutely true were combined to reflect Group A as the responses indicated a clear above average distinction toward some degree of those who feel a belonging to the global community. Categories 1, not true at all and 2, not really true were combined to reflect Group B as these responses indicated a clear below average distinction toward some degree of those who do not feel a belonging to the global community. Category 3, part true/untrue indicated an average response that indicated no difference toward any degree of feeling a belonging to the global community. I decided to include category three with Group B as my objective was to

investigate what factors are distinct to indicate a belonging to global community while studying English. Hence, I decided that average and below would be collective of Group B and above average would be collective of Group A. The second analysis applied a hypothetical-deductive approach that employed a t-test as did previous research (see Moskovsky and Alrabai, 2009 and Vaezi, 2008). The t-test results were based on statistical significance as follows: below 0.01 and up to 0.05 significance is a sufficient margin of error to reject the null hypothesis that there are differences in the average level of attitudes between students who feel part of the world community and those who do not feel part of the world community. In addition, the degrees of freedom are 1 as the same variance exist in both groups.

Thereafter, a multi-variant Logit test was used to estimate the association of key attitudinal and background factors against item 28, *I feel like I belong to the global community when I speak English*. This test was aimed at maintaining a 95% confidence level while using multiple factors. The multivariate analysis included the background factors level of *competency in English* and having *previous experience of foreign language learning*. The estimation of the Logit model utilised a logistic transformation of the outcome of interest so that the probability of a feeling toward belonging to the world community is bounded between 0 and 1 (Berry, 1993, Field, 2009). The Logit model is similar to previous research that employed Sequential Equation Modelling as both are aimed at identifying the highest likelihood and the pathways of factors to Q28. The results obtained in the t-test served as the selection process for variables to be included in the multinomial Logit model. If an attitude was statistically associated with the students' feelings of belonging to the world community in the t-test, then this attitude was included in the multivariate analysis and if not, it was excluded. The same consideration was applied to background factors.

#### **4.4.3 Narrative interviews**

The interviews revealed relevant material particular to Saudi Arabian students. The interviews were employed to inspire the students' narratives in a story-like manner and were triangulated with the quantitative data. I piloted the interview questions with two of my students who volunteered. This gave me an opportunity to time the session and review the questions (see Annex 4). I discovered that there were too many main topics and this did

not allow me sufficient time to ask sub-questions. However, I did gain a sense of which topics appeared to prompt stories from the students. To maintain a sense of individualism during the interviews, I asked all of the topics, but I concentrated the sub-questions on the topics that the individual student expressed a desire to expand. For example, queues were 'let me tell you a story' or 'let me give you an example'. In addition, I conducted the interviews in my office so that the atmosphere was familiar to the students. To recapture and repeat the students' stories, as well as to maintain their accuracy in reporting, I recorded each session on my iPad. Students were advised that an interview could take as long as 30 - 40 minutes, conducted in English and during the student's free time.

It is hard to say how much I influenced the narrative interviews as there were no other interviewers to compare the results with. However, I had no problems getting the interviews in progress. The students gave examples and I often heard laughter when re-listening to the recordings. I had a very good rapport with the students in the focus group as well, perhaps, because of my close friendship with their teacher. Throughout the group interview the students were open, asked me for clarification and gave the impression of truly desiring to add their voices to the study. They helped each other in English despite their being beginners and exhibited a great amount of effort to be part of the discussion. Every student was part of the discussion, which made for lively and informative dialogues. Overall, I had more volunteers for the interviews than I could have interviewed alone if I would have had an entire semester.

#### **4.4.4 Qualitative data analysis**

Creswell (2007, p. 20) argued that the post-positivist approach involves rigorous data analysis of recorded interviews, transcribing them and using elaborate computer generated software programmes such as STATA to encode and decode themes of interest. I transcribed the recorded interviews verbatim so that I could review them and identify common themes. Hence, following Dörnyei's (2007, p.244) advice to be 'flexible and data-led' new themes emerged from the collected data. It would have taken me longer to learn the software programme than to sort out nine interviews by hand. The questions employed in the students' interviews were taken from the questionnaire items. Therefore, there were common themes between the two methods, which had the advantage that one set of data

could be triangulated with the other set to expand the meaning of the theme at hand. Additionally, the student interviews were semi-structured so that the students would be free to expand points of interest from their perspectives, add to the interview or relate stories that they thought were helpful. As a result of the semi-structured process, themes outside of the questionnaire construction emerged. Hence, the themes that were different to the questionnaire were separated and coded and decoded such as, the sound of English, ambiguity uncertainty, cultural barriers to English, triadic positions and internal social interaction. In keeping with the post-positivist framework, these themes were common to each interview participant.

Decoding was concentrated on the strategy of identifying verbs. Hermans (1996b, p. 42) argues that '*positioning* assumes the status of an active verb to convey activity'. These verbs identify agent like qualities in the same manner as Bakhtin's (1984, p. 4) polyphonic novel in which various characters represent 'a plurality of independent consciousnesses and worlds as opposed to a multitude of characters within a unified objective world'. In this manner, the self can move in 'spaces' from one position to another. In addition, Bamberg (2011, p. 16) elaborates that in the verb identification method self-identity is described through narratives and that 'identity functions are constructed'. Additionally, 'narrators explicitly and implicitly construct', a presentation of their, 'identity construction through stories'. This makes narratives then both a goal oriented and value-laden process (Schachter, 2011, p. 107). To learn more about this method, I followed Dimaggio's (2012) explanation that narrative interview techniques allow the interviewer to actively participate in the dialogue and supplement gaps in the interviewee's language competency as follows:

*A therapist can propose him/herself as a new element capable of changing barren or constricted narratives...embodying a voice validating meaning and emotions... (p, 359).*

The students' narrative stories reflected the connections they had to various social groups from which they integrated and constructed their values (p. 358). This made me an integrated member of their narratives and a valued reciprocating voice as an audience, which influenced how they told their stories. According to Bamberg (2011), the interviewee uses a form of 'indexing' to relate how they wish to be seen in the context narrated in this process as follows:

*The way the referential world is put together points to how tellers “want to be understood”; or more appropriately, how tellers index their sense of self. (p. 16)*

Hence, participants prioritized their narratives according to what they perceived as a need to relate about themselves and specifically where they perceived themselves in that narrative. Therefore, as a proxy view of value, the student’s act of volunteering for the interviews demonstrated an amount of value toward the purpose of this research and their desire to be seen as a member of the world community that uses English. Lastly, Bryman (2008, p. 554) stated that we should allow an inductive understanding of the data to emerge so that thematic areas of interest can be recognized. This allowed me to generate more sub-questions and to be more open to other cues, such as emotional responses, analogies, comparisons and especially specific examples that the participants used to describe their points of view. This was a point I found difficult to balance at the beginning as I tried to learn everything at once and an area where re-listening to the recording helped me practice interviewing techniques.

Therefore, to employ an iterative process I checked and rechecked my transcripts and listened to previous interviews over again. As my knowledge as interviewer grew, I was able to use the previous recording as a self-improvement measure for upcoming interviews. The result was that I was more aware of the questions I wished to ask as well as cues from the students that opened opportunities for follow-up questions. The repeated reflexivity proved advantageous later when I looked for more complex concepts such as, student I-positions, identifying positions within a particular historical model and constructing the students’ relationships to English and/or the L2 community who used English from the students’ local point of view.

#### **4.4.5 Participant consent and research ethics**

I used the University of Sussex information sheet that followed the Sussex School of Education and Social Work Guidelines on Research Ethics (see annex 2 in English) and had it translated into Arabic. An Arab counsellor explained each paragraph to the students. After students were given time for questions, their signatures were taken on each of the forms, one for questionnaires and one for interviews as was fitting. The participants understood

that they could withdraw from the research at any time. It was strongly emphasised that the participants were volunteering to help advance the understanding of the Saudi Arabian student community studying English in higher education and that they were the foundation of this first time study and I offered to share the data with the participants.

Furthermore, students were told in Arabic and English that they retain the right to withhold sharing any information up until they give their approval to the draft reports. The students' confidentiality was ensured as all data was safely locked in my office cabinet. All translation work adhered to the ethics criteria of the field university. Confidentiality of the student's identity to general readers, names of teachers, schools, and villages appearing in this thesis are fictionalised. My working data was coded by numbers indicating competency level, teachers classroom, number of students and the number was given in the order students handed in their questionnaires or as I received them from the teacher or counsellor.

The questionnaire and all consent forms were translated into Arabic and back-translated to ensure the intended meaning was accurate. Consent forms were presented to the students to sign in English and Arabic before the questionnaires were administered or the interviews began. Teachers acted as witnesses and the research objectives were orally explained in English and Arabic. An Arabic counsellor accompanied me on each classroom visit to ensure that students understood the objectives. The questionnaire and interviews were announced one week prior to the visitation so that students had a chance to discuss the event with parents, siblings and peers.

The students' names and telephone numbers were only taken on a volunteer basis so that interviews could be arranged. Thereafter, their numbers and names served no purpose for this research and were discarded. The research was coordinated through the student support centre and approved by the field university rector. All participation was on a volunteer basis. Furthermore, every student was told that no credit could be given for their participation, other than a thankful researcher. I explained that I had no affiliation with their teacher, no extra credit would be given and no excused class time could be given for their volunteering. Seven students were chosen to participate from the intermediate and advanced groups. One classroom at the beginner level was selected as a compromise to

meet the desires of this study and the demands of the beginner's group coordinator (see 4.4.2).

#### **4.5 Positionality**

Herr and Anderson (2005, p. 423) describes positionality as the type of 'participatory relationship of the researcher vis-à-vis research participants'. As a language lecturer at the same university as the students, I would be an insider insofar as I am a part of the social learning context with the student body of English learners, which constructs part of the international community that communicates in English. However, given the propensity of Arabs to respect a teacher at the same level as a prophet, would mean that our participatory relationship was hegemonic from the students' perspectives. Thus, although daily contact and social interactions on campus allowed me to be closer to the students, the teacher/student relationship cannot be ignored and that would position me an outsider. As a researcher attempting to understand the Saudi perspective of belonging to the global community, our relationship was outsider in collaboration with insiders at best.

Hence, to reduce hegemony and equalize the upward regulation in my relationship with the students, I tried to emphasize the common point that each of us were students. My strategy during the classroom visit introductions and the interviews was to ensure that the students knew they were the experts on Saudi culture. Hence, they had the opportunity to teach their expertise and how that relates to a feeling of global citizenship through the study of English. Ligorio (2012, p. 446) described the application of this technique where the teacher reversed the teacher/student roles 'to support and consolidate collaborative and active learning'. Therefore, I believe it is quite possible as a researcher that I reduced some of the social hegemony commonly affixed to the 'expert' and supported a collective strategy that moved with the group toward self-agreement, even social-agreement.

As my researcher bias involved the process of choosing the final 29 item pool topics for the questionnaire, I limited the students' choices. Hence, without the possibility of triangulating their narratives with the rich quantitative data, I might have perpetuated the western biased definitions of motivation as suggested by previous studies (see also Cid et al., 2009; Bradford, 2007 and Chen's et al., 2005). Therefore, the mixed methods approach



demonstrated its strength in that similar questionnaire items were employed in the interviews, but the semi-structured concept of the interviews expanded the students' perceptions of what the items meant, which avoided that this study would follow a predetermined path (Manjikian, 2013, p. 576). The responses from the narrative interviews varied with each interviewee as each narrative took on its own story with different characters presenting a different view of the world. Bakhtin (1986) explains the dialogical process as follows:

*Any understanding of live speech, a live utterance, is inherently responsive... Any understanding is imbued with response and necessarily elicits it in one form or another: the listener becomes the speaker. (p. 68)*

Another concept of my positionality that was important to this study reflects some ethical issues as a researcher employing narrative interviews. Firstly, it is impossible to remove my middle-European middle class higher educated self from the interview process, choosing the emerging themes for coding and/or how these themes are interpreted despite the co-construction with the local students. In fact, because of the co-construction my bias is inevitably present. Although the student was left with choices as to how he should answer, brought in stories from the past and examples from his perspective, I was the co-constructor of these themes and the dominant partner dictating the themes. This also supports the culturally immovable factor of social hegemony from the students' perspectives.

This is not to criticize the use of narratives as much as it is a relative awareness of my bias in keeping with a post-positivist stance that as a researcher I did have a role in influencing the students' answers (Fine, 2003, p. 150). This emphasizes my approach to lessen hegemony between myself and the students as well as prioritizes my approach to have the students to later read and agree to their stories and responses. In addition, the position of trust with the students is of the utmost importance as they related personal stories and emotional positions about themselves, family members and close friends. It is difficult to imagine that a complete outsider would have gained such trust, especially in the light that Saudis *confer privately with close friends, and not with people they just met or casual acquaintances* (see page 61).

#### 4.5.1 Reflexivity and Reflectivity

Manjikian (2013) refers to reflexivity within a post-positivist stance as follows:

*A reflexives mode of inquiry' in which the practitioner consciously admits to a bias...and thus seeks to find ways to overcome that bias. (p. 567)*

Being aware of my reflexivity as a researcher was recognized twice in this study. Firstly, while interviewing the beginners, I and the translator noticed that they asked each other questions in English about the subject in question, unfamiliar words and how to construct sentences when English words were missing. I had to reorganize my internal strategies toward the students as I did not anticipate their external behaviour, which reflected self-confidence and effort to communicate in English. Both I and the interpreter were prepared to meet afterwards to discuss translations and differences in language nuances. This supports the theory that the immediate context influences our cognitive reorganization. In this manner, I was able to keep my position as researcher open, dialogical and reflexive.

The second example involves apparent contradictory findings between the qualitative and quantitative components of this study when participants were confronted with sensitive issues about foreigners' behaviours. For example, during the interviews the students avoided any type of negative statements concerning foreigners' behaviours in KSA. This revealed social level signifiers of Saudis aimed at avoiding public embarrassment or saying something negative about someone, which means that they repress public behaviours to related emotional factors. However, by triangulating their responses to the questionnaire data, it was possible to surmise that emotional attachments raised anxiety levels and created conflict between cultural positions that dominated personal level positions during the interviews. Specifically, during the questionnaire, participant anonymity was an operational factor in reducing the affective attachment of anxiety at the personal level allowing a dominance reversal of the otherwise stronger cultural positions of religion. In other words, their answers were quite different on the questionnaire from the interviews as the mask of social politeness was less evident.

These examples lend strong support that the triangulation between methods is of the utmost importance toward understanding the perspectives of motivation in KSA. The quantitative method did not attempt to bridge a gap between the social interactions of the students and their context of practicing the language. However, the narrative interviews did

look for the connections between pre-cognitive activity and external speech with the researcher related to feeling a part of global community. Additionally, the interviews were dialogically positioned with the items of the questionnaire as each tool represented a different historical voice of the students' own experience. In this manner, the questionnaire became the triadic symbol representing the relevant values perceived by the students' desire to voice their cultural views of learning English, their social views of being part of the world community and their personal perception of dialogically working with the researcher's value toward the goals of this research.

Social factors also played a role in forming a bias this study. The time constraints to the doctoral programme and learning multiple tasks added enormous pressure for me to find a methodology of study. The external factors may have influenced my planning more than I was aware at the beginning of this study. For example, in hindsight, classroom observations may have been open to me. That is to say in hindsight, all but one teacher allowed me into their classrooms to administer the questionnaire. Classroom observations may have allowed to me gain further knowledge of the interaction between teacher and students compared to the short time in their classrooms while administering the questionnaires. However, teachers do not always appreciate someone else monitoring their class and students have the tendency to act their best to support the teacher's identity and skills. Additionally, I invested a considerable amount of time into constructing the questionnaire, translating it and reverse translating it. Additional time was invested in the questionnaire process by piloting it and finally choosing to use it together with the English version to avoid problems related to understanding the high Arabic. This makes being reflexive to other methods strenuous. As time and personal energy were limited for me during this study, I had to be very aware of balancing my resources with my research objectives. Waysman and Savaya (1997, p.236) argued that one disadvantage of a mixed methods approach is that 'it requires an additional investment of time and effort'.

#### **4.5.2 Limitations and strengths**

The first limitation of this study was that the initial planning time exceeded expectations and therefore the delay affected a number of the participants (e.g. Beginner level coordinator). Secondly, the questionnaire was in high Arabic, which turned out to be a problem for the

students to read and understand during the piloting process. This intersubjective interaction between researcher, participants and research tools could have posed a problem for data interpretation. Firstly, their understanding of the text could have led to a misrepresentation of their intended responses to data questions. Secondly, this could have influenced my understanding of their responses to be falsely interpreted. Hence, time was invested to search for the best solution.

As a non-Arabic speaking researcher, I do not have the in depth knowledge to interpret the true meaning of not being able to read high Arabic. Although I might assume some aspects of their former schooling from research done in Arabic countries (Khuwaileh and Al-Shoumali, 2000, p. 174), I cannot assess the difficulty of learning the Arabic language. I can only report that the students at each level of English competency shared difficulty in reading the high Arabic version of the questionnaire. Hence, as far as my understanding allows, I agree with Khuwaileh and Al-Shoumali (2000) that Arab students have difficulty with proper Arabic. However, I employed three tactics to ensure the questionnaire items accurately reflected the purpose of my investigation. Firstly, an Arab professor who was a close colleague translated the English questionnaire into Arabic. Secondly, I reversed translated it with three separate Arab/English speaking colleagues. Thirdly, I brought the student counsellor with me to each classroom during the questionnaire process who is a native Arabic speaker. Finally, as a result of piloting the questionnaire, I brought the English version to each questionnaire session on the occasion that there might be questions of understanding the text in Arabic. Neither I nor the counsellor received questions or feedback related to understanding the questionnaire when both the Arabic and English versions were at hand.

Additionally, although I offered to share my data findings with the students to ensure their perspectives, I have nonetheless interpreted the data through my own western understanding, which as an outsider will surely involve some bias. In addition, as the summer break was only 10 days away, the students may have been more interested in summer break and superficially agreed to their results. Furthermore, there was no alternative measure to reduce the possible halo effect of their agreement and this leaves the aspect of their follow-up support as somewhat ambiguous. However, the fact that an attempt was made to include the students' input into the interpretation of data is a strength

in this research and a further recommendation for future studies. This demonstrates researcher reflexivity as I tried to ensure that the collected data reflected the students' perceptions of their narrative (Bryant, 2008, p. 379).

