DESIGNING CULTURALLY APPROPRIATE ENGLISH LANGUAGE COURSES IN AN ISLAMIC CONTEXT

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As Chair of the Department of English, I have verified that this manuscript meets the Department's standards of form and content governing theses for the degree sought.

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I dedicate my this effort to all those children of my area FATA (Federally Administered Tribal Area) who cannot go to schools due to terrorism, to those who see their schools destroyed with bombs on daily basis and all those parents who wish to send their children to cities for education hut cannot do so due to life threats, lack of financial resources and lack of access. I feel their pain, as I am one of them.

DECLARATION

I, Sayed Kazim Shah, Registration No. 10-FLL/PHDENG/F-07, student of PhD in English Linguistics at International Islamic University Islamabad, do hereby declare that during the period of this study, I was not registered in any other course. The material used in the thesis entitled " Designing Culturally Appropriate English Language Courses in an Islamic Context" has not been submitted by me wholly or in part for any other academic award or qualification and shall not be submitted by me in future for obtaining any degree from this or any other university. I confirm that this thesis is the original work of the researcher except where otherwise acknowledged in the dissertation.

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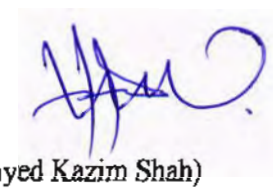

(Sayed Kazim Shah)

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Designing Culturally Appropriate English Language Courses in an Islamic Context

Abstract

This research explores the complex and intricate relationship between language and culture. This research also investigates the role of motivation in creating this bond between languages and cultures and the ultimate impact of this bond on the thoughts, behaviour and feelings of language learners. Motivation towards learning a language develops a very specific language attitude that becomes a part of linguistic culture. As the English language has acquired the status of a global language, keeping it pure from cultural influences and other languages from its influences is not only impossible but also goes against the spirit of globalization. But long before the advent of globalization, people from Muslim countries had shown suspicion towards English and had blamed it for having hidden agendas of colonialism and cultural imperialism.

So keeping the important relationship between language and culture in mind, accepting the unavoidable cultural influences of English as a global language and realizing the need to minimize the harms of suspicion and historically antagonistic cultural positions on the learning and teaching of English in Pakistan, this study aims to investigate how language attitudes and language ideologies are expressed in our daily lives. This study investigated the responses of English language learners from Pakistan to the culture of native speakers of English language, especially British and American.

Responses to a questionnaire can be considered as a representation of attitude towards a particular aspect; the study employed a questionnaire that contained 51 questions and respondents were required to choose one of the five possible responses to each. The sample population was drawn from the International Islamic University and the learners were studying in three disciplines: Arabic, Usuluddin and Media Studies. The learners had a religious education and social background and generally could stereotypically be characterised as likely to have negative attitudes towards the English language, English culture and English people.

The findings of this study are very important for those who are involved in teaching English as a foreign language. This research supports the views of those who advocate the inclusion of target language culture (culture of the native speakers of English language) in English language teaching. The findings are also important for curriculum designers and textbook writers, because they give insightful leads into learners' responses and cultural attitudes.

Chapter.1 Introduction

1.1 Theoretical and Research Background of the Study

Language learning and teaching lie partially on theory and practice of language teaching on the one hand and on social and political forces on the other hand. These two dimensions are not interconnected. The only advancement made in language learning and teaching is in the form of content by considering learner as a social actor who has to establish and develop many relationships in the boundaries of sociopolitical and geo-political context (Byram & Grundy, 2003). If we take this context on a wider scale it becomes a culture. It means culture is ingrained in language teaching and learning.

Culture needs to be treated pragmatically with a language being learnt because culture is encoded in conceptual schema of a particular language (Cook, 1996) and speakers of that language are subconsciously aware of it. Such encoding and decoding varies from culture to culture. A teacher of foreign and second Language teachers should be aware of this relative semantic field of culture while teaching. This awareness will help them understand the transition period of learner from inter-language to language competence and proficiency (Holme, 2010). It is further supported by constructivist theory of learning that learning is basically a process of development of cognitive systems by trial and error, the purpose of which is individualism (micro culture) and socialism (macro culture). It leads learners from existing schemas and the schemas present in text to the constructions of new schemas. The most important implication that can be deduced from this interdependence between language

and culture is that culture is not monolithic. It consists of different layers of content and should be analyzed from various perspectives, such as age, gender, religion, and ethnicity.

There are five views that express the relationship between language and culture for second language acquisition. These view are not self exhaustive since they often work in combination (Holme, 2003, p.18).

Communicative view argues that students should have language as an input, and that they should use it in a specific context. This view separates the element of culture from language. Its prime function is to initiate discussion and become familiar with a particular situation (Evans & St John, 1998).The classical view emphasizes language as a mode of thinking and gives culture an important place in learning second language. It gives intellectual value to language (Holme, 2003, p.18). The instrumental view describes language as a vehicle of cultural transmission, promoting the values of its host culture as opposed to the land to which it is exported. This view considers culture not at the core of language. It proclaims culture as a backdrop that changes with reference to context, and scientific, financial, or technological knowledge as value free. This view has objectivism that holds language as free of cultural values. It means language has no implicit cultural representation (ibid).

The deconstructionist view of language, considers language as a social construction. It is based on Systemic Functional Linguistics of Halliday, which claims that a language structure is basically reflecting communicative needs of a given social context. It was also hinted by (Fairclough, 2001) in that language is a neutral representation of social order and the value systems are implicit in its forms of use. This view considers language as grammatical metaphor. It creates cause-effect relationship between processes rather than between the

objects through which those processes are performed. It gives more importance to events/actions than power of traditional actors/human individuals. Deconstructing of traditional sense of grammar provides the students with a critical understanding of discourse. It encourages participation of the students in exploring the meaning of sentences (Benson, 1997). The competence view says that knowledge of a language's culture is essential for complete understanding of a language is meaning (Holme, 2003, p.18). It means that learning a language needs sustained and social knowledge associated with the culture of that language (Robert et.al, 2001). This knowledge gives core competence, which makes language intelligible by decoding its code in different language-based practices of different groups in different societies (Alptekin, 1993).

These views highlight the importance of two facts; culture affects the nature of language, and this effect alters its approach to classroom teaching. Language classroom setting is one where people, at personal level, have to take account of the learning process in one way or the other, and for good or bad. The fact remains that they are not entirely alone there. Language classrooms are embedded in their wider social and cultural environment in which study takes place (Allwright, 1995).

If we continue the discussion of influence of culture upon language, it will come down to two conceptualizations. According to Whorf (1956), meaning encoded in a language is culture relative, while Chomsky (1965) tried to capture the concept with the help of a universal set that underlies every language (Holme, 2003, p.21). Wierzbicka (1986) contributed in this discussion by identifying a set of 13 semantic prime common to all languages. She expanded them later on. She argues that one should be very cautious in taking the assumption of dichotomy of universal features of language and its meaning because meaning reflects

cultural relativism. She suggests a balance between these dichotomies. This balance offers the teacher a sense that culturally determined differences exist. The teacher may develop awareness as to how language students may understand the difference of meaning in their L1 and target language (TL). Culture divides the same fundamental semantic field. Teacher may offer a sense of culturally induced re-apportionment of the same semantic field, which becomes a source of vast misunderstanding. This may be a valid justification of including culture into language curriculum.

Cognitive linguists such as Lakoff and Johnson (1999) have supported this view with something more substantive. They exert that meaning encoded in a language does not exist in abstractions but in the universals of physical experiences by human senses. Physical experience is not entirely the same with everyone; only some attributes of it are common. The reason may be that growing in different cultures changes the perception of these experiences through the filter of different cultures. These different perceptions of experience due to different cultures alter the nature of experience itself. It leads towards a conclusion that we perceive the universal experience through different metaphors. The teacher should teach students how their target language divides up the territory of meaning. There is a hierarchy in learning a language. The language teacher should introduce prototype principles and then conceptual core of language in order to manipulate the semantic field of target language .

This approach supports that learner needs cross culture awareness in order to avoid culture collision. It means that the learners of second language need culture acquisition, since culture is a furnace of molding and forming ideologies apparent in language. Although grammar translation method teaches learners thousands of words to learn, yet they find it difficult to

communicate with people of that language. They are unable to understand the cultural connotation of language. It is well said by Samuel Johnson (cited in Lynn, 2000) , "We know somewhat, and we imagine the rest". His statement reinforces the cohesion between language and culture. McKay (2000) points out that by teaching a language, one is inevitably already teaching culture implicitly. This leads us towards very important questions:

Q: In what way can a person maintain his/her cultural identity?

Q: How will cultural differences affect the final outcome of second language acquisition?

Q: How can the language teachers and learners address cultural differences?

Language is an expression of socio-cultural aspects of a community. This subtlety of language needs careful handling. It means that second language acquisition faces cultural confrontation. Each culture has its own distinct idiosyncrasies. They may create certain prejudices for foreign cultures. The people of every culture think high of themselves but low of other cultures. This problem can be settled by developing multiculturalism in learners' minds. It means that learners are supposed to have appropriate amount of non-discriminatory cultural information because it will help them better understand the target language. The second language acquisition is influenced by many factors, out of which, socio-cultural factors are always significant. Therefore, language teachers should take them into account when developing curricula pertaining to second language acquisition, and maintain a proper attitude towards it.

Besides the responsibility on teachers, there are some psychological factors too that determine the quality and amount of social and cultural influences. These factors prove instrumental in maintaining or surrendering social and cultural identity. Learner attitude towards the target language is one of the psychological factors.

To put it in simple words attitudinal disposition of the learners is an important factor in learning second language. It is basically learners' psychological and social standing (Dornyei, 2005). According to Facold (1984), the attitudes towards a language are often mirrored in the attitudes towards the members of that speech community. People's reaction towards a language variety reveals their perception about the speakers of that variety in terms of their social, political, and economic backdrop.

Similarly, motivation plays a role of catalyst for the behavioral construct (attitude) of learners, either positive or negative, towards anything. Once again, this argument proclaims that teachers can play an important role in dispelling myths about other cultures and replace those myths with an accurate understanding of the other culture as an entity that is different from one's own culture (Brown, 1994, p.181). Moreover, teaching methodologies applied by teachers should familiarize students about other cultures and prepare them for cross cultural communication. This is not as easy a task as it may seem when we consider a scenario of second language learning in an under-developed country like Pakistan, since teaching methodologies are context oriented.

In Pakistan, there is a wide range of conflicting cultural perspective associated with language acquisition while ethno linguistic loyalties exist wherever English language is taught and learned as a second language. The interplay of socioeconomic, ethnic, and cultural tensions produces an ambivalence attitude towards English language learning.

In spite of this uncertain attitude, the spread of English language keeps on increasing. The progressive expansion of English bears with the historical factors, above all languages, which have led to the domination of English over all other languages. English got its dominance due

to industrialization and modernization movement in the world. If we take the historical bearing of British colonies in the subcontinent, it has an effect on Micro (individual) and Macro (societal) level, which, in turn, is influential on learners' attitude development. All these factors are submerged into one common reality --Lingua Franca, *a language of wider communication.*

The *lingua franca* English is considered as a linguistic key to the global world (Kachru, 1986), favored for its pragmatic and instrumental functions, and defined as a language of international communication. But such sovereignty of language is becoming a threat to minority languages and causing socio-cultural destruction in the form of linguistic imperialism. It is considered as Trojan horse (Cook, 1988), and a killer language (Pakir, 1997). The whole discussion leads us towards some basic inquiries. For example,

Q: How can we keep a balance between native culture and language acquisition and second culture and language acquisition?

Q: Can English be separated from its culture?

1.2 Rationale for the Choice of Research Area/Topic

Leaving aside the semantic pregnancy of the title of the research, *Designing Culturally Appropriate English Language Courses in an Islamic Context,* this research is basically an effort to lay broad outlines in the form of suggestions to designers of English language courses, syllabus, and curriculum. Specifically speaking, the purpose of this effort is to analyze the cultural needs of the learners learning English language at the International Islamic University Islamabad. In the multiplicity of debates, topics and issues in ELT and

Applied Linguistics, the choice of the area of research appears a bit surprising but not irrational. People in Pakistan generally avoid areas like language and culture for their academic research projects because of its complex nature and lack of printed resources for literature review. Another reason can be the involvement of religion in the debate. The researcher's personal history as an English language teacher at the International Islamic University Islamabad, and the importance of the relationship between language and culture, especially for those learners who have a religious background, naturally prioritize the choice. Teachers teaching in environments where religion is the epicenter of every dehate can be easily attracted towards such topics and can prove helpful for them in making decisions for their teaching practices. Related to this religious setting are certain unavoidable and instrumental, social and psychological factors. The reflection of these attitudinal factors in learning situations and compatibility of course material become the pivotal point of the whole learning and teaching activity, as the setting and other aspects of target culture prove counterproductive instead of increasing the motivation of the learners. The ramifications of the concerns are beyond motivation. They can affect the ultimate productivity of the learners. Based on these concerns, the researcher selected three hasic variables for the study, namely; learner's belief (the driving force behind shaping attitudes), motivation, and attitude. Motivation is one of the key points that influence the rate of success and failure of the learners in foreign or second language learning. Learners' motivation is determined by their attitude towards the language. The motivation of Pakistani learners is influenced by their attitudes towards English language and these attitudes have a long history. By probing into these constructs of Pakistani learners, a course developer can make the courses culturally

more relevant by involving tbe learners in the actual design of the course. I believe that the socio-political factors play an important role in language teaching and learning.

The above general questions are narrowed down into more specific and researchable questions in the following section.

1.3 Proposed Research Questions for the Study

There are four main Research Questions (RQ) proposed for this study:

1.3.1 Main Research Questions

1. How far does more exposure of the learners to English language affect their motivation, attitude and beliefs towards English language, native speakers of English and their culture?
2. How far does the academic background of learners affect tbeir motivation, attitude and beliefs towards English language, English people and culture?
3. How far does the socioeconomic background of learners affect their motivation, attitude and beliefs towards English language, English people and culture?
4. How far does the gender of learners affect their motivation, attitude and beliefs towards English language, English people and culture?

1.3.2 Sub-Questions for the Research

a) How far does the exposure to and contact with English of the learners play any role in shaping their motivation towards English language?

b) How far does the academic background of the learners influence their motivation towards English language, native speakers of English and their culture?

c) How far does the socioeconomic background of the learners influence their motivation, towards English language, native speakers of English and their culture?

d) How much the role of gender is responsible for influencing the Motivation of learners towards English language, , native speakers of English and their culture?

e) How far does the exposure to and contact with English of the learners play any role in shaping their attitudes towards English language?

f) How far does the academic background of the learners influence their attitudes towards English language, , native speakers of English and their culture?

g) How far does the socioeconomic background of the learners influence their attitudes, towards English language, native speakers of English and their culture?

h) How much is the role of gender responsible for influencing the attitudes of learners towards English language, native speakers of English and their culture?

i) How far does the exposure to and contact with English of the learners play any role in shaping their beliefs towards English language?

j) How far does the academic background of the learners influence their beliefs towards English language, native speakers of English and their culture?

k) How far does the socioeconomic background of the learners influence their beliefs, towards English language, native speakers of English and their culture?

l) How much is the role of gender responsible for influencing the beliefs of learners towards English language, native speakers of English and their culture?

Based on these questions the study analyzed the following hypotheses (H):

1.3.3 Hypotheses

5. (H) The socioeconomic background of learners affects their motivation, attitude and beliefs towards English language
6. (H) Female learners at the University have more positive attitude
7. (H) Learners with early exposure to English language have a positive impact on motivation, attitudes and beliefs towards English
8. (H) Academic background plays a very important role in shaping the motivation, attitude and beliefs of the learners

1.4 Summary of the Research Methodology for this Study

A questionnaire was designed to probe into the above mentioned questions and accordingly it was developed into three parts comprising of motivation, attitudes, and beliefs. Three disciplines namely; Arabic, Usuluddin, and Media Studies, from social sciences and humanities, were selected as sample for the study. The sample was selected on the basis of availability, suitability and convenience. More than five hundred respondents (both male and female) returned the questionnaire. The questionnaire was analyzed on SPSS with chi square test. The results were then graphically represented. The results show that the majority of respondents have instrumental motivation towards English language. However, there are mixed attitudinal responses to English language, people, and culture. It appears that there is a substantial shift from negative to positive in their belief, motivation, and attitudes, as compared to the studies of the past. This study is proving to he breaking myths about the community with religious background in general, and learners in particular.

1.5 A Summary of the Inferences/Results of the Research

Language is a carrier of culture but it is not always a negative. Tollefon (1991) as cited in Congreve (2006) stated, "English can be a tool; it can foster modernization and westernization; it can empower and it can alienate" (p.64). It means teachers should teach English as a tool for international communication, understanding and sharing human values. When we talk about teaching methodologies in a context like Pakistan, it needs reform and re-construction of English language. The stakeholders should take into account the socio-linguistic aspect of English as a second language in Pakistan on the one side, and international context on the other.

The content of English as a second language in a context like Pakistan should be arranged in stages carefully and systematically. The planners should include local culture on the first stage. At this stage all focus should be centered on the understanding mechanics of English. In this regard Pakistani English teacher shall take cognizance of the societies' cultural forces; viz. philosophical, political, economic and social. This understanding should be used for the inculcation of Pakistani (native) culture in language learning contents. This inclusion will support language learning in both effective and cognitive domains of learners. This inclusion of culture in learning contents in a context like Pakistan is no less than that on the horns of dilemma.

Pakistani culture is a complex entity. It basically comprises of regional and local cultures. The contents of an English book should have an approach that can support beliefs, with reference to behavior, qualities of character, human relations, and life styles, admired by all Pakistanis regardless of any province. Additionally, the planners are supposed to consider the

religions and nationhood, including all minorities, effect that gives a peculiar flavor to Pakistani culture. Such planning will assist the learners to develop a maturity to understand the differences in regional and local cultures, and an ability to find out equilibrium between both the cultures with an essence of religion. It will develop a rational approach towards minorities (Valdes, 1986).On the next stage, the learners will be able to understand the international culture that would enable them to have cross- cultural communication. The planners should sort out some world views, different ways of expressing reality, and some mutual understanding of some themes through language and culture as a binding factor round the globalized world. (Baumgardner, 1993)

Now the problem is that the existing planners of Pakistan are ambitious and want to get a substantial outcome of teaching within no time. They blindly follow other countries education system without considering the social and political aspect of their own country. They recommend English as a medium of instruction for second language at the threshold level. First language is the starting point of learning a second language. They ignore the fact that first language provides the basic linguistic knowledge on which learners can draw to analyze the second one. Meanwhile, language is embedded in culture, and logically the first language also equips learners with the knowledge for them to develop cross-cultural consciousness. Furthermore, if the first language is undervalued as inferior to the target one, learners' self-esteem will surely be undermined, which is a formidable obstacle that prevents learners from achieving academic success,; in this case, attaining the goal of high proficiency in the target language will be a mission impossible.

Methodology of teaching plays yet another important role in achieving suhstantial output of learning process. While using a methodology, one must be careful about cultural and

personal factors, students' educational background, and other factors that in principle are not directly related to the methodology, such as the students' level of proficiency in language which serves as a medium of instruction. For instance, students having less exposure to English would need proper scaffolding in order to commence with new methodology to the point that they feel self-confident when it comes to expressing their own ideas in target language. It does not mean that methodologies cannot be exported or they only have a local value, but rather that they should be adapted according to local characteristics (Benson, 1997). It means that one must be very particular in teaching another language. When this other language is English, the current facts and figures turn out to be of serious consideration for its planners. In a context like Pakistan, learning English as a second language is essential for the sake of survival at both national and international levels.

Learning English for a Pakistani learner is a multidimensional need. Firstly, it is used for official purposes, business, and academics. Secondly, it is required for modernization, technology, linguistics, political, and social considerations. Thirdly, it is required for instrumental reasons like traveling abroad, accessing international books, literature, surveys, books, and journeying. Yet learning of English is a controversial issue as most of the people consider it a reason of acculturation. Currently, the books that are used have foreign origin, where learners are native. There is a lack of local material for academic purposes; it makes the learning process suspicious. It creates feelings of undo importance for the western culture as well as alienation from the native culture (Bayram, 1986).

There is a logical remedy for this apprehension. Education system should include local culture, writers, methodology, and teaching material of TESL according to the context and remove the elements of acculturation. In my opinion, we need Pakistani culture for making

the teaching of English language more meaningful. This strategy will assist better cognitive development and avoidance of cultural alienation for the learners. It will develop positive incorporation of local culture but it needs to be done with great care, without leading towards ethnicity within country.

Accordingly, Kachru (1983) exposes the reality that inclusion of culture poses many challenges in ESL context, especially in developing countries like Pakistan. It requires new paradigm and perspective on sociolinguistic aspect of English in an international context. There is a difficulty in finding books based on local culture as it needs trained human resources (planners, syllabus designers, and teachers) behind the local publishers. One way or the other, unwillingly, the planners have to use imported books at exorbitant prices. Learners have no other choice in learning English. Pakistani learners, especially madrassa system students, having a peculiar religious background, face social and cultural shocks. They have to learn English as it is the need of a globalised world. They develop ambivalent attitude towards English. This mixture of feelings possessed for a particular language would lead us to the phenomena of linguistic attitude that could be investigated. As said earlier, attitudes are resulted into positive or negative motivation, and both attitudes and motivation are developed in the line of particular beliefs about the language and people. Therefore, this study aims to investigate Pakistani learners' motivation, attitude and belief towards and about English language and culture as well as about the speakers of the language.

Chapter.2 Literature Review

This section of the thesis would introduce the theoretical and research background of the topic under investigation. The key words for the study are 'culture, 'context' (learners' motivation, attitude, beliefs, socio-economic and religious background) and 'appropriateness' of teaching learning experience in terms of contents. This section will introduce and elaborate all these key words in the study. It will also explain that how different theorists and researchers have been taken up these key concepts of the study.

2.1 Cultural Studies and Motivation

Pragmatic and education-centred approach to motivation research is a very new approach to study learners' motivation. That is consistent with the perceptions of practicing teachers and also is in line with the contemporary results of mainstream educational psychological research. This new approach generally focuses on individual differences or situational factors of motivation. The individually-different motivational constructs are best represented by theories of intrinsic/extrinsic motivation, need theories, (e.g. hierarchies of need and need for achievement, expectancy-value, learned, helplessness and goal-oriented behavior). Motivational characteristics of the situation involve: (a) goal setting theory, which proposes that performance is related to the learners' accepted goals, so the L2 instructors' responsibility is to set goals that are specific, hard but achievable, accepted by the learners, and accompanied by feedback about progress; (b) equity theories characterised by a mathematical ratio of inputs and outcomes, that is, if the learners feel that the benefits of L2 learning outweigh the cost, they will feel more motivated to continue; otherwise, they will not; (c) reinforcement theories, which attribute individual behaviour to the association of

stimulus, response, and reward; (d) course-specific aspects such as syllabus, materials, teaching methods, and learning tasks; (e) teacher-specific aspects like the teacher's personality, teaching style, feedback, relationship with students, etc.; (f) group-specific aspects such as goal-orientedness, norm and reward system, group cohesion, and classroom goal structure. Reflected from the complexity of the typology of motivations is the fact that high motivation in foreign/second language learning is the outcome of interaction of these motivation dynamics. The classroom mirrors the complexity of the term 'motivation'. We do not merely imply strategies to increase — or to create — students' motivation to learn the language, rather, we imply complex strategies, for instance in the shape of reward, incentives, variety of classroom activity to respond to that wide range of motivational factors and to increase the learner's motivated behavior. I will focus on two subsystems: (a) the language-related type of motivation, namely, integrative/instrumental orientation and attitudes toward the language and language community in question and (b) the learner-specific level of motivation, that is, need theories. Before turning to the discussion, I would like to clarify some key terminology in terms of Gardner's (1985) and Young's (1994) motivation models.

Orientation is the needs and goals to learn a foreign language, according to Gardner (1985) including integrative and instrumental orientations, **Attitudes** refers to attitudes towards learning which, in the context of foreign *Language, Culture and* **Curriculum** language learning, includes attitudes to foreign languages in general, to the speakers of the target language, to learning the language, to the language teacher, and to the language course, and **Motivation** is the efforts made to achieve the goals (according to Gardner, 1985) including motivation intensity and desire to learn). In his) view, the three individual states, orientation,

attitudes, and motivation, represent the learners' condition or circumstances at any given time during the motivation process, which is conceived as a progression involving a sequence of developments which lead to observable behaviour. In regard to the interactive relation of these various factors, he points out that her model shows how the individuals' orientations in foreign language learning influence their attitudes and similarly, their state of motivation. In reversed direction, attitudes may affect orientation and motivation, and motivation may reinforce attitudes and orientation.

2.2 Language attitudes and Beliefs

2.2.1 Definitions of Language attitudes and Beliefs

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Gardner (1985) sees attitudes as components of motivation in language learning. According to him, 'motivation ... refers to the combination of effort plus desire to achieve the goal of learning the language plus favorable attitudes toward learning the language'. He believes that the motivation to learn a foreign language is determined by basic predispositions and personality characteristics such as the learner's attitudes towards foreign people in general, and the target group and language in particular, motives for learning, and generalized attitudes (Gardner 1985). Wenden (1991) sees attitudes as including three components: First, attitudes tend to have a cognitive component. This could involve beliefs or perceptions about the objects or situations related to the attitude. Second, attitudes have an evaluative component. This means that the objects or situations related to the attitude may generate like or dislike. Third, attitudes have a behavioral component, i.e. certain attitudes tend to prompt learners to adopt particular learning behaviours. The pedagogical implications and new directions in beliefs about language learning including social, cultural, contextual, cognitive,

affective, and personal factors among which attitudes have an important place. Similarly, attitude is an important factor in language learning. Dörnyei (2000) proposes a process-oriented approach to the understanding of student motivation that broke down the motivational process. There is a great amount of research on attitudes towards different languages. Different aspects of language attitudes have also been studied such as the relation between attitudes and motivation, and beliefs about target language use, first language use and anxiety (Levine 2003), attitudes to language and language learning at secondary and tertiary levels (Yang and Lau 2003), attitudes towards English-language usage among peers (White 2002), ***the relationship between negative attitudes towards non-native*** speakers and poor comprehension of those speakers attitudes towards debatable usages between teachers and their students, attitudes of native speaker teachers and non-native speaker teachers towards disputable usages , the relationship between attitudes towards ideology, culture, people, language and factors affecting attitude (Flaitz 1988). While motivation generally can be defined as the factor which impels the student to study a target language in the first place and to continue or to stop studying it, attitudes can be generally defined as the positive or negative feelings that students have toward the language, the language teacher, the language class, ***the culture(s) of people who speak that language, and the study of the language.*** While the concepts of motivation and attitudes are closely related, they appear to be different constructs in certain respects. By way of example, a student might be highly motivated to study a language and culture for instrumental reasons, which would not necessarily entail the development of positive attitudes towards the target culture. Beyond these conceptual distinctions lies a set of research questions regarding the complex relationship between motivation, attitudes, language learning, and behavior (specifically, behavior that is

appropriate and effective in the target culture). On the theoretical possibility that linguistic experience and proficiency do not automatically lead to improved attitudes towards members of the target culture, Massey (1986) also found that attitudes became more negative and motivation decreased the longer students studied the target language. He studied 236 sixth and seventh grade students in three schools who were currently studying French 40 minutes daily, but who had studied it only 20 minutes per day for the three years prior to the investigation. He administered the Gardner Attitude and Motivation Test Battery at the end of one academic year and again four weeks into the following year; the scores became more negative over time in all the settings. Students would improve attitudes and motivation if exposed to exchanges with French or English-speaking Quebecois students. Her two main findings were that inter-regional exchange affected students most positively at the secondary level, and that children from urhan areas seemed to henefit less from any exchanges than children from rural areas. In the Durham study (Byram et al., 1991), researchers found that girls tended to be more positive in their attitudes toward the French, that the "better" classes had more positive attitudes, and that younger students seemed more prejudiced towards specific cultural groups than older students did. Stelly (1991), reporting on "the effects of whole language approach using authentic French texts on student comprehension and attitude," found that the students' attitudes towards French culture did not significantly improve after a course which exposed them to authentic materials in a learner-centered, communicative environment. Surprisingly, attitudes did significantly improve in the control group, a supposedly "traditional" classroom that had followed a regular syllabus. In fact, the control was preparing for an upcoming trip to France, many class members were going to go on the trip, and the teacher was using her own videos, photographs and cultural artifacts as a

complement to text-based classroom activities. The findings, therefore, must be interpreted with great caution. Contact with people from the target culture, either in the school setting or in the target culture, has been found to have a positive influence and improve attitudes under certain circumstances. Porebski and McInnis (1988), submit that increased contact leads to positive attitudes rather than the reverse. They followed almost 2,500 children for three years (1975-78) and found that middle school- age children who had daily contact with French peers in an "animator" program had a highly significant increase in contact with French peers outside the classroom from grade to grade, as well as higher listening and reading proficiency in French. The instruments used, a sociometric friendship-pattern scale and IEA French language achievement scales, are quite different from the usual self-report scales for measuring attitudes. The researchers operationalized 'positive attitudes' as the willingness of students to seek out speakers of the target culture for pleasure. The research on motivation and attitude seems to gravitate around the notion of 'contact' and its role in the embryonic stage of intercultural development. While causality is far from being unidirectional, more studies point to contact improving attitudes than vice-versa. It appears that favorable contact leads to the discovery of cultural similarities and of our common humanity (cf. Robinson and Nocon's approach). The question then becomes how to help learners move beyond this still ethnocentric stage of intercultural development and into the intercultural stages where acceptance of cultural differences is the norm.

2.2.2 The State of Muslims in British India, their Attitude towards English and the Repercussions of the Measures

Colonizers started teaching language by using such literature, norms and values that promote Christianity in native learners. Even after 1839 they openly started to teach Bible in

missionary's school and took exams from Bible as a criterion to declare people as educated and legible for getting a job (Kachru, 1983). "Colonizers openly proclaimed that Muslims' and Hindus' holy places would be demolished. Such emphatic declaratives harassed the Muslim community and they started to think that their children would become Christian as their immature minds are unable to understand the intentions of hidden curriculum of the Britishers" (Kachru 1983).They boycotted missionary schools. Colonizers intentionally crippled colonized culture, language and civilization to maintain their colonized status as their destiny for a long term planning; expansion of power on other lands. Muslims became frustrated, they boycotted colonizers socially, politically and academically (ibid). The Colonized rejected the colonizers' language and missionary schools to protect their culture, tradition and civilization by the onslaught of colonizers evil intentions. They wanted to retain their identity. This boycott kept the doors of political, economic and social progress closed for Muslims (Arshad, 2009). Deplorable economic conditions of Muslims forced the Muslims leaders to think over this issue. First step of viewing the situation critically was taken by Sir Syed Ahmed Khan but it aroused negative feeling in Muslim community because Sir Syed's view point was not only persuading Muslims to learn English but to get acquainted with English culture and mode of living (ibid).Then as a reaction religious leaders came to rescue Muslims' culture, norms and values. They all favour learning English language but conditionally. But there were some institutions who were against the teaching of English.

Dar-ul-aluum Deoband was a prominent religious school of thought of the subcontinent, which was further bifurcated into different schools of thoughts with different names in the subcontinent with passage of time.

They did not include teaching English in their curriculum because they were of the view that English was already patronized by government so they started to teach those subjects that were intentionally neglected by missionary schools to make the colonized community culturally rootless" (Arshad, 2009,p.123). These religious schools tried to retain their identity by the revival of the culture and literature of native languages. Maulana Mohammed Qasim Nanotivi—the founder of Deobund school of thought was not against learning English. He opined that a learner after having a clear concept about his culture and firm faith in religious beliefs should go for learning English language (ibid) because in that way he could preach his religion to the people of other cultures. In order to achieve this objective an agreement was made between Ali Gargh and Dar-ul-aluum Deobund to exchange scholars for religious and secular education. This objective was not achieved due to some bad experiences. As a consequence Maulana Rashid Ahmed Gangohi the principle of Dar-ul-Aluum did not include English in their Maddrassah.

Similarly Maulana Ashraf Ali Thanvi proclaimed that if English language learning has no negative effects on Islamic ideology, beliefs and culture then there is no objection in learning English language. Its learning for Halal (virtuous) livelihood is also a righteous deed (Arshad, 2009). Moreover if someone uses this knowledge for the preaching of Islam then it would be like a prayer. He asserted that while learning English one should have guidance to understand the hidden motives of the colonizers because these hidden Christian beliefs in the curricula of English could harm their religious and cultural identity and could tempt them to assimilate colonizers' culture (ibid). The religious leaders guided the Muslims of 19th century against the hidden curriculum and hidden motives of colonizers (ibid).

In spite of all these precautionary measures by the Muslims of subcontinent, the colonizers' linguistic, political, socio-cultural exploitation kept on mounting. It did not leave breathing space for the colonized community by the colonizers. It stimulated political awareness and colonized community got independence in 1947. Unfortunately this was not the end of supremacy of colonizers (Penny cook, 1994). After the Independence, when they were supposed to run their system in their own manner they realized that they had no social and political vision to establish a system to run administration of their country. It had been eroded by the colonizers. They were left with little options then to rely on the colonizers' system (Pennycook, 1994). It exposed the evil intentions of the colonizer that they were intentionally kept at arm's length in administrative affairs by the colonizers in order to cripple their administrative potentials (ibid). It shows that they are still in the vicious circle of the colonizer because, if they alienated themselves from colonizers' socio-political and technological supremacy, then they would not be able to pace with the globalized world. Helplessly they continue the same route of survival through learning English. Even after independence they are agonized with the question of identity "Who are we?"

The presence of English language in Pakistan in spheres of life confirms the presence of the colonizers in the form of continuation of learning English with the incorporation of colonizers' culture. Muslims (Pakistani) are still bound to learn English in spite of their distrust and suspicion of the West. Due to the bad experience of Muslims with the native speakers of English language, most Pakistanis share paradoxical desire to understand and learn English (Casewit, 1985). The reasons are that the colonizers have social, economic and political supremacy. But the most alarming thing is that Muslims are using colonizers' culture without filter. Although this is common perception among the Muslims of Pakistan

and their leaders, much of the ideological messages in and through English language are against the culture, values and norms of Muslim society, they are pouring colonizers' culture in the minds of young generation. As a result, they are moving away from their own culture and disproving their own cultural identity. It is creating difference of opinion among people. Even confused indecisive state of government policy, in using English or Urdu as a medium for education is still suspended between these two languages. These imperialistic practices (Edward Said, 1978) create religious/moral divides and produce negative attitude towards other culture in language learning process within a society. Due to this lack of planning and ignorance, Pakistanis are still suffering cultural shock. It is creating frustration and rift in society. These feelings, bring the nation back from reaching a conclusion about forming an attitude towards usage of English language either as a instrumental or integrated. Some people take English in an idealistic manner and try to not only learn English but also integrate themselves into their cultures and norms. Their behavior can be justified if we do not underestimate the importance of economics in Third World nations like Pakistan. (Dangarembga, 1998). Learning English is not a problem.

2.2.3 Critical Responses to the Spread of English and its Culture as a Threat

The above mentioned situation and its continuation needed an awareness among people to understand the current changed scenario of globalization (new form of colonization). We needed to learn English language and consider it as global language. Such a change will serve to strengthen a sense of nationalism and self worth from where one begin to negotiate the complicated issues of foreign culture and then forge his/her identity.

In this regard, a critical approach emerges as an attempt to resurrect and combat conception about one's own identity. It is a collection of theoretical and critical strategies used "to examine the culture (literature, politics, history, and so forth) of former colonies of the European empires, and their relation to the rest of the World" (Habib, 2005). The acknowledgement of these elements with critical approach enable colonized people not to get depressed and surrender themselves by these hidden motives.

When we look at those philosophers who have worked in critical studies, we find different philosophers who put forward different philosophies such as hermeneutics theory that applies an insight to get a valid interpretation by uncovering the work's authorial intent with the help of historical and cultural determinants of making them estrange from their own culture. Wherein, other philosophers Bakhtin, Derrida, Foucault (J.Bart, 1997) also contribute to interpret the literature of countries emerging from colonizer to avoid unspoken and sometimes superior attitude towards subalterns (colonized people) (Bahr, 2002). That means the colonized people have no access to cultural imperialism. It is more than traditional racial inferiority, a space of difference (Spivak, 1988).

In the same context critical theory points out some features in Western discourse used as hidden motive to crush colonized community identity, one of them is *otherness* for colonized people. It was explained by Edward Said in *Orientalism* said that "European created an imagined geography of the Orient before European exploration through predefined images of savages and monstrous places that lay outside of the known world. These myths were reinforced when traveler went back. The ideas of difference and strangeness of the Orient were continued and perpetuated through media and discourse and creating an "otherness" for Orientals to establish supremacy of western countries " (Said, 1979, p.43).

People like Edward Said observed that diaspora is also observed in the western discourse as another strategy to induce colonized people to leave their roots. Hooks further argued about Euro centricity that this centricity places more emphasis on western culture and value than colonized culture. Spivak & Stuart Hall (!990) opine that power of discourse is used to create and reinforce western dominance. These discourses are used to describe differences between west and others by using European cultural categories, languages and ideas to represent the colonized community. This difference enables colonizers to maintain their dominance over colonized community and thereby creating a subaltern by excluding "the others" from the production of the discourse (ibid).

Similarly, hybridity is another important aspect of post colonial and critical theory referring to adaptation and assimilation of cultural practice as cross fertilization of cultures. It seems to be progressive, positive, enriching and dynamic concept of cultures. But in reality, it is a subtle cunning integration of colonizer's and colonized culture. Deceptively people willingly adapt themselves to opportunities of more or less oppressive culture imposition. Colonized people started to live into alien culture with their cognitive structure thus producing something new (Fanon, 1986). In this way they became alien even to their own culture. This is used as a means of maintenance of empire either through direct territorial control or through indirect method of exerting control on politics and economy of other countries. It focuses on modernization theory with an apparent idea to modernize underdeveloped countries. It is characterized by free trade, open markets and capitalist system as the way to development. In this scenario the colonizers continue to treat the colonized communities as their subordinate. They consider themselves as having no knowledge stand. They themselves

maintain the sense of subaltern by not including their opinions in the development policies and practices at international level (Lawson, 2007).

If one put past and present social and political motives of East and West together and examine it carefully then one can perceive that there is a working relation between globalization and post colonization. Globalization theory focuses on the reorganization of social formations, political alliance, cultural identity and power along transnational lines. It has deep implications for how we think about the planning of literary studies. It brings a change in the old model of literary studies that was basically nationalist in nature. But now the globalizing of literary studies portrays a remarkable change that is bound to bring a profound effect on the disciplinary organization of literary studies at wider level. These academic forms of globalization have an inherent threat. It has potential to be interpreted as a duplicate of the worst effects of economic and cultural globalization, the latest manifestation of the colonizers' desire to rule over the rest. (Paul, 2000)

In this regard, forces of economic and cultural globalization are a double-edged weapon for emergent postcolonial nations and the cultures (literally and otherwise) they have an aim to keep their control on East (colonized people). This problem has potential to demote this global force model (Loomba, 1998). Globalization is a new tag of modernization on the basis of economic aims at homogenizing all cultures. The intention of westernizing all other cultures is a threat to the cultural autonomy and identity of an individual nation-state. Now the postcolonial nations and others who are seeking to preserve their cultural character, while participating in the global system will not be able to protect the autonomy and character of their own national cultures (ibid).

Globalization studies offer us a useful framework for studying the working of global forces at macro level, but only if we understand that the history of globalization is inextricably connected to the history of post colonialism with constructive perspective of intercultural communication without losing a firm grip in personal identity.

2.4 Culture and Language

Culture is not easy to explain. There are different schools of thoughts which have tried to capture the essence of culture in order to describe it. There is a brief overview of conceptual study of culture by different anthropologists. First is the *Duffusionists'* theory that explained culture as a collection of traits. They focused on the spread of these traits from one society to other (Dunnal et.al. 1997). But it failed to explain why only certain traits exist. Then Cultural Evolution theory added that traits have certain meaning in the context of evolutionary stages by their relation with material, culture and social institution (ibid). This theory also gives a limited view because it is only relative to industrial and society development. Then there is approach from Ecologists, it defined culture as adaptation to the variety of environment in which it lives and explains cultural changes in response to these changes .Similarly structural-functionalists view of culture "a system of normative beliefs" (Robert et.al. 1968) but it takes society as a stable entity. Then Historical-Particularists take it as historical process and symbolic anthropologist points out it as a mental construct guide of life (Dunnal et.al. 1997) .Structuralists and anthropologists give universal mental patterns of culture that exist independently by analyzing the relationship among cultural constructs of different societies (ibid). Similarly, this view of culture has a flaw of assuming that people of any society experience their culture in the same way. Although every approach points out an important aspect of culture but culture is an umbrella term that consists of various sub

sections. To define culture as a living phenomenon in totality is a difficult job (Robert et.al. 1968).

2.4.2 Sapir-Whorf hypothesis on the Relationship between Language and Culture

The traditional view of language believed that language and culture are unrelated. Language cannot affect cultural understanding; rather, language simply represents culture. This view of language no doubt is the source to uncover culture, however, this role played by the language is merely that of representational nature; language simply reflects/represents culture and it cannot affect or influence cultural understanding (Whorf, 1939).

However, modern sociocultural perspective refutes the traditional view of language and culture and argues that language is not a fixed body of knowledge that all members of a cultural group equally acquire it. Rather language is a system of thoughts, attitudes, and expectations that is habitual in nature and human mind rests on this system in order to draw conclusions and inferences regarding objects and even the cultural understanding rests on this system of language in which cultural meanings are drawn by the linguistic resources that take into account the past uses of words and then define meanings (Bayram, 1986).

The above stated current view of language and culture originated mainly in Edward Sapir's work, combined with the works of his student Whorf, and was called *linguistic relativity* principle. According to Sapir-Whorf hypothesis, languages generate certain categories or classifying principles that influence world-views/thoughts of their speakers and, thus, cultural meanings are drawn in the light of these classifying categories (Morgan, C. and Cain, A., 2000, Hall, 2013). In other words, as language categories shape individual thought, speakers of different languages possess different understandings of the world around them (Hall,

2013). For example, different languages have different colour categories. Similarly, some languages have more categories for snow than other languages, and thus, the speakers of these languages view the world around them differently than others (Morgan and Cain, 2000). Hence, due to different categorization systems in different languages, sometimes it becomes difficult to translate some words from one language to another as equivalent category may not be found in the other language (Morgan and Cain, 2000). Thus, in order to know a language's categories, one needs to understand its culture in order to draw a comparison between the referents of both languages (Morgan and Cain, 2000).

In order to illustrate how language determines thought, or how language patterns influence the world-view of its speakers, Elmes (2013) cites some observations from Lucy (1996) and Wardhaugh (2002). Wardhaugh (cited in Elmes, 2013) states that a colour spectrum is approached by the people in a similar way. However, cognitively it is their language that creates different categories for different colours. Similarly, Lucy (cited in Elmes, 2013) reports that a Philippines language, named Hanunoo, has four such words that, for an English speaker, refer to four colours – these are, white, black, green, and red – in Hanunoo language these four words are not used for colours, rather, these four words refer to lightness, darkness, wetness, and dryness.

Thus, Edward Sapir rightly concluded that language and culture are closely interlinked and one cannot approach or understand one of them without the knowledge of other (Elmes, 2013). As structure of a language determines the way its speakers will approach the world around them. Hence, language determines thought and cannot be understood without the knowledge of culture to which it belongs (Kay and Kempton, 1983, Mandelbaum, 1973).

2.4.2 Teaching Language and Culture

2.4.2.1 Present day approaches/views on the Incorporation of Culture in language teaching

Today, as in the past, different authors provide various proposals/views on how to incorporate culture.

2.4 2.2 The home culture and the target culture debate

There are several views regarding the incorporation of both home language culture and target language culture in language teaching. Some authors suggest that students' home language culture should be used to help them acquire their second language. Widdowson (cited in Ariffin, 2006) states that learners learn their mother language vocabulary in cultural settings, culture teaches them how to use language in various contexts. This knowledge of language that is embedded within home culture is called schematic knowledge of language (Ariffin, 2006). According to Widdowson (cited in Ariffin, 2006, p. 75), this schematic knowledge is used by the learners in their second language learning – students incorporate their home language culture while learning their second language.

Based on the studies cited above Ariffin (2006) also concludes that, as learners use their schematic knowledge of home language culture, the use of target language culture can create confusions for learners. Moreover, the use of home culture can help learners use their background knowledge in learning their second language. When learners are exposed to the target language culture reading materials, learners may be exposed to such materials that are unfamiliar to them as well as against their cultural values, for example, Muslim students feel awkward when exposed to such reading materials/literature that are on dating, drinking, etc. (Ariffin, 2006). Marckwardt (cited in Ariffin, 2006) argues that American culture should not be used in EFL teaching materials as American culture does not consider learners'

background and it predominantly presents American culture with its both negative and positive cultural values. Moreover, when learners are exposed to such texts from target language culture that contain unfamiliar subjects/topics, learners fail to comprehend such reading materials and strive hard for learning vocabulary and syntactic patterns (Ariffin, 2006). Learners can easily express themselves in home language culture and, once they set linguistic patterns in home culture, they can easily apply/use them in learning target language culture (Ariffin, 2006).

However, there are several disadvantages of using home language culture. It is difficult for target language authors to first learn learners' home language culture and then to write books in the perspective of learners' home settings. Native/target language speakers/writers can only learn learners' mother culture only superficially and this will cause more harm than benefit (Ariffin, 2006). Similar views are held by Dordevic (2009) who writes that home language culture can be a combination of different sub-cultures or ethnic groups and thus it becomes difficult to address learners' home cultures individually.

Some authors believe that the use of target language culture can be a better solution. Robinson (1985) and Kramsch (cited in Ariffin, 2006) both suggest that learners should be exposed to their target culture as it will help them experience their target language culture closely. However, teachers should help the learners to comprehend the target culture materials as well as they should help learners minimize the cultural differences. The awareness of target language culture will save learners from culture shock and will help them fulfill the requirements of target language style (Ariffin, 2006).

However, using solely target culture is fraught with dangers as is the case with home language culture approach. Therefore, using both home and target language culture can be a suitable solution – also called an intercultural approach.

According to Dordevic (2009) multicultural and multilingual environments are the trades of modern society. Therefore, it is difficult to separate a home culture whereas speech communities are multicultural, thus, English language should be taught while incorporating both mother culture and target culture. Baumgratz-Gangl (cited in Ariffin, 2006) says that the integration of both home and target language culture helps learners to analyze and minimize the differences of home and target language culture. Incorporation of both cultures develops a sense of tolerance among learners and teaches them to find similarities between both cultures and, thus, benefit from the writing styles of both cultures (Ariffin, 2006). Incorporation of home and target culture can save learners from culture shock and culture dominance can be curbed (Ariffin, 2006).

Intercultural learning is believed to foster cross-cultural and cross-national understanding and tolerance (Yassine, 200). Rodliyah and Muniroh (2013) believe that culture is a key component of language teaching because when people learn a language, they also learn the values, norms – that is to say the culture – of that language; hence, learners who learn a language without its culture are called fluent fool – one who can speak a language but cannot understand the philosophical and social contents behind that language (Rodliyah and Muniroh, 2013). Thus, as learners are cultural beings, cross-cultural learning is the pressing need in present time in order to enable language learners acquire intercultural language skills to operate in the modern global world (Rodliyah and Muniroh, 2013).

2.4.2.2.1 Kachru's circle analogy

Kachru, (1983) gave the concept of three circles and classified various varieties of English into these three circles .Braj Kachru named these three circles as *the inner circle*, *the outer circle*, and the *expanding circle (*p.180). Thus, the varieties of English as found in the USA, UK, Canada, Australia, and New Zealand are regarded as *the inner circle* varieties. As the inner circle varieties belong to the native speakers, hence these countries are called native/target language countries and, thus, target (language) cultures.

The varieties of English, as placed in *outer circle*, developed in Asia and Africa (the exploitation colonies) and were influenced by the native speakers (or colonizers) (Kirkpatrick, 2010). Thus, these are the countries where English is treated as second language and plays its role at national level, hence, these countries constitute the home culture of the learners.

Similarly, the verities of English places in *expanding circle* belong to those countries where English is treated as a foreign language and do not play much role at national level (Kirkpatrick, 2010). Hence, these countries too constitute the learners' home culture.

The inner circle countries (that is, UK, USA, Australia, Canada, and New Zealand) are the target culture countries, whereas, the outer circle and expanding circle countries are the learners' home culture countries.

As Pakistan belongs to *the outer circle*, Pakistan is the learners' home culture, similarly, all the Muslim countries either belong to *the outer circle* or *the expanding circle*, thus, the Muslim culture too is the learners' home culture.

2.4.2.2.2 Culture in present study

Home culture refers to the learners' own culture that is associated with their mother language, whereas, the target culture refers to the (foreign) culture that is associated with the learner's second or foreign language (Liddicoat and Scarino, 2013). In order to illustrate target and home cultures, Braj Kachru's idea of world English's as classified into circles is of great importance.

The target culture countries (that is, USA, UK, and Australia) have their own culture identities.So far as the British culture is concerned, the various institutions of Britain are the pillars of its stability; such as, its legal system that regulates the country, its educational system of excellent quality, its Anglican Church, its stock exchange and the Bank of England that ensures the country's economic stability, and the BBC (Storry and Childs, 2003).

The social and cultural context of Britain, its novel and poetry, theatre, cinema, television and radio, popular music and fashion, art and sculpture, its architecture and interiors mark the unique identity of Great Britain (Christopher, 2002). The popular culture of Great Britain is reflected in TV soaps, reality television shows and tabloids, whereas, the High culture comes from educational institutions, such as, school curricula, literature, etc. (Storry and Childs, 2003).

British influence can be seen on its colony Australia; the Australian concept pf British nationalism is much stronger and the influence of Britain can be seen on Australian policies towards various state issues (such as, immigration, etc.), its educational and economic policies and its politics (Bridge and Fedorowich, 2005).

So far as the American culture is concerned, American values and beliefs, its religious heritage, its world of business and commerce, its state policies and politics, its ethnic and racial diversity, its educational system of excellent quality, and its family system mark the unique identity of American culture (Datesman, Crandall, and Kearny, 2005). Due to its ethnic and racial diversity, the American culture is also diverse and, thus, posits ethnic and racial characteristics of its sort (Bellah, 1998).

The popular culture of America as reflected in America's powerful media – such as TV shows, sit-comes, film, etc. – exerts an imperialistic influence not only on America's life but also on the global world, similarly, the High culture of America, as reflected in art and literature, too leads not only the American society but also influences the global world (Campbell and Kean, 2005).

2.4.2.2.2 The Pakistani culture - the home culture

Although Pakistan houses five or six major ethnic groups – these are, Punjabi, Pakhtoon, Sindhi, Balochi, Kashmiri, etc. – Islam works as a powerful unifying force for connecting the various ethnic groups and, thus, creating a national harmony (Malik, 2006). Pakistan's geography, ranging from its coast line to its northern highlands, and its political and economic position makes Pakistan an important country in Asia (Malik, 2006).

As Pakistan is a predominantly a Muslim country, the popular culture of Pakistan (that is, television and music) is often seen as whether it follows Islamic norms and values or not – the examples of popular culture (e.g. film, music, TV) that go against Muslim culture are strongly discredited by the society (Karla, 2007). Similarly, the High culture – that is the literature – too posits Islamic orientation, especially, the mystical poetry and literature is

based on Islamic values and believes, in the same way. The Pakistani dress code everyday life styles are too based on Islamic culture – women prefer to wear head scarf to perform *purdah*.

This Pakistani culture is the result of a pungent and unavoidable historical background.

2.4.2.3 Culture in English Language Teaching

It is believed that an important factor that differentiates human beings from animals is culture (Mahadi and Jafari, 2012). Largely culture is defined in terms of inherited and shared knowledge; that is to say inherited and shared ideas, values, belief systems, stories, etc. (Lee, 2006). As culture is believed to be as learned and shared body of knowledge, this view is sometimes referred to as knowledge-based view of culture (Whorf, 1939) believes that the inherited and shared elements of culture are a part of subconscious. Similarly, these elements of culture, that are a part of subconscious, are accepted and shared by majority of people that belong to a community. However, culture is even more than a shared body of knowledge; thus, Scarino and Liddicoat, (2009) view culture as a way of living in which people communicate shared meaning (p.19). This posits a participatory view of culture. According to which the culture of a community includes all those elements that one needs to know in order to participate in a way that is acceptable to the members of that community.

Drawing towards an interactive view of culture, Malinowski (cited in Elmes, 2013) holds the view that culture is the sum of its response towards needs of a community; thus, a culture is comprised of three sets of needs:

a) basic needs of the individuals,

b) instrumental needs of the society,

c) And symbolic and integrative needs of individuals and society (p.12)

Thus, both Malinowski and Goodenough (cited in Elmes, 2013, p.12) view culture as a system that addresses expectations and benevolence of people belonging to a community.

Tomlinson explains culture in terms of everyday phenomenon and states that culture enables its followers to make sense of the world around them and function in a way that is according to that culture's trends – in fact, these are cultural trends that lie under peoples' everyday lives. These cultural trends as based on often-invisible assumptions that direct peoples' everyday lives – for example, some cultures believe that hard work is necessary for success whereas our daily lives witness such examples where people labour hard from dawn to dusk for a small amount of money, similarly, in several cases wisdom and brilliance leaves hard work behind, in the same way, Italian culture considers hard work as somewhat foolish because it gets in the way of relaxed living and holds the view that its sweet doing nothing . In short, culture, that is based on invisible assumptions, influence peoples' everyday lives, their sense of self, and the way they interpret the world around them (Lee, 2006).

Lee (2006) considers culture as including an element of sophistication – one is considered cultured if one knows and acts according to elements that one's culture considers as sophisticated. This element of culture leads towards the well-known sub-division within culture; that is, high culture, popular culture, low culture, and trash culture.

The element of sophistication along with class system gives birth to above mentioned divisions of culture (that is, high culture, popular culture, low culture, and trash culture). However, (Danesi, 2012) states that cultural sub-divisions are based on performance and this

performance leads towards high and low categories of culture. Understanding these categories will facilitate course designers and material developers to have a systematic approach towards selecting or rejecting different elements of culture for the courses and material.

Lee (2006), defines high culture as the art forms of social elites – that is, classic presentations, art, literature, art in museum, etc. – as opposed to the popular shows and concerts that are examples of mass culture. According to Lee (2006) social elites set cultural standards and also maintain them, these social elites are those people who belong to some powerful group that may be small but is on the top of social pyramid. If one wants to attain scholarly sophistication, one needs to know about world's great authors and books, e.g. Shakespeare, James Joyce – these all are termed as high culture.

As opposed to high culture, popular culture is characterized by widespread approval and craze by the individuals (Danesi, 2012). Popular culture, also termed as pop culture, includes popular varieties of entertainment (e.g. TV. shows, movies, songs) and can be seen everywhere in daily life routines (Danesi, 2012). Danesi (2012) calls pop culture as a culture that is everywhere and views it as based on majority's preferences. Those forms of popular culture that are accepted by a large number of people, thus having mass appeal, are termed as low culture (Lee, 2006).

Some forms of literature are those which are considered alive but hidden; such forms of literature are called trash culture (Simon, 1999).

Thus, classic vs. popular high vs. low culture are subdivisions within culture that are based on sophistication and preferences. As I have already discussed, these categories help material

devel;opers and course designers to have a systematic and methodical approach in selecting different facets of culture for teaching courses and material. Thus, a complex relationship between language and culture reveals that is further discussed below in the course of discussion.

2.4. 3 The Relationship between Language and Culture

The relationship between language and culture is a subject of hot debate. Language and culture are considered inseparable and complementary to each other – language cannot exist without culture and culture cannot exist without language (Jiang, 2000). Not only language reflects culture, but is also shaped by the culture; language symbolizes the people belonging to a specific culture and the lives and backgrounds of their culture. Thus, he rightly suggests the relationship between language and culture as language is as a part of culture and a culture as a part of language, the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture (p. 328). Hence, language is also called a mirror into which a culture can be seen, similarly, language is viewed as flesh and culture as blood; just as flesh and blood combine to form a living organism and the living organism cannot stay alive without flesh and blood, similarly, language cannot exist without culture and culture cannot exist without language (Jiang, 2000).

According to Risager, (2007) language and culture possess a natural bond and if we try to separate language and culture then this process will be artificial and harmful – thus, Galisson (cited in Risager, 2007) used the terms *langue-culture* to stress the close relationship of language and culture.

Bayram (1986) too highlights the close relationship between language and culture and points out towards the complexity of this relationship; according to him a language carries the cultural identity of a nation (such as, their values and beliefs, dress code, etc.) and, thus, language, due to its symbolic and transparent nature, represents a cultural phenomenon.

During 1980s, in USA and Europe the *marriage* metapbor was used to define the relationship between language and culture; thus, Crawford-Lange and Lange (cited in Risager, 2007, p.99) argue that it is the reality that language and culture are *married*, however, some still believe that they are only *engaged* – this reflects the acceptance of the close relationship between language and culture during 1980s both in USA and Europe.

Language communicates meaning, as language and culture are believed to be symbolic systems, language forms are considered as carrying specific meanings (Scarino and Liddicoat, 2009, Jiang, 2000, p. 329). However, Scarino and Liddicoat (2009) assert that it is not only the form of language that carries meaning, rather, it is the cultural context embedded within language that carries specific meaning, thus, language carries meanings due to culture/context. They hold the view that language carries meanings within its cultural context and, therefore, people belonging to different cultures use similar language forms to convey different meanings.

Not only does language carry meanings within culture, it is also interpreted within a specific cultural framework (Scarino and Liddicoat, 2009). For example, the word *food* may refer to hamburgers, steaks, pasta, and dumplings in western culture. However, the same word food may refer to baked bread (rooti), curry (salon), etc. in Pakistani or Indian culture.

Thus, from the above discussion, it appears that language forms, that are universal across languages, carry meanings that are created and interpreted within specific cultural backgrounds.

Hence, in order to understand a language, one needs to know/understand the culture to which that particular language belongs and to which that language refers (Morgan and Cain, 2000, p. 5). According to Morgan and Cain (2000), culture in fact polices the language; culture directs the language and controls it. Culture polices language because cultural norms and values prescribe and direct language; when people talk with each other, they always follow the discourse orders set by their culture (Morgan and Cain, 2000).

Language is not only a part of culture, it is also a key to the culture's past and a representation of a culture's present; language is the symbolic representation of a culture's past and present (Kramsch, 1993). Particular languages are embedded within particular cultures and provide a link to the past of those cultures, i.e., their literature, folk lore, events, etc. In fact, it is only through these languages that those cultures can be explored and in this way, language keeps a culture alive

Not only language symbolizes a culture, language and culture cannot be studied separately A particular language is always strongly associated with its particular culture – it is woven into the fabric of culture – and is studied within its particular cultural background or setting (Bayram, 1986). For example, although English language is spoken and taught in various countries around the world, English literature is always studied in its native cultural settings. Thus, a culture cannot be separated from its language.

The above discussion argues for a close intimate relationship of language and culture, however, Risager (2005) views the relationship of language and culture from two perspectives; from one perspective, language and culture are viewed as closely related and inseparable. However, from the other perspective, language and culture are seen as unrelated and separate phenomenon. The first perspective views language and culture as part of one another, language is considered culture-bound and the members of a particular society live within a closed universe of language, culture, history, and mentality. However the second perspective holds the view that language is culturally neutral and is a code, as language is viewed as a code, so it is believed that this code can be translated; this view has its link/roots in structuralism that stresses on the autonomy of language.

The two views – language and culture as inseparable phenomenon and language and culture as separable phenomenon – have their merits and demerits. However, an acceptable model of the relationship between language and culture should address both the above point of views. Thus, Risager (2005, p. 185) views the relationship between language and culture in a globalized world and puts forth the concept of *Languaculture* in which the relationship between language and culture is seen as below:

a) Language as a social phenomenon in a globalized world

b) Language as a cultural (meaning-making) phenomenon

The concept of *Languaculture* – in which language is seen both as closely linked to a culture and separate from culture – points towards the incorporation of the concept of globalization within language and culture.

2.4.3.1 Teaching English as a Foreign Language and the Place of Culture in it

Ages have passed since Whorf (1939) appeared, debated and researched but its relativity is still relative to many topics and subjects in linguistics and applied linguistics. People who speak different languages experience the world differently was the line of thought in this hypothesis. In simple words, the hypothesis concludes that thinking of the speakers of a language influence their language (Pauwels, 2007). If we accept the above hypothesis in this form than we can understand cultural differences by understanding different languages spoken in different cultures. Vygotsky takes it one step further. He claims that social interactions shapes the quality our thought as well language, (Vygotsky, 1934) . Majority of researchers accept that both language and thought are cultural phenomenon. Researches on 1st language acquisition have greatly contributed to the understanding of second language acquisition. So teaching a language means teaching linguistic, sociological and cultural knowledge together.

The linguistic burden for second language learner multiplies with cultural and social baggage the target language carries with itself. This burden can also prove a treasure of information if the learning has cultural and social objective besides the linguistics one. And the learners are linguistically and culturally competent in their mother tongue and culture and they want to learn the language code of another community (Widdowson, 1990). But the question is, do the learners have choice to learn language without learning its culture? A majority of EFL teachers and researchers assume that it is almost impossible teach the target language without teaching its culture, (Bayram, 1986).

A Reductionist *approach* to language curriculum design is also worth discussing that is based upon the different approaches to English Language curriculum. The communicative approach to curriculum proposes that the primary purpose of introducing culture in English language classroom is to create and trigger a discussion rather to force the students to know about that particular cultural event under discussion (Bremner, 2014). The classical view of curriculum gives secondary importance to language itself and puts a lot emphasis on the people of the target language. In this case whatever people do is important especially their modes and ways of living and thinking. The instrumental or culture-free view of language curriculum is originated from interesting rationale. According to this view of curriculum cultural is not an integral part of the language. If it is not separated from the target language then it can be replaced with host culture.

> "The implicit argument is that a culture does not exist in the core of a language but it is a movable background and can be changed like the scenery of a play." (Holme, 2010, p. 19)

This view of curriculum is highly regarded by many especially those who view language particularly English as a tool of cultural hegemony. The implicit argument is that ultimately the target language will transmit target cultural promoting the values that are suicidal for the local culture (Philipson, 1992) .

The deconstructionist view of language curriculum is a response to different thoughts regarding language. The Hallidayan view of language as a social semiotics promotes that the structure of a language reflects the communicative needs of a particular social context. Fairclough, (2001) considers language a socially constructed communication. In this case

language learning is more than understanding the structure of the target language. The language student may be affected by the discourse implicit message. And language learning should consider such meaning of the text.

Here language is not neutral or value free it is loaded with value system in its structure of use.

Risager, (2007) & Byram, (1986) promote competence view of language curriculum. In their view, understanding of culture is fundamental for acquiring competence of the language. Target Culture represents the true meanings of target language.

In this communicative era of language teaching the last two approaches are highly valued, promoted and discussed but dissent voices has always been there. It is not less than a challenge for the proponents of this view to develop a consensus and so far, they appear to be unsuccessful. The challenges range from theoretical to religious and political.

2.4.2.3.1 The Representation of Culture in ELT

Adaskou et al. (1990) defined culture in terms of four aspects/senses; these are:

a) The aesthetic sense of culture

b) The sociological sense of culture

c) The semantic sense of culture, and

d) The pragmatic (sociolinguistic) sense of culture.

In an aesthetic sense, culture is written with a capital C and refers to such forms of culture as cinema, literature, music, and fine arts (Adaskou, Britten, and Fahsi, 1990, Sárdi, 2002). In sociological sense, culture is represented with a small c and culture in this sense refers to the target language community's way of living as, for example, their interpersonal relations, stucture of their institutions, customs, family organization and so on (Lessard-Clouston, 1997, Adaskou, Britten, and Fahsi, 1990, Sárdi, 2002).

So far as the semantic sense of culture is concerned, it is woven into the language as a conceptual system and conditions the thought process and perceptions of individuals (Adaskou, Britten, and Fahsi, 1990). Semantic areas, such as, dress code, food etc. are different across cultures because they reflect different ways of living – hence, they reflect different sociological sense of culture by the individuals (Adaskou, Britten, and Fahsi, 1990).

The fourth sense, called pragmatic or sociolinguistic sense refers to social and communication skills that enable individuals to engage in communication (Adaskou, Britten, and Fahsi, 1990).

Adaskou et al. (1990) are of the view that two aspects of culture – that is, pragmatic sense of culture and semantic sense of culture – are required for learners' achievement of communication competence.

However, Adaskou et al. (1990) argue that aesthetic and sociological elements of culture should also be included as they develop international understanding in learners and enable them to compare their home and target language culture, moreover, they help integrate the target and home language culture.

Adaskou et al. (1990) also state the way culture is represented in teaching materials. Thus, Adaskou et al. (1990) assert that text materials (informative or descriptive), foreign attitudes and oppinions in the text, texts regarding human-interests (e.g. dialogues), lexis, and visuals, etc. reflect the cultural information.

2.4.2.4 The Emergence of the concept of Realia in language Teaching

Realia is a concept with a long tradition that goes back to the late seventeenth century, during seventeenth century, the concept of realia appeared in books that were written on the geography of bible in which factual commentaries were provided. Thus, traditionally the concept of realia was closely associated with reading of texts in an academic background/environment (Risager, 2007). However, the concept of realia was also associated with other situations, during the era of charter travel, foreign trips required travel realia that consisted of practical information about the destination countries and similarly, during nineteenth century, realia was used to teach practical oral proficiency to young women of aristocratic class.

Risager (2007) discusses at least three dimensions of the concept of realia; the first is the historical dimension – was associated with the use of realia for the reading of old and more recent texts, whereas the second dimension of realia was associated with the use of realia for travel activities. The third dimension is oriented dimension. It was associated with social life and working life activities.

Until the 1980s, term realia was used for cultural and social aspects in second language teaching, even today this concept is still prevalent and realia is considered an important element for understanding texts (Risager, 2007, Buttjes and Byram, 1991).

During the latter half of nineteenth century, there prevailed an intense debate on more-or-less knowledge of realia in language teaching (Risager, 2007, Buttjes and Byram, 1991). In the late nineteenth century, in order to teach oral proficiency, conversational language was emphasized that required a limited knowledge of realia, however, Dane Otto Jespersen and the German Wilhelm Vietor argued for a more concrete knowledge of realia – Vietor used the German term *Realienkunde* for more knowledge of realia (Risager, 2007).

During the middle of twentieth century, the attention paid on the knowledge of realia shifted towards more systematic teaching of culture and the concept of *field of interest* in language teaching emerged. Tbe methods of teaching second language directed more attention on particular environments of teaching. for example, the travel accounts consisted of young people traveling abroad as tourists. From 1920s and up to the 1960s, word frequency dictionaries were produced that consisted of controlled vocabularies for teaching English and, hence, it acquired an importance of the knowledge of realia (Risager, 2007).

With passage of time, the focus in language teaching turned towards the incorporation of national – typical cultural elements; for example, reading of literature giving an impression of national character, historical ideologies in national mentality and national life patterns this was also called land – and – people tradition (Risager, 2007). For this purpose, Jespersen states the role of culture in language teaching in national terms and argues that the purpose of language teaching should be to provide access to the national thoughts and institutions of a foreign nation (Risager, 2007). Jespersen further argues that language teaching should not confine itself to merely enabling learners to read foreign literature or speak the language; rather it should direct its attention to national ideologies of foreign nation (Risager, 2007).

The national-typical aspect of language teaching was strongly advocated especially in Germany during interwar period and till 1960s (Risager, 2007.

This model is divided into two extremes – that is, *Brotchenkunde* and *Gretchenkunde* and the purpose of this model is to analyze the German image as presented by the text books. This model is lying between high-low structuring of the concept of culture as it starts from everyday life simple contents and moves towards high or complex form such as literature and art (Risager, 2007).

Leon Verlee from Belgium was the last representative of the earlier tradition in culture teaching as he argued for a hierarchical structuring of culture in language teaching that represents everything that has shaped the native speakers' life (Risager, 2007). However, at the same time, Leon Varlee's (cited in ibid) views also represented the new era that emphasized that language teaching should teach the learners as much cultural information as possible (Risager, 2007).

Hence, at the end of nineteenth century, the reform movement in language teaching brought a consensus in the minds of textbook writers that culture should be an important element of language teaching from elementary level to advanced level (Risager, 2007).

Chapter.3 Research Methodology

This chapter deals with the methodological steps taken to conduct the study. The purpose of this section is to describe the methodological approach taken in this study viz. the description of research design, the description of specific instrument and data collecting procedure.

3.1 Design

This is basically a cross-sectional social research. It mainly focuses on the description of learners' attitude towards English language and its analysis on the basis of non-probability sampling data. I have used questionnaire for collecting data from respondents. While planning my questionnaire I was particular enough in avoiding leading embarrassing and hypothetical questions. The questions were objective and sensitive to social and cultural norms. I have included Personal background (financial, educational and gender) as an important factor in determining the personal preferences of an individual. It determines the mindset and philosophy of an individual. (Zoltán Dörnyei, 2009)

The purpose of defining course designing in the methodology section is to attach the theory with application. The title of the study may mislead readers in assuming *Course Design* as *Course Development*. Course design is the planning part of syllabus while course development is its productive part. Dubin (2000), considers course designing as the fact-finding stage, where societal factors and needs are assesd. The following figure taken from Dubin, (2000) explains the process.

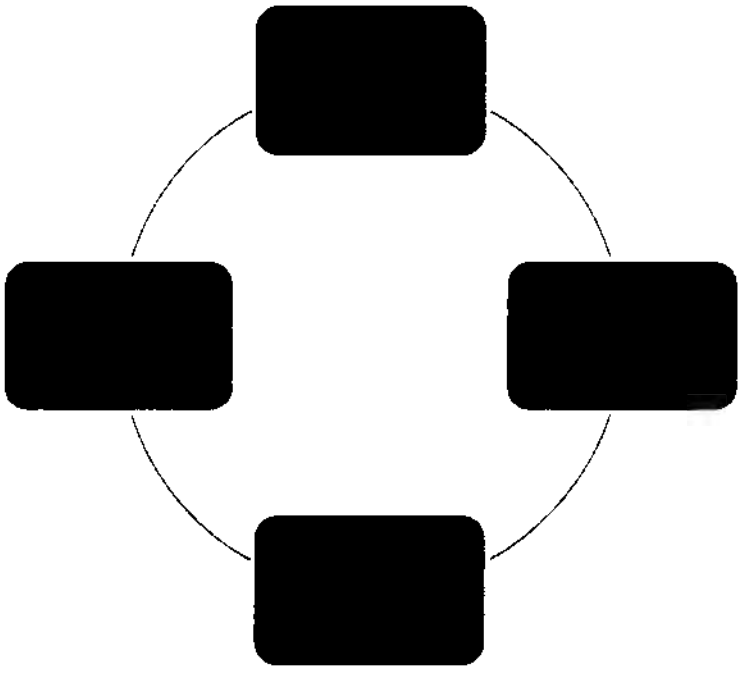


Figure taken from (Dubin, 2000)

Needs assessment is the most important part of the course design. Needs may be of two kinds- the academic needs and the contextual needs. This study basically deals with the second part of needs assessment .i.e. the contextual needs (Dubin, 2000).

Nation, (2010) makes a useful division of learners' needs. He translates the needs into **necessities**, (what the learner has to know to function effectively), **lacks** (what the learner knows and does not know already) and **wants** (what the learners think they need). These are discovered by a variety of means: by questioning, interviewing etc. He also divides needs into academic and environmental needs.

3.2 Participants

Cohen (2007) says that researchers must take decision about sampling earlier on the basis of expenses, time, and accessibility. I have selected three classes of graduate students at

International Islamic University Islamabad (henceforth "IIUI") as my population sample on the basis of three reasons: 1), they are mature enough to understand their wants and needs and 2), most of them are from religious institutions and have a religious background (more than 50% from religious background, see appendix no.3&4; 3), it can be representative institution of Pakistan in terms of accessibility to all, as it offers education to all with minimum expenses especially in religious disciplines and also for those students who come from farfetched areas of Pakistan. IIUI is highly valued for its services in religious suhjects. But unlike the other academic institutions in Pakistan, it is more accessible to lower and middle classes of the society. It accepts students from all those institutions who have the registration of Wifaqul Maddaris (a body that registers and streamlines institutions that deal in religious studies).

The study mainly focuses on the description of learners' attitude towards English language and its analysis on the basis of non-probability sampling as discussed in the following section.

3.2.1 Non- Probability Sampling

In non-probability sampling, you cannot involve random sampling. Non-probability is a sampling technique in which samples are selected in some way not directed by probability theory. Non-probability sampling is more feasible and more appropriate in social sciences and ethnographic researches for a number of reasons. Sometimes this is the only option available for a researcher. This type of sampling also helps when there are issues of access and gaining entry. The main types of non-probability sampling are convenience sampling and purposeful sampling (Cohen, 2007). Researchers from natural sciences and experts who

believe more in statistical validity often devalue non-probability sampling. But unlike in natural sciences, representativeness is an important criterion in research studies in social sciences. Representativeness of non-probability sampling carries a social value instead of statistical significance. The main reason for such type of sampling is the less control over the population. Their reluctance to be involved in such type of interrogation may force the researcher to rely on purpose and convenience sampling. The students in the selected disciplines may see filling a questionnaire with suspicion and actually many rejected to fill it. The female respondents were more reluctant to fill the questionnaire. As academic research in social sciences is not product oriented in nature and it does not involve discoveries and invention, so the sample was sufficient enough to predict, infer and pass judgment (Babie, 2013).

3.2.2 Academic Factors (Educational Background)

Risager (2007) opines that people do not migrate from themselves- their backgrounds motivate them positively or negatively for their future. Academic background has a special bearing for this study. Understanding this background one has to understand the different education systems in Pakistan. Generally learners come from three different education setups to universities: 1) Government education system, 2) Madrassah or religious education system and 3) private institutions (Mahboob, 2009). Religious subjects like Arabic and Ussuluddin require religious academic background for admission. This religious background brings itself particular attitudes towards English language. As community with religious background has a long history of negative attitudes (discussed in literature review), it is important to study these attitudes in the post modern world and see whether the changing world has changed their views and perception about the English language and culture.

As most of the students in Arabic, Usulluddin and Media Studies (at IIUI) belong to lower middle class, the division of income levels in less than Rs20000, Rs25000 and more than Rs30000 is justified. Mostly low income students take admission in these three disciplines as per semester fee of these three disciplines is as low as Rs16000. Arabic and Usulluddin also offer scholarships for their students and most of the students get a waiver in admission fee. Arabic and Usulluddin disciplines require specialization in Islamic courses as prerequisite for the admission. That is why most of their students come from Madrassas, They always have a religious educational background. Media Studies is open for all types of students. Usually students from government and private schools take admission in Media studies.

3.2.3 Social and economic Factors

3.2.3.1 Gender

Gender as a variable in motivation and attitudes has heen studied in other similar contexts like New Zealand, Turkey and Iran. Pakistan has heen struggling to bring the literacy level of its population at par with the demands of the modern world. The most important social hurdle in promoting education in general and language an education in particular. Female education in Pakistan has always been an issue. A slight social deviation from the existing norms and traditions can lead to negative attitudes towards language learning by the community as a whole and female community as part of it (Rahman 1996). Gender as variable becomes Important on two very important grounds: 1), the learners are mostly from religious social background and 2) they are from a religious academic background. Their attitudes towards English and culture count more than other learners in Pakistan.

3.2.3.2 Income levels

Pakistan has the 18th largest lower middle class in the world (Alam, 2015). According to the report compiled by Pakistan Bureau of Statistics, figures for income level of Rs, 4,000 and less to as much as Rs, 20,000 were quoted to be the cut off level for the lower middle class. The lower middle class is further divided into more extremes sections according to a very small variation in their income levels. For example, a laborer earns less the Rs, 14000 per month in Pakistan whereas a cook or a driver, who belong to a different social class, may make up to Rs. 20,000 a month. A laborer and a driver belong to different classes in Pakistan. A primary teacher may earn up to Rs, 25000 and social class of a primary teacher is different from a cook and a driver. A college lecturer earns more than Rs, 30000. Majority of families in Pakistan from lower middle classes spend Rs, 5000 on food and other utilities.

3.2.4 Personal Factors

The personal factors for this study are motivation, attitude and beliefs. These personal factors are influenced by social factors like education, religion, gender and economy. These factors are explained for sake of methodology in the following sections.

3.2.4.1 Motivation

On the one hand, motivation is seen as the fulfillment of needs, and on the other, human needs serve as drives or incentives that move one to a particular action. According to Gardner (1972), motivation is the most important factor affecting L2 learning. Positive motivation can lead to high input and negative motivation can make students suffer in a language classroom. Maslow (1970) relates motivation with needs. For him motivation and needs are closely

related. Positive motivation can be triggered by instrumental factors like getting a better job, travelling and access to media or integrative motivation like friendship with the target community, love for the target culture and people and interest in literature. Besides the integrative and instrumental factors responsible for positive and negative motivation, familiarity, background orientation, religious similarity and cultural resemblance play motivation changing role in second language learning (Philipson, 1992). Education, finances and gender are the most important factors that can inspire motivation positively or negatively. In a society like Pakistan, these factors are extremely important because of an un-orthodox society and high poverty and literacy rates.

3.2.4.1 Attitudes

Wenden (1991) sees attitudes as made of three elements, perceptions (beliefs), likes and dislikes towards a particular phenomenon, and behavior that involves to adopt or rejects certain traits of target community and its culture. Attitudes can be generally defined as the positive or negative feelings that students have toward the language, the language teacher, the language class, the culture(s) of people who speak that language, and the study of the language.

Muslims learners of the sub-continent have a very long history of negative attitude toward English language. Their perception about the target culture and community impelled them to adopt negative attitude towards the English language. The historical background of religious community shows that they were suspicious about English right from the day it was introduced as a subject in subcontinent.

"They did not include teaching English in their curriculum because they were of the view that English was already patronized by government so they started to teach those subjects that were intentionally neglected by missionary schools to make the colonized community culturally rootless" (Arshad, 2009,p.123). The attitudes of the Muslims of subcontinent have always been negative towards English language. This stuidy sees it through socioeconomic lanses now.

3.3 Instruments

The method of investigation used in this research is a questionnaire, divided into four sections to: a), the personal background in terms of discipline, b), gender and c), family monthly income of the learners, d), the motivation, e), the attitude and f), belief. I adapted these questions from Ashraf (2009), Alptekin (1993), Bayram (1997), Baumgardner (1993), Canagaraja (1999), Faruqi (1986) etc. The questions of the questionnaire were scaled on likert scale on **agree, strong agree, uncertain, disagree and strongly disagree.**

The motivation section consisted of instrumental and integrative motivation, to know the nature of motivation of the participants for learning English. In the attitude section, I made sure to reach a conclusion about the attitudes of the students towards English language, English people and their culture. The last section was designed to know the respondents' beliefs about the afore mentioned three variables. It is important to mention that the questionnaire was piloted before carrying out the main study. On the basis of the outcome of the pilot study, the questionnaire was amended and the final draft was prepared.

3.3.1 Questionnaire

Questionnaire has numerous advantages as a research tool in second language research, in terms of its flexibility, versatility, easy to construct and capable of gathering large amount of research data from a large population in minimum time. It is also closely associated with learners' motivation and attitude (Zoltán Dörnyei, 2009). As the main concern of the research was to elicit data about motivation, attitudes and beliefs, so the selection of questionnaire as research tool is theoretically as well as practically justified and valid. The questionnaire was analyzed quantitatively to generate qualitative data.

Quantitative analyses are conducted in qualitative researches to quantify opinions, attitudes and behaviors and to know how a certain population feels about an issue. The quantification helps to generate qualitative data for further analysis. Based on quantitative analysis, inferences are drawn, judgments are passed, suggestions are given, and guidelines are established (Cohan, 1994). In the present research, after analyzing the questionnaire quantitatively, inferences were drawn and crossed analyzed with the inferences drawn by other researchers in the field of language and culture, judgments were predicted and suggestions were developed. This research was more explanatory and inferential in nature, the use of both qualitative and quantitative analysis provided more depth to the argument.

Development of the questionnaire was the most important process during the study. It required a very extensive literature review. The researcher first studied all the related research studies and got helpful insight from those studies. The questionnaire was piloted on the subjects on a small scale. First, it was tested on ten students of one class. It was noted that

there were issues of comprehension about the questionnaire. (See Appendix No. 4). Specialized ELT terminology was replaced with easy and comprehensible vocabulary.

3.3.2 Guiding Questions for the Questionnaire:

1. To what extent does religion influence the attitude and motivation of the learners? (Hare, 1996)
2. Do the learners consider English as the language of Britain and America, or of Christians? (Ho, 1998), (Asraf, 2009)
3. Do the learners carry negative beliefs about English people and its culture? (Karahan, 2007)
4. Do beliefs, motivation and attitude differ according to the gender of the learners? (R. Michael Paige & Laura Siaya)
5. Do they learn English to acquire higher social status in the society? (Mahboob, 2009)
6. Do they consider English important for their future development in terms of education, employment, travel etc? (Mahboob 2009)
7. Has the post-9/11 wave of growing extremism negatively affected the attitudes and motivation of Pakistani English language learners towards English? (Haq, 2009)
8. Do the learners consider that the knowledge of target language culture can lead to negative implications? (Broady, 2004)
9. To what extent do the perceived instrumental uses of English motivate Pakistani English language learners to learn English? (Haq, 2009)

The following section summarizes the main points of research methodology adopted for this study to answer the above proposed questions.

3.4 Data Collection Procedure

After reviewing the relevant literature and gaining insight about the theoretical and methodological underpinnings of area, the researcher developed the questionnaire. Departmental permissions were sought from the selected three departments namely Arabic, Usuluddin and Media Studies. The questionnaire was distributed among the learners with the help of the class teachers. The students were encouraged to ask for clarification if they felt anything incomprehensible. Many questions were translated into Urdu and the meanings of difficult words were explained on the spot. The practice was carried out in every class.

3.5 Data Analysis Procedure

Though nature of inquiry of this study was qualitative, the data collected for this study was quantitative in nature (responses to questionnaire on a likert scale). This quantitative data was analysed using the Statistical Package for Social Sciences (SPSS). Services of an expert were hired for teaching SPSS to the researcher. It took considerable amount of time (two months) for learning the whole process required for this research from data entry on excel sheet to analyzing it for results.

Quantitative research is an investigation that aims at calculating specific data with a prescribed scale. Quantitative research is often an "iterative" process in social sciences. Qualitative research involves analysis and interpretation of observation for the purpose of discovery of underlying meanings and patterns of relationships, including classifications of types of phenomena and entities in a manner that does not involve mathematical models. Qualitative research is then used to gain a general sense of phenomena and to form theories that can be tested using further quantitative method.

3.7 Delimitations of the Study

This research study has a number of limitations, which ought to be highlighted. While a total of 300 copies of questionnaire were distributed among female participants only150 female participants returned the questionnaires. The participants that returned the copies of questionnaire are very high. The renowned writer (Cohen, 2007) suggests that minimum of thirty participants can be representative sample for reflecting the attitudes of 500 people. The female section is isolated from the male section of the University. It appears a very good response if we take the social constraints into account. Male participants were easy to be accessed so there response is also better than female- 350 respondents returned their questionnaires.

Chapter.4 Results and Interpretation of the Results

This section of the thesis is about the findings/results of questionnaire. The purpose of this section is to present and interpret the results for the readers. Those results have been selected that have the most significant *P* value. The results and findings are summarized at the end of every selected and interpreted table. This section will set a foundation for the next chapters. Based on these results, more detailed and in-depth analyses will be carried out in the precedents chapters.

4.1 Motivation

The first variable in this study is motivation. There are about 17 questions in the questionnaire related to motivation. In the following section, the impact of the exposure to English language has been presented on the motivation of the learners.

4.1.1 Motivation and Semester or Exposure of Learners to English

a) ***How far does the exposure to and contact with English of the learners play any role in shaping their motivation towards English language?***

The following selected table shows the findings of questions no. 2 and 3. The findings are about the motivation of the respondents from different semesters. The table starts with question no.2 because question no.1 was statistically insignificant.