During the construction of the questionnaire, I included Q 5 and 9, which asked students to relate their perception of the mother's and father's English respectively. The intent was to illicit a parametric response to triangulate with the qualitative data. However, the wording of the Q 5 and 9 are such that they are subjective and non-parametric, which may not have been sensitive enough to cover the intended investigation. The interview questions were aimed more at how does your mother's or father's use of English influence or support you to use English. A more generalized item on the questionnaire may have related my intention to both beginner and advanced students and allowed a direct triangulation with qualitative data. For example, *does your mother speak English better than you do?* or *I believe my mother's English influences me to study English.*

Finally, I believe using similar items on both the questionnaire and the interviews served as a possibility for students to explain topics where questionnaires normally do not allow for 'negation and clarification' (Dunne et al. 2005, p. 46). In addition, the interviews allowed participants to expand on themes that were of special interests with stories and examples. This makes this study unique by constructing the researcher, participants and research tools in a triadic model. A further advantage of the mixed method approach was the triangulation of data that reflected supporting positions within the hybrid-model of the self. In addition, self-administered surveys can result in a misunderstanding of data through the participants' halo-effect. In this manner, the qualitative method acted as agent-like position that opened an alternative student response to validate the data of the quantitative method. For example, participants may volunteer for a questionnaire driven by goodwill that is underpinned or influenced by a halo-effect aimed at showing their country in the best light possible. However, a person in the Middle East is far less apt to volunteer for perceived tasks that are beyond their abilities or bring them into an embarrassing situation. To participate in narrative interviews, students conclusively demonstrated their ability to construct a spontaneous image of success at an event that had not yet transpired (see Sorgan and Abbey, 2012). This is an outward manifestation of their internal affective factors associated with self-efficacy and intended effort to speak English outside of their classroom, which

reflects questionnaire items 4, *If my teacher gave an optional assignment, I would volunteer for it*; 14, *I would get nervous if a stranger asked me for directions* and 19, *I can imagine myself effectively communicating with locals abroad*. Additionally, this demonstrates that motivation is not limited to phases or stages of development in the learning process. Rather, motivation is a dynamic and continuous integration with and within the learning context where the self is in movement toward self-agreement or reducing self-conflict.

## Chapter 5

### 5.0 Research results

#### 5.1 Introduction

The objectives of this chapter are: firstly, to report data from a 29 item questionnaire that employed a 5-point Likert scale to measure students' attitudes toward a feeling of belonging to the world community. Secondly, to triangulate interview data with the questionnaire themes to expand their meaning as appropriate. Thirdly, to annotate the dialogues from the narrative interviews intended to reflect unique themes that emerged from the students' perceptions of feeling a part of the world community while studying English.

#### 5.2 Key outcome: Feeling part of the world community

During this study a total of 193 students were in attendance, of which 191 respondents voluntarily participated in the questionnaire. One student did not give a reason for not participating and the second said he was not Arab. Table 5.1 reflects the general descriptive analysis of whether or not students felt part of the world community while studying English.

**Table 5.1: Descriptive analysis for Feeling Part of the World Community**

	Feeling of world community			
Q 28	Freq.	Percent	Cum.	
Not true at all	7	3.66	3.66	No
not really true	18	9.42	13.09	No
part true / untrue	47	24.61	37.7	No
mostly true	62	32.46	70.16	Yes
Absolutely true	57	29.84	100	Yes
Total	191	100		

Each nominal selection (1, 2, 3, 4, and 5) from a 5-point Likert scale was calculated in percentages to reflect the students' responses to Question (28), *when I speak English, I feel like a member of the world*

*community*. According to Oles' and Puchalska-Wasyl (2012), students at 6.3% in Table 5.1 may not have an imagery of English as a personal need. The second group, scoring 9.42%, may have a slight conception of themselves as an English speaker, but appear to lack any relevance to the language outside of the classroom. The third group with 24.61% may have some relevance related to English, such as prior experience in language study, travelling to English speaking countries, enjoy films or other entertainment venues or have a high value associated with their present dynamic Anglo-teacher. The last two groups appear, to some degree of relevance, to have associated strategies and plans so that their perception of communicating in English in a globalized context is successful. The rest of this chapter will

explore data to support these suggestions. Excerpts A and B below suggest Arabs who participated in the interviews desired communication in English with those outside of the classroom experience as follows:

**Excerpt A**

Interviewer: Do you think big companies in our area should send successful Arab managers to speak to you in English?

Interviewee 1<sup>5</sup>: Yes, that is a good idea, but they should first graduate from outside.

**Excerpt B**

Interviewer: What kind of activities should the university sponsor to support your learning English?

Interviewee 2: Like the cyclist. He was from UK.

Interviewer: Did that help you learn vocabulary or encourage you to speak English with non-Arab speaking people?

Interviewee 2<sup>6</sup>: Yes. He was very interesting and he spent time with us after his show. I liked this and we should have more of it.

Interviewer: How did this event encourage you?

Interviewee 2: He was from outside and different from the classroom. More free and like the real life.

To make a clearer distinction between the categories the frequency percentages of mostly true and absolutely true in Table 5.1 were used to represent Group A participants. This is in keeping with my research objectives to investigate factors and variables that are clearly above average and make a more distinct likelihood of what it means to have a feeling of belonging to the world community. Hence, category 4 at 32.46% and category 5 at 29.84% means that 62.3% of the participants comprise a dichotomous variable that serve to differentiate between those with a higher or lower likelihood to be associated with a feeling of belonging to the global community. Table 5.2 demonstrated the new coded variables.

**Table 5.2: Feeling Part of the World Community**

Feeling of world community			
ALL	Freq.	Percent	Cum.
No feeling world Community	72	37.7	37.7
Yes feeling part of world comm.	119	62.3	100
Total	191	100	

<sup>5</sup> Intermediate student, February, 26, 2014.

<sup>6</sup> Intermediate student, March 2, 2014.



### 5.3 English competence variable

It is likely that the proficiency level of the student plays an important role as higher academic skills may reflect challenges to the tradition of language as a sole criterion indicating a feeling of belonging to the world community. The results in Table 5.3 indicate the level of competency associated with the Q 28. Surprisingly, a greater percentage of beginner students responded with a rating of nearly 77% compared to nearly 63% of intermediate students and 50% of the advanced students. These data were triangulated with the qualitative data to illuminate a viable explanation. Many of the beginners responded that they felt like they *'would become part of the world community through English'*<sup>7</sup> and not that they *'felt as having already arrived'*. On the other hand, the advanced students responded with, *'yes, English is the global language, but it seems there is more than just studying the language in becoming a global citizen'*<sup>8</sup>.

**Table 5.3: Feeling of world community by level of English proficiency**

Feeling of world Community by level of English proficiency			
LEVEL 1	Freq.	Percent	Cum.
No feeling world community	11	23.4	23.4
Yes feeling part of world comm.	36	76.6	100
Total	47	100	
LEVEL 2	Freq.	Percent	Cum.
No feeling world community	34	37.78	37.78
Yes feeling part of world comm.	56	62.22	100
Total	90	100	
LEVEL 3	Freq.	Percent	Cum.
No feeling world community	27	50	50
Yes feeling part of world comm.	27	50	100
Total	54	100	

It is possible that the more one learns, the more one considers other possibilities involved in defining what it means to be global. The beginner students were more likely to show their "expectation" of what it means to be global. Whereas the advanced students may have had more internal dialogues towards the meaning involved. In short, this may well support the hypothesis that *higher proficiency of the language may reflect carnivalistic knowledge* (Bakhtin, 1986). Carnivalistic knowledge can also be developed by imitating the teacher's strategies of organizing the learning process (Ligorio, 2012, p. 447).

<sup>7</sup> Group interviews and discussion with beginner students on the 11<sup>th</sup> of May, 2013

<sup>8</sup> Quote taken from interviewee 6, intermediate students. All interviews expressed similar answers, April 3, 2013

## 5.4 Analysis of Attitudes and Perception

To re-emphasize, the group that feels a sense of belonging to the world community will be referred to as Group A and those who do not as Group B. The following sections review the questionnaire results and when applicable interview excerpts will be added to triangulate the data, expand knowledge, initiate new lines of thought or demonstrate the inter-relatedness of the two methods that distinguish factors related to one group being statistically different from the other. The questionnaire results were based on statistical significance as follows: below 0.01 and up to 0.05 is a sufficient margin of error to reject the null hypothesis that there are differences in the average level of attitudes between students who feel part of the world community and those who do not feel part of the world community.

### 5.4.1 General Orientations

Q 1 and 22 represented the first group of variables and indicated no statistical significance between Groups A and B with  $p = 0.13$  and  $0.29$ , respectively related to Q 28. However, the

**Table 5.4.1: General Orientations**

Q No.	Question	P=
1	I like the rhythm of English	0.13
22	I study English so I don't get bad marks at university	0.29

approach to triangulate data demonstrated a distinct methodological advantage toward understanding group 1 variables. I discovered in the interviews that the sound (interpreted as sound by students) of English appeared to be a vital factor for those who volunteered for the interviews. I never specifically asked a student during the interview if he liked the rhythm of the language. This oversight was discovered during my later analysis of the interviews when I realized that each student had his own message toward the sound of English. This important reflection was nearly missed as the data from the questionnaire was so disappointing that in my first draft of this paper, I recommended the question be removed from further research designs. In hindsight, this could be an indicator that the students were not familiar with the word 'rhythm'. I did not follow this up with respect to the Arabic version of the questionnaire, which was the main tool used in the study.

Following are two interview excerpts to support their values toward English:

Excerpt A

Interviewer: Are you proud of your friends when they speak English?

Interviewee 6: Yeah! I wish to speak like them sometimes, because they are not Saudi. They speak better. Not like me. But their accent is very good. I would like to change my accent like them.

Excerpt B

Interviewee 7<sup>9</sup>: When I speak English, I think I have an identity with the whole world. The whole world that speaks English. I like English. It give me a good language.

#### 5.4.2 Intended effort and Anxiety

Q 4, 8 and 12 reflected statistically significant differences in favour of Group A:  $p = 0.07$ , 0.002 and 0.004, respectively (see Table 5.4.2), and supported Taguchi's et al. (2009) claim that effort is one of main driving forces that maintained motivation (see also Csizér and Dörnyei, 2005; Ryan, 2009; Iran, Azizeh and Zohreh, 2010). In addition, the observation during the questionnaire process supported the quantitative data in this study. For example, the invitation for students' to volunteer for interviews expanded Q 14, *I would get nervous if a foreigner asked me for directions outside of class*, from a possible theoretical question to a real possible action of speaking with a foreigner outside of class. This action also expanded the understanding of some Group B students in relation to Q 4, *if the teacher gave the class an optional assignment, I would volunteer*, as they did not volunteer. My personal contact as an Anglo-speaking outsider brought about some anxiety behaviours such as, looking down and away from me, sliding down in their chairs and covering their face with a book or head scarf and waving their hand quickly from left to right while saying, la, la, la (no, no, no). There were 20 classroom visits with no deviations from the described behaviour in each class. In addition, when I compared the overall number of volunteers for the interviews, it closely resembled the 62. 3% found in Table 5.2 for Group A participants.

**Table 5.4.2: Intended Effort**

Q No.	Question	P=
4	...gave the class an optional assignment, I'd volunteer	0.07
8	I would like to study English even if it were not required	0.002
12	I would like to have more English at school	0.004

<sup>9</sup> Intermediate student, April 12, 2013.

In contrast to some Group B participants, students who volunteered performed the intended effort (Q 4) necessary to engage in an assignment without any form of extrinsic reward. Likewise, the students' perception of future success at an English interview supported the theories that imagery, strategy, planning and self-efficacy are associated and necessary with effort and self-confidence (see Section 2.8). Although this expansion strategy was not a planned execution of this study, in hindsight, I gained a significant contribution toward a fuller understanding of effort, self-confidence and anxiety from the group that did not volunteer for the interviews. An additional surprise in this study was a mistake in interview protocol with the beginner's group discussion. I had already coached the translator not to be too quick in helping students with English words. However, I forgot to mention this to the students. Unexpectedly, they asked each other for words and phrases in English and then attempted as best they could to express their stories in English sentences. In hindsight, my mistake in protocol reflected a unique discovery that their effort to speak English was not based on their perception of competence, rather on their desire to communicate in English or to tell their story in narrative form.

Therefore, Table 5.4.2.1 was constructed to isolate the students' attitudes underpinning English in an educational context, which demonstrated a statistical significance in favour of Group A at every attitude. In addition, the qualitative data supported this statistical significance as each interviewee had an English-speaking role model at school. Additionally, the interviewees spoke of a collective 'we' as if answering for themselves and others. The role model appeared to act as a type of promoter position for the students and bolstered their attitudes with respect to intended effort, which enhanced their abilities to construct hybrid models of themselves.

**Table 5.4.2.1: Attitudes concerning education**

Q No.	Question	No	Yes	P=
4	...gave the class an optional assignment, I'd volunteer	2.95	3.22	0.07
8	I would like to study English even if it were not required	4.16	4.52	0.002
12	I would like to have more English at school	3.94	4.36	0.004
22	I study English so I don't get bad marks at university	2.54	2.32	0.29
27	keep studying English, I will be proficient with most texts	4.28	4.78	0.0001

Additional supportive data came from the interviews, Excerpts A and B in Section 5.2, respectively. Interviewee one indicated that the students had an interest in Saudi managers from big companies to visit the students on campus. However, they should "first graduate from outside". Interviewee 2 explained that students enjoyed and desired more English-speaking visitors like the cyclist to engage with. Likewise, this indicated that students demonstrated an

interest in English and an effort to participate in English speaking events outside of the classroom.

To understand the attitude of education better, I added those who scored 3 on Q 28 from Table 5.2 and came to the summation nearly 87% (5 were at 29.84%, 4 at 32.46% and 3 at 24.61%) of the 191 volunteers who responded to the questionnaire felt a common tendency toward a sense of belonging to the global community that communicates in English from, at least, a 50/50 perspective<sup>10</sup>. To investigate attitudes toward intended effort and interest in English further, I reviewed the students' responses by percentages of the total sample population without regard to their likelihood of belonging to certain group of learners. The data in Table 5.4.2.2 indicated that the percentages of students whose attitudes toward education in English were nearly 47 to 76 percent. Q 22 is a negative score so that  $24.1 - 100 = 75.9\%$ . If nearly 50 to 75% of the student population share the same attitudes and yet, one group demonstrated a statistical advantage over the other, then the statistical differences may have indicated that these factors were more closely related to how the students constructed their strategies toward learning in the classroom as opposed to their isolated attitudes alone.

**Table 5.4.2.2: Attitudes of sample population concerning education by %**

Q No.		% choose 1	% c. 2	% c. 3	% c. 4	% c. 5	Totals
4	optional assignment volunteer		19.9	46.5			66.4
8	study English if it not required				29.8	56.5	86.3
12	have more English at school				30.4	49.7	80.1
22	English - no bad marks	35.1	24.1				59.2
27	keep studying, read texts				71.1	20.9	92.0

### 5.4.3 Instrumental orientations

Dörnyei (2009, p. 28) referred to instrumental orientations as having extrinsic values, such as a reward of future employment related to the use of English for promotional opportunities. This means that the student could presently envision himself as a future employee with well-rounded skills in English. Hence, Q 7 and 26 were based on the students' attitudes toward future employment and their association to the value of English underpinning their perceived future success. There was a significant difference on Q 7 and Q 26 between Groups A and B ( $p=.005$  &  $.001$  respectively) in favour of Group A (see table 5.4.3). These

<sup>10</sup> Score of 3 on the questionnaire reflected sometimes true, sometimes not true.

results appear to support Vaezi's (2008) Iranian study that instrumental orientations influence students' motivated behaviour based on a positive future outlook toward employment rewards. This also raised the question if Group B participants already see themselves in a future job based solely on Arabic.

**Table 5.4.3: Instrumental Orientations**

Item	Question	P=
7	...English will help me get promoted in my future career	0.005
26	Without English I will not be successful in my future job	0.0001

However, when this data was triangulated with the data from the narrative interviews, the perceptions of the students were expanded to more clearly illustrate their meaning. Although the data suggested a statistical significance that Saudis appeared to be motivated by instrumental orientations related to extrinsic values round future employment expectations, they nonetheless demonstrated priorities in which this extrinsic factor was not as prevalent as other factors. For example, the qualitative method expanded the meaning of these items to be understood that Saudi students prioritized their values toward future employment as follows: Interviewee 3's narrative: firstly, *I want to work where my dad works; secondly, all of my family and friends work there; thirdly, the chance for higher finances and security brings my family further*. Furthermore from Interviewee 5: [thirdly], *I want to make the big money*. Hence, although Saudi students demonstrated an association toward English and extrinsic rewards aimed at future employment, extrinsic rewards were at a lower priority when compared to being with family and friends at the same job.

#### **5.4.4 Self-confidence and anxiety**

Affective factors such as self-confidence appeared to be in a continuous flux between a willingness to exert more effort and a degree of anxiety that retards the sense of self-confidence. Hence, even effort associated with self-confidence has degrees of anxiety intertwined. For example, one can be self-confident enough to exert the necessary effort to give a public presentation and nonetheless feel a lot of anxiety. Specifically, Group B participants apparently had enough self-confidence to enrol at a university where English is the teaching medium. However, their anxiety to communicate with an English speaking foreigner was greater than their self-confidence to attempt an interview in English (see Section 5.4.2). Hence, anxiety appeared to be the more dominant affective factor that prevented Group B students from volunteering for interviews. However, the affective factor

of self-confidence appeared to be more dominant in Group A participants. To apply Hermans and Dimaggio's (2007, p. 35) explanation of uncertainty that leads to avoidance and anxiety as the dominant external behaviour, the internal perception of English may have limited relevance or the individual had a decreased personal value system attached to their desire to speak English. Dörnyei's (2005) L2 Motivational Self-System espouses that self-confidence is needed to support the individual's ability to imagine a future successful picture of speaking the targeted language. Clément et al. (1994, p. 423) stated that self-confidence is operationally defined by two characteristics: 'low anxiety and a high self-evaluation of L2 competence'.

Hence, Q 10 and 11 were specifically aimed at the students' attitudes of self-confidence toward international speakers of English while Q 19 was narrowed to dialogues with native speakers abroad. Q 27 was specifically aimed at academics with regards to the students' future success at reading difficult texts in English.

**Table 5.4.4: Self-Confidence and Anxiety**

10	...like to become similar to the people who speak English	P=0.002
11	...imagine myself speaking English with internationals	P=0.08
19	...imagine myself effectively communicating locals abroad	P=0.019
27	keep studying English, I will be proficient with most texts	P=0.0001
14	I get nervous if a foreigner asked me for directions	P=0.03
16	How nervous do you get when you speak in English class	P=0.59

Q 10, 11, 19 and 27 support Pae's (2008) claim that intrinsic motivation is indirectly related to second language acquisition through the mediating effects of motivation and self-confidence (see also Csizér and Dörnyei, 2005; Csizér and Kormos, 2009; Dörnyei, 2005; Clément, 1980; Clément et al., 1994; Clément and Kruidenier, 1985; Gardner, 1985; Gardner, Masgoret, Tennant, and Mihic, 2004; Masgoret and Gardner, 2003). Q 10, 11, 19 and 27 are statistically significant in favour of Group A as  $p = 0.002, 0.08, 0.019$  and  $0.0001$ , respectively as shown above.

If we reverse Clément's et al. (1994, p. 423) factors of self-confidence, we can operationally say that anxiety can be viewed as a 'higher degree of anxiety and a low self-evaluation of L2 competence'. Q 16, *how nervous do you get when speaking English in class*, reflected no significant difference between the two groups  $p = 0.59$  from scores of 4.26 out of 5 from Group B compared to Group A at 4.33. This suggested support for Csizér and Dörnyei's

(2005) findings that in their Group-1-profile vitality is associated with a feeling of safety in the classroom with a native speaker (see also Leger and Storch, 2009). However, to exert the effort necessary to use the language outside of the classroom involves two factors: ‘an interest in the L2 language and culture’ (see also Clément, 1980; Clément and Kruidenier, 1985; Dörnyei and Csizér, 2002; Csizér and Dörnyei, 2005; Pae, 2008; Papi, 2010; Kormos, et al., 2011).

The intention of Q 14, *I would get nervous if a foreigner asked me for directions*, was to investigate Dörnyei’s (2005) concept of the ought-to self as having the highest amount of anxiety for KSA students, which is supported by Papi’s (2010) data in Iran. Questionnaire item 14 supported Csizér and Dörnyei’s (2005) argument that anxiety played a statistical significance between Group A and B participants as  $p = -0.38$  (see Table 5.4.4). For participants in group B, speaking outside of class was associated closer to anxiety than to self-confidence. This point is particularly important when we compare the results with Section 5.4.2 and consider anxiety, self-confidence and effort together.

The descriptive avoidance behaviours in Section 5.4.2 support indicators of anxiety being present in Group B participants who did not volunteer for interviews. The observed behaviour during this recruitment process supported Q 4, 8 and 12, where group B participants reflected a higher likelihood toward anxiety and reduced speaking effort. In particular, Q 16 was specifically aimed at speaking with a foreigner (see Table 5.4.2), which additionally supported Q 10, 11, 19, and 27 that group B participants had lower levels of self-confidence associated with speaking English (see Table 5.4.4). Although specific interview questions with group B participants would be needed to assess the *type* of conflicts underpinning anxiety, their external avoidance behaviours demonstrated that their internal dialogues created affective strategies to avoid present as well as future language contact. This reflected anxiety as the more dominant emotional level position over self-confidence (Hermans and Hermans-Konopka, 2010, p. 347).

Volunteers who participated in the interviews appeared to have created promoter-positions (see Section 2.9.3), which may have supported self-confidence through a coalitional integration that enhanced the students’ perceptions to accept the greater challenge of external future dialogues (Hermans, 2012a, p. 33). This supported Csizér and Dörnyei’s (2005, p. 624) claim that self-confidence was the most influential factor for motivated



behaviour. The following interview excerpts illuminate a shared and common signifier amongst all of the interview participants, namely, that each had a role model for English both on and off campus that supported self-confidence as follows:

Interviewer: Are you proud of your friends when they speak English?

Interviewee 4: Yeah! I wish to speak like them sometimes... They speak better. Not like me. But their accent is very good. I would like to change my accent like them.

Interviewer: I still have somewhat of an accent in Germany, but not so American anymore.

Interviewee 4: That is what I want to tell you. When my Saudi friends come back from America, their accent is different. 100% different. I want to be like that too.

From the interview excerpt, we see that Interviewee 4's English-desires were supported through the values he placed on his friends' accents and their exchanges together. The highly valued 'better accent' acted as a promoter position (Hermans (2012a, p. 33) as understood by the following I-position identifiers: to 'have an accent like theirs, *I also need to study in America or abroad*'. Therefore, the symbolic accent represented an axiological (value) change that was developed through the experience of these dialogical relationships with international friends communicating in English.

The interview question, *do you have a role model on campus for English*, was more specifically aimed at a teacher, a more senior student or an administrator who acted as a possible promoter position. Every interviewee had a story to share how a certain teacher or teachers changed their perspectives at university. The following excerpt serves as an example:

Interviewer: do you have a role model on campus for English?

Interviewee 2: Yeah! When I first came to this university, we had Mr. X as a teacher. He was mainly book and lecturing. I did not talk much. Then we had a change in teacher and Mr. Y took our class. He make me talk.

Interviewer: How did Mr. Y do that?

Interviewee 2: He don't read just a book. He talk to us and make conversations with us about everyday things. I like this and I start talking. Now, I am not afraid to speak.

These interview excerpts supported that teachers or valued persons in the students' lives can act as promoter positions that resulted in higher effort and self-confidence while lowering the likelihood of anxiety.

### 5.4.5 Family and peers

In section 5.4.4, I demonstrated that significant persons can act as promoter positions. In this section, I specifically focus on family and peers to explore a similar correlation to the student. A significant difference is reflected between Groups A and B in Q 2, 20, 24 and 21 with  $p = \text{less than } .001$  (see Table 5.4.5). The differences appeared to be the students' perceptions of their locus of control. The centre of focus in Group A participants' should be that they imagine themselves being encouraged by parents and peers rather than feeling controlled or pushed. This attitude incorporates Dörnyei's (2005) concept of 'ought-to self' as opposed to the ideal-self.

**Table 5.4.5: Family and Peers**

2	My parents believe...must study English...educated person	$P=0.001$
20	My parents encourage me to practice my English	$P=0.007$
24	Studying English is important to bring honor to my family	$P=0.0001$
21	...English because close friends think it is important	$P=0.009$

If Group B participants were motivated by the ought-to self, then extrinsic factors for learning were not integrated into the self (see Section 2.6.2, OIT). The ought-to self reflects attitudes that are primarily focussed on what is expected from sources outside of the self (Kormos, et al., 2011; Csizér and Dörnyei, 2005 and Dörnyei and Csizér, 2002). Q 24 in Table 5.4.5 suggested a significant difference between Groups A and B with  $p = 0.0001$ . Hence, it appeared that Group A participants believed that learning English was more closely related to a personal value of the self as opposed to a social value based on the dominant positions of (an) other, parents and/or peers.

Dialogically, Q 24 represented the largest difference in this study between Groups A and B, which reflected the students' degree of value toward classical positions in the historical traditional model (HTM) of the self: strong patriarchal ordering within the family, adherence to tribal rules and a locus of control focused on the cultural and social values of others (Hermans and Hermans-Konopka, 2010, p. 101). Essentially, a minus t-test result reflected positions of (an) other's values vertically regulated in the HTM as more dominant. Whereas a positive t-test result reflected positions located in the historical modern model (HMM) of the self where self-development at the personal level was more dominant and in coalition with the supporting positions other, family and peers. These statistics suggested that Group B participants demonstrated a higher likelihood to adhere to cultural values of the self over

their personal level values. Moreover, when cultural positions are given too much power in the HTM the shadow side results in the self being overly-moralistic and insensitive toward any deviation from religious dogma, tribal rules and/or patriarchal hierarchy (see the Chess example, page 110).

This section relates a specific argument for future research to employ narrative interviews with Group B to better understand the possible cultural dominance of positions influencing the self in the social context of learning English. Specific interviews and questionnaire items should be created to reveal if students have allowed excessive dominance to occur in their value systems during their historical development of the self. This approach would allow the researcher to conceptualize the degree to which students perceive the value of honour towards the family (THM) versus self-autonomy (MHM) in decision making, which is a key element in constructing learning strategies. This would also allow a better understanding of the degree to which these positions can potentially shift toward their perspective shadow side and create I-prisons or Taboo-positions<sup>11</sup>.

Q 2 in Table 5.4.5 reflects that neither group was rated at more than 1.75 out of 5. It is worth noting that our university is based solely on English as the academic medium. Hence, it would make sense to equate English with being educated as the better one learns English, the better one does academically. Yet, both groups scored this question very low. I believe the reason for the low scoring had more to do with the students' understanding of the modal verb 'must'. Unfortunately, time at the end of the semester was insufficient to allow a follow up on this question. However, the following excerpts helped explain Arab social values and narrowed the perceived reference to peers. Arabs only confer privately with close friends, and not with people they just met or casual acquaintances.

Interviewer: Would you study alone outside of Saudi Arabia?

Interviewee 4: No! I would have to have a very close friend. Someone I grew up with.

Interviewer: But you would meet Arabs at the new university and become friends and help each other.

Interviewee 4: Yes, but these are just friends. We do not talk personal things with these kind of people. Only close friends or family. You know, the ones you grow up with, close friends.

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<sup>11</sup> Taboo positions are monological and completely closed domains in the society of the mind with an extreme emotional attachments.

Hence, trusted peers can act as agent-like meta-positions (see Minsky, 1985) by allowing successful external voices that can be integrated into the self's internal I-position repertoire. The initial external position may better understand the vertical dominance that creates conflict and offer better strategies toward self-agreement. Hence, if self-confidence is bolstered with and within a trusted dialogue with role models, then such a strategy could be used as a supporting mechanism in collaborative, cooperative and scaffolding teaching methods (Black and Wiliam, 2005; Falout et al, 2009 and Papi, 2010). This strategy could bolster a feeling of safety within the classroom and have a positive effect on students with lower self-confidence and anxiety. In addition, this supports Midgley's (2009, p. 6) reference to Arabs being dependent on close relationships and Gauntlett's (2005, p. 49) reference that these relationships make Arabs unique.

#### 5.4.6 Fear of assimilation

Fear of assimilation plays a key role in maintaining attitudes within the local self and restricts the global self from reaching outwards. Moreover, this is one of the basic factors that characterizes monological positions in the HTM that can eventually develop into I-prisons or coalitions comprised of taboo-positions. Taboo-positions are extremely dominant and hierarchically regulated by high value attachments that lead to complete inflexibility (see Chess patron example page 110), such as sexism, nationalism or racism (Valsiner and Cabell, 2012, p. 84). Hence, any degree of fear of assimilation will support the likelihood of an equal degree of immovability at the local self's borders. The attribute of a less dominant position of fear is needed for students to feel global and to extend their local internal boundaries to challenge set traditions.

**Table 5.4.6: Fear of Assimilation**

17	...English worsens the morals of Saudi people	P=0.01
15	...other cultures in KSA, should follow Islamic rules	P=0.81
29	Learning English, fear lose some of my Arabic identity	P=0.045

There appeared to be a statistical difference between Groups A and B in the way they responded to Q 17 and 29 with  $p = 0.01$  and  $0.045$ , respectively. This indicates that Group B is more likely to perceive English (western) culture and values as a hindrance to local socio-cultural values. Vaezi (2008, p. 58) suggested in his Iranian study that this may be underpinned by their socio-cultural and religious affiliations, as well as possible political events in the area. Similarly, during this study, there were dangerous riots in Bahrain, which

led to demonstrations on our side of the Bahrain/KSA Bridge. Such flair ups can bring about high emotional values and could have influenced the student's selections on the questionnaire.

However, some factors of a fear of assimilation are underpinned by strong cultural barriers such as: colouring in a woman's bared legs, arms and head in the text book<sup>12</sup>, reactions to improper language from English teachers and episodes of misbehaviour toward one's elders when travelling abroad (see excerpt below, Interviewee 5). These I-positions have their own forms of anxiety (Pae, 2013 and Van Meijl, 2012). The fear of assimilating supportive I-positions into larger coalitions for English learning could restrict the self from reaching outwards to the world community or enhance the self-conflict of losing their Arab identity in their own country by studying western ideals. These positions have the potential to formulate conglomerates of coalitions (Hermans and Hermans-Konopka, 2010, p. 7) that form taboo-positions or domains of 'no talk' (Valsiner and Cabell, 2012, p. 82).

Therefore, the student that can adapt quickly to the pressures between his local and global positions of the self needs to construct, to some degree, a hybrid-model of the self. Van Meijl (2012) describes this a special meta-position capable of creating strategies to reduce self-conflict stemming from identity confusion occurring in situations where students are confronted with a level of integration as follows:

*The assumption of DST is that the self is a society reflecting the dilemmas of localization and globalization and of tradition and post-modernity within the selves of individuals, sometimes leading to identity confusion but often also lifting the self up to a hybrid level of integration. (p. 41)*

Cultural differences extrapolated from interviewee 5's excerpts lend support as follows:

Interviewee 5: Here is more conservative (meaning KSA)

Interviewer: What do you mean?

Interviewee 5: In the western countries a boy at 18 does whatever he does. Same for girl.

Interviewer: You mean at 18 they are on their own?

Interviewee 5: Yeah. Let me tell you a story. I was on an island. One day, I heard a girl shout at her father. For me, I was very angry when I hear this, because he give her a money, he teach her in a good school and do everything for her. After all that, just shouting and tell him it's none of his business. Here in Saudi Arabia, NO! Even you have 30, 40 or even 50, you have to respect your father and mother.

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<sup>12</sup> Advanced student in the classroom, March 18, 2013.

Interviewee 5 is a part of the Group A participants. Yet, he still demonstrated that the moral position in the HTM is a dominant supporting mechanism in coalition with I as travel. That is, I as traveller appeared to be the dominant position until a cultural infraction transpired, then a dominance reversal took place. It was interesting to listen as he described the dominance reversal underpinned by emotional positions that were in coalition with his position as traveller, namely, he became agitated while telling me this story. The dominance reversal was a major reorganization of his supporting coalition as well as the I-position that became the leading voice. I as traveller was the leading voice, which housed in the post-modern historical model. The change in the local context led to an internal reorganization where the highly moralistic I-position suddenly erupted to the forefront. This local position was housed in the THM. The reverse domination included the I-position, the historical constructed model of the self where the I-position is located and the domain – from global to local – albeit in a foreign context. The triadic (see Section 5.7.2) relationship was reorganized from I as traveller in a foreign country to I-positions that represented highly asymmetrically organized higher values of cultural position in the HTM, which led to his monological stance. At no time did he elaborate on the personal or emotional values of the girl. His position was clearly focussed on her impertinence that violated his perception of cultural level values that should have repressed any behaviour aimed at embarrassing and/or demeaning her father in public. In this excerpt, the emotional level value and the hierarchical regulation of this cultural position is very evident, *I was very angry when I hear this*, which reflected his emotional I-prison. Leary (2007, p. 317) states, ‘emotions arise in response to events that have real or imagined implications for others’.

I also asked all of the interviewees if they would, at any time, not participate in a class discussion. Every participant emphatically mentioned that they would not discuss topics related to religion. They also avoided any TV programme or public events aimed at demeaning or showing Islam in a bad light. The current riots in Bahrain were everyday news during this study, which demonstrated strong emotional positions within the HTM’s of both Sunni and Shiite Muslims. Each interviewee told me that this event makes Saudis on campus more careful as they did not want such violence where they studied. Secondly, every participant responded that they would avoid topics as well places when travelling that are immoral, meaning, nudity, alcohol and/or pork roast events. High moralistic values are

emotional positions located in the HTM. This leads us into the next attitude specifically concerned with travel.

#### 5.4.7 Travel orientation

Q 23, 3 and 6 (see Table 5.4.7) reflected the attitudes of the students feeling global and a readiness to explore things beyond their local-self boundaries through the variable Travel Orientation. Q 3 and 6 reflected no significant differences between Groups A and B with

**Table 5.4.7: Travel Orientation**

23	Learning English is important to travel to non-Arab countries	P=0.005
3	I like to travel to English speaking countries	P=0.2
6	English will help me when travelling abroad	P=0.14

p= 0.2 and 0.14 respectively. However, Q 23 reflected a statistically significant difference in favour of Group A at 0.41 points with p= .005. It is possible that Q 6 may reflect some ambiguity, but Q 23 is more specific about travelling to non-Arab countries and immediately eradicated any thoughts of using Arabic. Hence, students who gravitate toward Group A expressed a higher likelihood to travel to countries where a knowledge of Arabic would not be as helpful as English. In addition, every student interviewed professed either having travelled to an Anglo-country or the desire to do so as soon as the next semester break came about. This supports Csizér and Dörnyei's (2005) claim that students who affiliate a feeling towards the target language group are more apt to be motivated by an integrative orientation.

#### 5.4.8 Cultural interest

Cultural interest is intended to reflect an attitude of the student to reach out beyond the confines of formal education to further develop their English skills through entertainment or other avenues generated by a pursuit of pure enjoyment with the target language. Hence, this variable reflected intrinsically motivated behaviours. Although Q 13 and 18 reflected no

**Table 5.4.8: Cultural Interest**

13	I like films made in English speaking countries	P=0.79
18	I like music made in English speaking countries	P=0.1
25	I like TV programs in English speaking countries	P=0.06

significance between Groups A and B, with  $p= 0.79$  and  $0.1$ , respectively, Q 25 does indicate a significance between Groups A and B with  $p= 0.06$ . One explanation may be that films and music can be replayed and are easy to purchase online and from street vendors. Likewise, these two forms of media have support mechanisms, such as sub-titles or the lyrics can be found translated online. Pure music has an additionally intrinsic benefit as it requires no translation. However, TV programmes are usually quick 30 to 40 minute formats that may or may not have sub-titles and are grounded on local Anglo-humour or word play, which requires a more advance study of the language. Additionally, the programme cannot be stopped to ask questions. It would make sense that the more one advances in a language, the more one might come into contact with specialized English or the use of metaphors and similes, which reflects the self-confidence and effort needed for TV viewing.