Table: 4.1.1.1

Motivation		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	n	%	n	%	
2 I want to learn English to be able to access latest research in my subject.	S.disagree	32	6.4%	26	5.2%	20	4.0%	14	2.8%	0.000**
	Disagree	75	15.0%	34	6.8%	56	11.2%	39	7.8%	
	Not Certain	0	0.0%	0	0.0%	5	1.0%	0	0.0%	
	Agree	27	5.4%	24	4.8%	17	3.4%	39	7.8%	
	S.agree	12	2.4%	15	3.0%	29	5.8%	36	7.2%	
3 I want to learn English to get knowledge about American and British cultures.	S.disagree	47	9.4%	52	10.4%	59	11.8%	67	13.4%	0.000**
	Disagree	78	15.6%	26	5.2%	44	8.8%	34	6.8%	
	Not Certain	10	2.0%	14	2.8%	9	1.8%	7	1.4%	
	Agree	10	2.0%	7	1.4%	14	2.8%	17	3.4%	
	S.agree	1	.2%	0	0.0%	1	.2%	3	.6%	

Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The question no.2 in the table shows the realization of significance of English as a language of research. Almost half of the respondents agree with the statement that after learning English they will be able to access latest research in their respective fields. Though, the number of respondents in favour of the statement drops as they move from lower to higher semesters. It appears that this item displays a negative motivation of the learners.

The question no.3 reveals that the majority of the respondents from the first semester disagree with the statement that they want to know about British and American culture. The negative motivation remains constant till the seventh semester though not as effective as in the first semester. This table shows an overall negative motivation towards English language and it shows that exposure towards English has negatively affected their motivation.

Table: 4.1.1.2

Motivation		Semester								
		1st		3rd		5th			7th	
		N	%	N	%	N	%	n	%	P-value
5 I want to learn English to get a better paying job.	S.disagree	7	1.4%	4	.8%	5	1.0%	1	.2%	0.005**
	Disagree	57	11.4%	17	3.4%	39	7.8%	37	7.4%	
	Not Certain	0	0.0%	0	0.0%	0	0.0%	1	.2%	
	Agree	59	11.8%	63	12.6%	72	14.4%	77	15.4%	
	S.agree	23	4.6%	15	3.0%	11	2.2%	12	2.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The majority of the respondents of the item no.5 favour the statement that they have instrument motivation to learn English and get a better paid job. The number of respondents in favour of the statement increases with the increase in exposure. Over all we see a positive motivation of the respondents and semester and exposure influences their motivation positively.

Table : 4.1.1.3

Motivation		Semester								
		1st		3rd		5th			7th	
		N	%	N	%	N	%	n	%	P-value
7 I want to learn English to appear like an English man.	S.disagree	103	20.6%	43	8.6%	87	17.4%	73	14.6%	0.000**
	Disagree	33	6.6%	53	10.6%	40	8.0%	53	10.6%	
	Not Certain	2	.4%	1	.2%	0	0.0%	1	.2%	
	Agree	4	.8%	2	.4%	0	0.0%	0	0.0%	
	S.agree	4	.8%	0	0.0%	0	0.0%	1	.2%	
8 I want to learn English to live in English speaking	S.disagree	20	4.0%	19	3.8%	17	3.4%	16	3.2%	0.025*
	Disagree	82	16.4%	44	8.8%	53	10.6%	54	10.8%	

countries.	Not Certain	4	.8%	0	0.0%	0	0.0%	1	.2%	
	Agree	35	7.0%	34	6.8%	50	10.0%	47	9.4%	
	S.agree	5	1.0%	2	.4%	7	1.4%	10	2.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Question no. 7 in the table shows that majority of the learners from first and third semester do not agree with the statement. They bave little motivation to live in English speaking countries. The negative response drops significantly in the 7th semester.

Question no. 8 in the table shows that a high number of the respondents in the first semester do not want to live in English speaking countries but the number of the respondents against the statement falls significantly in the third, fifth and seventh semester. It shows that semester and exposure has positive influence on the motivation of the learners.

Table : 4.1.1.4

Motivation		Semester								
		1st		3rd		5th		7th		
		n	%	N	%	N	%	n	%	P-value
9 I want to learn English to travel to English speaking country.	S.disagree	0	0.0%	0	0.0%	1	.2%	8	1.6%	0.000**
	Disagree	32	6.4%	10	2.0%	17	3.4%	17	3.4%	
	Not Certain	1	.2%	0	0.0%	2	.4%	2	.4%	
	Agree	95	19.0%	66	13.2%	76	15.2%	59	11.8%	
	S.agree	18	3.6%	23	4.6%	31	6.2%	42	8.4%	
10 I want to learn English to spread the message of Islam through it.	S.disagree	5	1.0%	0	0.0%	0	0.0%	0	0.0%	0.002**
	Disagree	0	0.0%	0	0.0%	0	0.0%	3	.6%	
	Not Certain	2	.4%	3	.6%	1	.2%	2	.4%	
	Agree	75	15.0%	58	11.6%	72	14.4%	86	17.2%	
	S.agree	64	12.8%	38	7.6%	54	10.8%	37	7.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The item no.9 in table 4.1.1.4 reveals that majority of the respondents in all semesters do have instrumental motivation to travel to English speaking countries. The number of the respondents against the statement falls down with the increase of exposure towards English language.

The item no.10 in the table shows the majority of the respondents do attach any religious motivation with the learning of English language. They appear to use English as a tool for spreading the message of Islam. More exposure towards English has positive influence on the instrumental motivation of the respondents.

Table : 4.1.1.5

Motivation		Semester								
		1st		3rd		5th		7th		
		n	%	N	%	N	%	n	%	P-value
13 I want to learn English to read English literature.	S.disagree	14	2.8%	18	3.6%	23	4.6%	7	1.4%	0.000**
	Disagree	100	20.0%	57	11.4%	87	17.4%	111	22.2%	
	Not Certain	6	1.2%	2	.4%	0	0.0%	1	.2%	
	Agree	23	4.6%	20	4.0%	17	3.4%	9	1.8%	
	S.agree	3	.6%	2	.4%	0	0.0%	0	0.0%	
14 I want to learn English to understand English people ways of life.	S.disagree	27	5.4%	21	4.2%	12	2.4%	20	4.0%	0.358NS
	Disagree	85	17.0%	60	12.0%	91	18.2%	76	15.2%	
	Not Certain	1	.2%	1	.2%	0	0.0%	0	0.0%	
	Agree	30	6.0%	15	3.0%	21	4.2%	30	6.0%	
	S.agree	3	.6%	2	.4%	3	.6%	2	.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Item no.13 shows most of the respondents in the first two semesters do not want to learn English to read English literature. The integrative motivation of the learners increases with more exposure and time.

Item no.14 in the above table sbows that majority of the respondents disagree with the statement to learn English for understating the English people's ways of life. Semester has a non- significant influence on the motivation of the learners.

Table : 4.1.1.6

Motivation		Semester								
		1st		3rd		5th		7th		
		n	%	n	%	n	%	n	%	P-value
15 I want to learn English to make friends from English speaking countries.	S.disagree	14	2.8%	9	1.8%	10	2.0%	23	4.6%	0.001**
	Disagree	69	13.8%	38	7.6%	46	9.2%	45	9.0%	
	Not Certain	1	.2%	2	.4%	0	0.0%	7	1.4%	
	Agree	40	8.0%	22	4.4%	43	8.6%	26	5.2%	
	S.agree	22	4.4%	28	5.6%	28	5.6%	27	5.4%	
17 I want to learn English to know about the world through English language.	S.disagree	10	2.0%	12	2.4%	11	2.2%	5	1.0%	0.000**
	Disagree	40	8.0%	3	.6%	52	10.4%	65	13.0%	
	Not Certain	1	.2%	0	0.0%	3	.6%	1	.2%	
	Agree	87	17.4%	71	14.2%	60	12.0%	53	10.6%	
	S.agree	8	1.6%	13	2.6%	1	.2%	4	.8%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Item no.15 in the Table shows that most of the respondents want to learn English to have friends from English speaking countries. The positive integrative motivation increases with exposure. It shows that semester as a variable has positive influences on the motivation of the learners.

Item no.17 in the table shows majority of the respondents want to learn English to know about the world through it. More exposure towards English negatively affects their motivation.

4.1.7 Summary

The analysis of the tables for semester or exposure towards English shows that mostly learners have instrumental motivation. They want to learn English for education, internet, travelling and getting good jobs. It also shows that learners in higher semesters have more positive instrumental motivation and negative integrative motivation.

4.1.2 Motivation and Discipline

b) How far does the academic background of the learners influence their motivation towards English language, native speakers of English and their culture?

The following tables show the results about the impact of academic background on the motivation of the learners. Only results with significant P value have been selected and discussed.

Table: 4.1.2.1

Motivation		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	N	%	N	%	
1 I want to learn English to get higher education.	S.disagree	6	1.2%	6	1.2%	8	1.6%	4	.8%	10	2.0%	0.000 **
	Disagree	86	17.2 %	1	.2%	9	1.8%	7	1.4%	18	3.6%	
	Not Certain	0	0.0%	1	.2%	0	0.0%	6	1.2%	0	0.0%	
	Agree	53	10.6 %	6	1.2%	38	7.6%	81	16.2 %	21	4.2%	
	S.agree	5	1.0%	36	7.2%	45	9.0%	52	10.4 %	1	.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The above table 4.1.2.1 shows that mostly the learners want to learn English for higher education. Discipline has a highly significant influence on the instrumental motivation of the learners. Respondents from Arabic department mostly disagree with the statement and have negative motivation. The liberal discipline, Media Studies from humanities has a high positive instrumental motivation. Ussuluddin has also positive instrumental motivation.

Overall, we have negative instrumental motivation from Arabic discipline and significant positive influences from Ussuluddin and Media Studies.

Table : 4.1.2.2

Motivation		Discipline										
		ARABIC		MEDIA ST		Media Std			UD		US	
		n	%	n	%	n	%	n	%	N	%	P-value
3 I want to learn English to get knowledge about American and British cultures.	S.disagree	79	15.8 %	30	6.0%	2	.4%	64	12.8 %	50	10.0 %	0.000 **
	Disagree	71	14.2 %	14	2.8%	40	8.0%	57	11.4 %	0	0.0%	
	Not Certain	0	0.0%	5	1.0%	30	6.0%	5	1.0%	0	0.0%	
	Agree	0	0.0%	0	0.0%	28	5.6%	20	4.0%	0	0.0%	
	S.agree	0	0.0%	1	.2%	0	0.0%	4	.8%	0	0.0%	
4 I want to learn English to improve my social status.	S.disagree	50	10.0 %	7	1.4%	0	0.0%	47	9.4%	50	10.0 %	0.000 **
	Disagree	100	20.0 %	42	8.4%	100	20.0 %	80	16.0 %	0	0.0%	
	Not Certain	0	0.0%	1	.2%	0	0.0%	6	1.2%	0	0.0%	
	Agree	0	0.0%	0	0.0%	0	0.0%	15	3.0%	0	0.0%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	2	.4%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Item no.31 in the above table shows that overall there is negative instrumental motivation. Majority of the learners do not want to learn English to get knowledge about American and British cultures. The negative motivation is extremely high in Arabic Discipline. The intensity of negative motivation drops in Media Studies and Ussuluddin.

Item no 41 in the table shows the repetition of the above trend. Most of the respondents do not have instrumental motivation to improve their social status. Arabic has an extreme level

of negative motivation. Ussuluddin and Media Studies have less negative motivation in comparison to Arabic.

We see a comparatively positive trend in Media Studies. The table shows that discipline plays a role in influencing the motivation of the learners.

Table: 4.1.2.3

Motivation		Discipline										
		ARABIC		MEDIA ST		Media Std			UD		US	
		n	%	n	%	n	%	n	%	N	%	P-value
10 I want to learn English to spread the message of Islam through it.	S.disagree	0	0.0%	0	0.0%	0	0.0%	5	1.0%	0	0.0%	0.000**
	Disagree	0	0.0%	0	0.0%	0	0.0%	3	.6%	0	0.0%	
	Not Certain	0	0.0%	2	.4%	0	0.0%	6	1.2%	0	0.0%	
	Agree	76	15.2 %	41	8.2%	100	20.0 %	74	14.8 %	0	0.0%	
	S.agree	74	14.8 %	7	1.4%	0	0.0%	62	12.4 %	50	10.0 %	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The above table shows the respondents have strong positive motivation. They want to learn English to spread the message of Islam. Almost all the respondents from Arabic discipline want to learn English for religious purposes. Some learners from media studies and Ussuluddin disagree the statement. We see Arabic as discipline has influenced the learners to a very high extent.

Table : 4.1.2.4

Motivation		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	N	%	N	%	
13 I want to learn English to read English literature.	S.disagree	15	3.0%	3	.6%	0	0.0%	44	8.8%	0	0.0%	0.000**
	Disagree	116	23.2 %	42	8.4%	49	9.8%	98	19.6 %	50	10.0 %	
	Not Certain	5	1.0%	4	.8%	0	0.0%	0	0.0%	0	0.0%	
	Agree	11	2.2%	0	0.0%	51	10.2 %	7	1.4%	0	0.0%	
	S.agree	3	.6%	1	.2%	0	0.0%	1	.2%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The above table shows that the respondents have very little integrative motivation. Media studies as a discipline has the highest number of respondents in favour of the statement. It shows the learners from media have integrative motivation to learn English for reading English literature.

Learners from Arabic have very little integrative motivation. Overall, the table shows that discipline plays an important role in influencing learners' motivation.

Table : 4.1.2.5

Motivation		Discipline										
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	N	%	P-value
16 I want to learn English to have access to internet through English.	S.disagree	1	.2%	7	1.4%	0	0.0%	10	2.0%	0	0.0%	0.000**
	Disagree	3	.6%	3	.6%	0	0.0%	11	2.2%	0	0.0%	
	Not Certain	2	.4%	0	0.0%	0	0.0%	4	.8%	0	0.0%	
	Agree	99	19.8 %	31	6.2%	100	20.0 %	96	19.2 %	46	9.2%	
	S.agree	45	9.0%	9	1.8%	0	0.0%	29	5.8%	4	.8%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The above table shows that the respondents have mostly positive instrumental motivation regarding access to internet through English language. The table also shows that media studies have the highest motivation to use English to access internet. Learners from Arabic Discipline have also significantly high motivation. Ussuluddin ranks the lowest among the disciplines.

Overall, we see a highly significant role of background studies or discipline in affecting learners' motivation. Learners from Arabic discipline have the lowest motivation. Ussuluddin is moderate and respondents from Media Studies have the highest motivation. Another important factor is the positive instrumental motivation and negative integrative motivation. Learners from religious disciplines like Arabic and Ussuluddin have little integrative motivation but high instrumental motivation.

4.1.2.6 Summary

The results of the first part of the survey show interesting facts. There are myths about students of Pakistan from religious educational background that they are extremely negative about English language. But the respondents have both integrative and instrumental motivation. It appears that we are still in the hangover of colonial romance or the globalization of English has an influence on the respondents. The former interpretation carries more weight, as economy and global communication are the hallmark of globalization rather than pseudo-prestige and hollow intellectualism. In Pakistan, knowing better English, speaking in native like accent and behaving like foreigners (British and American) are still viewed as a symbol of status, authority, access to jobs, economy and media.

4.1.3 Motivation and Income Level

c) ***How far does the socioeconomic background of the learners influence their motivation, towards English language, native speakers of English and their culture?***

The following tables show the impact of the income levels on the motivation of the learners. Only those results have been selected and discussed that have significant *P* value.

Table : 4.1.3.1

Motivation		Income						P-value
		<= 20000		20001 – 30000		30000+		
		N	%	N	%	N	%	
1. I want to learn English to get higher education.	S.disagree	17	3.4%	6	1.2%	11	2.2%	0.000**
	Disagree	81	16.2%	33	6.6%	7	1.4%	
	Not certain	2	.4%	1	.2%	4	.8%	
	Agree	58	11.6%	87	17.4%	54	10.8%	
	S.agree	19	3.8%	41	8.2%	79	15.8%	
2. I want to learn English to be able to access latest research in my subject.	S.disagree	57	11.4%	17	3.4%	18	3.6%	0.000**
	Disagree	91	18.2%	76	15.2%	37	7.4%	
	Not certain	0	0.0%	1	.2%	4	.8%	
	Agree	18	3.6%	55	11.0%	34	6.8%	
	S.agree	11	2.2%	19	3.8%	62	12.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The item no.1 in the above table about income levels and its relationship with learners' motivation shows that the higher the income level of the respondents, the higher is their motivation.. Income level of Rs.20000 and below shows low level of instrumental

motivation. Majority of the respondents in this level do not want to learn English to get higher education. the second level is the income range of Rs.20,000-Rs.30,000. Learners in this income level are highly motivated to learn English language to get higher education. The last level is of Rs.30000 and above. Like the second level, learners from the third and highest level are also highly motivated. It has the biggest number of respondents in favour of the statement.

Overall, this item in the table shows that higher income level has positive influences on the motivation of the learners.

Like the responses for the above described item no.1, the item no.2 in the above table shows that income levels significantly affect the motivation levels of the learners. Majority of the respondents from the first income level have very little interest to learn English language to access the latest research. The number of positive responses increases in the second income level. The third income level has the biggest number of respondents that have positive motivation. Overall, we see a significant change in the responses of the learners according to income levels.

Table : 4.1.3.2

Motivation		Income_g						P-value
		<= 20000		20001 - 30000		30000+		
		N	%	N	%	N	%	
3. I want to learn English to get knowledge about American and British cultures.	S.disagree	134	26.8%	48	9.6%	43	8.6%	0.000**
	Disagree	29	5.8%	91	18.2%	62	12.4%	
	Not certain	7	1.4%	16	3.2%	17	3.4%	
	Agree	6	1.2%	11	2.2%	31	6.2%	
	S.agree	1	.2%	2	.4%	2	.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The above table shows that the majority of the respondents do not want to learn English to know about American and British culture. The three income groups vary significantly in their motivation according to their income level. The lowest income group has the lowest motivation level. The increase in income increases the level of integrative motivation.

Table : 4.1.3.3

Motivation		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
5. I want to learn English to get a better paying job.	S.disagree	7	1.4%	4	.8%	6	1.2%	0.000**
	Disagree	96	19.2%	38	7.6%	16	3.2%	
	Not certain	1	.2%	0	0.0%	0	0.0%	
	Agree	59	11.8%	111	22.2%	101	20.2%	
	S.agree	14	2.8%	15	3.0%	32	6.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The above table shows that most of the respondents from all three groups have positive instrumental motivation. Most of them want to learn English to get better paid jobs. The lowest income level has the highest motivation to use English for getting financial benefits. The increase in income level decreases the level of motivation. Overall, we see that income level plays an important role in motivating the learners instrumentally.

Overall, income levels as variable shows that it plays a very significant role in the levels of motivation of the learners. It is evident after the interpretation of the tables that learners from low income levels have strong instrumental motivation and low integrative motivation. Learners from high income levels are more integrative motivation.

Table : 4.1.3.4

Motivation		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
10. I want to learn English to spread the message of Islam through it.	S.disagree	0	0.0%	2	.4%	3	.6%	0.000**
	Disagree	3	.6%	0	0.0%	0	0.0%	
	Not certain	3	.6%	2	.4%	3	.6%	
	Agree	61	12.2%	112	22.4%	118	23.6%	
	S.agree	110	22.0%	52	10.4%	31	6.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The above table about the income levels shows that majority of the respondents want to use Englisb for the spread of Islam. Income levels also has a significant influence on their motivation. The learners from a low income level are more religiously motivated to spread the message of Islam through English. Increase in income levels decrease the level of motivation.

4.1.3.5 Summary:

The overall results show that the respondents from the lower income level are more conservative towards English language as compared to the respondents belonging to higher income levels. The respondents from lower income levels have more instrumental motivation as compared to the respondents from the higher income level. Respondents with higher income level, have more integrative motivation.

4.1.4 Motivation and Gender

d) How far does the gender of learners affect their motivation, attitude and beliefs towards English language, English people and culture?

The following tables show the impact of gender as a variable on the motivation of the learners. This is a very important variable in our socioeconomic setting. Only statically significant results have been interpreted and discussed.

Table : 4.1.4.1

Motivation		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
1. I want to learn English to get higher education.	S.disagree	18	3.6%	16	3.2%	34	6.8%	0.000**
	Disagree	52	10.4%	69	13.8%	121	24.2%	
	Not certain	6	1.2%	1	.2%	7	1.4%	
	Agree	172	34.4%	27	5.4%	199	39.8%	
	S.agree	102	20.4%	37	7.4%	139	27.8%	
2. I want to learn English to be able to access latest research in my subject.	S.disagree	34	6.8%	58	11.6%	92	18.4%	0.000**
	Disagree	147	29.4%	57	11.4%	204	40.8%	
	Not certain	5	1.0%	0	0.0%	5	1.0%	
	Agree	104	20.8%	3	.6%	107	21.4%	
	S.agree	60	12.0%	32	6.4%	92	18.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The above mentioned table 4.1.4.1 is about the relationship between gender and motivation. Item no.1 in the table shows that most of the learners agree with the statement that they want to learn English to get higher education. The table further shows that male respondents have more instrumental motivation (54%) than the female learners (12%) do. This is a very

interesting factor that will help the course designer to be more considerate towards female learners.

The item no.2 in the table shows that male respondents are more in favour of the statement to use English to access research as compared to the female learners. This shows a transition stage in the motivation of female learners. The results are very encouraging and it helps to predict improvement in future.

Table : 4.1.4.2

Motivation		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
3. I want to learn English to get knowledge about American and British cultures.	S.disagree	95	19.0%	130	26.0%	225	45.0%	0.000**
	Disagree	168	33.6%	14	2.8%	182	36.4%	
	Not certain	35	7.0%	5	1.0%	40	8.0%	
	Agree	48	9.6%	0	0.0%	48	9.6%	
	S.agree	4	.8%	1	.2%	5	1.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The table is about the integrative motivation of the learners. The table shows that most of the learners are not in favour of the statement to learn English to get knowledge about American and British cultures. The table also shows that male learners have more integrative motivation than the female learners.

Table : 4.1.4.3

Motivation		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
5. I want to learn English to get a better paying job.	S.disagree	9	1.8%	8	1.6%	17	3.4%	0.000**
	Disagree	80	16.0%	70	14.0%	150	30.0%	
	Not certain	1	.2%	0	0.0%	1	.2%	

Motivation		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
	Agree	209	41.8%	62	12.4%	271	54.2%	
	S.agree	51	10.2%	10	2.0%	61	12.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The above table is about the instrumental motivation of the learners. It shows a significant difference between the motivation of male and female respondents. It shows that female learners have more instrumental motivation than the male learners. Majority of the female learners want to learns English to get better paid jobs.

Table : 4.1.4.4

Motivation		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
10. I want to learn English to spread the message of Islam through it.	S.disagree	5	1.0%	0	0.0%	5	1.0%	0.000**
	Disagree	3	.6%	0	0.0%	3	.6%	
	Not certain	6	1.2%	2	.4%	8	1.6%	
	Agree	228	45.6%	63	12.6%	291	58.2%	
	S.agree	108	21.6%	85	17.0%	193	38.6%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The above table is about learning English for religious purposes. It shows that majority of the learners favor the statement to use English for the spread of Islam. It also shows that the number of female learners in favour of the statement is greater than the number of male learners.

4.1.4.4 Summary

It is general perception that females are considered to be more religiously motivated than male. Overall, the interpretation of tables for the relationship between gender and motivation shows some interesting results. The results show that most female learners have more instrumental motivation than the male learners. Male learners have more integrative motivation than the female learners. In fact, I feel it is the other way around in some other communities. But I would say educational and socioeconomic background plays a role in this. Since women in certain communities are less educated than men (besides their limited outside contact), it may seem gender plays a role in religion -- it may rather be the socioeconomic and education background besides social set up that plays a role in this apparent difference.

4.2 Attitudes

4.2.1 Attitudes and Learners' Exposure to English

e). How far does the exposure to and contacts with English of the learners play any role in shaping their attitude towards English language, its native speakers and culture?

The following tables show the relationship between attitudes and learners' exposure to English language. The results describe the impact of learners' exposure on the attitudes of the learners. Only results with significant p value have been selected and discussed.

Table 4.2.1 .1

Attitude		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	n	%	N	%	
18 I feel English is a burden for me; I have to prepare other major subjects.	S.disagree	18	3.6%	16	3.2%	32	6.4%	33	6.6%	0.000**
	Disagree	31	6.2%	50	10.0%	27	5.4%	32	6.4%	
	Not Certain	0	0.0%	1	.2%	0	0.0%	3	.6%	
	Agree	57	11.4%	25	5.0%	43	8.6%	35	7.0%	
	S.agree	40	8.0%	7	1.4%	25	5.0%	25	5.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The above table is about the attitude of learners towards English. The comparison of the percentage between agreement and disagreement to the given statement shows that majority of the students consider English as a burden and time consuming subject. If we look at semester wise responses to the statement, it appears that with the progressive exposure towards language, students consider that they are not able to give proper time and attention to other major subjects because of this issue.

Table 4.2.1.2

Attitude		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	n	%	N	%	
19 The development of a country is possible mainly because of the people who know English well.	S.disagree	36	7.2%	29	5.8%	20	4.0%	13	2.6%	0.000**
	Disagree	104	20.8%	61	12.2%	106	21.2%	112	22.4%	
	Not Certain	3	.6%	2	.4%	0	0.0%	2	.4%	
	Agree	3	.6%	7	1.4%	1	.2%	1	.2%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The table 4.2.2 shows that majority of the students consider that it is not necessary for any country to progress and develop only with the people who know English well. The responses fluctuate from high to the low and then again to higher semester wise. It can be assumed by this ratio that students consider English necessary for the short term goals and aims of their lives (as mentioned in the Motivation level). They may not be able to realize the relationship of knowing English well with the development of a country at broad level.

Table 4.2.1.3

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Attitude		Semester						P-value
		1st		3rd		5th	7th	
21 I like to talk to people from English speaking nries(America, Britain, Australia, New Zealand)	S.disagree	10	2.0%	5	1.0%	3	.6%	0.000**
	Disagree	121	24.2%	75	15.0%	48	9.6%	
	Not certain	3	.6%	1	.2%	0	0.0%	
	Agree	27	5.4%	70	14.0%	81	16.2%	
	S.agree	16	3.2%	17	3.4%	23	4.6%	

The ratio of the students interested in talking to the people from English speaking countries is quite less as compared to those who strongly disagree with this idea. Majority of the students do not learn English because they have a desire to be in contact with English speaking people. This ratio is higher in the first semester students. It is possible that the students may be hesitant or reluctant to be in contact with the English speaking people because of their lack of exposure towards the language.

According to the above statement, majority of the students want to have friends belonging to the English speaking countries. This desire is quite equal in percentage in almost all the semesters.

Table 4.2.1.4

Attitude		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	n	%	N	%	
The ways of life in English speaking countries are opposite to Islamic way of life.	S.disagree 27	0	0.0%	3	.6%	0	0.0%	1	.2%	0.000**
	Disagree	0	0.0%	2	.4%	0	0.0%	0	0.0%	
	Not Certain	2	.4%	2	.4%	0	0.0%	0	0.0%	
	Agree	22	4.4%	30	6.0%	24	4.8%	1	.2%	
	S.agree	122	24.4%	62	12.4%	103	20.6%	126	25.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Majority of the students agreed with the given statement and they consider that the ways of life in English speaking countries are not in accordance with the Islamic ways of life. The percentage of the responses in agreement is higher in the first and seventh semesters respectively as compared to the rest of the semesters. These type of ideas may be generated

from the cultural differences between Islamic and English speaking countries and their subsequent knowledge on the part of the students.

Table 4.2.1.5

Attitude		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	n	%	N	%	
30 I like America because there is more freedom of speech.	S.disagree	84	16.8%	37	7.4%	83	16.6%	71	14.2%	0.008**
	Disagree	59	11.8%	60	12.0%	43	8.6%	56	11.2%	
	Not Certain	2	.4%	2	.4%	0	0.0%	0	0.0%	
	Agree	1	.2%	0	0.0%	1	.2%	0	0.0%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	1	.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

In the above mentioned statement, majority of the students do not agree that they like America because there is more freedom of speech. It is possible that students are not fully aware of American ways of life or they do not consider it necessary to like any country just because there is freedom of speech. It is also possible that students may not be acquainted with the notions of freedom of speech and its implications fully.

Table 4.2.1.6

Attitude		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	n	%	N	%	
32 There is no harm to meet and talk to people from Western countries like America and Britain.	S.disagree	5	1.0%	4	.8%	3	.6%	0	0.0%	0.000**
	Disagree	43	8.6%	13	2.6%	44	8.8%	33	6.6%	
	Not Certain	3	.6%	1	.2%	2	.4%	0	0.0%	
	Agree	74	14.8%	50	10.0%	67	13.4%	52	10.4%	
	S.agree	21	4.2%	31	6.2%	11	2.2%	43	8.6%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Majority of the students do not find any harm in meeting and talking people of Western countries. The percentage of agreement is same in the students of first and seventh semester (19%) as compared to the students of other semesters. It is possible that these students may be aware of the concepts of globalization and importance of English in this scenario or it may be their own desire for the sake of exposure towards English language.

Table 4.2.1.7

Attitude		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	n	%	N	%	
37 I understand and enjoy English poetry.	S.disagree	29	5.8%	21	4.2%	33	6.6%	42	8.4%	0.000**
	Disagree	87	17.4%	61	12.2%	88	17.6%	77	15.4%	
	Not Certain	15	3.0%	2	.4%	1	.2%	3	.6%	
	Agree	13	2.6%	10	2.0%	5	1.0%	6	1.2%	
	S.agree	2	.4%	5	1.0%	0	0.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The ratio of responses to the above mentioned statement displays that majority of the students do not enjoy reading poetry. The percentage is somehow high in all the semesters that indicate that students may not be interested in the literature of English language as a subject. It is also possible that they consider it a burden on their minds to read and appreciate poetry in English language.

Table 4.2.1.8

Attitude		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	n	%	N	%	
39 Learning about Christianity is not negative.	S.disagree	1	.2%	2	.4%	1	.2%	0	0.0%	0.027*
	Disagree	33	6.6%	12	2.4%	16	3.2%	7	1.4%	
	Not Certain	1	.2%	1	.2%	0	0.0%	1	.2%	
	Agree	106	21.2%	79	15.8%	106	21.2%	112	22.4%	
	S.agree	5	1.0%	5	1.0%	4	.8%	8	1.6%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Majority of the students agree with the given statement that it is not negative at all to learn about Christianity. The percentage of responses in agreement with the statement is higher in first and seventh semesters as compared to the other semesters..

4.2.1.9 Summary

Overall, the results of the tables show that there are some interesting conflicts between the statements of the students. In some statements, students do not want to interact with the people from English speaking countries but at the same time, they like to have friends from the English speaking countries as well. Interacting or being friends with people of a different culture is not the same as learning their language in order to interact with them. That would be an extra step, a burdensome exercise and perhaps therefore the response. They find the ways of Western culture against Islamic ways of life and find English a burden on their minds. This also indicates that students have somewhat negative feelings towards English language in the early semesters of their academic career as compared to the higher semesters. The results also show that students have more negative feelings towards English than positive in general.

4.2.2 Attitude and Discipline

f). How far does the academic background of the learners influence their attitudes towards English language, native speakers of English and their culture?

The following results show the impact of academic background on learners' attitudes. Only those tables have been selected for the discussion that have the most significance P value.

Table 4.2.2.1

Attitude		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
18 I feel English is a burden for me; I have to prepare other major subjects.	S.disagree	0	0.0%	32	6.4%	41	8.2%	26	5.2%	0	0.0%	0.000**
	Disagree	1	.2%	12	2.4%	59	11.8 %	68	13.6 %	0	0.0%	
	Not Certain	1	.2%	0	0.0%	0	0.0%	3	.6%	0	0.0%	
	Agree	70	14.0 %	1	.2%	0	0.0%	39	7.8%	50	10.0 %	
	S.agree	78	15.6 %	5	1.0%	0	0.0%	14	2.8%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Majority of the students consider English as time consuming subject and a burden that hamper their efforts in preparing for other major subjects. The percentage is the highest in the students from Arabic disciplines with the percentage from the Ussuluddin at the second stand. It is possible that the students from both these disciplines consider English a burden because of their lack of proper background knowledge of the subject and their subsequent exposure towards it.

Table 4.2.2.2

Attitude		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
22 I love to have friends from English speaking countries.	S.disagree	42	8.4%	0	0.0%	0	0.0%	22	4.4%	0	0.0%	0.000 **
	Disagree	74	14.8 %	8	1.6%	0	0.0%	41	8.2%	50	10.0 %	
	Not Certain	0	0.0%	2	.4%	0	0.0%	4	.8%	0	0.0%	
	Agree	34	6.8%	35	7.0%	100	20.0 %	54	10.8 %	0	0.0%	
	S.agree	0	0.0%	5	1.0%	0	0.0%	29	5.8%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

For the above mentioned statement, majority of the students do not agree with the notion of making friends from English speaking countries. The percentage is higher in the responses of students from Arabic discipline (23.2%)with the percentage of the students of Ussuludin as the second one (22.6%).

Table 4.2.2.3

Attitude		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
27 The ways of life in English speaking countries are opposite to Islamic way of life.	S.disagree	1	.2%	0	0.0%	0	0.0%	3	.6%	0	0.0%	0.001**
	Disagree	0	0.0%	0	0.0%	0	0.0%	2	.4%	0	0.0%	
	Not Certain	2	.4%	2	.4%	0	0.0%	0	0.0%	0	0.0%	
	Agree	15	3.0%	7	1.4%	22	4.4%	33	6.6%	0	0.0%	
	S.agree	132	26.4 %	41	8.2%	78	15.6 %	112	22.4 %	50	10.0 %	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students from the discipline of Ussuludin agree the most with the statement (39% in total) with both the other disciplines at almost same percentage (29.6%). The students strongly agree that the ways of life in English speaking countries are opposite to Islamic way of life.

Table 4.2.2.4

Attitude		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
28 I like reading English novel.	S.disagree	38	7.6%	4	.8%	0	0.0%	18	3.6%	50	10.0 %	0.000**
	Disagree	71	14.2 %	1	.2%	30	6.0%	48	9.6%	0	0.0%	
	Not Certain	2	.4%	1	.2%	0	0.0%	5	1.0%	0	0.0%	
	Agree	38	7.6%	15	3.0%	70	14.0 %	49	9.8%	0	0.0%	
	S.agree	1	.2%	29	5.8%	0	0.0%	30	6.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students from the discipline of Ussuludin strongly gree with the statement with the total percentage of (23.2%). The students of the discipline of Arabic are on the second number with the total percentage of (21.8%) and the students from the discipline of Media Studies are on the third number (07%). The results show that a fair number of the students from all the given disciplines, disagree with the statement with varying percentage that they like reading English novels.

Table 4.2.2.5

Attitude		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
31 I like people from Britain and America because they are neat and clean.	S.disagree	37	7.4%	8	1.6%	0	0.0%	96	19.2 %	50	10.0 %	0.000**
	Disagree	107	21.4 %	39	7.8%	100	20.0 %	49	9.8%	0	0.0%	
	Not Certain	4	.8%	2	.4%	0	0.0%	3	.6%	0	0.0%	
	Agree	1	.2%	0	0.0%	0	0.0%	1	.2%	0	0.0%	
	S.agree	1	.2%	1	.2%	0	0.0%	1	.2%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students of Ussuludin disagree with the given statement with the total percentage of (39%). The students of Media Studies are on second number in their responses of disagreement (29.4%) whereas the students from the Arabic discipline at the third stance(28.8%).

Table 4.2.2.6

Attitude		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
33 Western world is fighting a war against Muslim with the help of English language.	S.disagree	1	.2%	4	.8%	0	0.0%	3	.6%	0	0.0%	0.000**
	Disagree	3	.6%	3	.6%	33	6.6%	4	.8%	0	0.0%	
	Not Certain	3	.6%	1	.2%	13	2.6%	1	.2%	0	0.0%	
	Agree	110	22.0 %	20	4.0%	54	10.8 %	80	16.0 %	47	9.4%	
	S.agree	33	6.6%	22	4.4%	0	0.0%	62	12.4 %	3	.6%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students from Ussuludin discipline strongly agree (38.4%) with the notion that Western world is fighting a war against Muslim through English language. The students of Arabic discipline agree with statement on the second number with the total percentage of (28.6%)whereas students of Media studies agree the least with the total percentage of (19.2%). The overall impression of the results is that students agree with the notion with varying percentages.

Table 4.2.2.7

Attitude		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
37 I understand and enjoy English poetry.	S.disagree	12	2.4%	6	1.2%	0	0.0%	57	11.4 %	50	10.0 %	0.000**
	Disagree	129	25.8 %	40	8.0%	77	15.4 %	67	13.4 %	0	0.0%	
	Not Certain	4	.8%	0	0.0%	13	2.6%	4	.8%	0	0.0%	
	Agree	2	.4%	3	.6%	10	2.0%	19	3.8%	0	0.0%	
	S.agree	3	.6%	1	.2%	0	0.0%	3	.6%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students of the Ussuludin highly disagree with the given statement with the total percentage of 34.8%. The students of Arabic are on the second number carrying the total percentage of 28.2% .The students of Media studies disagree the least with the total percentage of 24.6%. It is possible that students of Ussuludin and Arabic may not be acquainted with English poetry in a proper way and this thing has generated dislike for understanding and enjoying English poetry.

Table 4.2.2.8

Attitude		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
39 Learning about Christianity is not negative.	S.disagree	0	0.0%	0	0.0%	0	0.0%	4	.8%	0	0.0%	0.000**
	Disagree	44	8.8%	3	.6%	0	0.0%	21	4.2%	0	0.0%	
	Not Certain	0	0.0%	2	.4%	0	0.0%	1	.2%	0	0.0%	
	Agree	106	21.2 %	38	7.6%	100	20.0 %	109	21.8 %	50	10.0 %	
	S.agree	0	0.0%	7	1.4%	0	0.0%	15	3.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students of Ussuludin strongly agree with the given statement that learning about Christianity is not negative . It shows that the students are quite conscious about the knowledge of the other religions.

Table 4.2.2.9

Attitude		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
41 The importance given to human rights and freedom of speech in English speaking countries is better than in any other country.	S.disagree	120	24.0 %	4	.8%	0	0.0%	79	15.8 %	50	10.0 %	0.000**
	Disagree	30	6.0%	41	8.2%	56	11.2 %	61	12.2 %	0	0.0%	
	Not Certain	0	0.0%	2	.4%	0	0.0%	0	0.0%	0	0.0%	
	Agree	0	0.0%	1	.2%	44	8.8%	9	1.8%	0	0.0%	
	S.agree	0	0.0%	2	.4%	0	0.0%	1	.2%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students of Ussuludin strongly disagree with this notion that the importance given to human

rights and freedom of speech in English speaking countries is better than in any other country with the total percentage of (38%). The students of Arabic are on the second stance (30%) and the students of Media studies are on the third number (20.2%).

4.2.2.10 Summary

The students of Ussuludin and then of Arabic appear to be more critical of English language as compared to the students of Media studies. The more plausible reason could be their less exposure and acquaintance with English.

4.2.3 Attitude and Income level

g). How far does the socioeconomic background of the learners influence their attitudes, towards English language, native speakers of English and their culture?

The following tables show the results and findings of the relationship between attitudes of learners and income levels. The findings show that how much learners' attitudes does their socioeconomic level influence. Only the results the most significant questions have been discussed below.

Table 4.2.3.1

Attitude		Income_g						P-value
		<= 20000		20001 – 30000		30001+		
		N	%	N	%	N	%	
18 I feel English is a burden for me; I have to prepare other major subjects.	S.disagree	10	2.0%	22	4.4%	67	13.4%	0.000**
	Disagree	22	4.4%	67	13.4%	51	10.2%	
	Not certain	3	.6%	0	0.0%	1	.2%	
	Agree	98	19.6%	40	8.0%	22	4.4%	
	S.agree	44	8.8%	39	7.8%	14	2.8%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The people from the income level Rs.20000 agree more with the statement than the other two strata. The reason may be lack of exposure, lack of resources, personal hesitance and reluctance etc. The people from the income level Rs.30000+ disagree with the statement strongly that English language is a burden for them.

Table 4.2.3.2

Attitude		Income_g						P-value
		<= 20000		20001 – 30000		30001+		
		N	%	N	%	N	%	
22 I love to have friends from English speaking countries.	S.disagree	43	8.6%	7	1.4%	14	2.8%	0.000**
	Disagree	93	18.6%	59	11.8%	21	4.2%	
	Not certain	0	0.0%	2	.4%	4	.8%	
	Agree	31	6.2%	91	18.2%	101	20.2%	
	S.agree	10	2.0%	9	1.8%	15	3.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Majority of the people from the income level Rs.30001+agree with the notion to make friends from English speaking countries with the total percentage of (23.2%). This agreement towards the given statement falls as the income level decreases i.e. (20%) in the people of income level Rs.20001-30000 and (8.2%) in the people from income level Rs.20000.

Table 4.2.3.3

Attitude		Income_g						P-value
		<= 20000		20001 – 30000		30001+		
		N	%	N	%	N	%	
28 I like reading English novel.	S.disagree	91	18.2%	11	2.2%	8	1.6%	0.000**
	Disagree	51	10.2%	69	13.8%	30	6.0%	
	Not certain	2	.4%	2	.4%	4	.8%	
	Agree	24	4.8%	69	13.8%	79	15.8%	
	S.agree	9	1.8%	17	3.4%	34	6.8%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Majority of the population from the income level Rs.20000 disagree with the statement (28.4%) that they enjoy reading English novels. The ratio of the disagreement by the people from the income level Rs.20001-30000 is on second number (16%) and the disagreement

level by the people from the income level Rs.30000+ is the least (7.6%). The disagreement may be due to lack of exposure towards the given language or the inability to procure the reading materials.

Table 4.2.3.4

Attitude		Income_g						P-value
		<= 20000		20001 – 30000		30001+		
		N	%	N	%	N	%	
32 There is no harm to meet and talk to people from Western countries like America and Britain.	S.disagree	5	1.0%	4	.8%	3	.6%	0.000**
	Disagree	65	13.0%	57	11.4%	11	2.2%	
	Not certain	4	.8%	0	0.0%	2	.4%	
	Agree	79	15.8%	73	14.6%	91	18.2%	
	S.agree	24	4.8%	34	6.8%	48	9.6%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The people from the income level Rs.30000 agree with the statement more than the other two strata with the total percentage of (27.8%). The people from income level Rs.20001-30000 are on second stand (21.4%) and the people from income level Rs.20000 are at third stance (20. 6%).It is possible that the people from the lowest income level have no proper exposure towards the culture and norms of the western countries so their agreement level to the statement i.e. there is no harm to meet and talk to people from Western countries like America and Britain, is the lowest in percentage.

Table 4.2.3.5

Attitude		Income_g						P-value
		<= 20000		20001 – 30000		30001+		
		N	%	N	%	N	%	
37 I understand and enjoy English poetry.	S.disagree	76	15.2%	23	4.6%	26	5.2%	0.000**
	Disagree	87	17.4%	124	24.8%	102	20.4%	
	Not certain	6	1.2%	3	.6%	12	2.4%	
	Agree	6	1.2%	15	3.0%	13	2.6%	
	S.agree	2	.4%	3	.6%	2	.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The population from the income level Rs.20000 is more inclined in disagreeing with the statements (32.6%). The people from income level Rs.20001-30001 are on the second number

(29.4%). It appears that population from both of these strata of lives do not enjoy reading English poetry.

Table 4.2.3.6

Attitude		Income_g						P-value
		<= 20000		20001 – 30000		30001+		
		N	%	N	%	N	%	
39 Learning about Christianity is not negative.	S.disagree	1	.2%	2	.4%	1	.2%	0.000**
	Disagree	26	5.2%	33	6.6%	9	1.8%	
	Not certain	1	.2%	0	0.0%	2	.4%	
	Agree	146	29.2%	130	26.0%	127	25.4%	
	S.agree	3	.6%	3	.6%	16	3.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Majority of the people who agree with the statement are from the income level of Rs.20000 with the total percentage of (29.8%). The people from the income level 30000+ are on the

second stance (28.6%).The people from the income level of 20001-30000 agree the least with the given statement (26.6%).

4.2.3.7 Summary

The overall impression provided by the given statements display that the people from income level Rs.20000 are more reluctant and hesitant towards English language and the people from income level Rs.20001-30000 are the second on the list in this regard. It appears that the more the income level increases, the more the people generate positive feelings towards the towards English language.

4.2.4 Attitude and Gender

h). How much is the role of gender responsible for influencing the attitudes of learners towards English language, native speakers of English and their culture?

The following tables show the results of the impact of gender on learners' attitudes. This is a very important factor. It needs to be consider during the process of course design for English language.

Table 4.2.4.1

Attitude		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
18 I feel English is a burden for me; I have to prepare other major subjects.	S.disagree	67	13.4%	32	6.4%	99	19.8%	0.000**
	Disagree	127	25.4%	13	2.6%	140	28.0%	
	Not certain	3	.6%	1	.2%	4	.8%	
	Agree	71	14.2%	89	17.8%	160	32.0%	
	S.agree	82	16.4%	15	3.0%	97	19.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Majority of the males agree with the statement that they consider English as a burden and time consuming subject as compared to females. The percentage of this agreement is significantly high (30.6%) in the responses of male students than their female counterparts (20.8%).

Table 4.2.4.2

Attitude		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
22 I love to have friends from English speaking countries.	S.disagree	22	4.4%	42	8.4%	64	12.8%	0.000**
	Disagree	107	21.4%	66	13.2%	173	34.6%	
	Not certain	4	.8%	2	.4%	6	1.2%	
	Agree	188	37.6%	35	7.0%	223	44.6%	
	S.agree	29	5.8%	5	1.0%	34	6.8%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The males are more interested to have friends from English speaking countries with the total percentage of (43.4%) as compared to the females (08%) in this particular statement. This ratio is significantly high in the responses of the male students than the female students.

Table 4.2.4.3

Attitude		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
27 The ways of life in English speaking countries are opposite to Islamic way of life.	S.disagree	3	.6%	1	.2%	4	.8%	0.000**
	Disagree	2	.4%	0	0.0%	2	.4%	
	Not certain	0	0.0%	4	.8%	4	.8%	
	Agree	56	11.2%	21	4.2%	77	15.4%	
	S.agree	289	57.8%	124	24.8%	413	82.6%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The male population is strongly inclined towards the given statement as compared to the females that the ways of life in English speaking countries are opposite to Islamic way of life. The total percentage of the responses of the male students (69%) is quite high than the female students (29%).

Table 4.2.4.4

Attitude		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
28 I like reading English novel.	S.disagree	18	3.6%	92	18.4%	110	22.0%	0.033*
	Disagree	142	28.4%	8	1.6%	150	30.0%	
	Not certain	5	1.0%	3	.6%	8	1.6%	
	Agree	155	31.0%	17	3.4%	172	34.4%	
	S.agree	30	6.0%	30	6.0%	60	12.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Majority of the students from the male population agree with the statement that they do like reading English novels. The difference in the percentage of responses of both genders is quite interesting. The total percentage of the responses of the male students is (37%) which is quite high keeping in view the total percentage of the responses of female students i.e. only (9.4%).

Table 4.2.4.5

Attitude		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
31 I like people from Britain and America because they are neat and clean.	S.disagree	96	19.2%	95	19.0%	191	38.2%	0.000**
	Disagree	249	49.8%	46	9.2%	295	59.0%	
	Not certain	3	.6%	6	1.2%	9	1.8%	
	Agree	1	.2%	1	.2%	2	.4%	
	S.agree	1	.2%	2	.4%	3	.6%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students disagree with the notion that they like people from Britain and America because they are neat and clean. The males clearly dispose off this notion with the total percentage of

(69%) where as the female students disagreed with the statement with the total percentage of (28.2%) thus standing on the second position.

Table 4.2.4.6

Attitude		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
33 Western world is fighting a war against Muslim through English language.	S.disagree	3	.6%	5	1.0%	8	1.6%	0.000**
	Disagree	37	7.4%	6	1.2%	43	8.6%	
	Not certain	14	2.8%	4	.8%	18	3.6%	
	Agree	234	46.8%	77	15.4%	311	62.2%	
	S.agree	62	12.4%	58	11.6%	120	24.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

For the above mentioned statement, students strongly believe that Western world is fighting a war against Muslims through English language. The males stick to this notion more than females with the total percentage of (59.2%) and (27%) respectively.

Table 4.2.4.7

Attitude		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
37 I understand and enjoy English poetry.	S.disagree	59	11.8%	66	13.2%	125	25.0%	0.000**
	Disagree	242	48.4%	71	14.2%	313	62.6%	
	Not certain	17	3.4%	4	.8%	21	4.2%	
	Agree	29	5.8%	5	1.0%	34	6.8%	
	S.agree	3	.6%	4	.8%	7	1.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Majority of the students disagree with the given statement that they do enjoy and understand poetry. Male population shows more disagreement towards this statement as compared to the females. The difference in total percentage of the given responses is (60.2%) in males and (27.4%) in females respectively.

Table 4.2.4.8

Attitude		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
39 Learning about Christianity is not negative.	S.disagree	4	.8%	0	0.0%	4	.8%	0.000**
	Disagree	65	13.0%	3	.6%	68	13.6%	
	Not certain	1	.2%	2	.4%	3	.6%	
	Agree	265	53.0%	138	27.6%	403	80.6%	
	S.agree	15	3.0%	7	1.4%	22	4.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The responses for the above statement are in favour of the statement that learning about Christianity is not something negative. The percentage shows that male beliefs strongly in this notion with the total percentage of (56%) as compared to the female students with the total percentage of (29%).

4.2.4.9 Summary

Overall we see that male learners are more positive in their attitudes than female learners. Female learners have more positive attitude towards the language. They have more negative attitude towards the people and its culture. The results are not totally negative as far as female learners are concerned.

4.3 Beliefs

4.3.1 Beliefs and Semester or Exposure of Learners towards English

i). How far does the exposure to and contact with English of the learners play any role in shaping their beliefs towards English language?

The following tables show the results of the role the learners' exposure play in shaping the beliefs of the learners towards English language. Only statistically significant results have been discussed in this section.

Table 4.3.1.1

Belief		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	N	%	n	%	
44 Islam forbids learning English language.	S.disagree	93	18.6 %	65	13.0 %	110	22.0 %	120	24.0 %	0.000**
	Disagree	52	10.4 %	32	6.4%	17	3.4%	8	1.6%	
	Not Certain	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
	Agree	1	.2%	1	.2%	0	0.0%	0	0.0%	
	S.agree	0	0.0%	1	.2%	0	0.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The majority of the students from the first semester strongly disagree with the statement that Islam forbids learning English. As the semesters progress, the disagreement decreases in percentage.

Table 4.3.1.2

Belief		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	N	%	n	%	
45 Through learning English language, we are corrupting our own society.	S.disagree	22	4.4%	17	3.4%	35	7.0%	59	11.8 %	0.000**
	Disagree	84	16.8 %	49	9.8%	67	13.4 %	38	7.6%	
	Not Certain	4	.8%	0	0.0%	2	.4%	0	0.0%	
	Agree	21	4.2%	17	3.4%	12	2.4%	15	3.0%	
	S.agree	15	3.0%	15	3.0%	11	2.2%	16	3.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Majority of the students disagree with the statement that through learning English language, we are corrupting our own society. Students from the first semester strongly disagreed with the statement with the total percentage of (21.2%) as compared to the other semesters. The percentage is also high in fifth and seventh semesters than in third semester.

Table 4.3.1.3

Belief		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	N	%	n	%	
47 English Should not be a compulsory subject in universities.	S.disagree	12	2.4%	8	1.6%	8	1.6%	17	3.4%	0.000**
	Disagree	26	5.2%	37	7.4%	40	8.0%	49	9.8%	
	Not Certain	1	.2%	0	0.0%	3	.6%	4	.8%	
	Agree	85	17.0 %	33	6.6%	57	11.4 %	24	4.8%	
	S.agree	22	4.4%	21	4.2%	19	3.8%	34	6.8%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students from the first semester agree with the statement (21.4%) that English should not be a compulsory subject in universities. But this agreement decreases in percentage as the semesters progress. It is possible that that with the increase in exposure towards English

language, students may feel bit at ease with English or they understand its importance at university level.

Table 4.3.1.4

Belief		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	N	%	n	%	
48 I believe that Americans are not sincere with Muslims.	S.disagree	0	0.0%	0	0.0%	2	.4%	0	0.0%	0.000**
	Disagree	1	.2%	3	.6%	18	3.6%	15	3.0%	
	Not Certain	2	.4%	2	.4%	0	0.0%	1	.2%	
	Agree	40	8.0%	50	10.0 %	43	8.6%	54	10.8 %	
	S.agree	103	20.6 %	44	8.8%	64	12.8 %	58	11.6 %	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

For the above mentioned statement, the students from first semester agree (28.6%) with the notion that most of the Americans are not sincere with Muslims. The rest of the students from other semesters agree with the statement less in percentage i.e. (22.4%) for seventh semester, (21.4%) for the fifth semester and (18.8%) for the third semester respectively. The higher the exposure towards English language the greater is the confidence level of the learners on native speakers of English.

Table 4.3.1.5

Belief		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	N	%	n	%	
49 I believe that Western way of life is corrupting Muslims' ways of life.	S.disagree	1	.2%	1	.2%	2	.4%	2	.4%	0.001**
	Disagree	1	.2%	3	.6%	8	1.6%	12	2.4%	
	Not Certain	4	.8%	2	.4%	3	.6%	8	1.6%	

	Agree	40	8.0%	49	9.8%	49	9.8%	46	9.2%	
	S.agree	100	20.0 %	44	8.8%	65	13.0 %	60	12.0 %	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students of first and fifth semesters believe that westerns ways of life are corrupting the Muslim ways of life with the total percentage of (28%) and (22.8%) respectively. This percentage of agreement is less in the answers of students from other semesters i.e. (21.2%) for the seventh semester and (18.6%) for the third semester.

Table 4.3.1.6

Belief		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	N	%	n	%	
50 English represents Christianity and Christian beliefs.	S.disagree	1	.2%	3	.6%	4	.8%	0	0.0%	0.000**
	Disagree	51	10.2 %	6	1.2%	32	6.4%	27	5.4%	
	Not Certain	14	2.8%	1	.2%	0	0.0%	1	.2%	
	Agree	32	6.4%	45	9.0%	54	10.8 %	55	11.0 %	
	S.agree	48	9.6%	44	8.8%	37	7.4%	45	9.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

(20%), students from seventh fifth (18.2%) and third (17.8%) semesters agree with the statement respectively by the percentage that English language represents Christianity and Christian beliefs. The students from the first semester show 15% agreement with the statement.

4.3.1.7 Summary

Overall, the results of the tables indicate that gradual progression in the academic tenure of the students help them to build an image of the language they are exposed to. The results

show that the more the learners are exposed to English the more they develop instrumental motivation and less integrative motivation. The increase in exposure develops more negative motivation towards English people and their culture.

4.3.2 Beliefs and Disciplines

j). How far does the academic background of the learners influence their beliefs towards English language, native speakers of English and their culture?

The following tables show the results of the role the learners' academic bakground play in shaping the heliefs of the learners towards English language. Only statistically significant results have been discussed in this section.

Table 4.3.2.1

Belief		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		N	%	n	%	n	%	n	%	n	%	
42 People who learn English go away from Islam.	S.disagree	1	.2%	44	8.8%	44	8.8%	83	16.6 %	0	0.0%	0.000**
	Disagree	149	29.8 %	6	1.2%	56	11.2 %	64	12.8 %	50	10.0 %	
	Not Certain	0	0.0%	0	0.0%	0	0.0%	1	.2%	0	0.0%	
	Agree	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	2	.4%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students from the discipline of Ussuludin disagree with the statement that people who learn English go away from Islam with the total percentage of 39.4%. The students from the discipline of Arabic and Media Studies share the same notion with almost the same percentage i.e. 30%. It seems that students are aware that merely learning English does not take them away from Islamic ways of life.

Table 4.3.2.2

Belief		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		N	%	n	%	n	%	n	%	n	%	
43 Learning English does not mean becoming an American or British.	S.disagree	0	0.0%	5	1.0%	0	0.0%	4	.8%	0	0.0%	0.000**
	Disagree	0	0.0%	5	1.0%	0	0.0%	0	0.0%	0	0.0%	
	Not Certain	0	0.0%	1	.2%	0	0.0%	0	0.0%	0	0.0%	
	Agree	149	29.8 %	27	5.4%	35	7.0%	70	14.0 %	50	10.0 %	
	S.agree	1	.2%	12	2.4%	65	13.0 %	76	15.2 %	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students from the discipline of Ussuludin agree with the statement the most (39.2%) that learning English does not mean to become an American or British. The students from the discipline of Arabic on the second stand sharing the same notion (30%) whereas students of Media Studies stand on the third (27.8%).

Table 4.3.2.3

Belief		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
44 Islam forbids learning English language.	S.disagree	129	25.8 %	44	8.8%	72	14.4 %	93	18.6 %	50	10.0 %	0.000**
	Disagree	21	4.2%	5	1.0%	28	5.6%	55	11.0 %	0	0.0%	
	Not Certain	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
	Agree	0	0.0%	1	.2%	0	0.0%	1	.2%	0	0.0%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	1	.2%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students from the discipline of Ussuludin strongly disagree (39.6%) with the statement that Islam forbids learning English. The students from the discipline of Arabic are on the second stance in this disagreement (30%) whereas the students from the discipline of Media Studies are on the third (29.8%). It may be the reason that Students from both of the disciplines of Arabic and Ussuludin are more in touch with Islamic religious knowledge and have knowledge that Islam does not forbids from learning something positive.

Table 4.3.2.4

Belief		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
47 English should not be a compulsory subject in universities.	S.disagree	0	0.0%	18	3.6%	13	2.6%	14	2.8%	0	0.0%	0.000**
	Disagree	0	0.0%	18	3.6%	87	17.4 %	47	9.4%	0	0.0%	
	Not Certain	0	0.0%	1	.2%	0	0.0%	7	1.4%	0	0.0%	
	Agree	82	16.4 %	8	1.6%	0	0.0%	59	11.8 %	50	10.0 %	
	S.agree	68	13.6 %	5	1.0%	0	0.0%	23	4.6%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students from the discipline of Arabic agree with the statement the most (30%) that English should not be a compulsory subject at universities. The students from the discipline of Ussuludin are on the second number (26.4%) in this agreement whereas the students from the discipline of Media Studies disagree with the statement with the total percentage of only (2.6%) and are on the third number.

Table 4.3.2.5

Belief		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
48 I believe that Americans are not sincere with Muslims.	S.disagree	0	0.0%	0	0.0%	0	0.0%	2	.4%	0	0.0%	0.000**
	Disagree	0	0.0%	29	5.8%	0	0.0%	8	1.6%	0	0.0%	
	Not Certain	0	0.0%	3	.6%	0	0.0%	2	.4%	0	0.0%	
	Agree	0	0.0%	9	1.8%	100	20.0 %	78	15.6 %	0	0.0%	
	S.agree	150	30.0 %	9	1.8%	0	0.0%	60	12.0 %	50	10.0 %	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students from the discipline of Ussuludin agree with the statement the most (37.6%) that Americans are not sincere with the Muslims. The students from Arabic discipline agree with the statement (30%). The students of Media Studies are on the least percentage of agreement (23.6%).

Table 4.3.2.6

Belief		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
50 English represents Christianity and Christian beliefs.	S.disagree	0	0.0%	7	1.4%	0	0.0%	1	.2%	0	0.0%	0.000**
	Disagree	88	17.6 %	19	3.8%	6	1.2%	3	.6%	0	0.0%	
	Not Certain	0	0.0%	0	0.0%	14	2.8%	2	.4%	0	0.0%	
	Agree	12	2.4%	10	2.0%	80	16.0 %	84	16.8 %	0	0.0%	
	S.agree	50	10.0 %	14	2.8%	0	0.0%	60	12.0 %	50	10.0 %	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The students from Ussuludin agree with the statement the most (38.8%). The students from Media Studies are (20.8%) and from Arabic are (12.4%) number in the percentage of their responses. The students from Ussuludin believe that English represents Christianity and Christian beliefs.

4.3.2.6 Summary:

The results show that respondents from religious background have negative belief about English people and culture. They are less suspicious about English language itself. The learners from media studies are more positively influenced.

4.3.3 Beliefs and Income:

k). How far does the socioeconomic background of the learners influence their beliefs, towards English language, native speakers of English and their culture?

The following tables show the results of the role the learners' socioeconomic background play in shaping the beliefs of the learners towards English language. Only statistically significant results have been discussed in this section.

Table 4.3.3.1

Belief		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
42 People who learn English go away from Islam.	S.disagree	25	5.0%	48	9.6%	99	19.8%	0.000**
	Disagree	150	30.0%	119	23.8%	56	11.2%	
	Not certain	1	.2%	0	0.0%	0	0.0%	
	Agree	0	0.0%	0	0.0%	0	0.0%	
	S.agree	1	.2%	1	.2%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The people from income Rs.20001-30000 are at second number with the total percentage of 33.4% and people from income level Rs.30000 are at the third number with the total percentage of 31%.Th overall impression is of disagreement in all the people of different income levels but this varies percentage.

Table 4.3.3.2

Belief		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
43 Learning English does not mean becoming an American or British.	S.disagree	1	.2%	2	.4%	6	1.2%	0.000**
	Disagree	0	0.0%	2	.4%	3	.6%	
	Not certain	0	0.0%	0	0.0%	1	.2%	
	Agree	148	29.6%	110	22.0%	73	14.6%	
	S.agree	28	5.6%	54	10.8%	72	14.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Rs. 20,000 and below strongly disagree (35.2%) with the statement, followed by the people from income level at Rs.20001-30000, 33.4% and people from income level at Rs.30000 and above (29%).

Table 4.3.3.3

Belief		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
44 Islam forbids learning English language.	S.disagree	154	30.8%	126	25.2%	108	21.6%	0.008**
	Disagree	23	4.6%	41	8.2%	45	9.0%	
	Not certain	0	0.0%	0	0.0%	0	0.0%	
	Agree	0	0.0%	1	.2%	1	.2%	
	S.agree	0	0.0%	0	0.0%	1	.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Majority of the people from income level Rs.20000 strongly disagree (35.4%) with the statement that Islam forbids learning English language with the people from income Rs.20001-30000 (33.4%) are at the second number. People from the income level Rs.30000+ are at the third number in their responses of disagreement with the total percentage of 30.6%.

Table 4.3.3.4

Belief		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
47 English Should not be a compulsory subject in universities.	S.disagree	9	1.8%	8	1.6%	28	5.6%	0.000**
	Disagree	20	4.0%	64	12.8%	68	13.6%	
	Not certain	1	.2%	3	.6%	4	.8%	
	Agree	82	16.4%	78	15.6%	39	7.8%	
	S.agree	65	13.0%	15	3.0%	16	3.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The people from the income level less than Rs.20000 agree the most with statement that English should not be a compulsory subject in universities. The people from income level Rs.20001-30000 have (18.6%) agreement with the statement. The people from income level Rs.30000+ have only (11%) agreement. The agreement on the part of people with income level Rs.20000 and Rs.20001-30000 may be due to their lack of prior exposure towards English language in their academic situations.

Table 4.3.3.5

Belief		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
48 I believe that Americans are not sincere with Muslims.	S.disagree	0	0.0%	1	.2%	1	.2%	0.000**
	Disagree	8	1.6%	8	1.6%	21	4.2%	
	Not certain	2	.4%	0	0.0%	3	.6%	
	Agree	20	4.0%	76	15.2%	91	18.2%	
	S.agree	147	29.4%	83	16.6%	39	7.8%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The people from the income level Rs.20000 strongly agree with the total percentage of 33.4% that English that Americans are not sincere with the Muslims. The people from income level Rs.20001-30000 have (31.8%) agreemnet and the people from income level

Rs.30000+ have only (26%) agreemnet. This belief may be due to the image generated by social media in Pakistan.

Table 4.3.3.6

Belief		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
50 English represents Christianity and Christian beliefs.	S.disagree	0	0.0%	2	.4%	6	1.2%	0.000**
	Disagree	37	7.4%	56	11.2%	23	4.6%	
	Not certain	0	0.0%	1	.2%	15	3.0%	
	Agree	28	5.6%	74	14.8%	84	16.8%	
	S.agree	112	22.4%	35	7.0%	27	5.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The people from the income level Rs.20,000 strongly believe that English represents Christianity and Christian beliefs. They are on the first number in the agreement with the statement with the total percentage of 28%. The people from income level Rs.30000+ stand on the second with the total percentage of (22.2%) and the people from income level Rs.20001-30000 stand on the third position for this statement with the total percentage of (21.8%).

Table 4.3.3.7

Belief		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
51 English is the language of non-Muslims especially of Americans and British.	S.disagree	0	0.0%	0	0.0%	0	0.0%	0.000**
	Disagree	0	0.0%	2	.4%	1	.2%	
	Not certain	1	.2%	0	0.0%	2	.4%	
	Agree	39	7.8%	76	15.2%	55	11.0%	
	S.agree	137	27.4%	90	18.0%	97	19.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The people from the income level Rs.20000 strongly believe (35.2%), that English is the language of non Muslims especially of Americans and British people. The people from income level Rs.20001-30000 have (33.2%) agreement and the people from income level Rs.30000+ have (30.4%) in this regard. It is possible that the people from the lowest income level do not have broader exposure towards the English language and they still consider it confined to only non-Muslim people.

4.3.3.7 Summary

The above results show that learners from lower socioeconomic background have more negative belief about English language, English people and culture. The increase in income level has positive influences on the beliefs of the learners.

4.3.4 Beliefs and Gender:

l). How much is the role of gender responsible for influencing the beliefs of learners towards English language, native speakers of English and their culture?

The following tables show the findings of the role the learners' gender plays in shaping the beliefs of the learners towards English language. Only statistically significant results have been discussed in this section.

Table 4.3.4.1

Belief		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
42 People who learn English go away from Islam.	S.disagree	127	25.4%	45	9.0%	172	34.4%	0.345^{NS}
	Disagree	220	44.0%	105	21.0%	325	65.0%	
	Not certain	1	.2%	0	0.0%	1	.2%	
	Agree	0	0.0%	0	0.0%	0	0.0%	
	S.agree	2	.4%	0	0.0%	2	.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

A majority i.e. 69.4% of the male respondents disagree with the statement that people who learn English go away from Islam. On the other hand, the (30%) female disagree with the statement.

Table 4.3.4.2

Belief		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
43 Learning English does not mean becoming an American or British.	S.disagree	4	.8%	5	1.0%	9	1.8%	0.000**
	Disagree	0	0.0%	5	1.0%	5	1.0%	
	Not certain	0	0.0%	1	.2%	1	.2%	
	Agree	205	41.0%	126	25.2%	331	66.2%	
	S.agree	141	28.2%	13	2.6%	154	30.8%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Male students agree with the above mentioned statement in majority that learning English does not mean to become an American or British in nature. A total 69.2% of the responses of the male students is significantly high as compared to the responses of female students (27.8%) in agreement with the given statement.

Table 4.3.4.3

Belief		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
44 Islam forbids learning English language.	S.disagree	244	48.8%	144	28.8%	388	77.6%	0.000**
	Disagree	104	20.8%	5	1.0%	109	21.8%	
	Not certain	0	0.0%	0	0.0%	0	0.0%	
	Agree	1	.2%	1	.2%	2	.4%	
	S.agree	1	.2%	0	0.0%	1	.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Most of the male students strongly disagree with the statement that Islam forbids learning English language. The female students' responses were less in percentage as compared to the male students, i.e. at 99.6% and 29.8% respectively.

Table 4.3.4.4

Belief		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
46 I believe that those people are behind the spread and promotion of English in Islamic countries who are the enemies of Muslims.	S.disagree	40	8.0%	1	.2%	41	8.2%	0.000**
	Disagree	199	39.8%	36	7.2%	235	47.0%	
	Not certain	0	0.0%	2	.4%	2	.4%	
	Agree	81	16.2%	57	11.4%	138	27.6%	
	S.agree	30	6.0%	54	10.8%	84	16.8%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The majority of the male students do not agree with the statement that those people are behind the spread and promotion of English in Islamic countries who are the enemies of Muslims. The percentage of responses of the male students is significantly high in disagreement as compared to the responses of female students.

Table 4.3.4.5

Belief		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
47 English should not be a compulsory subject in universities.	S.disagree	27	5.4%	18	3.6%	45	9.0%	0.000**
	Disagree	134	26.8%	18	3.6%	152	30.4%	
	Not certain	7	1.4%	1	.2%	8	1.6%	
	Agree	141	28.2%	58	11.6%	199	39.8%	
	S.agree	41	8.2%	55	11.0%	96	19.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

For the the above mentioned statement, the male students' responses are in agreement with the belief that English should not be a compulsory subject in universities. The total percentage of responses of male students (36.4%) is higher as compared to the responses of female students i.e. (22.6%) in agreement.

Table 4.3.4.6

Belief		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
48 I believe that Americans are not sincere with Muslims.	S.disagree	2	.4%	0	0.0%	2	.4%	0.000**
	Disagree	8	1.6%	29	5.8%	37	7.4%	
	Not certain	2	.4%	3	.6%	5	1.0%	
	Agree	178	35.6%	9	1.8%	187	37.4%	
	S.agree	160	32.0%	109	21.8%	269	53.8%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The male students strongly agree with the notion that American people are not sincere with the Muslims whereas the percentage of responses of female students is less as compared to the male students. The difference of this agreement is 35% (agree) and 32% (strongly agree) of the male population whereas this ratio is quite less in the responses of female students as 1.8% and 21.8 % respectively. It appears that female have more negative motivation and attitude but less negative beliefs.

Table 4.3.4.7

Belief		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
50 English represents Christianity and Christian beliefs.	S.disagree	1	.2%	7	1.4%	8	1.6%	0.000**
	Disagree	97	19.4%	19	3.8%	116	23.2%	
	Not certain	16	3.2%	0	0.0%	16	3.2%	
	Agree	176	35.2%	10	2.0%	186	37.2%	
	S.agree	60	12.0%	114	22.8%	174	34.8%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

The majority of the students from male population agree with the statement that English language represents Christianity and Christian beliefs as compared to the responses of female population. Total percentage of male students' responses (47.2%) in agreement with the statement is quite higher as compared to the responses of female students' i.e. (24.8%).

4.3.4.7 Summary

The overall impression of the above mentioned tables is that the female students are quite moderate in their responses whether of agreement or disagreement as compared to the responses of the male students. It appears that gender plays a significant role in shaping up beliefs particular to one given notion as is seen in the responses of the male and female students towards English language. Male learners are more negative in their beliefs towards English language. Female on the other hand, appear more positive in their beliefs towards English language, native speakers of English and their culture.

4.4 Important Results of Chapter No. 4

Motivation:

1. The examination of the tables for semester or exposure towards English demonstrates that for the most part learners have instrumental motivation.

2. They need to learn English for education, internet, travelling and landing great job positions.

3. It likewise demonstrates that learners in higher semesters have more positive instrumental inspiration and negative integrative motivation.

4. The consequences of the initial segment of the review demonstrate interesting results.

5. Unlike the current myths about students of Pakistan and particularly about the individuals who have religious foundation, the respondents have both integrative and instrumental motivation.

7. In Pakistan, knowing better English, carrying on demeanor like foreigners (British and American) are still observed as an image of status, power and access to employments, economy and media.

8. Income levels as factor demonstrates that it assumes an exceptionally critical part in the levels of motivation of the learners.

9. It is obvious after the elucidation of the tables that learners from low income levels have solid instrumental motivation and low integrative motivation.

10. Learners from high income levels have more integrative motivation.

11. Females more religiously spurred than male.

12. The elucidation of tables for the relationship amongst gender orientation and motivation demonstrates some intriguing results.

13. The results demonstrate that most female learners have more instrumental motivation than the male learners.

14. Male learners have more integrative motivation than the female learners.

Attitude:

1. Students would prefer not to connect with the general population from English speaking nations. They also do not like to have companions from the English speaking nations also.

2. They find the methods and ways of Western culture against Islamic lifestyles and consider English a burden on their minds.

3. The students appear to have to some degree negative sentiments towards English language in the early semesters of their academic careers when contrasted with the higher semesters.

3. The results likewise demonstrate that students have more negative attitudes towards English than positive one in general.

4. The students of Ussuludin and after that of Arabic give off an impression of being more critical of English language as compared to the students of Media studies.

5. The general impression by the given statements show that the general population from income level Rs.20000 are more hesitant and reluctant towards English language and the population from income level Rs.20001-30000 are the second on the rundown in this regard.

6. It creates the impression that the more the salary level increases, the more the general population generates positive feelings towards English language.

7. It additionally demonstrates that gender assumes significant role in having and portraying attitudes towards learning English language.

Beliefs:

1. The results of the tables demonstrate that gradual progression in the academic tenure of the students help them to build an image of the language they are exposed to.

2. The students from the discipline of Ussuludin and after that of Arabic have responded in high negative when contrasted with the students of Media Studies.

3. It can be assumed that income level plays an significant part in belief system of individuals from diverse monetary and financial backgrounds.

4. The data from the tables indicates that the female students are quite moderate in their responses whether of agreement or disagreement when compared with the responses of the male students.

5.The results indicate that gender of the learners assumes a critical part in shaping up belief system specific to one given idea as is found in the responses of the male and female students towards English language.

Chapter.5 Analysis and Discussion

5.1Hypothesis (H) The socioeconomic Background of learners affects their motivation towards English language

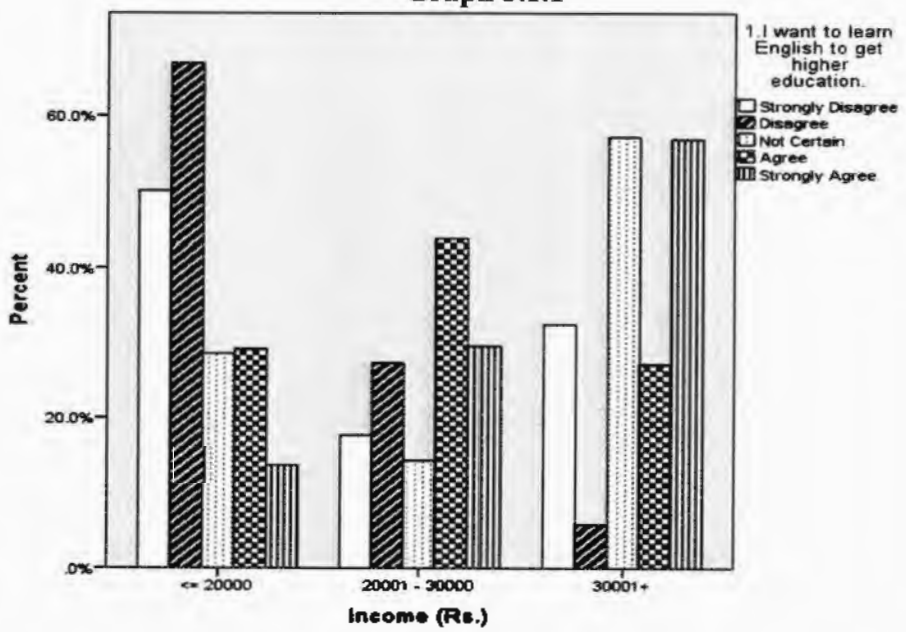
Second language acquisition is a complex process in a globalized scenario of the world, where the target of the second language is not its native language system rather a transnational network of globalized world (Risager,2007). It should be analyzed while considering the social, cultural and historical aspect of target language. The status of English in Pakistan has multiple implications for motivation. Firstly, it has a unique historical aspect that dictates English language association with power structure of society, secondly majority of people are poverty ridden, they have strong economic push for English language learning, and thirdly educated resourceful community of Pakistan has different but flexible perspective on learning English. They have exposure and understand the dynamic forces of globalized world, that dictate trans-cultural and trans-disciplinary learning of English language to remain in, into the survival game of globalized world (Tanaka, 2006).

This hypothesis discusses the role of social and economic factors on the learners with the help of three motivational constructs: instrumental motivation, integrative motivation and personal motivation based on Gardner's (1985) and Cooper and Fishman's (1977) works by taking three categories of income groups:

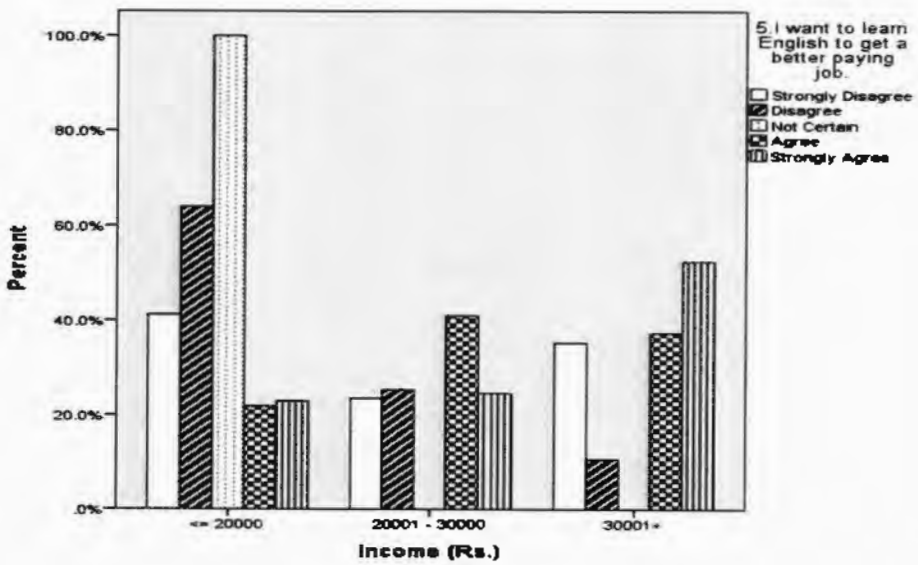
Group-I (less than Rs.20,000);
Group II (lies between 20,000 to 30,000);
Group III (more than 30,000).

The survey reports that most of the motivation of Group-I & Group-II towards learning English is utilitarian in nature.

Graph 5.1.1

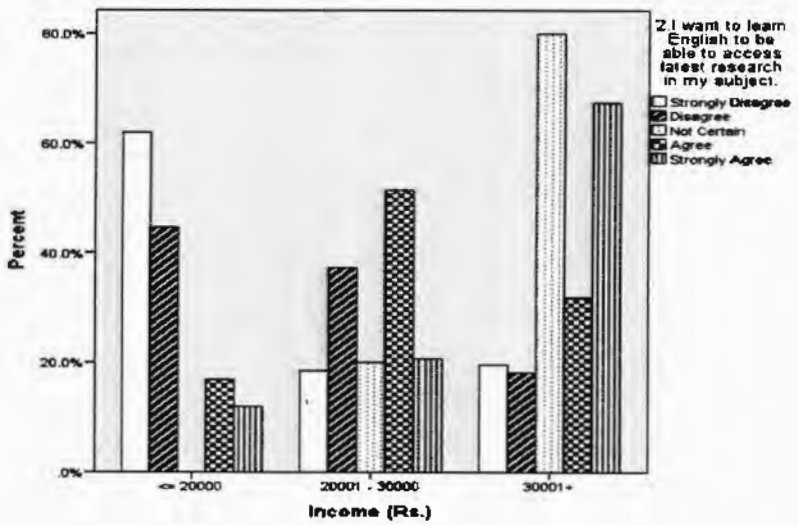


Graph 5.1.2

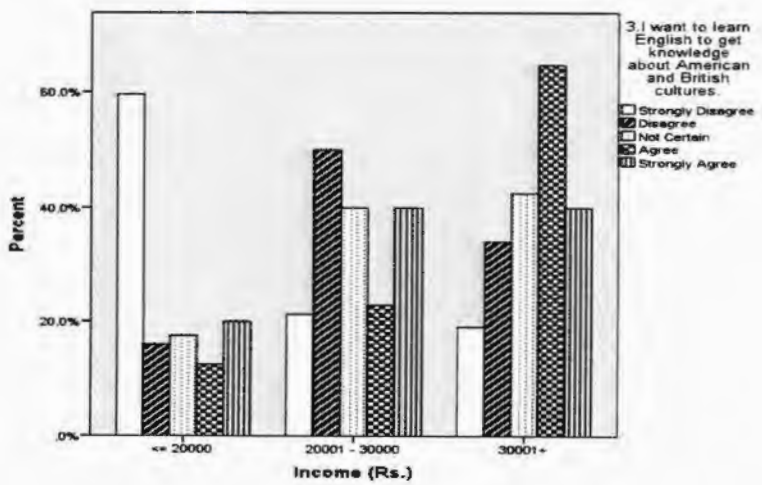


The subjects belonging to Groups (I&II) have instrumental motivation towards English language learning as more than half of the population of group-I (49.5%)and group-II(45%) wants to learn English for getting higher education as it ensures better paying jobs. English is the language of some of the most dominant, industrialized, and established nations: the USA and the UK. It is anticipated that by learning English one will have more chance to get job nationally and internationally (Mahboob, 2002).

Graph 5.1.3



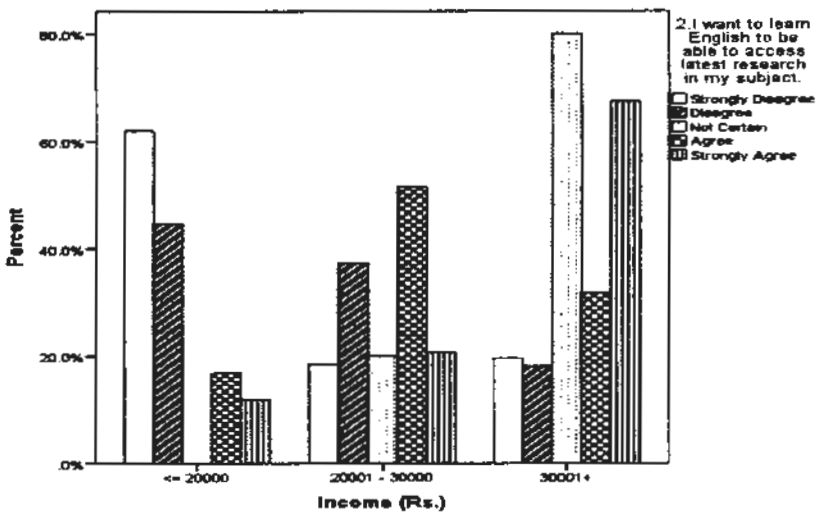
Graph 5.1.4



Likewise, the above graph 3 shows that 60 % respondents of group-I and 45% of group-II are not interested to have an access to latest research to become most eligible candidate in a competitive globalized world. But number of the respondents to learn English to know target language culture increases in group- II and III. One must learn English, the language of developed countries to understand how these developed countries operate and succeed. This wish of a developing country's people leads to the need to access the literature and research being produced in these countries. It demands the ability to read, write and communicate in English, which, in turn, leads to a belief that English is the "language of science, technology, and development. This conviction is based on the fact that the language in which access to the needed information is available in English. Over time, this belief has become a conviction, perhaps even a maxim, that everyone shares and accepts English as a trump card for a bright future (Mehboob, 2011).

Furthermore, it implies that only acquisition of English language is not sufficient but a requirement of well-informed learner has become a prerequisite for a job with better future prospects. The above graphs direct us that a person who has greater exposure to the latest trends of globalized world through greater understanding of target language culture enables him/her to grow intellectually. It enables them to view life through another cultural lens and acquire multifaceted and flexible language identity. As the globalized world communication is a dynamic, complex and ongoing flex of language, culture and identity (Adaskou & Fahsi, 1990).