The number 9 was added to Group 9 to reflect 'no connection' for pious Muslims who felt it is forbidden to listen to music (5 participants responded with 9). The question of music revealed a unique outward behaviour of social compliance to an invisible and unwritten code of piety, which is located in the HTM. I witnessed this pious behaviour numerous times over my last five years of teaching in Saudi Arabia. For example, during prayer breaks, some students remained in the classroom and were delighted to show me western songs they found on internet music video platforms or they desired to ask questions about certain words in a song. This represents the students I-positions in the post-modern historical model of the self. However, when their pious colleagues returned from prayer the moderate students walked back to their chairs as if the interchange of music had not taken place. Again, it appeared that strong adherences to cultural positions in the HTM asymmetrically constructed underpinned the students' compliance, which influenced a sudden and dramatic reorganization of dominance over their global I-position, model of the self and domain. The triadic (see Section 5.7.2) construction of the self as extended and embedded into the social context was reorganized. The pious Muslims who returned from prayer altered the social context, which appeared to trigger the reorganization of internal supportive mechanisms in the remaining students that the commonly shared semiotic representation of the Quran or compliance to religious traditions was to be respected over the lower regarded value of music and education of English. This was further supported in the narrative interviews as every student described their respect for the pious students: *this is how it should be and the*



*pious ones are good examples, so we do not want to offend them*<sup>13</sup>. According to Dörnyei (2005), this variable is closely associated with attitudes toward the L2 culture and a negative result may have a significant correlation to the factor, *fear of assimilation* under the variable *fear of losing my Arab identity*. I would recommend investigating these variables in a future study, specifically with participants in Group B.

## 5.5 Background

To test for background variables that might influence a higher association toward a feeling of belonging to the world community, the following factors were used: perceptions of parents English abilities (see Table 5.5.1), the average age students began their English studies (see Table 5.5.2), language preference (see Table 5.5.3) and if the students had had prior language instruction to university (see Table 5.5.4). Q 5 and 9 are based on an association between the students' perceptions of their parents' ability to speak English and a positive orientation towards their feeling part of the world community and related  $p=0.39$  and  $0.33$  for Groups A and B, respectively. This is a different expectation to Q24, *studying English to bring honour to the family* and Q2, *parents think I must study English to be educated*, to Q5 and 9 as these were aimed at a direct correlation to the parent's abilities to speak English and not a meta-meta-position of expectation of other-in-the-self.

**Table 5.5.1: Perception of the Parents English**

5	How well does your mother speak English?	$P=0.39$
9	How well does your father speak English?	$P=0.33$

However, the qualitative data revealed that every student in the interviews had a person on and off campus that was influential in their motivation towards acquiring further English skills (see Section 5.4.4 and the excerpts below), which is closely linked to their perception of intended effort (Csizér and Dörnyei, 2005). The interviewees explained that various family members and/or peers were good role models. The data in study supported the association between role models and effort as seen from the following excerpts:

Interviewer: Do you have any role models at university or outside of the university that you believe help motivate you to learn English?

Interviewee 2: Yeah, my teacher! He is like my dad and makes the class like a coach and we are always active and it is fun. Outside, of course, my dad.

<sup>13</sup> Text is specifically from Interviewee 1.

Interviewee 3: Yeah! Mr. So-and-so, my teacher. He listens and makes the lesson interesting for you.

Interviewee 4: Yeah! I wish to speak like them sometimes, because they are not Saudi. They speak better. Not like me. But their accent is very good. I would like to change my accent like them. [The student was referring to peers at Aramco]

Interviewee 7: Yeah actors! The walking dead. I watch it every Monday without subtitles to improve my listening.

Additionally, the student's value toward working at significant companies in the future appeared to act as an anticipated internal promoter position, however, with a greater association to participants in Group A. I will paraphrase Csizér and Dörnyei's (2005, p. 617) concept of promotional instrumental motivation as positions located in the global self (ideal-self) that influence present positions that enable a visualization of working at the future job. The following excerpt supported this statement:

Interviewer: Do you have any role models outside of the university that you believe help motivate you to learn English?

Interviewee 1: Yeah! Every big company requires English now. To have a good job, you must speak English very well. I want to work in the same company as my dad and family, so my English must be good.

In this case, the triadic relationship of instrumental orientations of motivation were represented by the self, other as large companies expecting employees to be well educated in English and the cultural level expectation of English from the KSA government (see Section 1.1). Hence, large companies are the semiotic representation of English usage and perception of operating as a global citizen, which was an integral factor in the plan and strategies constructed by some Group A participants' global self. In addition, this reflects positions that were organized and supported by factors of instrumental promotional motivation and integrativeness. Furthermore, each student was asked how they saw themselves in 5 years. Every participant responded that they saw themselves working at Aramco<sup>14</sup>. When asked how their parents saw them in 5 years, their responses were unanimously the same, Aramco. All of the students who were interviewed had relatives and friends who worked at Aramco and this remained a source of dialogue at family meeting. Hence, family, peers and future lucrative employment opportunities are highly associated with effort and self-confidence in the internal society of the mind that the development of promotional instrumental motivation and integrativeness in Group A participants appeared to strongly support the creation of promoter-positions (Hermans, 2012b, p. 17).

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<sup>14</sup> Perceived as the largest oil company in the world and largest employer in KSA.

According to Knell et al. (2007) learning English at an early starting age could influence student motivation. To test this assumption, I included an inquiry about starting age in the open ended question section of the questionnaire. These results in Table 5.5.2 indicated that the average age was virtually the same for both groups at 11 years. The degrees of freedom indicate that each participant gave a response to the question. The standard deviation also indicated that the variability was virtually the same in each group. Neither method in this study could add any supporting data to Knell's (ibid) thesis concerning the age one begins studying English.

**Table 5.5.2: Average age beginning English**

Average Age: students started learning English with feelings of belonging to world community					
Group	Obs	Mean	Std. Err.	Std. Dev.	[95% Conf.]
No feeling world Community	72	11.25	0.54	4.59	10.17
Yes feeling part of world comm.	119	11.05	0.40	4.35	10.26
Total	191	11.13	0.32	4.43	10.49
Difference		0.20	0.66		-1.11
t	=	0.30			
degrees of freedom	=	189			
Ha=different zero	=	= 0.76			

Csizér and Dörnyei (2005, p. 646) found that the student's first preference of language was statistically significant as such desires could block other language choices. At our field university students have by default already chosen English as the medium of instruction. However, an overall preference for English may indicate a greater association toward Q 28. Table 5.5.3 indicated a 5.2% difference in favour of Group A to prefer English instruction over other foreign language choices. The qualitative data of 100% preference for English supported the quantitative

**Table 5.5.3: Language Preference**

No feeling world Community	Language of Preference	Freq.	Percent	Cum.
	Non-English	11	15.28	15.28
	English	61	84.72	100
	Total	72	100	
Yes feeling part of world comm.	Language of Preference	Freq.	Percent	Cum.
	Non-English	12	10.08	10.08
	English	107	89.92	100
	Total	119	100	

data (see Section 5.4.1). However, a strong halo-effect is presumable when participants sit in front of an Anglo-interviewer. Likewise, this group of volunteers may also be somewhat bias in their preferences having by default volunteered. Despite taking these potential biases into consideration, the data in Table 5.5.3 and the triangulation of qualitative data supported the

higher likelihood that their stronger preference for English underpinned I-positions in the post-modern historical model, reflected in international employment, of the self in strong coalition with I-positions of self-development, reflected in English acquisition, in the modern historical model. This lends support that motivated behaviours toward English acquisition and integrativeness into the community that communicates in English was underpinned by promotional instrumental orientations. Therefore, language choice was a principle construct in identifying part of the strategy and plan of the students who had a higher likelihood to belong to Group A with respect to future employment.

A forth background factor that could influence the students' attitudes on whether they feel part of the world community was if they had learnt a non-Arabic language prior to university.

**Table 5.5.4: Previous Experience of Foreign Language**

Students combined	Have you learnt another language	Freq.	Percent	Cum.
	YES	90	47.12	47.12
	NO	101	52.88	100
	Total	191	100	
No feeling world Community	Have you learnt another language	Freq.	Percent	Cum.
	YES	30	41.67	41.67
	NO	42	58.33	100
	Total	72	100	
Yes feeling part of world comm.	Have you learnt another language	Freq.	Percent	Cum.
	YES	60	50.42	50.42
	NO	59	49.58	100
	Total	119	100	

To test the likelihood of this association, students were asked to answer a yes/no question at the end of the questionnaire. Table 5.5.4 suggested a 9% difference in favour of Group A. The language experience appeared to have a higher percentage of association toward an attitude of belonging to world community in favour of Group A participants.

## 5.6 Multi-variant Logit model

The multi-variate z-test findings in Table 5.6 suggest that the highest likelihood of predicting a person's tendency to belong to group B is from the category *fear of assimilation*. Specifically, the highest likelihood that a student would belong to Group B is Q 15, *fear of losing their Arab identity*. From a quantitative view, the three most likely predictors for students who would reflect attitudes towards a closed monological local-self, rather than an open-minded global view of learning, are Q 15, *a fear of losing their Arab identity*, Q 14, *high anxiety outside of the classroom when asked to use English* and the back ground factor, *having no previous language*

*learning experience*. A caution toward the quantitative interpretation alone would be that the learners' initial I-positions for English learning can be created in new globalscapes, the university classroom. This new opportunity builds coalitions in the new time and space to support English learning. For example, Table 5.5.4 indicates that 49.58% of students who had no previous language experience feel they belong to the world community. However, if all three factors are present in the same student the likelihood of belonging to Group B is extremely high.

The attitude Q 14, *I would get nervous if I a foreigner asked me for directions outside of class*, reduced the association to Q 28, the likelihood of feeling a sense of belonging to the world community, by 0.66 percentage points. The z-score of -2.20 indicates that 98.61% of respondents who reflected this attitude would fit into Group B. These students are more likely focused on local customs, traditions and their indigenous language, which could result in a higher likelihood of monological approaches to learning English. When this occurs, Dörnyei (2005) suggested that the self's value of learning is based on the interpolation of (an) other's idea of success, that is, extrinsic values are influenced by ought-to self.

The likelihood of belonging to Group A was reflected in the variables Effort and Self-confidence. The variable Self-confidence was associated with nearly triple the odds of belonging to Group A in Q 27, *if I keep studying, I will be able to read most texts*. The z-test reflected a z-score of 2.53, which is associated with 99.45% likelihood of the respondents to belong to Group A. The variable Effort was associated with increasing the odds of belonging to Group A by 1.79 in Q 8, *if my teacher gave an extra assignment I would do it even if it were not required*. According to the findings in this analysis, students who reflected attitudes of self-confidence and effort were more likely to be dialogical in their learning experiences. This means they were more likely to engage in global situations requiring English and create new I-positions to utilize opportunities outside of their local traditions and language. The qualitative method in this study collaborates with these findings as discussed in the sections above.

**Table 5.6: Logit Model**

		Predict	Odds	Std.		> 0.05	95%	
		Feeling of	Ratio	Err.	z	P>z	Conf.	Interval
		Global						
		q2	1.30	0.38	0.91	0.36	0.74	2.30
		q4	0.94	0.20	-0.31	0.76	0.62	1.41
		q7	1.23	0.57	0.46	0.65	0.50	3.07
<b>Effort</b>	<b>Study English if NOT required</b>	q8	1.79	0.54	1.94	0.05	0.99	3.23
		q10	1.15	0.24	0.67	0.51	0.76	1.75
		q11	1.20	0.32	0.69	0.49	0.71	2.02
		q12	1.32	0.28	1.29	0.20	0.87	2.01
<b>Anxiety</b>	<b>Nervous to talking foreigners</b>	q14	0.66	0.12	-2.2	0.03	0.46	0.96
		q17	0.89	0.15	-0.7	0.48	0.64	1.24
		q19	1.30	0.42	0.82	0.41	0.69	2.45
		q20	0.86	0.39	-0.33	0.74	0.35	2.11
		q21	0.80	0.12	-1.53	0.13	0.59	1.07
		q23	1.12	0.25	0.51	0.61	0.72	1.74
		q24	0.84	0.14	-1.02	0.31	0.60	1.17
		q25	0.91	0.20	-0.44	0.66	0.59	1.40
		q26	1.63	0.59	1.37	0.17	0.81	3.32
<b>Self Conf.</b>	<b>Keep studying to be more proficient</b>	q27	2.79	1.13	1.94	0.01	1.26	6.18
<b>Fear</b>	<b>Feel of losing Arabic identity</b>	q29	0.45	0.12	-2.95	0.00	0.26	0.76
		cons	0.002	0.006	-1.8	0.07	0.00	1.74

Odd ratio = 1 means NO relation; Odd ratio higher than 1 means positive relation; Odd ratios lower than 1 means negative relation

## 5.7 Interviews introduction

During the qualitative data analysis and coding themes to match those of the quantitative method, I discovered new and additional themes. As common themes emerged from the interviews, I began to collate them and explain them below employing the Dialogical Self Theory. The following themes emerged from the interviews: epistemological uncertainty, triadic relationships, internal social interaction and hybrid-models of the self.

### 5.7.1 Epistemological uncertainty

Epistemological uncertainty refers to ‘two perspectives: one as imagined and one as directly perceived information’ (Hermans and Hermans-Konopka, 2010, p. 179) that do not match and a misrepresentation is bound to occur. In other words, the perceived information from ‘other-in-the-self can never coincide with the external real-other’ as the external real other has his/her own I-position repertoire. This means that Saudis can have positions that maintain information or perceptions of others-in-the-self that are epistemologically not true, yet they construct internal dialogues as though they were. In my youth, I often said, ‘you may have heard what you thought I said, but that does not mean you understood what I meant’. In KSA, one does not practice English in an Arab context as indicated in the narrative interviews in this study. This could bring about an epistemological uncertainty of the ‘proper’ use of English. This may come from the perception of English as a social symbol of intelligence (Al-Saif and Milton, 2012), seen only as a business language, social joviality (interview excerpts below) or the language of instruction for education (Khuwaileh and Al-Shoumali, 2000). If this is a significant social signifier in the local Saudi student’s self-repertoire, then it would sound as follows: *I assume that it is not socially acceptable to speak English to each other in public*. This reflects a possible misrepresented epistemological cause of uncertainty. The interview excerpts below describe that when Arabs speak to one another in English in an Arab social context, they think it is funny, humiliating or they have the perception that someone is trying to test them:

#### Excerpt A

Interviewee 5<sup>15</sup>: When you<sup>16</sup> speak English to another Arab, it is confusing. He thinks you are trying to humiliate him. I mean when he is Arabic and you speak to him English. I have to speak Arabic to Arabs.

#### Excerpt B

Interviewee 3<sup>17</sup>: No, we don’t speak to each other English. That would not be serious, just laugh at him. We think that is funny, just laugh, something like that.

#### Excerpt C

Interviewee 7: Saudi people, most of them, do not like the language. When you talk to a Saudi in English, he will not like it. Even if he has a good English, he will think you are joking with him.

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<sup>15</sup> Advanced student, March 19, 2013.

<sup>16</sup> The use of the general you, meaning himself.

<sup>17</sup> Intermediate student, March 17, 2013.

It appeared that the Arabic position is reserved and expected for social engagements and that English positions are only for business, education or ordering food at international eateries. To use an English related position at the Arab social level appeared to invite a form social conflict based on an assumed misunderstanding of the use of English. This type of conflict could be associated with a deficit of content knowledge, the fear of losing face (see Papi, 2010. P. 469 on anxiety), fear of losing one's Arab identity or a fear of assimilation. I could not follow up interviews on this point as it emerged toward the last week of the academic year.

### 5.7.2 Triadic relationships

Triadic constructs are based on the social perception of the self with the other and a third symbolic unifying artefact that has a meaning beyond its appearance or significant to that group of persons. For example, the Quran looks like any other book. However, to Muslims it carries a meaning beyond the appearance of just being a book. In this study, 'nudity' in textbooks<sup>18</sup> distracted some Arabs from learning. In the interviews fourteen of fifteen participants indicated that the books were boring, while all fifteen felt as if they did not have the chance to practice the language in everyday situations. Firstly, the adjective boring reflected low emotional values toward learning from the books. Secondly, this could be closely associated with Al-Saif and Milton's (2012, p. 24) explanation that anxiety has a high likelihood to be associated with problems of vocabulary uptake and diminishes effort. However, students were reluctant to speak about specific areas of conflict during the interviews. Two interview excerpts support AL-Shehri's (2009) suggestion that teaching styles may have alienated English from interactive learning as follows:

Interviewer: Do you have any role models at university or outside of the university that you believe help motivate you to learn English?

Interviewee 2: Yeah, my teacher! He is like my dad and makes the class like a coach and we are always active and it is fun. Outside, of course, my dad.

Interviewee 3: Yeah! Mr. So-and-so, my teacher. He listens and makes the lesson interesting for you.

These statements can also be understood in the opposite meaning as Saudis avoid negative statements about teachers or persons in authority. This could mean that they did not respect

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<sup>18</sup> Although a very rare occasion today, it does happen.



people who did not promote student-autonomy in class and preferred to avoid teachers with difficult pace schedules and rigid book learning. My personal experience of teaching supports the students' hint at the books being difficult for Arab students to read. However, I believe the problem is more likely a complex mixture of both teaching styles (AL-Shehri, 2009) and vocabulary uptake (Al-Saif and Milton 2012). Indirectly, if this supports a reference to teaching styles, then perhaps teachers are mirroring former high school strategies that lack student-autonomy and a teacher centred adherence to the book and pacing schedule. The interview excerpt below lends some support to this reasoning as follows:

Interviewee 7: Because the Saudi people have a hard time in high school. I speak to you with experience. I saw these teachers. They just tell you to read the passage and that's all. They don't tell you how to pronounce the word or how to spell it. Just read the passage and go home, something like that.

Despite a of lack multiple data choices to support either suggestion or a complex mixture of both, there is enough data that points to very real and possible social conflicts in the classroom, which is a triadic relationship comprised of teachers, the learners and learning materials. These possible conflicts could be underpinned by the attachment of emotional positions related to various levels of anxiety related to specific subject such as, writing (Pae, 2013, p. 239). Firstly, emotional attachments can be strongly negative in nature and increase levels of anxiety toward learning. Secondly, the conflict may block positive emotional level positions that are attached at a personal level, which impedes self-confidence. This could decrease the willingness to communicate.

Culturally dominant positions of other-in-the-self that are highly valued represent positional relationships that are strongly asymmetrically and hierarchical. This reflects a shift in the students' locus of control, which represents the internal social triad of the student's perceived value of the other for him/her. If the value of the other is great enough, then its domination leads to a more extreme facet of a monological self. For example, I asked wealthy Saudi students<sup>19</sup> what they would like to do after university. The answer was always 'what my father wants me to do'. I asked them to fantasize for a moment that they were free of any influence, help or expectation and could do whatever they wanted and the answer was the same. The personal level position of self-fulfilment is located in the modern historical model of the self. However, the personal level position is dominated by what the

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<sup>19</sup> Classroom discussions, advanced students, daytime, spring semester, 2013. Informal part of inquiring.

father's internal position (located in the traditional historical model) wished for them to do at some future date. This represents a dominant disjunctive position of the other located in the historical traditional model of self. Hermans and Hermans-Konopka (2010) referred to this as an *I-prison* as follows:

*When a person is immersed in one position or when she is not able to leave it...The person can be so identified with a position that he has no access to any different position. (p. 307) sic*

Furthermore, internal social power is exerted over weaker positions that ensure the 'weaker is subject to the controlled contributions of the dominant position as long as it continues to speak' (p. 38). This may also be an assimilation of the external triadic relationship in the family related to Q 24, *studying English is important to bring honour to my family*, which suggested the most significant difference between Groups A and B  $p=0,0001$ .

Additionally, the interviews supported the suggestion of Arab decision making based on (an) other's value when I asked, 'what their parents' perspectives of their employment was in 5 years'. The future vision of their sons was never different than the sons' perspectives of what the family would answer. Family values, religious doctrine and canonical laws are all located in the traditional historical model. It can be hypothesised that a higher likelihood of dominant other positions dictate the decision making process of Group B participants. In this case, self-confidence is minimized as a supportive mechanism at the personal and emotional value levels of the self. Furthermore, this signifier is not limited to Group B participants alone as Group A participants volunteered for the interviews. I am suggesting a greater likelihood of this signifier may exist in Group B. This would be a very keen point to have included female students in this study and a strong recommendation for a future study. Would the rate of female participants be higher toward belonging to Group B? What is the likelihood that female participants follow their parent's perceived suggestions of employment? What do female participants envision as employment opportunities? What does the triadic relationship with family and employment look like?

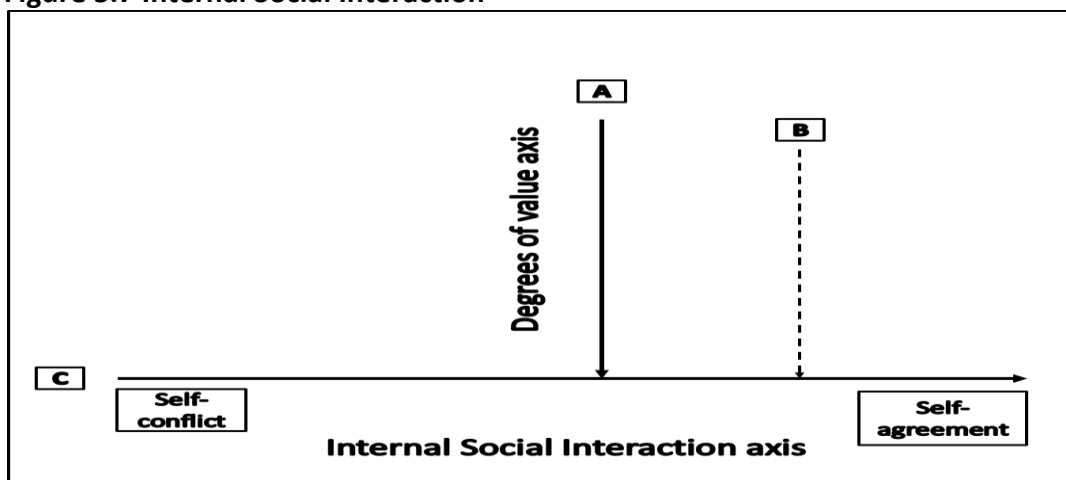
An additional triadic model emerged from the interviews when I realized that no one broke off the interview to attend prayer. This represented that participants of Group A maintained a triadic relationship with the interview process through their construction of hybrid-model of the self. To paraphrase Van Meijl's (2012, p. 41) reference to a successful hybrid model of the self (see Section 5.10.6) these students demonstrated dialogical self-agreement through

their I-positions in the post-modern historical model of self (I am a global citizen) and their traditional historical model (I am Muslim). Although each student was asked if they wished to stop and attend prayer, each said, 'no'. They also denied to use the prayer carpet in my office. They demonstrated their integration of being part of world community, yet, remaining faithful to their local religious practices. The students had until 30 minutes before the next prayer to make up the prayer that was missed. They opted for the delayed version of prayer to adapt to the interview process and maintain continuity. I would also like to mention that all of the interview participants listened to English radio stations out of Bahrain. I did not have any students that rated 9 (does not apply to me) on the entertainment questionnaire section.

### 5.7.3 Internal Social Interaction

I define internal social interaction in this study as the combination of positions that are dynamic between two types of relationships in the mini society of the mind. Firstly, positions have spatial relationships that are juxtaposed on a horizontal axis moving between degrees of self-agreement to the right and self-conflict to the left (Figure 5.7). Secondly, positions are vertically regulated in a temporal context, based on the degree of value given to the relationship toward self-agreement. Self-agreement reflects an interactive efficiency 'resulting in a negotiated order with effective internal social control' (Hermans and Hermans-Konopka, 2010, p. 125). For example, interview participants were asked if they

**Figure 5.7 Internal Social Interaction**



Intellectual property of Dennis H. Love, 2015

would study outside of KSA and if that had an advantage. Every participant answered 'yes, it was a big employment advantage to have studied abroad'.

This reflected an Arab position that is regulated by the perception of western universities having a greater value toward personal advancement when returning to their home country. However, of the fifteen interview participants who professed extremely high emotional and personal values toward western education, only one participant said he was planning to apply at a western university in the near future. This begs the question if western universities are so highly regarded, everyone wishes to work at the Eastern province's largest companies, Aramco and Sabic, the government finances foreign studies and most families are wealthy enough to support the rest, then why did fourteen of fifteen students not wish to study abroad. The following excerpt demonstrates that although students have global positions with highly valued personal and emotional values, their social and cultural positions are more dominant.

Interviewer: What three things would you miss most if you were to study abroad?

Interviewee 3: My religion, family and friends.

Interviewer: Explain what you mean by missing friends. Do you mean going out together and hanging around?

Interviewee 3: Yes, that too, but more. Abroad is not so good because I cannot talk to everyone, even he is Arab.

Interviewer: What do you mean by that, talk to?

Interviewee 3: I mean talk, yes, blah blah, stuff, but I can't tell him personal things or too much. I didn't grow up with him and he does not know me so well. I couldn't talk to him same way as my friends.

Interviewer: But, you said your brother studies in Colorado.

Interviewee 3: Yeah, but he go with his best friend and they are together the whole time. He can talk to him. I would only go if I had a good friend with me.

Family and friends appeared to be strong supporting positions toward the construction of larger coalitions in the traditional historical model. Moving abroad without fulfilling this support mechanism may threaten to disrupt the local self's feeling of security. Without the appropriate support mechanisms abroad, the student may feel a loss of their Arab identity.

These dialogues reflect studying abroad with a close friend represented a greater association of personal value toward avoiding self-conflict (Figure 5.7).

A further social interaction of the students could be observed while conducting the questionnaire. When I was present in more teacher-controlled classrooms there were fewer student volunteers for the interviews. Teacher-controlled behaviour was characterized by confiscating mobile phones, dictating the questionnaire and managing the format of the questionnaire process. This observation supported Maherzi's (2011) study that the Saudi students' social level perceptions concerning a lack of self-autonomy in teacher controlled classrooms impeded a personal level perception of relevance. The results that followed were that the students *always* (added for emphasis) waited on the teacher's decision before acting. In contrast, classrooms where the students practiced self-initiative in organizing the questionnaire process self-autonomy was evident, which resulted in the greater amount of volunteers. For example, one such teacher had all but 2 students volunteer for the interviews<sup>20</sup>. In another classroom, the students asked to see the English questionnaire and began discussing the questions in the local Arabic dialect with the translator. It appeared on a number of occasions, the high Arabic translation was too difficult and the English was easier to understand the intended meaning<sup>21</sup>. Hence, a sense of self-autonomy appeared to promote self-agreement in the internal social control of the self.

Additionally, the items in Table 5.8 suggest that affective factors such as, anxiety are degrees of movement in relationship to the social context. Meaning that to a greater or lesser degree of dominance shifts to one side - self-conflict underpinned by a type of anxiety or to the other side - self-agreement underpinned by a greater degree of self-confidence. For example, the t-test results for Q 17 and 29 (Table 5.8) suggested a statistically significant difference to Group B over Group A and are supported by the z-test to suggest a higher likelihood of association. However, Table 5.8 suggested existing emotional-positions of anxiety working in the self-identities of Group A participants as well. Hence, affective positions, such as anxiety, still appeared and were, to some degree, ever present. Hermans (2012b, p. 11) explains that the more one learns about being global, the greater is the

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<sup>20</sup> I had many consultations with this teacher.

<sup>21</sup> Authenticated through my translator that they were not comparing answers, but the meaning.

anticipated pressure on the local self, which creates new associations and support mechanisms together with anxiety positions in the student's internal power structures.

**Table 5.8: Fear of Assimilation**

Q	Question	NO	YES	Differ	P=	Sig
17	influence of English worsens the morals of Saudi people	3.63	3.18	-0.45	0.01	YES
15	people from other cultures in KSA, should follow Islamic rules	2.7	2.66	-0.04	0.81	NO
29	Learning English, fear I will lose some of my Arabic identity	1.52	1.83	-0.31	0.045	YES

For example, Q 15 (Table 5.8) illustrated a conflict between cultural positions that have been assimilated into the self's repertoire with the internal positions of other, foreigners in their country. Group A and B rated the questionnaire items in the middle. The integer 3 on the questionnaire indicated sometimes true, sometimes untrue or sometimes present. The following interview excerpts supported the quantitative data:

**Excerpt A**

Interviewer: What do you think about the balance between the western cultural and Arab culture here in KSA?

Interviewee 2: Good.

Interviewer: Should KSA be more like the Dubai system?

Interviewee 2: Everything has its good side and bad side.

Interviewer: What would be the bad side?

Interviewee 2: Drinking and prostitution. These are bad and not allowed.

**Excerpt B**

Interviewer: Is there anything you would avoid or that is taboo in Bahrain when you are with your friends?

Interviewee 1: Bars. There is alcohol and nudity. (Laughter) Those girls are also not good.

Although Table 5.8 suggests Q 15, 17 and 29 demonstrated a higher association to Group A, fear of assimilation with the world community and anxiety towards a feeling that English or foreigners may weaken religious values reflected conflicts at the interface of the traditional historical and the post-modern models of the self, where religion and being dialogically open to others are located respectively. These potential conflicts were present in both Groups A and B as each established attitudes perceiving western symbols, to greater or lesser degrees, as a threat that could worsen Saudi morals.

A more extreme example occurred at our Chess Club<sup>22</sup> between a strict pious Muslim student and another student. Their vehement argument was over the perceived violation of a Christian symbol, the Cross, atop the kings' crowns in all of the chess sets. The overly pious Muslim's behaviour demonstrated that his internal self-conflict revolved round the emotional position located in the traditional historical model of the self that reflected a non-Islamic religious symbol perceived as an abomination. Additionally, his emotional positions were more than evident as monological as he vehemently recited the Quran and the Hadith<sup>23</sup> to his Islamic colleagues and continued to use the word *haram*, meaning strictly forbidden. When the other student presented his argument, the pious Muslim became louder and used a great deal of emphasise on two key words, *Allah*<sup>24</sup> and *haram*. One strategy of social power is dominating talk time (Hermans and Hermans-Konopka, 2010). His emotional positions were so monological that they would not allow the perspectives of any counter-emotional positions to be heard. To acquire self-agreement he needed to eliminate any possible counter-emotional position to exist by checking out all of the chess pieces from the student activities centre and cutting off the crosses as we discovered a week later. In addition, I do not know if his intentions were to run off the only Christian Arab<sup>25</sup> on campus, but he was affective at insulting him to the point that he did not return to the chess club.

When the pious student's emotional positions locked out any counter-emotional position, all dialogical space was confined to one set of strongly valued monological voices that represented his self-identity, which is called an I-prison (Hermans and Hermans-Konopka, 2010, p. 308). Anxiety is a space limiting emotion that restricts dialogical movements between positions. As each position is authoritative and has its own perspective of the world and messages to relate to the other positions, the silencing of all other positions restricts the self to only one strategy toward surviving in the self-repertoire of positions – the dominance over all other counter-emotions. When emotional I-prisons construct coalitions with enough supporting positions, a restricted domain exists in the society of the mind. This domain inhibits possible talk so strongly that self-agreement is restricted to extreme monological approaches to conflict, in this case, to perceived compliance to cultural and social positions of the self's I-position repertoire. This internal support domain is escalated to a Taboo-

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<sup>22</sup> Personal observation: I have been the faculty advisor to Student Affairs, Chess Club since September, 2012.

<sup>23</sup> I was told by other Arabs what he said as he was saying them.

<sup>24</sup> Arab word for God, or the God of Abraham, Isaac, Ishmael and Jacob.

<sup>25</sup> This student was raised in the United States and spoke better English than Arabic, was a devout Christian and ranked number two in our chess club. He was also one of the officers to found the club.

position (Valsiner and Cabell. 2012, p. 82). This position is the most extreme of all monological relationships as it develops into a dominant domain in the society of the mind and becomes the structure that directly influences the social power of self-regulation. The example of the chess club may well be associated with Table 5.1 where 3.66% of students perceived absolutely no connection toward a sense of feeling part of the world community.

In contrast, the excerpt from Interviewee 7 below demonstrated that internal social interaction moving more dominantly toward self-agreement occurred through the dialogical principle of self-hybridization (see Section 5.7.4):

Interviewer: Do we have enough activities at university with westerners or should we have more; what do you think?

Interviewee 7: I like activities with westerns. I go to Aramco compound and play football with them and go swimming with them. I play basketball with them.

Interviewer: Think that supports your English?

Interviewee 7: Yeah! I like to enter anything with other people or other cultures. To take some information, something like that. To know the other people. But, to do this, I must go outside of my circle.

Interviewer: So, this is probably your global citizen?

Interviewee 7: Yeah, I like to go out of my circle and not just stay in my circle and do the same routine.

Interviewer: Your circle would be your Arab identity, or Saudi identity?

Interviewee 7: [simultaneous answer to my question] yeah, Saudi, my Saudi identity and Islamic culture. So, sometimes I have to go out of my circle.

Interviewee 7 made a difference between his I-position, I as a world citizen speaking English, and his Arab I-position, I as a representative of the Islamic culture. In addition, he used a masterful meta-position to differentiate which coalitions should be dominant and when they were appropriate. His meta-positions were capable of assessing the social context and applied the correct coalitions to satisfy his personal level needs as well as the coalitions that allowed him to be true to his cultural and social values. Valsiner and Cabell (2012, p. 85) referred to this space in the society of the mind as the 'promoting domain as it promotes possible talk'.



#### 5.7.4 The Hybrid-model of the self

Self-agreement in dual cultures is a balancing act of positions and emotions. I think this is particularly difficult when we place the western cultural value of high stakes exams and grade point averages that must be accomplished in English together with the Arab students' apparent lack of university preparation. Learning English in a non-English speaking country requires the important development of a Hybrid-model of the self. Successfully developed hybrid-models allow the self to go outside of the classical form of classroom education so that entertainment and/or social gathering with native speakers can be enjoyed and thereby support the acquisition of a second language. The importance lies therein that hybrid-models are capable of overseeing the whole coalition of positions involved, which reflect me as a world citizen as well as me as an Arab citizen without a feeling of losing anything towards my Arab identity as the following excerpt supported:

Interviewer: Do you think speaking English is important for you?

Interviewee 7: Yeah, English is the world language.

Interviewer: So, when you speak English, do you think you have an international identity?

Interviewee 7: When I speak English, I think about respect. I am proud that I can speak English. I feel proud because it is a good language and I like it. I try to memorize it. That gives me a good language.

Interviewer: When you speak Arabic, do you feel an Arab identity that is different to your English identity when speaking English?

Interviewee 7: When I speak English, I think I have an identity with the whole world. The whole world that speaks English.

Interviewer: Are there any times when these two identities come into conflict?

Interviewee: When you<sup>26</sup> speak to an Arab in English, it is confusing. He thinks you are trying to humiliate him. I mean when he is Arabic and you speak to him English. I have to speak to speak Arabic to Arabs.

Interviewer: That is very interesting. How might that be humiliating?

Interviewee 7: The Arab in the north, Syrian or Jordan, you speak to him in English, he will like it because most of them study outside of his country. They have a good English over Saudi people. Saudi people, most of them, do not like the language.

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<sup>26</sup> The student was using the general 'you'; however, meaning himself.

Because the Saudi people have a hard time in high school. I speak to you with experience. I saw these teachers. They just tell you to read the passage and that's all. They don't tell you how to pronounce the word or how to spell it. Just read the passage and go home, something like that. When you talk to a Saudi in English, he will not like it. Even if he has a good English, he will think you are joking with him.

## 5.8 Summary

Chapter 5 is a plethora of information that sometimes suggested agreement with previous research and at other times could not find data to suggest support. However, in the scope of this study, the use of the Dialogical Self Theory was instrumental in providing a link by which data between methods could be triangulated into a dialogical relationship. I would fully support the employment of this theory in future studies on motivation and SLA. One example revealed in this study was Hermans' (2012b, p. 17) function that promoter positions influence effort and self-confidence at the social level. The theory of self-regulation, upward and downward, supported Csizér and Dörnyei (2005, p. 646) data that the student's perception of future success determined his/her willingness to exert effort toward gaining a desired goal, which is contingent on the degree of value he/she had on being globally minded.

Additionally, the triangulation of data in this study supported the findings of Azizeh and Zohreh (2010), Csizér and Dörnyei (2005) and Dörnyei (2005) that 'interest in English', 'attitudes towards learning English', 'attitudes towards English-speaking people', 'parental encouragement', 'desire to learn English and an 'integrative orientation' belonged to the most operational variables and factors underpinning motivation and SLA. An additional comment to the scope of this study has to do with the post-positivist stance. The triangulation of data suggested that a sense of self-autonomy appeared to promote self-agreement in the internal social control mechanism. Furthermore, self-autonomy was shown to exhibit its own shadow-side and may render a plausible explanation to the development to the current global reference to what has been termed the radical Islamic States. Self-autonomy when it is dominated by the shadow-side of the traditional historical model demonstrated a construction of I-prisons and Taboo-positions that illuminated some understanding toward self-identity when it is restricted or minimized to a few highly valued positions. I would like to note that these political events were not as prevalent in the media when I carried out this study. However, in hindsight, I can see that some of the points in this chapter could well be directed at future studies encompassing the extreme monological domain of a person's internal control constructs.