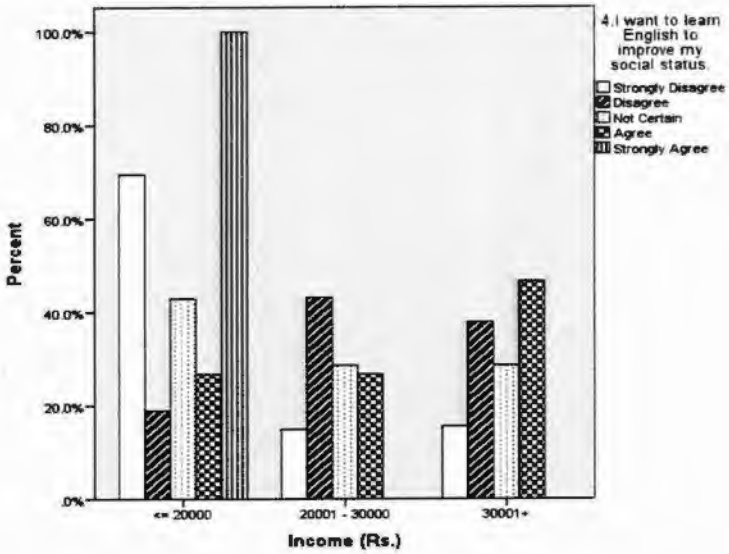
Graph 5.1.4



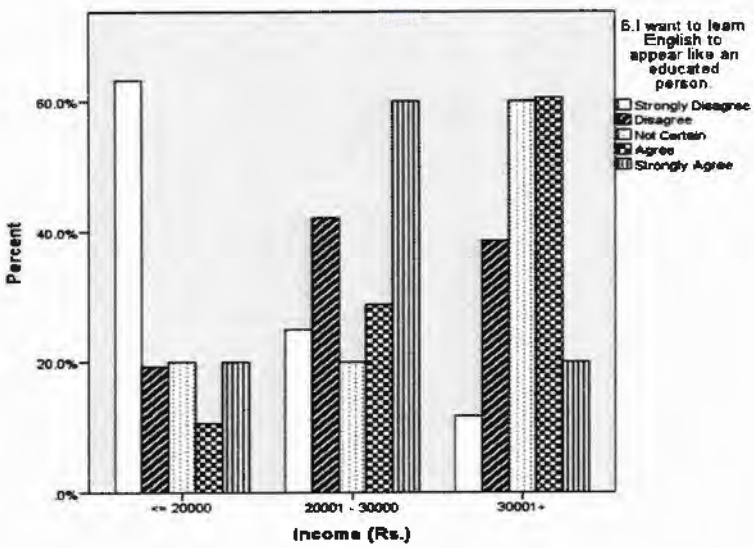
Graph 5 shows the progressive view point with an instrumental motivation of group-I less than 20% & group-II more than 42.5%, because the internet is an inevitable tool for progress and survival in present day competitive world. Group-III has highest positive responses to the statement.

Interestingly, there are some questions in the study for which all three income groups have same motivation towards English language. These questions expose language and cultural link in the setup of Pakistani society. Language represents social relations in time and space, institutions and structure whereas, culture produce and reproduce meaning of all above said social interaction (Risager, 2009).

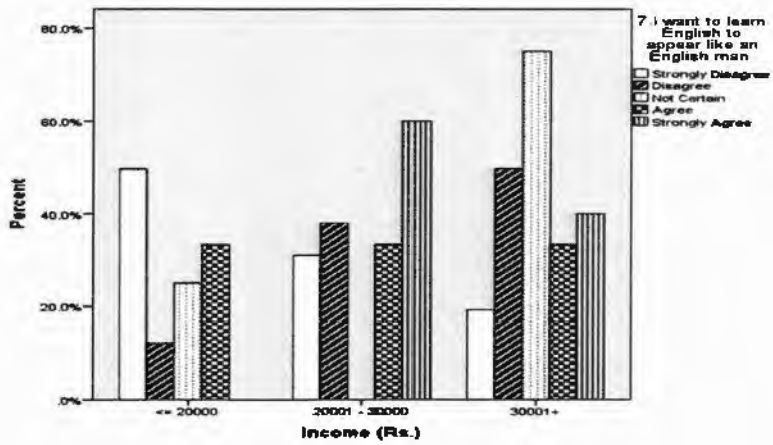
Graph 5.1.5



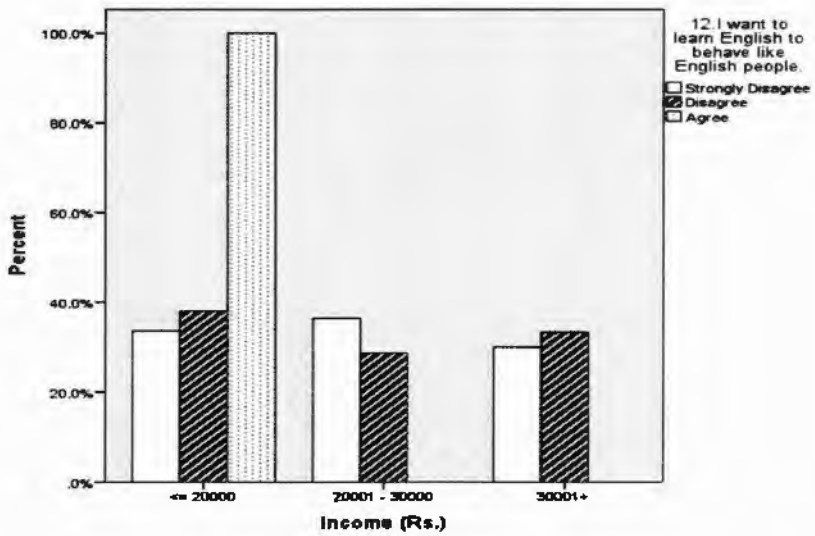
Graph 5.1.6



Graph 5.1.7



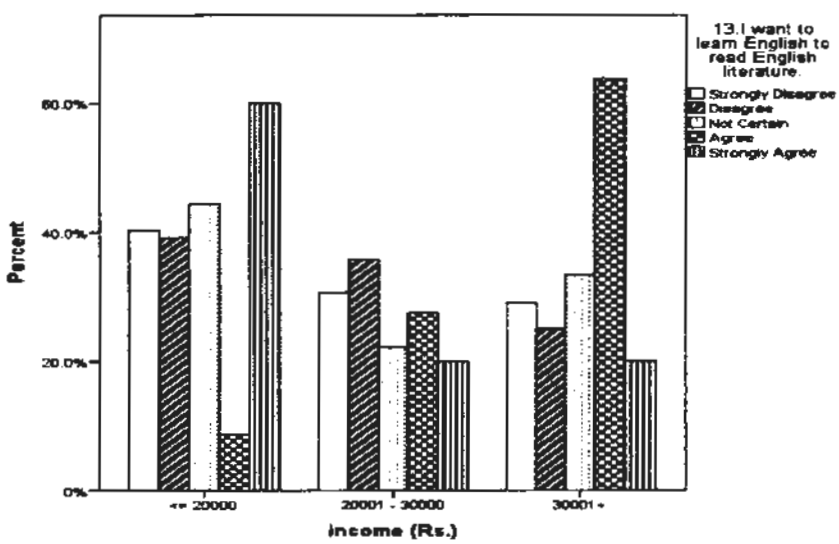
Graph 5.1.8



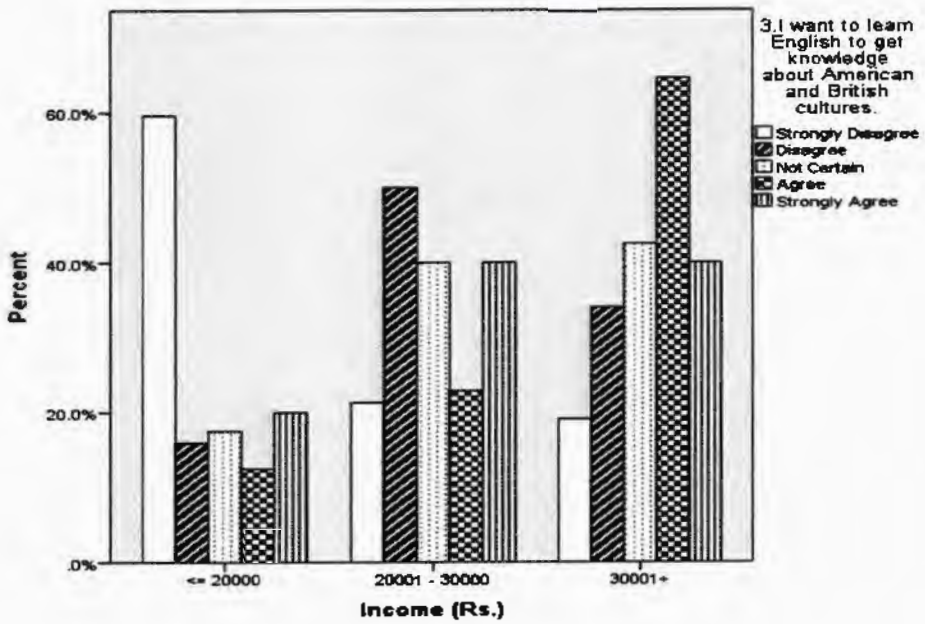
The study shows that the instrumental motivation having a positive attitude with the help of positive responses and it exposes the sociological and psychological orientation of acquisition of English in Pakistan hecause competence in English hestow upon subjects honour and an image of an educated person (Jeeyoung&Eslami,2011). Likewise, group-I as

being on the lower stature of economics shows less inclination to appear like English people as less urge to be a worthy and resourceful person in that way. It means to appear more like western people has become a symbol of prestige and being an educated and resourceful person especially for white collar people (Mahboob,2009). But this tendency to look like English might be taken as a motivation to acquire cultural diversity, means expansion in perception and enjoy multifaceted identity (Holme, 2003). As the following graphs show integrated motivation for learning English.

Graph 5.1.9

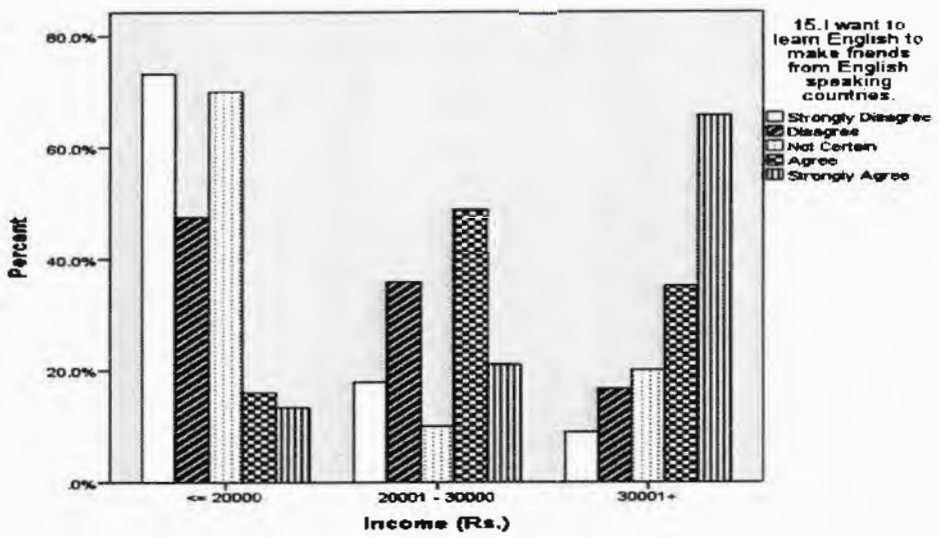


Graph 5.1.10



Above mentioned graphs, depict innovative trends in learning English in a globalized world. The new order of the world encourages understanding and valuing cultural diversity by exploring target language system with the help of its practices (graph:9 group-I 60% Strongly Agree; group-II less than 30%, group-III 60% Agree) and resources(graph: 10; group-I less than 20%; Agree), Group-II more than 20%; group-III more than 60%) enriches and gives semantic and pragmatic understanding of target language which is crucial for an effective discourse at globalized world level(Risager,2009). It is evident clearly that resourcefulness leads to more integrative motivation and less resources forces learners to go for motivation that is more utilitarian.

Graph 5.1.111



Surprisingly, all above mentioned instrumental and integrated motivation has a matter realistic approach that is leading towards understanding of target language and culture but not to establish relations for instance friendship. As the above graph: 11 shows (group-I ,72% Disagree & strongly Disagree) , group-II,50%; group-III more than 70%) that subject have no intention to develop friendship in learning English language. It needs more tolerance and civilization that might be achieved in the future. Hence, the hypothesis stands proved that socioeconomic background of the learners affects their motivation. Strong socioeconomic background leads to more integrative motivation and learners from weak socioeconomic background have motivation that is more instrumental.

This study has shown that Individual's belief or opinion towards any referent (English) is an evaluated reaction (Gardener, 1945). Socio-economic factor is one of the strong indicators for English Language learning. Likewise, motivation accompanies with attitudes; as motivation construct becomes a ground for individual choices of a goal and effort to pursue

that goal. The overall positive attitude towards English has descending order as the income range increases.

Marsh (1971) advocate and substantiate and Searing et.al (1976) "lifelong openness model" that social and economic factors are the most important factors for attitudes formation. They emphasized on constant maintenance of attitudes by the stimuli of new social milieu. Likewise, respondents showed inclination to appear like an English man as being the symbol of social respect and status. Economic status (income range) has shown a clear divide between the low and high motivation towards English language. Economically established people have different perception about English as they do not need English as an instrument to get prosperity by getting access to good jobs, latest research, higher education; even they are not interested to get information about English culture and traveling to English speaking countries.

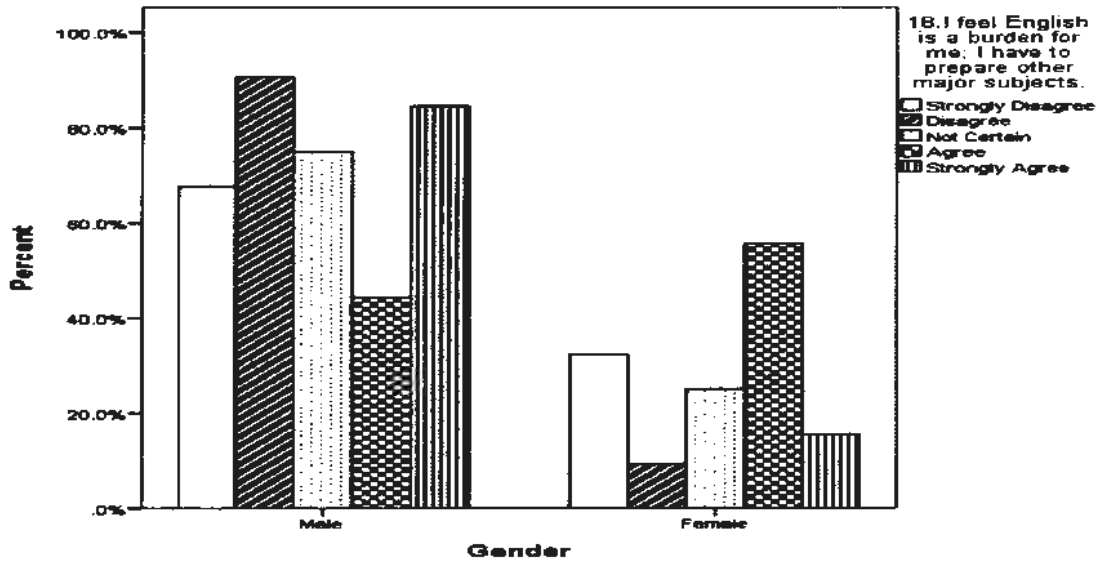
But at the same time respondents with low income have different attitudinal disposition. They perceive English as a trump card for better future. They show both instrumental and integrated motivation (Gardner, 1985) towards English language and culture.

Similarly, respondents expose negative bilingualism where the acquisition is not as a step to increase the language repertoire but replacing their native language with English and their conversation as a mixture of both languages. Consequently, traditional greetings especially among the youngsters are giving way to western norms.

5.2 (H) Female Learners at the University have more positive Motivation and attitudes

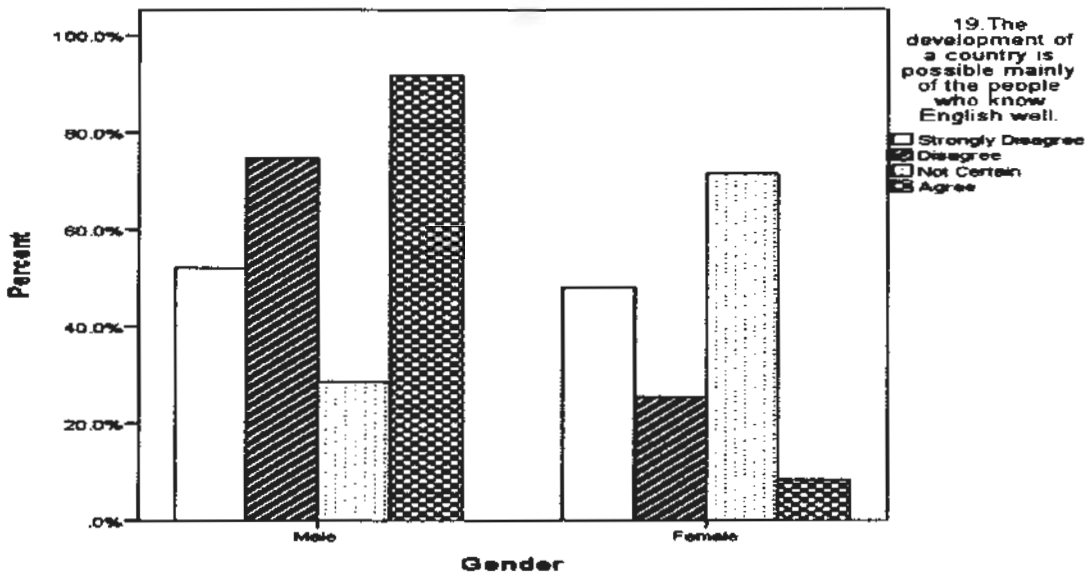
Before discussing the above hypothesis, a look into history will prove helpful in understanding it. English language learning is a complex phenomenon in Pakistani context; it has a painful colonial history. Language learning is not merely a skill for Pakistani speakers, because it carries its culture as well. Cultural sensitivity is a pivotal factor when teaching English language (Manasreh, 2010) .Whereas culture is a ubiquitous force, forging our identities and our relationships with other things and individuals (as cited in Thanasoulas, 2001). Language has direct influence on shaping out our *subjective culture* and *objective culture* (Bennett, Bennett & Allen, 2003). Culture and ideology play important roles in motivating students learning of second language particularly English This study aims to measure cultural influence with the help of practice, products and perspectives (Batman & Mattos, 2006) but there is a community in Pakistani who still have apprehensions of linguistic imperialism of English language and have negative attitude towards English language. From the many responsible factors, this research has tried to get some clues to define cultural effect on English language learning in the light of motivation, attitude and beliefs with the help of social variables: gender, cross discipline and educational background towards English language.

Graph 5.2.1



The above figure shows that more than 80% male students think that English is a burden for them in university education. But the number of female students in agreement to the statement is also very healthy that is more than 40%. In comparison to female less female students think that English is a burden for them. The reason of positive motivation of female students can be their more exposure towards the realities of life. The burden of domestic responsibilities in our society mostly lies on males. The realities of life make them more realistic in their approach.

Graph 5.2.2



The above figure shows that more female students at the university think that English language is important for the development of a country. More than 60% female students are in favour of the statement. 50% male students also think that English is essential for the development of a country. Overall, we see positive motivation here both from male and female students.

Graph 5.2.3

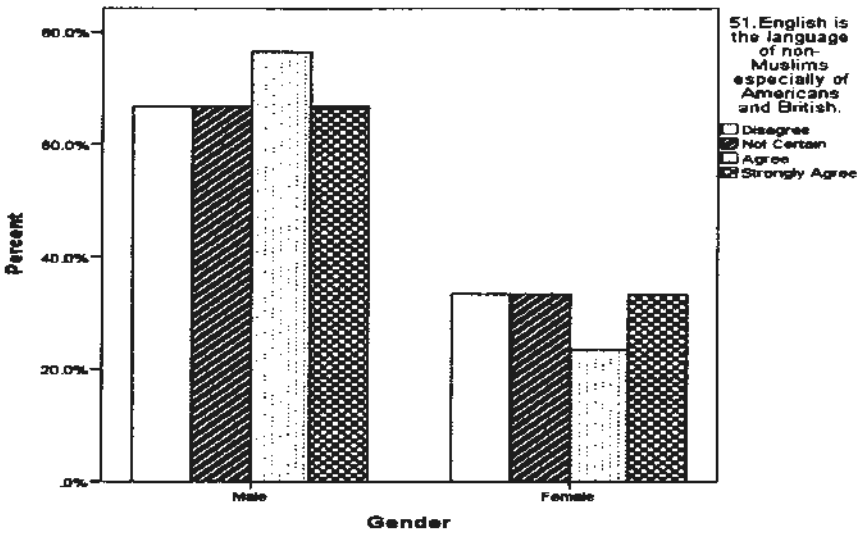


Figure 3 shows that female students consider English as the language of non-Muslims. More than 60% respondents think that English is not the language of British and America. On the other hand female respondent appear to be more influenced by and aware of the globalization of English. As male have more exposure to global market through internet so they appear to be more global in their thinking.

Graph 5.2.4

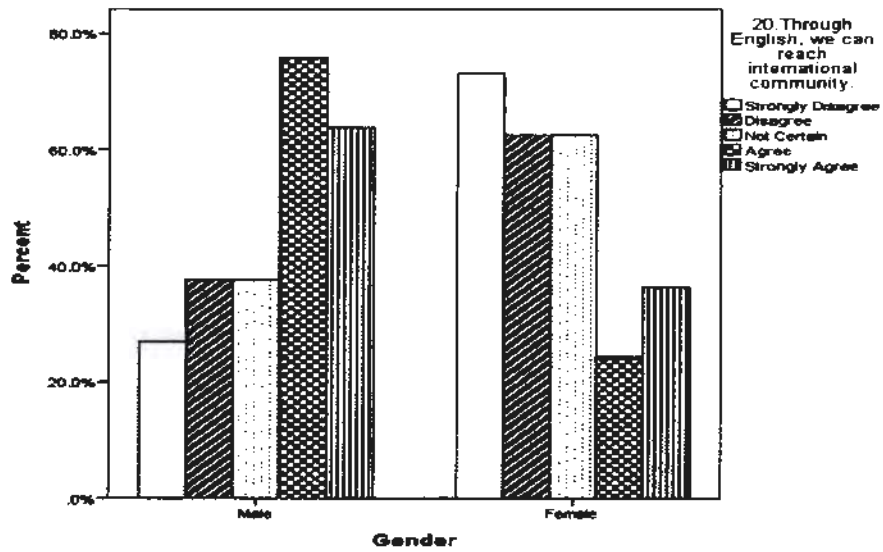
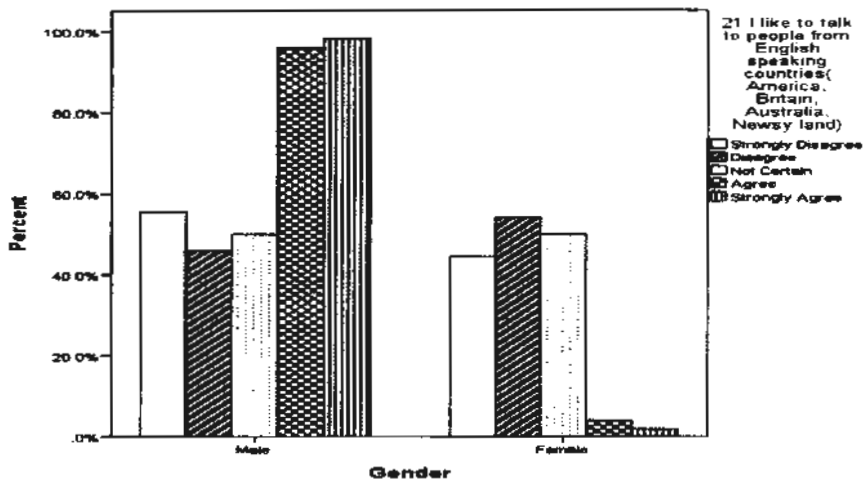


Figure 4 shows that a high percentage of both male and female think that through English they can reach international market. More than 70% of the respondents consider English instrumental in reaching to global and international economy. Though, the number of male respondents in favour of the statement is higher than the female.

The responses to the above statements confirm that concept of world Englishes have broadened the horizon of Pakistani learners and the positive responses have made it clear that globalized world has dictated the learners to look at English language, being lingua franca, as a prerequisite for cultural competence for a wholesome experience in economic, social and political sphere of life. Globalization has fused national and international borders, in this new order of the world, self-sufficiency of any person or country has become a concept of good olden days. Now interpersonal and intercultural communication has become important for survival at individual and country level (Kachru, 1998).

Graph 5.2.5



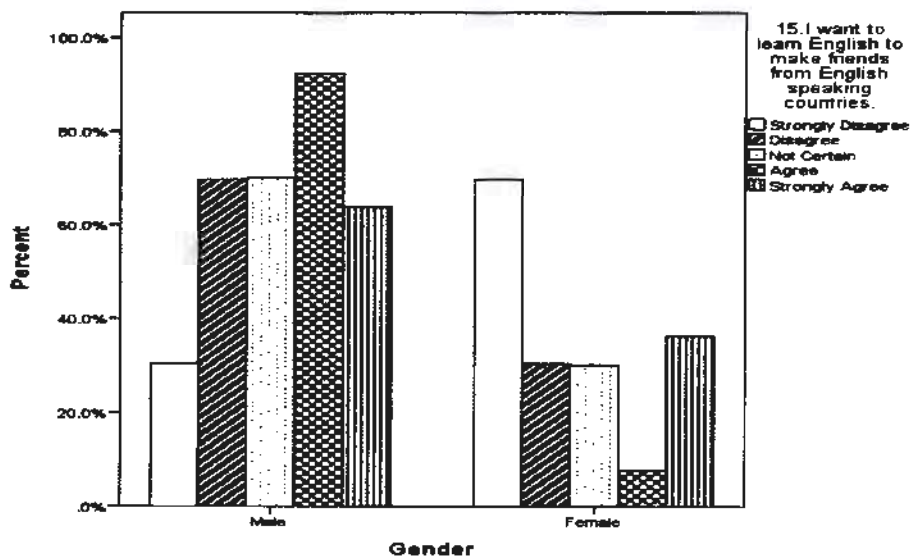
There was a mixed response (agree 60%) towards developing relationship with people from English speaking countries. It shows the nit and grit of Pakistani society based on ideology influenced by myriad of social, religious, economic and political factors. Their positive responses of the male learners that more than 80% respondents want to communicate their ideas and culture to others (McKay, 2003). It means that they want to grow intellectually to participate enlarge their understanding and scope, and to become enable to move from their own immediate world, over time, to other imaginative worlds' (Harrison, 1990) and helps to avoid the stereotypes (Nemni ,1992). More than half of the female respondents disagree with the statement. It shows that female strata of the society who are worried about linguistic imperialistic views and western chauvinism and try to eliminate any contact with western culture.

The above figure shows that about 40% female respondents also think that they like to talk people from English speaking countries. In comparison, more male respondents are positive to the statement. This is a very positive trend as for as male respondents are concerned. It appears those females are more suspicious towards the native speakers of English than

English itself. Female respondents appear to be more suspicious towards English than males are.

It shows their interest in exposures on equal basis. The result shows that subjects are considering communication and friendship to enable them to take control of their own learning as well to achieve autonomy by evaluating and questioning the wider context within which the learning of the target language is embedded (as cited in Thanasoulas, 2001).

Graph 5.2.6



The Figure 6 shows that more 90% male respondents think that they love to have friends from English speaking countries. More than 70% male respondents also have no objection on making friends from English speaking countries. This shows the shrinking space of misunderstanding between Muslims and the West. This is a very hopeful scenario and this can also positively affect teaching and learning English.

English being *Lingua Franca* is an indispensable communicative tool to effectively take part in economic, social and political discourse for better prospects in new era of hi-Tec globalized world (Phillipson, 1992; 2009) .

Graph 5.2.7

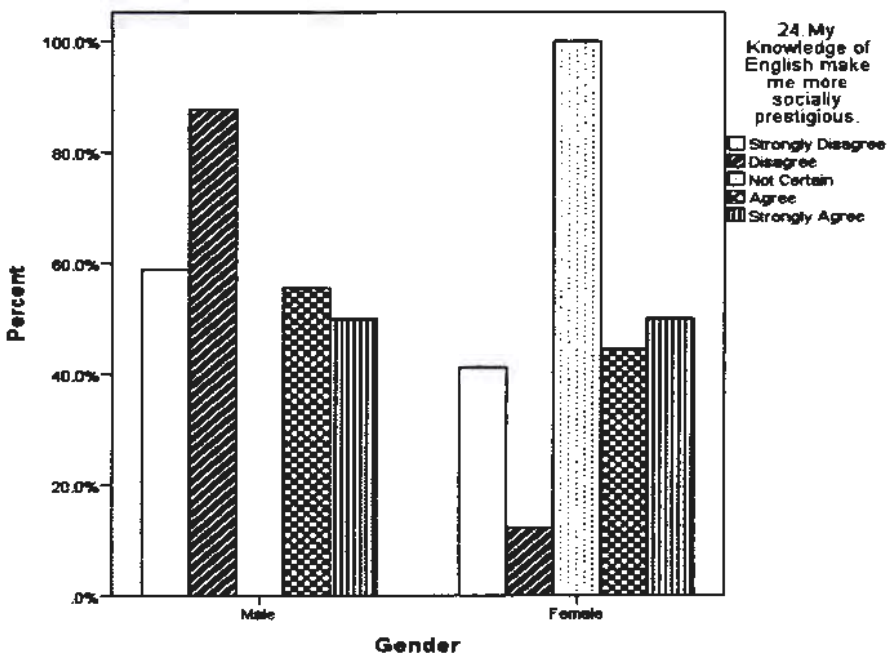
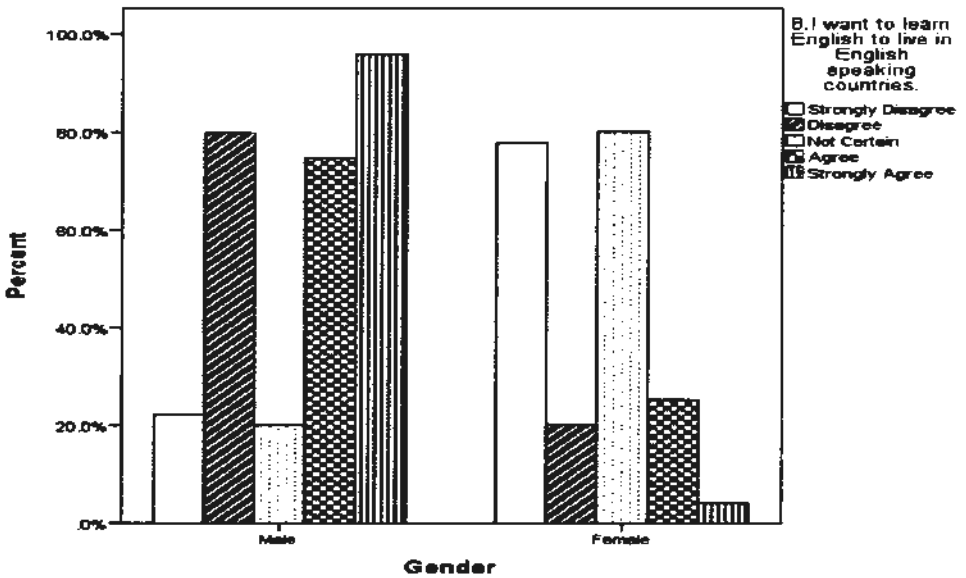


Figure 7 shows that both male and female respondents think that knowledge of English language make them socially prestigious. This is the true picture of Pakistani society in which English language is one of markers of higher middle and elite classes. In our society, the knowledge of English provides you with social acceptability and recognition.

Graph 5.2.8



The Figure 8 shows that again male are more positive in their attitude towards English. More than 60% male respondents think that English will help them to understand the ways of life in English speaking countries. The percentage of female respondent is a high in positive attitudes. It is also less than 30%. Overall, we see a mixed attitude to this statement.

The responses of the respondents confirm that interaction with the target language community gives them knowledge about the target language community and help them to reflect on their own culture in relation to other cultures (McKay, 2002) and get an objective experience of culture for an effective intercultural communicative competence: knowledge, skills, attitudes (Byram, 2001) and international exchange of information for a globalized world. It multiplies learners' range of experience and helps them to procure new ways of thinking and new ways of valuing their new knowledge and experience and a capacity to adapt to new situations Pohjanen, (2007). Similarly, such experience moves towards assimilation not at the expense of losing one s own identity. The positive motivation of

subjects towards foreign culture might improve their attitudes toward language learning. Hedon (1993), they develop critical approach for target culture and being aware of the similarities and differences that would help them to overcome potential negative attitudes that might be encountered when they learn about a new set of norms (Çakir, 2010). Such interaction encourage developing cultural versatility to help learners to meet the demands of an increasingly multicultural world and recommends "Global education" that targets to enable students to effectively acquire a foreign language while empowering them with the knowledge, skills, and commitment required by world citizens to solve global issues of terrorism, ethnic conflict, social inequality, and environmental destruction (Cates, 1990) without hegemony of American and British culture. It recommends other cultures such as Asutralia, South Africa, Nigeria, Australia, Canada, India and many other cultures round the world.

Graph 5.2.9

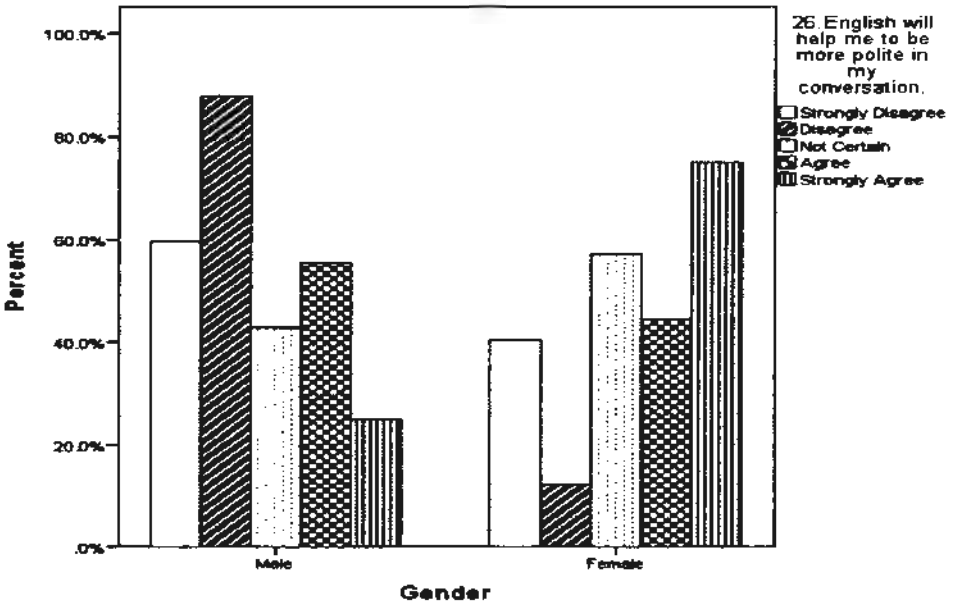


Figure 9 reveals that overall; the respondents do not think that English can help them to be more polite in their conversation. However, the female respondents show less negativity in their attitudes as compare to male respondents. Subjects' negative response represent their perception that the role of English is now being enhanced by globalization, which threatens a cultural recolonization with the help of hidden curriculum (Cunningsworth,1995). Similarly, these responses highlight negative signs associated with the destruction of cultural identities hecause globalization has evoked a new wave of localization, victims of the accelerating encroachment of a homogenized and westernized, consumer culture" as (Tomlinson, 2003) puts it that these responses label globalization as diminishing of cultural versatility and make a point clear that there should be a critical learning of English language only for their clear understanding of their Islamic identity with special reference to their role as part of a Muslim community in a predominantly non-Muslim environment, chiefly the written and electronic media (Haq & Smadi, 1997) .

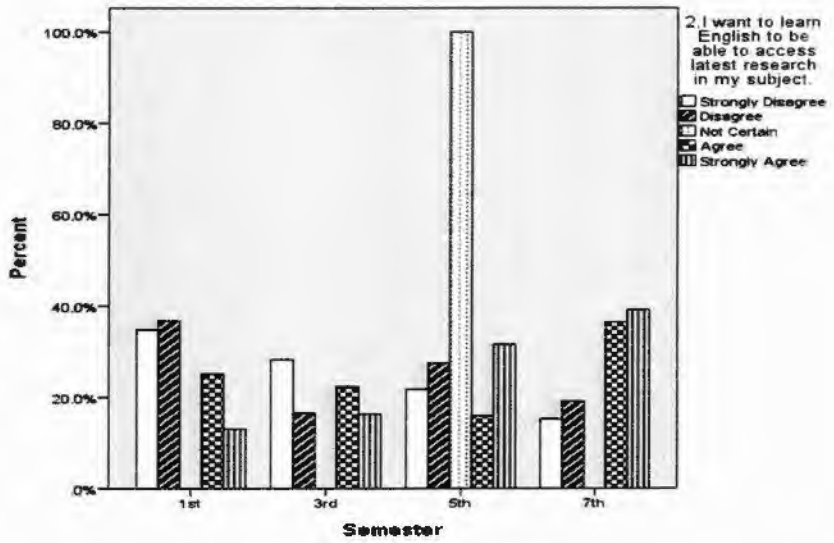
Overall, we see more integrative and instrumental motivations, and positive attitude by male learners in comparison to female learners. The change is oblivious in the attitude of female learners but we still have a long way to go. The results of this study do not support the hypothesis that Female Learners at the University have more positive Motivation and attitudes than male learners.

5.3 (H) Learners with more exposure to English Language have a positive impact on motivation, attitudes and beliefs towards English

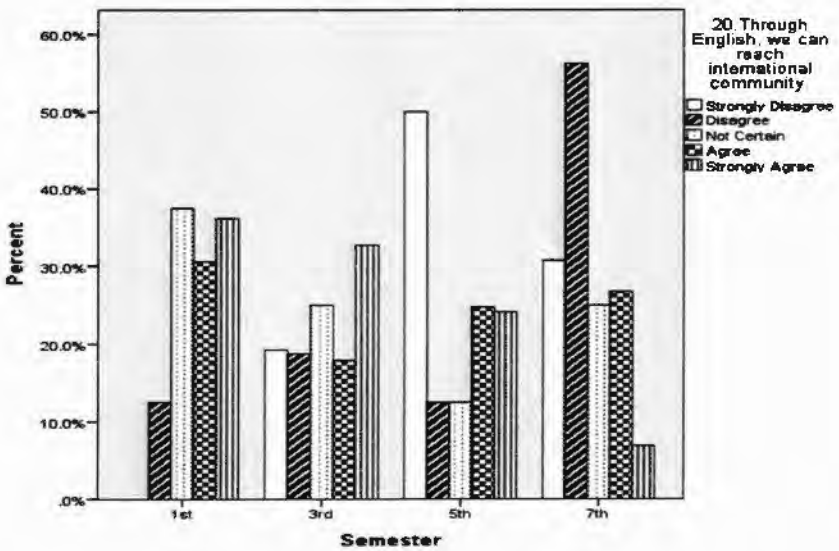
A holistic vision of language learning leads towards intercultural competence with the help of three successive steps. First is to increase the language repertoire of learner to initiate lifelong learning and success. The second step is to develop the analytical approach towards language and the third is to understand culture association with language for humanistic approach to understand with people of target country and culture for better communication and dialogue. But current trends in language teaching methodologies ignore the humanistic understanding of Language and cultural association. This focus has altered the language teaching and syllabus. Its direction is only towards syntax and pronunciation (Byram, 2013). Such arrangement has blurred the development of language competence as it ignores the development of language in the natural context of its culture, as it develops flexibility in learners' language competence with the help of interrelation and interaction between speakers of different languages for successful communication experience.

In the absence of holistic experience of language learning, the concept about target language is not clear, so learning has only instrumental motivation towards language learning.

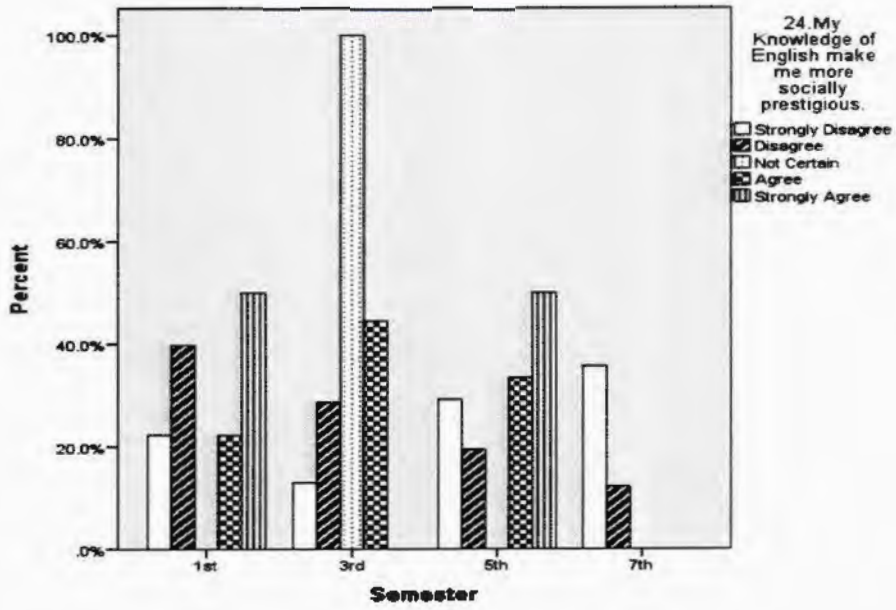
Graph 5.3.1



Graph 5.3.2

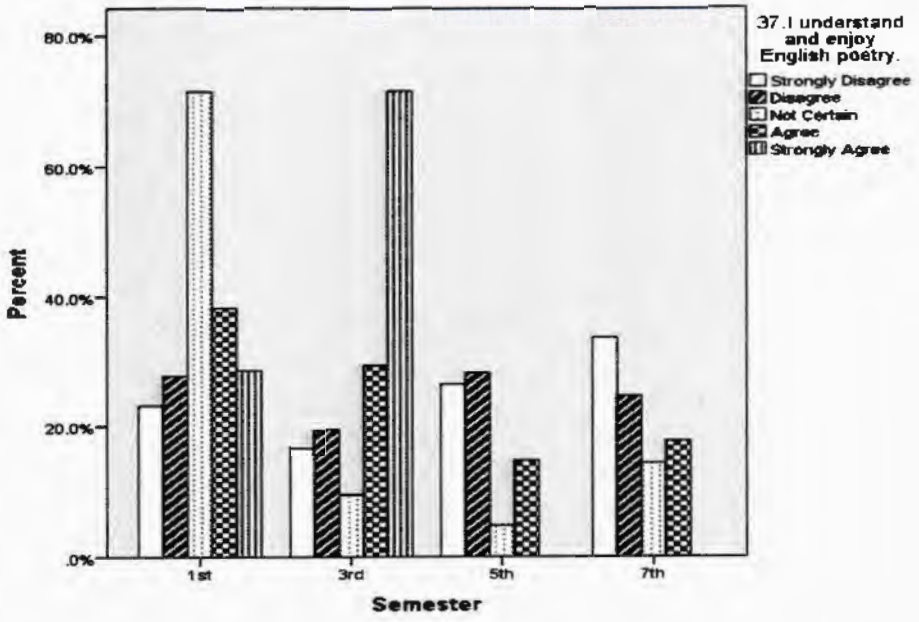


Graph 5.3.3

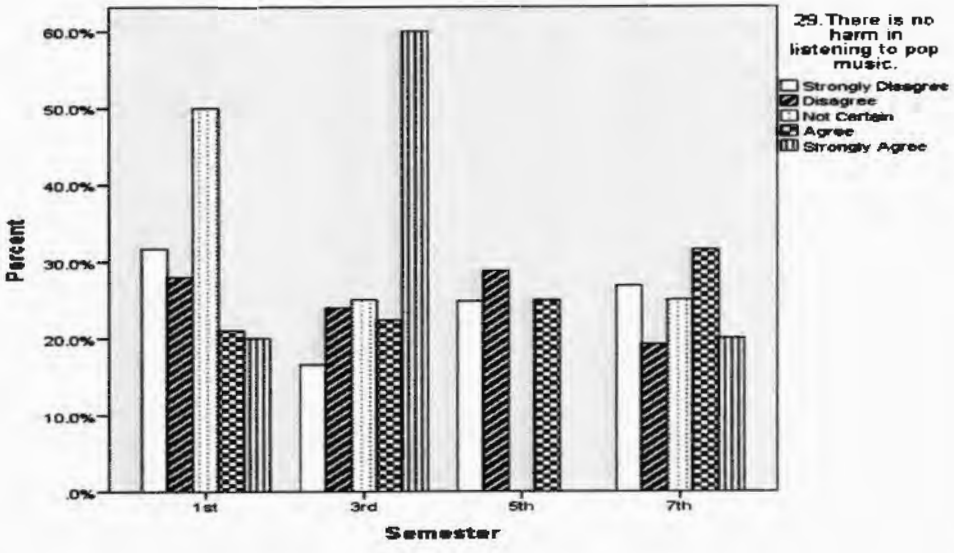


Similarly, the learners do not understand and appreciate themes present in poetry and literature as they have ideas and imaginations that are culturally bound. Then, they do not have flexibility to interact with other culture and lack communicative competence. The learners do have more positive attitude and more motivation with more exposure to English language.

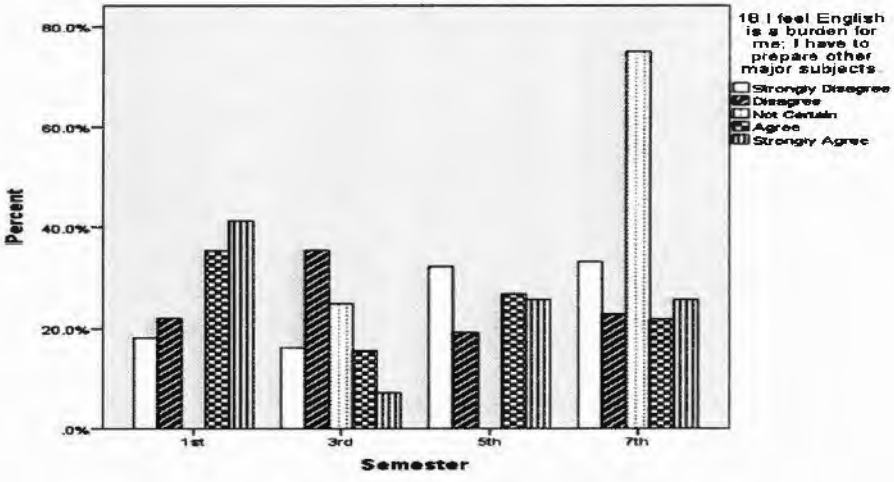
Graph 5.3.4



Graph 5.3.5



Graph 5.3.6



Attitudes are learnt dispositions; wherein school, media and social and economic background have their major role. In Pakistani setup, provision of facilities is not the same to all students attending the same educational institution. Likewise, those individuals who have more exposures at school level, have different perception about English language learning. In spite of limited language learning experience at college or university, they have holistic vision about language learning with integrated motivation towards English for communicative competence- an ability to survive in globalized world. There are mixed responses to the statements. It appears that with more exposure there is less integrative motivation.

Consequently, exposure provides a holistic experience of English language learner and develops analytical approach in learners. There is need to provide an assurance to the students that first language will always remain intact. Second language learning is not the coding of second language over the first language. If somebody is acquiring knowledge about target culture, it means one wants to become bilingual and bi-culture to get such attitudinal

disposition that is required for global attitude. Moreover, positive attitude does not mean that it will supplant native culture and language. It will generate various pragmatic incentives in a globalized world

Puristic and ideological views towards the national languages are the primary attitudinal predictors and, as expected, these are consistently negatively related to English attitudes, across countries as well as across populations. Those adults and youngsters, who acquire strong puristic and ideologically encumbered views of their respective national language, are less likely, therefore, to acquire positive attitudes towards English (Fishman,1977, p.307).

Likewise, there are instances where the learners have inclination towards negative bilingualism, as they are replanting their language for English language. For such behavior social circumstances are very important that stimulates positive motivation towards English language learning and use. Such acquisition does not ensure cognitive and pragmatic approach behind learning target language.

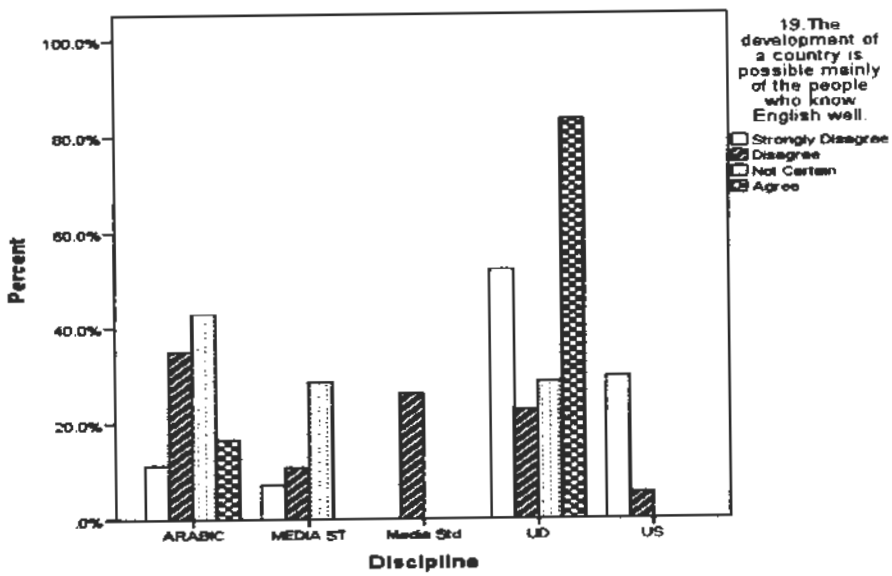
To conclude, language learning depends on many factors. These factors serve as underpinnings for the learning experience. No two learners can have same learning experience but early exposure may lead learning experience towards positive attitude. The results of the above discussed data do not support the hypothesis.

5.4 (H) Academic background plays a very important role in shaping the motivation, attitude and heliefs of the learners

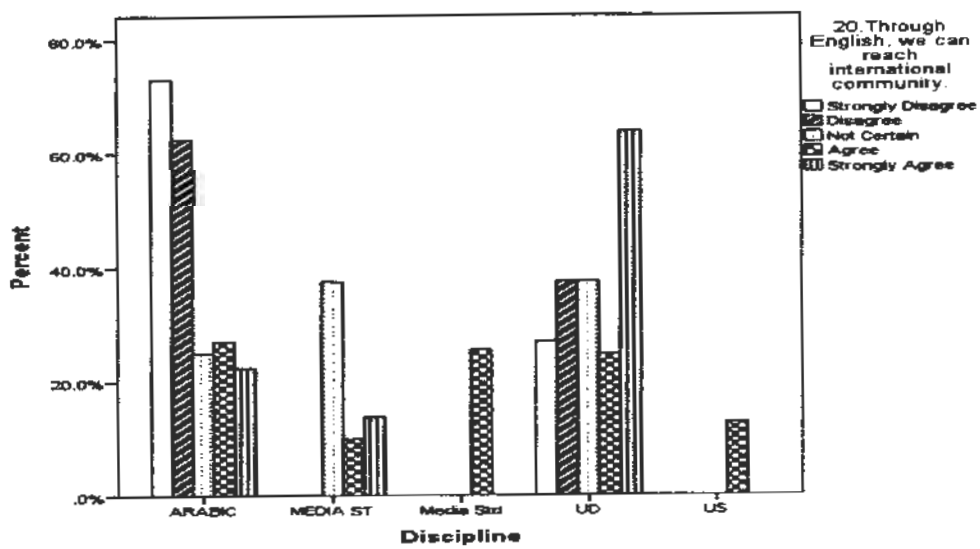
This research has no such aim to conclude that the attitudes towards English are right or wrong but to invoke critical understanding in readers that how their lives are constructed in a globalized world that has "massive and complex mobilizations of cultures, worldviews, politics and economics" (Pennycock, 1998) and to handle the situation in a progressive manner and open an avenue for survival in globalized world. Auerbach (1995), has also discussed the phenomenon in detail.

As Language is a social activity. Many linguists have contributed to its many social dimensions: linguistic competence and communicative competence based on social and cultural norms of a language (Bayram, 1986). Such dimensions have combined language with society and pragmatics as an integral part of it. Such integrity develops attitudes and attitudes development is influenced by historical and sociopolitical framework; where globalization is another powerful socio-political leveler of all nations. Following graphs, 1,2,3 show different disciplines' attitudinal disposition towards English language learning.

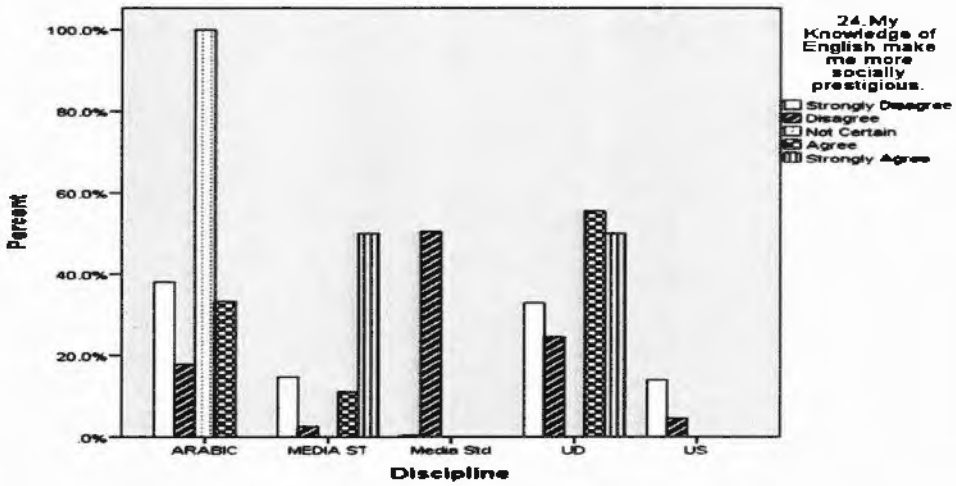
Graph 5.4.1



Graph 5.4.2

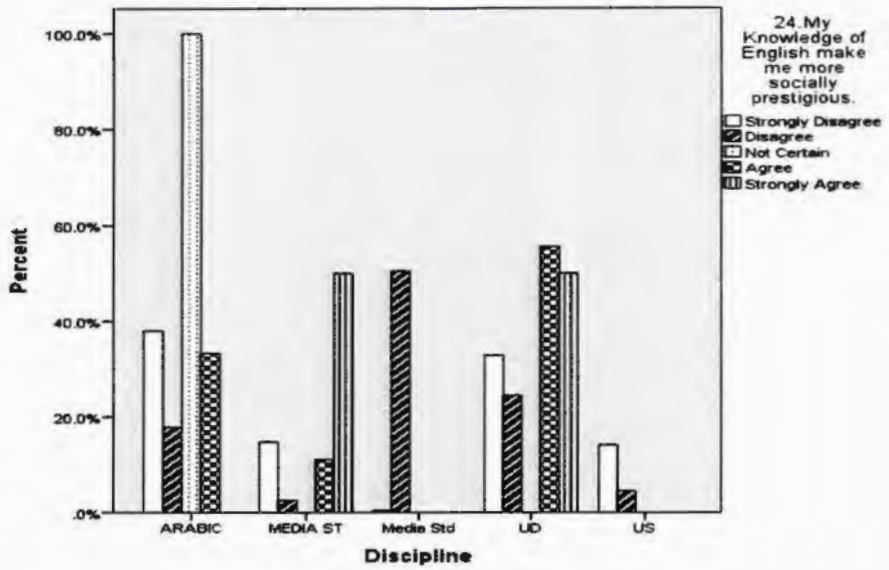


Graph 5.4.3



The graphs show that educational background plays a significant role in shaping learners attitudes and motivation. Arabic discipline has less integrative and instrumental motivation. Learners from Ussuluddin are moderate in their responses. Media Studies as a representative of liberal and humanistic disciplines has the highest ratio in positive motivation and attitude. Likewise, global attitudes towards English have great importance towards attitudinal disposition. English has acquired the status of "linguistic key" (Kachru, 1983) for access to information.

Graph 5.4.4



Graph 5.4.5

The above graphs show again that background orientation cannot be put aside. Media Studies again leads the graphs in positive motivation and attitudes. They show that there is a need to ensure the students that first language will always remain intact. If somebody is acquiring knowledge about target culture, it means one wants to become bilingual and bi-culture to get such an attitudinal disposition that is required for global attitude. Moreover, positive attitude

does not mean that it will supplant native culture and language. It will generate various pragmatic incentives in a globalized world. It means that to achieve this global attitude towards learning of English language, the stakeholders must be careful in selecting modes of engagements for teaching English. These modes are required to be based on critical approaches to ELT for the development of critical thinking, which generally lay claim to political neutrality (Philipson, 1992).

As it is argued that language, codes cannot be taught in isolation because the processes of sociocultural transmission are bound to be at work on many levels. These levels are the contents of language exercises, the cultural discourse of textbooks, songs, novels and movies of English language (Kramsch, 1988).

To conclude, this study rationalizes the critical cosmopolitan approach with reference to the globalized world. It tries to put aside traditional attempts at multiculturalism that have habitual sharing of superficial, national and ethno-cultural exciting features for development of effective communication (Hall, 1991b, p. 56; Kubota, 2004; Kumaravadivelu, 2007, p. 109). In reality, communicative competence works only as a lubricant for effective communication but it does not resolve the native and non-native distance. But such rationalization is just a modernist attempt to make things work.

Chapter.6 Key Findings, Conclusions and Recommendations

This part of the thesis will elaborate the key findings to pave ways for putting suggestion and recommendations for course designers and researchers. The references drawn here are mostly non statistical and subjective. I discuss the findings one by one below.

6.1 Main Factors affecting learners Motivation and Attitudes

6.1.1 Socioeconomic Background

The first finding of the study is very important and surely has not been probed before in Pakistani context. The respondents were divided into three socioeconomic group, group I, with less than Rs.20000 income, group I, with less than Rs. 25000 and group III, with Rs 30000 above income. Group I&II are majority with instrumental motivation towards learning English language. They want to learn English for getting higher education, getting good paying job etc. Similarly, half of the respondents from group I and group II want to be eligible for the competition in the globalized world through the access to the latest research.

The study shows that instrumental motivation has a positive impact on the responses. It also shows that socioeconomic background of the students has a big role in shaping the motivation and attitude of the learners. The reasons are the honour and prestige attacbed with English linguistic competence in Pakistan. The study confirms the reliability of the study conducted by Jeeyoung & Eslami , 2011. The most interesting factor of the study is the motivation of the group III to appear like English people. This group belongs to the upper economic stature. It shows their urge to be well resourceful and respectable.

Again for English literature, movies and culture, we see a strong positive responses from the upper socioeconomic groups. Riasger, (2009), terms it as enrichment of semantic and pragmatic understanding of the target language, which is important for an effective role in globalization. The subjects are not willing to develop friendship with English community. It appears there is no strong influence of socioeconomic variable here. More time, exposure and orientation are required for the learners to develop such feelings of friendship.

6.1.2 Islam as an influencing factor

As far as the second variable religion is concerned, there were some specific questions in the questionnaire to target this variable. For example, *I want to spread the message of Islam through English language . English is the language of non- Muslims especially of American and British . The ways of life in English speaking countries are opposite to Islamic way of life and West is fighting a war against Muslims through English.*

The study indicates that their motivation to learn English is not based in a desire to spread Islam but in finding jobs and doing research . The results of the study are in contradiction with the study conducted and conclusion drawn by (Asraf, 2009). He concluded that most learners want English language for the spread and preaching of Islam. However, the respondents do not consider English the language of British and American. It shows very encouraging signs as the respondents are equally divided on the statement whether Western ways of life are opposite to Islamic ways or not. It shows bridging gap between the two cultures due to globalization and advancement in media

The last responses to the last statement that West is fighting a War against Islam through English show some strong negative attitude towards English. After looking at the evidences

provided by the study we can easily say that there are strong influences on the attitudes and motivation of learners due to their religion. Here the responses support Faruqi,(1986) tht English language is an onslaught on Islamic culture and civilization by the west.

The third variable was academic background. It show different disciplines' attitudinal disposition towards English language learning. Subjects from Media Studies discipline show more positive attitude in comparison to Arabic and Usulluddin. The more religious disciplines are more negative that do not break the stereotypical myths about Madrassa (religious institutions). The current trends in extremism and fundamentalism reveal that students from non religious subjects are more prone to extremist and fundamentalist views. Puri (20015) also supports the same point view. Though, this study debunks the previous studies, which have stereotypically and completely linked religious extremism with religious educational system. In fact, social media, the internet and electronic media has played more vital role in widening the gap between the two cultures than religious education

6.1.2 The Role of Gender

The study confirms that male learners at the university have attitudes that are more positive. The responses to questions show that the advent of world Englishes has developed the thinking of Pakistani male learners and they are forced to look at English language as a *lingua franca*. English language has become a pre-requisite for cultural and global competence in socio-economic political spheres of life. Kachru (1998) calls it intercultural and interpersonal communication that are required to survive in globalized world.

Male respondents want to have friendship with English speaking people. This is the most important development in participating in the wider context of learning (Thanasoulas, 2001).

The study also confirms that female learners want less interaction with English speaking people as compared to male learners. This urge for an interaction from male learners is a necessity for the learners to reflect on other culture, develop critical thinking about their own, and target culture. This positive motivation of the male learners towards target culture may improve their attitude towards learning of target language.

The study shows that the female learners have more negative responses to the questions. The negative perceptions are in line with increasing role of English as global language which is threat to the cultural and linguistic identity of the learners. (Phillipson, 1992) also maintains the same point of view. These responses also confirm that the learners want to maintain their strong Islamic identity. They need a critical understanding of linguistic and cultural resources not an assimilating one. (Haq, 2009).

6.2 The role of English

6.2.1 English as the language of Britain and America or Christians

The answer to the above variable is negative when we see at the results of the study. It clearly demonstrates that the learners fully recognize the status of English as a global language. English has strongly embedded in linguistic and cultural repertoire of the learning and represents no strangeness (Graddol, 2005). English has so widely been used and understood in Pakistan that it's very hard for the subjects to isolate from their social schema. It has been the language of media, politics and official communication in Pakistan. Its functional role has been established right from the days of independence.

6.2.2 In Education, employment, travel etc

The study shows that less than half of the population wants to learn English for getting higher education as it ensures better paying jobs and acquire prestige in the society.

Review of literature makes it clear that English has influenced every sphere of life. It was stated in the constitution of 1973 that national language of Pakistan would be Urdu but English would function as a national language until all official and other functions were arranged into Urdu (Jalal, 2004). This process did not come to realization due to the issue of ethnic differences and a threat to linguistic and cultural diversity. It gave way to establish English as an official language in Pakistan. But this is not a plain story, actually, it is an allegory that is manipulated by elite class "anglicized men" (Cohan, 1994), the counterparts of their predecessors (British) put themselves into the shoes of colonial ruler and use English as weapon once again to suppress the masses and once again it becomes a class identity marker.

Dr. Sabiha Mansoor carried out a survey of Punjabi students' attitude towards English, Urdu and Punjabi languages. She found that they ranked English at highest level; Urdu on second place and at the bottom their mother tongue, Punjabi (Mansoor, 1993). This public opinion of preference for English seems to be justified, due to its crucial importance in modern times, the employment-based domains of power. According to Mansoor, without knowing English it becomes very difficult for someone to secure a lucrative and powerful job in Pakistan (ibid). This makes English as a preference for "salariat" defined by Hamza Alavi as those who consider English as a gateway to enter into the elite circle and aspire for employment (Rehman, 1996).

6.3 Recommendations for the Course Designers

This research explores the ways of culture on motivation towards a language and its impact on our thoughts, feelings and behaviors. Motivation develops a particular language attitude that is a part of linguistic culture, while, culture is a complex entity that covers knowledge, norms, values, beliefs, language, art , customs, habits and skills learned by individuals as members of a given society In this context every society is a miniature of globalization. Knowledge is not the heritage of a single culture and language. English language got a status of global language rather than belonging to a single nation. Although many still think that there are certain hidden strategies in practice in order to continue the colonialism but the point is that the impact of globalization on culture, for example, depends on whether one thinks that local cultures should be protected from outside influence, or whether one thinks that new cultural creativity results from interaction and mixing of ideas from different cultures. Culture is dynamic in nature and its isolation and purism in this latest context would have a negative effect on it. Cultures have to adjust themselves according to the socio-political and economic changes that are responsible for bringing change in historical perspective but not at the expense of losing its individual entity for its survival.

Our competence, intelligence, friendliness, trustworthiness, social status, group memberships are product of our attitude towards a particular language. It incorporates into our cognitive and behavioural aspects (Oppenheim, 1982). Attitude is a psychological construct, it cannot be observed directly. It has various facets and manifestations. We have to infer them from different reactions. It creates difficulty that is ruled out by taking attitude as a favorable and unfavorable reaction to a class of object. We established relevant facets of these attitudes. These facets involved English language itself, acceptance, identity, aesthetic

value, utility, media, advantages, social contact, culture adaptation, status, power and many others. For the sake of attitude assessment, what the students say about their feelings and experiences by filling a questionnaire is considered as a representation of an attitude towards that particular aspect as a rule of thumb.

This study is based on indirect approach to survey students of 22-35years of age. The aim of the study was to know their attitudes towards English language.

It becomes pretty clear from the discussion that the subjects have positive attitudes towards English language, people and its culture. The study found that learning goals also play a pivotal role in determining learners; attitudes and motivation. The findings are very important for all those who are involved in teaching English language in one way or the other. This research is a hope for those who support the inclusion of target language culture in English language teaching. Authors like, (Bayram, 1986), (Hall, 2013), (Kramsch C. , 2013) are fervent supporters of this idea.

The findings are also important for those who are involved in curriculum design because learners' responses and attitudes are very important while designing language curriculum and syllabi. The study also gives insightful leads about learners' cultural attitudes to textbooks writers.

The third important factor is the learners' positive attitudes towards target culture teaching may result in accepting the target language itself. Those researchers who favor the incorporation target culture in language teaching, like Ariffin (2006) would found this study supportive to their stance. This study answers a very important question i.e. what would be the criteria if local and foreign cultures were incorporated in English language course books.

Though, the results of this research establish that a few areas of target culture are unacceptable for the learners but the in general responses of the positive that those can be overlooked or avoided.

Argunga (1996), is of the view that target culture should be taught to those learners who are motivated to visit target language countries but we see that besides having no intensions to visit target language countries the learners have strong positive attitudes towards target culture.

The findings of this study refutes Alptekin's (1993) proposition regarding the inclusion of target culture in ELT textbooks.

It is obvious from the literature review, the findings of the researchers and the preferences of the respondents in the study that target and cross-culture understanding is unavoidable. So to minimize the risk of cultural shock or rejection of the source or target culture, the integration of the concept of culture should be phase wise. For example, in the first phase there may be a conceptual understanding of socio-cultural themes. Then we may have the introduction of own and foreign culture (cross cultural). In the third phase, we can introduce global culture (global understanding), lastly there should be cross curricular understanding. It means the interface of English with other subjects. So the goals of designing culturally appropriate English language courses are not to give cultural knowledge to learning but to create awareness (a positive interest among learners about other culture that how cultures connect and differ) among them and develop their attitudes based on acknowledgment and accommodation instead of acceptance and integration. This cross cultural and cross curricular awareness would definitely pave the way to cross cultural and global communication and

ultimately would prove instrumental in removing misunderstanding and bridging gaps. Because people start hating people and culture not because there is something bad with them, rather the misunderstandings create doubts and suspicions.

Contrary to the other Muslims researchers, like Haq, (2009 & Faruqi, (1986), I do not support de-culturalization or Islamization of English. I believe that English has a great potential to overcome all linguistic and cultural barriers and become a source of tool for social ends and it is impossible to settle the learners in a separate planet, where there is no possibility of encounter with foreigners. We may teach Western culture not for the sake of west rather for the sake of participation in a globalized world.

An adaptation model can also be adopted, in which the already designed syllabus by foreign syllabus designers can be adapted according to the cultural needs of the learners. Because, the sociolinguistic norms of the learners determine the appropriateness of the courses, rather than of the designers of the courses. The key recommendations can be summarized as follow:

1. As seen in the current study, English language culture, people are not taken negative by the learners. However, materials with necessary cultural information should be prepared in accordance with the learners' background needs, concentrating more on global cultural awareness than on solely English/American cultural information.

2. Culture and language are intertwined and teaching culture should be in the form of increasing awareness and giving information for better communication, rather than imposing target cultural values or urging students to change their own values and beliefs.

3. Too much inclusion of cultural information in the ELT classes may lead to a boring atmosphere and negative attitudes by the learners. Therefore, the quantity of such instruction should be well adjusted by the course designers.

4. Quality is as important as the quantity. The cultural information and knowledge to be presented to the learners should be in accordance with their religious and cultural values.

5. As students are more instrumentally motivated so the designers of the courses may concentrate on those aspects of culture that are more relevant to their instrumental needs.

6. Instead of teaching culture, cultural awareness should be promoted through courses.

6.4 Suggestions for Future Researchers

Language culture is being studied extensively but due to the importance and vastness of the area, many issues are still not probed. This study has probed attitudes and motivation from different perspectives, but it did not touch the ethnic background of the learners due to the lack of representative sample. Future researchers can take this variable keeping in mind the following research questions.

Though the researcher evaluated English text books for Pakistani learners in his MPhil research but the data of textbooks in different series is very huge quantity. Corpus as a research tool for data collection can prove helpful. The following questions can be probed in such kind of researches.

It is important to note that I have inferred these questions after the analysis of literature on the topic. I have posed these questions for future researchers. The references are given only

to facilitate the researchers in their study. The questions are not directly taken from these studies.

1. Whose' Culture (Cross Culture, Local Culture, Global Culture, world Culture, Learners' Culture) has been represented in the material? See (Nault, 2006) for further study on this topic.
2. To what extent international and intercultural approach has been adopted in textbooks design. For further study on this topic (Kramsch, 1993) can be very insightful.
3. Which aspect of which culture is dominantly or less represented in the textbooks? The future researchers can study (K. Adaskou & Fahsi, 1990) to have an in-depth view of this question.
4. Is there any decrease or increase in cultural elements in English language textbooks according to the levels of learners? (Ndura, 2003)
5. Which aspects of culture are needed, which can be avoided and which are unavoidable? see (Holme, Carrying a Baby in the Back: Teaching English with an awareness of the Cultural Construction of Language, 2003)
6. Is there any need that the target language culture be totally excluded from English language course books? To investigate this area for research. This area has been debated in (Alptekin C. , 1993) and it can be very helpful.

Another very important area for research in language and culture can be to see whether the material in the textbooks corresponds with learners' motivation and attitudes. This project can suffice a PhD thesis. The following research questions can be helpful in such study.

1. Is there any tension between the cultural tendencies represented in course books and learners' attitude and motivation towards the target language? see (Canagaraja, 1999)
2. Does the material in the textbooks correspond with the needs, motivation and attitudes of the learners? For further study on this topic see (Jeeyoung Shin & Eslami, 2011)
3. Is the culture represented in English language textbooks relevant to students' pedagogical needs? Review (Nault, 2006) on this topic.
4. Is the culture represented in English language textbooks appropriate for the learners' background? For further study on this topic see (Nault, 2006)
5. Whose culture should be represented? (ibid)
6. What goal should be attached to the representation of culture in English language textbooks? (ibid)
7. Are the text books authors aware of the needs, motivation and attitude of Pakistani learners? See (Argunga, 1996) for further study
8. Do the learners show positivity to the extent to be moved towards "third place" or " Dialogism" ? see (Risager, Language and Culture Pedogogy, 2007) (Kramsch C. , 2013) for further study.
9. Is there really a need for Islamic English? This topic can be found in (Faruqi, 1986)

Besides the above mentioned areas for research, civic education, the question of language and culture, critical literacy, the question of culture, and the possibility of introducing culture as separate subject in English language teaching can be researched upon.

We have gone way far language as a skill and language as a competence, English language has genuinely incorporated global discourses in itself. The relationship of language and culture can be analyzed from the discourse and critical discourse perspectives.

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Appendix .1

Questionnaire

Questionnaire on "Designing Culturally Appropriate English Language Courses in an Islamic Context"

Personal Information

Age_____ Gender_____

Discipline of Study_____ Semester _____

Father's Occupation_____ Monthly Income_____

The Name of your Province_____ City _____

From where did you get your previous education? Select more than one answer if appropriate

- Government College/ School
- Private College/School
- Cadet College
- Madrassa
- Any other, please name it_____

The following statements have five options in front of them. Please select one of them.