In Chapter 6, I will answer the research questions based on the data that has been presented in this chapter as well as to establish and explain my claims to knowledge that I feel have emerged from this study. I will also make further recommendations toward future studies and approaches to strengthen preparatory programmes at universities directed at Saudis studying English in their own country. Thereafter, I will give my conclusions of this study.

## Chapter 6

### 6.0 Conclusions, claims to knowledge and recommendations

#### 6.1 Introduction

This chapter begins by answering the research questions and moving onto my claims to knowledge as drawn across the data collected in this mixed methods approach. Thereafter, I will make some recommendations for future research. Future research recommendations are based on two reasons. Firstly, the scope of this research was specifically constructed to identify themes within its limits, which means that there are themes on the periphery and beyond the focus of this research. Secondly, this study answers the research questions that are in the scope of this research and opens the way for further research questions to be developed. I have also included recommendations aimed at improving the communication in education between western teachers and Arab students as well as comments aimed at programme directors to be more aware of possible offensive learning materials that can impede the motivation of some pious students. Finally, I will close the chapter with my conclusions.

##### 6.1.1 Question 1

*To what extent do the attitudes of Saudi students relate to a feeling of belonging to the world community?* Saudi students who demonstrated more dominant support positions associated with intended effort and self-confidence indicated higher feelings toward being part of the world community. In contrast, more dominant support positions associated with anxiety when speaking outside of the university classroom and a fear of losing Arab-identity indicated higher feelings of not belonging to the world community that communicates in English. In addition, the data suggested that promoter-positions increased the likelihood of English acquisition as well as the successful construction and maintenance of a hybrid-model of the self. Furthermore, the data suggested that I-prisons appeared to have highly impeded the likelihood of a dialogical relationship between the global and local selves, which is necessary to construct a more successful hybrid-model. From the observation of outwardly motivated behaviour, I-prisons led to the construction of coalition conglomerates known as Taboo-positions, which significantly restricted the dialogical space in the society of the mind.

### 6.1.2 Question 2

*To what extent do levels of English proficiency affect students' attitudes?* The quantitative data suggested that lower proficiency students scored higher than the advanced proficiency students in their feelings of belonging to world community while studying English. However, the qualitative data revealed that beginner students described their feelings of belonging to the world community was based more on an eventual goal as opposed to a description of their present perception. In contrast, the intermediate and advanced English speakers explained that their perception of belonging to the world community might imply more than just learning English, which was their explanation toward checking more middle ratings on the questionnaire. Hence, the triangulation, initiation (Rossman and Wilson, 1994, p. 324) and iterative use of data (Dörnyei's, 2007, p. 243), which are constructs of post-positivism, further explained the unexpected findings of the quantitative data. This means that the more advanced competent students studying English appeared to have associated more positions into the coalition of learning. Therefore, it could be said that greater coalitions are constructed through dialectical (Vygotsky, 1978) movements toward expertise.

The dialectical theory (Vygotsky, 1978) proposes that the more expert one becomes at language use, the more refined is the our ability to define the rules circumventing the understanding of semiotic constructs in our social context as well as how we perceive our relationships to them, 'we master the system of rules and structures that underpin social life' (p.100). Vygotsky (ibid) further argues that rules are a 'powerful internal impulse toward self-determination'. Specifically in this study, the rules of what it means to belong to the global community of English speakers was challenged as one learned more English and proficiency grew. The expertise of learning the rules fulfilled the student's desire to be engaged in his role as a global citizen.

However, as expertise knowledge increases, our ability to challenge the definition of rules through carnivalistic knowledge becomes more active (Bakhtin, 1984). The DST is based on the assumption that the self is embedded into the social context, which involves a physical as well as psychological involvement. The construct of the global community that communicates in English is rather abstract as opposed to integrating into an Anglo-speaking country. Hence, such global examples as using the internet, social media or ordering food at

eateries where international people work may be perceived more as temporary events that start and stop as opposed to conducting oneself in an employment position based on a highly valued and perpetual need for English. Despite the apparent internal social disagreement of what it meant to be a global citizen, the triangulation of quantitative and qualitative data point to very high likelihoods that globally-minded students' behaviour for acquiring English was underpinned by promotional instrumental orientations related to future employment and the intrinsic values of international travel.

### 6.1.3 Question 3

*To what extent do the methods of teaching English impact on students' attitudes?* Ligorio and Mirizzi (2010) suggested that the value placed on the learning exchange (vertical relationship) increased through the imitation of the teacher's learning strategies, knowledge and organization, which made learning a sense-making process. As motivation is the motor to learning (Dörnyei and Otto, 1998), sense-making gives relevance to the endeavour and drives attitudes that are goal-directed. These points are aimed at supporting the students' feelings of self-autonomy in the classroom (Deci and Ryan, 2000; Moskovsky and Alrabai, 2009; Maherzi, 2009). Dimaggio (2012) adds support to this argument by suggesting that the communicational link consists of I-positional strategies that allow learning coalitions to be operationalized so that barriers or dysfunction gaps to learning are more evident.

Maherzi (2011) suggested that Saudi students lacked self-autonomy in teacher controlled classrooms (see Section 5.7.3). I demonstrated support for Maherzi's (ibid) data in the following manner: each student in the interview process had an English speaking teacher as a role model who practiced student autonomous learning methods (see Section 5.4.2), the tendency of Saudi learners' attitudes to be similarly patterned with respect to their goal directed perceptions of classroom learning (see Table 5.4.2.1) and the major difference that appeared between student centred and teacher centred classrooms was the construction of triadic relationships.

Although classroom observations were not a planned method of inquiry in this study, it was unavoidable not to notice the differences between teacher centred classrooms and a more

student-centred and the self-autonomous atmosphere for learning (see Section 5.7.3). This lent some support to the data suggested by Al-Saif and Milton (2012) and Al-Shehri (2009) that teaching styles underpinned student attitudes toward learning (see Section 5.7.2). Additionally, I mentioned in this text two outcomes of student centred classrooms: firstly, the largest groups of interview volunteers always came from classrooms where the students were directly involved in the organization of the survey process; secondly, the most efficient process was when students organized the questionnaire together and was terribly lengthy when teachers decided every move.

Despite the statistical significance for Group A (see Tables 5.4.2.1), the patterns of students' responses or perceived appropriateness of the scoring were similar. This demonstrated that students, for the most part, were prepared to exert a certain amount of effort and had an interest in learning English as shown in the above paragraph. The data in Section 5.4.2 suggested a problem more closely related to teachers who did not initiate student-autonomy, set a pacing schedules that were too quick and adhered to teacher-centred decision making, which would support the finding of Falout et al. (2009, p. 409). In agreement with the findings of Ligorio and Mirizzi (2010), it may have been possible that in teacher centred classrooms students learnt, as in the questionnaire process, that a key factor in their triadic communicational link was operationalized with waiting on the teacher's dominant social voice. This would indicate that the methodology underpinning the methods of teaching may have been focussed on and supported coalitions toward learning with historically constructed strategies from the students' prior university learning experiences and incongruent to the field university's desire for teaching methods, which should have been based on TBL (Task-Based-Learning).

Teachers who were perceived as role models by the interviewees practiced student centred learning. Instead of confiscating phones in class, these teachers engaged students in the advantages of employing their phones into the classroom lesson as a supporting instrument for learning. This demonstrated to students how to create and support post-modern learning positions necessary to construct larger coalitions in the students' learning repertoire. Furthermore, role model teachers practiced dialogically constructed relationships aimed at facilitating the students' knowledge gaps so that they were better equipped to solve the task

at hand. In this case, the students felt that they learnt the subject material at hand as well as how to construct strategies from the teacher. Furthermore, this methodology appeared to enhance the possibility for students to construct a hybrid model that enabled the self to move toward self-agreement through the internal social interaction (see Section 5.7.3) of positions that were supported by the global self and simultaneously allowed the local self to feel safe.

The data in this study suggested that dialogical relationships between cultural and personal level positions will more likely be asymmetrically dominant toward the former positions. The alternative teaching methodology suggested above would allow students to engage learning positions with the teacher to create social level values that would allow more dominating cultural positions in the THM to lose social power so that the student could achieve self-development positions in the MHM. This is why English speaking role models were so important to the participants in the interviews as they became promoter positions for formulating a higher relevance to the target language as the students' learning strategies were underpinned by personal level values and self-development. I believe the data revealed that this occurred more closely in a student centred classroom over a teacher centred classroom.

#### **6.1.4 Question 4**

*To what extent do student attitudes affect their levels of motivation to learn English?* The student whose desire was to be part of the international community expressing itself through English was more likely to construct a Hybrid-model of the self as discussed in Section 5.7.4. The Hybrid-model was assimilated into the self's concept of internal social interactions (see Section 5.7.3) where plans and strategies aimed at self-agreement between global and local positions and the desire to be part of the international community that communicates in English were constructed. This type of strategy had a high association to move away from affective factors such as anxiety (see Figure 5.7) at the local social level, which enhanced self-confidence toward English acquisition with others who were outside of his local circles of Arab influence. In contrast, those who built strategies underpinned by social and cultural compliance had a closer association toward a fear of assimilation into the international community and a fear of losing their Arab identity, which more likely impeded



motivation toward English acquisition. In extreme cases, these affective factors led to the construction of I-prisons and taboo-positions (see Section 5.7.2) that were capable of motivating counter-reactive behaviour that isolated learning to the local self, which was extremely evident in our chess club member who cut off the crosses of the kings.

In addition, it appeared that Group B participants demonstrated lowered abilities and relevance to create such meta-positions necessary for an eventual hybrid-model of the self. As dialogical relationships are asymmetrical, the global position must have the slightly more dominant drive toward self-agreement. If not, the self remains monological and closed within its own local self's borders. If a student brings these historically developed positions into an English speaking classroom, then there is a dominant one-sided and monological relationship toward learning. Table 5.2 reflected that nearly 63% of the participants developed, at various degrees of self-agreement, a type of hybrid model necessary for learning English in their own country.

However, to various degrees of limitations unpinned by more dominant cultural positions located in the traditional historical model of the self, 37% of the participants remained to some degree monological, which perpetuated to various degrees a shift away from self-agreement and one toward self-conflict. The student is embedded in the university context of learning English that is, according to the Saudi government's learning goals (IECHE, 2012, p. 3), aimed at being an active member of the global community that communicates in English. Therefore, as long as a student remains in this learning context, the global self's positions and the social context will attempt to push the student to reach outwards to acquire new knowledge in English. Simultaneously, various degrees of value underpinned by cultural compliance will act as counter-positions to restrict outward movement in an attempt to secure the local self's borders. This type of strategy impedes the development of a hybrid-model as it will not allow the global self's positions the upper-hand in this dialogical relationship. If these issues are not addressed, government finances aimed at raising the quality of education may well miss their intended mark.

## 6.2 Claims to knowledge

My first claim to knowledge as drawn across the research questions in this study is that Saudis demonstrated strong cultural and social supportive positions associated with or intertwined with high religious values toward constructing their self-identities. This means that despite differences of value and relevance to English between groups A and B (those who feel a sense of belonging to the world community and those who do not), common signifiers appeared to be more likely located in the traditional historical model. This does not limit coalitions being formed and supported in the modern and post-modern historical models of the self. Students remain university participants and use cell phones respectively. Rather, I am suggesting that even positions of self-development that are located in the modern historical model are more likely to be in coalition with highly valued and dominate religious supported mechanisms located in the traditional historical model (THM). Hence, social patterns of behaviour are centred round cultural compliance. Vygotsky (1978, p. 100) states that 'following the rules becomes a powerful internal impulse' and compliance leads to 'self-restraint'. Furthermore, the 'authoritative dogma of religious moral values' represented the local self's borders that elicited a counter-reaction based on the dialogical relationship of each position's value when challenged by global pressures. The dominant cultural positions located in the local self was viewed as having constructed rigid boundaries that came into conflict with the student's desire to reach outwards while searching for strategies that simultaneously allowed for cultural compliance.

In retrospect, my literature review in this study reflected motivation and SLA studies that were employed in various countries and involved the description of various factors unpinning the motivation of certain learning groups. Although a person outside of KSA might suggest that Saudi students are more sensitive to cultural compliance as a self-evident statement, I would like to remind the reader that this is the first time data has addressed factors underpinning Saudi students' motivation to learn English at university in their own country. As no other study has been found that described a Saudi student motivational learning profile, with respect to English and their perception of the global community, this study is unique.

Hence, my second claim to knowledge suggested by the data is that students had two distinct strategies toward internal social power struggles that required either an internal

cognitive reorganization or various degrees of strict cultural compliance to achieve feelings of safety within the self's society of the mind. What appeared to differentiate participants of Group A from Group B was their responses to operate on a monological – dialogical scale as counter-reactions to cultural compliance. Group A participants were more likely to build strategies and plans to construct hybrid-models within their self-identity to balance their desire to be part of the world community as well as to be true to their desire of compliance to cultural values. Group B's strategies were more likely aimed at a greater adherence to cultural compliance with positions that appeared to be underpinned by the factors fear of assimilation and losing Arab identity.

The hybrid-model in Group A promoted self-agreement by reorganizing dominant positions so that the goal attainment of English could be practiced and allowed a dominance reversal when the student was part of the Arab context, which promoted compliance to local expectations. The meta-position that distinguished the hybrid-model negotiated appropriate positions in the given social context between the global and local nexus more efficiently, which lessened self-conflict and brought a feeling of safety to the self. This strategy required effort and self-confidence as supporting factors (see Section 5.4.2). Hence, the first concept of my third contribution to knowledge is that effort and self-confidence were not factors that impact the future self, they were, rather, intertwined factors within the self's internal control strategy that constructed a hybrid-model aimed at self-agreement in a local as well as a global context, which distinguished participants of Group A. Hence, the second part of my third contribution to knowledge is that Group B participants were more likely to allow cultural positions to act as agent-like barriers to internal dialogues between global and local positions necessary to develop the meta-position responsible for the construction of a hybrid-model. Hence, these students found certainty and safety in the traditional historical model that required full compliance to the dominant cultural positions (Bakhtin, 1984, p. 368). Therefore, these students appeared to lack the strategy to shift positions away from self-conflict to cope with global pressures.

My fourth contribution to knowledge is that DST paralleled and enhanced the application of a post-positivist approach, which helped initiate new supportive arguments to extend the theories of Dörnyei's (2005) integrative/instrumental orientation, as well as, to offer

alternative theories underpinning what SLA from a Saudi perception of integration into the world community means. Through the application of DST, it was possible to demonstrate that the researcher's I-positions and positions other were embedded into this research. Additionally, one model of the self alone did not depict aspects of the student's self-identity, rather all three models were needed to draw a closer picture to the truth. Furthermore, the constructs of DST revealed the sudden and dramatic changes that occur in the society of the mind, which were observable in the outward manifested behaviour of changes in the social context. In particular and in keeping within the parameters of a post-positive stance, DST reflected the relationships between the two most significant factors associated with motivation and SLA: social power and self-identity in relationship to the world community that communicates in English. The mixed methods approach revealed opportunities that reflected on the students' imagined communities and voices as well the relationships and communication between those positions from the students' perspective.

The aim of a process model (e. g. Dörnyei, 2005) was to further develop an understanding of motivation and SLA as moving within a dynamic sense as opposed to being statically depicted. This study contributes support to the methodological argument that a mixed methods approach employing DST revealed that research participants contributed their sense of value associated with English learning positions. This helped envision such positions depicted in hierarchical terms in direct relationship to positions of the self that were juxtaposed. Through an understanding of value related positions from the students' perspectives, I learned about the emotional value associated with the sound of English. In addition, a mixed methods approach opened the opportunity to triangulate both sets of data, which resulted in an expanded understanding of the students' creation of a hybrid-model of the self and their dominant compliance to cultural positions despite their creation of a hybrid-model of the self. In addition, I could reduce my own historically created bias during data interpretation by shifting the emphasis to the voices of the participants. Hence, by including the students' voices as much as possible in this study helped reorganize my construction of a researcher hybrid-model.

My fifth claim to knowledge in motivational research is the opportunity to directly apply Sullivan's (2010) theory that Vygotsky's (1978) dialectic understanding of horizontal positions and Bakhtin's (1984) dialogical understanding of vertically regulated values are not

mutually exclusive, rather mutually inclusive. Furthermore, each was dependent on the other to explain the 3-D construction of motivation and SLA together within the concept of self-identity. I showed in the data analysis that positions were organized and reorganized by the changing flux of the students' values, which were represented vertically as being upwardly or downwardly regulated based in the social context. In addition, the positioning and repositioning of the self were socially embedded with positions of other based on the social context, which was represented in a horizontal relationship. I believe this operationalized a dynamic depiction of motivation. Narrative interviews became the communication link that the individual used to describe the movements of positions at the interfaces of external positions and internal affective factors or emotional positions as they described their movements toward self-agreement or self-conflict. This was the point I found missing in previous research, such as Kormos et al., (2011). In contrast to the previous research findings in motivational and SLA, I showed supportive data that motivation was not underpinned by traits alone, or fixed characteristics of an individual. Motivation was comprised of historical and axiological constructs of the self that were ever organizing and reorganizing to maintain a feeling of certainty in the self's society of mind in a tripartite model, each of which had its own collection of like-mannered positions.

### **6.3 Recommendations**

Recommendations for future study can occur as the result of the researcher limiting the scope of his/her study to investigate specific questions. For example, I was forced to match my available resources of time, financial funds and energy to investigate my initial objectives as outlined in Chapter 1. Additionally, the researcher's own construction of methods can limit the study, as in my case. For example, as much as interviews added to a more in-depth understanding of the data, they also contributed to the limitations of time and energy by requiring multiple attempts to schedule and a lengthy process of dialogue with the students. Hence, I recommend multiple interviewers for future studies.

An additional recommendation for a future study would be the inclusion of female participants to investigate their underpinning attitudes and perceptions of studying English in Saudi Arabia. Attitudes are the precursory elements of motivation and the values underpinning the female students' educational needs could be possible social and cultural

signifiers that vastly distinguish them from their male cohorts. There are unique factors of tradition, power schemas and the perception of female positions in KSA's society that are extremely unique, even within the Arab world. For example, females now inherit equal shares from family as do males, banks have regulated special areas of business for females as they now have more control of wealth in KSA than in previous times, female education is finally under the umbrella of MOHE, which means their university degrees are now under the same accreditation as the males and transferable to foreign universities and it is forbidden by law for females to operate a vehicle on public streets, which makes them dependent on males for transportation and support. In addition, female narratives could add authoritative voices to such social power issues underpinning the valued importance of the current women's movement for studying Arabic, Islamic law and English.

In addition, a mixed methods approach could explore the meaning of cultural conformity from a distinctly Saudi female perspective. It would be particularly interesting to discover which cultural, social, personal and emotional positions form coalitions for English acquisition and which positions act as barriers toward the advancement of women in KSA. Given the rather closed society, strictness to cultural norms and higher practices of censorship amongst females, there must be vast differences unique to dysfunctional positions that have been constructed as well as their embedded influence within the female self when studying English in higher education. It would be strongly advisable to employ female interviewers to conduct in depth interviews as male and female campuses are strictly, by law, separated. In my study, this would have cost me additional time, energy and funds that were not available.

Furthermore, research aimed at the discovery of dysfunctional positions are relevant in three different future concepts. Firstly, this finding should be important to the Ministry of Higher Education (MOHE) in KSA as they attempt to align learning strategies with the students in the classroom associated with the government's push toward internationalization. Secondly, the Ministry of Higher Education in KSA could formulate future studies to reveal how these dysfunctional positions are historically created as this research pointed towards influences of pre-university experiences possibly responsible for constructing historical positions that impede English learning. I am not making any direct claims that the pre-university experience alone is the contributing factor to dysfunctional

positions at university as that would be outside of the scope of this study. Rather, this study revealed a substantial amount of data that suggested the need for research at the pre-university level. For example, if the use of English in an Arab setting leads to humiliation, then the consequence may be fewer opportunities for Arabs to speak English. This places an emotional I-position underpinned by social values as a dominant position over the student's learning-position, I as an English student. Emotional positions with high social values can decrease the social power of self-confidence. This supports Papi's (2010) argument that anxiety was closely associated with a willingness to communicate.

This leads to my next recommendation to further investigate the emotional positions of Saudi students as a contributing factor associated with learning positions of the self. This study suggested enough data to gain a clearer understanding that emotional positions can be influential in temporarily deliberating or enhancing motivation such as, anxiety and self-confidence respectively. However, a multiplicity of emotions are available in a language learning context. Emotions are particularly important when they go unchallenged by the self and begin to gain social power in the mini society of the mind. Hermans and Dimaggio (2007, p. 32) explain that unchallenged emotional positions can have a long lasting effect on the self. In the worst case scenario, they can create meta-positions of enormous magnitude leading the self toward its shadow side. This is particularly important given that this study claimed that Saudis have a high likelihood to:

1. Construct I-positions located in the traditional historical model (THM)
2. THM constructs limits to a dialogical relationship within the self
3. Meta-positions tend to be dominant in the THM.

Therefore, the next study should build upon this theory with a specific aim at identifying I-positions and coalitions in the THM along with emotional I-position partners responsible for supportive coalitions. Likewise, it is equally important to reveal positions in both the modern historical and post-modern models of the self where Saudis differ between Group A and B participants such as, 'going outside of my Arab circles to be part of the world community'. Thirdly, although this study investigated international research aimed at motivation and SLA to supplement the paucity of Saudi literature in the same area, it did not focus on the international concerns presented in previous Arab research (Shepherd, 2010; McMullen, 2009; Moskovsky and Alrabai, 2009; Sarsar, 2007; Khuwaileh and Al-Shoumali, 2000;

Gorham and Millette, 1997; Burney et al., 1987). However, some aspects of identifying Saudi male signifiers could lend support as a starting point for a future research methodology. For example, the importance of understanding dysfunctional positions is that such developments can create identity-confusion (Hermans and Hermans-Konopka, 2010 and Arnett, 2002). Identity confusion is the local self's counter-reaction triggered by a dysfunctional perception of a particular view at the personal level and a false sense of value for that symbol or position other. This may help answer some of the questions proposed by Anglo-universities as to why Arabs are unique.

Furthermore, dysfunctional global positions in international education may be present in the self's construction of identity despite the support of a hybrid-model. This could influence Saudi students at two levels of their self-construct. Firstly, this could lead to weaker peer group support mechanisms at the social level when studying at foreign universities (Midgley 2009; Gauntlett, 2005). This study suggested that Saudis do not get too private with others so that problems can be openly discussed. This suggests that foreign universities recruiting Saudis should attempt to recruit Saudis in historically identical groups and/or construct support groups on campus to fulfil this lack of support. Additionally, Saudis may lack sufficient English skill preparation for university study in English compared to a world community standard. A world community standard is important as it reflects the community that Saudis desire to engage themselves in. In addition, integration into the world community is to some degree the overall desire for eventual international employment. Hence, if the historical development of learning-positions is incomplete or dominantly constructed from local positions, then learning-positions are dysfunctionally constructed toward internal self-agreement and maintain the pressures of internal self-conflict as counter-actions to being global.

Dialogically, Q 24 represented the largest difference in this study between Groups A and B, which suggests the students' degree of value toward positions in the traditional historical model (THM) of the self, such as: strong patriarchal ordering within the family, adherence to tribal rules and a locus of control focused on the cultural and social values of other (Hermans and Hermans-Konopka, 2010, p. 101). Essentially, a minus t-test result reflected positions of (an) other's values vertically regulated in the THM as more dominant. Whereas a positive t-test result reflected positions located in the modern historical model (MHM) of the self



where self-development at the personal level was more dominant and in coalition with the supporting positions other, family and peers. It was evident from the quantitative data that Group B participants demonstrated a higher likelihood to adhere to cultural values of the self over their personal level values. Moreover, when cultural positions were given too much power in the THM the shadow side resulted in the self being overly-moralistic and insensitive toward any deviation from religious dogma, tribal rules and/or patriarchal hierarchy (see the Chess example, page 110).

This section relates a specific argument for future research to employ narrative interviews with Group B to better understand the possible cultural dominance of positions influencing the self in the social context of learning English. Specific interviews and questionnaire items should be created to reveal if students have allowed excessive dominance to occur in their value systems during their historical development of the self. This approach would allow the researcher to conceptualize the degree to which students perceive the value of honour towards the family (THM) versus self-autonomy (MHM) in decision making. This would also allow a better understanding of the degree to which these positions could potentially create a more extreme shift toward their perspective shadow side and create I-prisons or Taboo-positions<sup>27</sup>.

An additional recommendation for future studies would be to interview students in both English and Arabic. A future study employing multiple interviews could test the fallibility (Popper, 2004) of the claims made in this study. Arab-identity is comprised of both English and Arab I-positions that are in a constant flux between which positions are dominant at the moment of learning. The importance of this technique is related to the relationship of global and Arab positions within the coalition that supports learning. A mixed methods approach would demonstrate the strategies more clearly as to how global positions within the English learning coalition are allowed to become the dominate partner and when and how Arab positions (local self) impede the self from reaching outwards to the global community. In addition, the authoritative voice of the Saudi partner positions could relate missing nuances if similar questions were compared between the two languages. A two-chair method of interview would also be interesting where the student speaks Arabic to the English self and vice versa so that internal dialogues may be better understood.

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<sup>27</sup> Taboo positions that are monological and completely closed with an extreme emotional attachment.

In addition, the scope of this research was constructed to include a survey at one private Saudi university. This opens an opportunity to investigate if government university participants have alternative voices. Additionally, the geography of our private university may have played a distinct role as the Eastern seaboard is considered less conservative to the interior of the country. Hence, this raises the following questions: if this study were conducted in very conservative religious areas such as Riyadh, Tabuk or closer proximity to religious symbols such as, Medina and Mecca, how different would this study's results be in comparison? Which types of signifiers, Taboo-positions or I-prisons would emerge? Would these Taboo-positions or I-prisons be more frequently encountered? Would English have western religious overtones? Given the current growth and concern toward radical Islamic groups, these topics may yield important data at reflecting contributively differing support mechanisms (positions) in these students' mini societies of the mind.

Furthermore, due to the time restraints, I could not include teachers in the interviews and triangulate their perspectives into the thematic pool of information. I believe that future research needs to be comprised of a triadic model between teachers, students and researchers. For example, Ligorio and Mirizzi (2010) demonstrated that a second analysis of their narrative data provided researchers with the discovery that students also learned the mapping strategies of their teacher in addition to the subject knowledge. Ligorio and Mirizzi's (ibid) study demonstrates that English L1 speakers positioned as teachers in the learning context had a direct influence on the 'organization of I-positions within the students' identity landscapes' (Ligorio, 2012, p. 442). In summary, future research could focus more closely on the specific identification of I-positions and their coalitions, meta-positions to include both Group A and Group B participants with their teachers. By including a social-constructivist approach to the learning context, the social relationships, conflicts and agreements, data from multiple methods would be more available to understand the dialogical nature of the learning context.

For example, a strong unyielding and monological teaching method from western teachers, a lack of teacher self-efficacy or skills to demonstrate reading material in life-like stories and/or cultural ignorance can block dialogues with students. This would indicate to the Saudi MOHE a clearer approach to assessing if learning objectives are accurately communicated to students, if students have integrated the objectives into their learning repertoire and what

types of impediments or enhancements to student motivation are in the teacher-student relationship. Additionally, it would then be more relevant to include suggestions for improving teaching methods. Furthermore, a clearer picture would be available to determine if and to what degree Group B participants have a poorer understanding of their I-positional significance in a learning context (see 2.6.4 Hermans and Dimaggio's, 2007), have a limited relevance to English, perpetuate a lower value system attached to English and are more susceptible to higher anxiety due to a lack of subject knowledge from their historical development.

Furthermore, professional development programmes at Arab universities represent unique opportunities for teachers to learn how to use the Dialogical Self Theory so that they learn to recognize the student's unique positions aimed at learning and how to interact with the student's unique communication process. In this manner, the teacher is better equipped to align his/her strategies with the students' so that together they overcome barriers created by dysfunctional positions in the students' global selves. The teacher is already an embedded position in the student's I-position repertoire of learning. Narrative interviews are no different than dialogues in the classroom as both represent semiotic illustrations that demonstrate how the student wishes to be seen in that context and what values he/she has given to the association of all positions within that context. A dialogical approach allows the teacher to position him/her as an active voice in the student's communicational process. The outward manifested behaviour reflects the students' pre-cognitive activities, which identifies the students' gaps in knowledge or learning strategy building. Hence, if self-confidence is bolstered with and within a trusted dialogue with role models, then such a strategy could be used as a supporting mechanism in collaborative, cooperative and scaffolding teaching methods (Black and Wiliam, 2005; Falout et al, 2009 and Papi, 2010). This strategy could bolster a feeling of safety within the classroom and have a positive effect on students with lower self-confidence and anxiety. In addition, this supports Midgley's (2009, p. 6) reference to Arabs being dependent on close relationships and Gauntlett's (2005, p. 49) reference that these relationships make Arabs unique.

This reflects the communicational link between the students' thinking and attempts at learning where the teacher should be able to engage in a dialogical process with the students to enhance the values of learning as value and relevance appeared to be the

precursory factors that increased motivated behaviour. In addition, the value placed on the learning exchange (vertical relationship) may increase through the imitation of the teacher's learning strategies, knowledge and organization (Ligorio and Mirizzi, 2010), which makes learning a sense-making process. As motivation is the motor to learning (Dörnyei and Otto, 1998), sense-making gives relevance to the endeavour and drives attitudes that are goal-directed. These points are aimed at supporting the students' feelings of self-autonomy in the classroom (Deci and Ryan, 2000; Moskovsky and Alrabai, 2009; Maherzi, 2009). Dimaggio (2012) suggested that the communicational link consists of I-positional strategies that allow learning coalitions to be operationalized so that the following barriers or dysfunction gaps to learning are more evident:

1. dialogical impoverishment or barren discourse
  2. monological narratives, dominant voices or meta-positions
  3. disorganization, dialogical cacophony and dissociation
- (p. 359)

In this study, Dimaggio's (ibid) first point referred to a lack of English positions in the self's I-position repertoire leading to an inability to discourse in English internally. A lack of internal dialogue between positions cannot adequately support external communication and indicated gaps in specific coalitional partners in the modern and post-modern historical models of the self. This left the traditional historical model dominant and lacked the dialogues necessary to question knowledge located in the local self. This study suggested that Saudi students in higher education were more likely to have stronger positions for learning and supportive positions located in their traditional historical model of the self. Hence, this emphasises one strategy to enable the facilitator in the classroom to discover dysfunctional learning-positions in the student's I-position repertoire.

In this study, Dimaggio's (ibid) second point referred to external positions of other that have been integrated into the self's model that resulted in a monological discourse. This monological discourse dominated the I-position repertoire. In addition, meta-positions were created from dominant single-sided models of the self that blocked, inhibited or impeded alternate solutions. This is an area where dysfunctional positions created by dominant positions of the other (parents, peers or strong religious leaders) could have been reorganized through the building of promoter positions in the student's I-position repertoire. For example, the introduction of self-development through presentations where the

student's I-position, I am an Arab expert, can flourish under the coaching of the facilitator in the classroom.

In this study, Dimaggio's (ibid) third point referred to gaps in the inability of one to answer and/or support one's own questions. In Vygotskyian (1978) terms, this indicated a weak internal communication incapable of constructing strategies for the social rules of learning that were necessary in devising plans so that movements in the direction of expert knowledge were possible. The result was a cacophony of voices that dictated the same repetitive and stereotyped narrative in every context. The facilitator could have positioned him/her as the missing meta-position so that students would have learnt to imitate the successful management strategy of learning. In this manner, the students would have learned to imitate successful meta-positions that managed positions in the knowledge gaps so that he/she could have enacted other voices representing alternative perspectives. This requires a methodological shift from a strictly teacher-centred classroom to one that is student-centred and supports the communicational link between teachers and students that is necessary for collaborative, cooperative, scaffolding and other social-constructivist teaching methods to be operationalized.

An additional suggestion toward professional development is aimed at programme directors of English who need to be aware that western text books may contain offensive material. These materials represented social and cultural barriers that were more highly associated with strong Islamic religious values. For example, some European learning materials were offensive to students, which created avoidance strategies such as, colouring in the legs of a woman in shorts, avoiding homework associated with the offensive text books and/or sleeping in class. Furthermore, a common social barrier between pious Arab students and their western teachers was an innocent hand/finger gesture before the mouth while saying, 'zip it up'. The word zip in English is not aversive, however, it is extremely vulgar in Arabic. Some students laugh while the pious were somewhat shocked at the use of the word zip by westerners who were unaware of its phallic translation. Although the students were very forgiving, this did demonstrate that western teachers need to learn the social and cultural differences associated to the host-nation so that they conduct themselves as a welcomed guest as opposed to maintaining aversive offences to local people.

## 6.4 Conclusions

This study revealed that various degrees of compliance distinguished participants of Group A from Group B - those who do feel as opposed to those who do not feel a belonging to the world community, respectively. Overall, Group A participants were more likely to build strategies and plans to construct hybrid-models within their self-identity to balance their desire to be part of the world community and their compliance to local cultural values. Hence, this study supported previous research that effort and self-confidence were the most influential factors promoting motivation during English acquisition, albeit from a different epistemological standpoint (Ushioda, 2001; Noels, 2003; Csizér and Dörnyei, 2005; Kormos and Csizér, 2008). Likewise, this study supported the findings from Csizér and Dörnyei (2005) that anxiety, fear of assimilation and an internal misrepresentation of others' can lead to demotivating factors in English acquisition. Moreover, this study supported that conforming to (an) others' expectations of success appeared to be closely associated with supporting positions of the traditional historical model, such as: society had a hierarchy of power and dominance, adults over children and teachers over students. I would hypothesize that the factor of honour and family dominance were closely correlated to the factor fear of losing their Arab identity.

Additionally, students reported that university text books were difficult to read although they are one level below what I used in Europe (see Section 6.2.4). Simultaneous to this study an Oxford Placement Test reflected that 53% of advanced level English students were not adequately prepared for university English. This may well explain some students' dysfunctional learning positions as being historically begun at pre-university schooling levels as the average age to begin English study was 11 years old regardless of Group affiliation (see table 5.5.2).

## 6.5 Reflections

As this was a first of its kind study employing DST in motivation and SLA research, I have been able to contribute to the constructive advancement of understanding integrative and instrumental orientations of motivation in a new light. Hence, this study should have an impact on constructing teaching theories in KSA. When teachers change their methodology to extend themselves to the students' global selves in a local context, then the teachers are capable of using the context to

demonstrate not only what to learn, but how to learn as well. When the teacher becomes the inter-connective-bridge by becoming the missing voice in the students' communicational gaps between two or more positions responsible for learning, then he/she becomes part of the students' pre-cognitive activity where learning strategies are constructed.

In addition, my personal experience in this study should lend support to the social-constructivist argument that the researcher is an embedded and extended participant in the research context. Just after the completion of my first write up a personal tragedy occurred that led me to leave KSA and return to the United States. In hindsight, I was able to review how my positioning in this study was reorganized at two levels. The first being an obvious physical separation from the very participants, stakeholders and potential benefactors of my field study. The second was a psychological distancing that was reflected in a reorganization of my internal positions as researcher. I was, in effect, left with only the voices of the participants on my recordings. The voices of the administrators and the Ministry of Higher Education were no longer dominant supporting positions, which had constructed the dominant social and cultural positions, respectively.

However, the greatest difference was in the dominance reversal of my emotional positions, which was significantly noticeable between the various write ups, in particular, with regards to the chess patron (see pg. 110). I had a more difficult time objectively explaining his infraction, which I interpreted as insulting and disrespectful behaviour toward my religion and person. As my emotional positions were reorganized, they underwent a regulatory change in direction. The longer I stayed in America, my emotional positions became less dominant compared to personal positions toward explaining the occurrence in a more theoretical manner that would benefit the reader. Dialogically speaking, I still feel some of emotional value, both positive and negative as I complete this paragraph. The emotional positions may be less dominant, but they are ever present.