Motivation

1. **I want to learn English to get higher education.**
   a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

2. **I want to learn English to be able to access latest research in my subject.**
   a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

3. **I want to learn English to get knowledge about American and British cultures.**
   a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

4. **I want to learn English to improve my social status.**
   a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

5. **I want to learn English to get a better paying joh.**
   a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

6. **I want to learn English to appear like an educated person.**
   a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

7. **I want to learn English to appear like an English man.**
   a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

8. **I want to learn English to live in English speaking countries.**
   a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

9. **I want to learn English to travel to English speaking countries.**
   a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

10. **I want to learn English to spread the message of Islam through it.**
    a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

11. **I want to learn English to fulfill the university requirement.**
    a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

12. **I want to learn English to behave like English people.**
    a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

13. **I want to learn English to read English literature.**
    a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

14. **I want to learn English to watch English movies.**

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

15. I want to learn English to understand English people's ways of life.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

16. I want to learn English to make friends in English speaking countries.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

17. **I want to learn English to have access to internet through English.**

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

18. I want to learn English to know about the world through English language.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

Attitudes

19. I feel English is a burden for me; I have to prepare other major subjects.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

20. The development of a country is possible mainly because of the people that know English well.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

21. Through English, we can reach international community.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

22. I like to talk to people from English speaking countries, (America, Britain, Australia, New Zealand)

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

23. I love to have friends from English speaking countries.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

24. **I like English people and their ways of life.**

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

25. My knowledge of English makes me more socially prestigious.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

26. English will help me to understand the ways of life in English speaking countries.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

27. English will help me to be more polite in my conversationl

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

28. The ways of life in English speaking countries are opposite to Islamic way of life.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

29. I like reading English novel.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

30. There is no harm in listening to pop music.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

31. I Like America because there is more freedom of speech.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

32. I like people from Britain and America because they are neat and clean.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

33. There is no harm to meet and talk to people from Western countries like America and Britain.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

34. Western world is fighting a war against Muslims through English language.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

35. I feel that English has become our own language.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

36. There is no harm to say hello instead of Assalam-o-Alekum.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

37. I like to read Shakespeare's plays.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

38. I understand and enjoy English poetry.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

39. Saying 'excuse me' is a polite way of asking someone a question.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

40. Learning about Christianity is not negative.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

41. **Western family system (separate family system) is positive example for our society.**

b. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

42. The importance given to human rights and freedom of speech in English speaking countries is better than in any other country.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

Beliefs

43. People who learn English go away from Islam.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

44. **Learning English does not mean becoming an American or British.**

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

45. Islam forbids learning English language.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

46. Tbrough learning English language, we are corrupting our own society.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

47. I believe that tbose people who are behind the spread and promotion of English in Islamic countries are the enemies of Muslims.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

48. English should not be a compulsory subject in Pakistani universities.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

49. I believe that Americans are not sincere with Muslims.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

50. I believe that Western way of life is corrupting Muslims' ways of life.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

51. English represents Christianity and Christian beliefs.

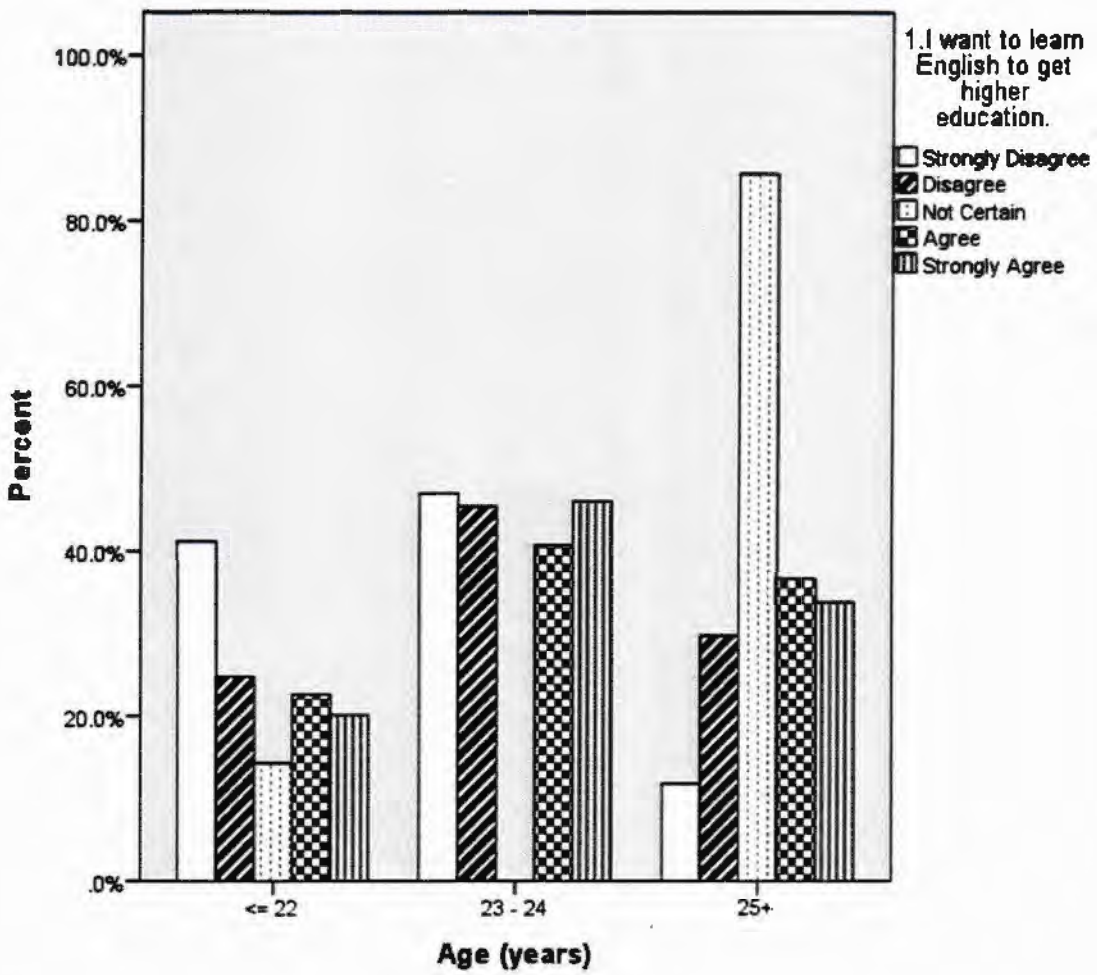
a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

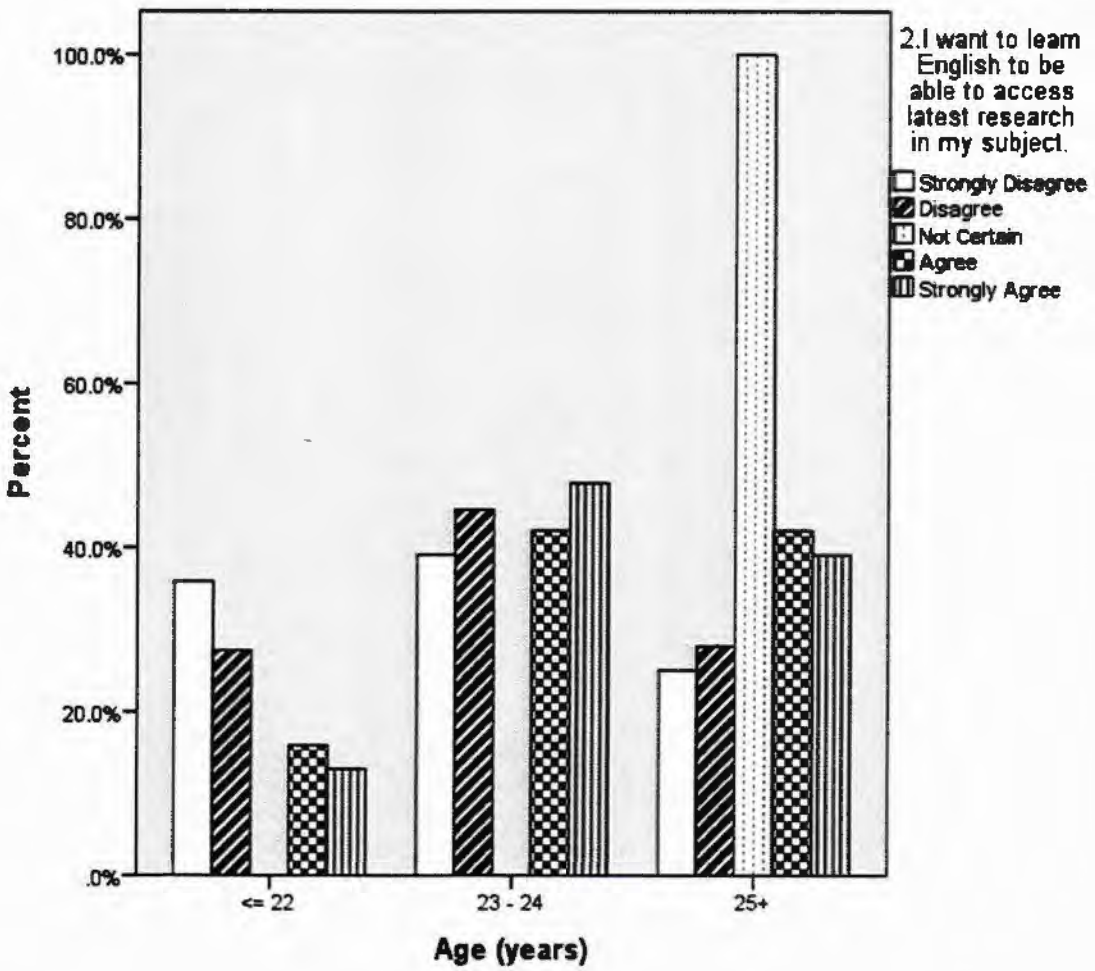
52. English is the language of non- Muslims especially of Americans and British.

a. Strongly Agree b. Agree c. Disagree d. Strongly Disagree e. Not Certain

Thank you for your time and cooperation

Appendix .2 –Graphs

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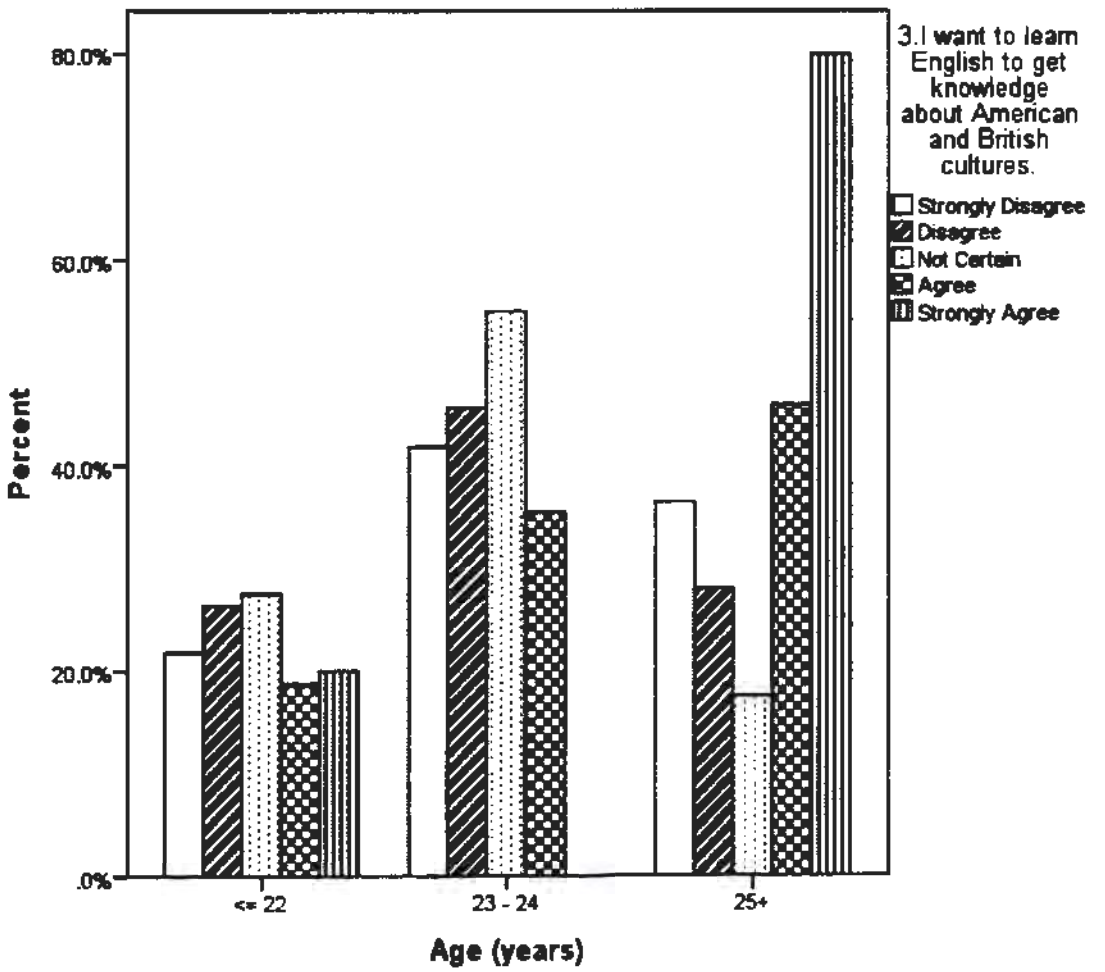
Age (years)
2.I want to learn English to be able to access latest research in my subject.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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3.I want to learn English to get knowledge about American and British cultures.
Strongly Disagree
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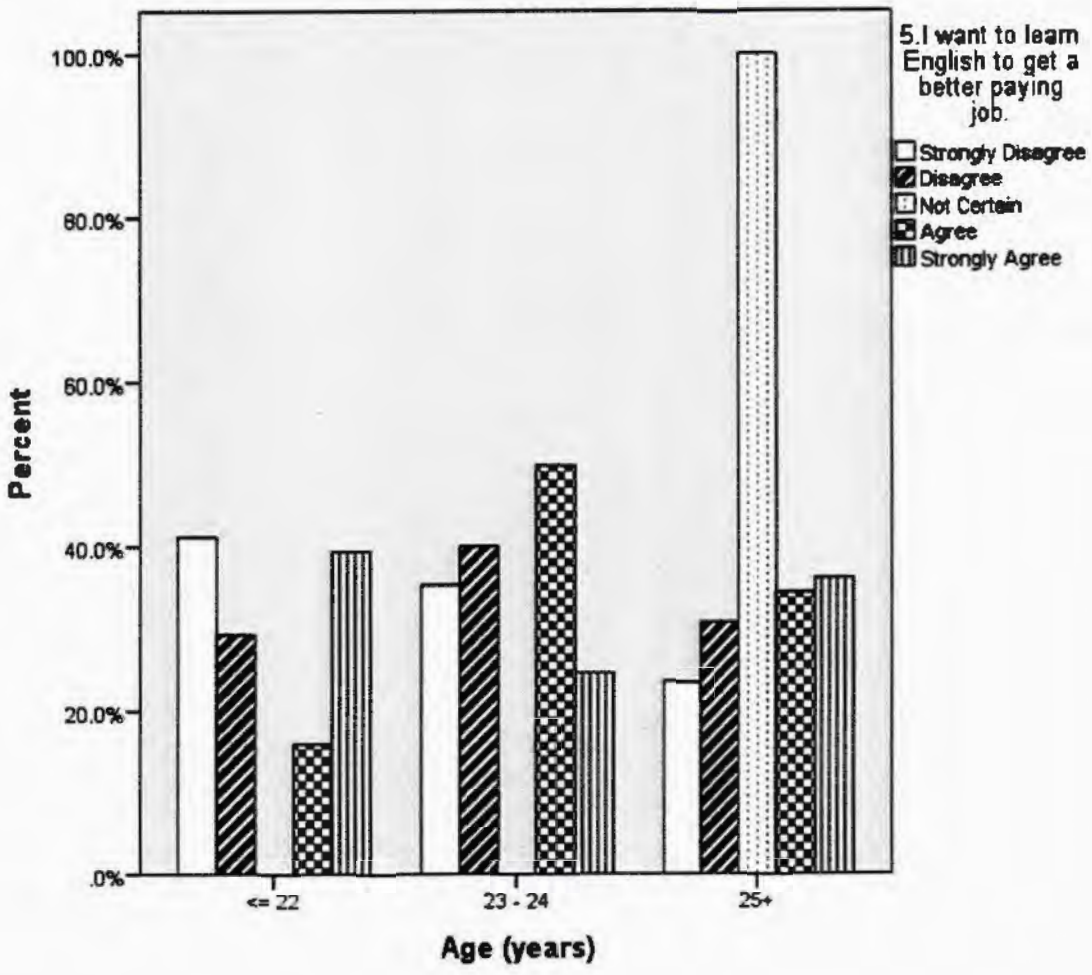
Agree
Strongly Agree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5.I want to learn English to get a better paying job.
Strongly Disagree
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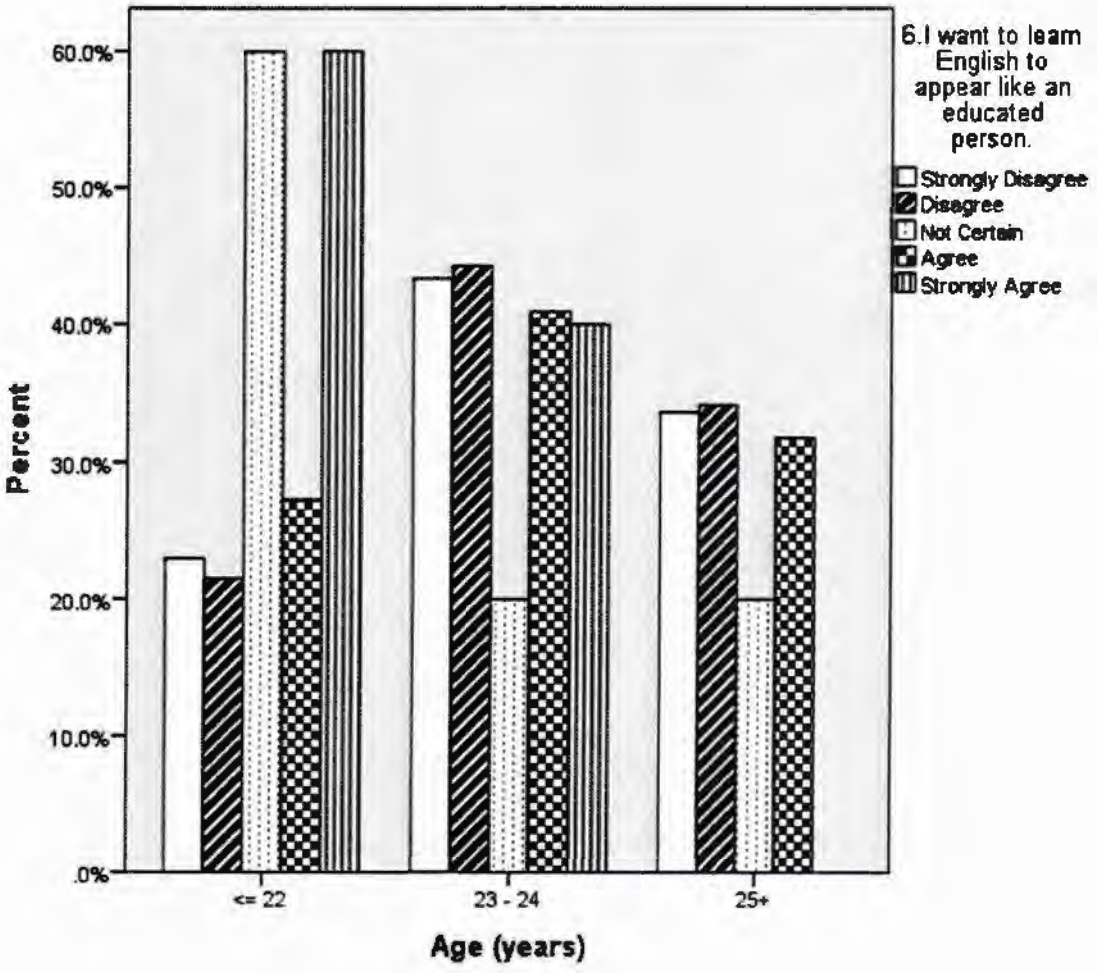
Agree
Strongly Agree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6.I want to learn English to appear like an educated person.
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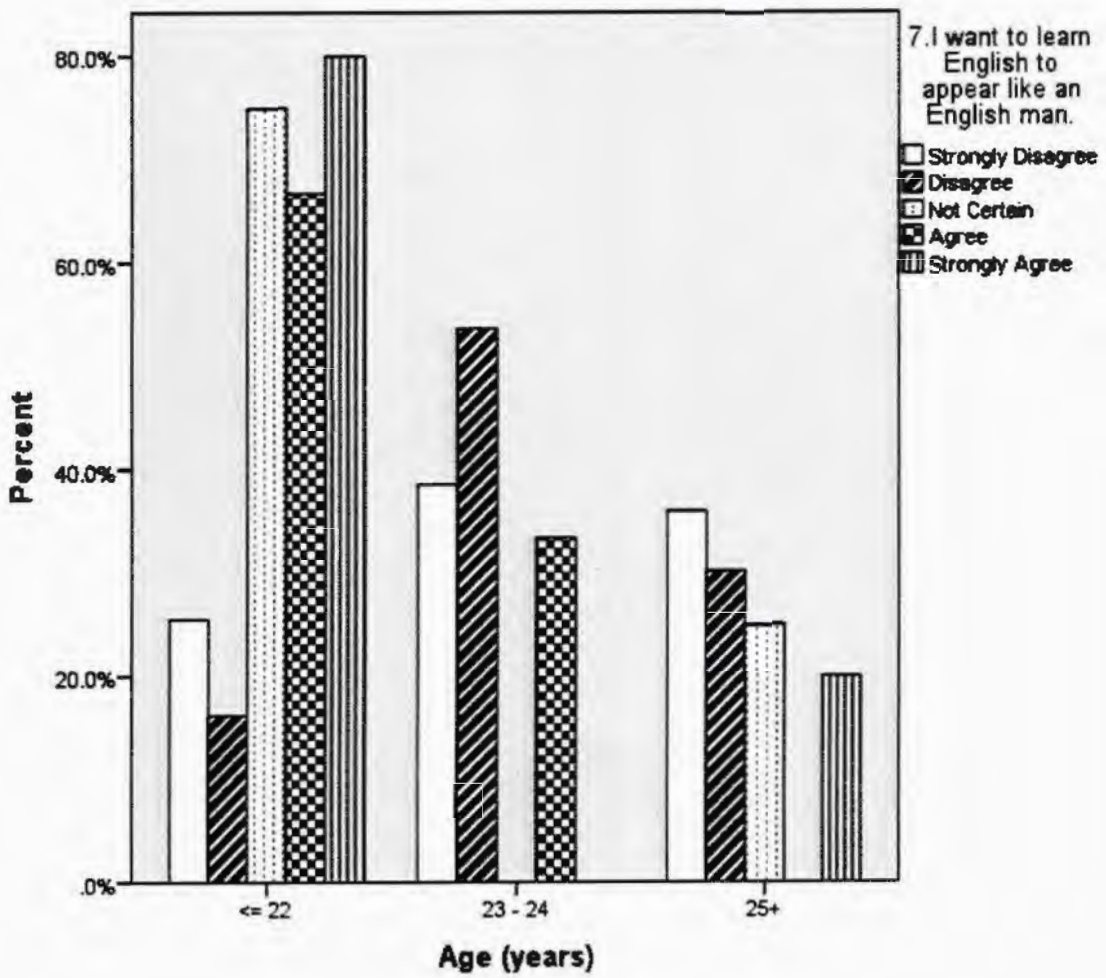
Agree
Strongly Agree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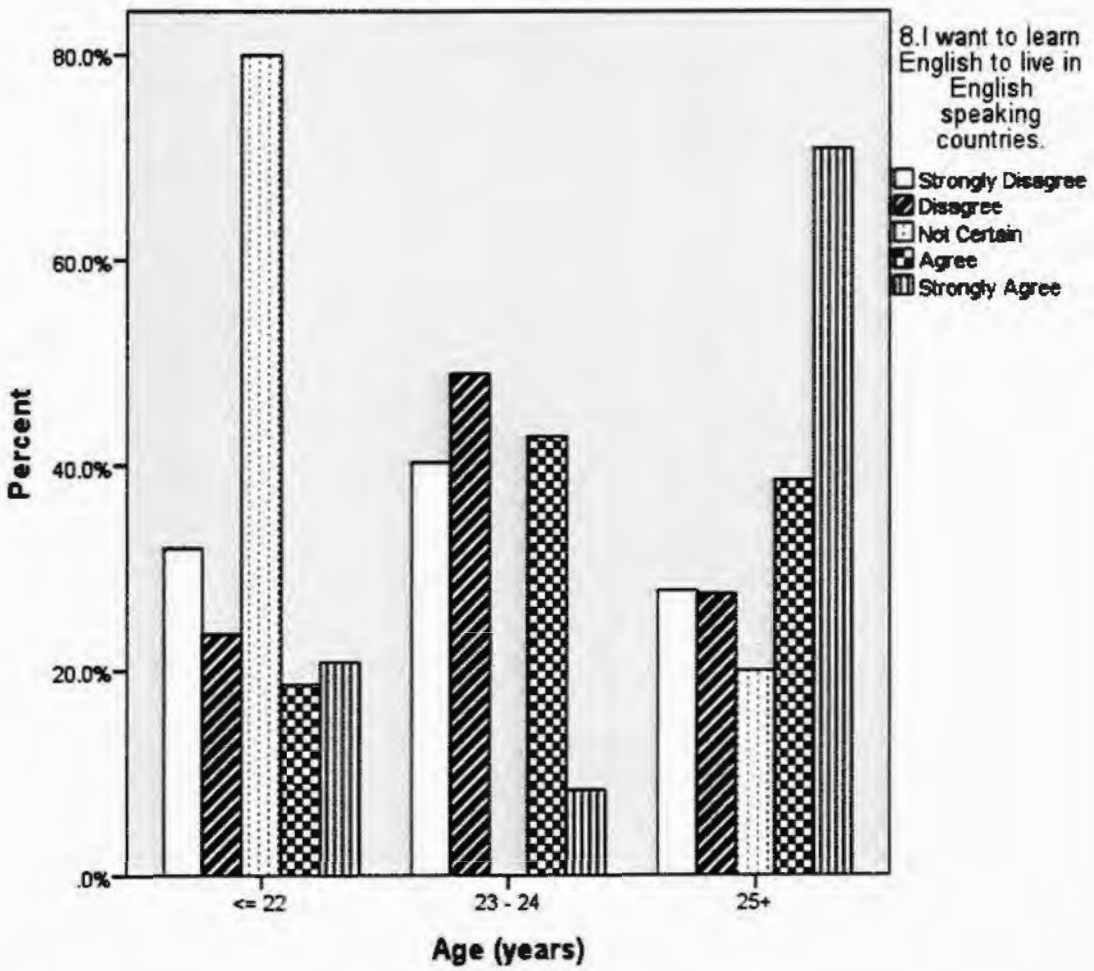
Strongly Agree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8.I want to learn English to live in English speaking countries.
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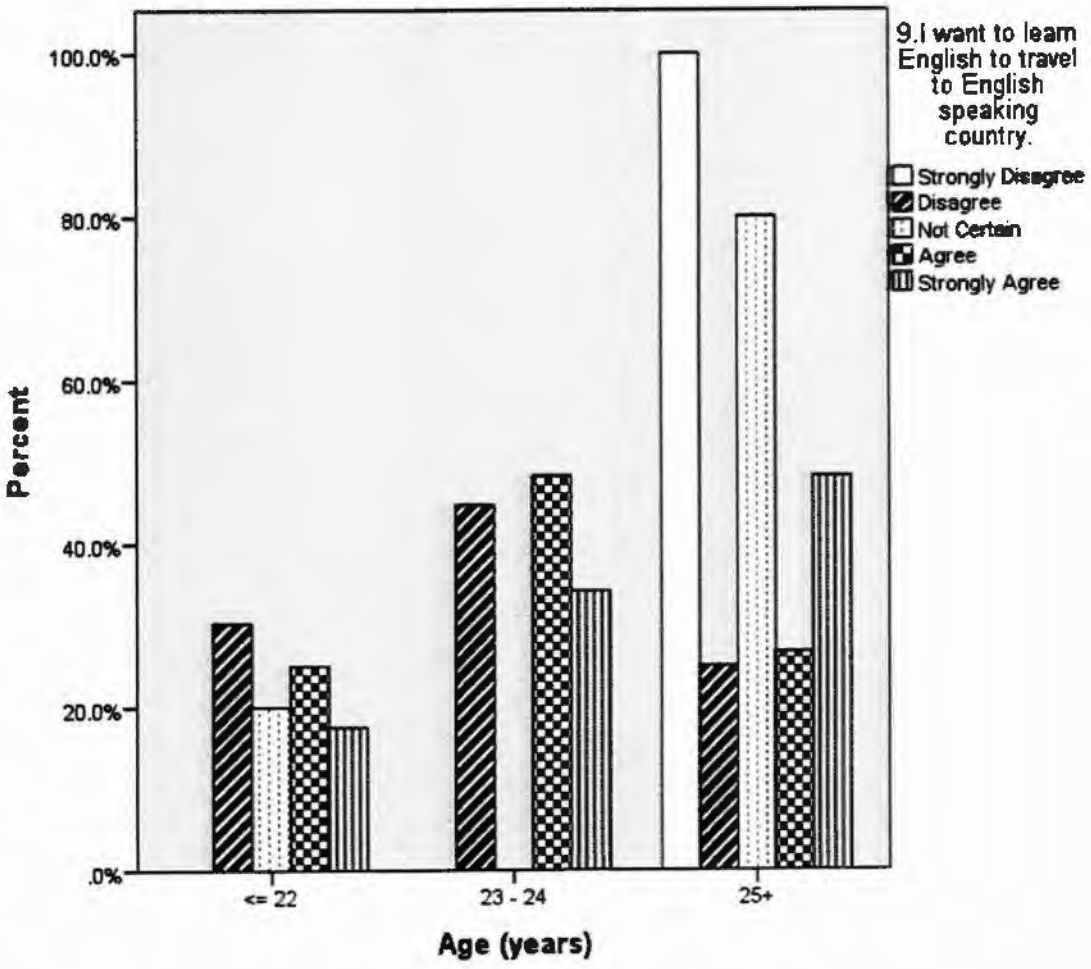
9.I want to learn English to travel to English speaking country.
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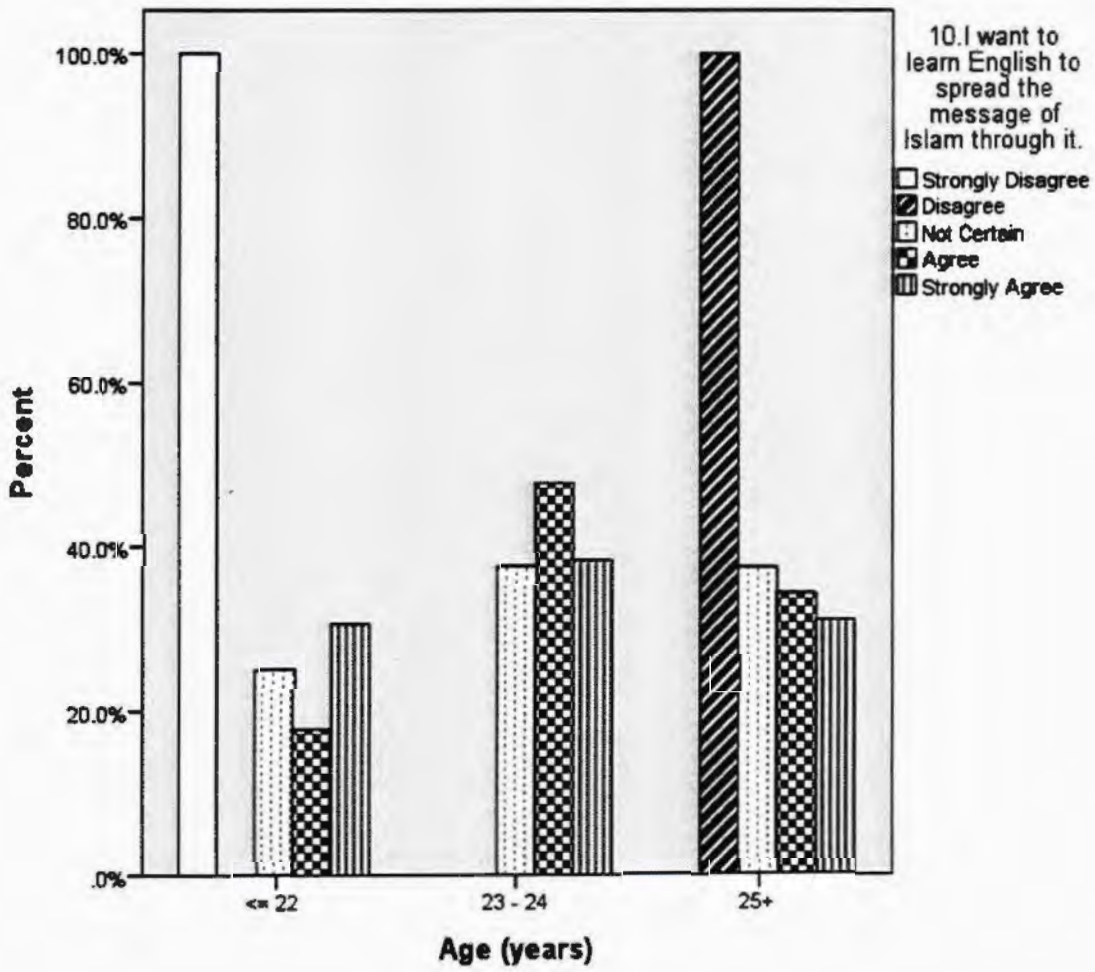
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10.I want to learn English to spread the message of Islam through it.
Strongly Disagree
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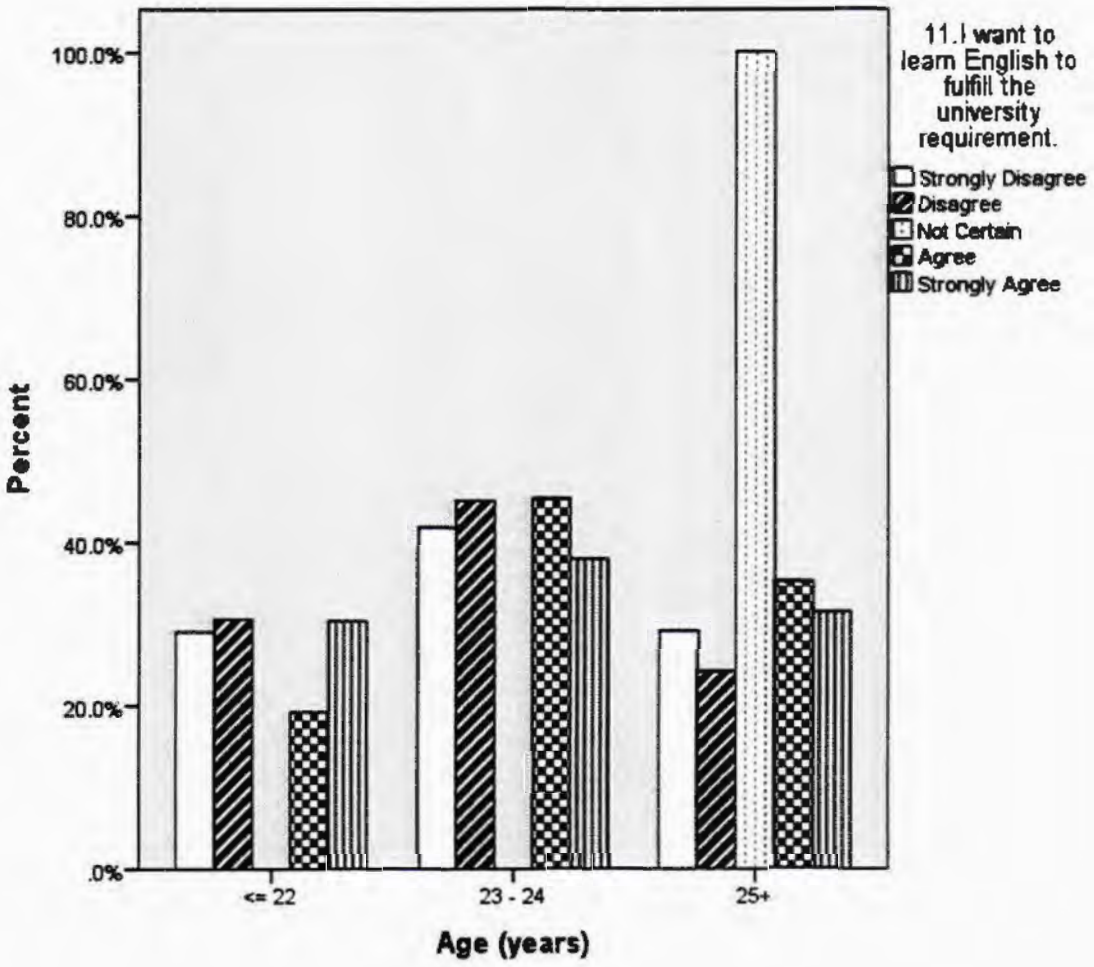
Agree
Strongly Agree


11.I want to learn English to fulfill the university requirement.
Strongly Disagree
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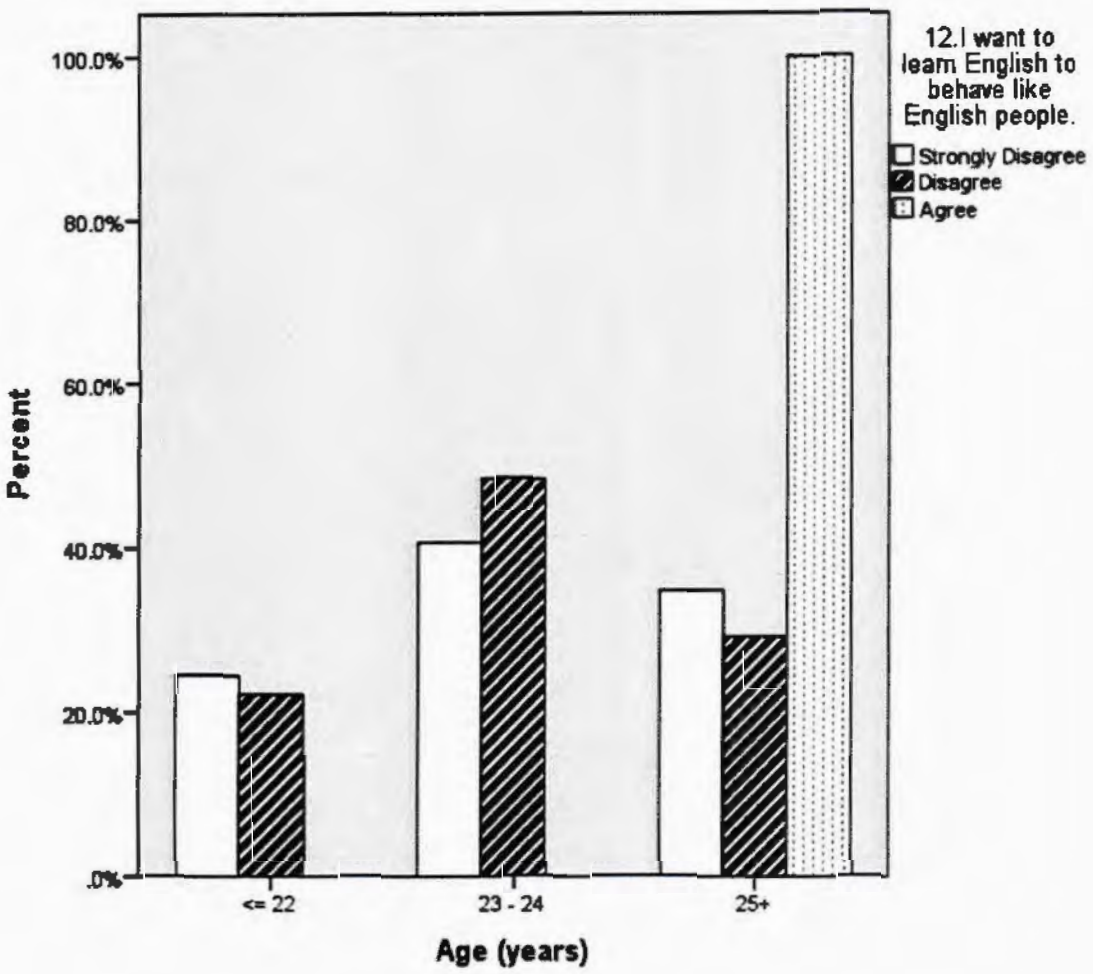
12.I want to learn English to behave like English people.
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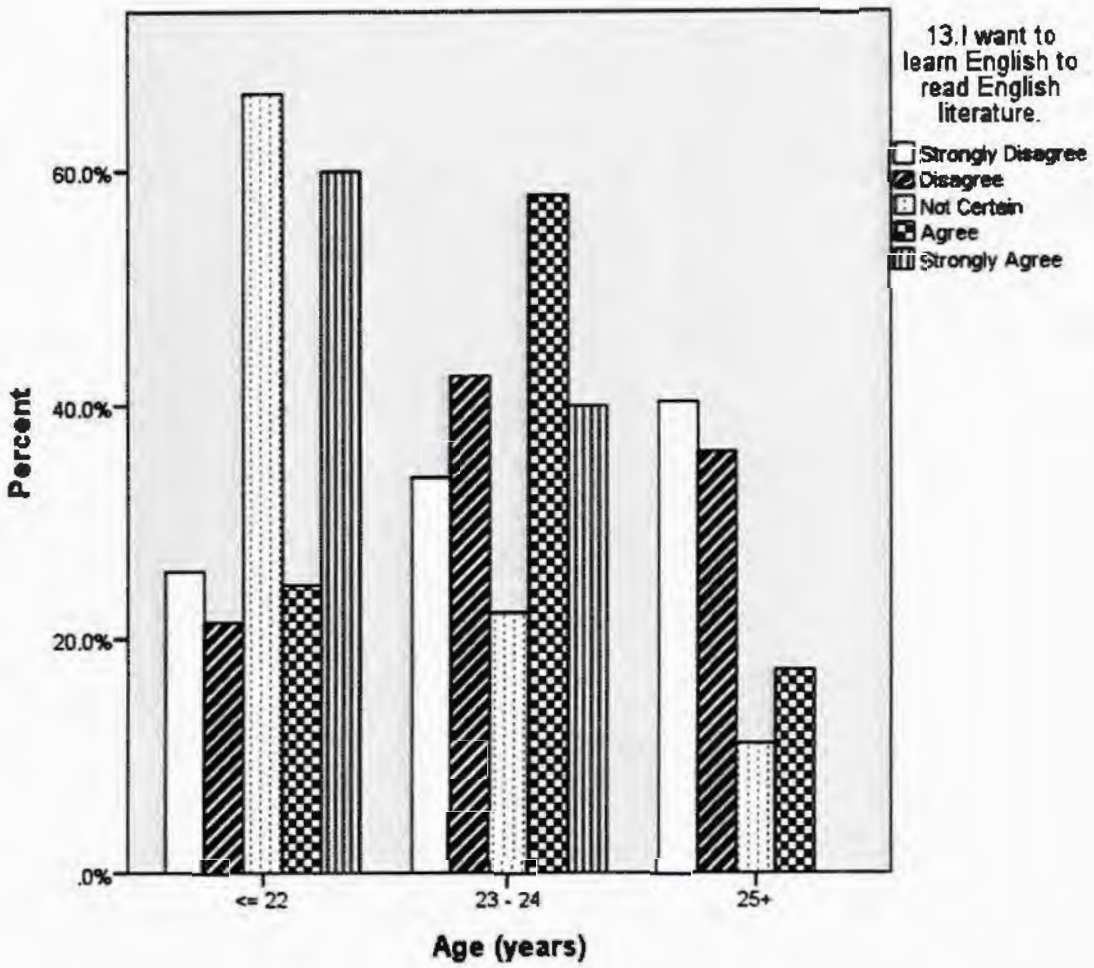
13.I want to learn English to read English literature.
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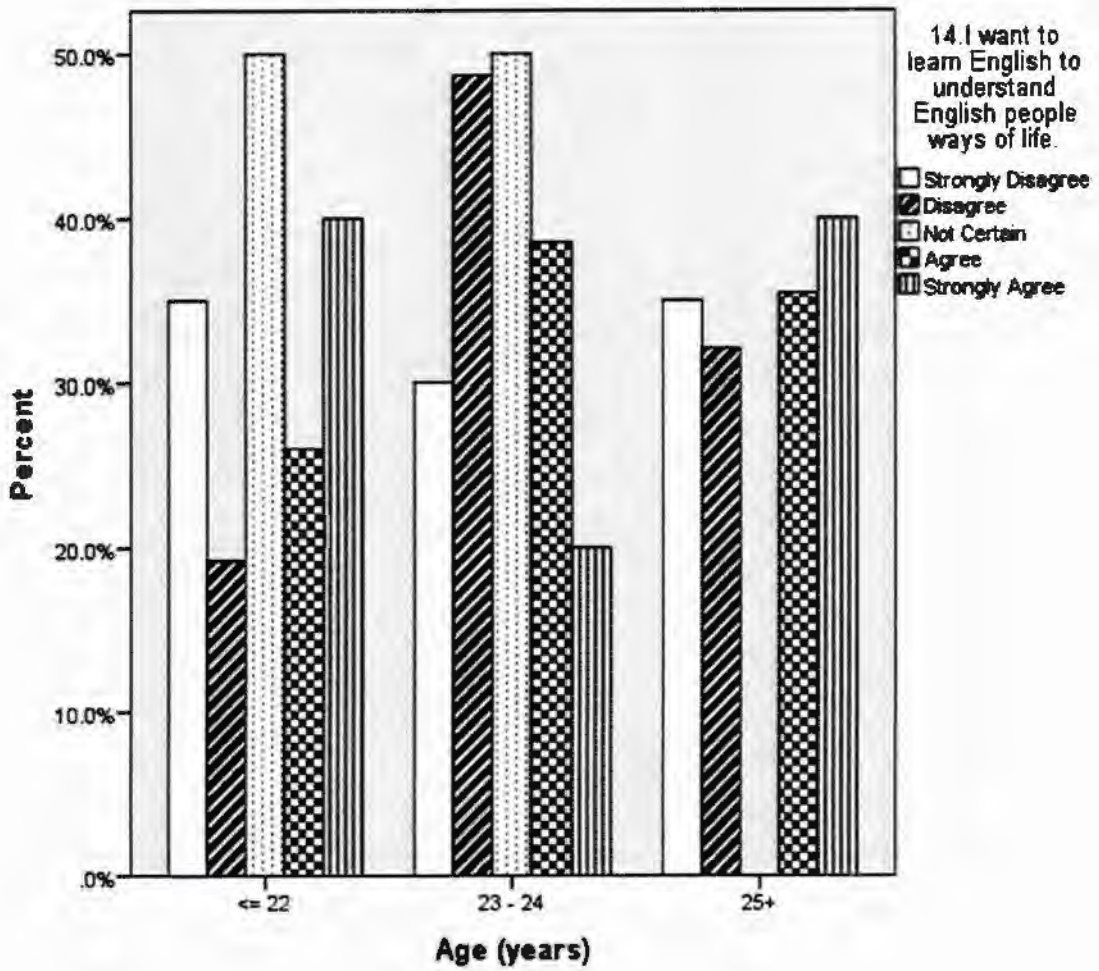
14.I want to learn English to understand English people ways of life.
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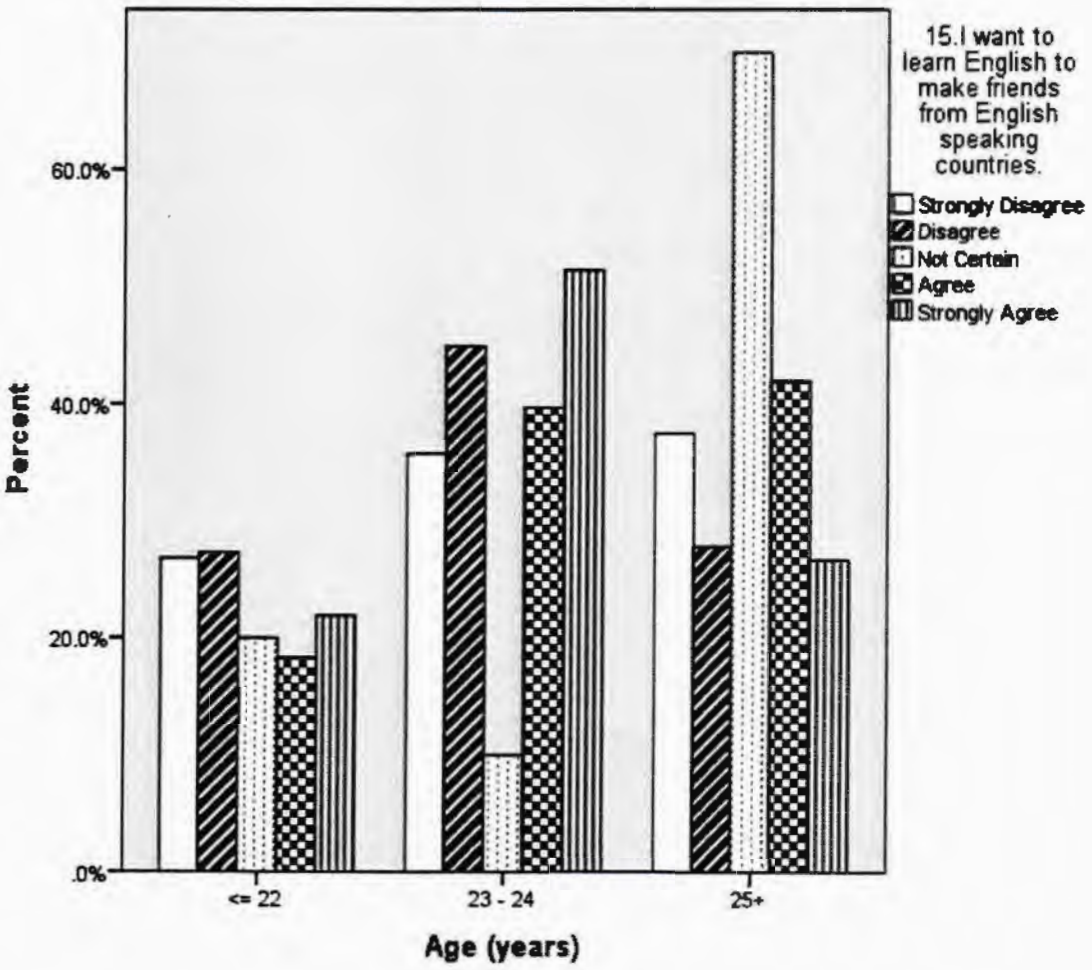
15.I want to learn English to make friends from English speaking countries.
Strongly Disagree
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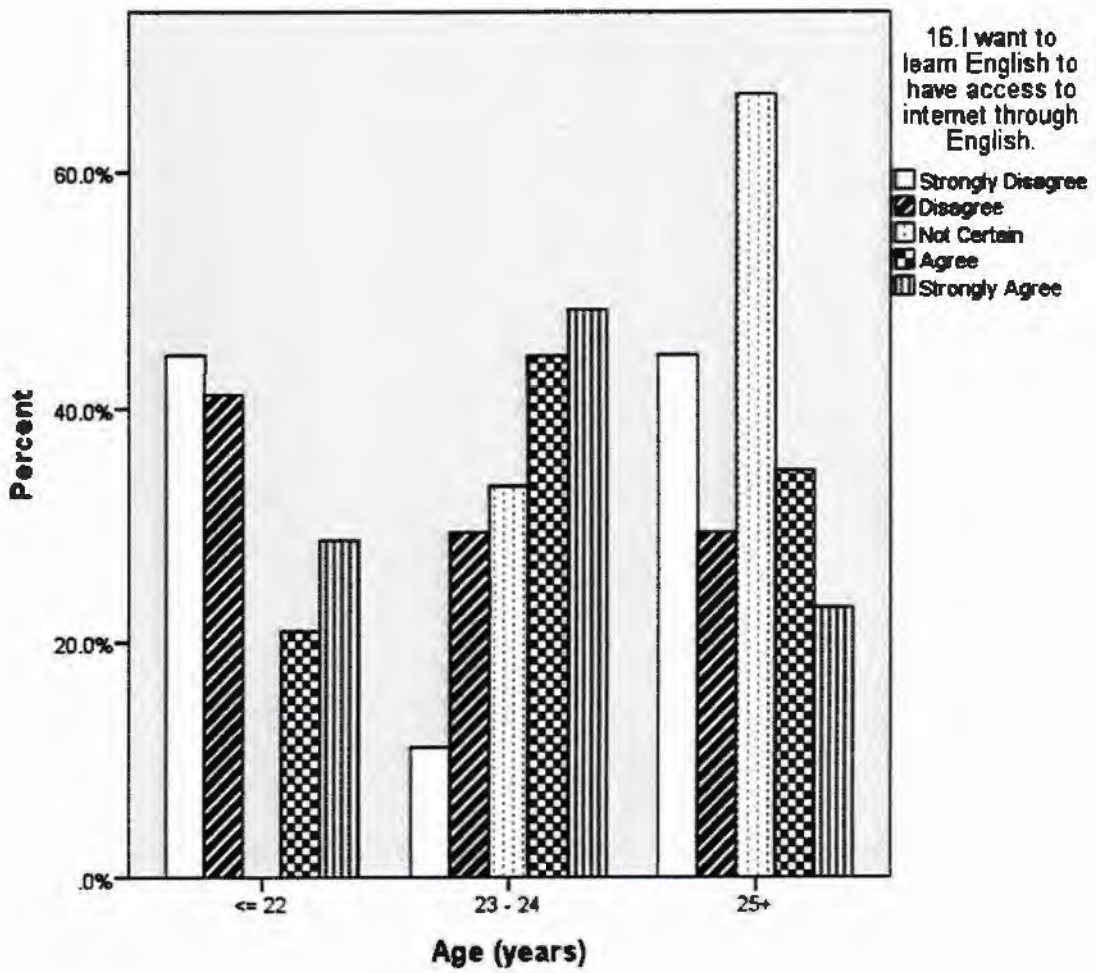
16.I want to learn English to have access to internet through English.
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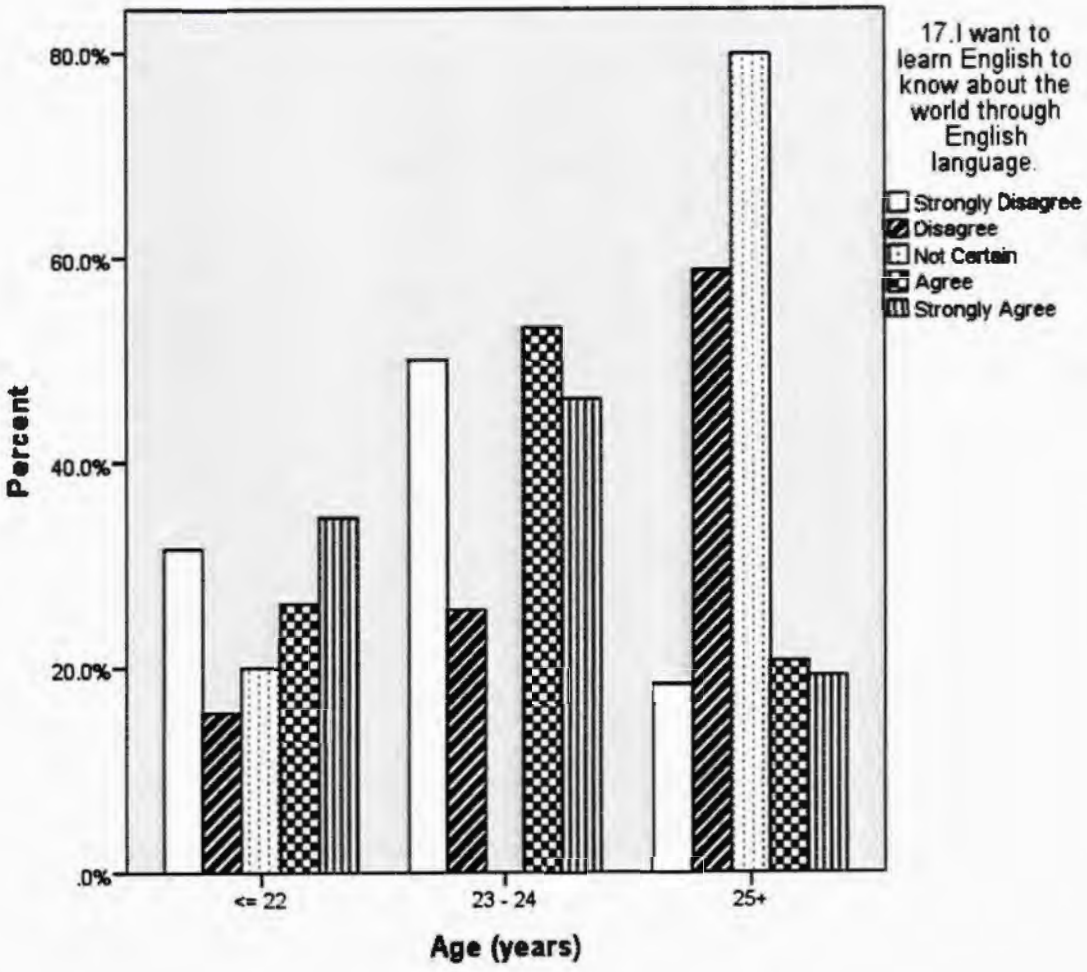
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17.I want to learn English to know about the world through English language.
Strongly Disagree
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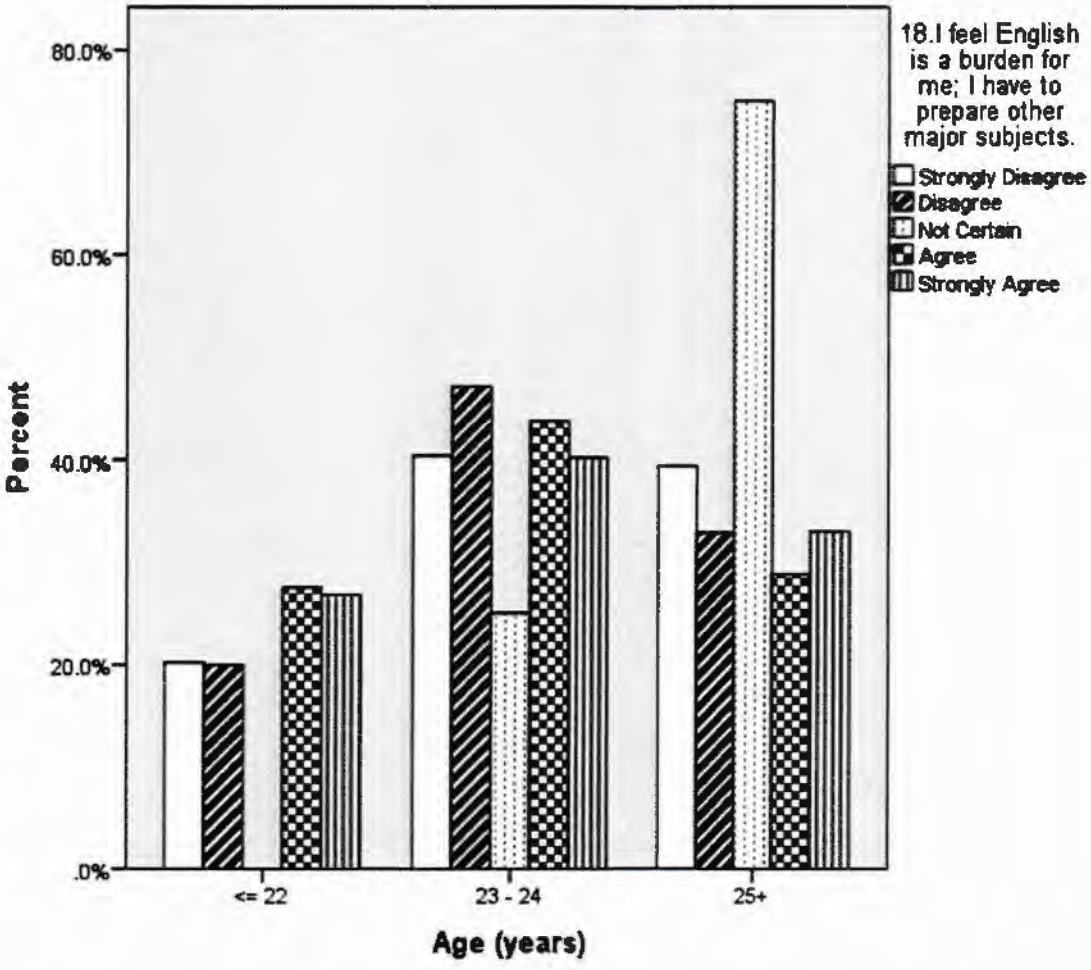
Agree
Strongly Agree


18.I feel English is a burden for me; I have to prepare other major subjects.
Strongly Disagree
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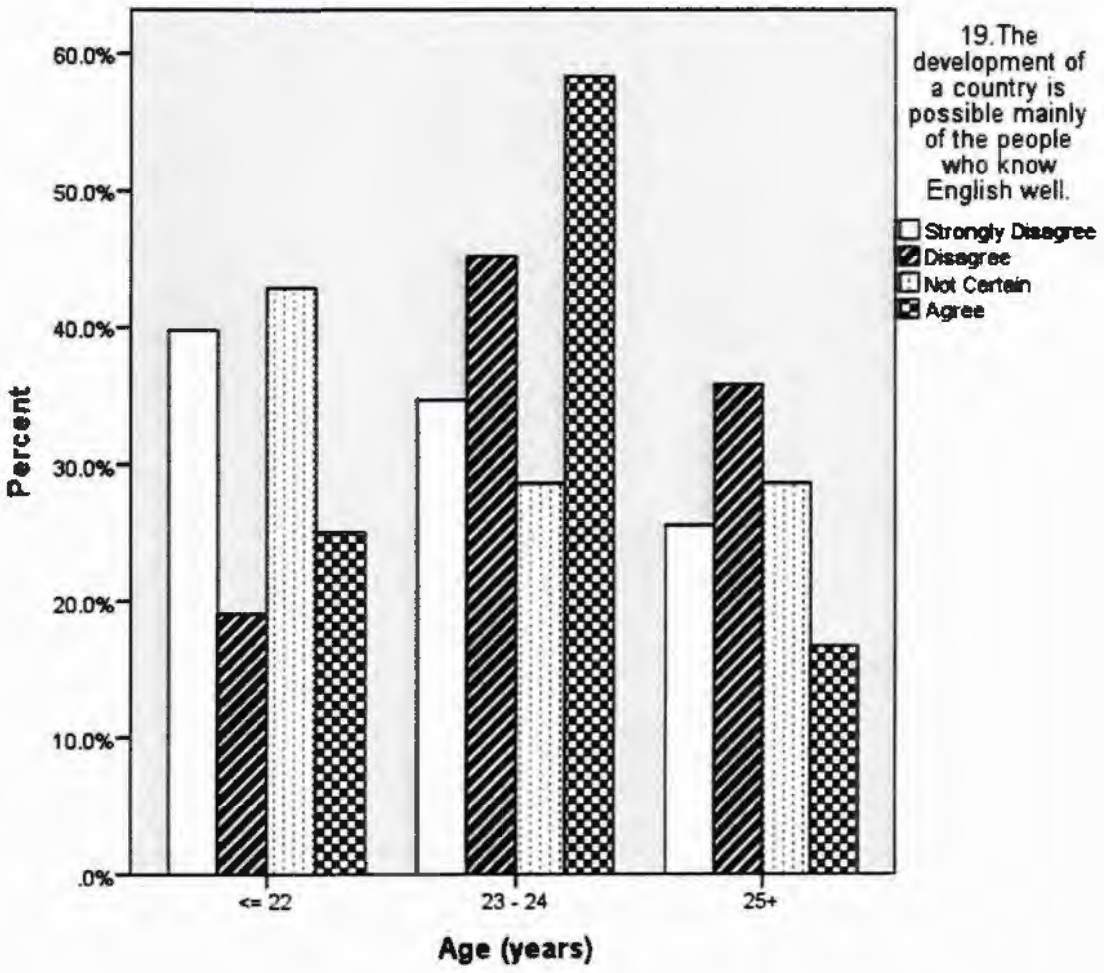
19.The development of a country is possible mainly of the people who know English well.
Strongly Disagree
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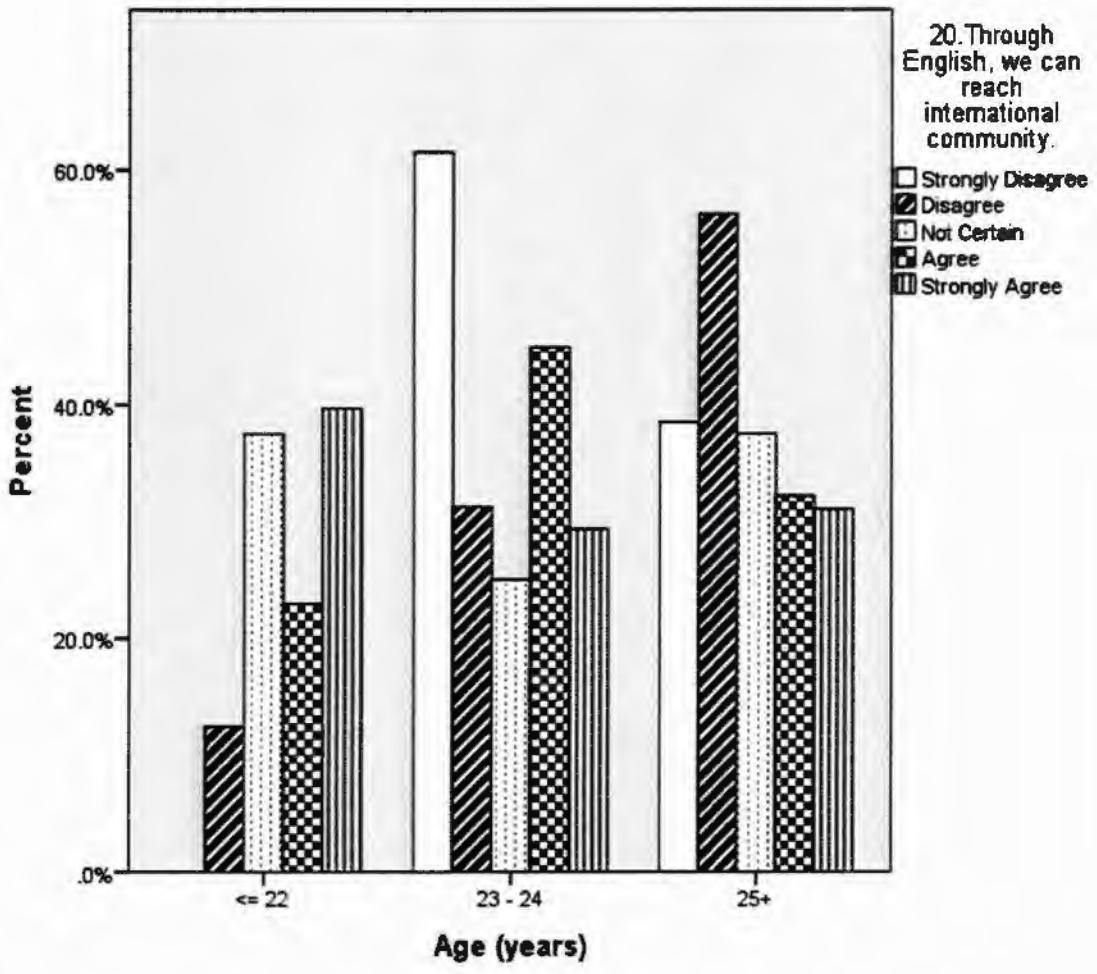
20. Through English, we can reach international community.
Strongly Disagree
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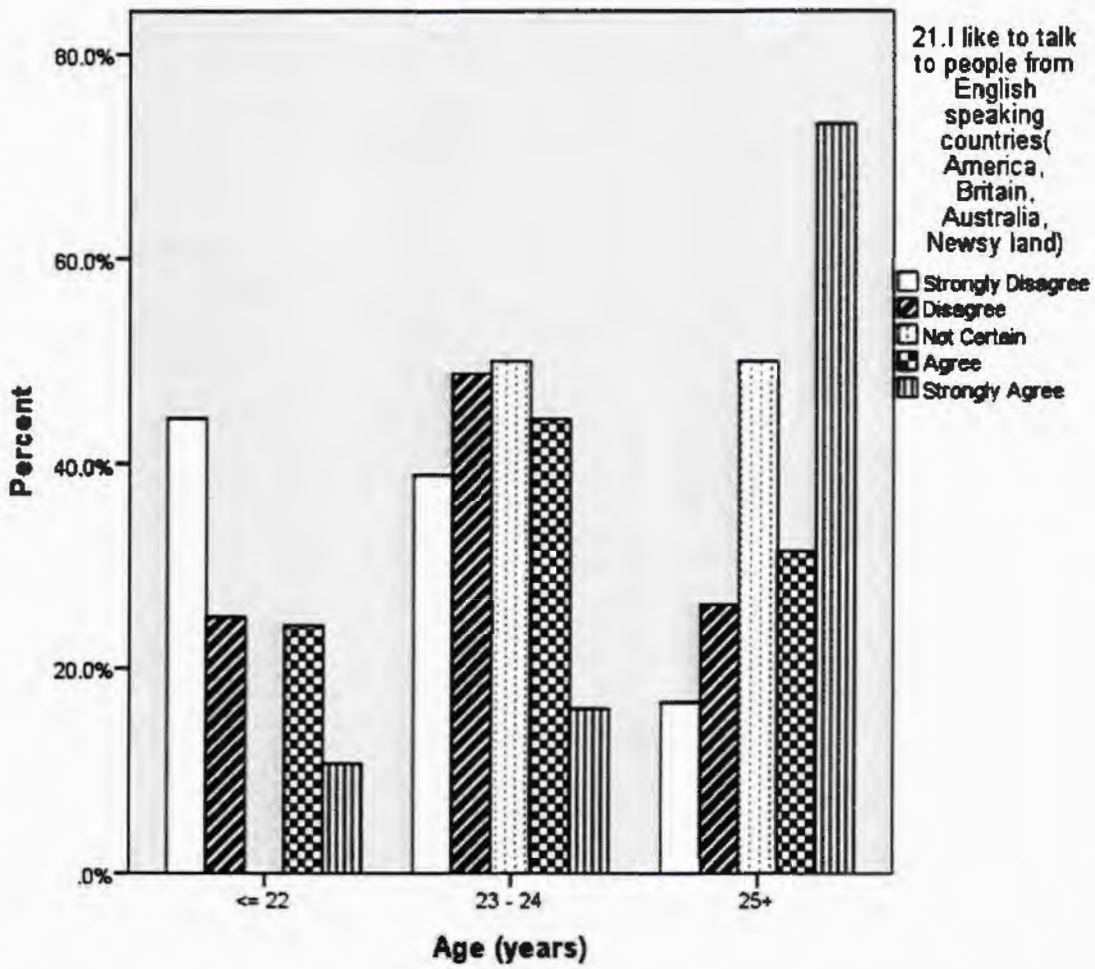
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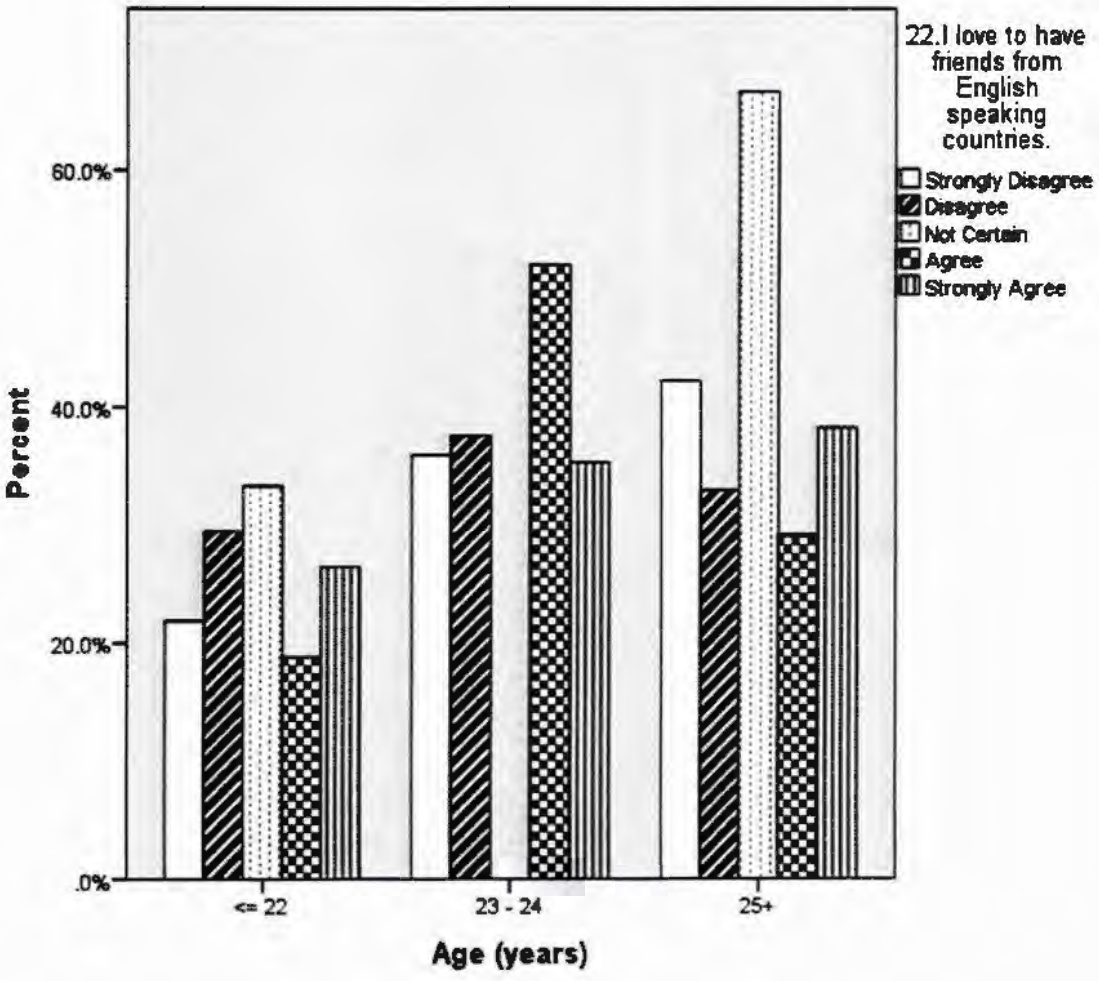
Age (years)
21.I like to talk to people from English speaking countries(America, Britain, Australia, Newsy land)
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


22.I love to have friends from English speaking countries.
Strongly Disagree
Disagree
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Agree
Strongly Agree
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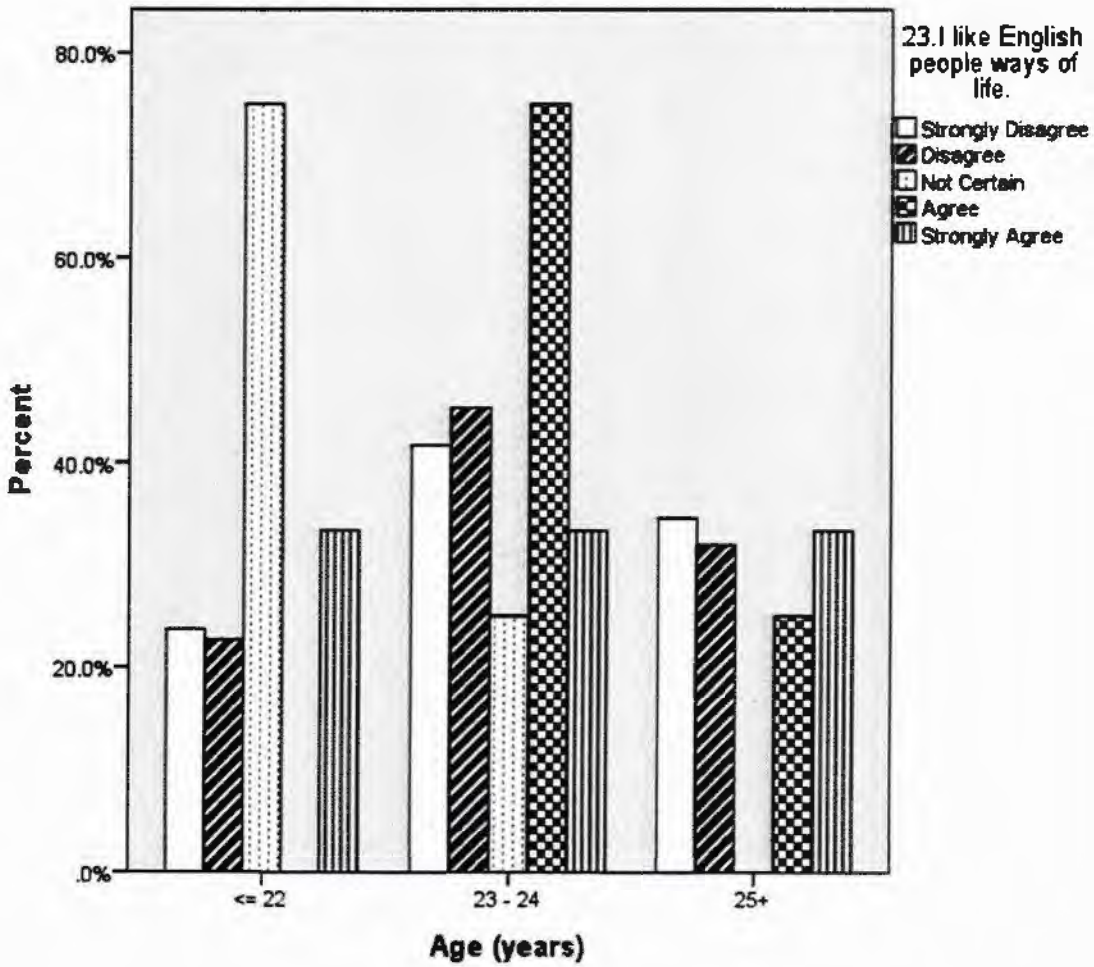
Age (years)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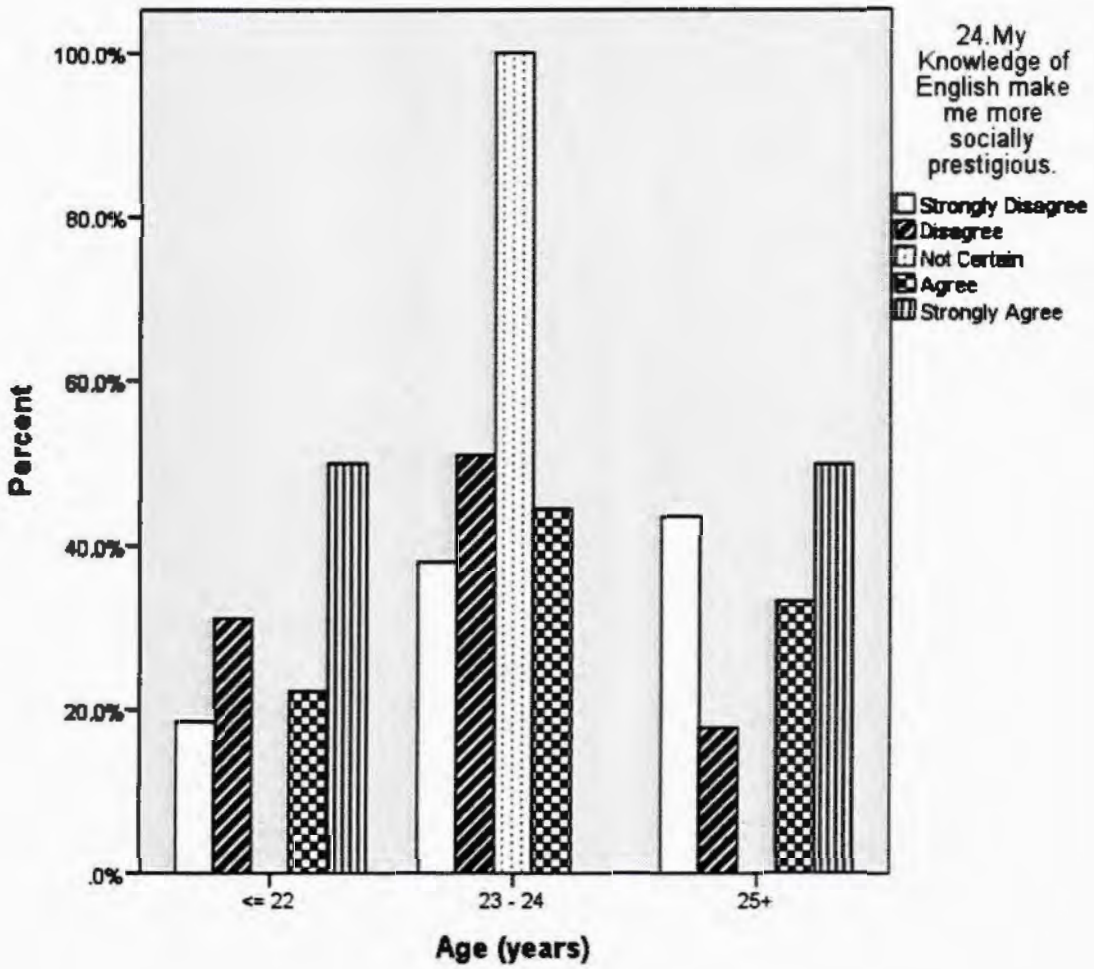
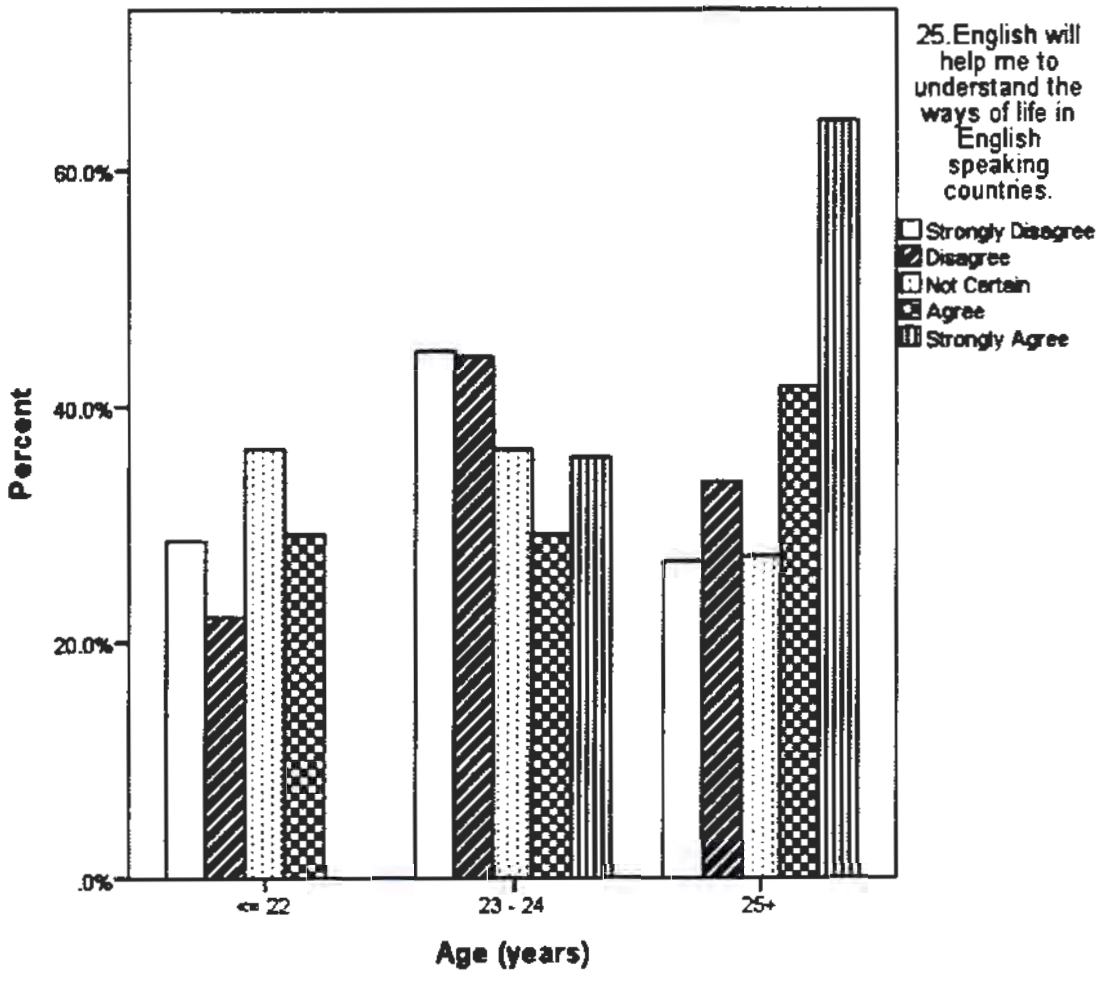
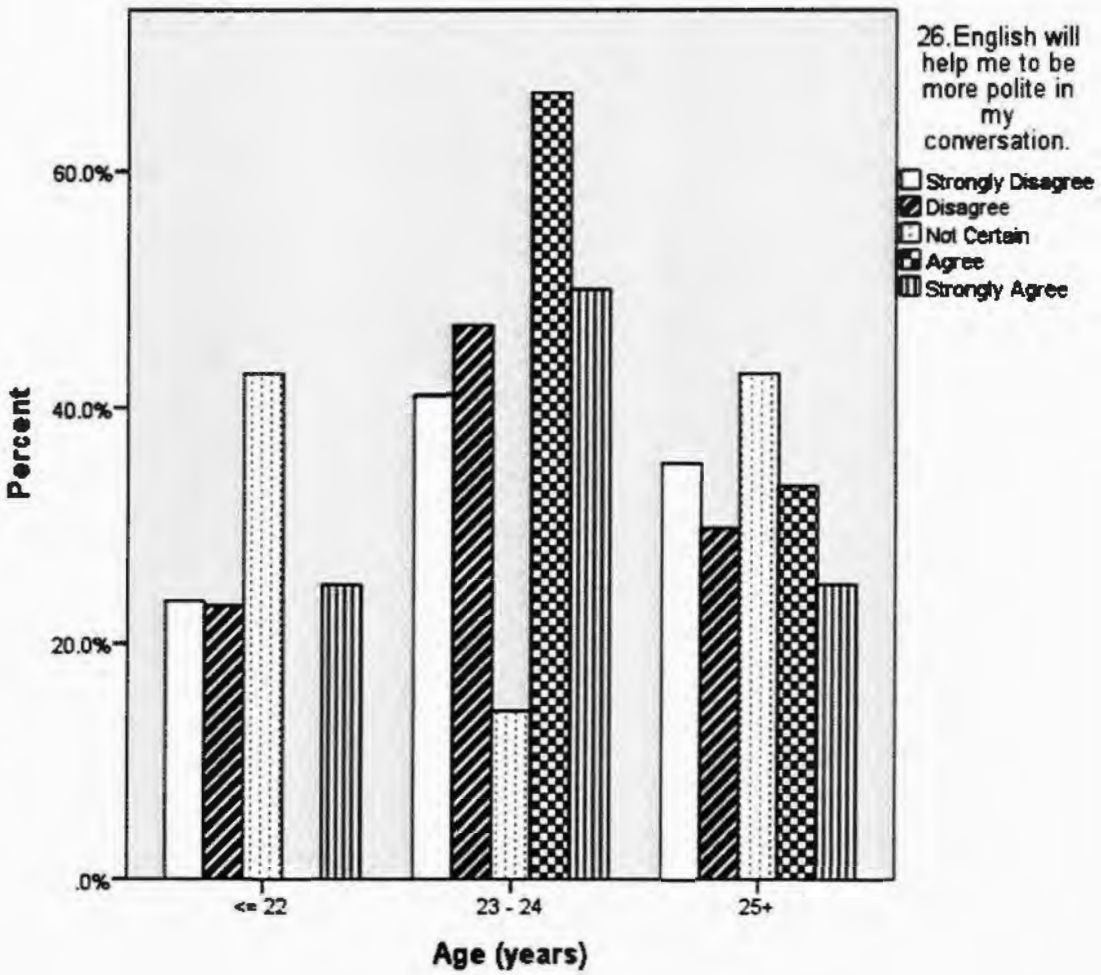
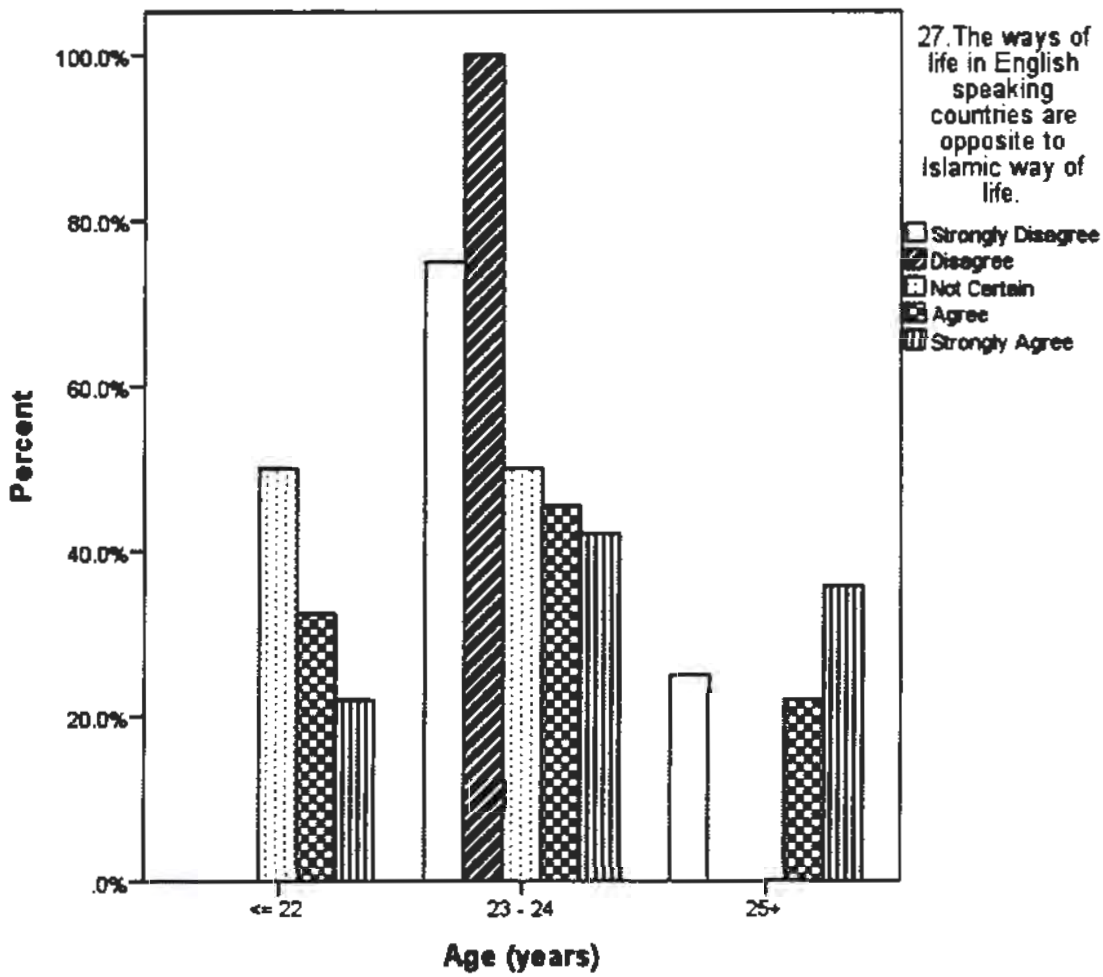
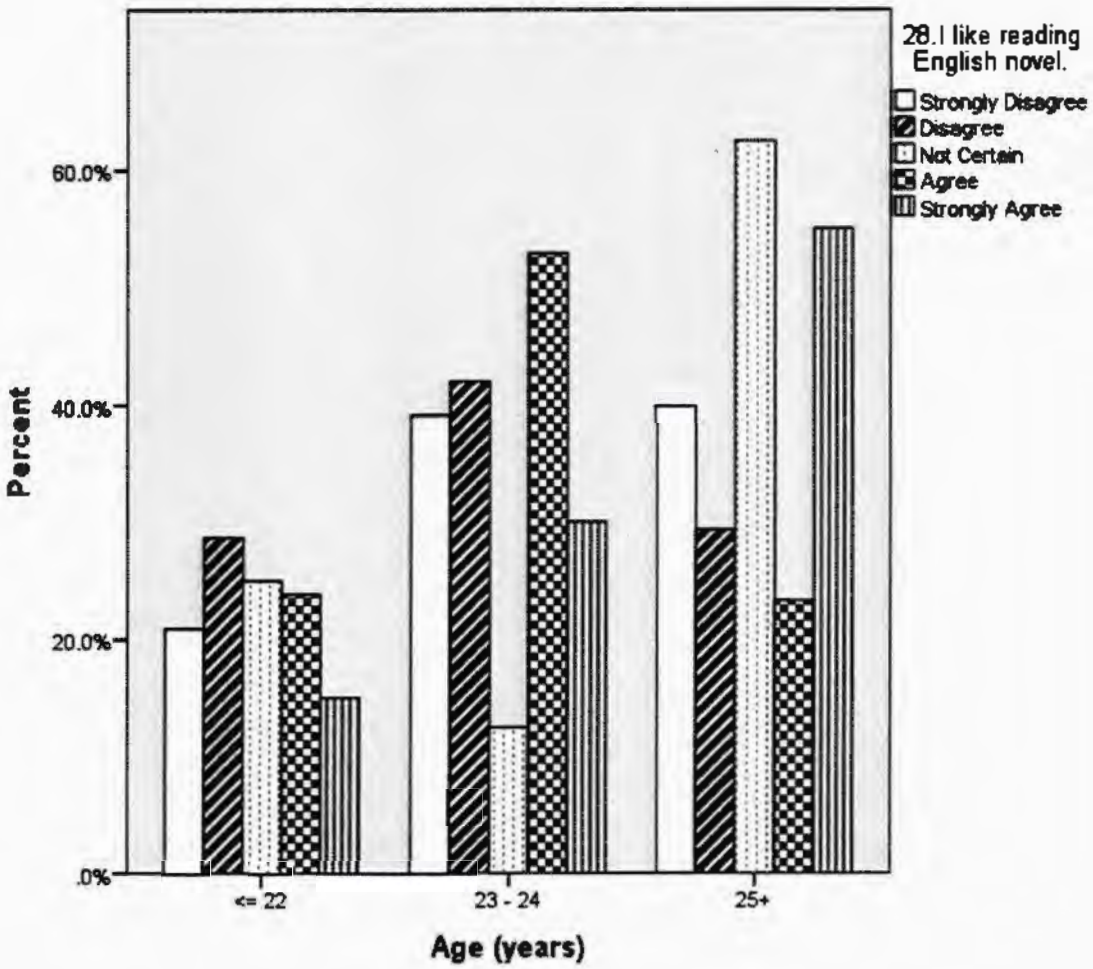
25+
Age (years)
23.I like English people ways of life.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree

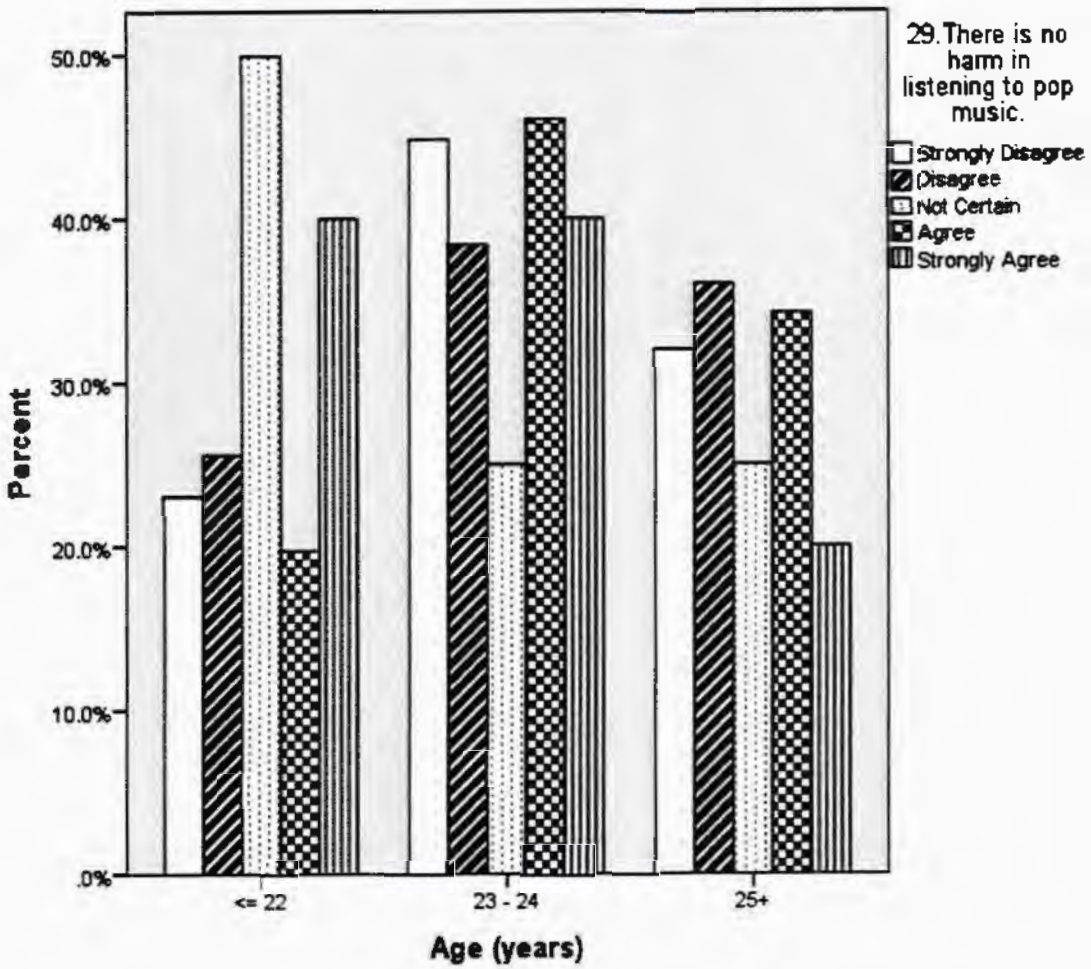

24.My Knowledge of English make me more socially prestigious.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
80.0%
60.0%
40.0%
20.0%
.0%
<= 22
23 - 24
25+
Age (years)

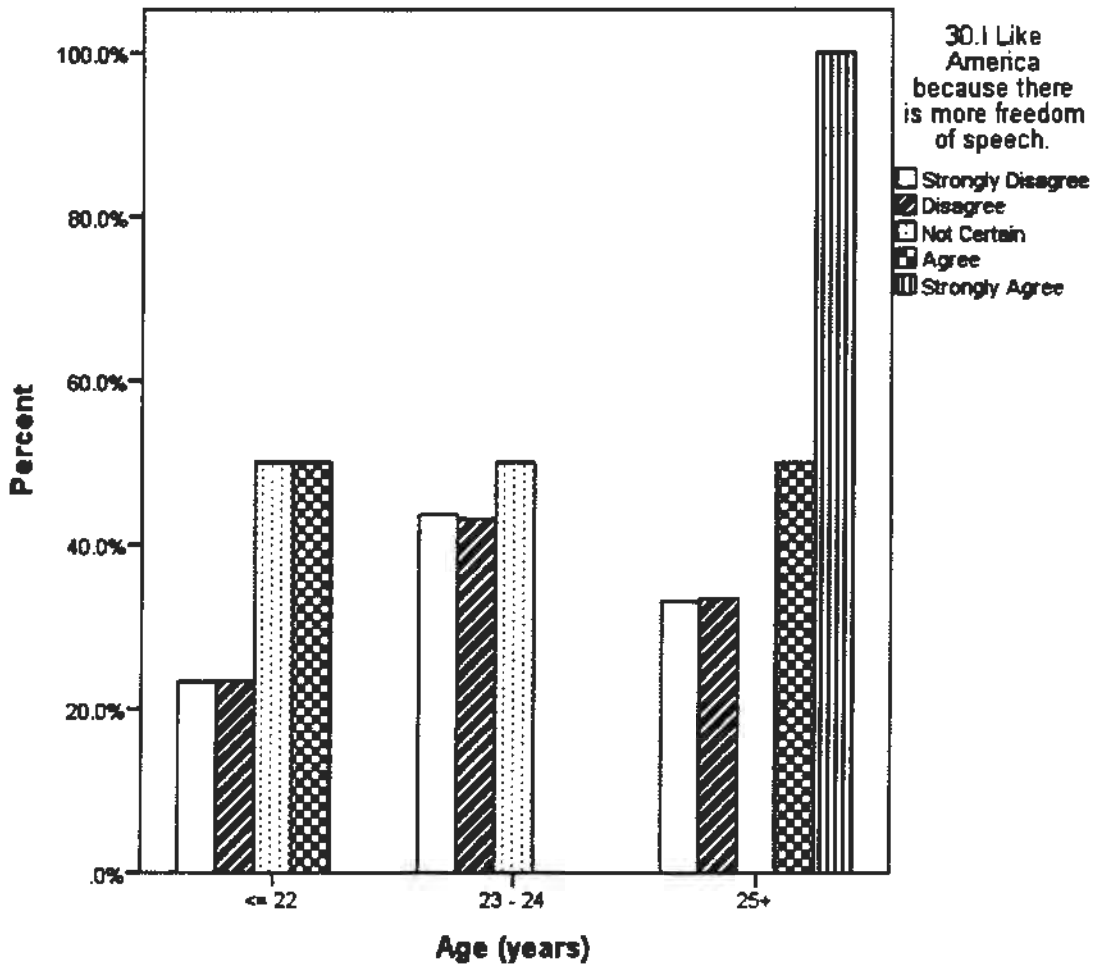

25.English will help me to understand the ways of life in English speaking countries.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
60.0%
40.0%
20.0%
.0%
<= 22
23 - 24
25+
Age (years)


26.English will help me to be more polite in my conversation.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
60.0%
40.0%
20.0%
.0%
<= 22
23 - 24
25+
Age (years)


100.0%
80.0%
60.0%
40.0%
20.0%
.0%
Percent
<= 22
23 - 24
25+
Age (years)
27.The ways of life in English speaking countries are opposite to Islamic way of life.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


28.I like reading English novel.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
60.0%
40.0%
20.0%
.0%
<= 22
23 - 24
25+
Age (years)


29.There is no harm in listening to pop music.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
50.0%
40.0%
30.0%
20.0%
10.0%
.0%
<= 22
23 - 24
25+
Age (years)


100.0%
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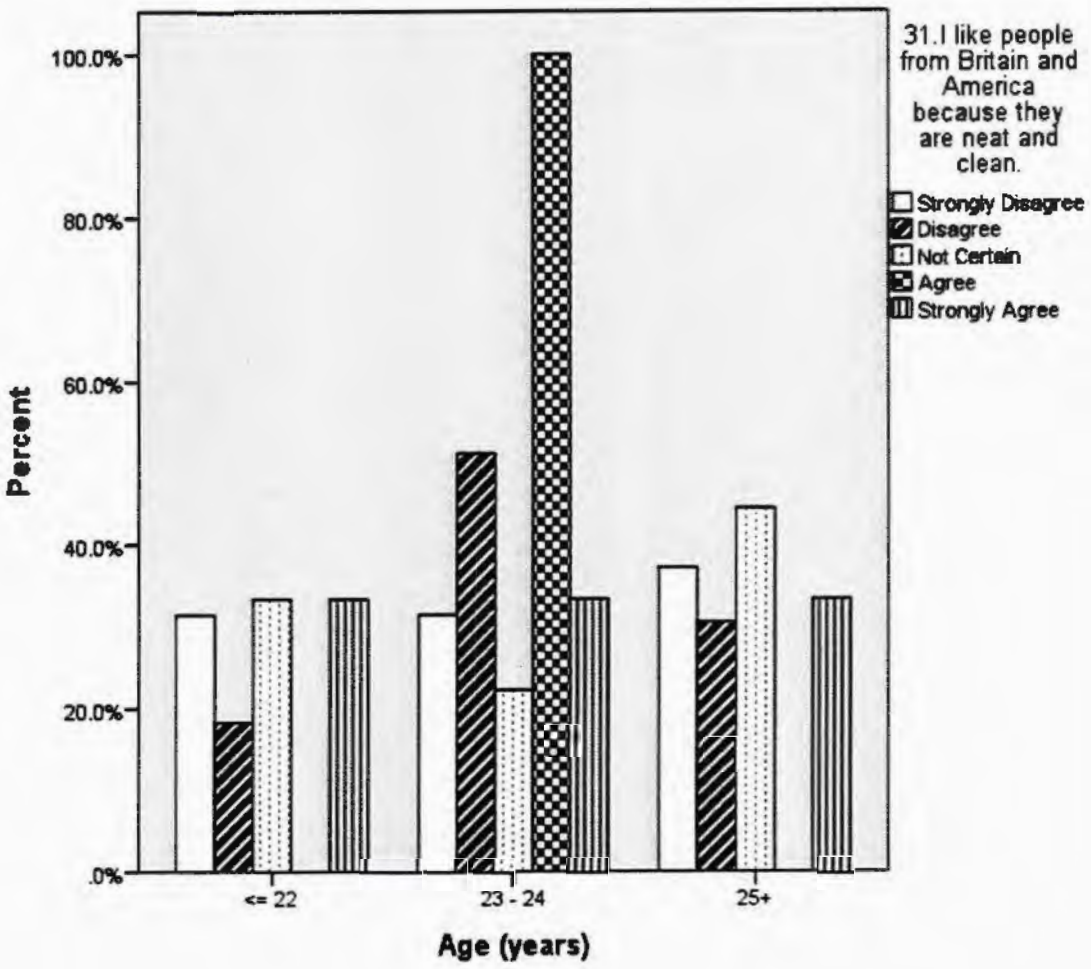
60.0%
40.0%
20.0%
.0%
Percent
<= 22
23 - 24
25+
Age (years)
30.I Like America because there is more freedom of speech.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


100.0%
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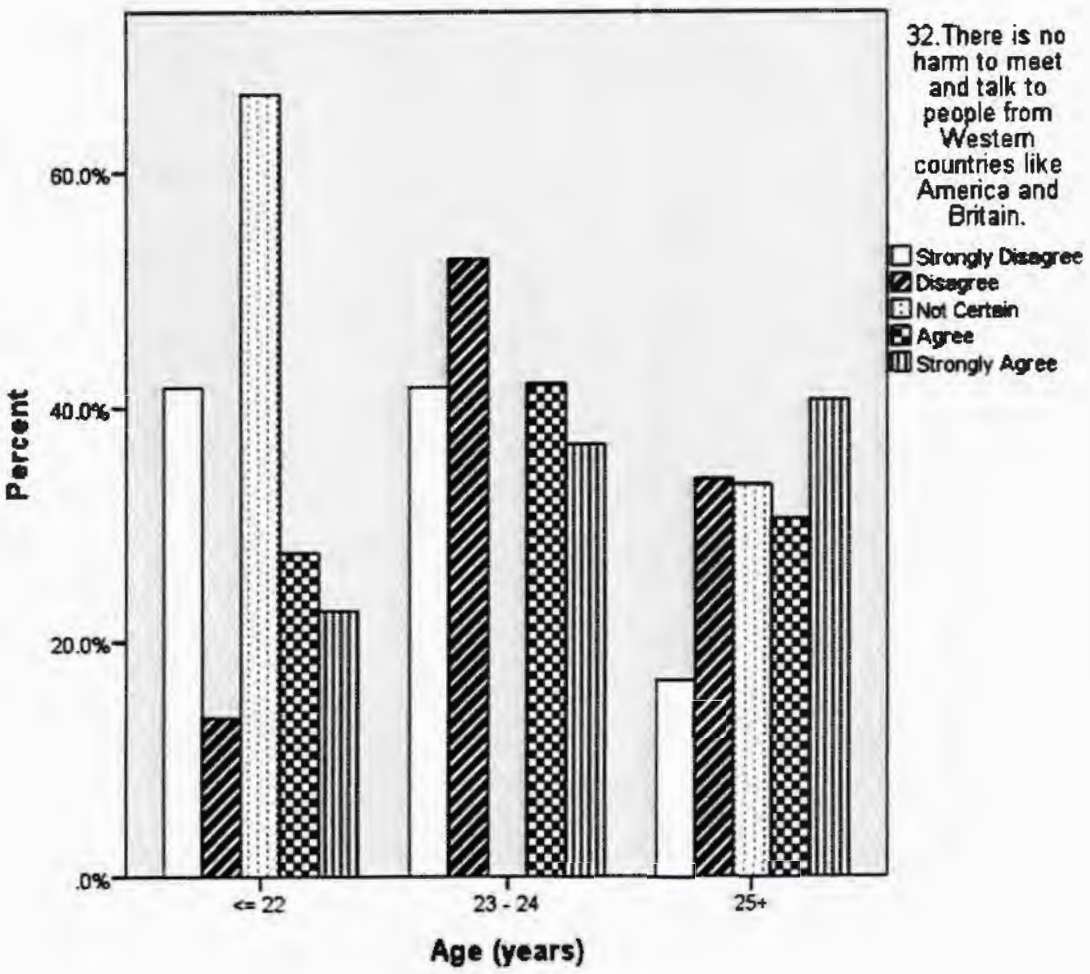
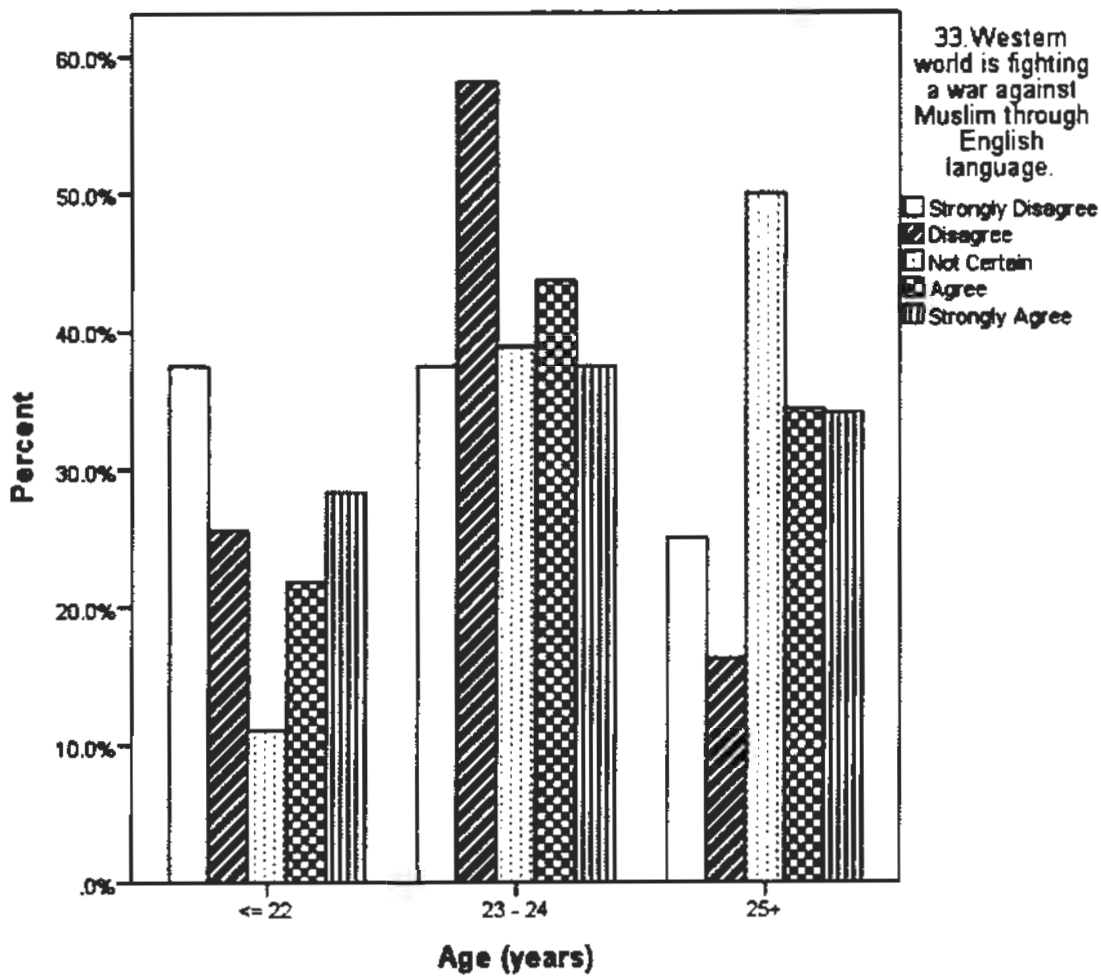
60.0%
40.0%
20.0%
.0%
Percent
<= 22
23 - 24
25+
Age (years)
31.I like people from Britain and America because they are neat and clean.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


32.There is no harm to meet and talk to people from Western countries like America and Britain.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
60.0%
40.0%
20.0%
.0%
<= 22
23 - 24
25+
Age (years)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30.0%
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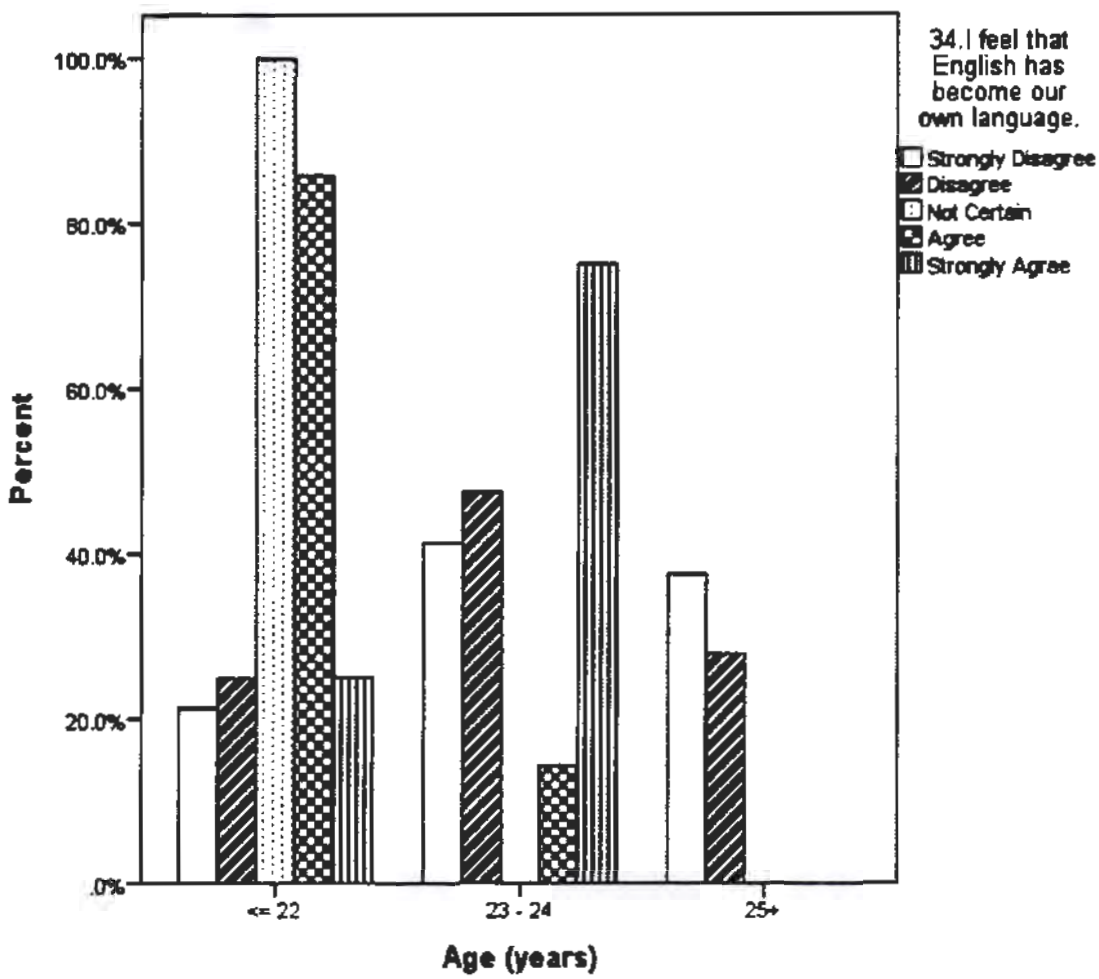
10.0%
.0%
Percent
<= 22
23 - 24
25+
Age (years)
33.Western world is fighting a war against Muslim through English language.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


34.I feel that English has become our own language.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
80.0%
60.0%
40.0%
20.0%
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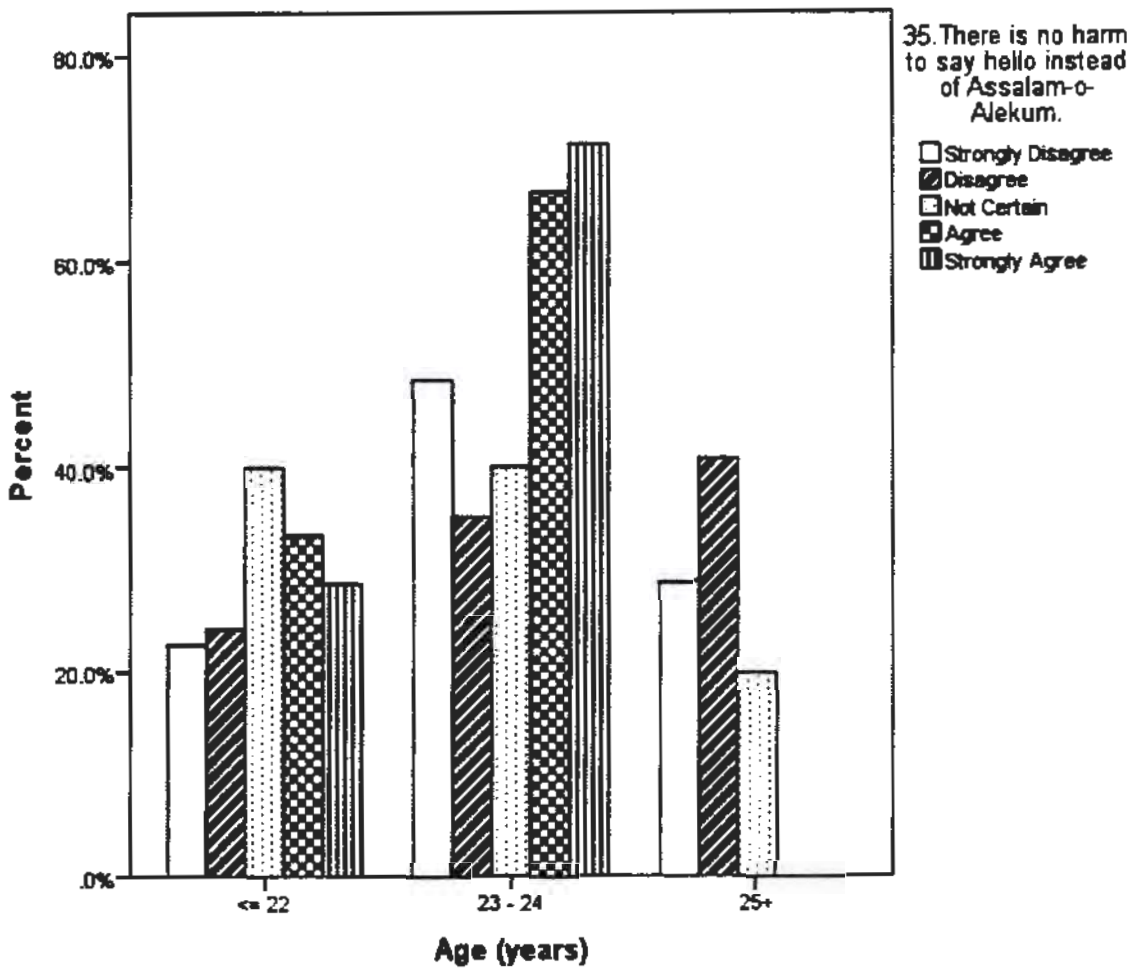
<= 22
23 - 24
25+
Age (years)


80.0%
60.0%
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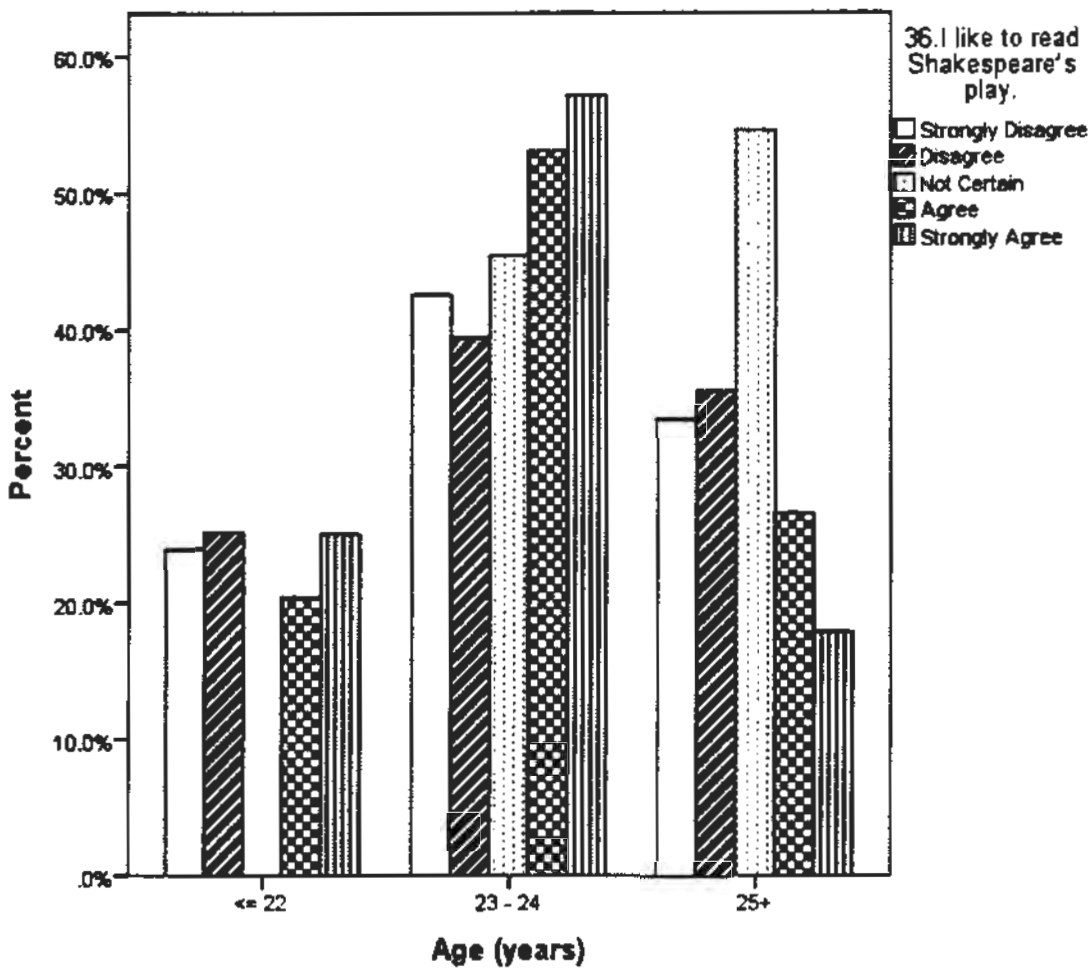
20.0%
.0%
Percent
<= 22
23 - 24
25+
Age (years)
35.There is no harm to say hello instead of Assalam-o-Alekum.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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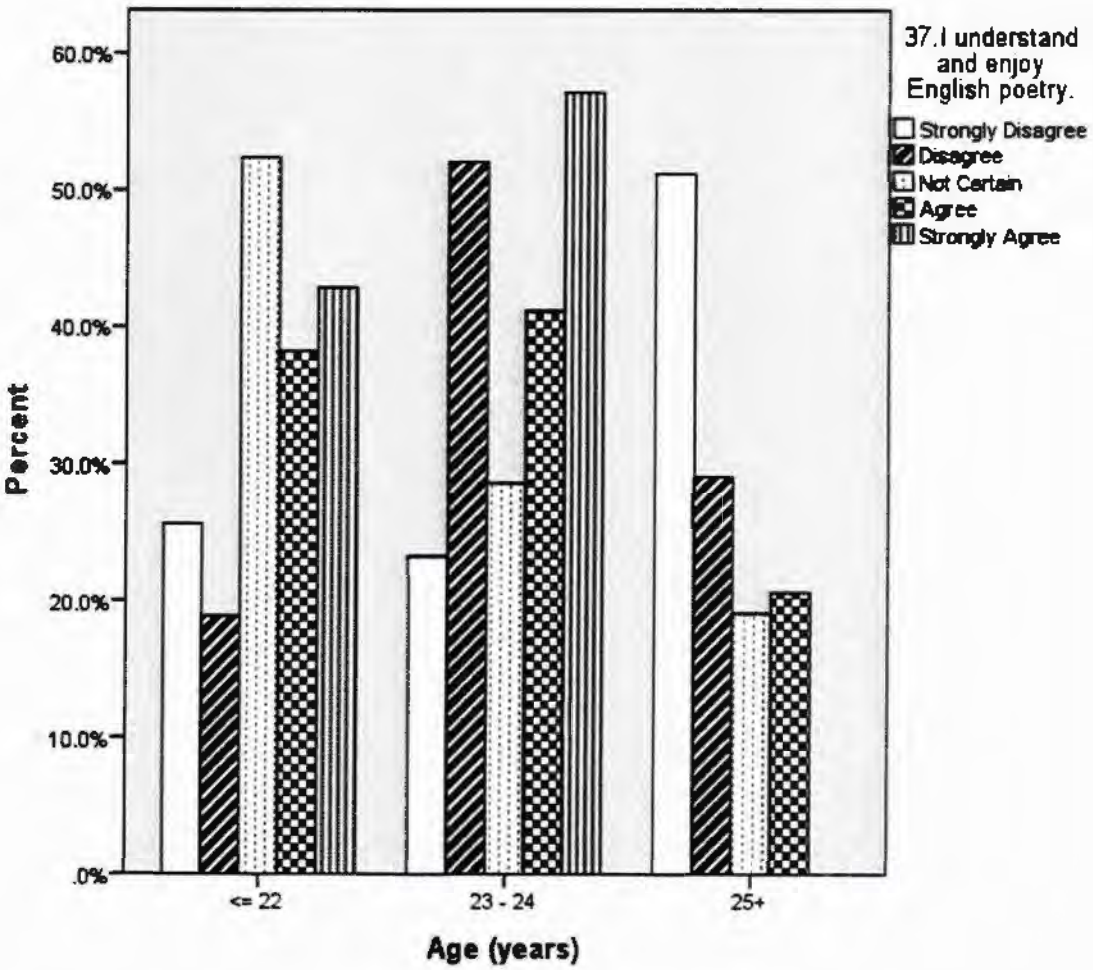
50.0%
40.0%
30.0%
20.0%
10.0%
.0%
Percent
<= 22
23 - 24
25+
Age (years)
36.I like to read Shakespeare's play.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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30.0%
20.0%
10.0%
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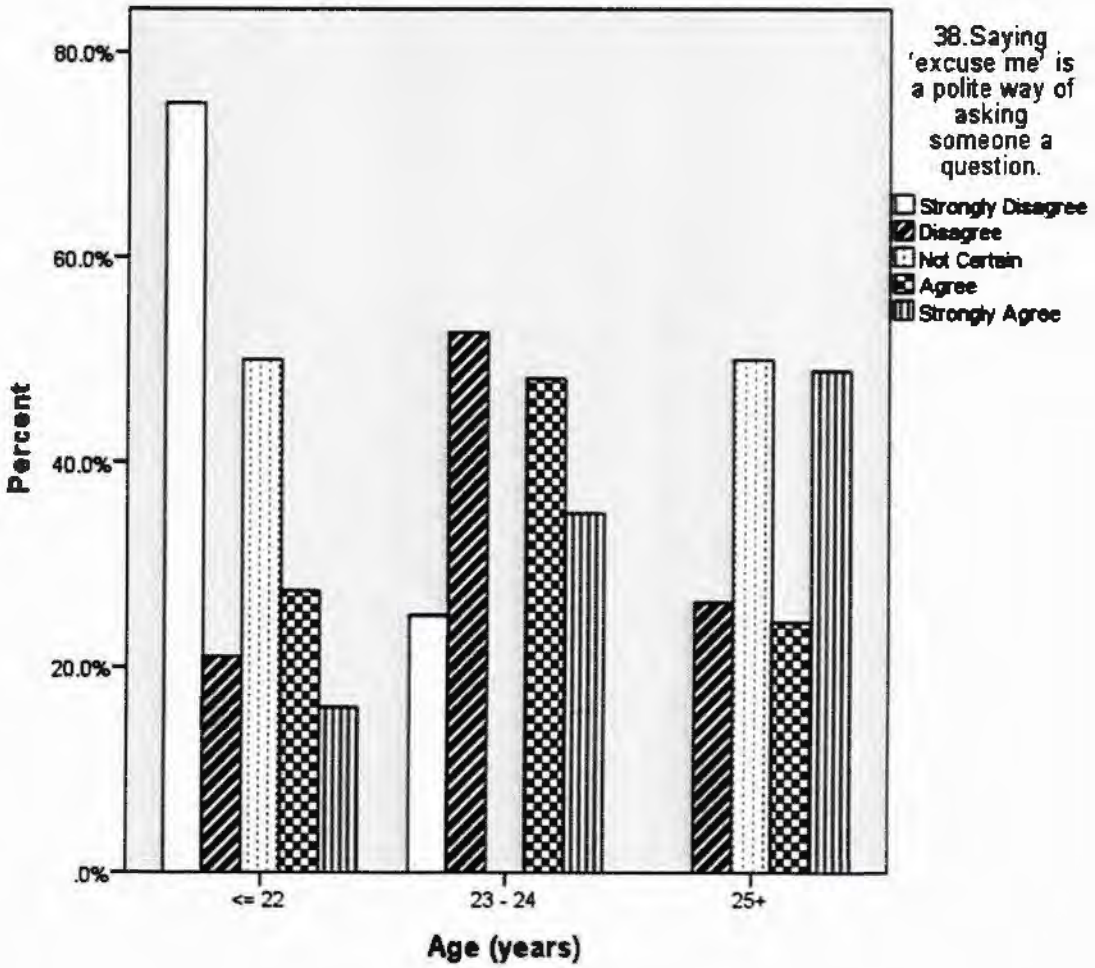
Percent
<= 22
23 - 24
25+
Age (years)
37.I understand and enjoy English poetry.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


80.0%
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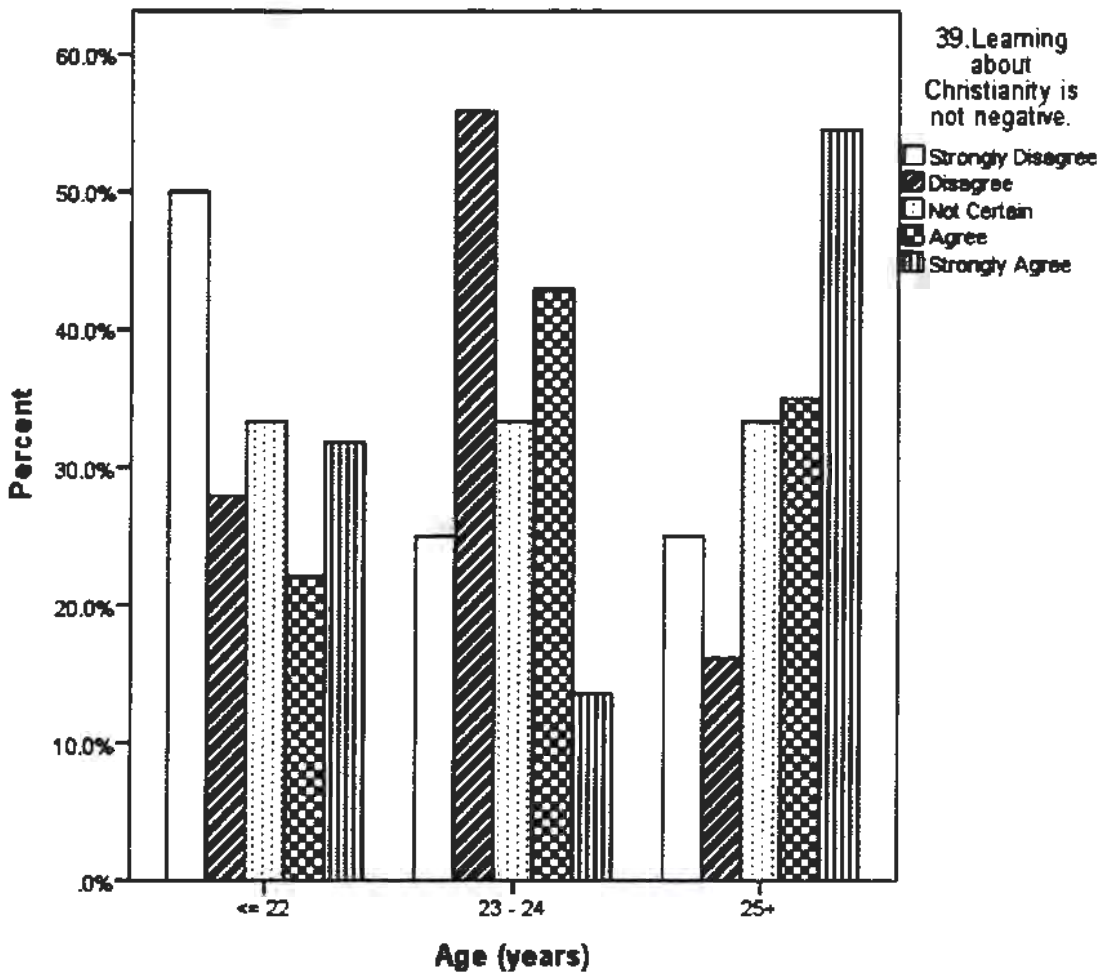
40.0%
20.0%
.0%
Percent
<= 22
23 - 24
25+
Age (years)
38.Saying 'excuse me' is a polite way of asking someone a question.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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50.0%
40.0%
30.0%
20.0%
10.0%
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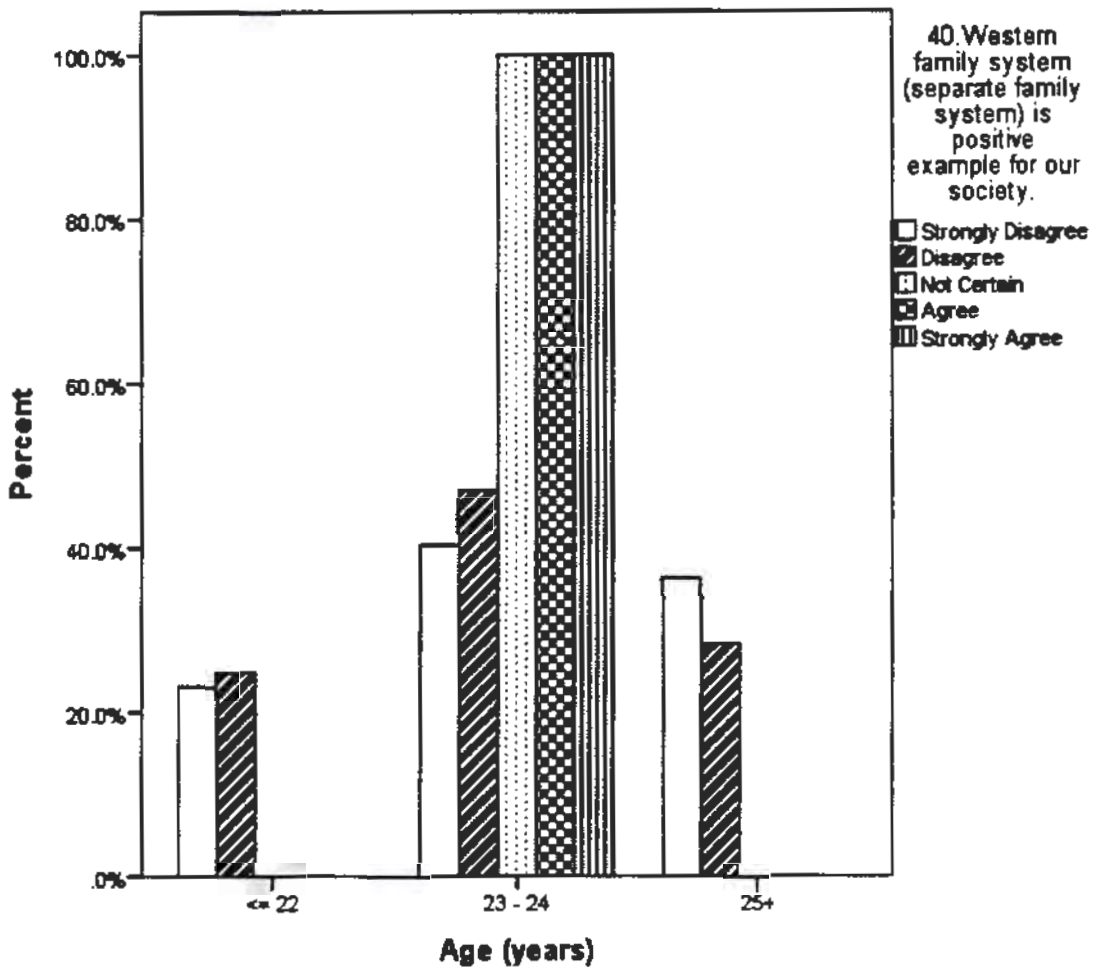
Percent
<= 22
23 - 24
25+
Age (years)
39.Learning about Christianity is not negative.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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20.0%
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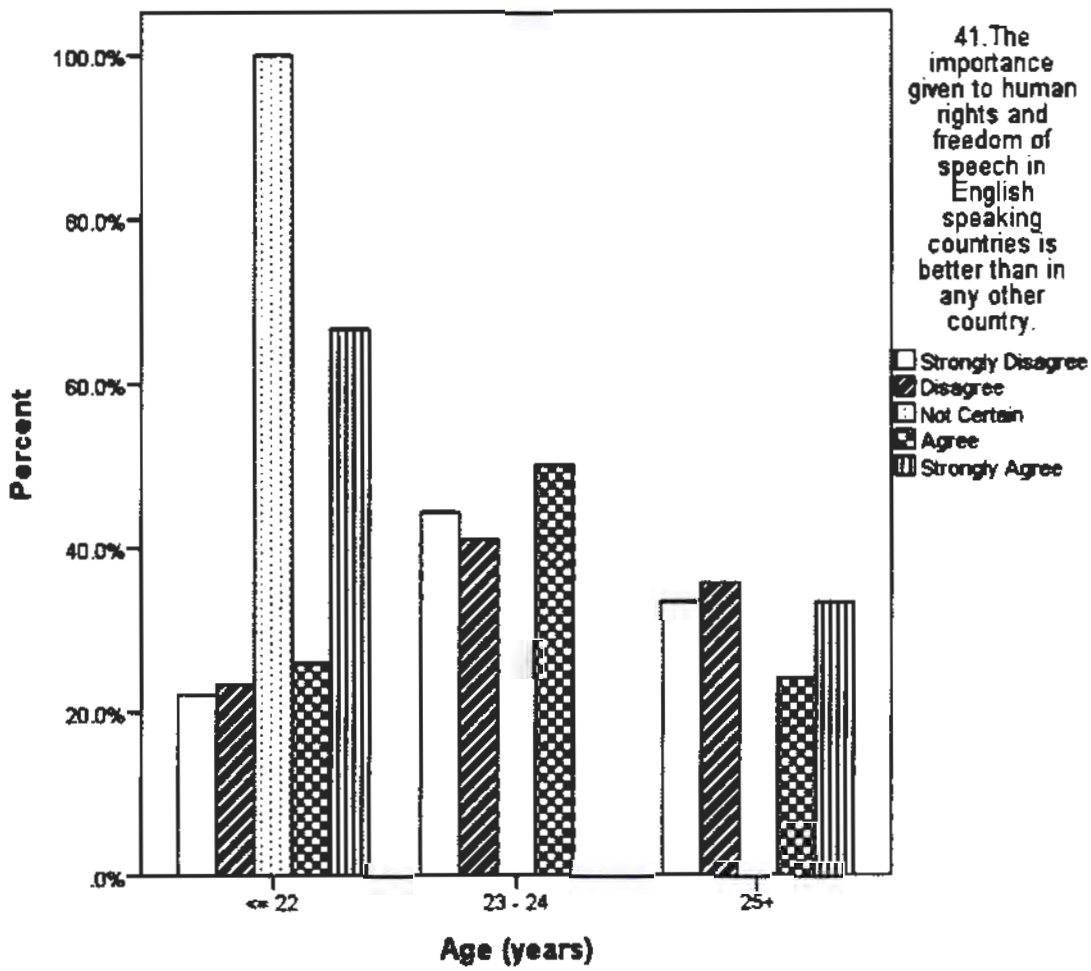
Percent
<= 22
23 - 24
25+
Age (years)
40.Western family system (separate family system) is positive example for our society.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


100.0%
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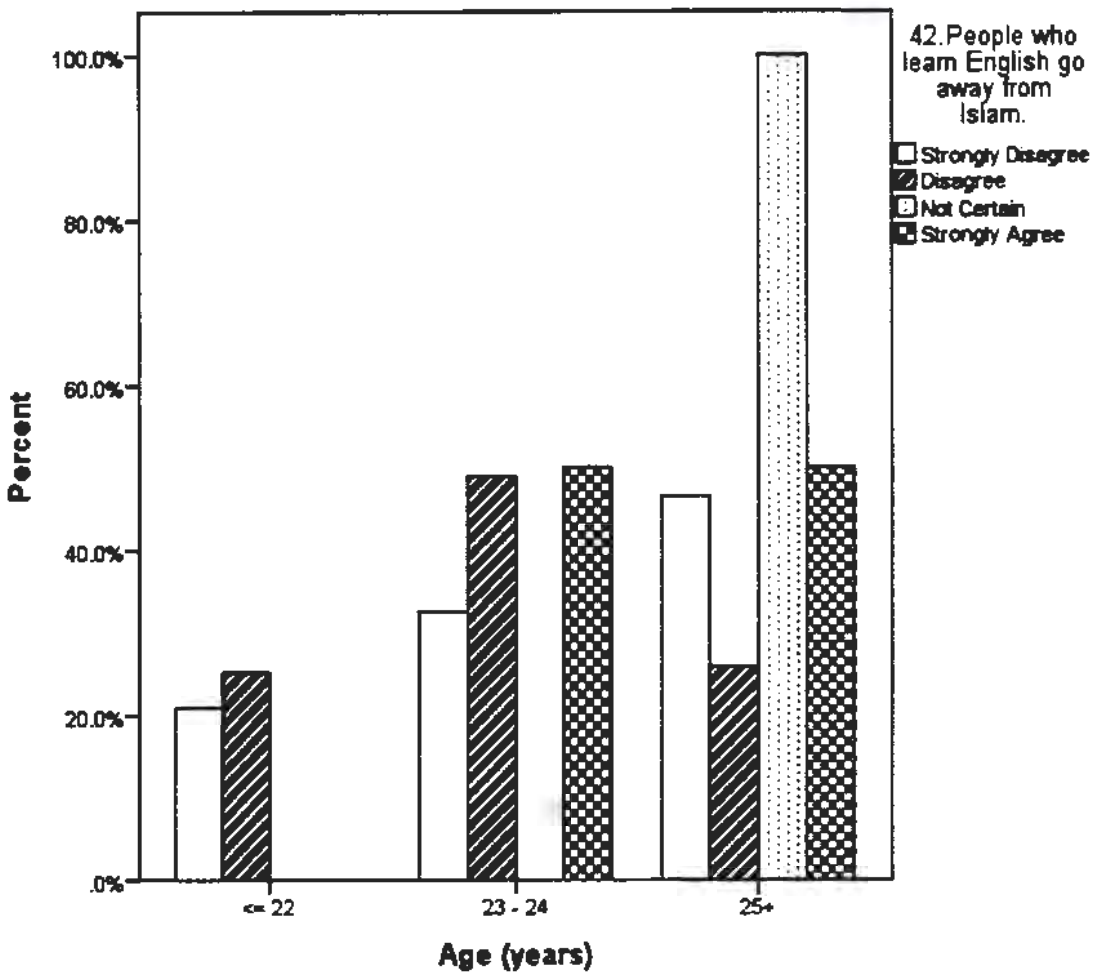
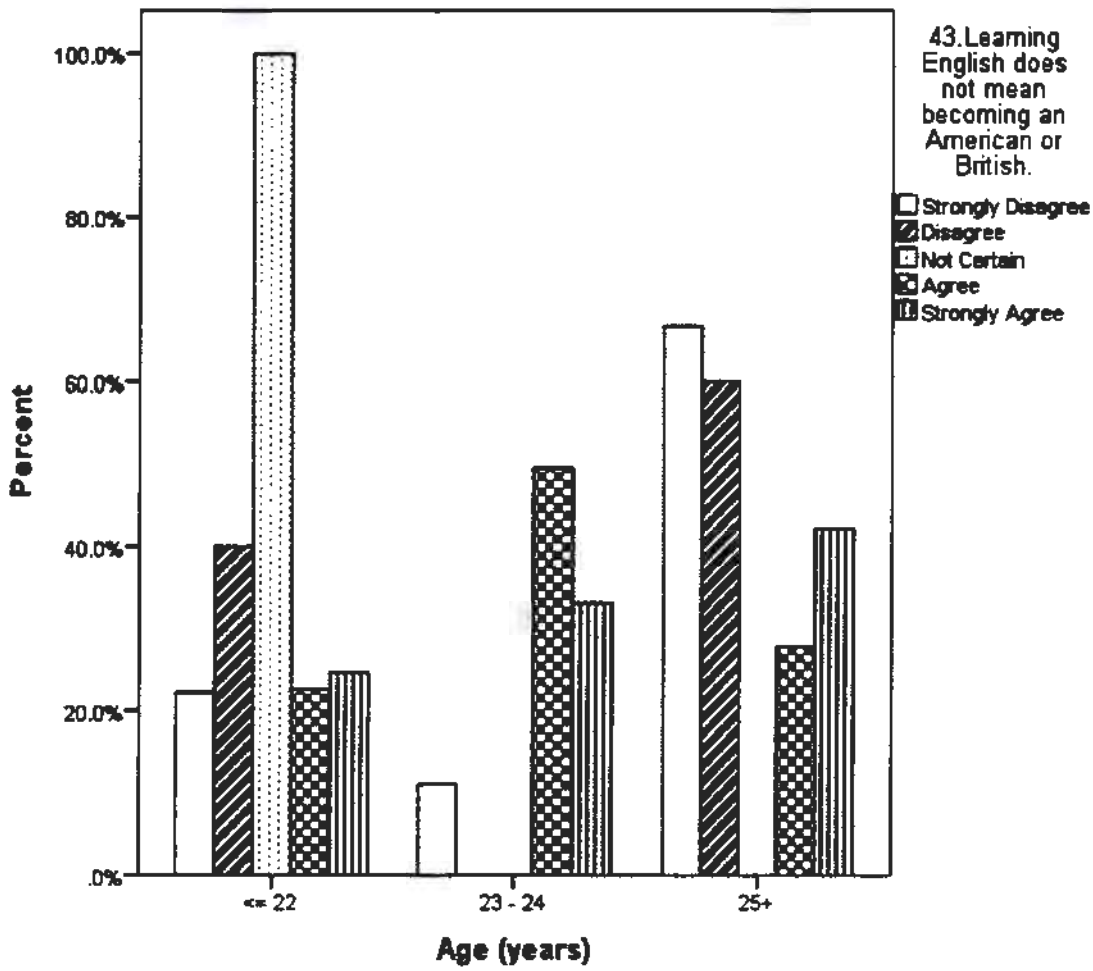
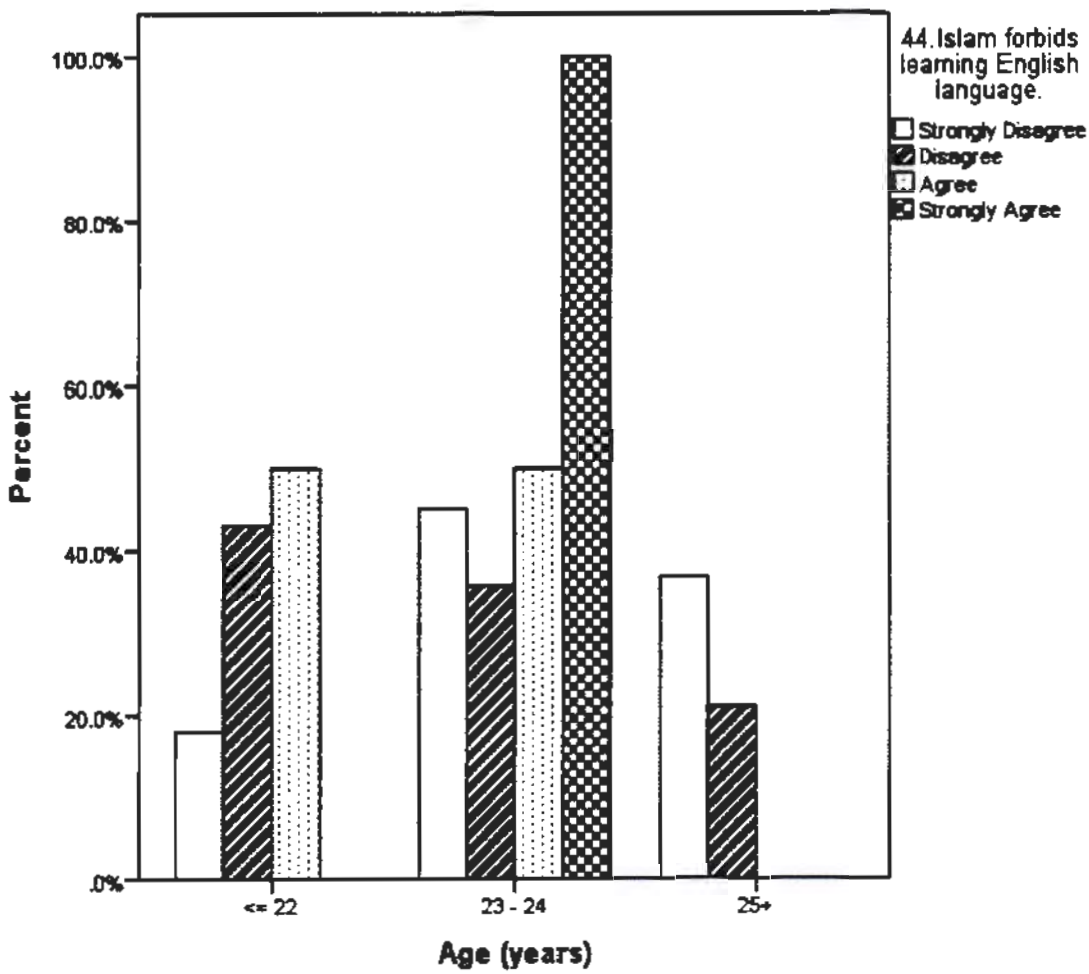
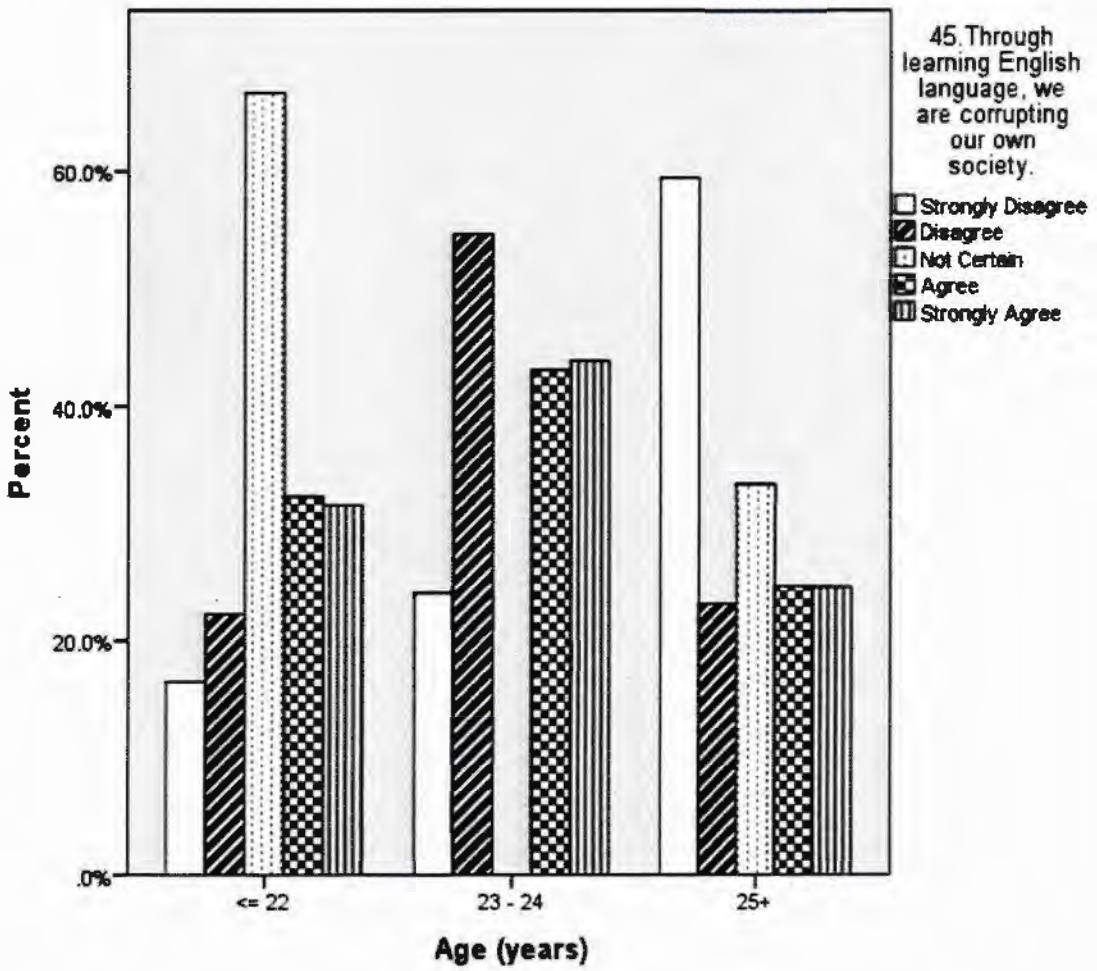
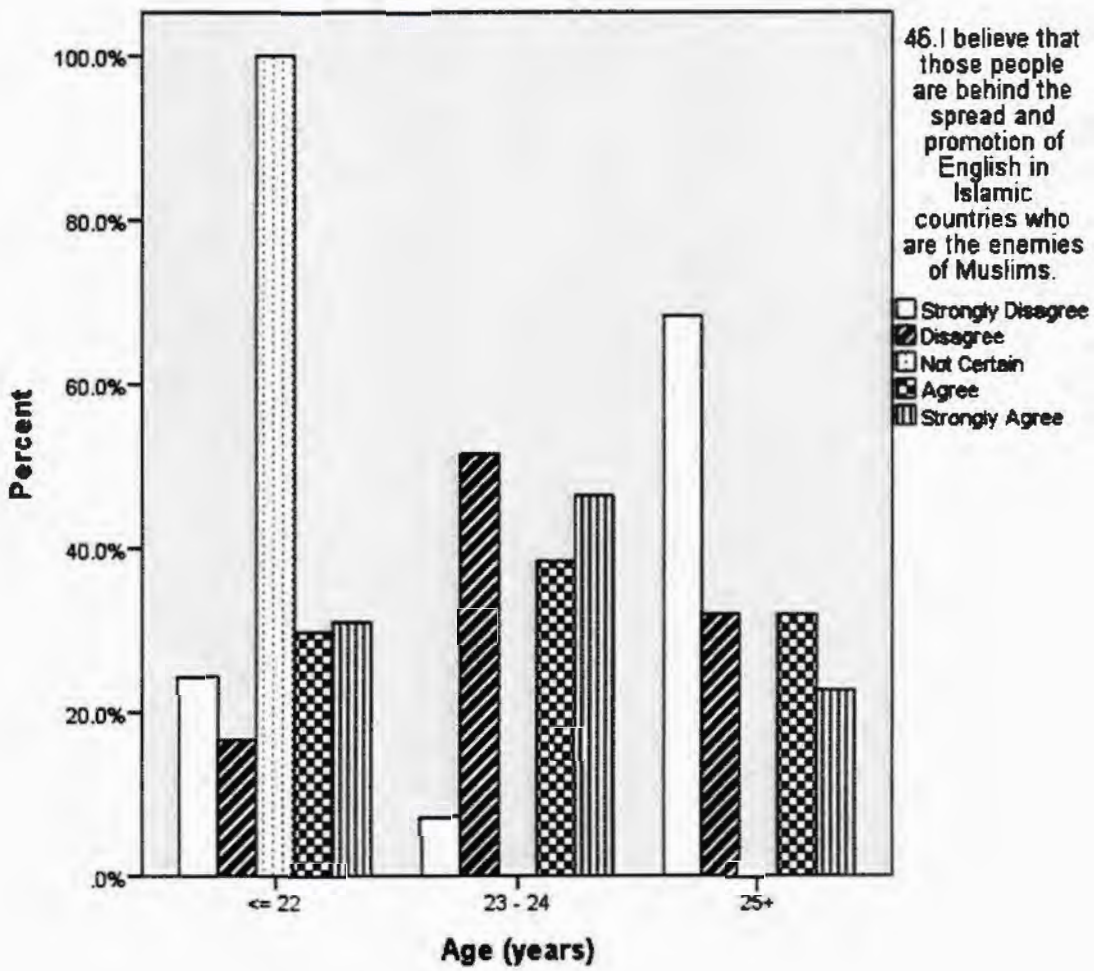
.0%
Percent
<= 22
23 - 24
25+
Age (years)
41.The importance given to human rights and freedom of speech in English speaking countries is better than in any other country.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


42.People who learn English go away from Islam.
Strongly Disagree
Disagree
Not Certain
Strongly Agree
Percent
100.0%
80.0%
60.0%
40.0%
20.0%
.0%
<= 22
23 - 24
25+
Age (years)


43.Learning English does not mean becoming an American or British.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
80.0%
60.0%
40.0%
20.0%
.0%
<= 22
23 - 24
25+
Age (years)


44.Islam forbids learning English language.
Strongly Disagree
Disagree
Agree
Strongly Agree
Percent
100.0%
80.0%
60.0%
40.0%
20.0%
.0%
<= 22
23 - 24
25+
Age (years)


45.Through learning English language, we are corrupting our own society.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
60.0%
40.0%
20.0%
.0%
<= 22
23 - 24
25+
Age (years)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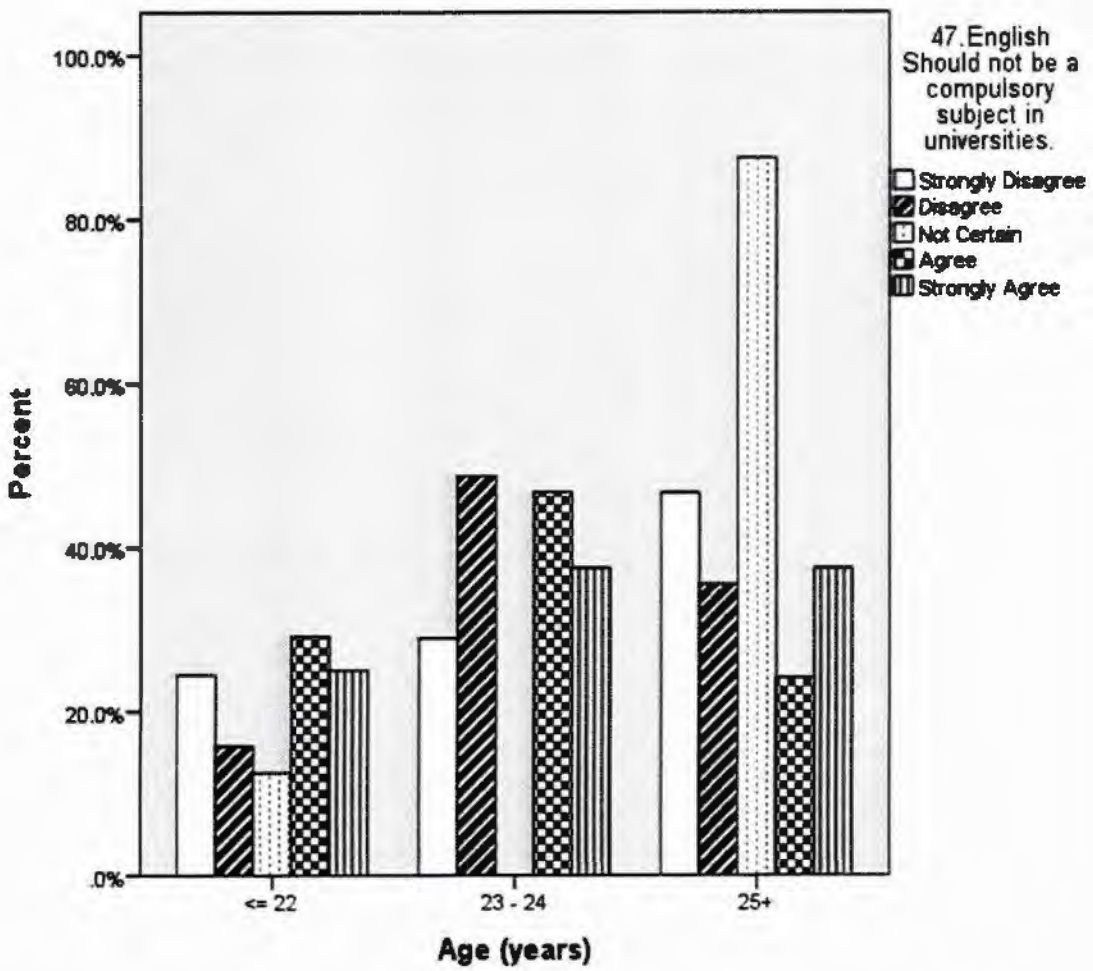
20.0%
.0%
Percent
<= 22
23 - 24
25+
Age (years)
46.I believe that those people are behind the spread and promotion of English in Islamic countries who are the enemies of Muslims.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


100.0%
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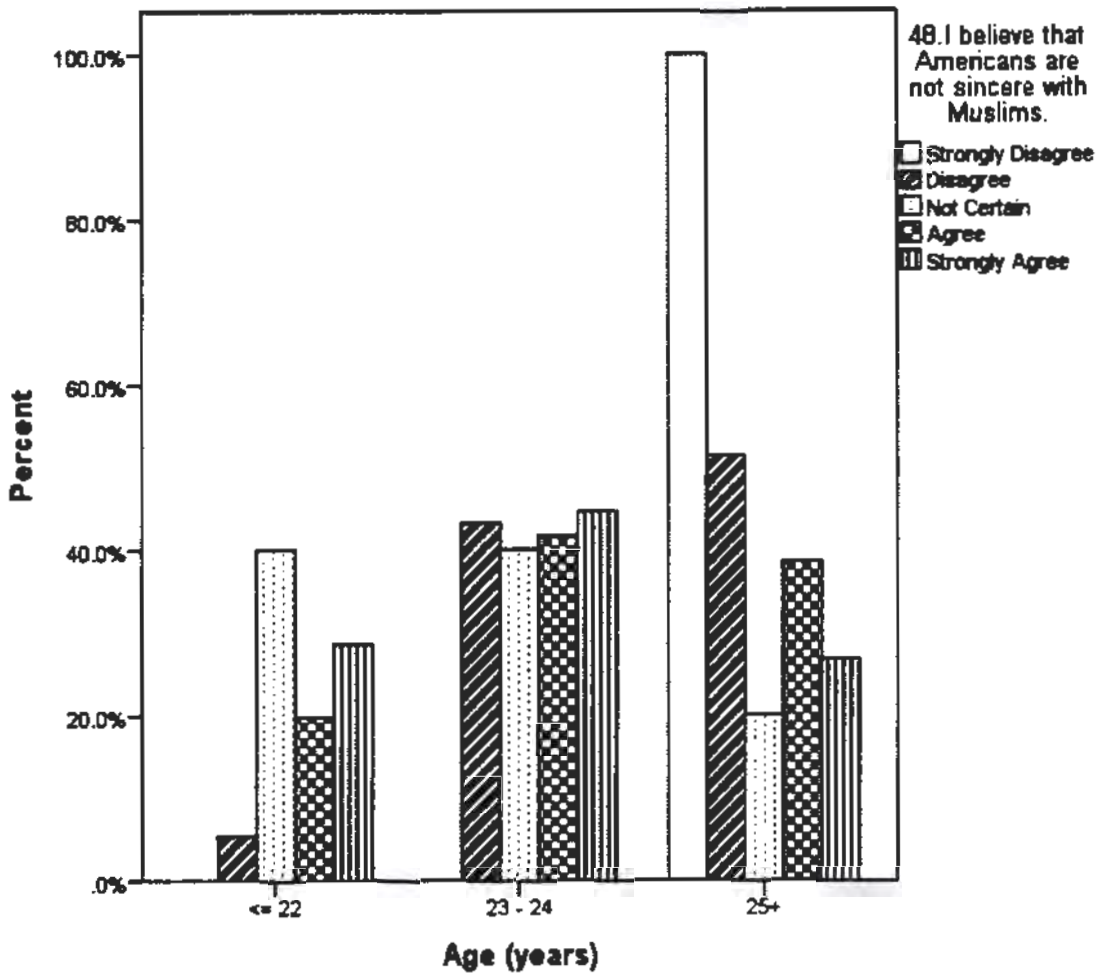
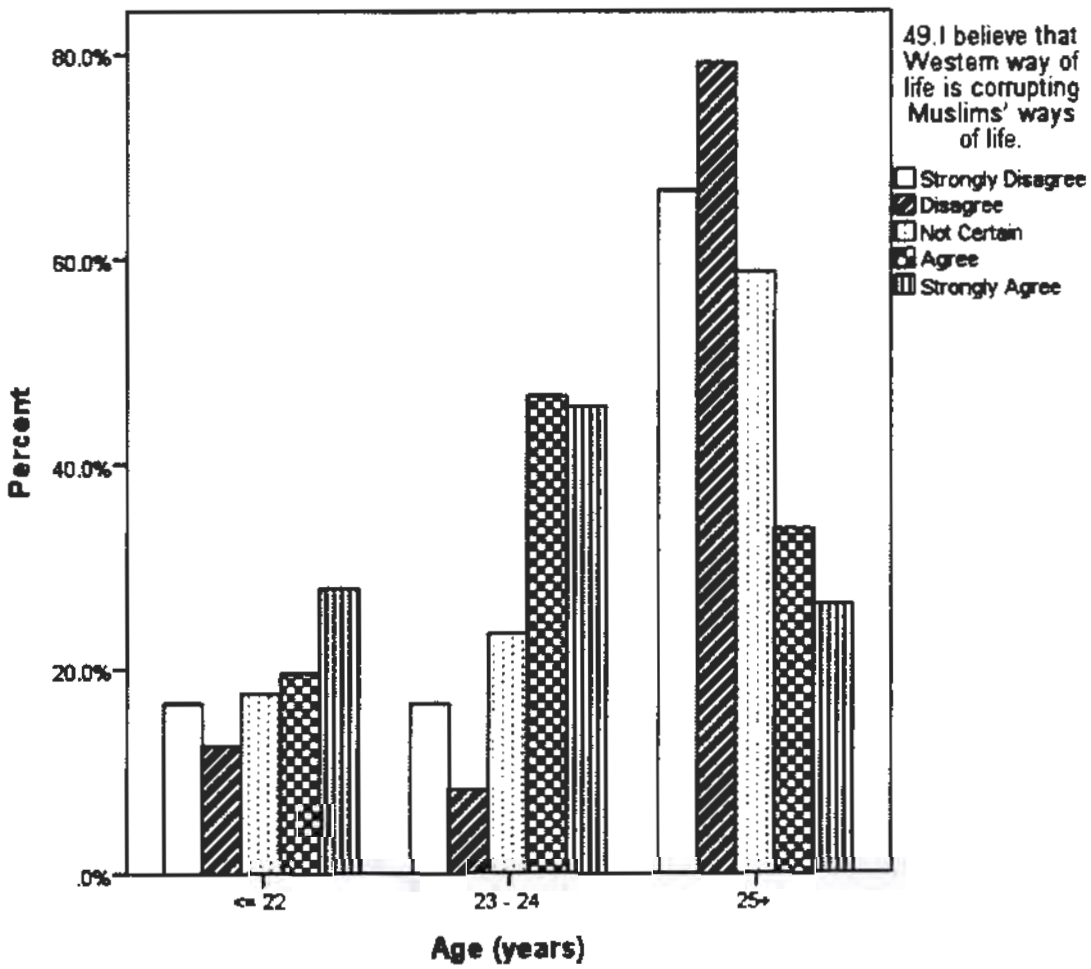
60.0%
40.0%
20.0%
.0%
Percent
<= 22
23 - 24
25+
Age (years)
47.English Should not be a compulsory subject in universities.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


48.I believe that Americans are not sincere with Muslims.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
80.0%
60.0%
40.0%
20.0%
.0%
<= 22
23 - 24
25+
Age (years)


80.0%
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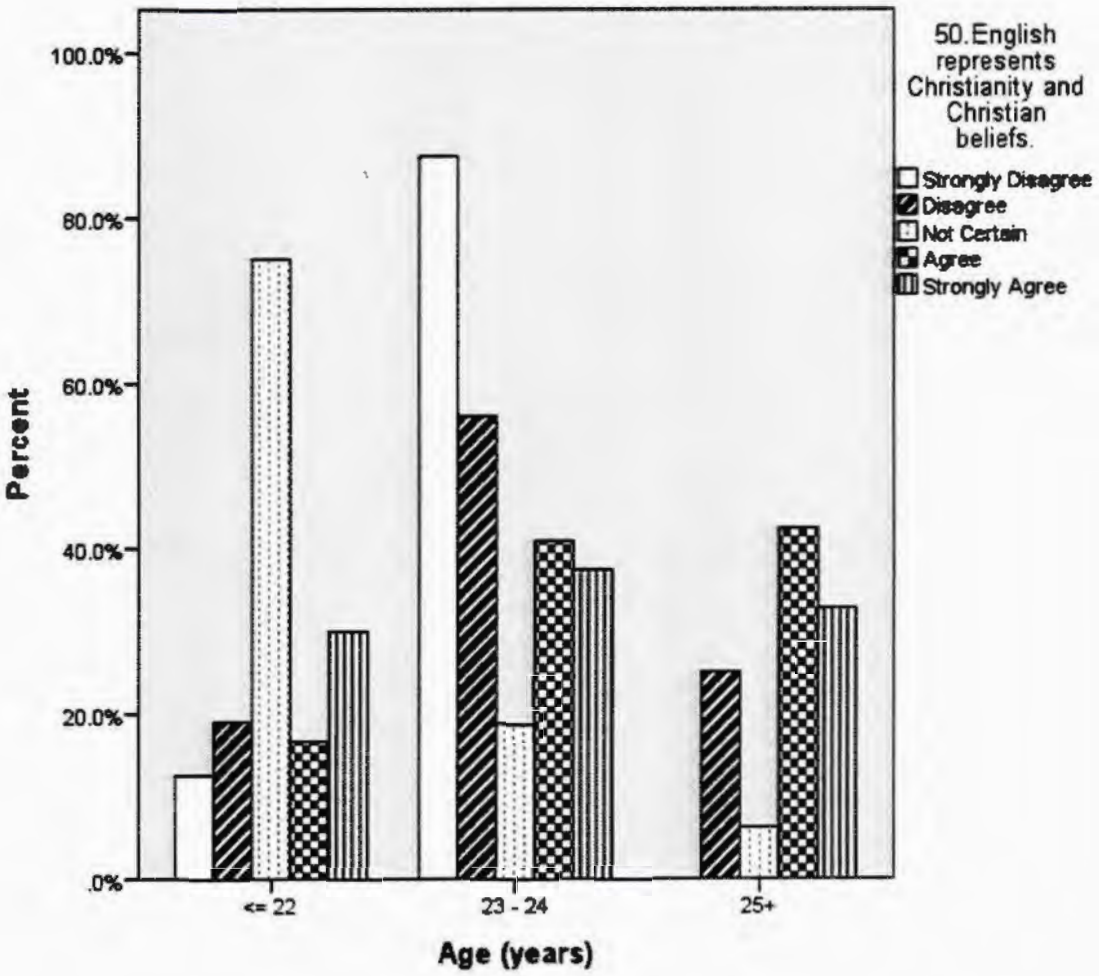
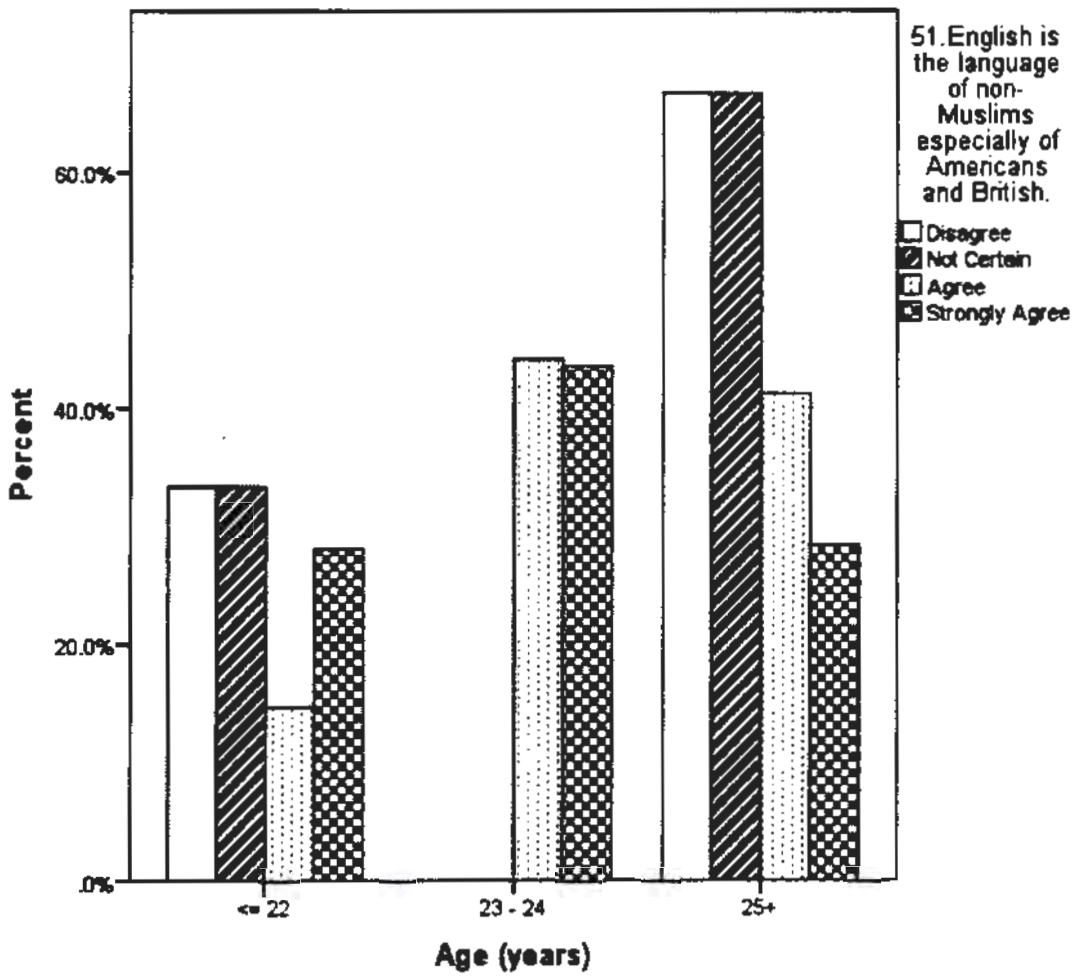
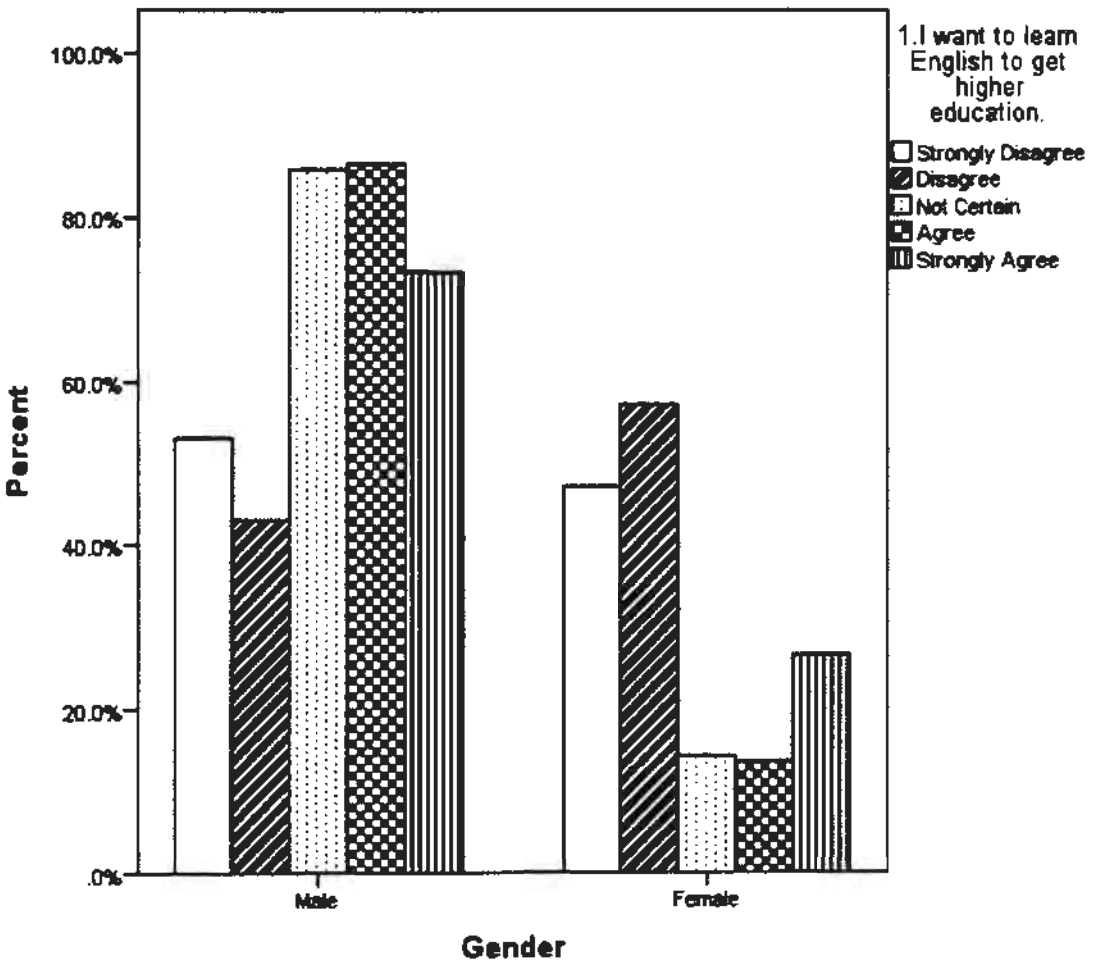
40.0%
20.0%
.0%
Percent
<= 22
23 - 24
25+
Age (years)
49.I believe that Western way of life is corrupting Muslims' ways of life.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


50.English represents Christianity and Christian beliefs.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
80.0%
60.0%
40.0%
20.0%
.0%
<= 22
23 - 24
25+
Age (years)


51.English is the language of non-Muslims especially of Americans and British.
Disagree
Not Certain
Agree
Strongly Agree
Percent
60.0%
40.0%
20.0%
.0%
<= 22
23 - 24
25+
Age (years)


100.0%
80.0%
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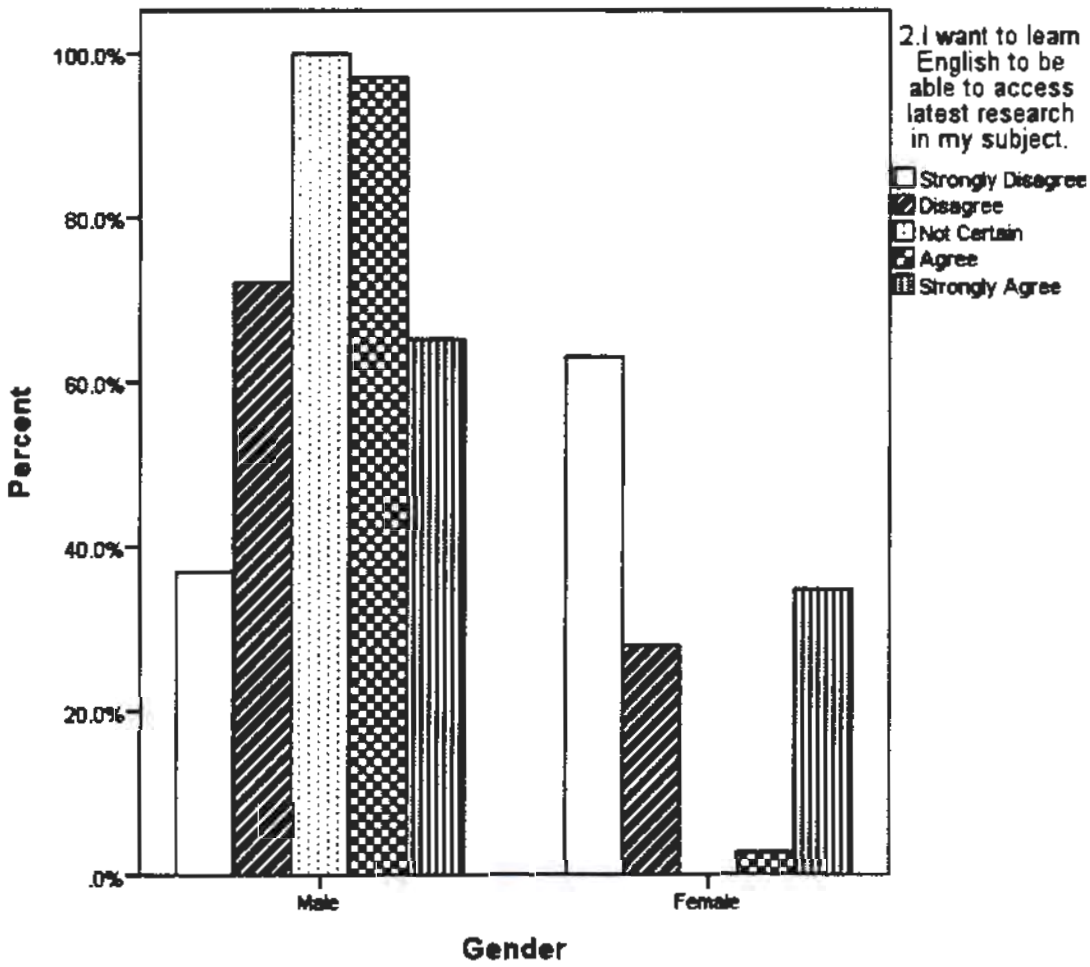
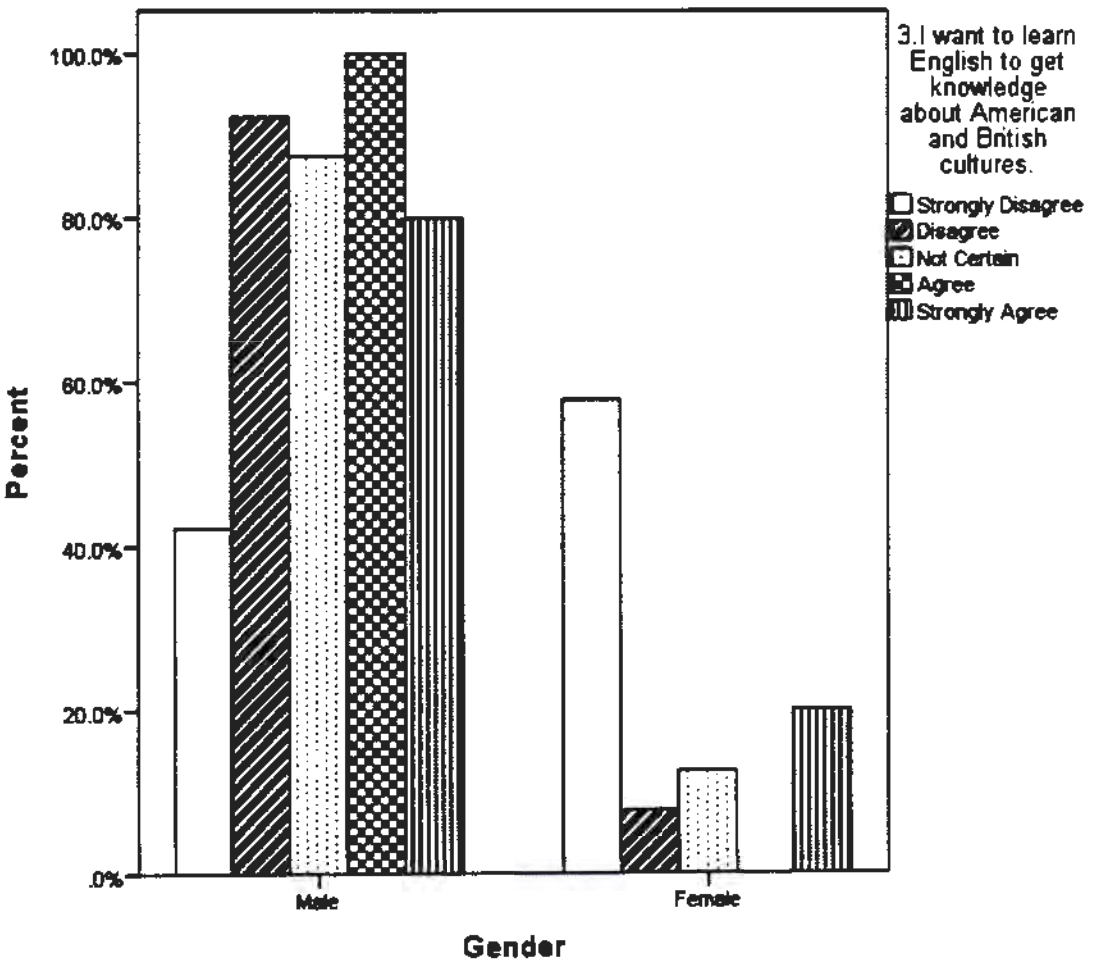
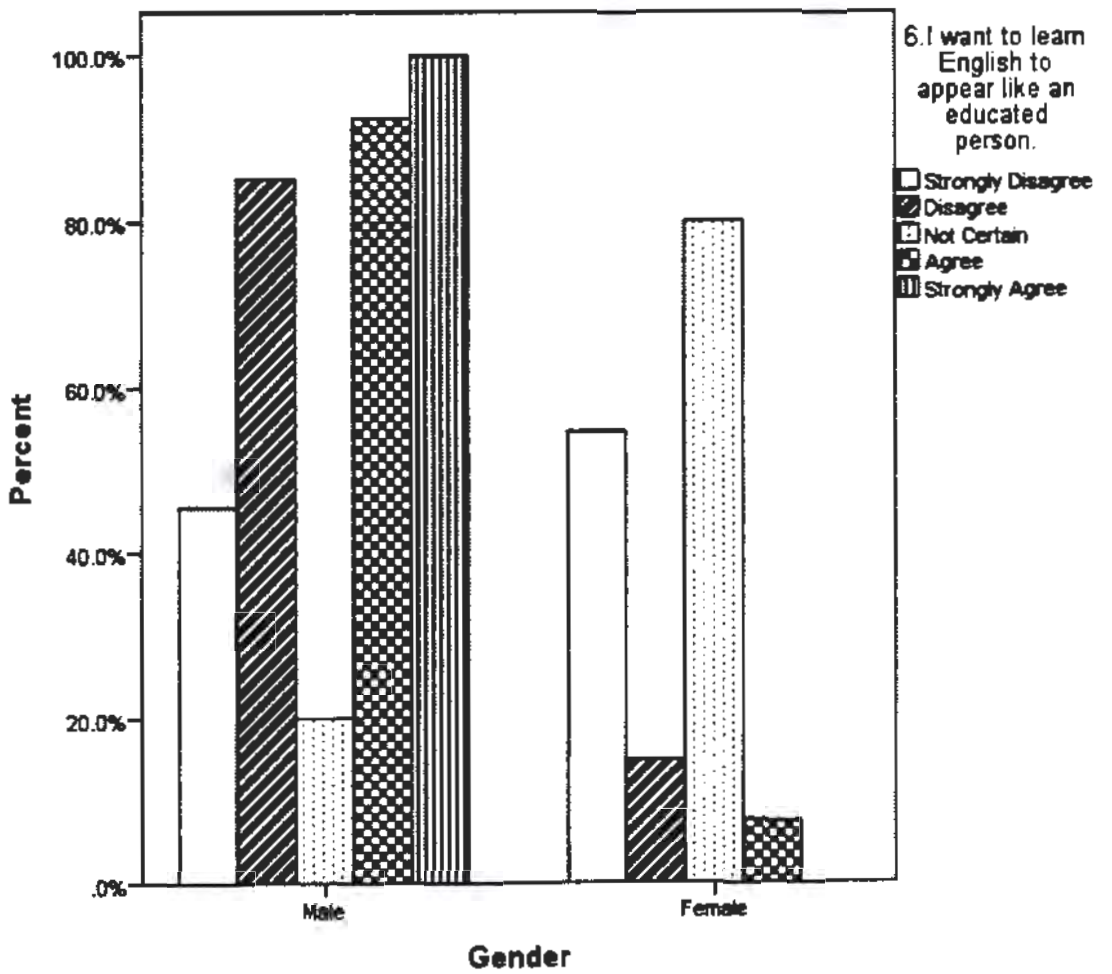
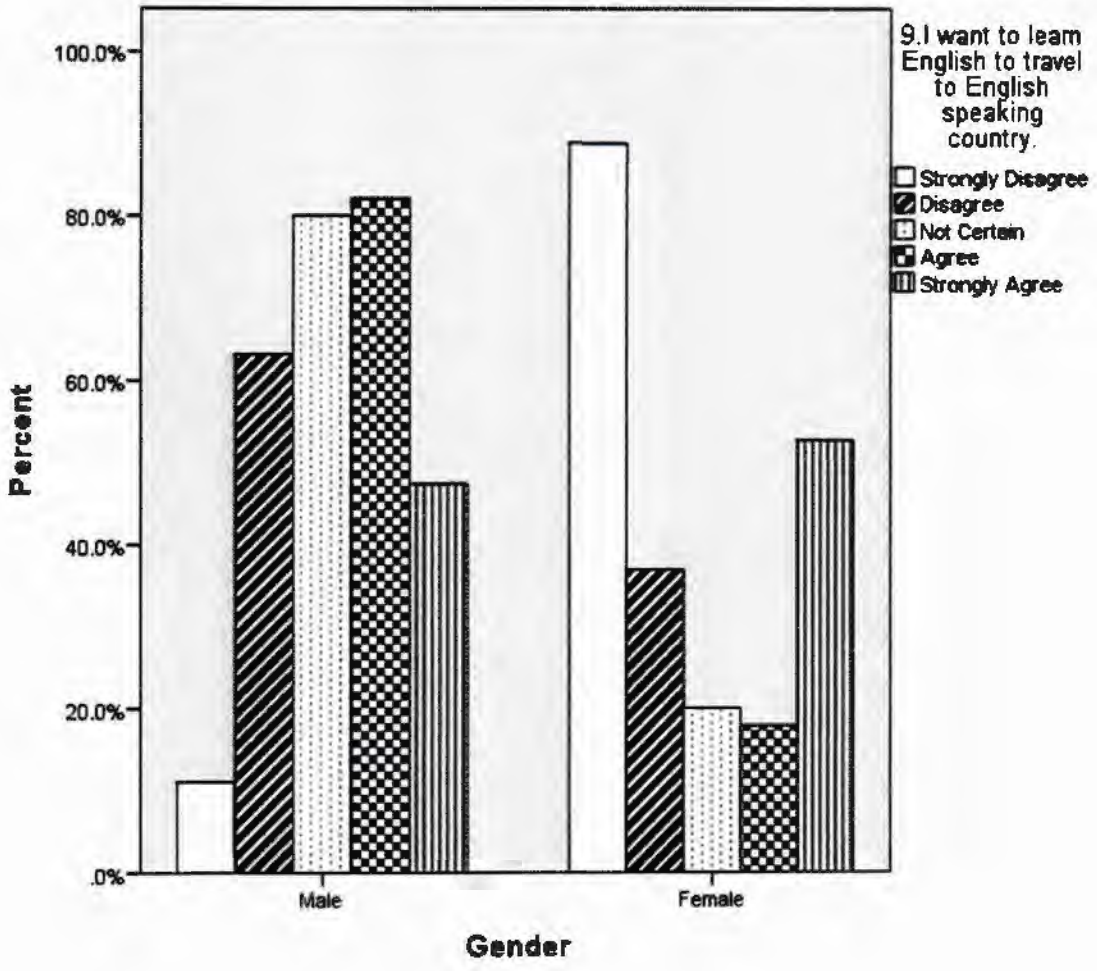
Percent
Male
Female
Gender
1.I want to learn English to get higher education.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


2.I want to learn English to be able to access latest research in my subject.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
80.0%
60.0%
40.0%
20.0%
.0%
Male
Female
Gender


3.I want to learn English to get knowledge about American and British cultures.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
80.0%
60.0%
40.0%
20.0%
.0%
Male
Female
Gender


6.I want to learn English to appear like an educated person.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
80.0%
60.0%
40.0%
20.0%
.0%
Male
Female
Gender


100.0%
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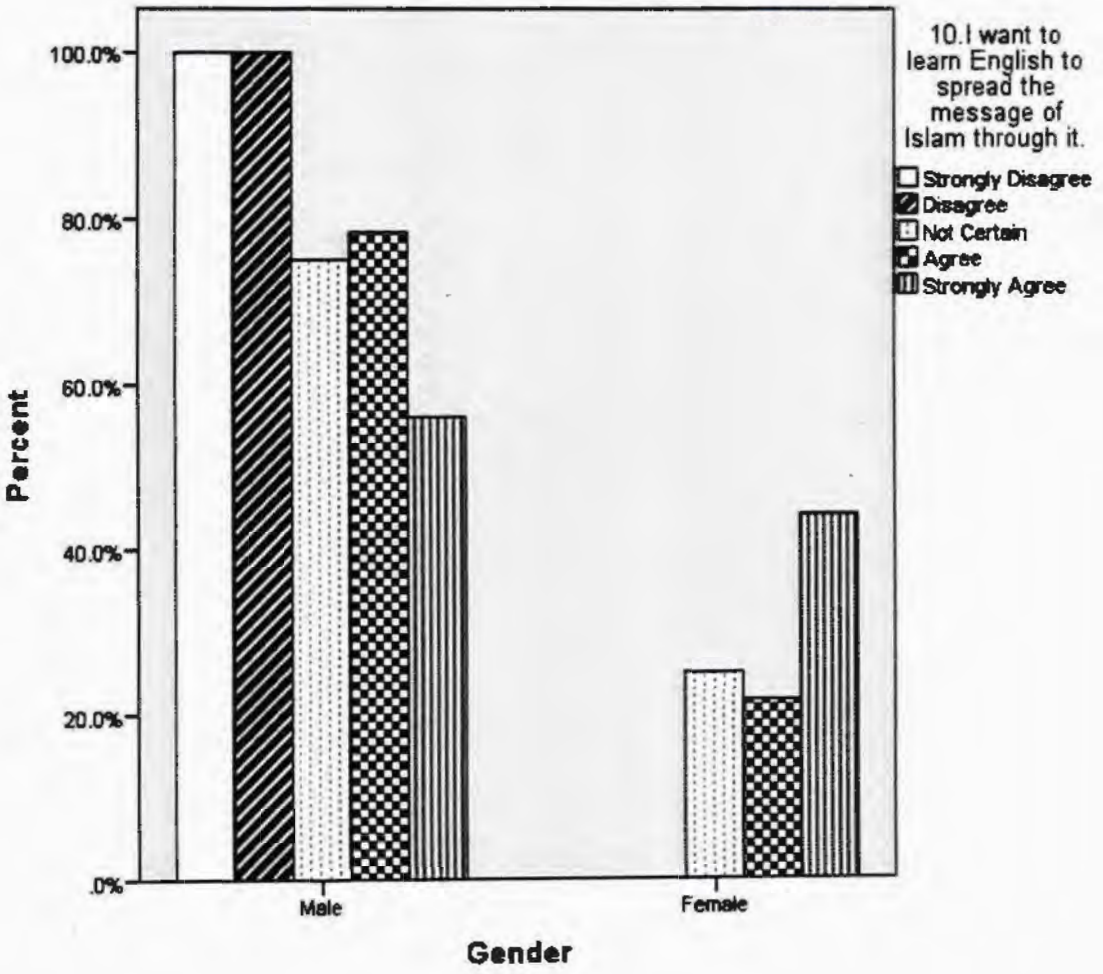
40.0%
20.0%
.0%
Percent
Male
Female
Gender
9.I want to learn English to travel to English speaking country.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


10.I want to learn English to spread the message of Islam through it.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
80.0%
60.0%
40.0%
20.0%
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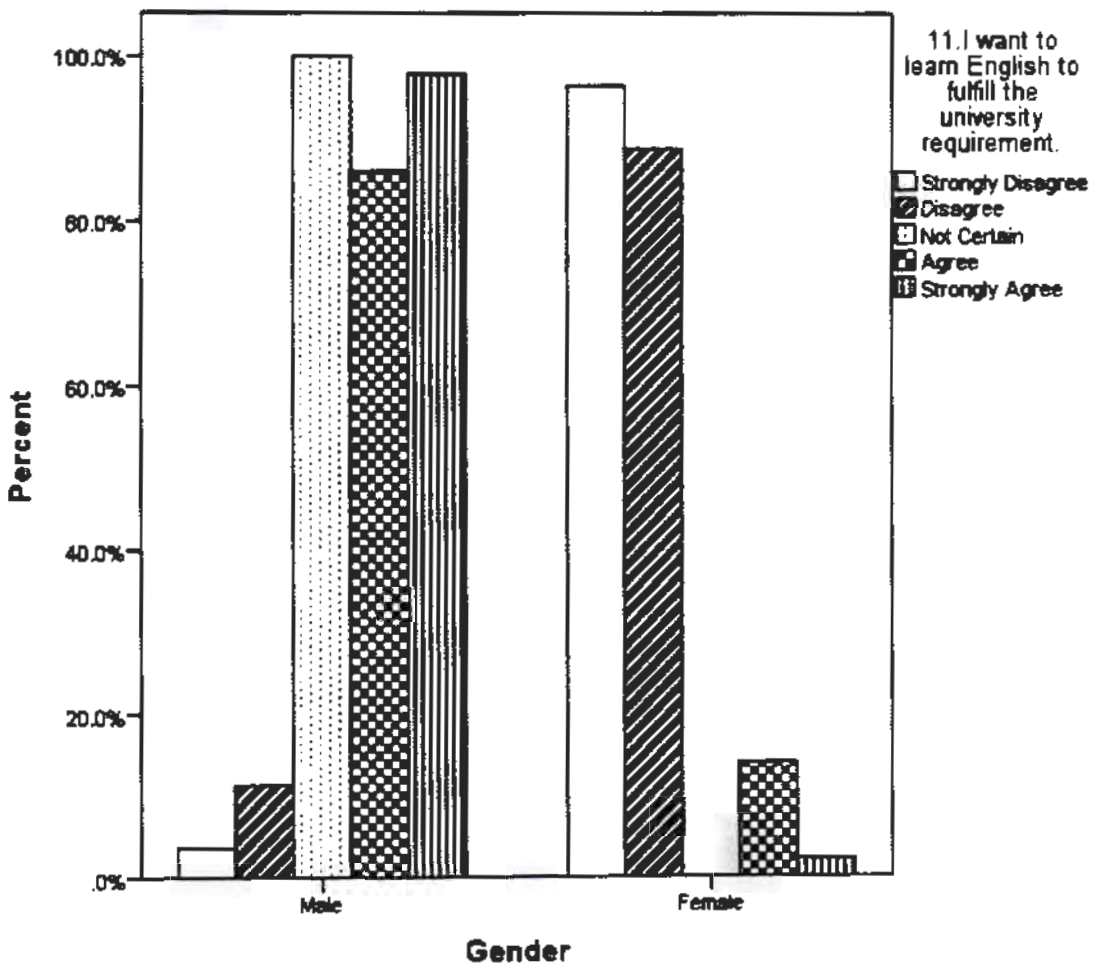
Male
Female
Gender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60.0%
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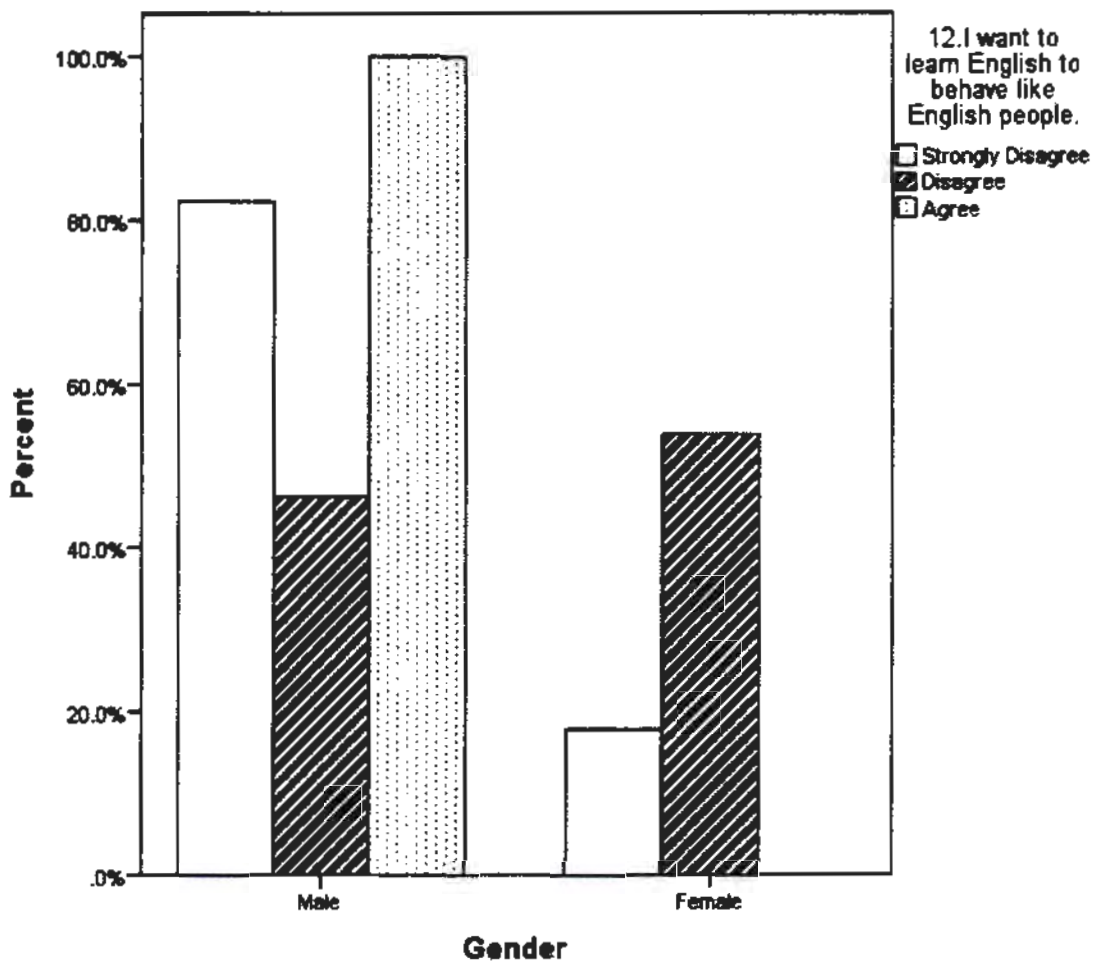
Percent
Male
Female
Gender
11.I want to learn English to fulfill the university requirement.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


12.I want to learn English to behave like English people.
Strongly Disagree
Disagree
Agree
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Percent
Male
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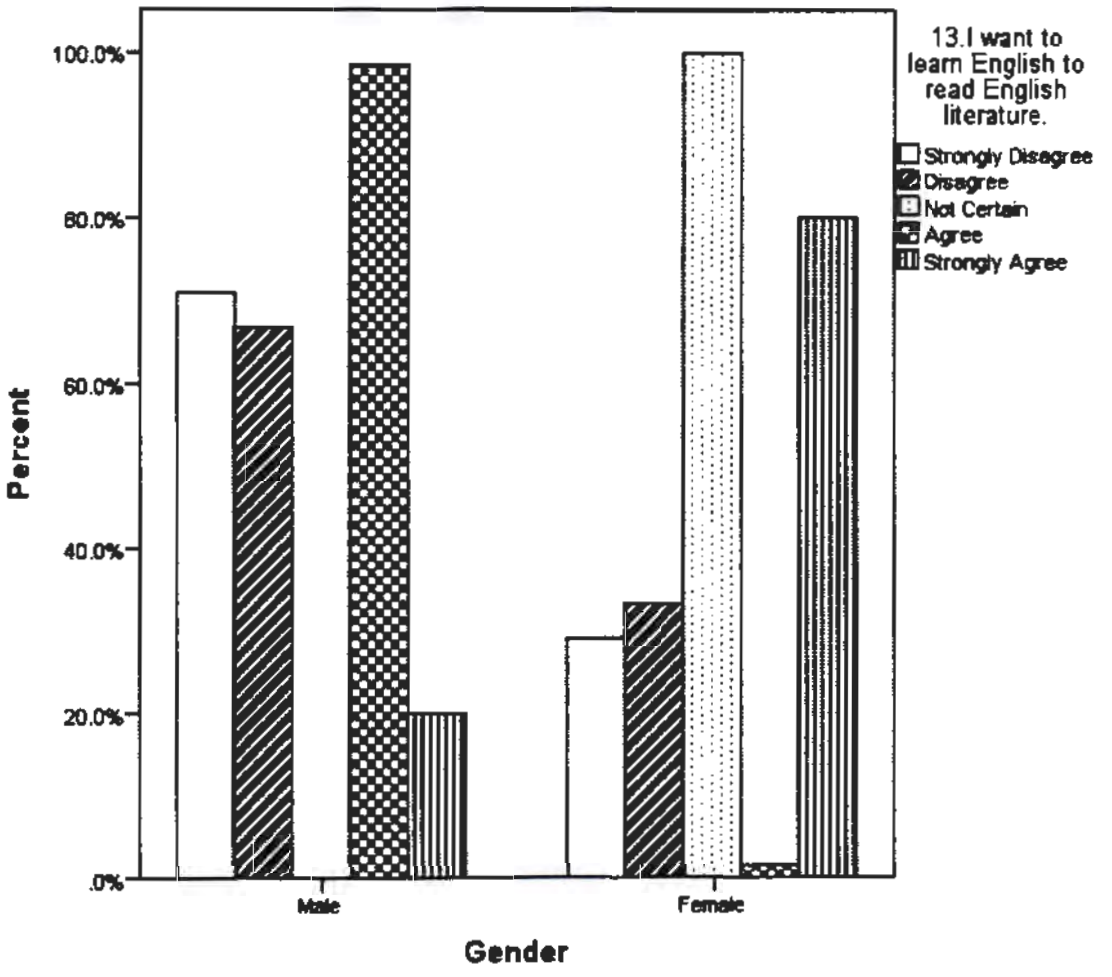
13.I want to learn English to read English literature.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
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Male
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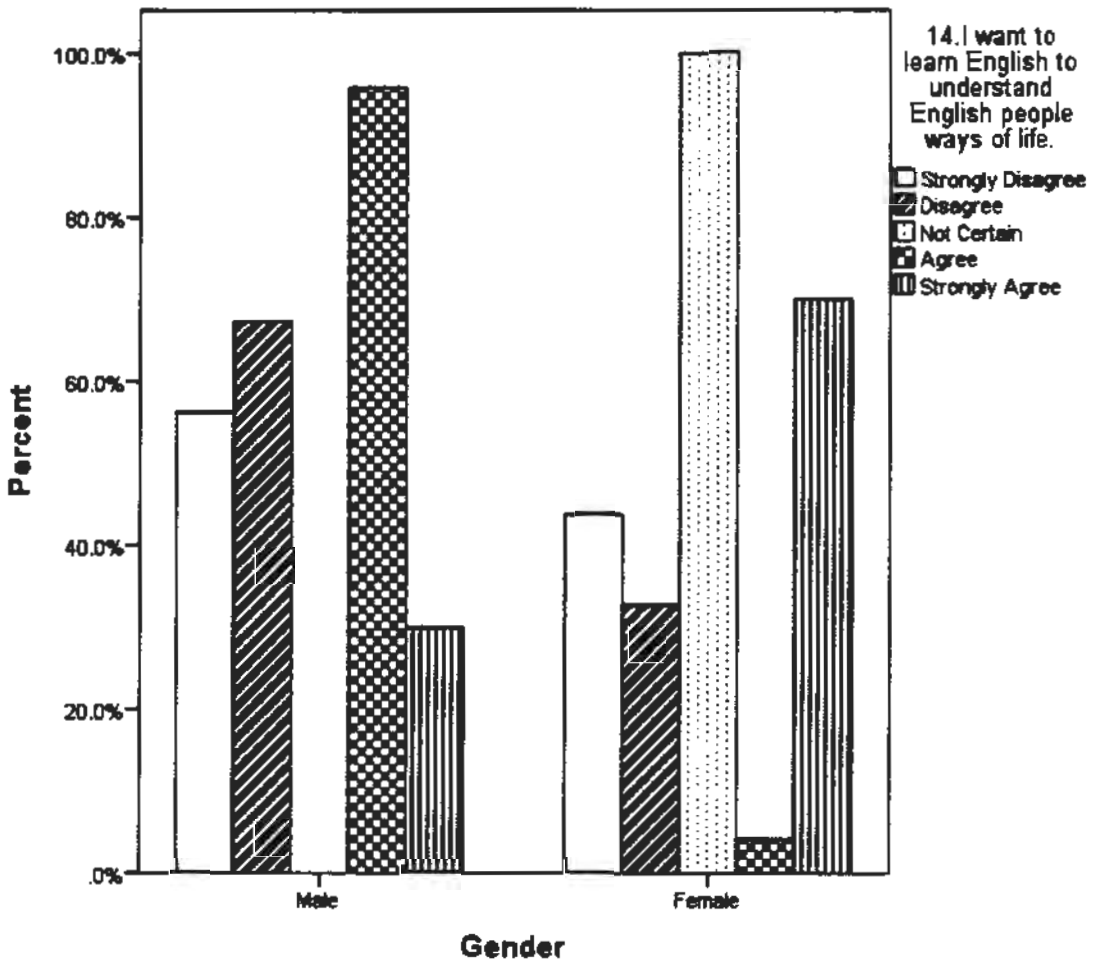
Gender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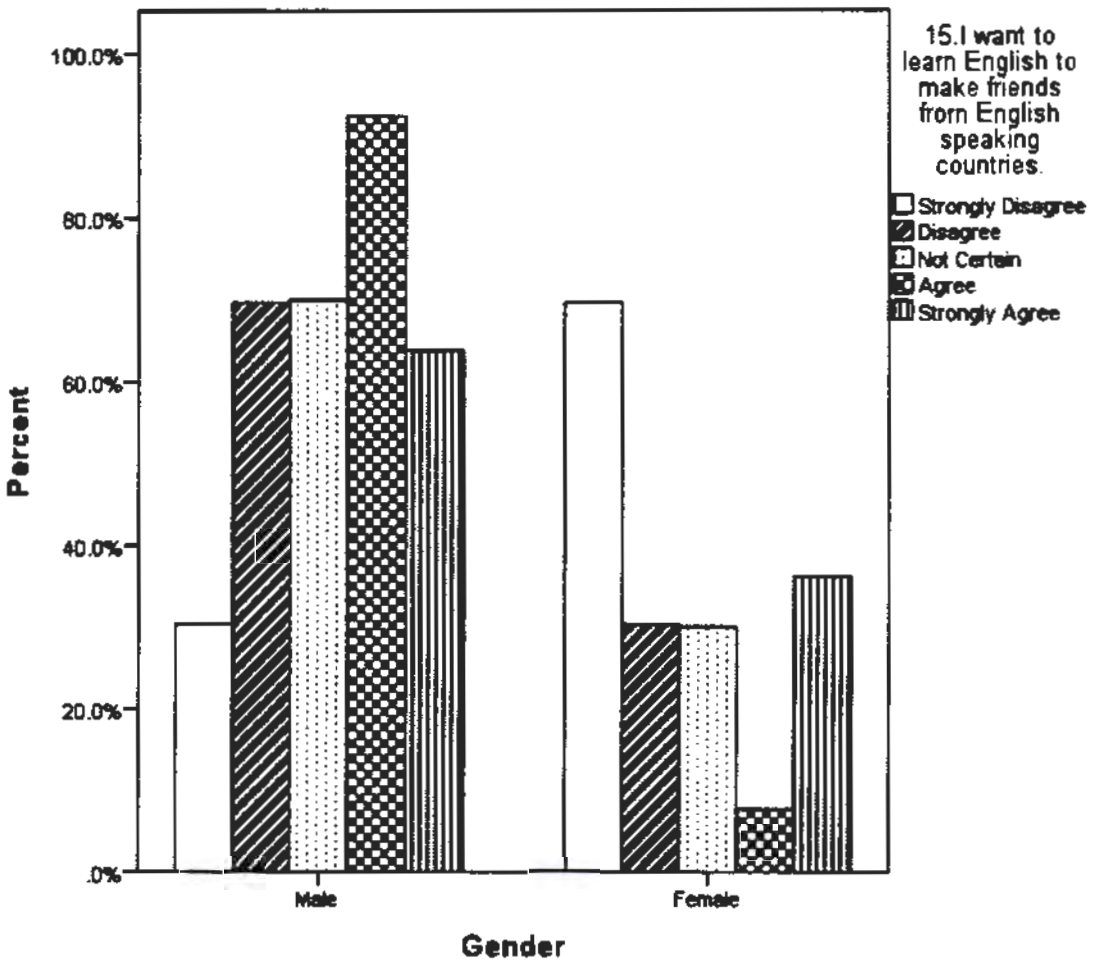
Female
Gender
14.I want to learn English to understand English people ways of life.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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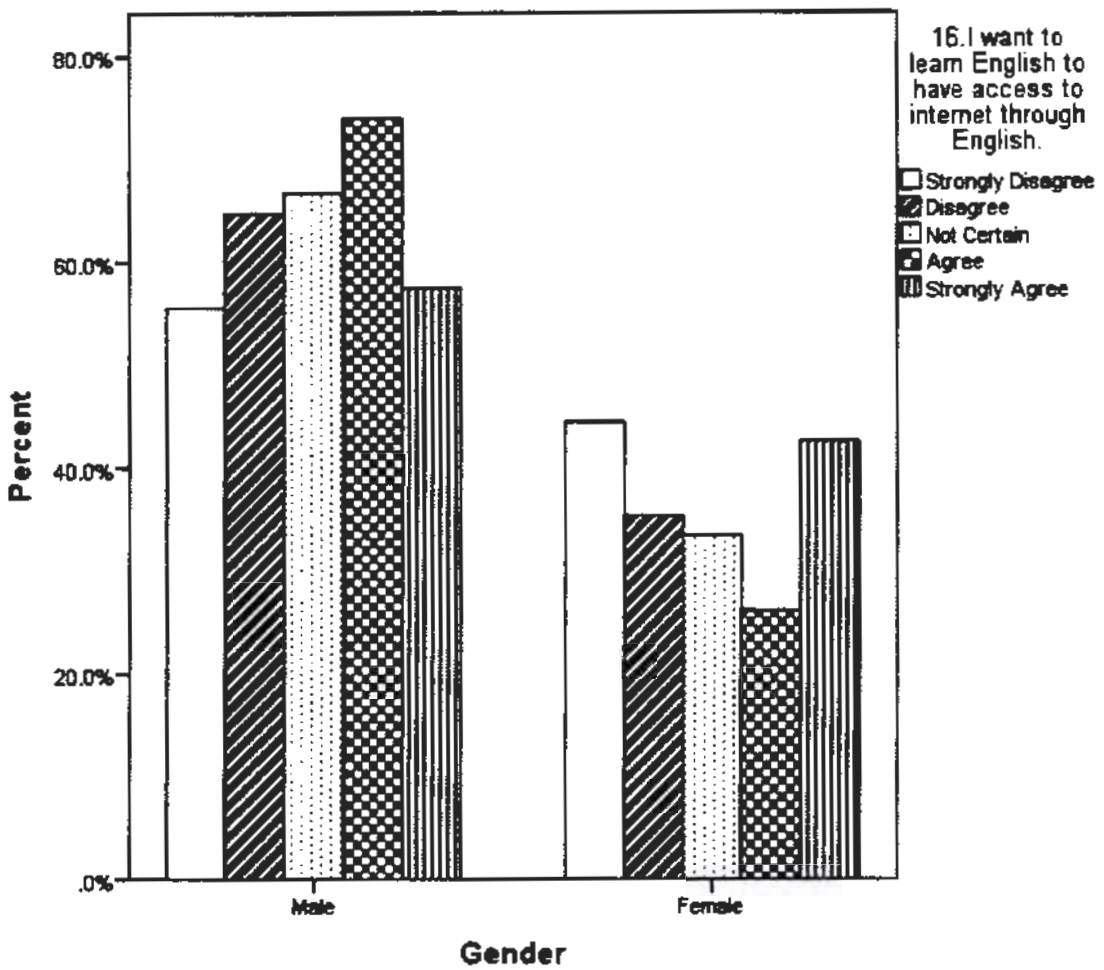
Female
Gender
15.I want to learn English to make friends from English speaking countries.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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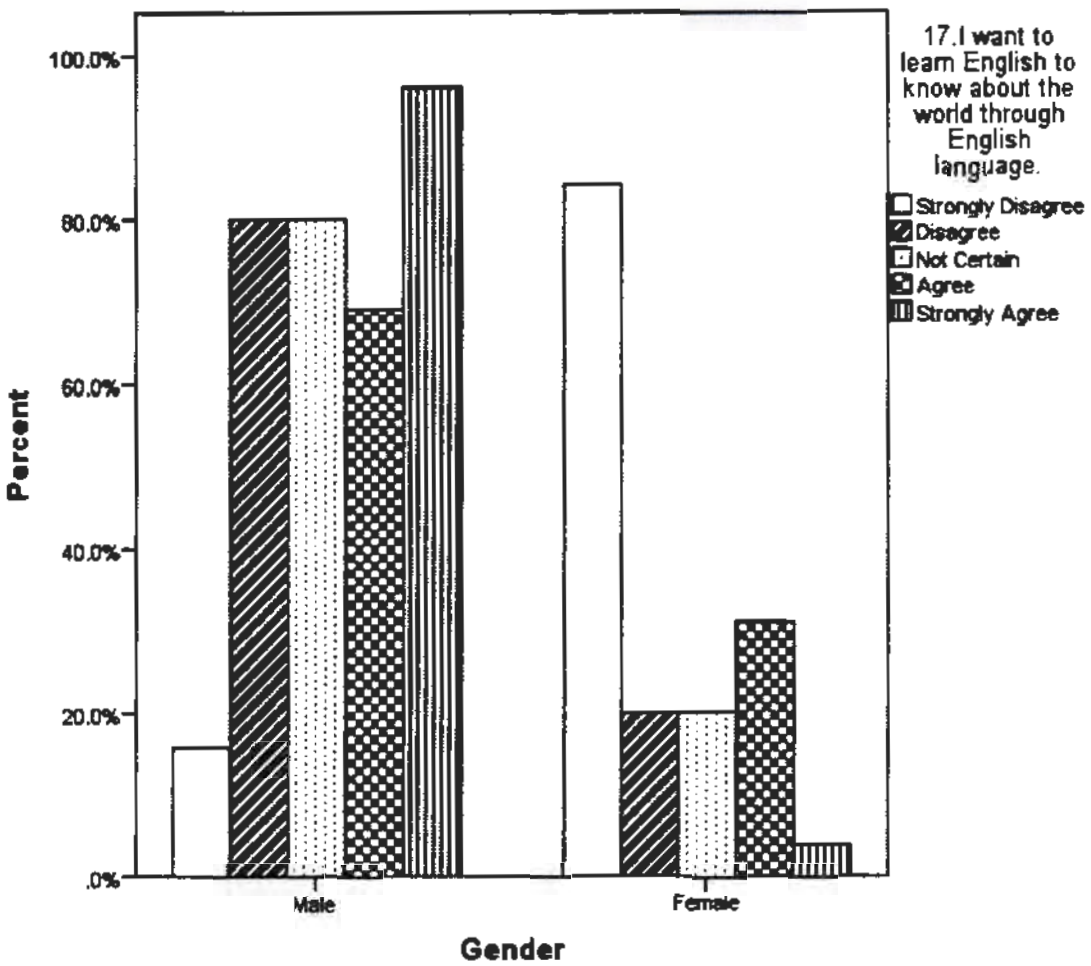
Male
Female
Gender
16.I want to learn English to have access to internet through English.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


17.I want to learn English to know about the world through English language.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
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Male
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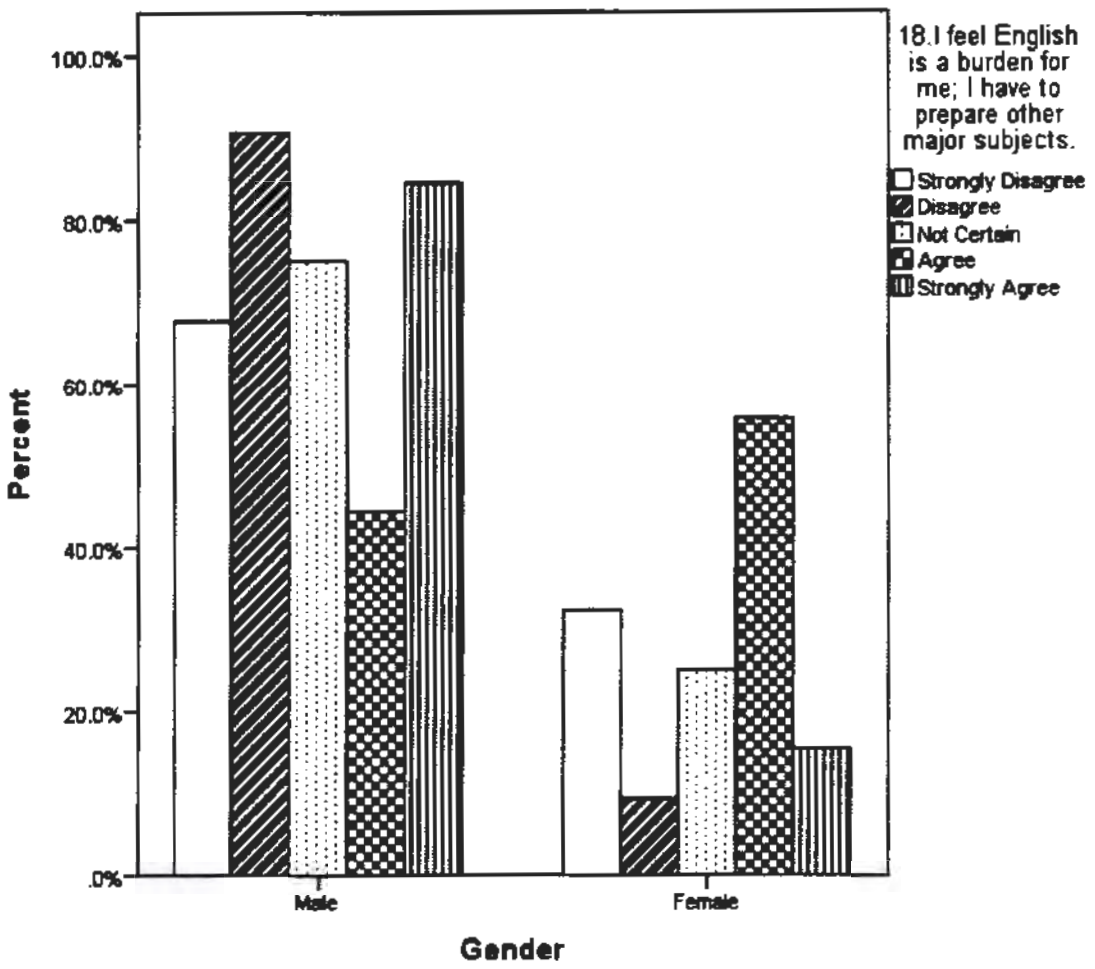
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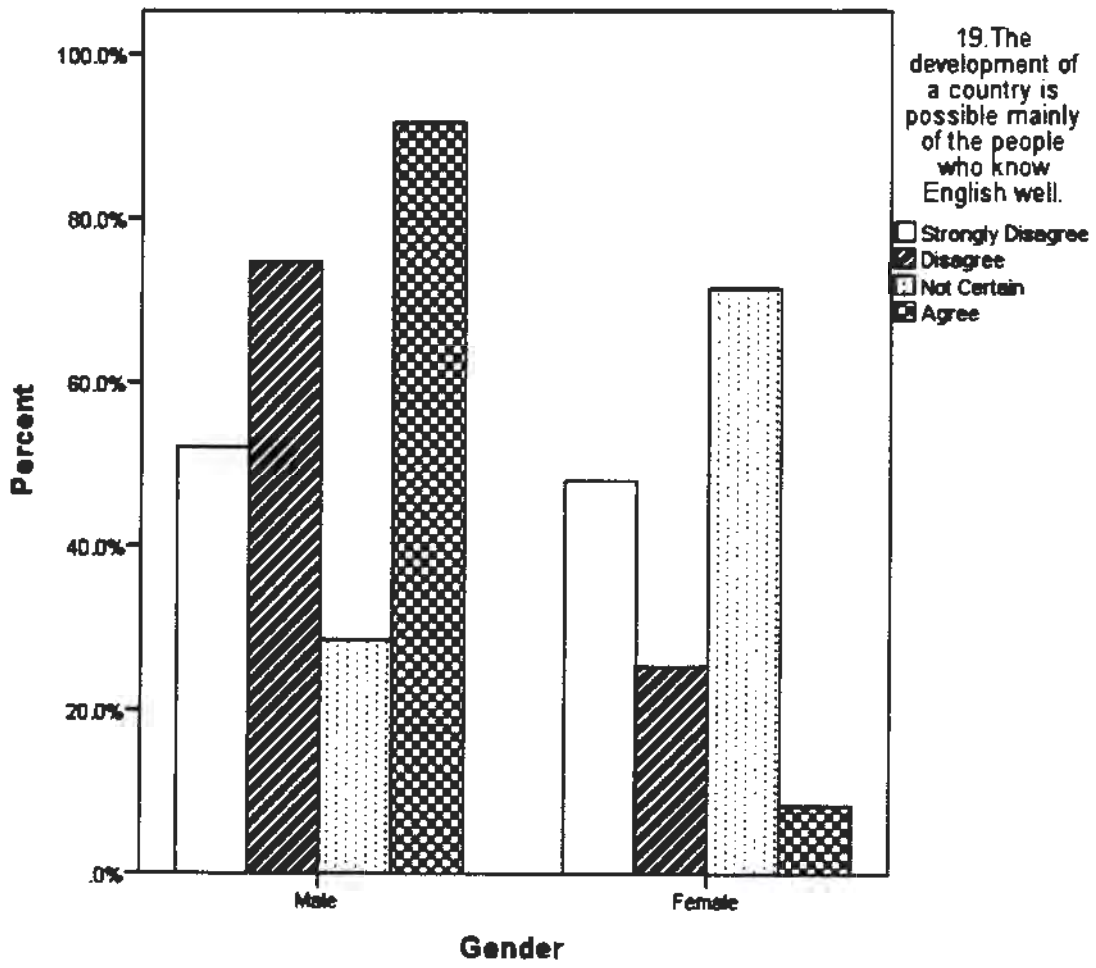
Male
Female
Gender
18.I feel English is a burden for me; I have to prepare other major subjects.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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Female
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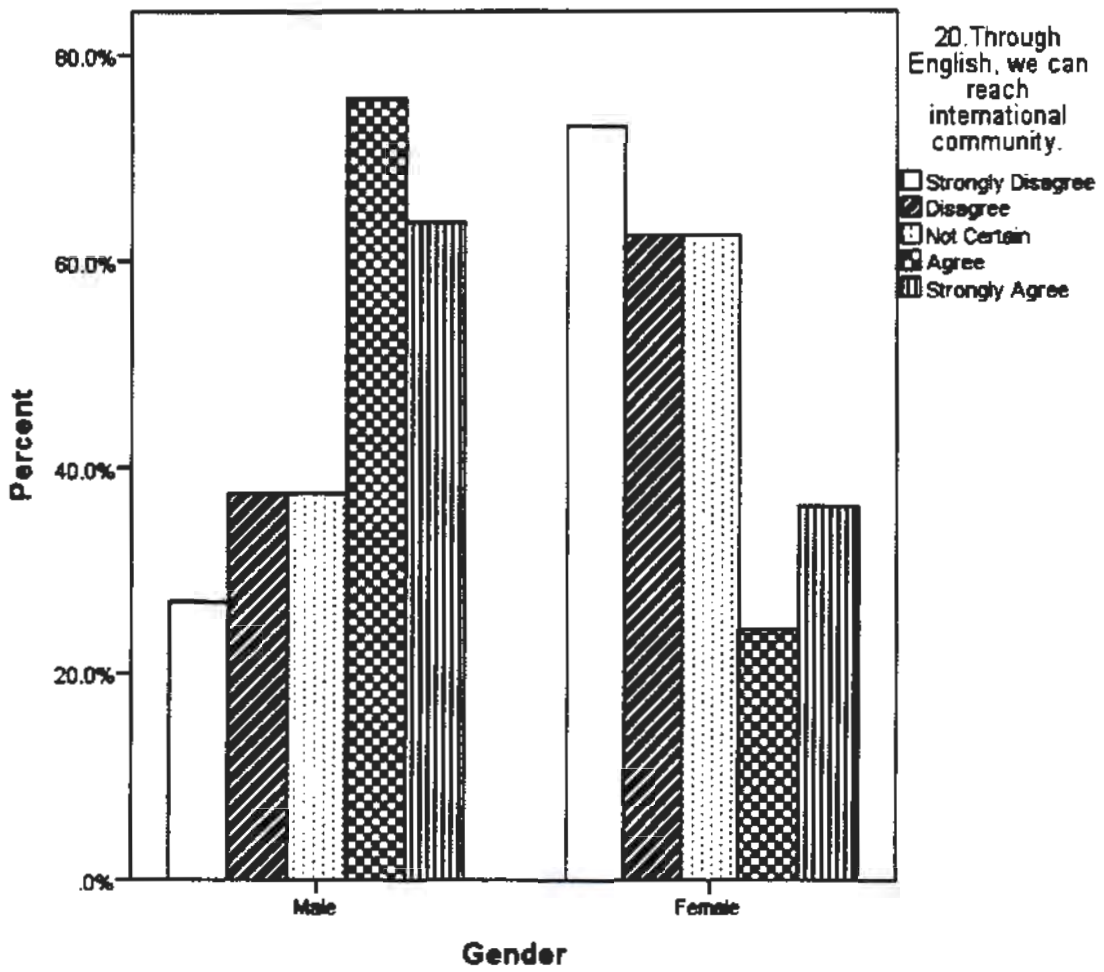
19.The development of a country is possible mainly of the people who know English well.
Strongly Disagree
Disagree
Not Certain
Agree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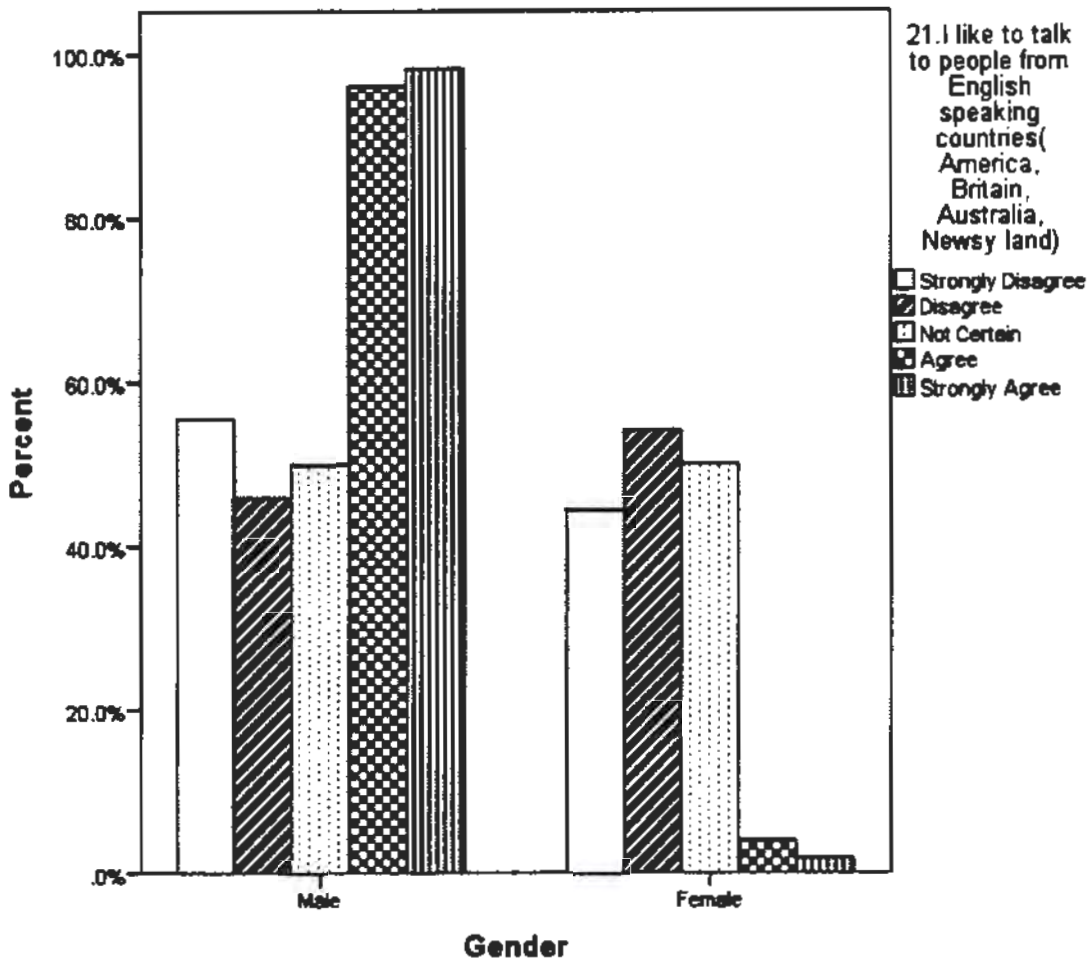
Percent
Male
Female
Gender
20.Through English, we can reach international community.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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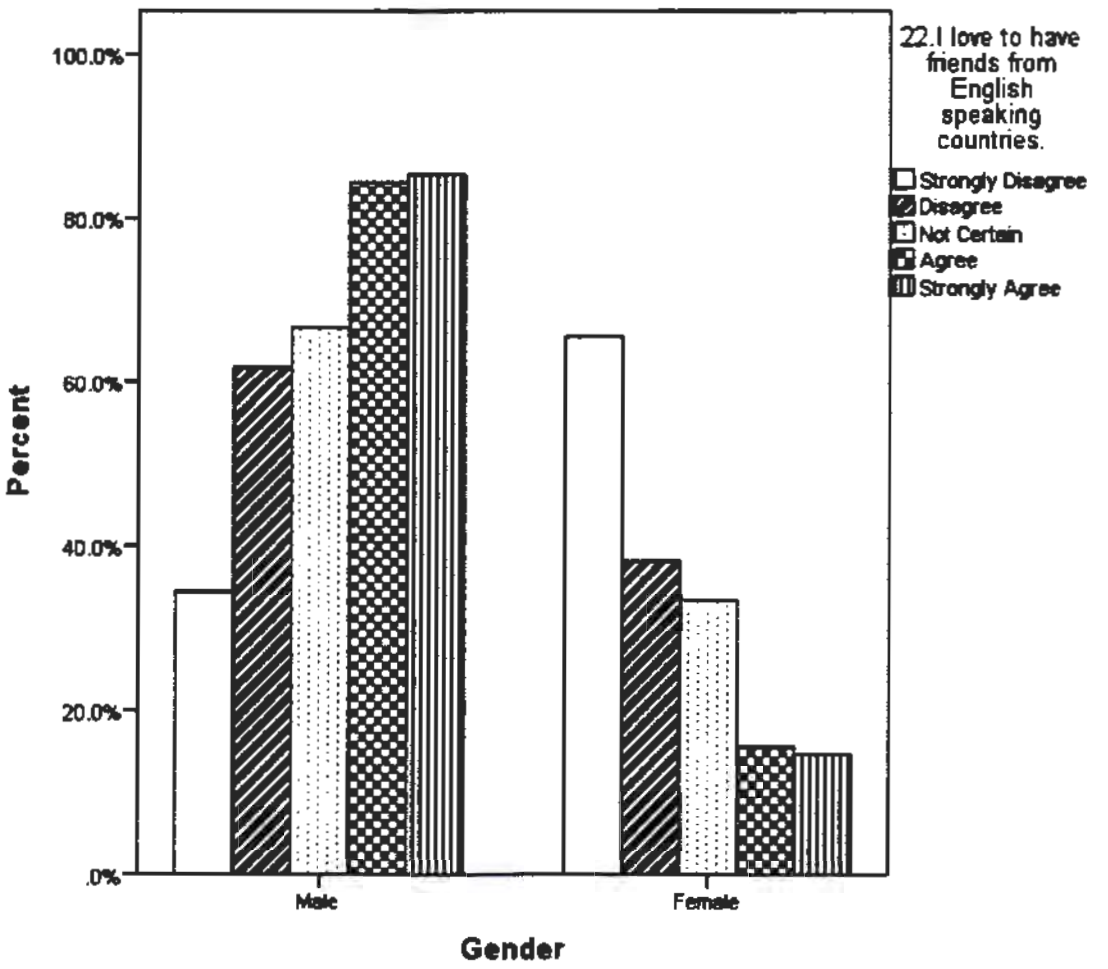
Percent
Male
Female
Gender
21.I like to talk to people from English speaking countries(America, Britain, Australia, Newsy land)
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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Male
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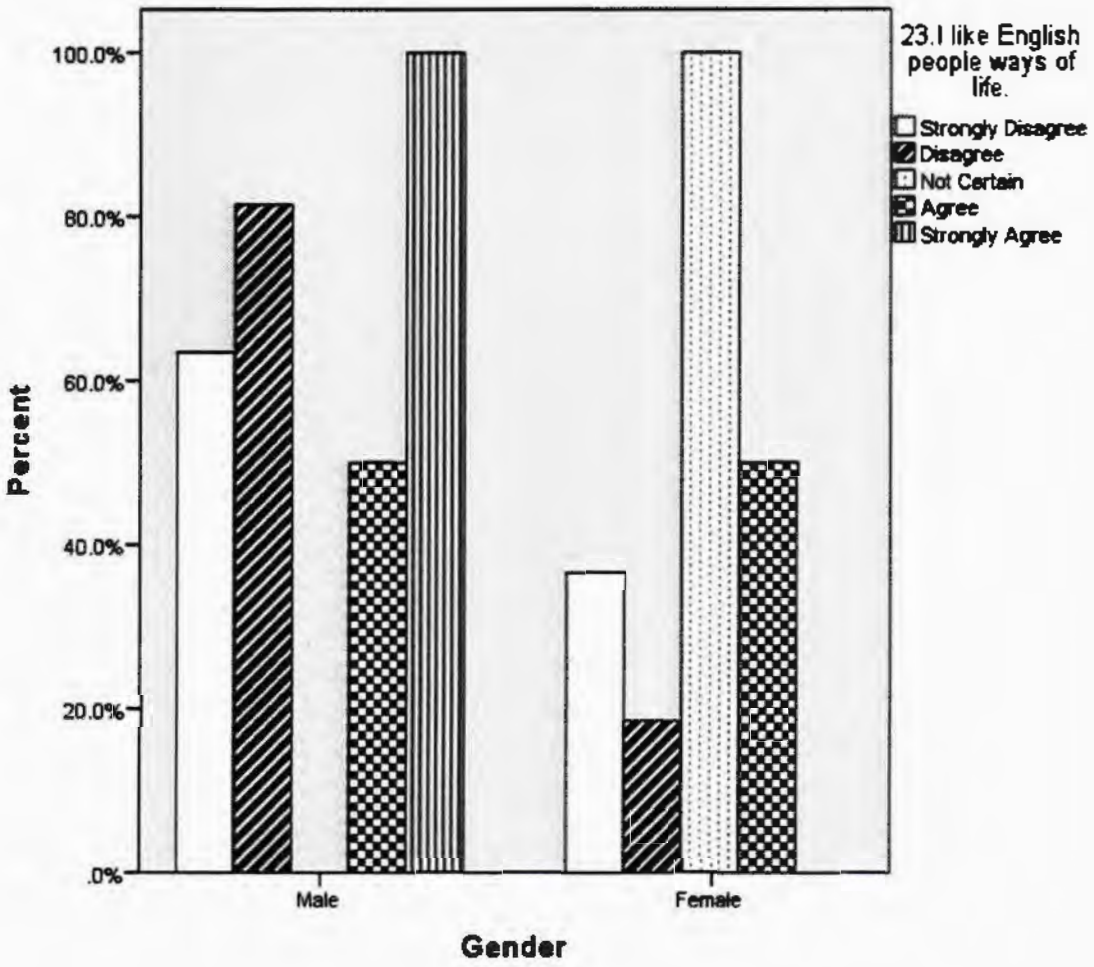
Gender
22.I love to have friends from English speaking countries.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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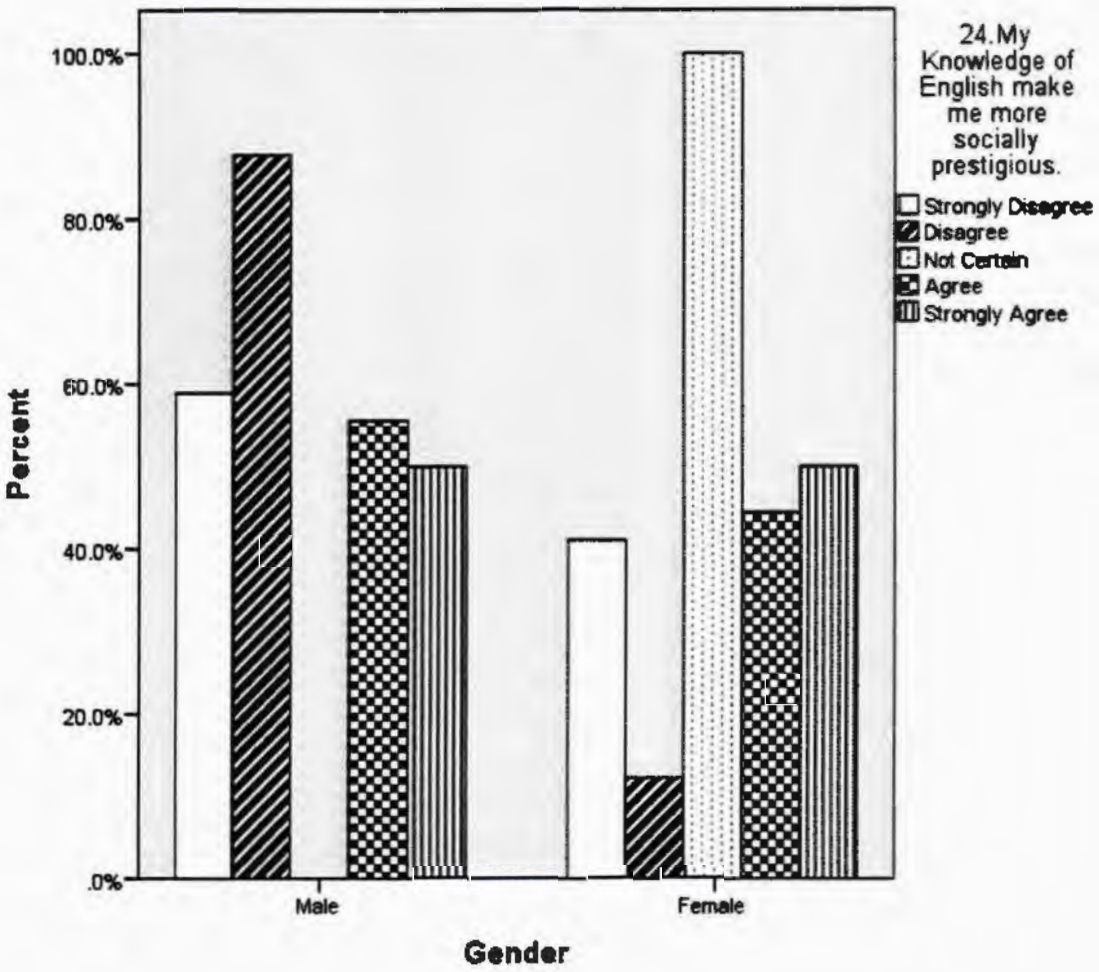
23.I like English people ways of life.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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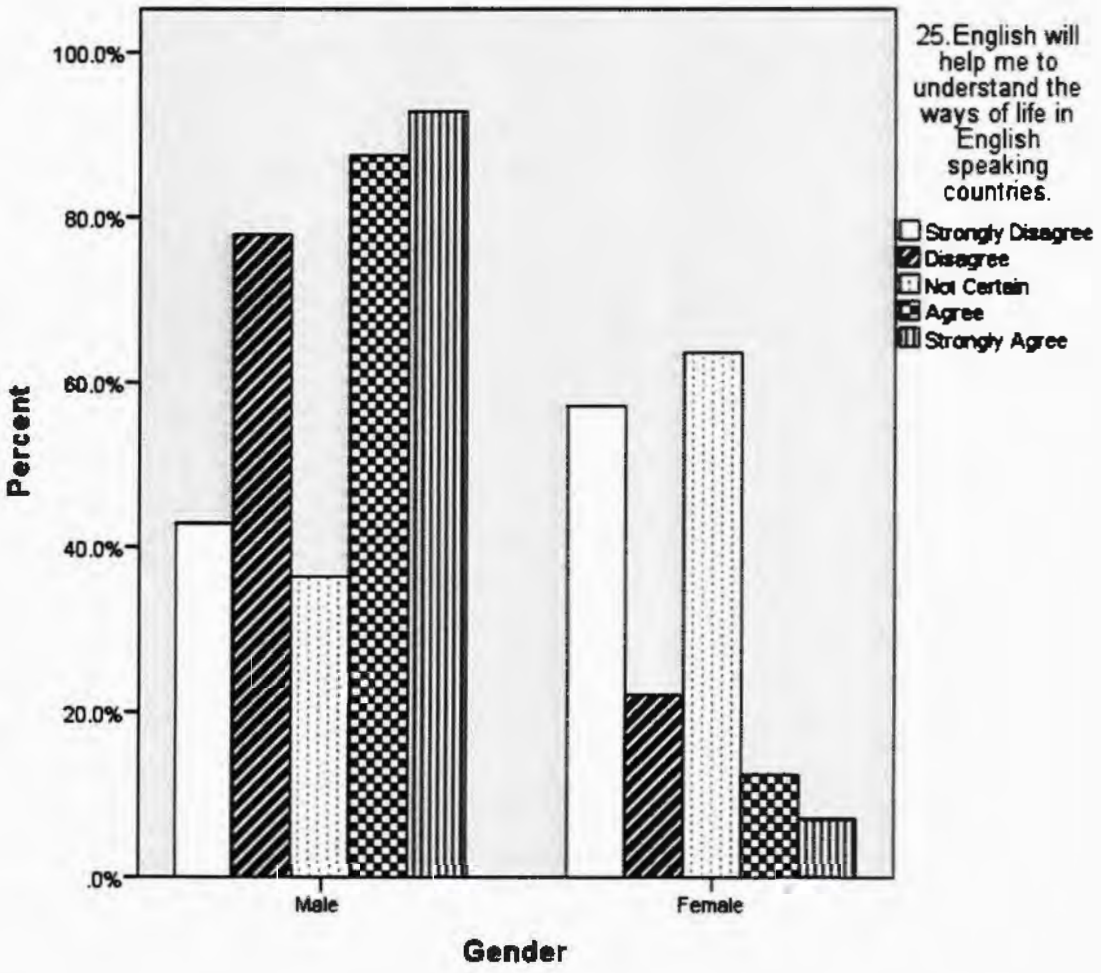
Gender
24.My Knowledge of English make me more socially prestigious.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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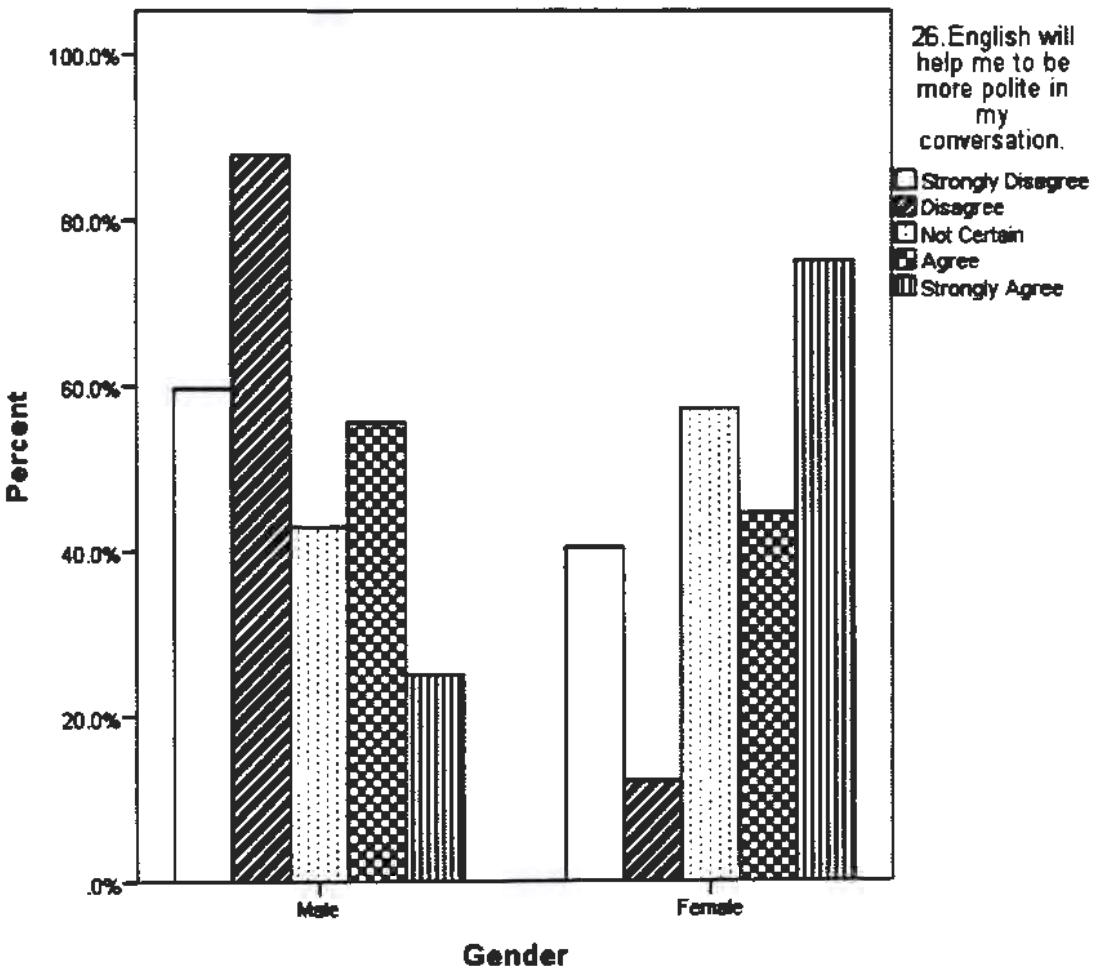
Gender
25.English will help me to understand the ways of life in English speaking countries.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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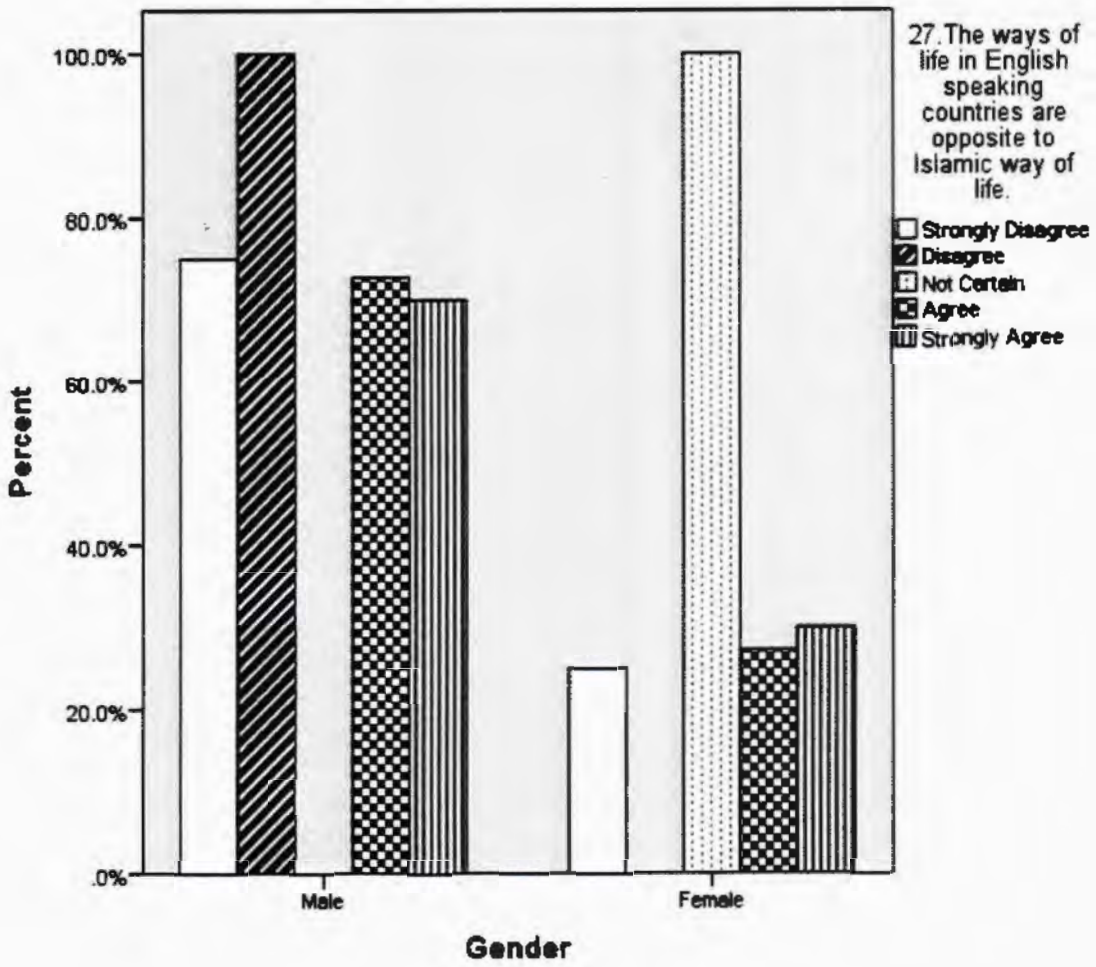
Percent
Male
Female
Gender
26.English will help me to be more polite in my conversation.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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Male
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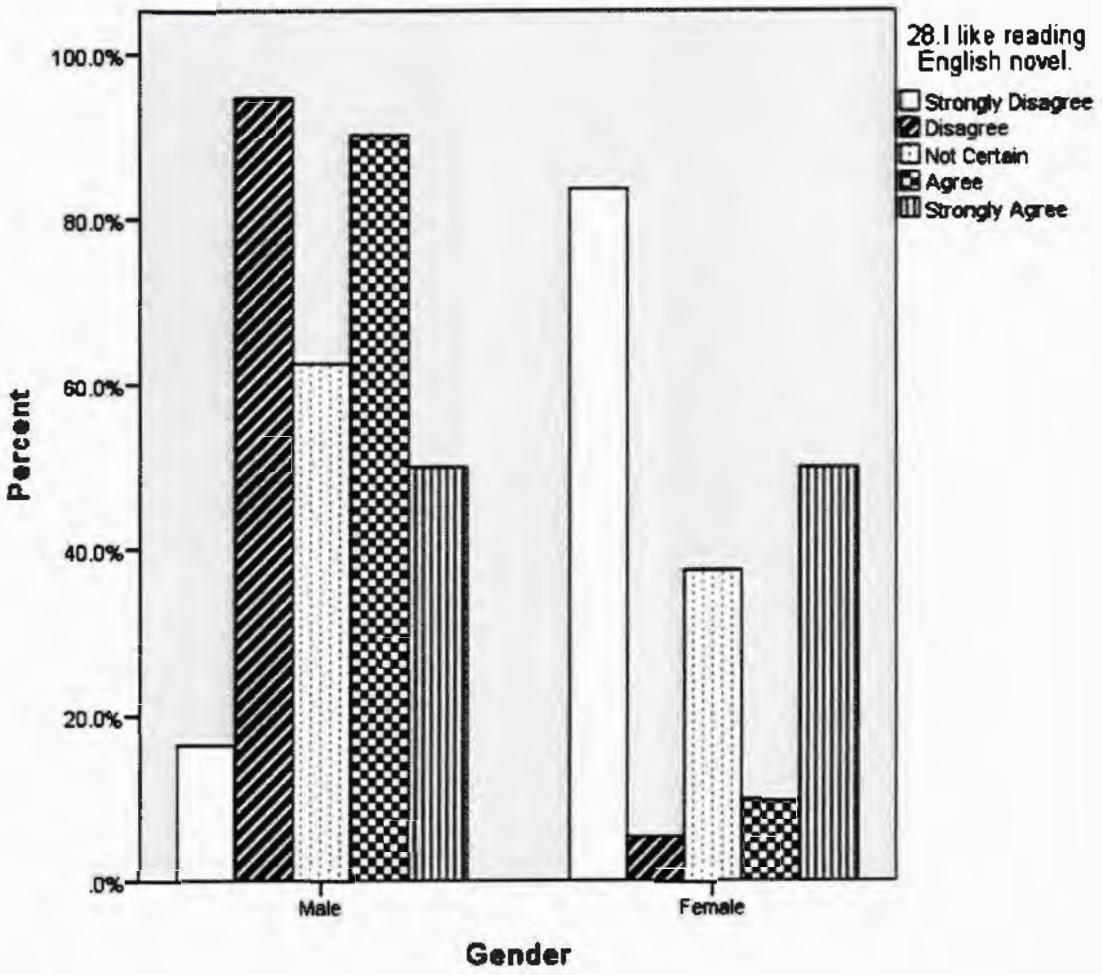
Gender
27.The ways of life in English speaking countries are opposite to Islamic way of life.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


28.I like reading English novel.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
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Percent
Male
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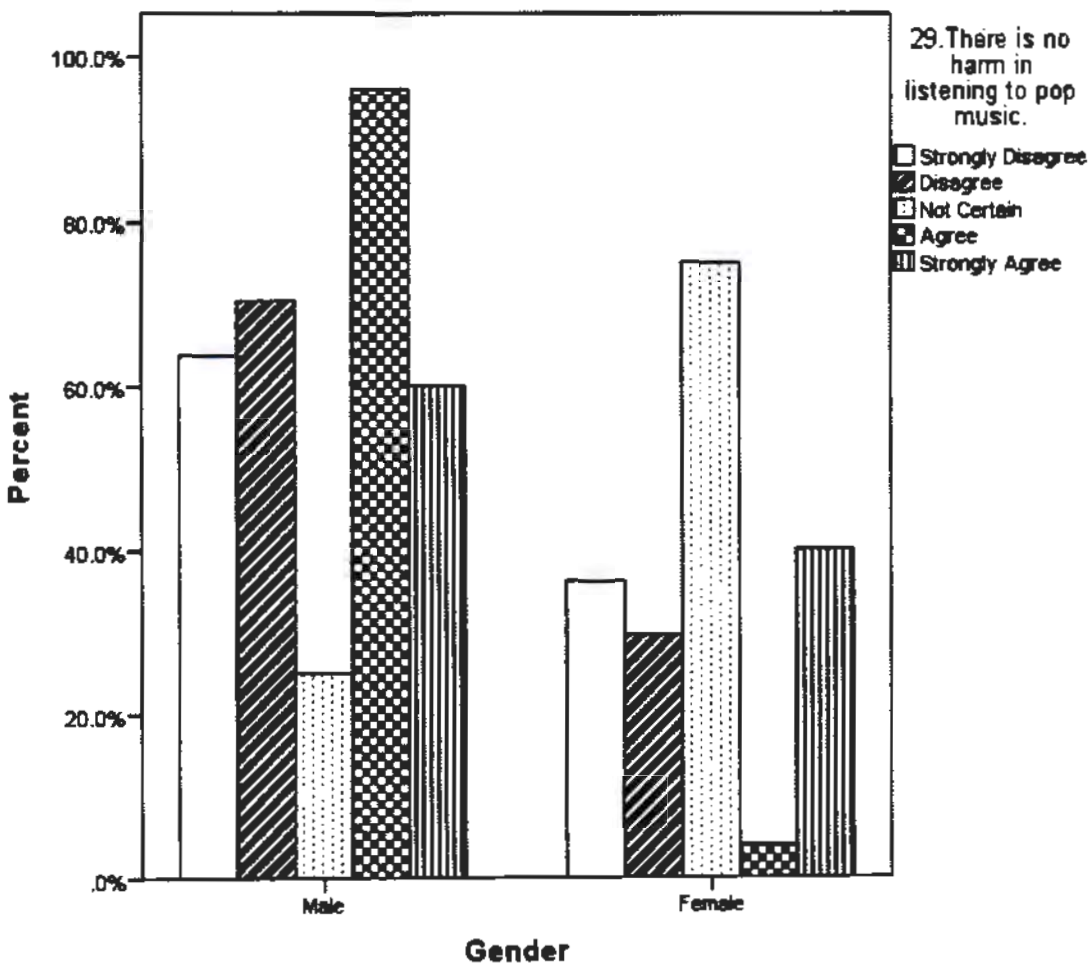
Gender