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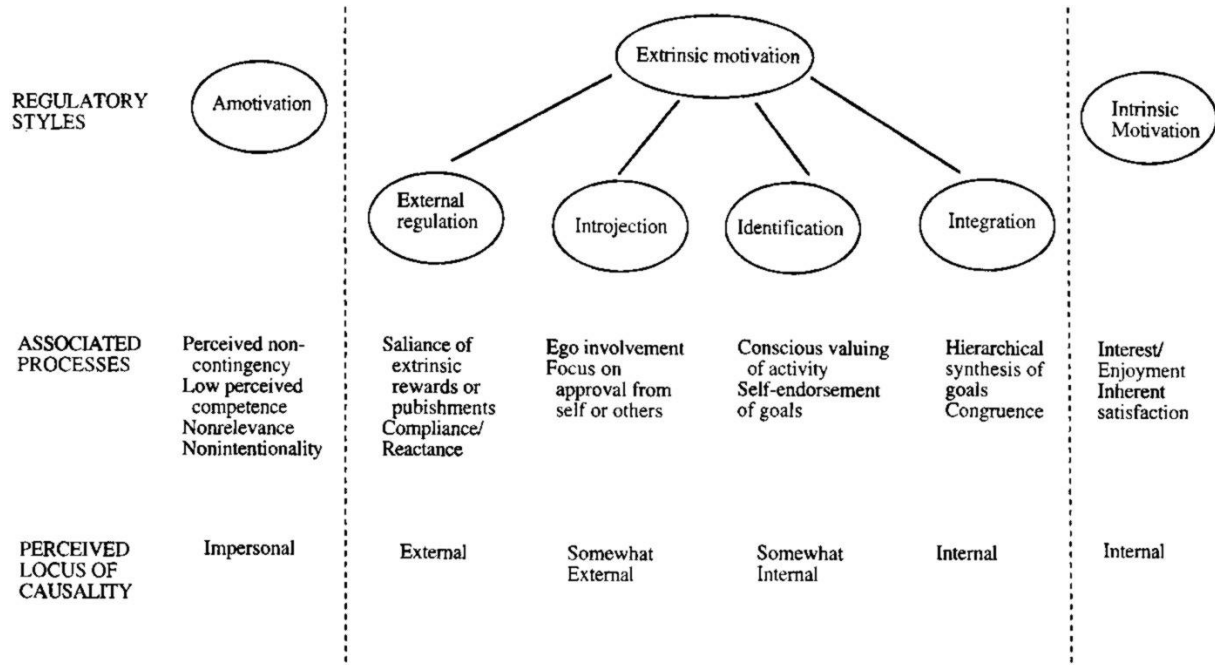
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## Annex 1

Deci & Ryan (2000, p. 72) *Organismic Integration Theory* (OIT)



## Annex 2

### CONSENT FORM FOR PROJECT PARTICIPANTS

PROJECT TITLE: Identifying attitudes leading to a feeling of global citizenship: A case study of Saudi Students studying English in Higher Education in the Kingdom of Saudi Arabia

I agree to take part in the above University of Sussex research project. I have had the project explained to me and I have read and understood the Information Sheet, which I may keep for records. I understand that agreeing to take part means that I am willing to

- Be interviewed by the researcher
- Make myself available for a further interview should that be required

I understand that any information I provide is confidential, and that no information that I disclose will lead to the identification of any individual in the reports on the project, either by the researcher or by any other party.

I understand that I will be given a transcript of data concerning me for my approval before being included in the write up of the research

I consent to the processing of my personal information for the purposes of this research study. I understand that such information will be treated as strictly confidential and handled in accordance with relevant data protection legislation.

Signature\_\_\_\_\_

Date:\_\_\_\_\_

Independent witness to participant's voluntary and informed consent

I believe that \_\_\_\_\_ (name) understands the above project and gives his/her consent voluntarily.

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

Signature\_\_\_\_\_

Date: \_\_\_\_\_

### Annex 3

#### LANGUAGE ORIENTATION QUESTIONNAIRE

We would like you to help us by answering the questions about foreign language learning. This is not a test. There is no "right" or "wrong" answer. Do not write your name. We are interested in your personal opinion. Please give your answers sincerely as only this will guarantee the success of the investigation. Thank you very much for your help.

**For example, if you like "burgers" very much place an 'X' in box, Thanks.**

	very much	a lot	so-so	not really	not at all
0. How much do you like burgers?	X				

---

	very much	a lot	so-so	not really	not at all
1. I like the rhythm of the English language.	I				
2. My parents believe I must study English to be an educated person.	O2S				
3. Do you like to travel to English speaking countries?	ATT L2 Comm				
4. If my teacher gave the class an optional assignment, I would volunteer to do it.					
5. How well does your mother speak English?	CM				
6. How much do you think knowing English would help you when travelling abroad?	IP				
7. How much do you think knowing English would help you get promoted in your future career?	IP				
8. I would like to study English even if it were not required.	CM				
9. How well does your father speak English?					
10. How much would you like to become similar to	INTEG				

	the people who speak English?					
11.	Can you imagine yourself speaking English with international people?	Ideal				
12.	Would you like to have more English at school?	ATT 2 Irn Eng				

**very much,   a lot,   so-so,   not really,   not at all**

		<b>very much</b>	<b>a lot</b>	<b>so-so</b>	<b>not really</b>	<b>not at all</b>
13.	How much do you like the films made in English speaking countries? (Write 9 if you don't know them.)	Cult Inter				
14.	How nervous would you get if a foreigner asked you for directions.	Eng Anxiety				
15.	When people from other cultures are in KSA, they should follow Islamic rules (dressing style and relationships with opposite sex).	Ethno				
16.	How nervous do you get when you speak in English class?	Eng Anx				
17.	How much do you think the influence of English worsens the morals of Saudi people?	Fear ASsim				
18.	How much do you like the music made in English speaking countries? (Write 9 if you don't know them.)	CULT INT				

**Have you put an 'X' in each box? Thank you!**

**II.** We would like to know to what extent the statements describe your own feelings or situation. After each statement you'll find five boxes. Please put an 'X' in the box which best expresses how true the statement is about your feelings or situation.

**For example, if you like skiing very much put an 'X' in the last box:**

	Not at all true	Not really true	Partly true partly untrue	Mostly true	Absolutely true
I like skiing very much.					<b>X</b>

***There are no good or bad answers - we are interested in your personal opinion.***

		Not at all true	Not really true	Partly true partly untrue	Mostly true	Absolutel y true
19.	I can imagine myself effectively communicating with locals abroad.	Ideal				
20.	My parents encourage me to practice my English.	PART				
21.	I study English because close friends think it is important.	O2S				
		Not at all true	Not really true	Partly true partly untrue	Mostly true	Absolutel y true
22.	I study English so I don't get bad marks at university.	Inst Prev				
23.	Learning English is important because I would like to travel to non-Arab countries.	Trav Or				
24.	Studying English is important to bring honor to my family.	Part Encour				
25.	I like the TV programs made in English speaking countries? (Write 9 if you don't know them.)	Cult Inter				
26.	Without English I will not be	Inst Prev				

	successful in my future job.					
27.	If I keep studying English, I will be proficient in reading and understanding most texts.	L self conf				
28.	When I speak English, I feel like a member of the global community.	CM				
29.	Learning English makes me fear that I will lose some of my Arabic identity.	Fear				

### III. Finally, please answer these few personal questions.

30. If you could choose, which foreign languages would you choose to learn next year at school (or work)? Please write three languages in order of importance.

1)..... 2)..... 3).....

31. Have you learnt any foreign languages outside school?

.....

32. If yes, which ones?

.....

33. At what age did you start learning English?

.....

34. Have you ever been abroad for longer than three months (e.g. parents work or you studied)?

.....

35. If yes, where?

.....



## Annex 4

### Interview Questions

Please introduce yourself

Where do you see yourself in three years? In 5 years?

Tell me about the background of your family. Father/mother, work, level of English.

How about your family vacations, where, with whom?

If you go to a country where English is required, does your father take over or does he send one of his children? Who? How often?

Tell me about your brothers and sisters, education, work?

If someone is abroad, how often are you in contact? Does this support your English?

Describe your family time? Are there special times when you do English speaking or listening things? TV? Movies? Are there certain movies that you avoid? Why?

How do family members help you with your English?

Does your father have an active role in your university studies?

Where do your parents see you in 5 years?

What kind of work does your father do?

Classmates and Friends

Are you quiet in class? Where do you normally sit in the classroom?

Are there any topics that you do not join in? How supportive are the books in your class?

How do your friends help you learn English? How does your teacher get you to speak in class?

If you were to study abroad, what three things would you miss?

Is there anything that would prohibit you from studying abroad? Is there anything that you would avoid if you studied abroad?

What are the advantages of studying abroad?

Do you go on vacation with your friends? Where? Who speaks English when it is a must?

Are you proud of your friends when they speak English? Are they proud of you when you speak English? Is it important to be able to speak English?

When you speak English does that make you feel like you are part of the international community?

When you speak Arab does that make you feel like you are identifying with being Arabic?

Are there times when these two identities conflict?

Do you and your friends ever discuss how foreigners are acting disrespectful?

What do you think about western women you carry their Abyaa and do not cover up?

Why did you pick this university? How many hours a day do you study English? Do you have any activities with westerns?

How does this support your English? Do you have any western role models here on campus?

Do you have a role model for English off campus?

What do you think about mixed classrooms? What do you want from this university?

Do you receive a scholarship? From whom? How much of your tuition is that? Do you have a job to pay the rest?

What is the best university in KSA? Why did you choose your major? Do you think that the reputation of this university will help when you look for a job?

Would you prefer to be taught in English or Arabic?

## Annex 5

### PMU CONSENT FORM

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XXXXXX, Saudi Arabia

Dr. XXXXXXXX  
Rector  
XXXXXXXXXXXXXX University  
Phone: +966-3-XXXXXXX  
Email: rector@XXX.edu.sa  
XXXXXX, Saudi Arabia

Ahlan wa asalan rector Dr. XXXXXXX,

As a lecturer of English at XXX and doctoral student of the University of Sussex, I am officially requesting your permission to conduct research at XXXXXX English Programme.

#### Research objectives

1. Identify distinct factors related to Saudi Language-learners in higher education due to their unique cultural and religious attitudes.
2. To compare the influence of the English language programme (micro-system) on motivating learning strategies with other areas of the social context, i.e. parents, peers and the university policy for English.
3. To establish a research tool for further study and identification of Saudi EFL students wants, needs and attitudes.

#### Research questions

- What motivates Saudis to learn English in higher education?
- What types of social factors affect Saudis' motivation to learn English in higher education?
- How well does the English programme influence or impede English proficiency with respect to the social and cultural factors identified?
- Do the social and cultural factors remain constant over a three semester range of exposure to English?
- Are the social and cultural factors constant based on the language-learners selection of major?

This study is an answer to national and international calls for a clearer understanding of the wants, needs and desires of the Saudi student in higher education. The proposed research seeks to identify the social and cultural attractors (dynamic systems that are homogeneous

to Saudi's and predictable of all higher level cognitive processes) underpinnings the motivation of the students studying English in higher education. The participants will be asked to participate in a semi-structured interview. The common attractors are constructed into 5 different social contexts (parents, peers, classroom, professional background of parents and siblings and the institutional context (university policies governing the study of English). The second phase will consist of a self-administered questionnaire that seeks to validate the interview findings over a wider statistical base.

I will keep the students name and cell phone number from the semi-structured interview only as long as is necessary to compile the data or until any outstanding questions about the interview are resolved. Thereafter, the student becomes anonymous. I will make sure that the participants understand that they can withdraw from the research at any time if they wish. At all times, I will emphasise that the participants have been selected because they are helping to identify the wants, needs and desires of the Saudi student community studying English in higher education and they are foundation of this important study, both nationally and potentially internationally. For the purpose of identity confidentiality, the names of teachers, schools, and villages appeared in the thesis will be fictionalised (exception may be the university's name if you give permission). There is a possibility that the data could be shared with the Ministry of Higher Education after the consent of PMU and the participants. If I share the data with the Ministry, it will only consist of raw data.

Name: Dennis H. Love

Signature: Dennis H. Love

Date: 17 August, 2012

University rector:

Name:

Signature

Address:

Date:

## Annex 6

### Attitude grouping into questions

Q No.	Grp	Question	No	Yes	Differ	t-test	Sig
1	1	I like the rhythm of English	3,9	4,1	0,20	0,13	NO
22	1	I study English so I don't get bad marks at university	2,54	2,32	-0,22	0,29	NO
4	2	...gave the class an optional assignment, I'd volunteer	2,95	3,22	0,27	0,07	YES
8	2	I would like to study English even if it were not required	4,16	4,52	0,36	0,002	YES
12	2	I would like to have more English at school	3,94	4,36	0,42	0,004	YES
7	3	...English will help me get promoted in my future career	4,68	4,88	0,20	0,005	YES
26	3	Without English I will not be successful in my future job	4,12	4,71	0,59	0,0001	YES
10	4	...like to become similar to the people who speak English	3,84	4,48	0,64	0,002	YES
11	4	...imagine myself speaking English with internationals	4,11	4,31	0,20	0,08	YES
19	4	...imagine myself effectively communicating locals abroad	3,93	4,2	0,27	0,019	YES
27	4	keep studying English, I will be proficient with most texts	4,28	4,78	0,5	0,0001	YES
2	5	My parents I must study English to be...educated person	1,73	1,33	-0,40	0,001	YES
20	5	My parents encourage me to practice my English	4,62	4,89	0,27	0,007	YES
24	5	Studying English is important to bring honor to my family	3,05	2,08	-0,97	0,0001	YES
21	5	...English because close friends think it is important	3,12	2,53	-0,59	0,009	YES
14	6	I get nervous if a foreigner asked me for directions	4,11	3,73	-0,38	0,03	YES
16	6	How nervous do you get when you speak in English class	4,26	4,33	0,07	0,59	NO
17	7	...English worsens the morals of Saudi people	3,63	3,18	-0,45	0,01	YES
15	7	...other cultures in KSA, should follow Islamic rules	2,7	2,66	-0,04	0,81	NO
29	7	Learning English, fear lose some of my Arabic identity	4,48	4,17	-0,31	0,045	YES
23	8	Learning English is important to travel to non-Arab countries	3,94	4,35	0,41	0,005	YES
3	8	I like to travel to English speaking countries	4,31	4,47	0,16	0,2	NO
6	8	English will help me when travelling abroad	4,83	4,91	0,08	0,14	NO
13	9	I like films made in English speaking countries	4,45	4,41	-0,04	0,79	NO
18	9	I like music made in English speaking countries	3,67	3,97	0,3	0,1	NO
25	9	I like TV programs made in English speaking countries (Write	3,77	4,06	0,29	0,06	YES
5	10	How well does your mother speak English?	2,59	2,43	-0,16	0,39	NO
9	10	How well does your father speak English?	4,06	4,22	0,16	0,33	NO

Groups: 1, 2 Effort, 3 Instrumental, 4 Self-confidence, 5 Family/peers, 6 Anxiety, 7 Fear of assimilation, 8 Travel orientation, 9 Cultural interest, 10 Background

## Annex 7

### Questionnaire Item Pool: Dörnyei, 2010, p. 139 - 148

#### Criterion Measures

- If an English course was offered at university or somewhere else in the future, I would like to take it.
- If my teacher would give the class an optional assignment, I would certainly volunteer to do it.
- I would like to study English even if I were not required.
- I am prepared to expend a lot of effort in learning English.

#### Ideal L2 Self

- I can imagine myself studying in a university where all my courses are taught in English.
- I can imagine myself speaking English with international friends or colleagues.
- I imagine myself as someone who is able to speak English.
- I can imagine myself writing English e-mails/letters fluently.

#### Ought-To L2 Self

- I study English because close friends of mine think it is important.
- I consider learning English important because the people I respect think that I should do it.
- Studying English is important to me because other people will respect me more if I have knowledge of English.

#### Parental Encouragement/Family Influence

- My parents encourage me to practise my English as much as possible.
- My parents/family believe(s) that I must study English to be an educated person.
- Studying English is important to me in order to bring honour to my family.

#### Instrumentality – Promotion

- Studying English is important to me because English proficiency is necessary for promotion in the future.
- Studying English is important to me because I think I'll need it for further studies.
- Studying English is important to me because I would like to spend a longer period living abroad (e.g., studying and working).
- I study English in order to keep updated and informed of recent news of the world.

#### Instrumentality – Prevention

- I have to study English because I don't want to get bad marks in it at university.
- Studying English is necessary for me because I don't want to get a poor score or a fail mark in English proficiency test IELTS.
- I have to study English; otherwise, I think I cannot be successful in my future career.
- Studying English is important to me because I don't like to be considered poorly educated person.

#### Linguistic Self-confidence

- If I make more effort, I am sure I will be able to master English.
- I believe that I will be capable of reading and understanding most texts in English if I keep studying it.

- I am sure I will be able to write in English comfortably if I continue studying.
- I am sure I have a good ability to learn English.

### **Attitudes Toward Learning English**

- Do you like the atmosphere of your English classes?
- Do you always look forward to English classes?
- Do you think time passes faster while studying English?
- Would you like to have more English lessons at school?

### **Travel Orientation**

- Learning English is important to me because I would like to travel internationally.
- Studying English is important to me because without English I won't be able to travel a lot.
- I study English because with English I can enjoy travelling abroad.

### **Fear of Assimilation**

- I think that there is a danger that Saudi people may forget the importance of Saudi culture, as a result of internationalisation.
- Because of the influence of the English-speaking countries, I think the morals of Saudi people are becoming worse.
- I think the cultural and artistic values of English are coming at the expense of Saudi values.

### **Ethnocentrism**

- I respect the values and customs of other cultures. (R)
- I would be happy if other cultures were more similar to Saudi Arabia.
- Other cultures should learn more from my culture.
- I think that when people from other cultures are in Saudi Arabia, they should follow our Islamic rules (e.g., in dressing style and their relationship with opposite sex).

### **Interest in the English Language**

- I am interested in the way English is used in conversation.
- I find the difference between Arabic vocabulary and English vocabulary interesting.
- I like the rhythm of English.

### **English Anxiety**

- How nervous do you get when you are speaking in your English class?
- How afraid are you that other students will laugh at you when you speak English?
- How uneasy would you feel speaking English with a native speaker?
- How tense would you get if a foreigner asked you for directions in English?

### **Integrativeness**

- How important do you think learning English is in order to learn more about the culture and art of its speakers?
- How much would you like to become similar to the people who speak English?
- How much do you like English?

### **Cultural Interest**

- Do you like the music of English-speaking countries (e.g., pop music)?
- Do you like English films?
- Do you like TV programmes made in English-speaking countries?

**Attitudes Toward L2 Community**

- Do you like to travel to English-speaking countries?
- Do you like meeting people from English-speaking countries?
- Would you like to know more about people from English-speaking countries?