29.There is no harm in listening to pop music.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
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Male
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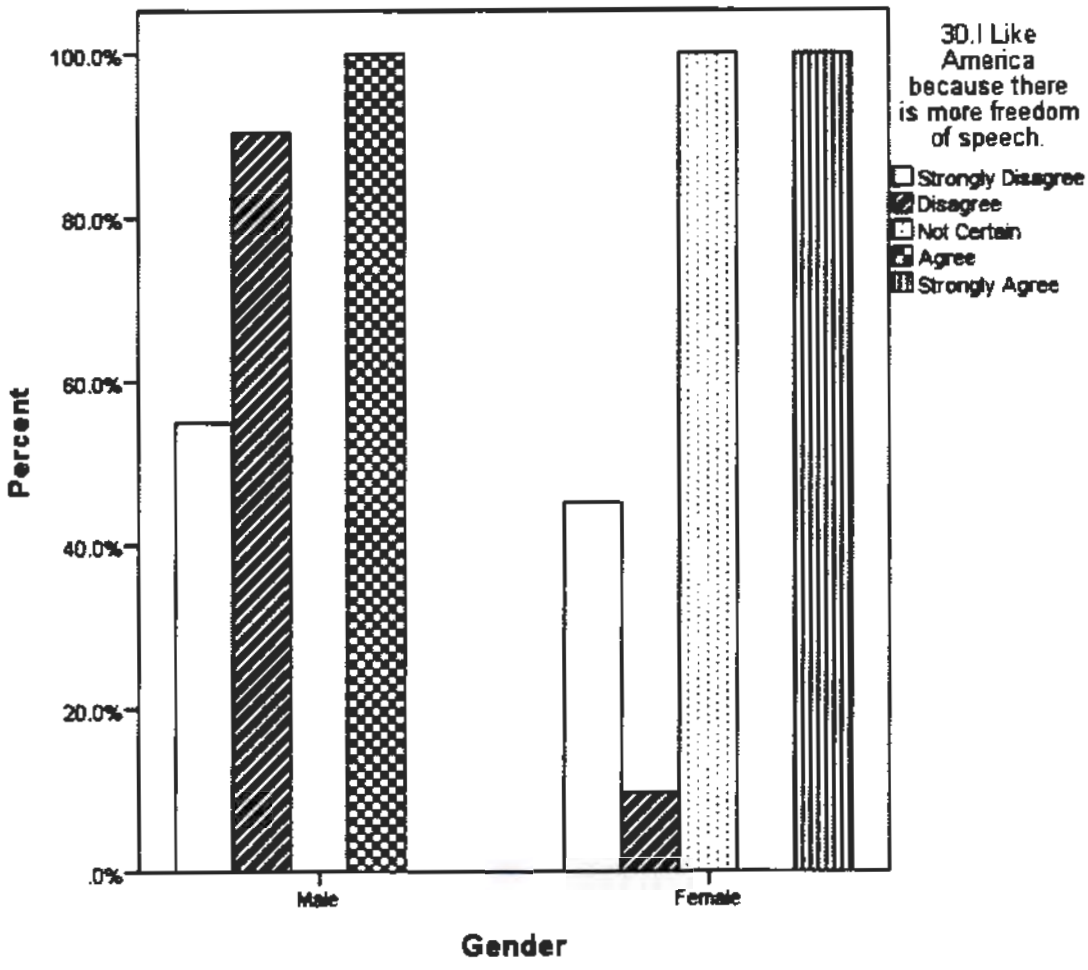
Gender


30.I Like America because there is more freedom of speech.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
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Male
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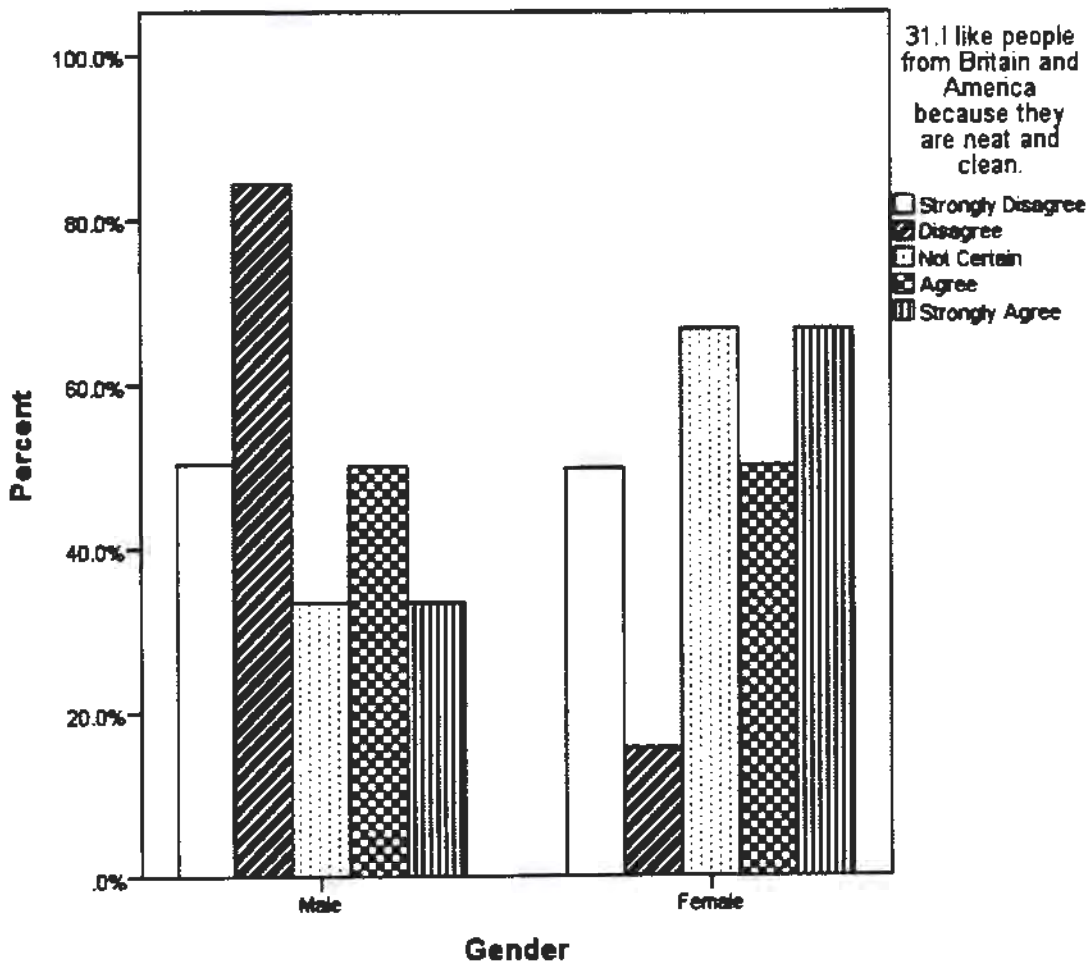
Gender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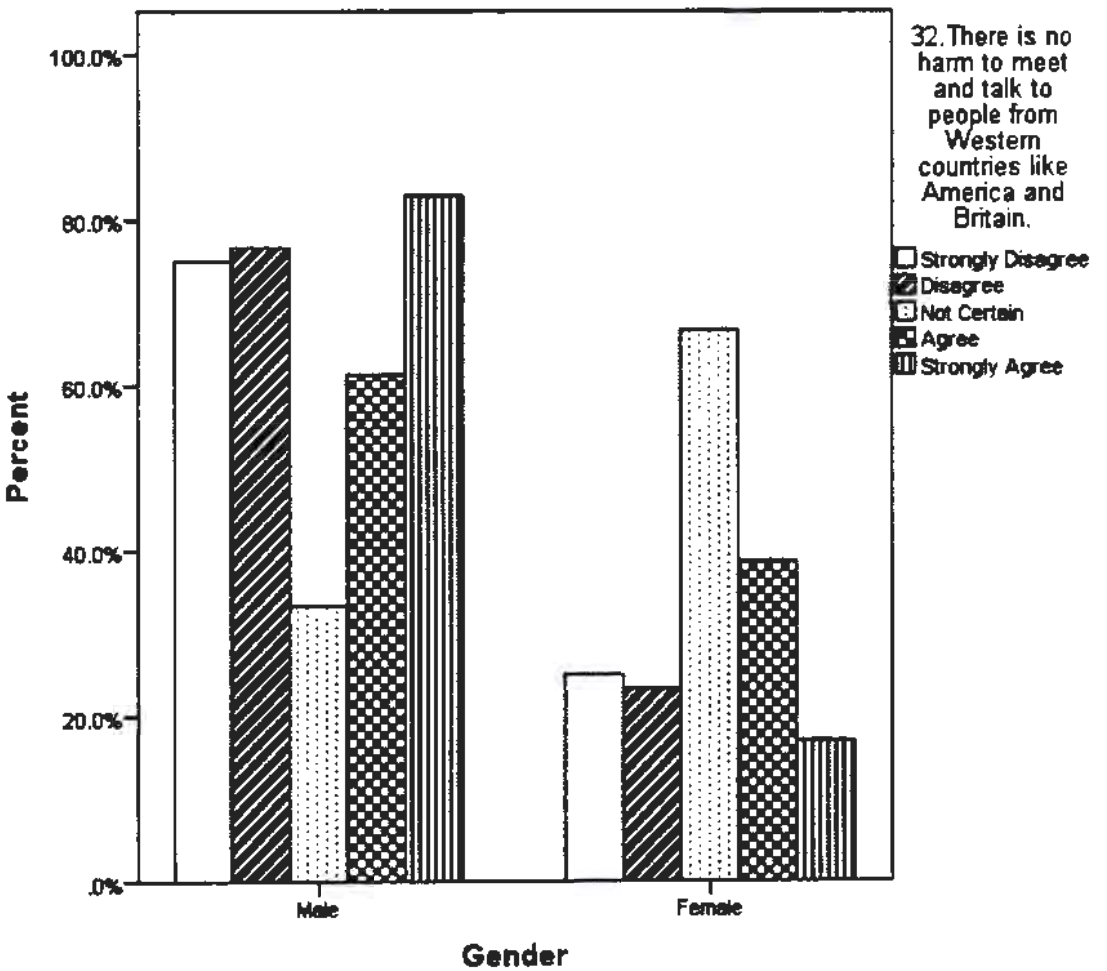
Percent
Male
Female
Gender
31.I like people from Britain and America because they are neat and clean.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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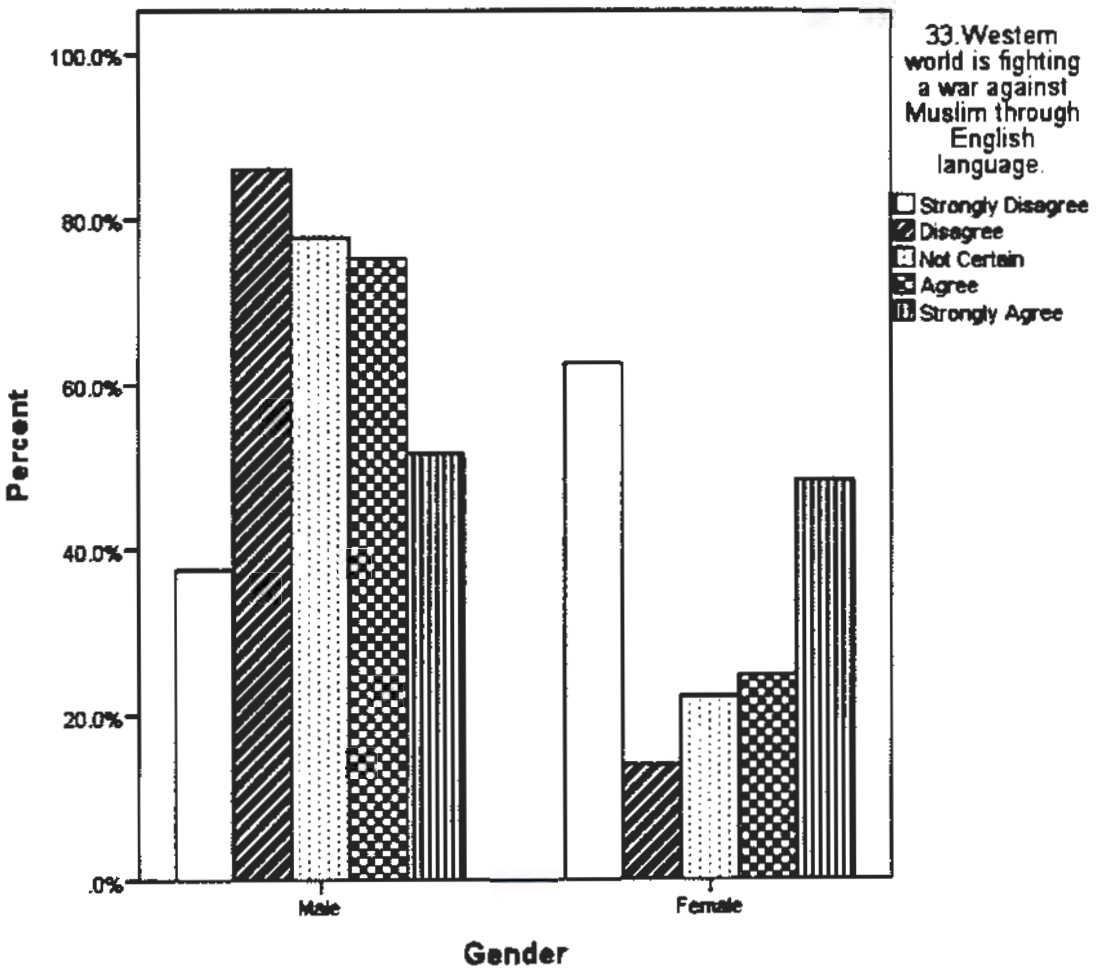
Percent
Male
Female
Gender
32.There is no harm to meet and talk to people from Western countries like America and Britain.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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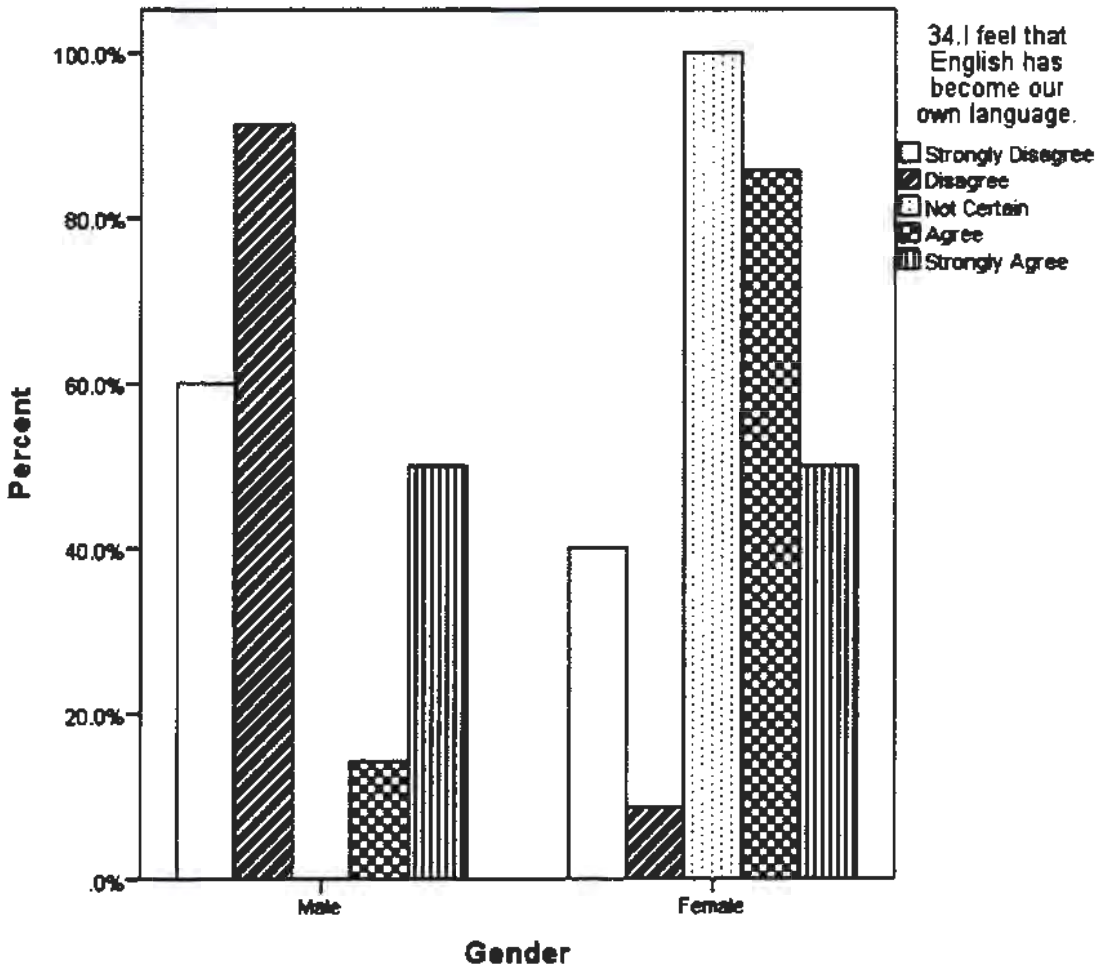
Percent
Male
Female
Gender
33.Western world is fighting a war against Muslim through English language.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


34.I feel that English has become our own language.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
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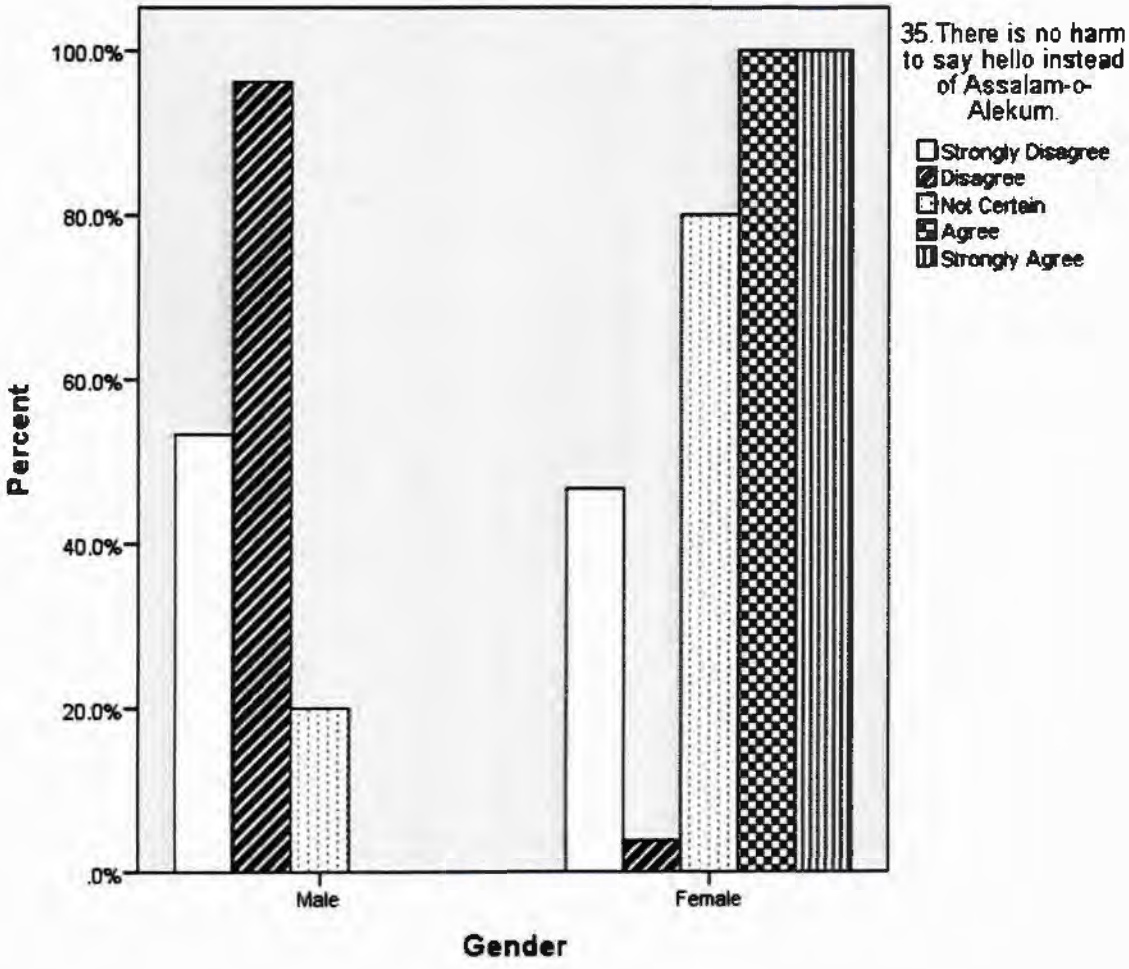
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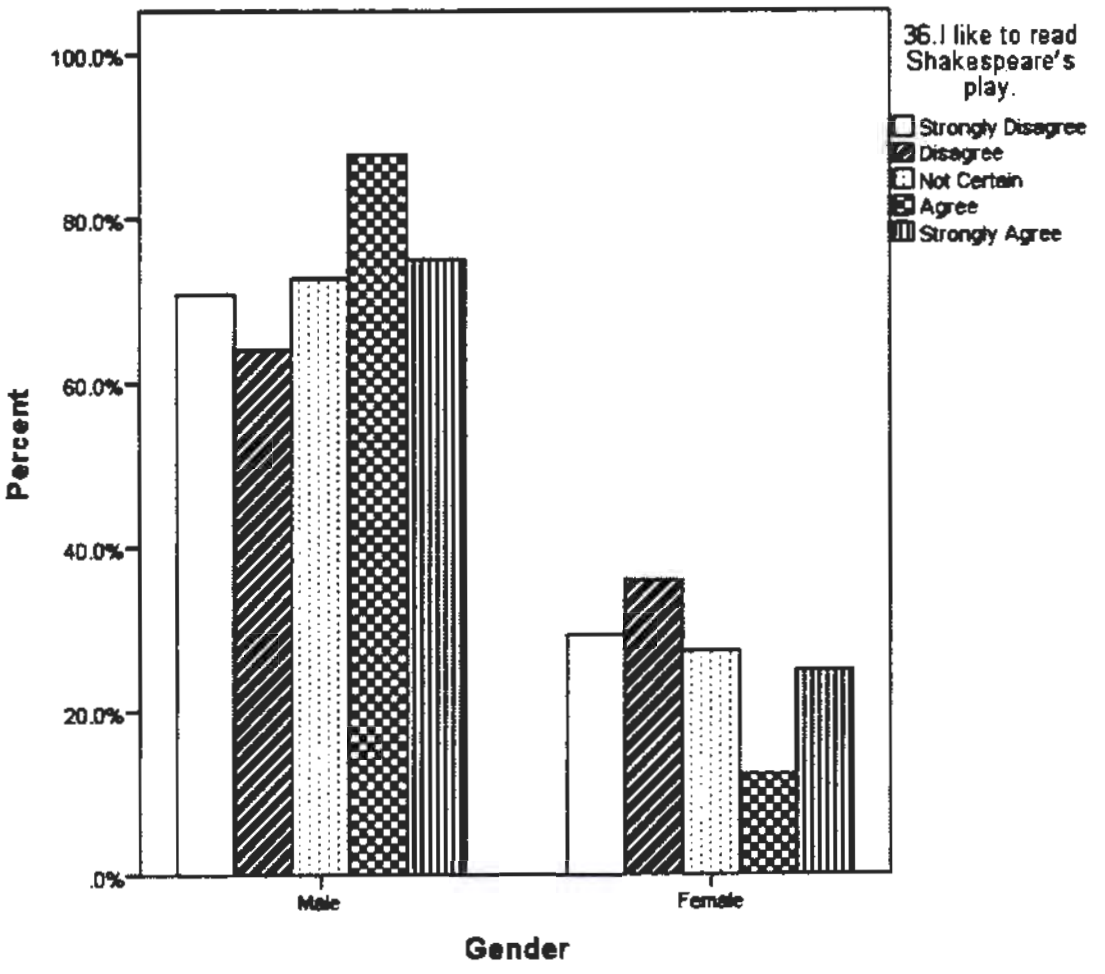
Percent
Male
Female
Gender
35.There is no harm to say hello instead of Assalam-o-Alekum.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


36.I like to read Shakespeare's play.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
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Male
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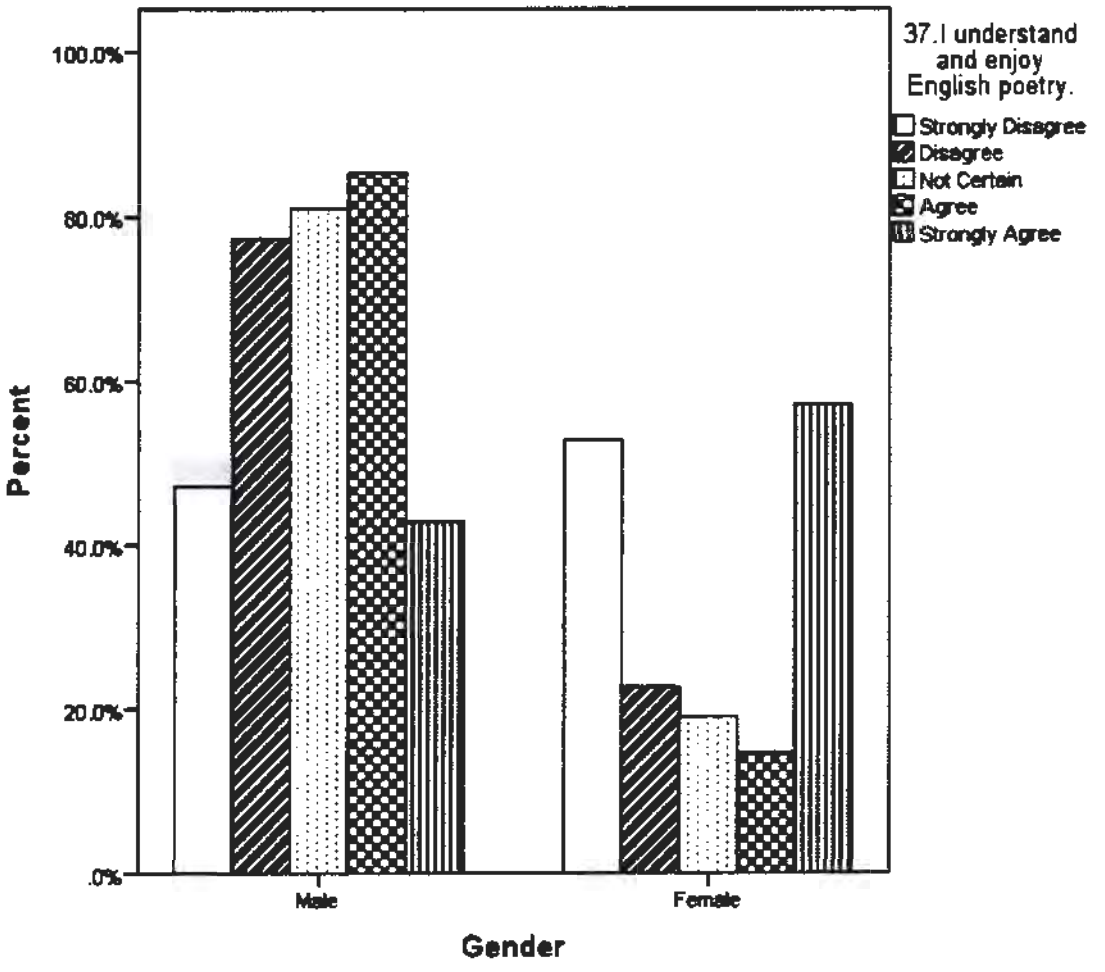
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Percent
Male
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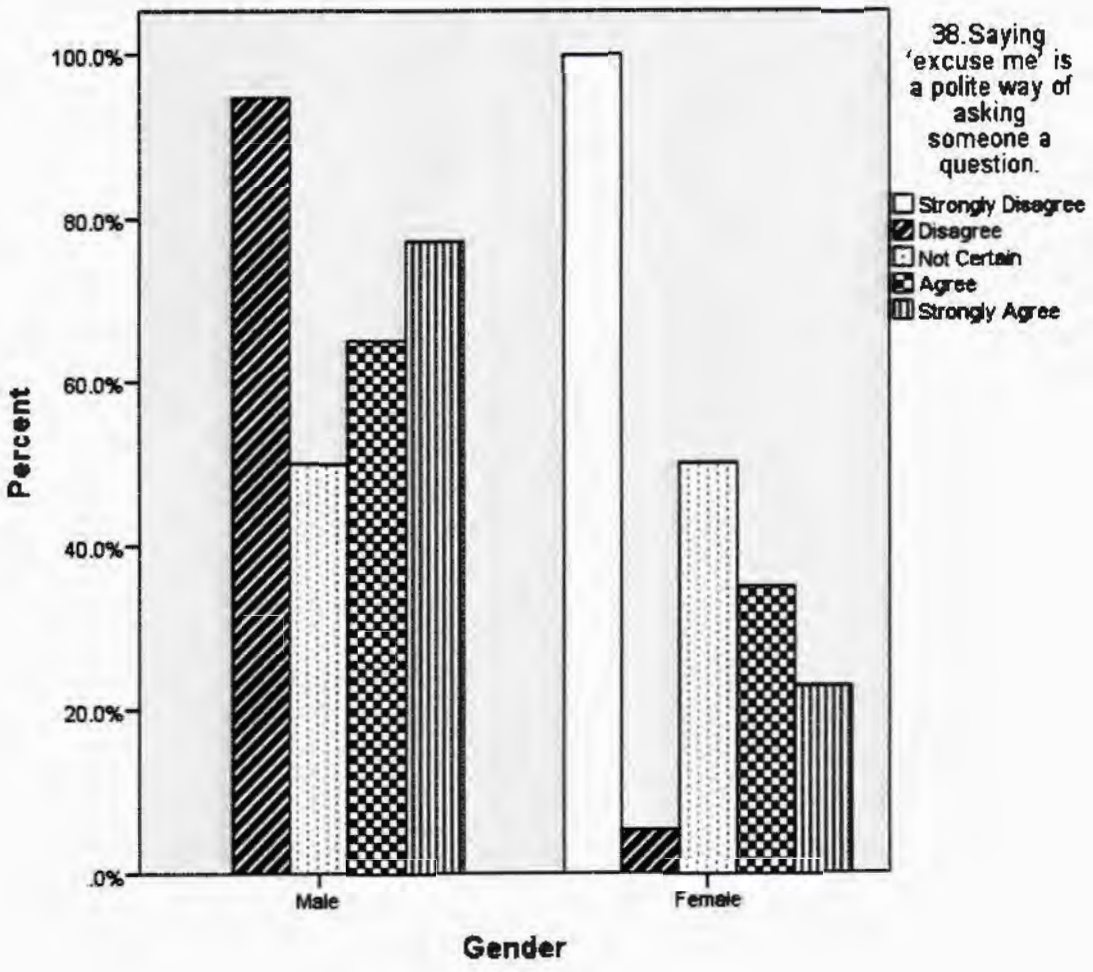
Gender
37.I understand and enjoy English poetry.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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Male
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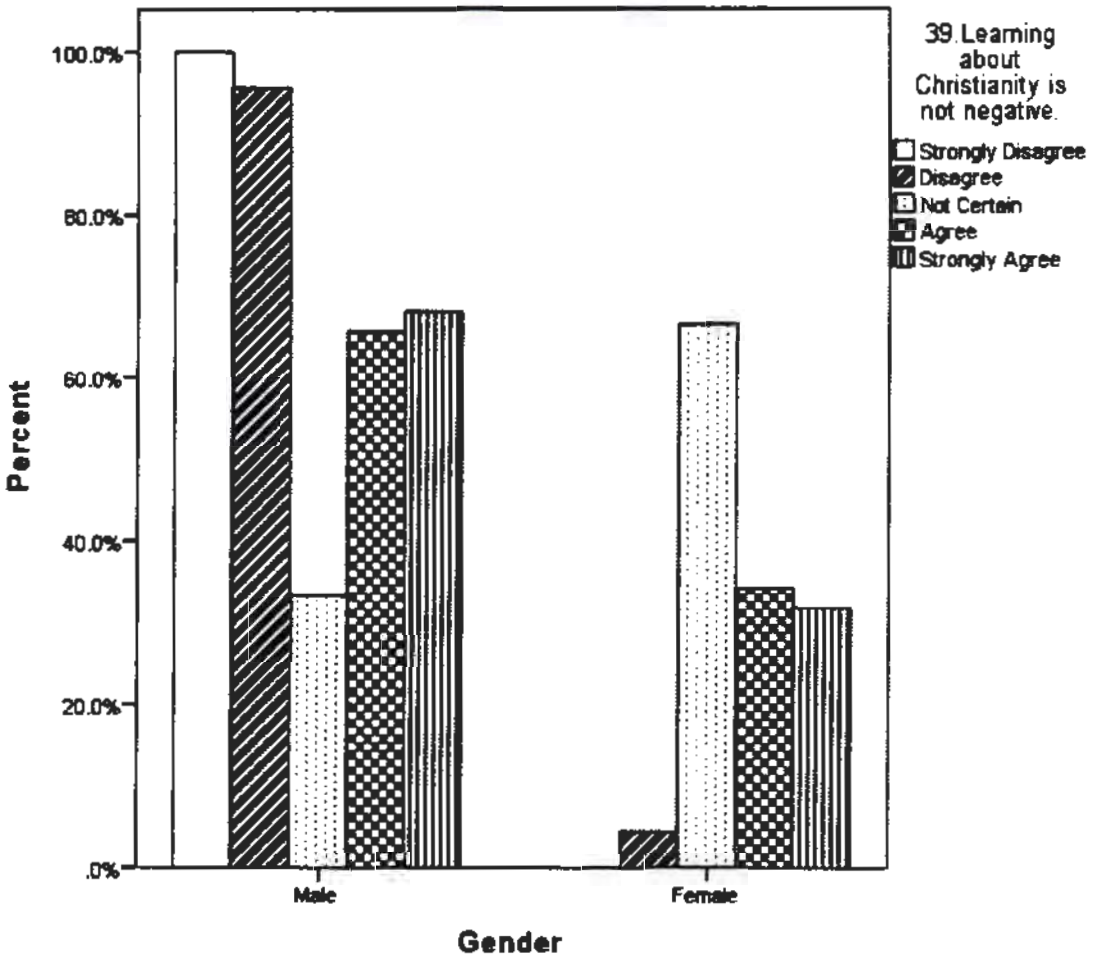
Gender
38.Saying 'excuse me' is a polite way of asking someone a question.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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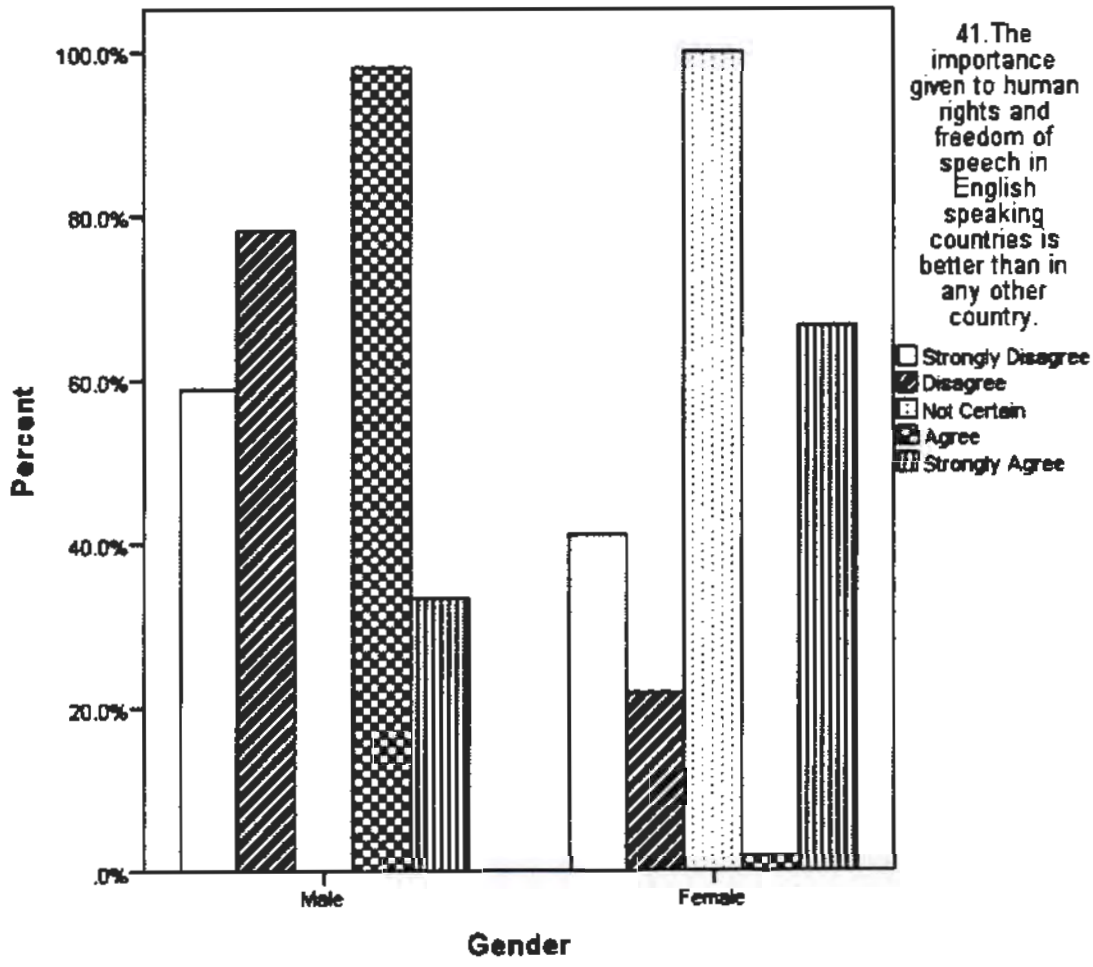
Percent
Male
Female
Gender
39.Learning about Christianity is not negative.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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Male
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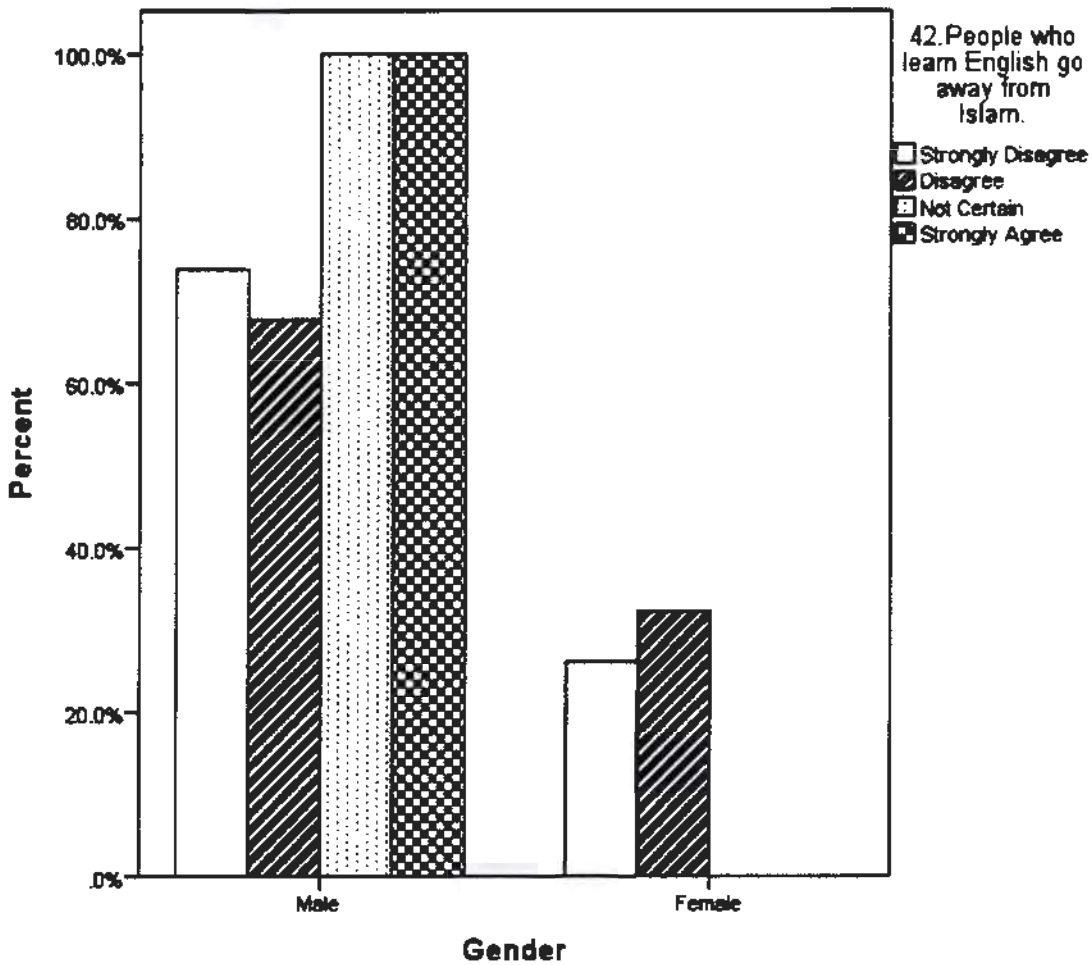
Gender
41.The importance given to human rights and freedom of speech in English speaking countries is better than in any other country.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


42.People who learn English go away from Islam.
Strongly Disagree
Disagree
Not Certain
Strongly Agree
100.0%
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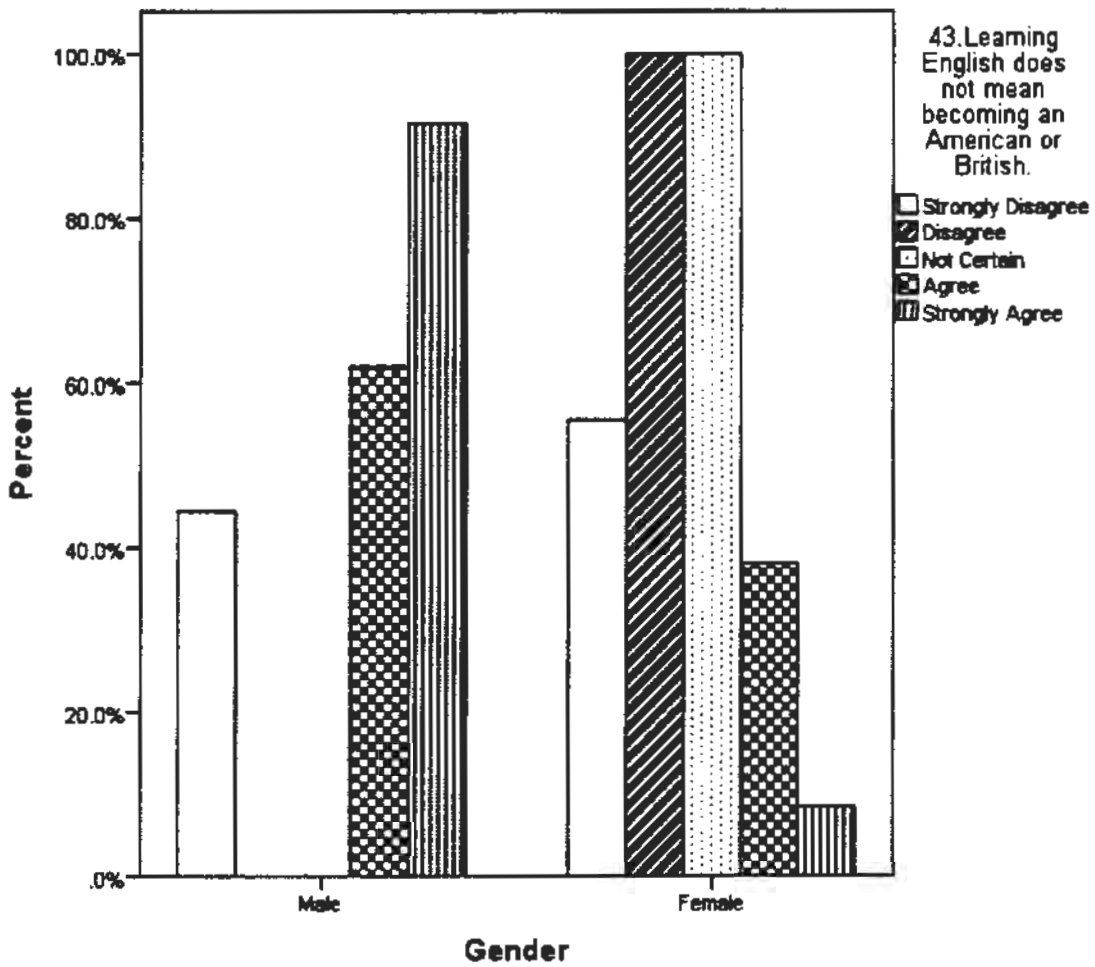
Percent
Male
Female
Gender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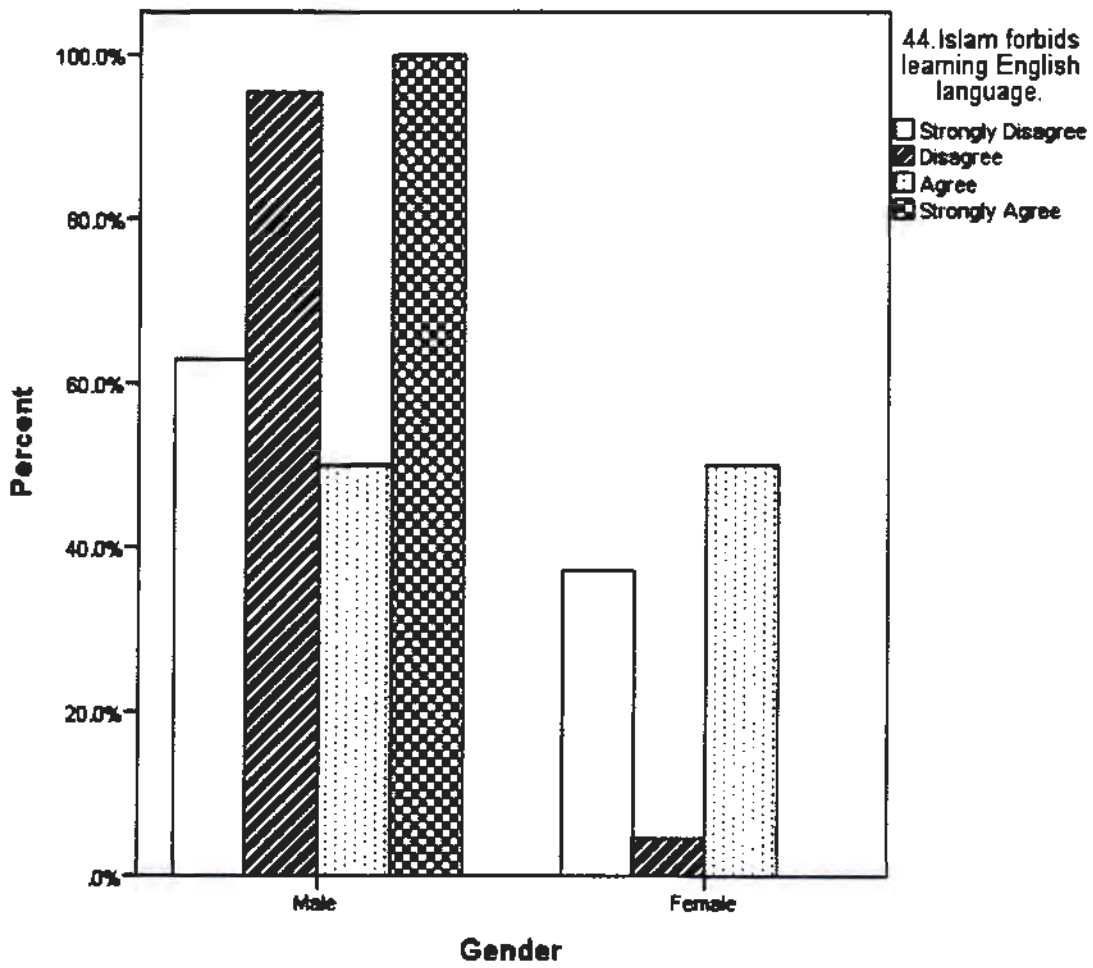
Male
Female
Gender
43.Learning English does not mean becoming an American or British.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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Male
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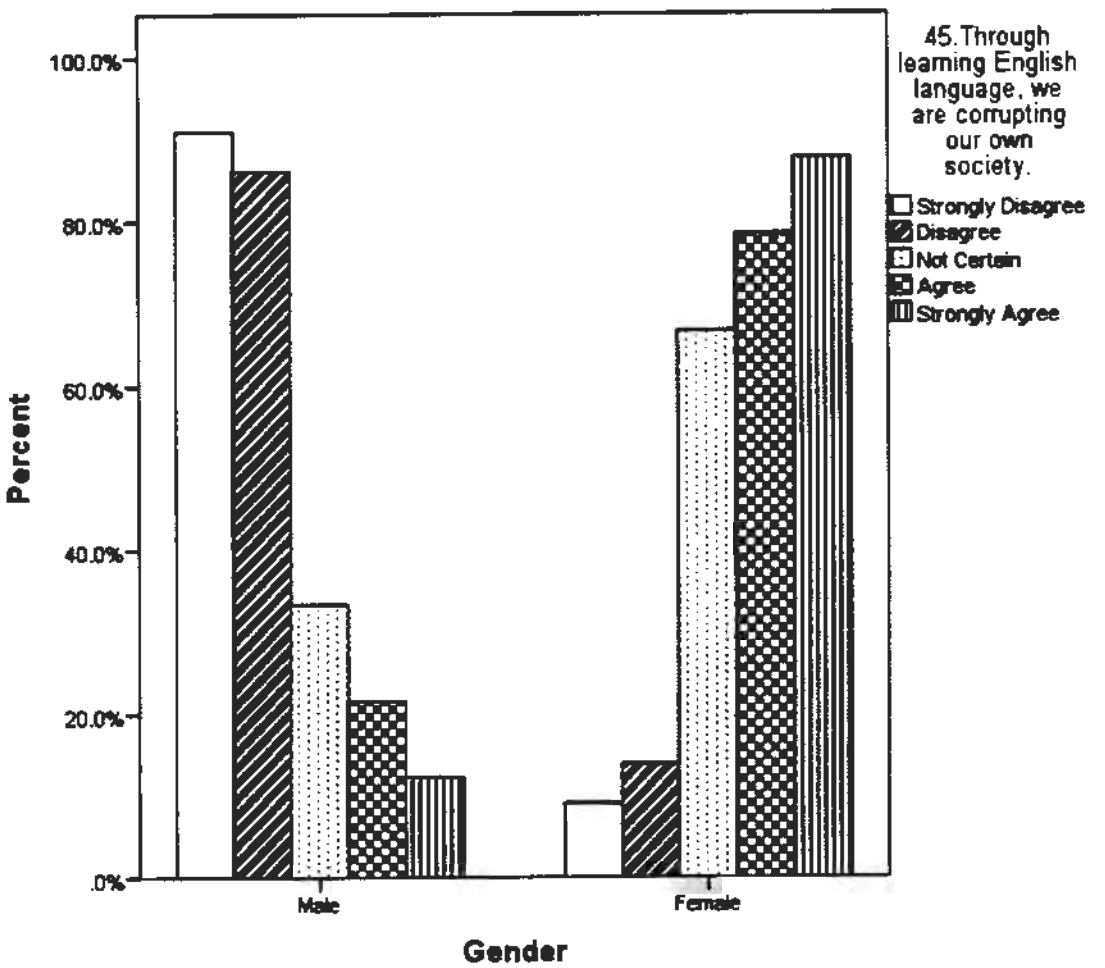
Gender
44.Islam forbids learning English language.
Strongly Disagree
Disagree
Agree
Strongly Agree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Percent
Male
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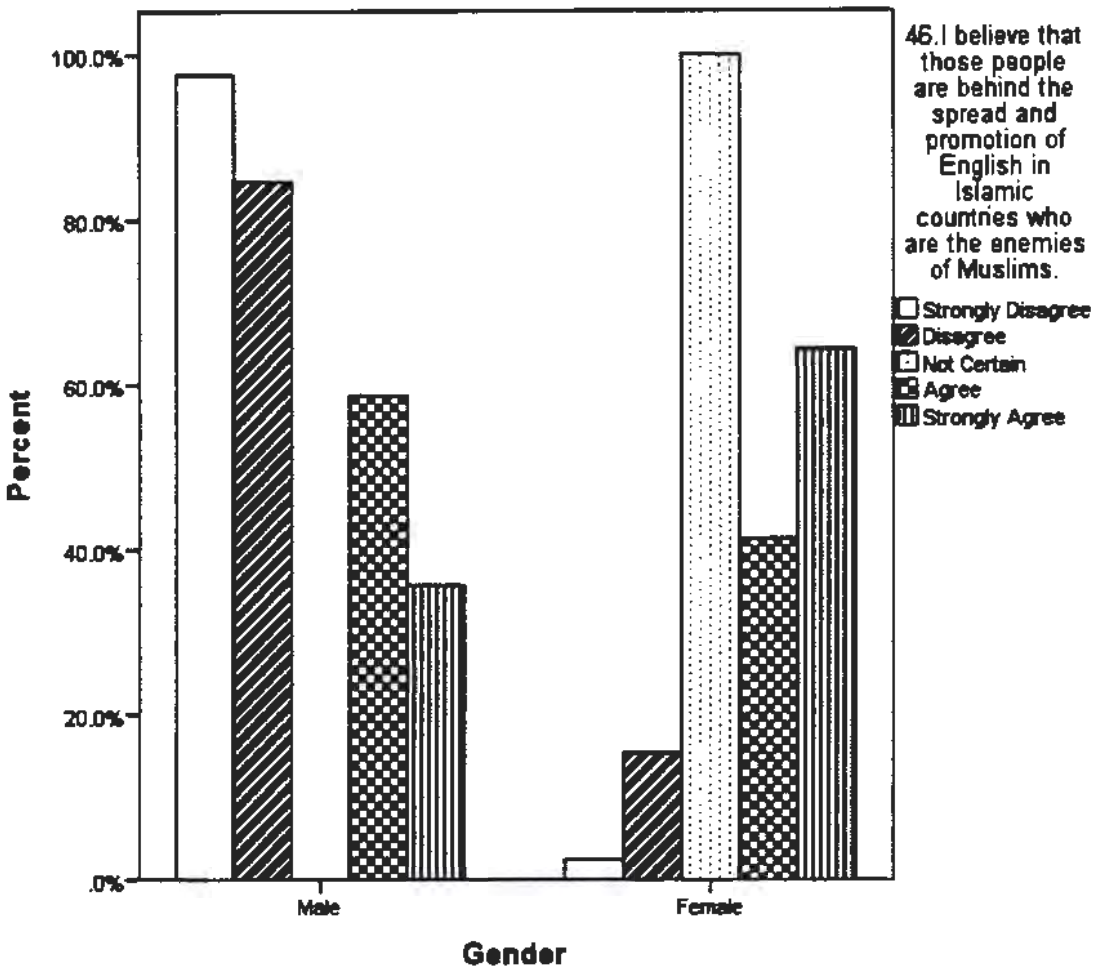
Gender
45.Through learning English language, we are corrupting our own society.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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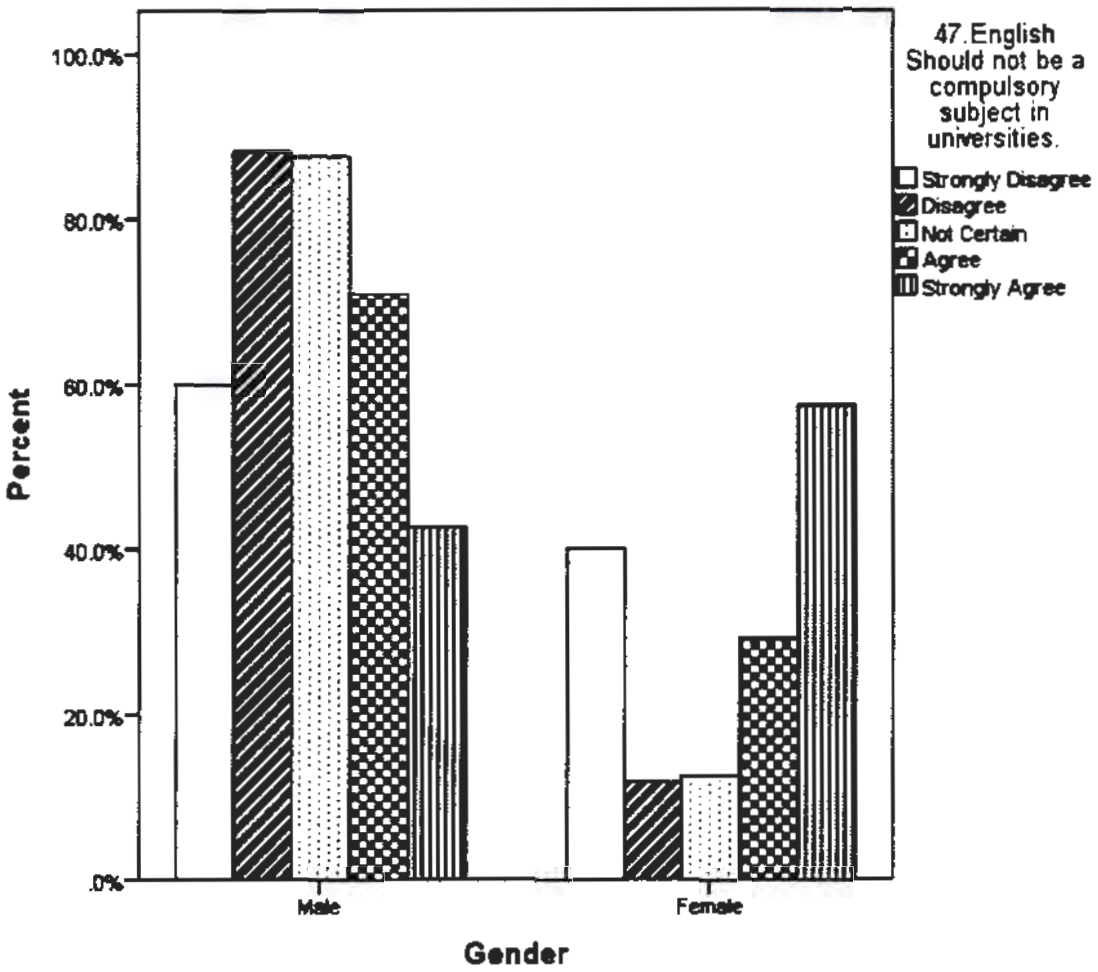
Percent
Male
Female
Gender
46.I believe that those people are behind the spread and promotion of English in Islamic countries who are the enemies of Muslims.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


47.English Should not be a compulsory subject in universities.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
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Male
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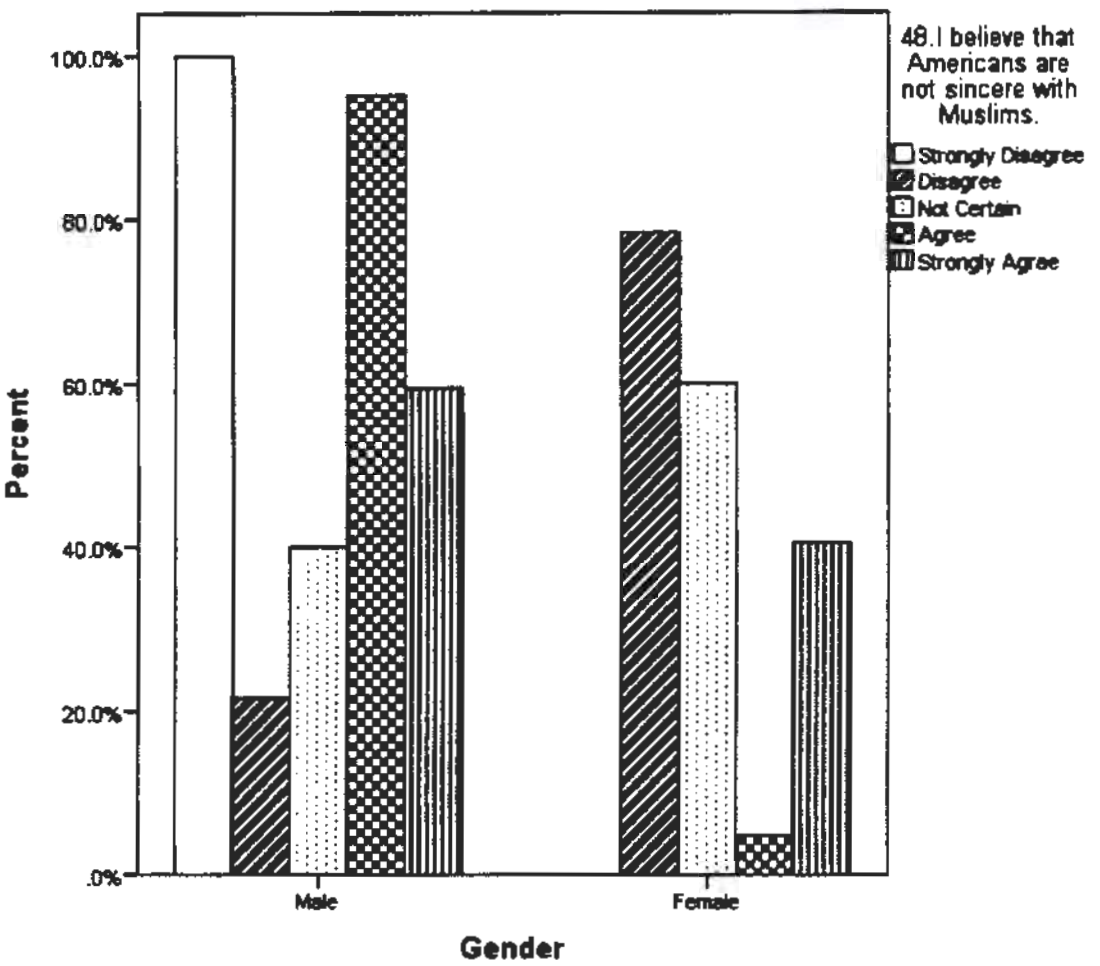
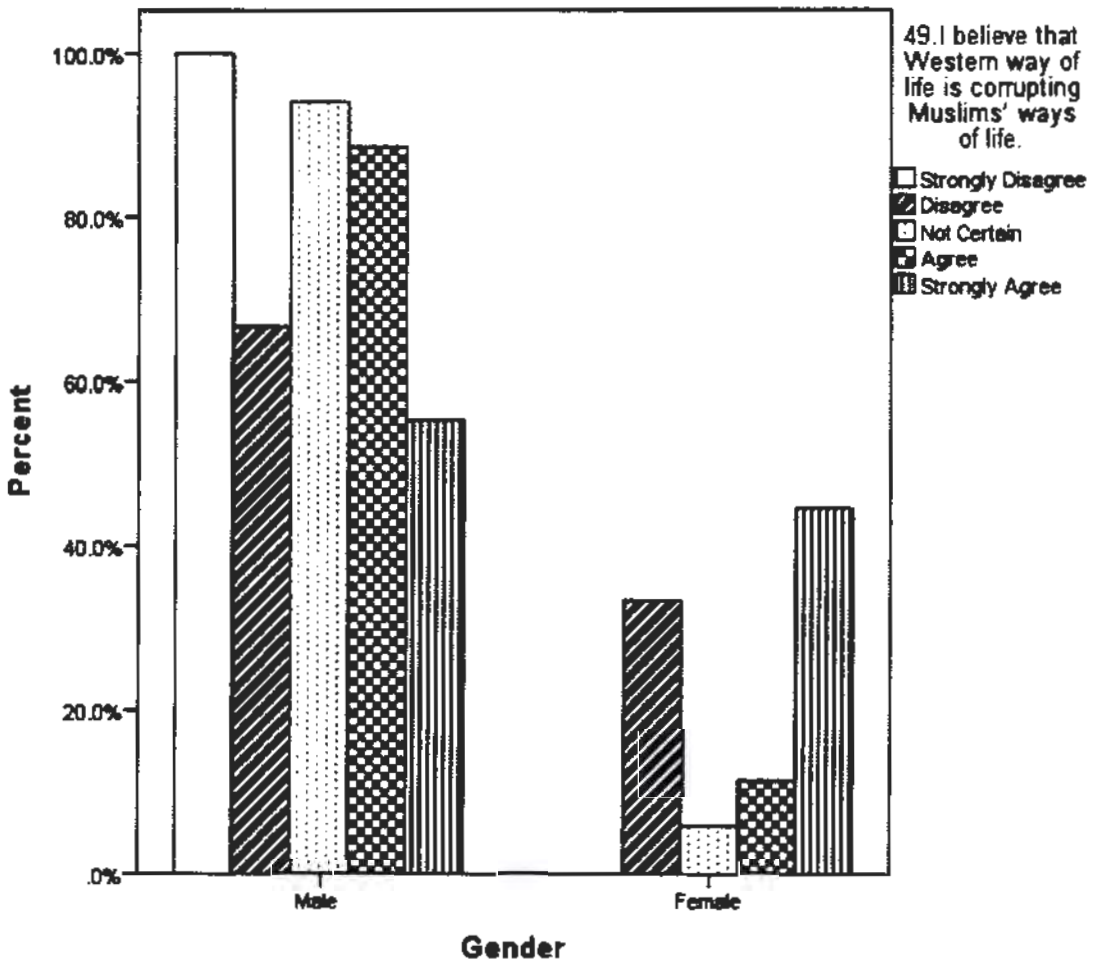
Gender


48.I believe that Americans are not sincere with Muslims.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
80.0%
60.0%
40.0%
20.0%
.0%
Male
Female
Gender


100.0%
80.0%
60.0%
40.0%
20.0%
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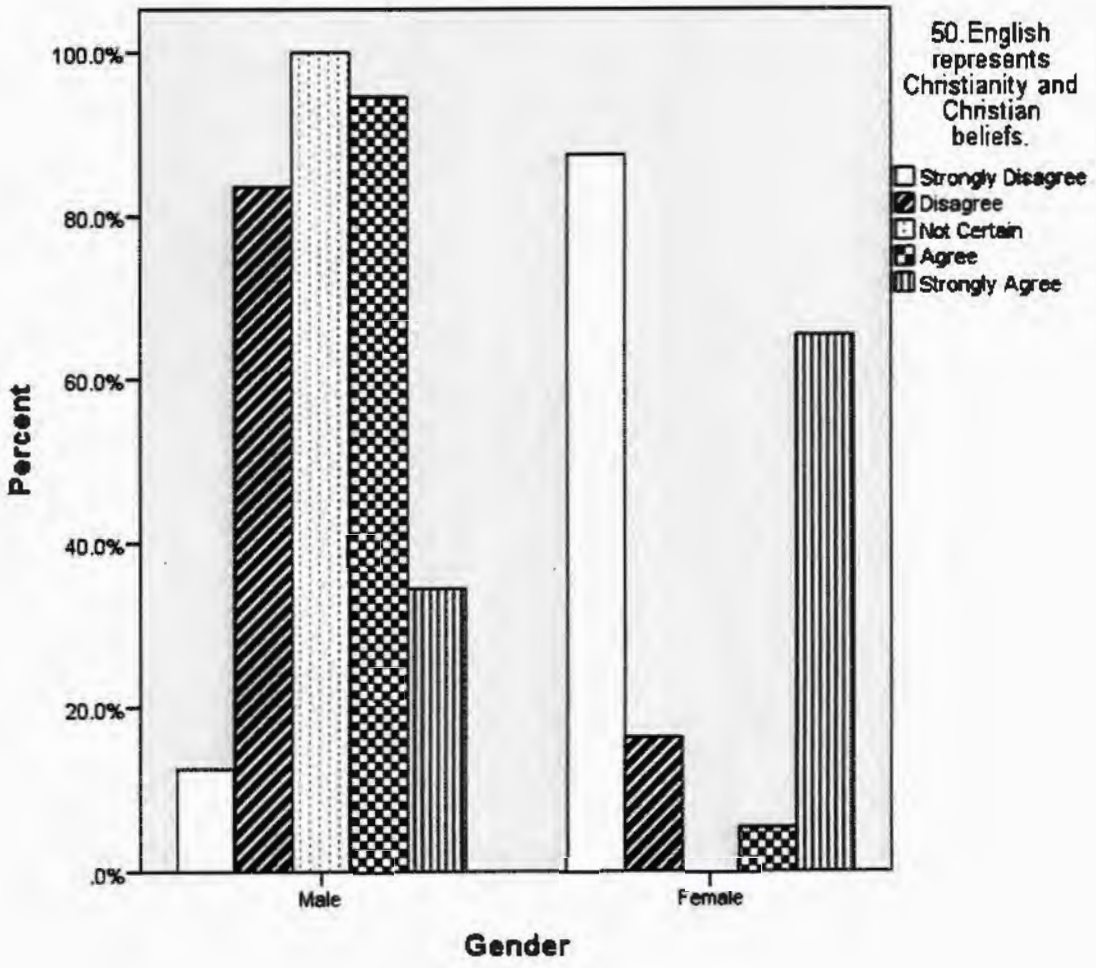
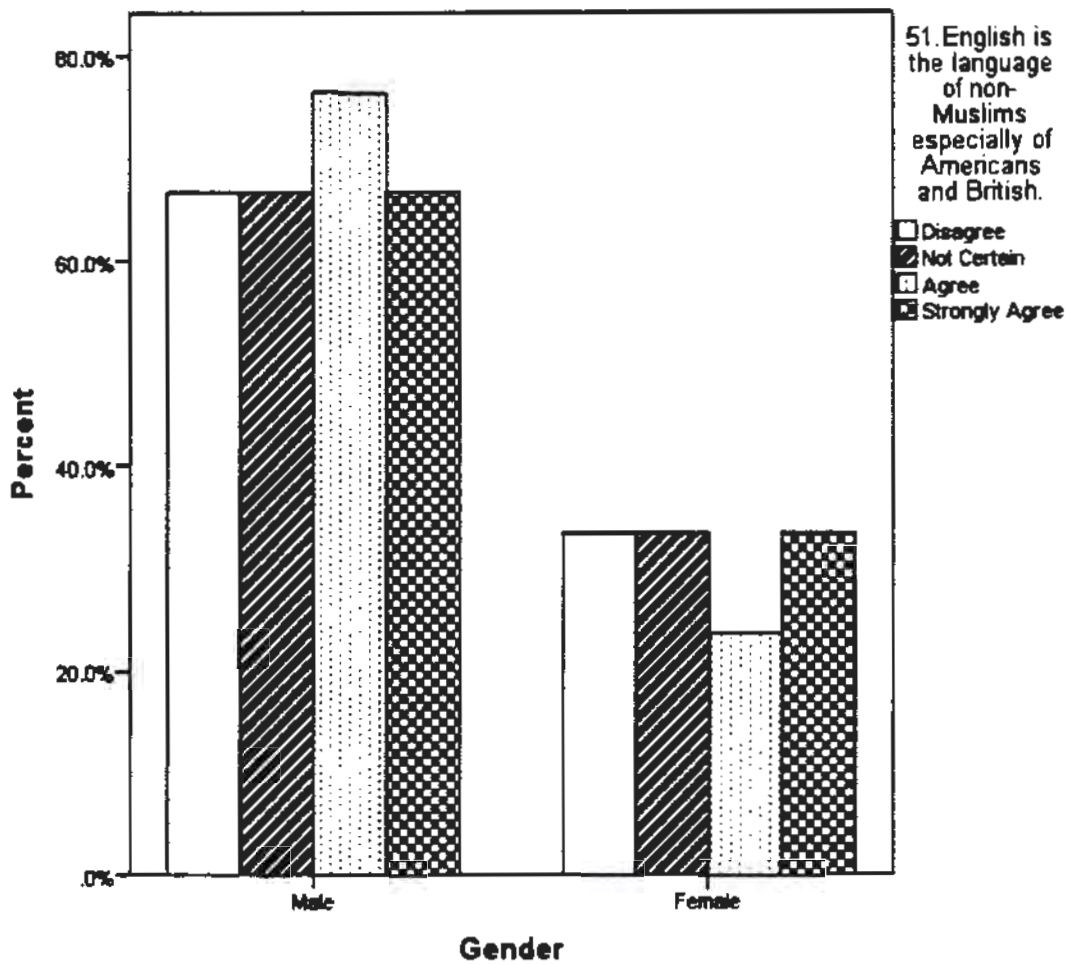
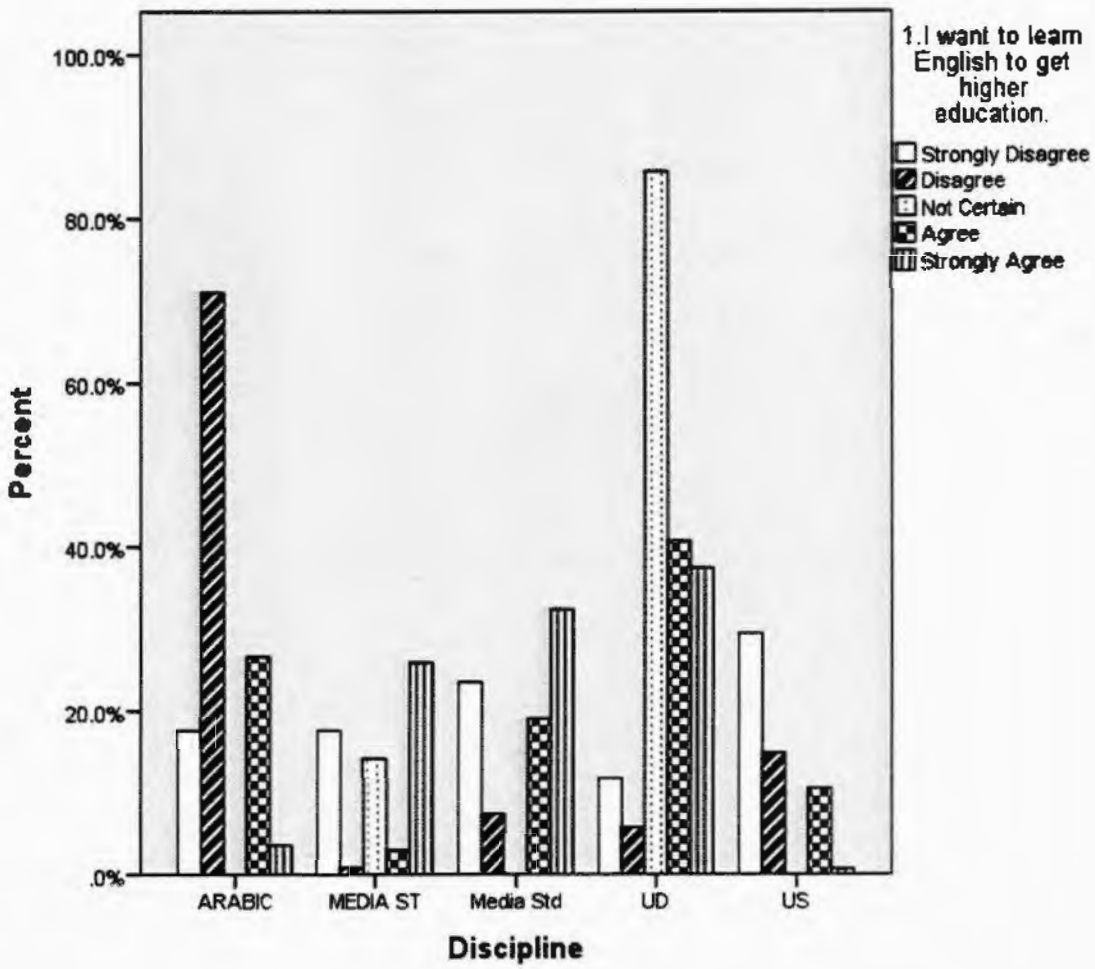
Percent
Male
Female
Gender
49.I believe that Western way of life is corrupting Muslims' ways of life.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


50.English represents Christianity and Christian beliefs.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
80.0%
60.0%
40.0%
20.0%
.0%
Male
Female
Gender


80.0%
60.0%
40.0%
20.0%
.0%
Percent
Male
Female
Gender
51.English is the language of non-Muslims especially of Americans and British.
Disagree
Not Certain
Agree
Strongly Agree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.0%
Percent
ARABIC
MEDIA ST
Media Std
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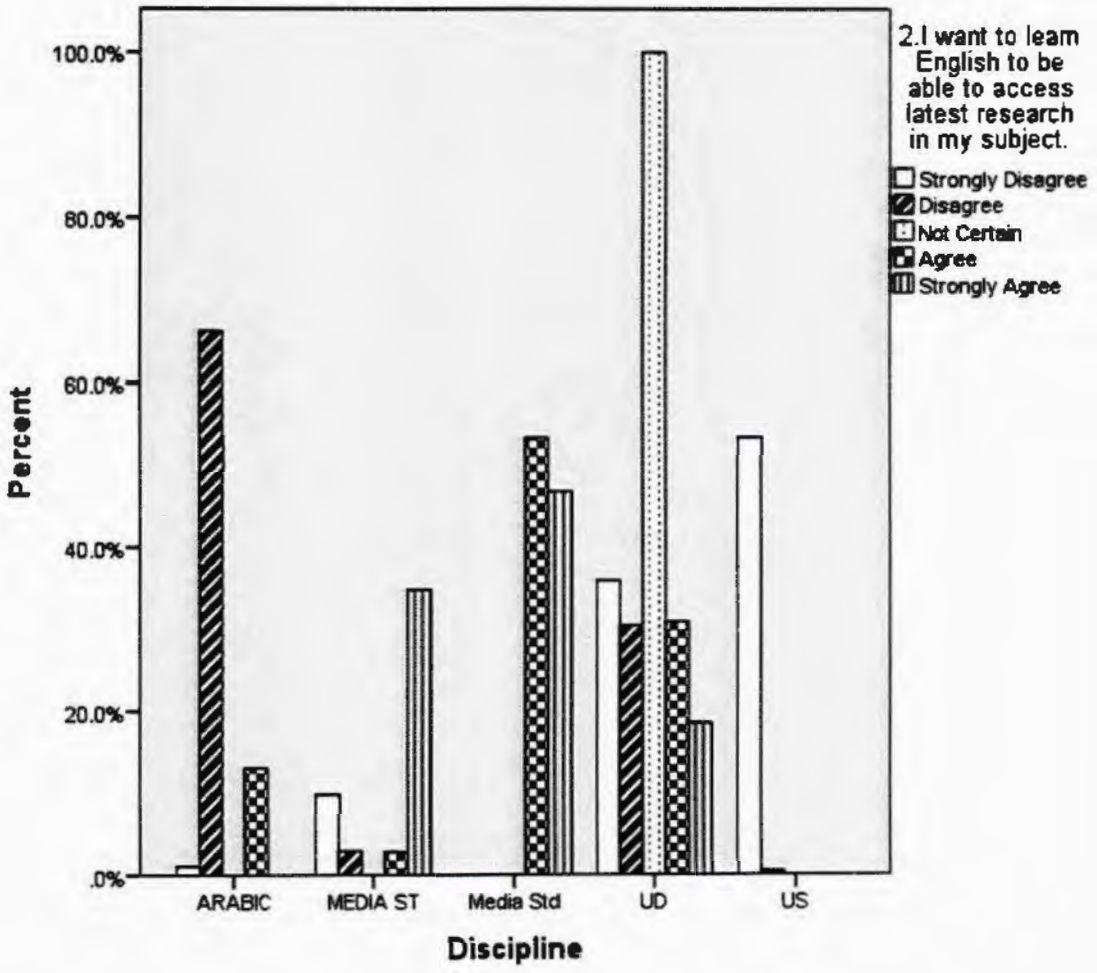
US
Discipline
1.I want to learn English to get higher education.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


2.I want to learn English to be able to access latest research in my subject.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
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ARABIC
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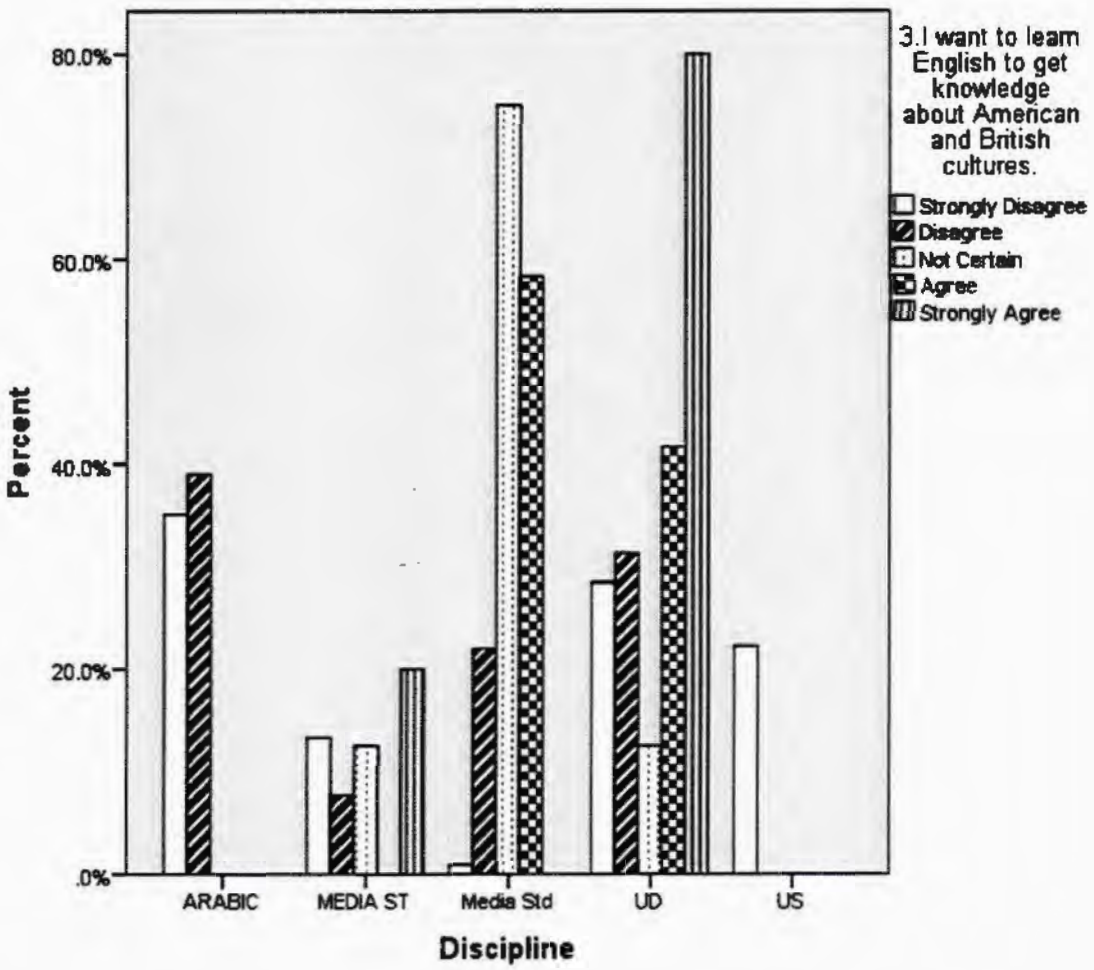
Discipline


80.0%
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40.0%
20.0%
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Percent
ARABIC
MEDIA ST
Media Std
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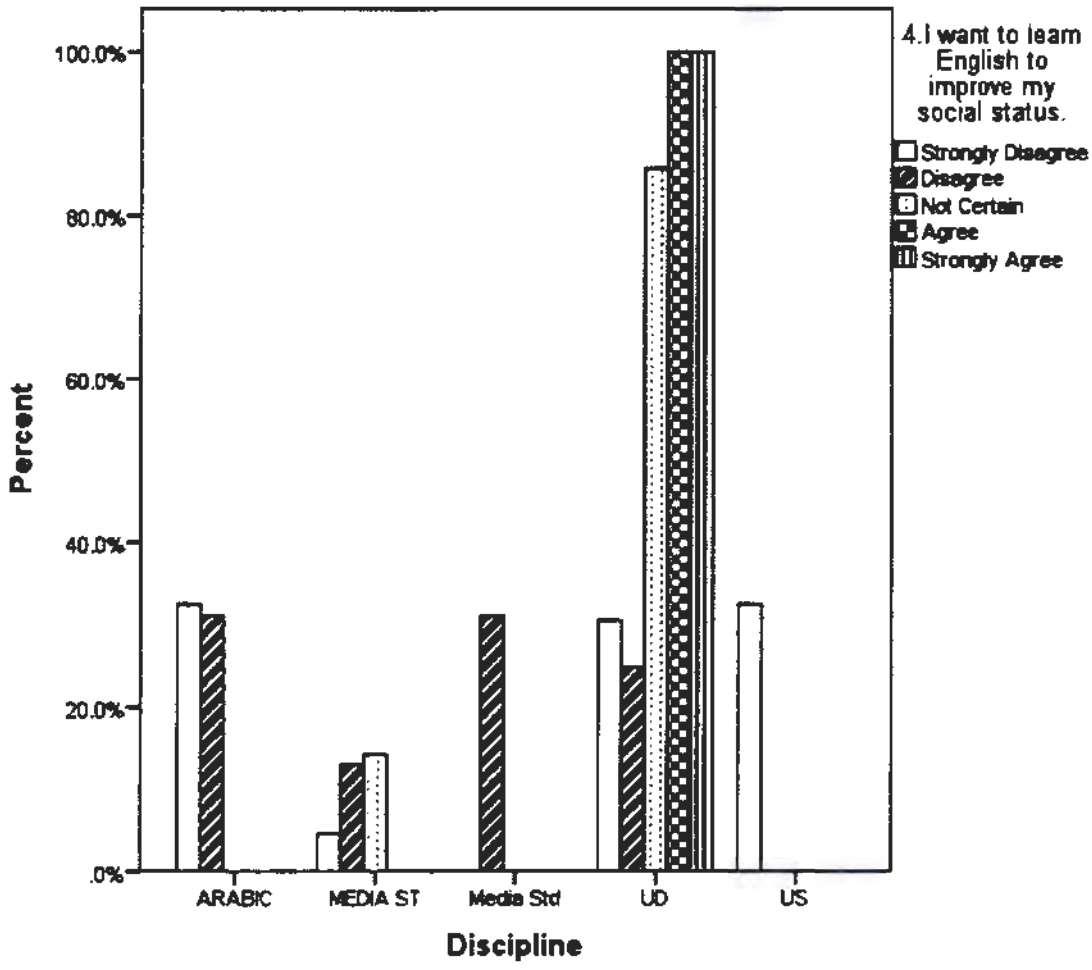
US
Discipline
3.I want to learn English to get knowledge about American and British cultures.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


4.I want to learn English to improve my social status.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
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ARABIC
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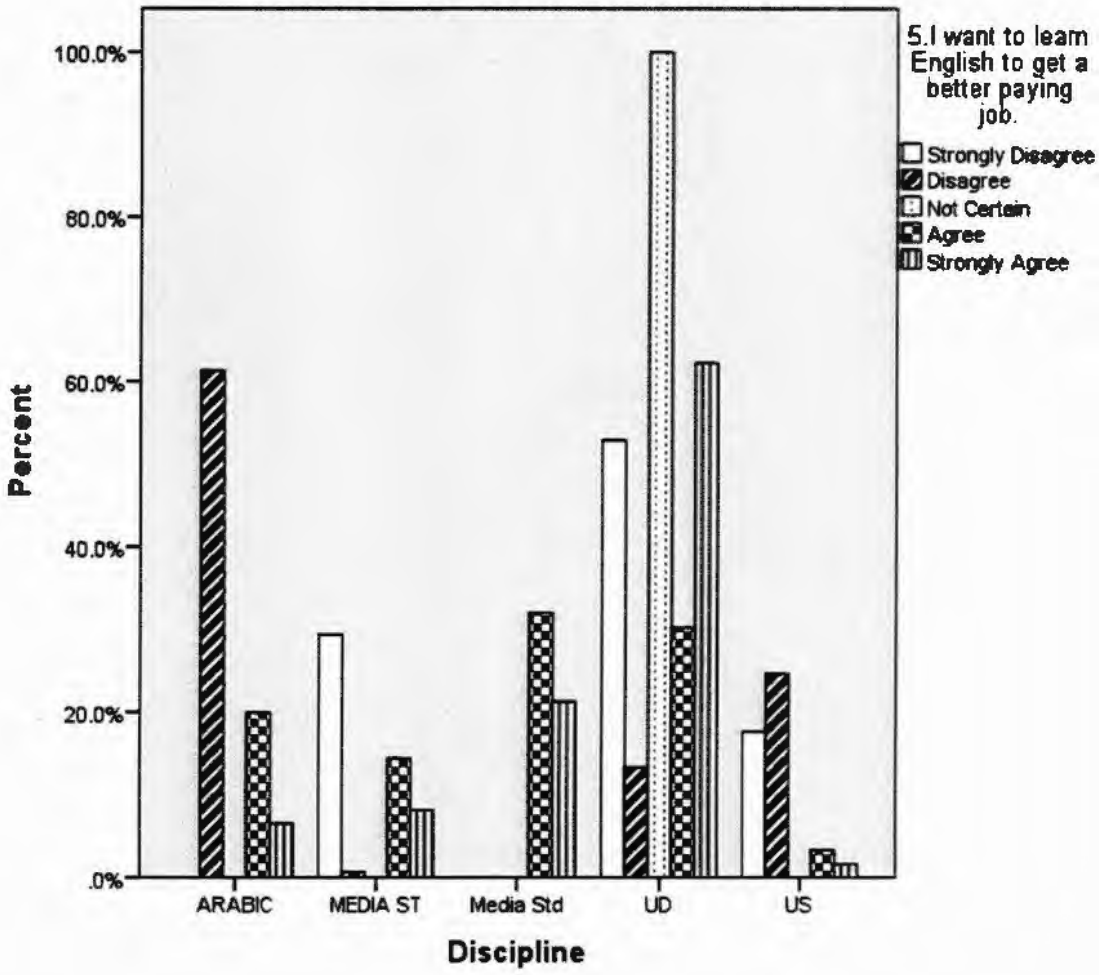
Discipline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Percent
ARABIC
MEDIA ST
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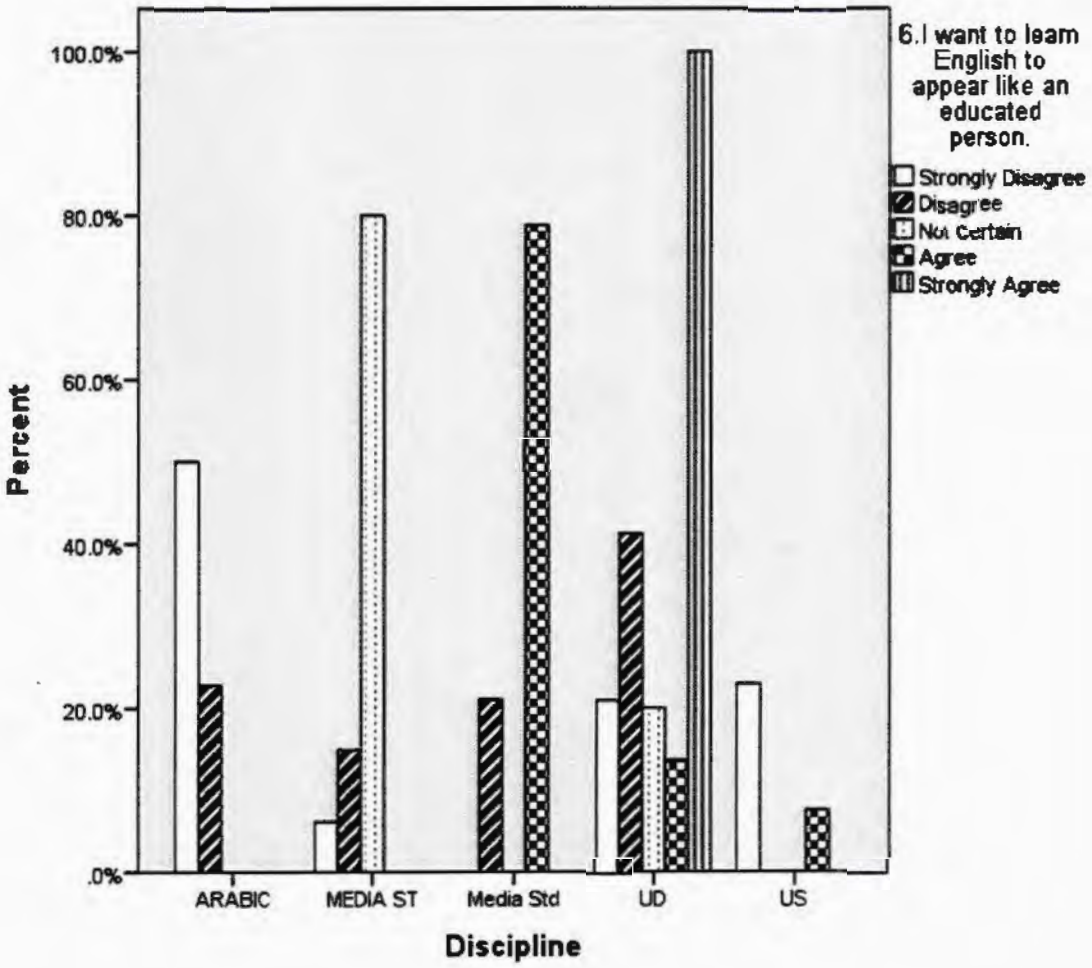
UD
US
Discipline
5.I want to learn English to get a better paying job.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


6.I want to learn English to appear like an educated person.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
80.0%
60.0%
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ARABIC
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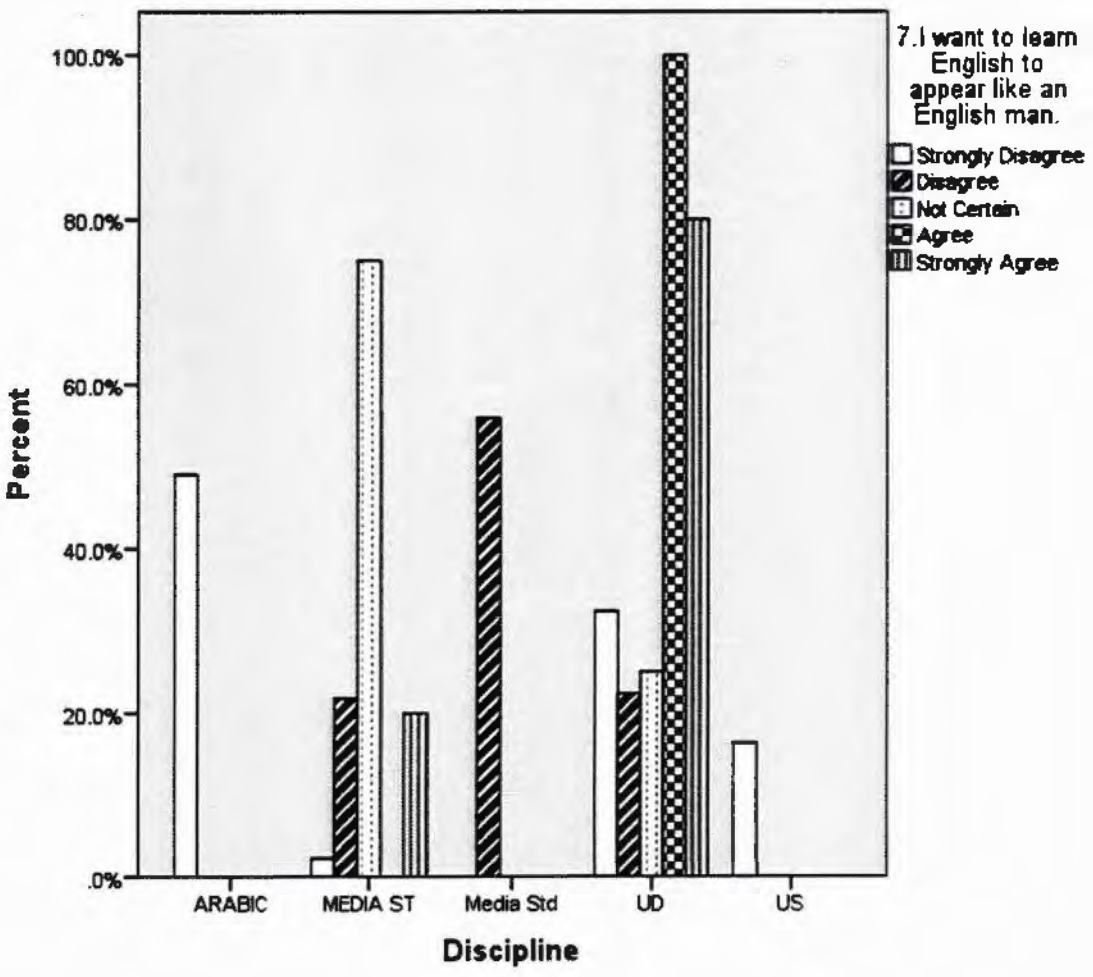
Discipline


7.I want to learn English to appear like an English man.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
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ARABIC
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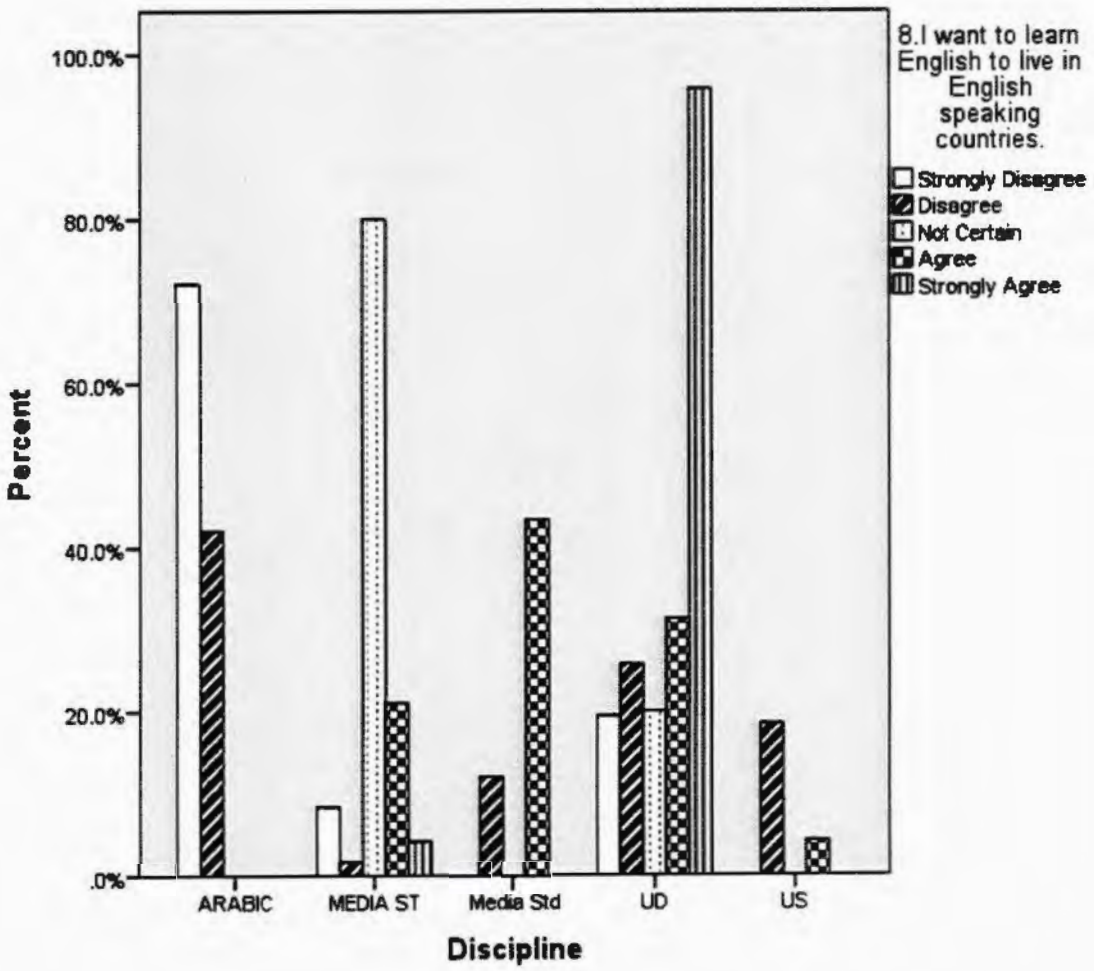
Discipline


8.I want to learn English to live in English speaking countries.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
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ARABIC
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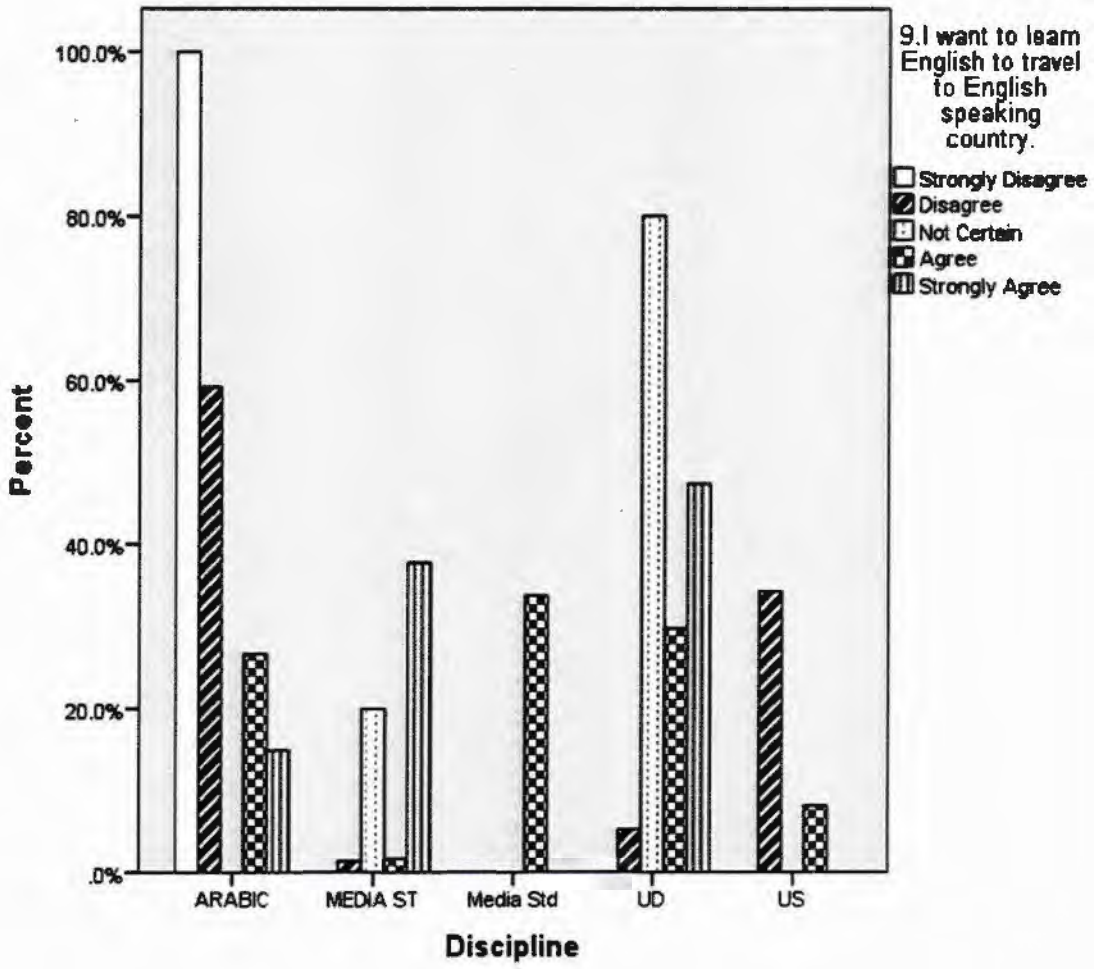
Discipline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Percent
ARABIC
MEDIA ST
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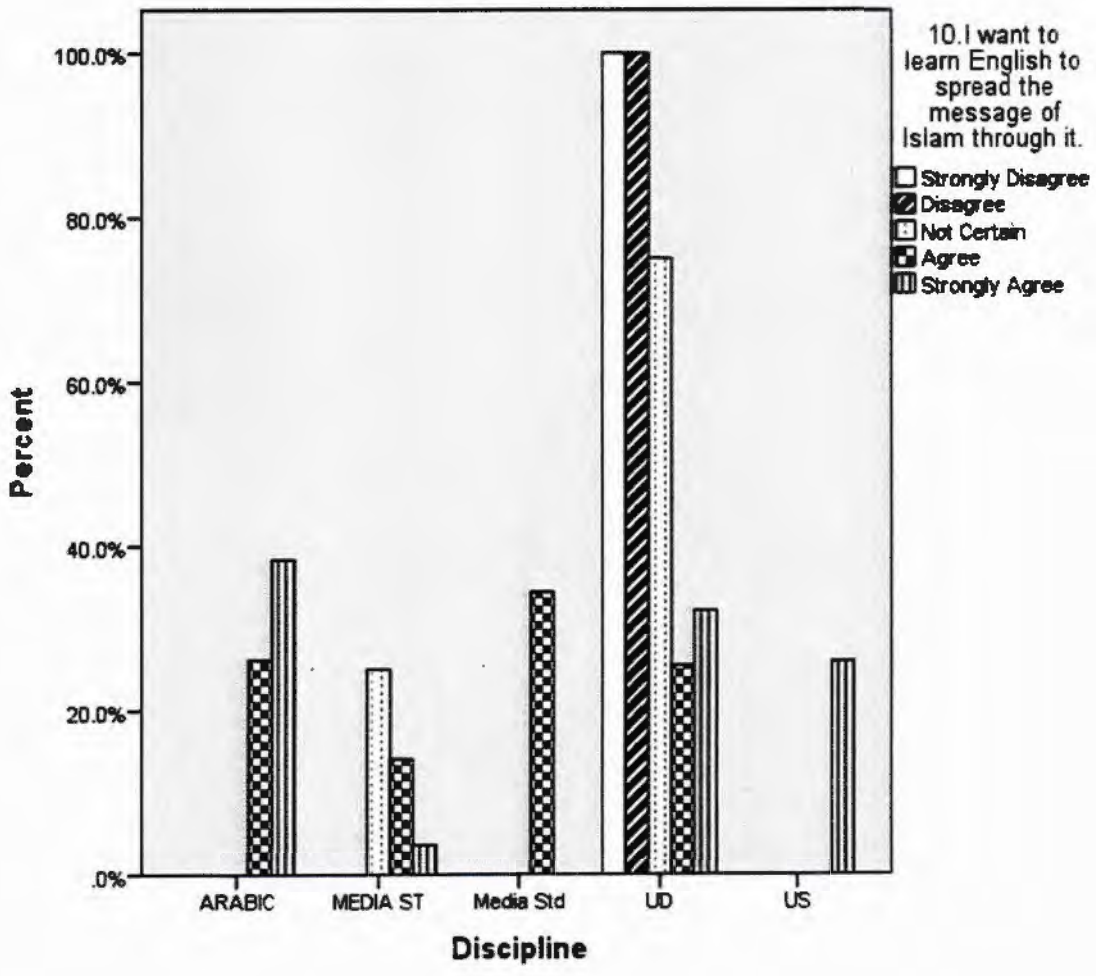
US
Discipline
9.I want to learn English to travel to English speaking country.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


10.I want to learn English to spread the message of Islam through it.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
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ARABIC
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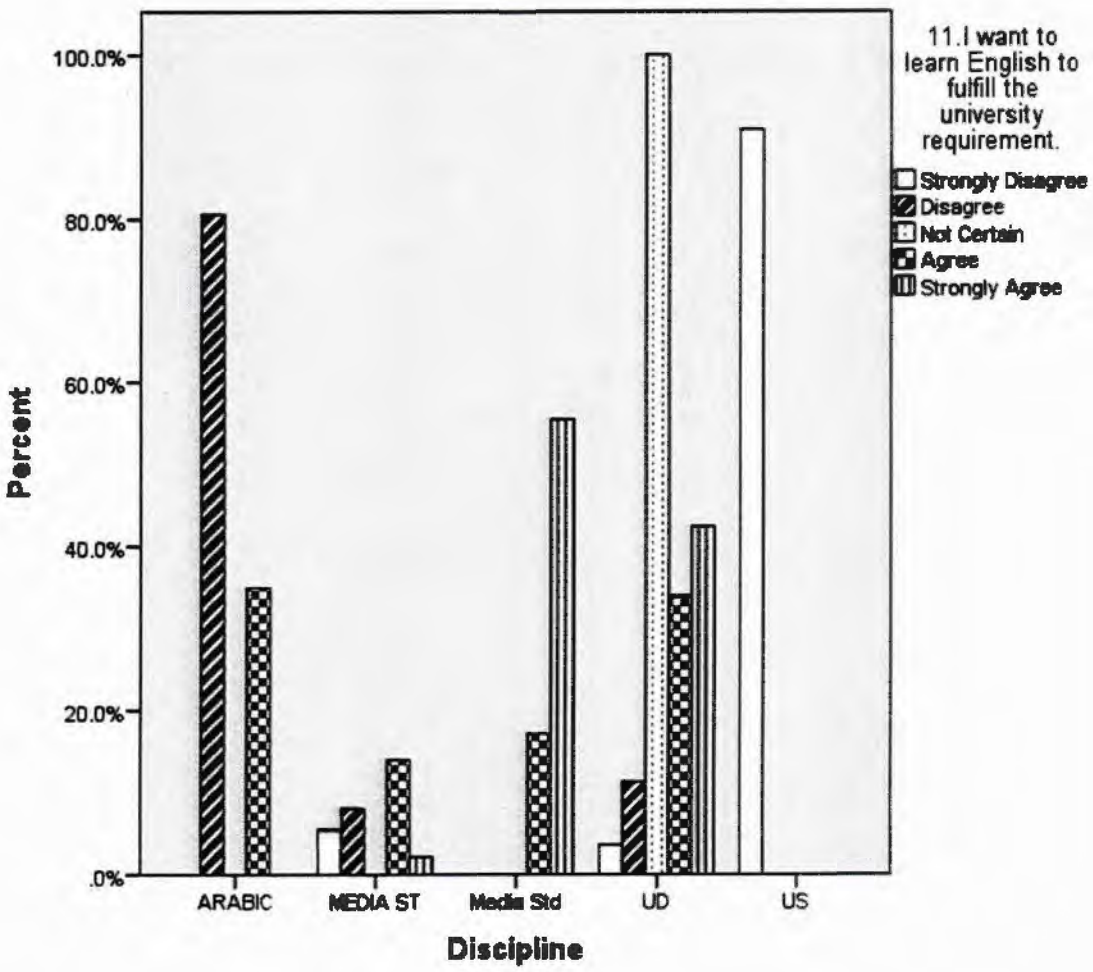
Discipline


11.I want to learn English to fulfill the university requirement.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
100.0%
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Percent
ARABIC
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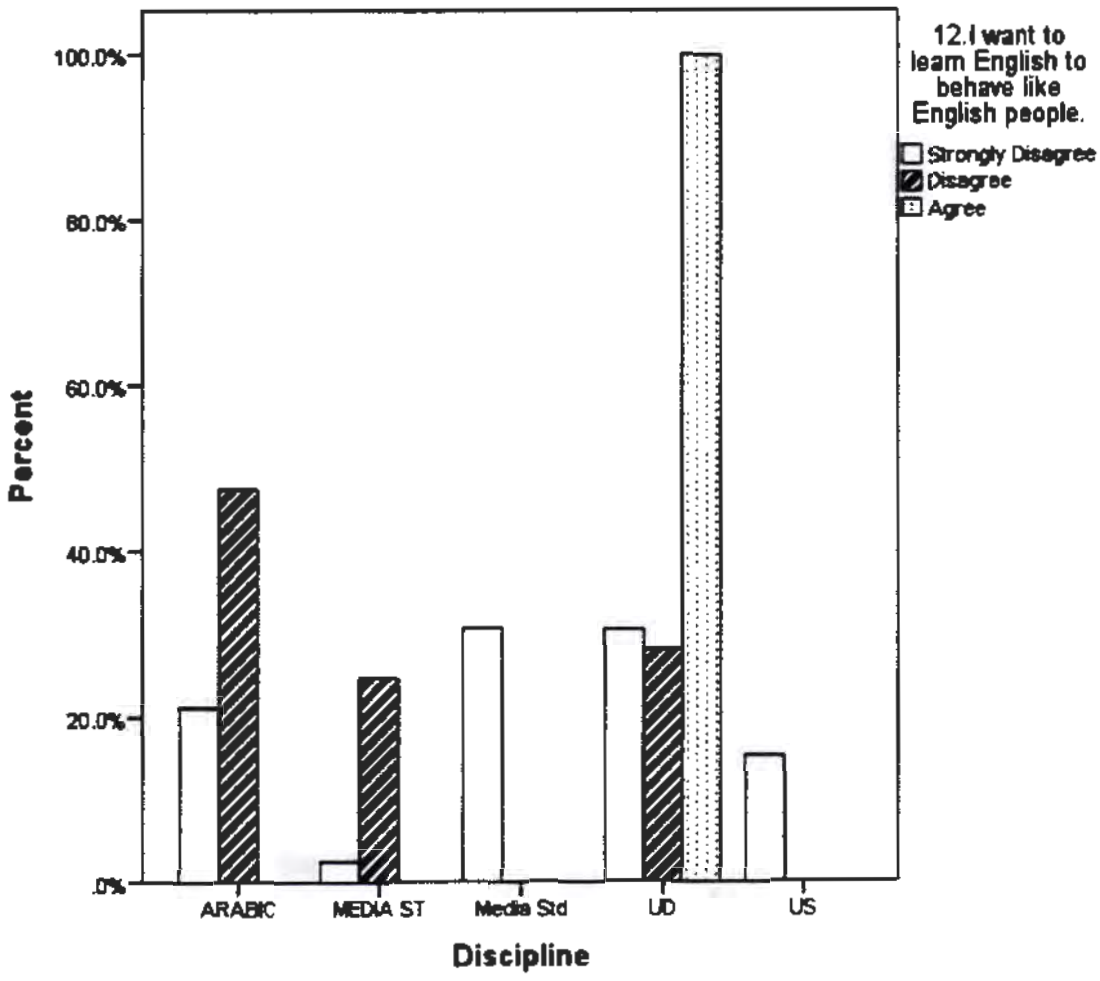
Discipline


12.I want to learn English to behave like English people.
Strongly Disagree
Disagree
Agree
100.0%
80.0%
60.0%
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Percent
ARABIC
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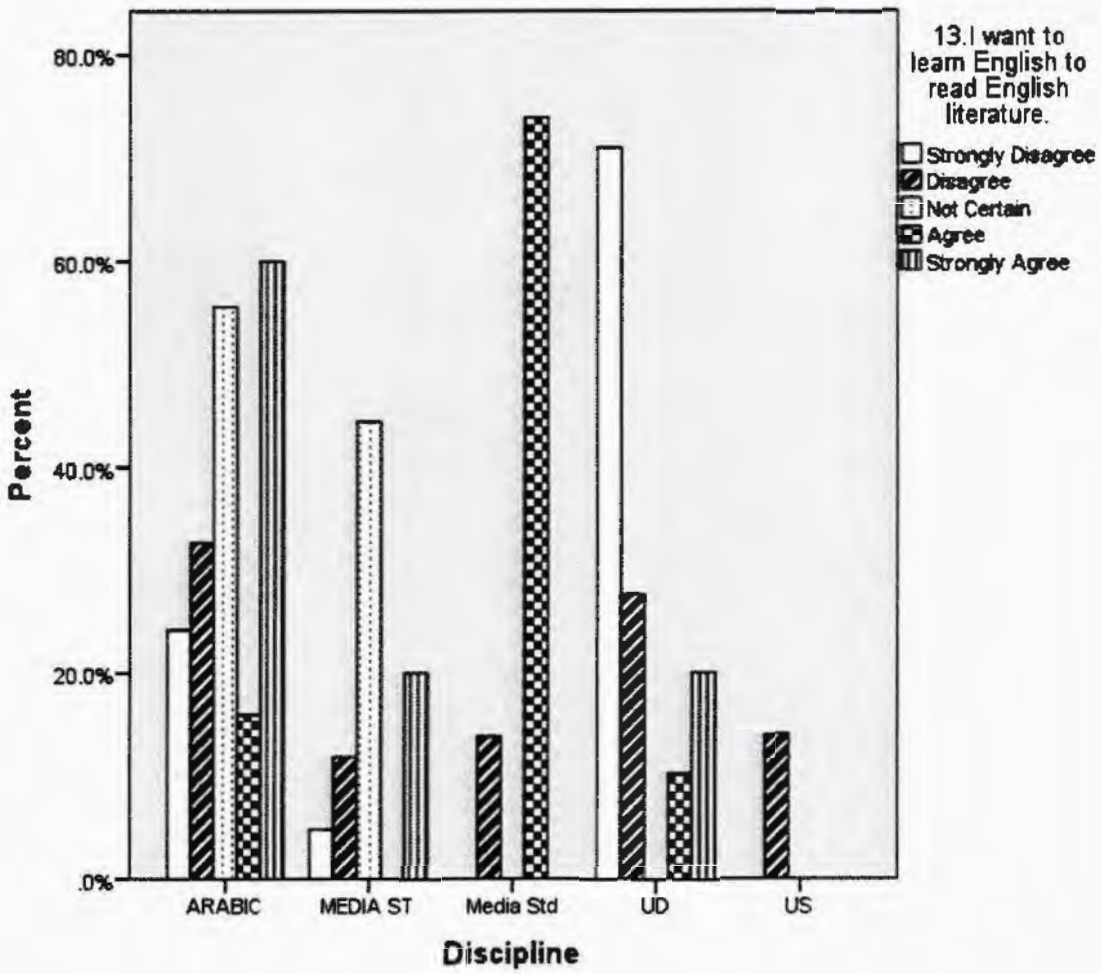
Discipline


13.I want to learn English to read English literature.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
80.0%
60.0%
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Percent
ARABIC
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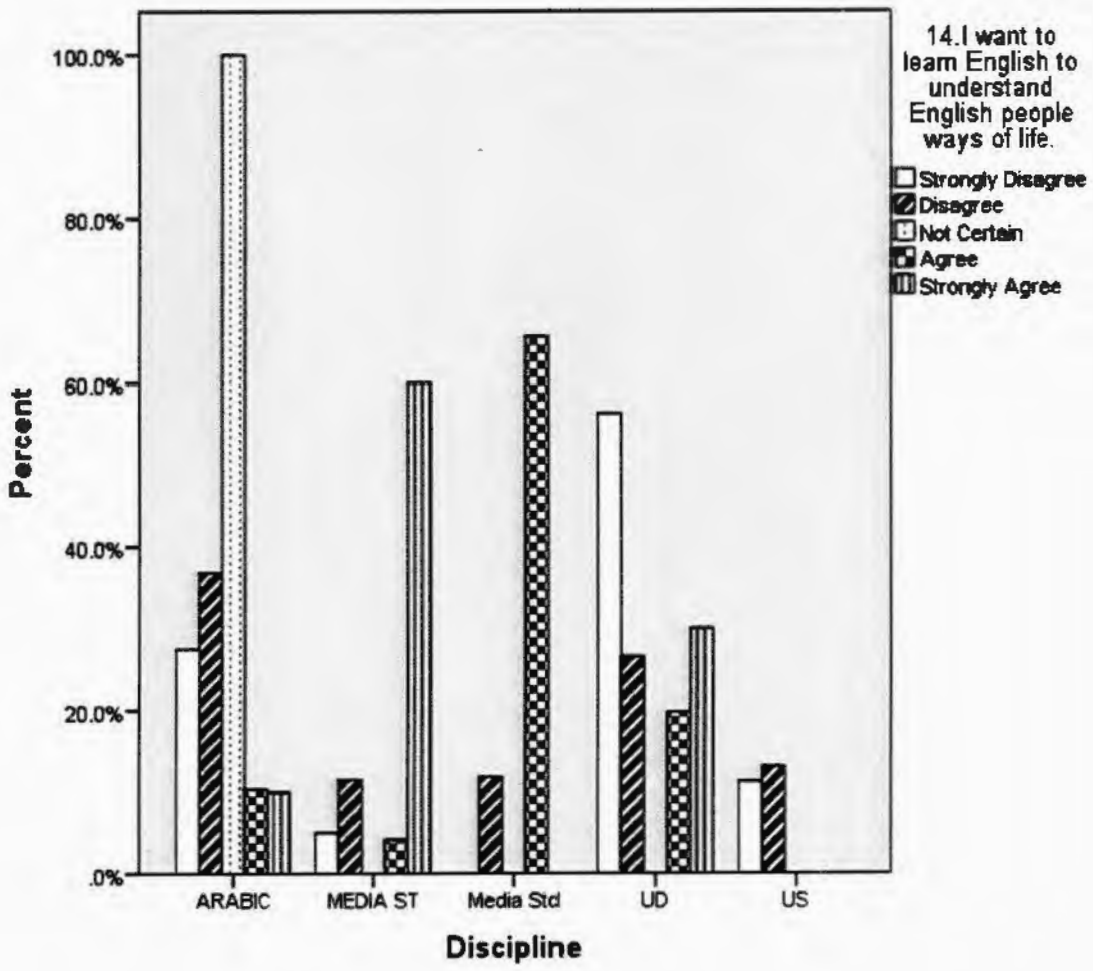
Discipline


14.I want to learn English to understand English people ways of life.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
80.0%
60.0%
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ARABIC
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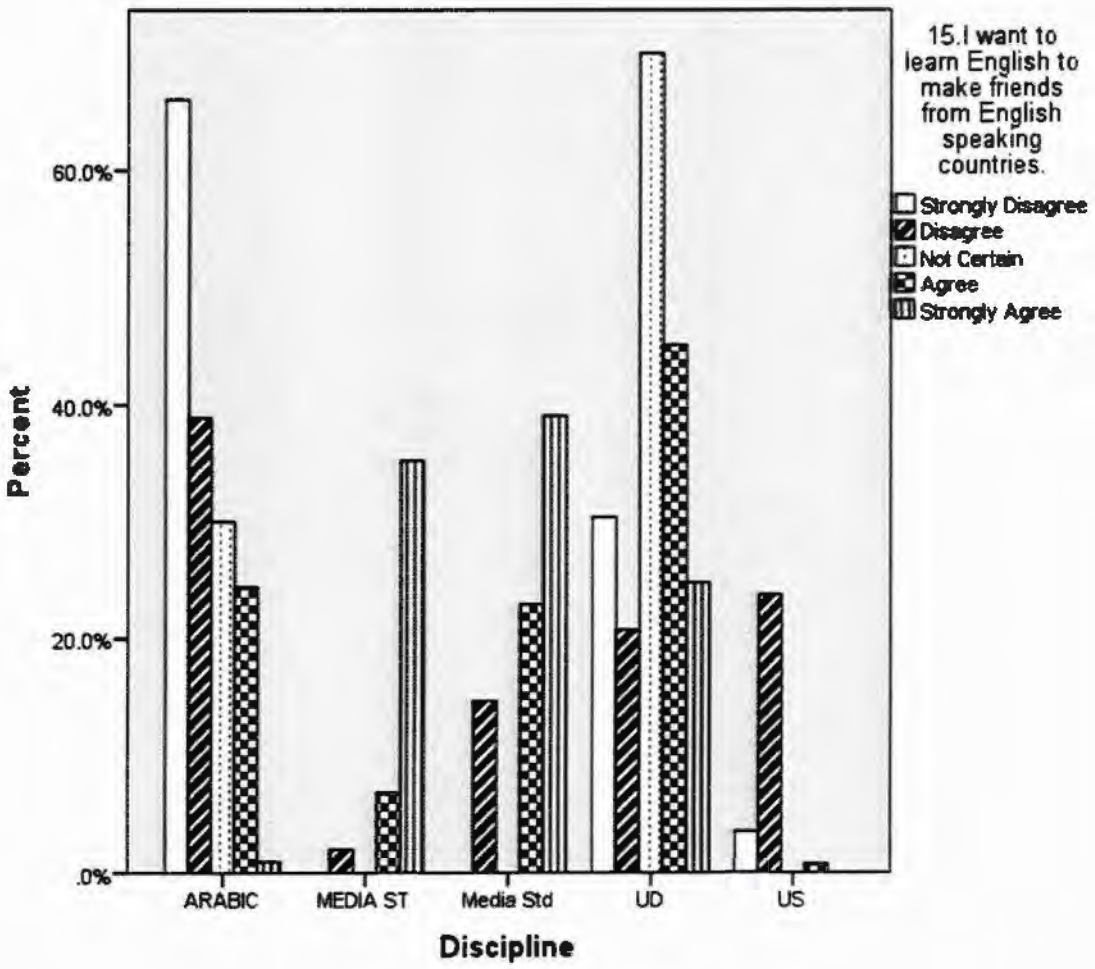
Discipline


15.I want to learn English to make friends from English speaking countries.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
60.0%
40.0%
20.0%
.0%
ARABIC
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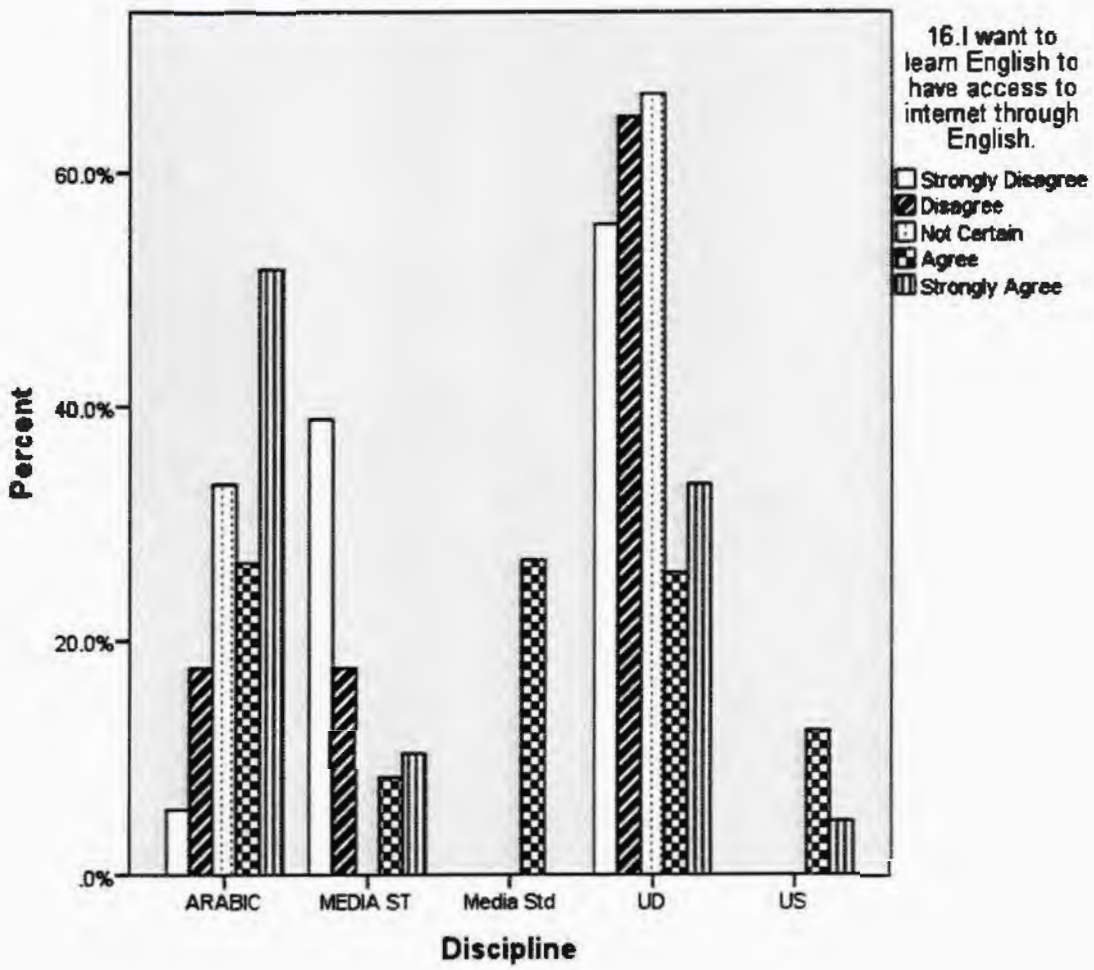
Discipline


16.I want to learn English to have access to internet through English.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
60.0%
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ARABIC
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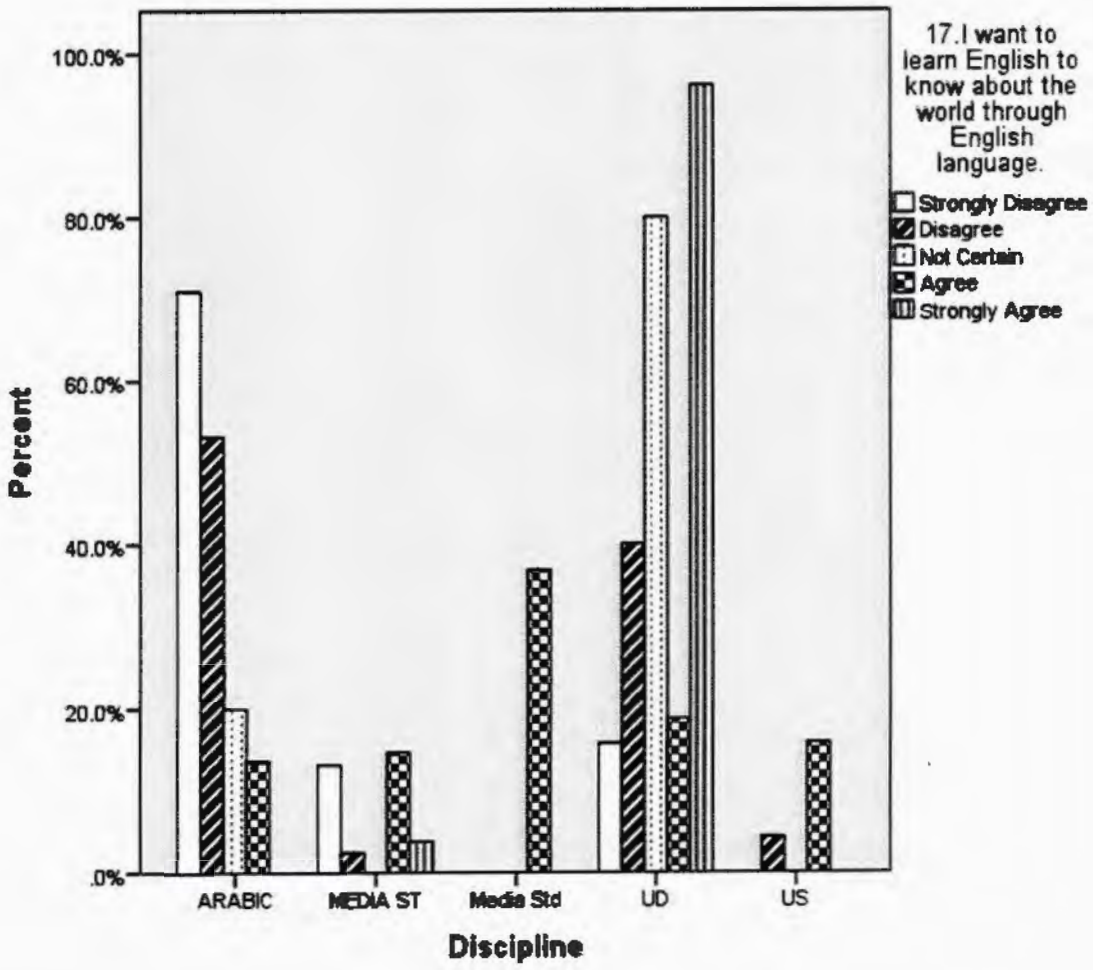
Discipline


17.I want to learn English to know about the world through English language.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
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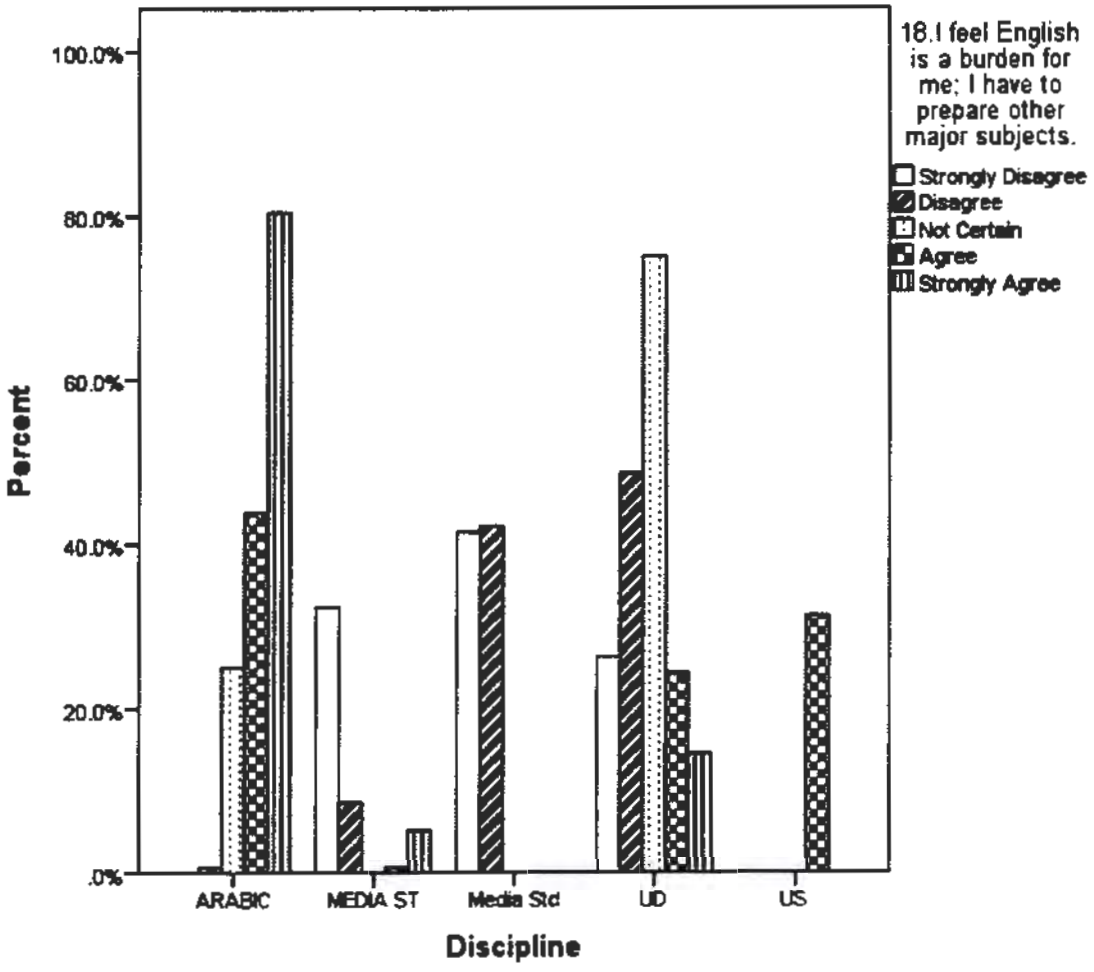
Discipline


18.I feel English is a burden for me; I have to prepare other major subjects.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
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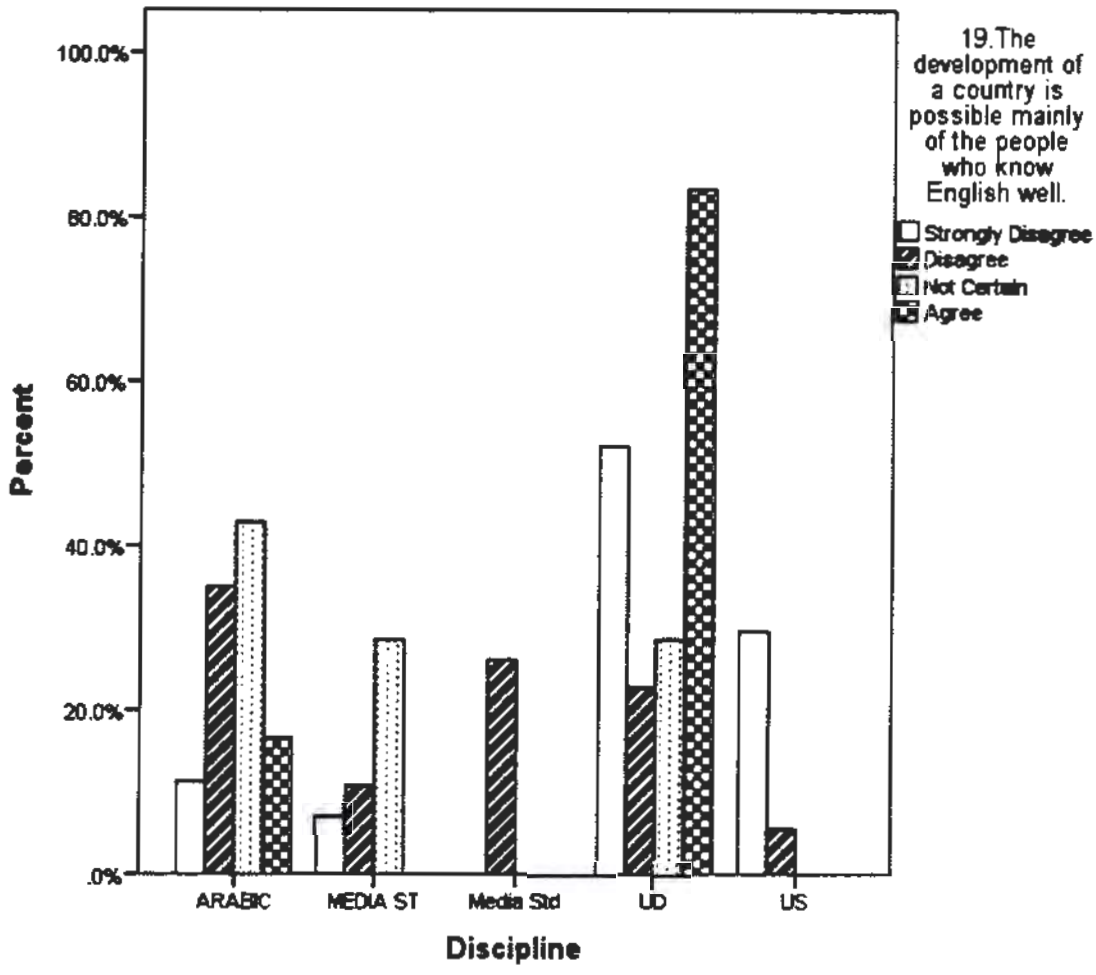
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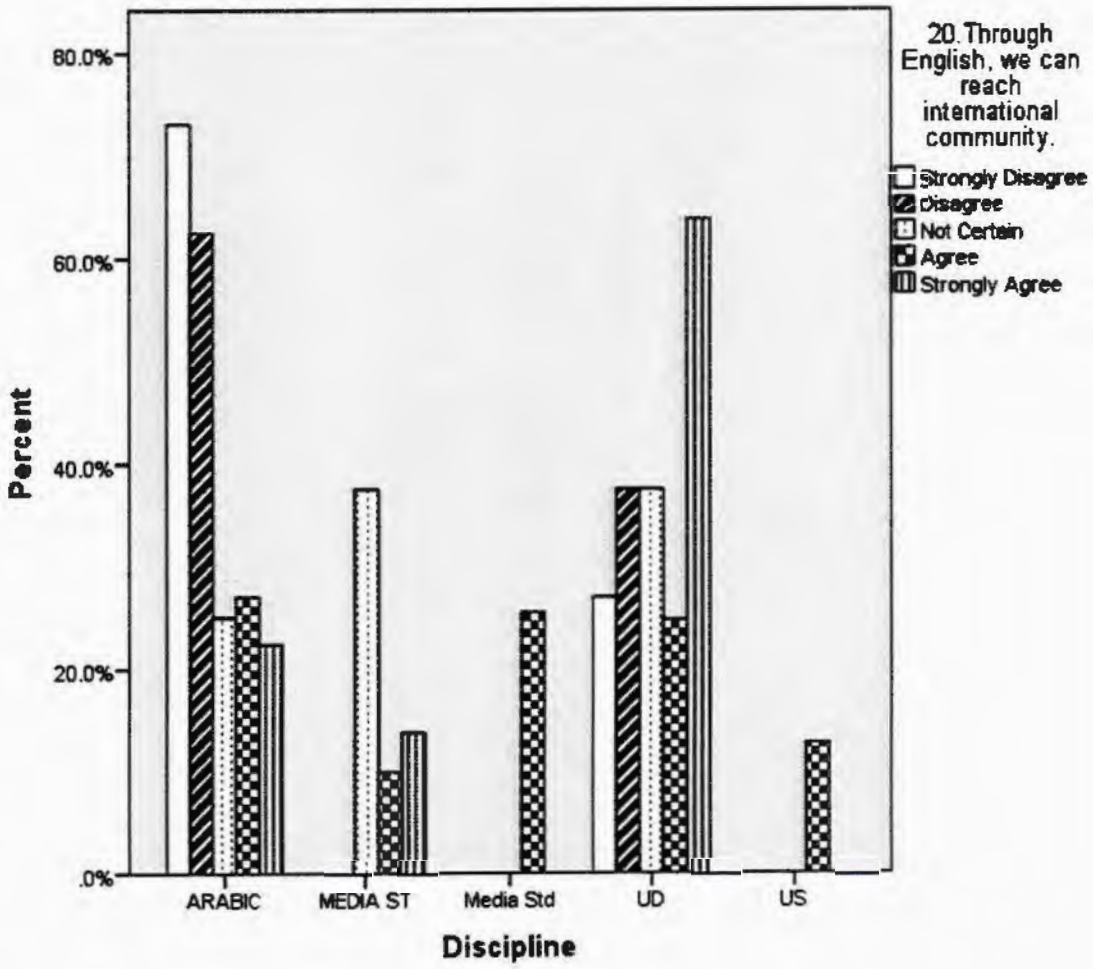
US
Discipline
19.The development of a country is possible mainly of the people who know English well.
Strongly Disagree
Disagree
Not Certain
Agree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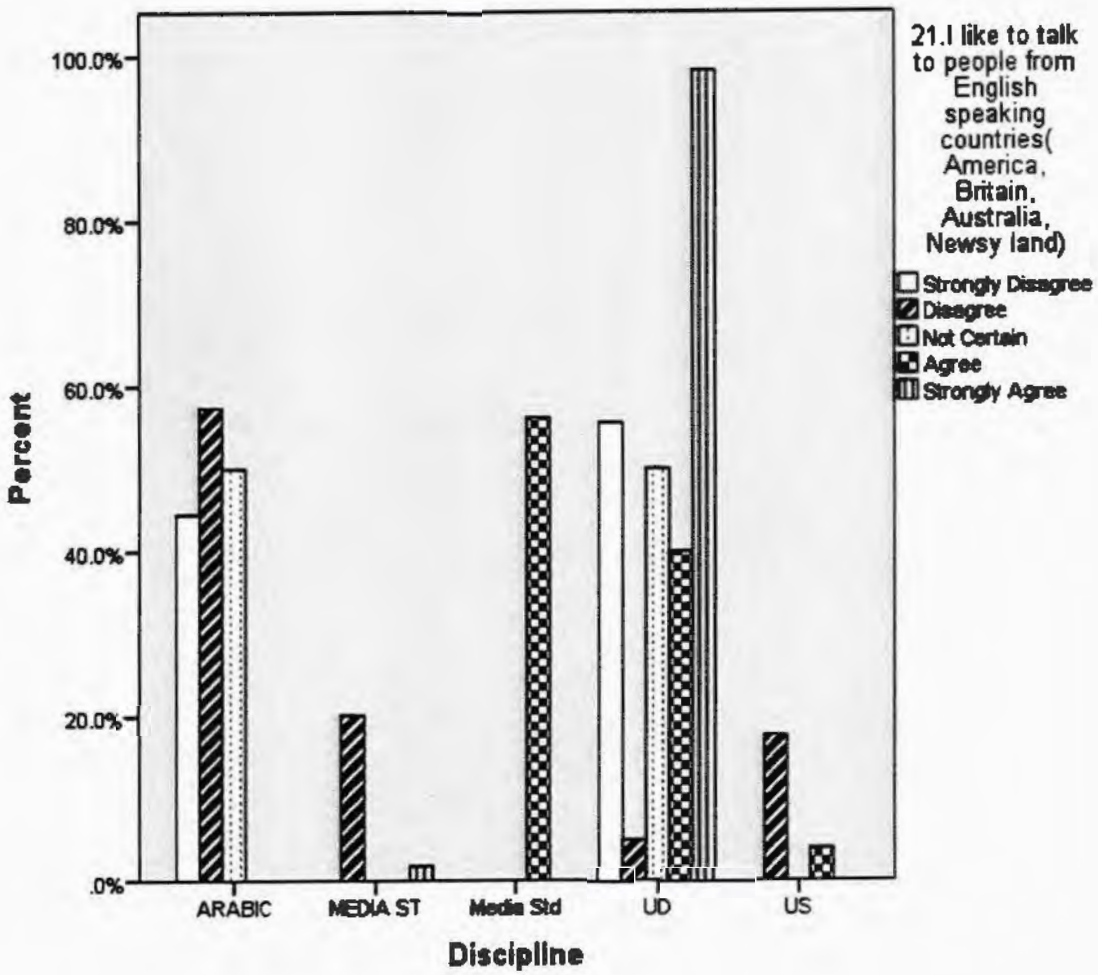
Discipline
20.Through English, we can reach international community.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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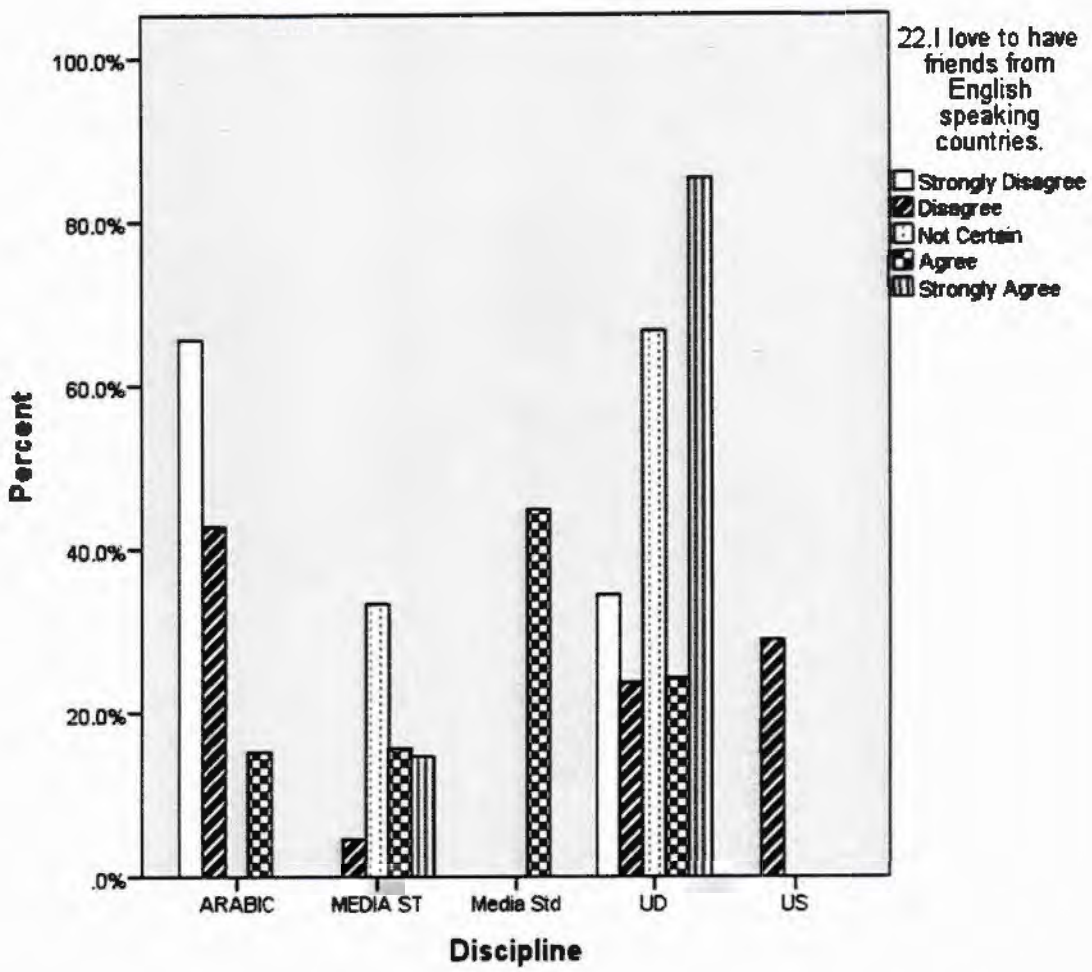
Discipline
21.I like to talk to people from English speaking countries(America, Britain, Australia, Newsy land)
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


22.I love to have friends from English speaking countries.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
100.0%
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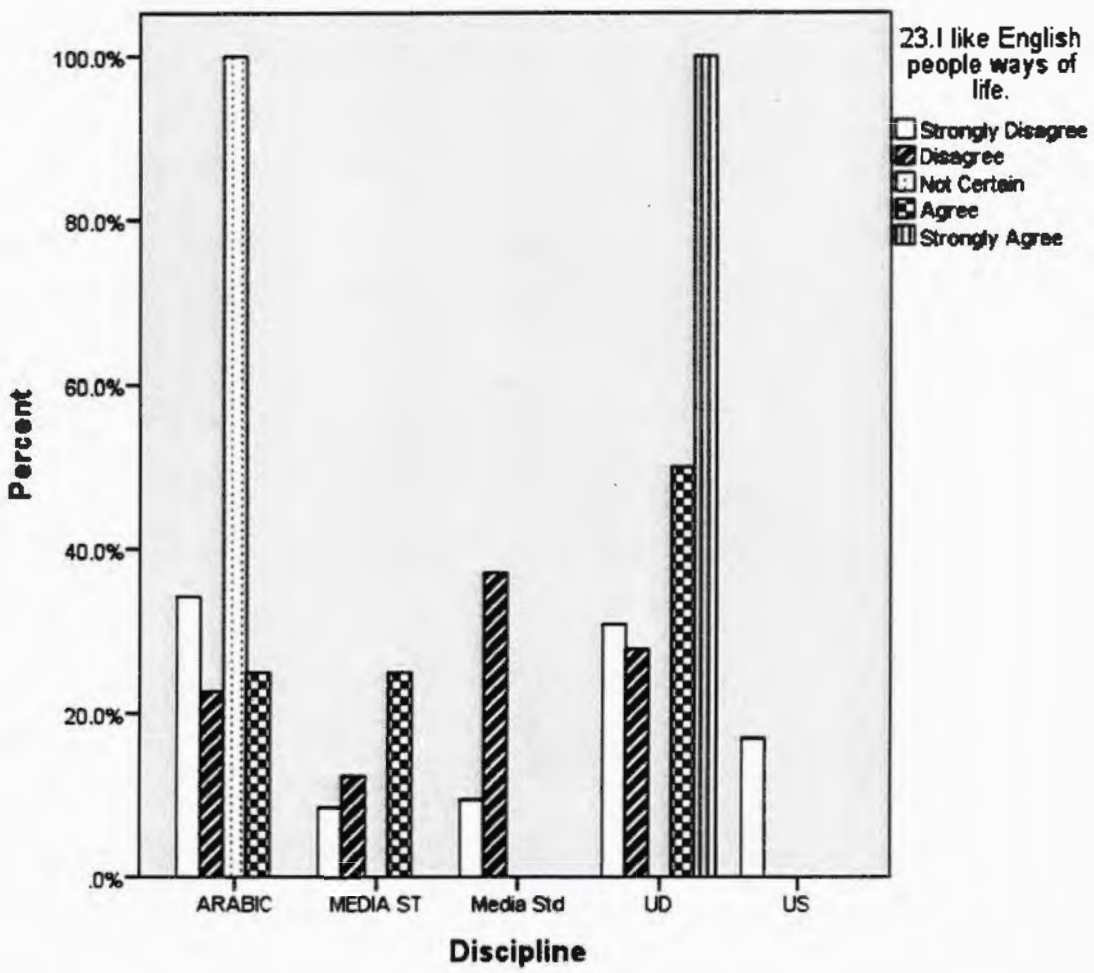
Discipline


23.I like English people ways of life.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
100.0%
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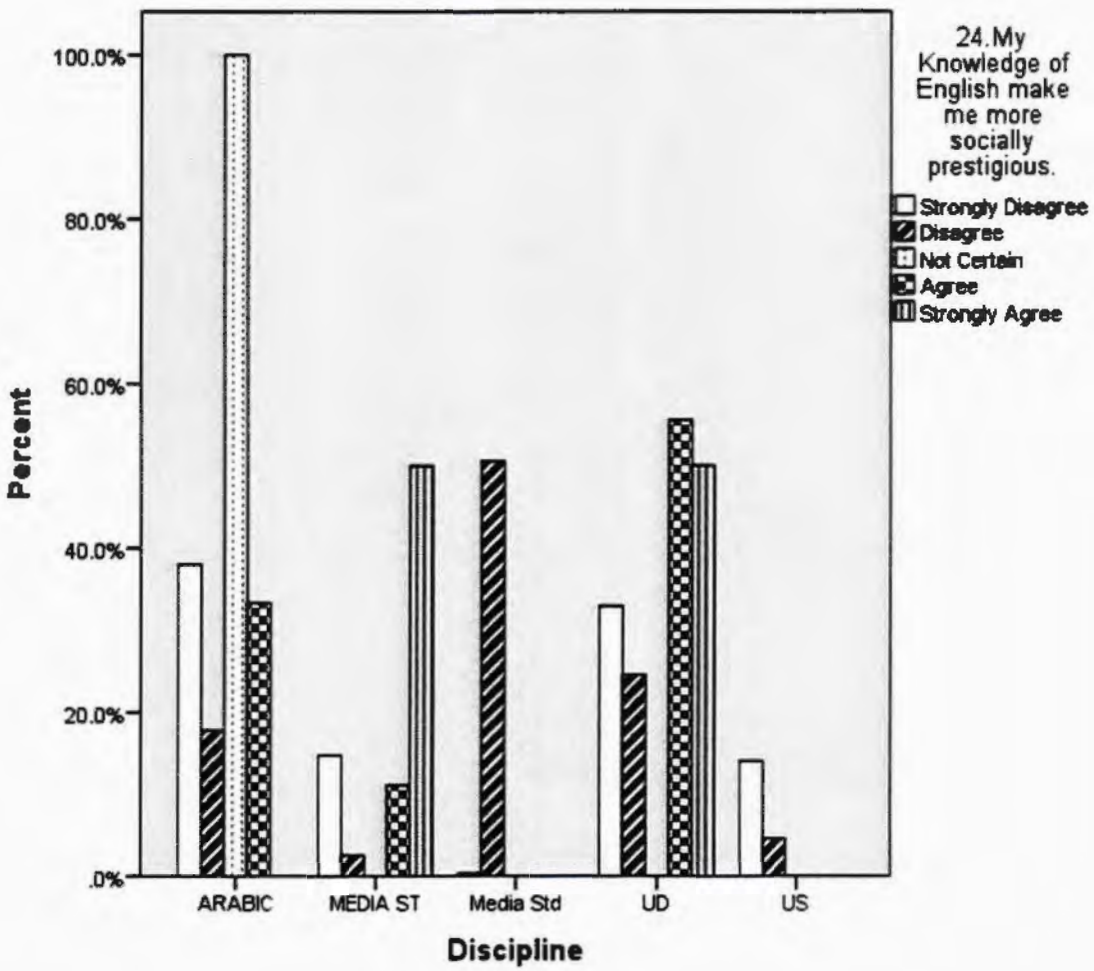
Discipline


24.My Knowledge of English make me more socially prestigious.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
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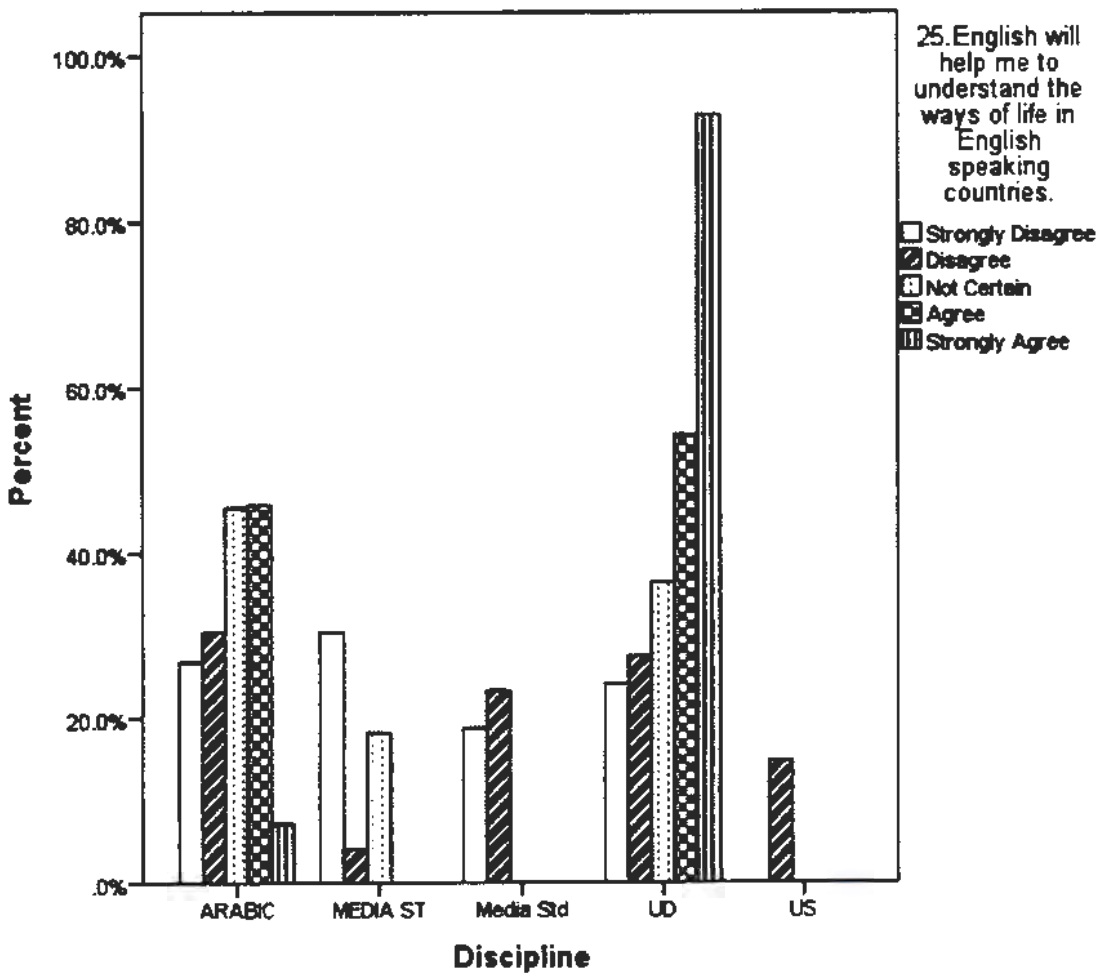
Discipline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ARABIC
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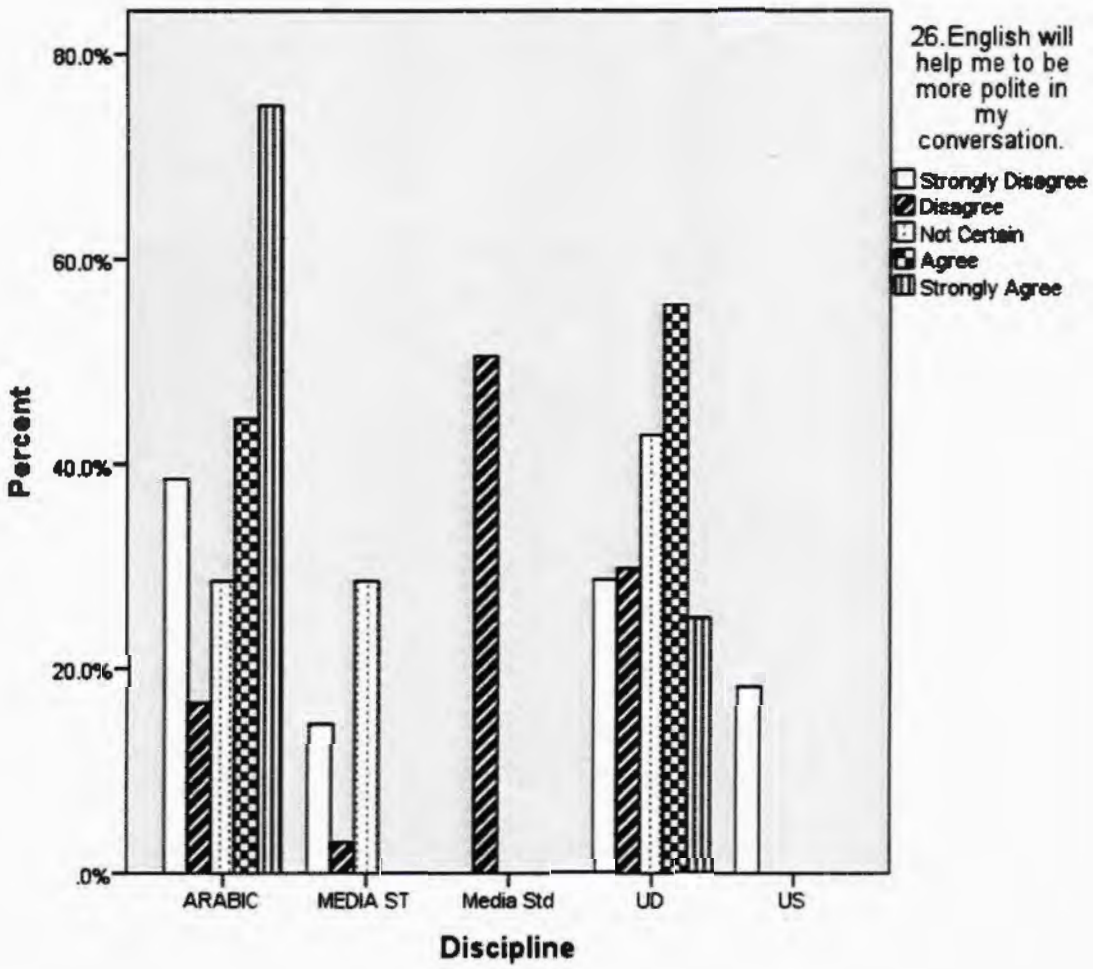
US
Discipline
25.English will help me to understand the ways of life in English speaking countries.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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Percent
ARABIC
MEDIA ST
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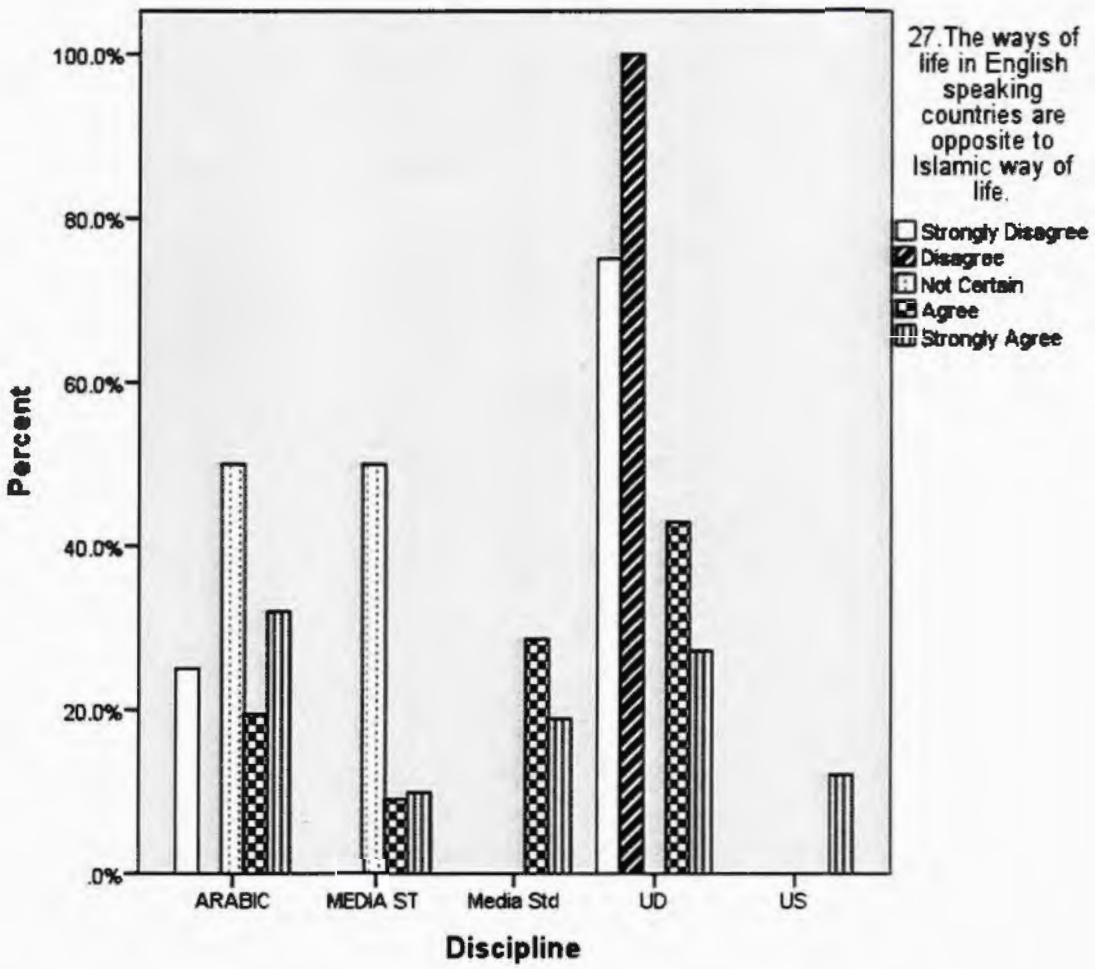
US
Discipline
26.English will help me to be more polite in my conversation.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


27.The ways of life in English speaking countries are opposite to Islamic way of life.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
100.0%
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ARABIC
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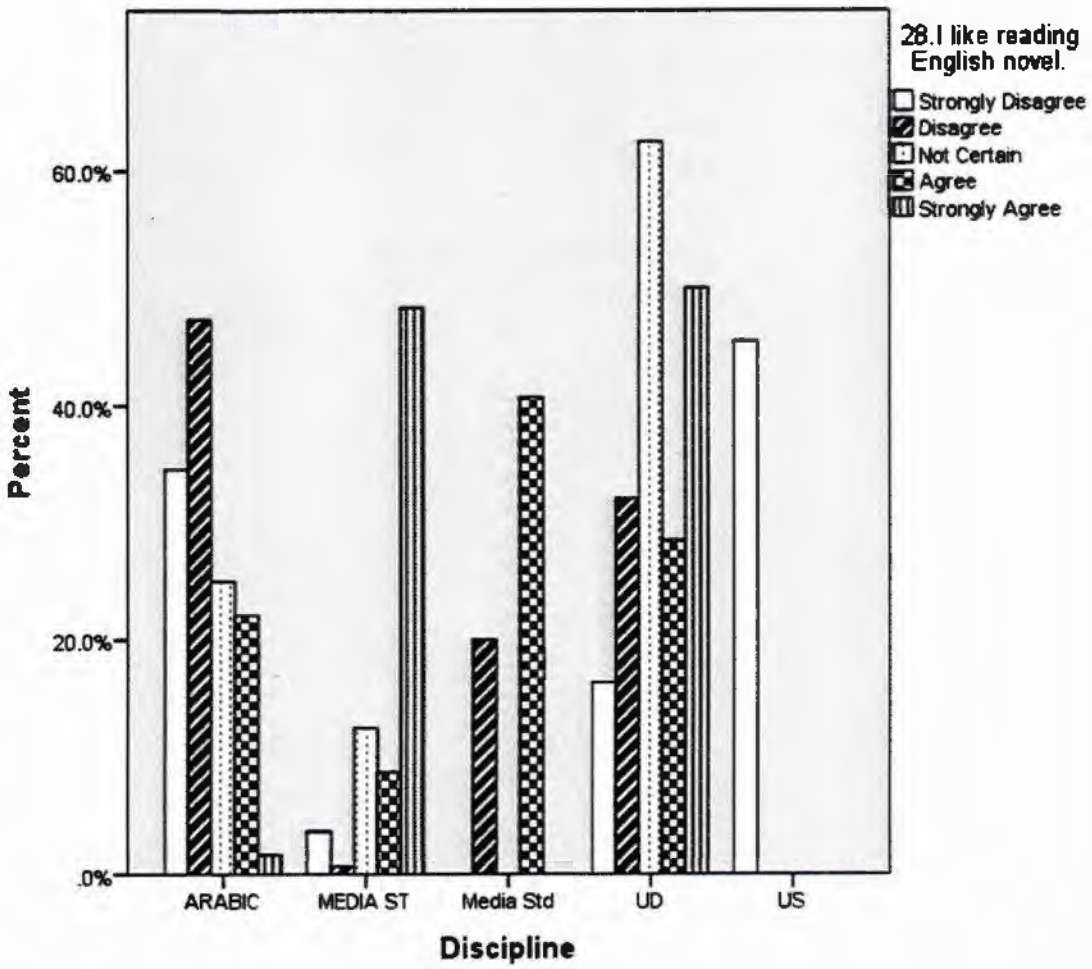
Discipline


28.I like reading English novel.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
60.0%
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.0%
ARABIC
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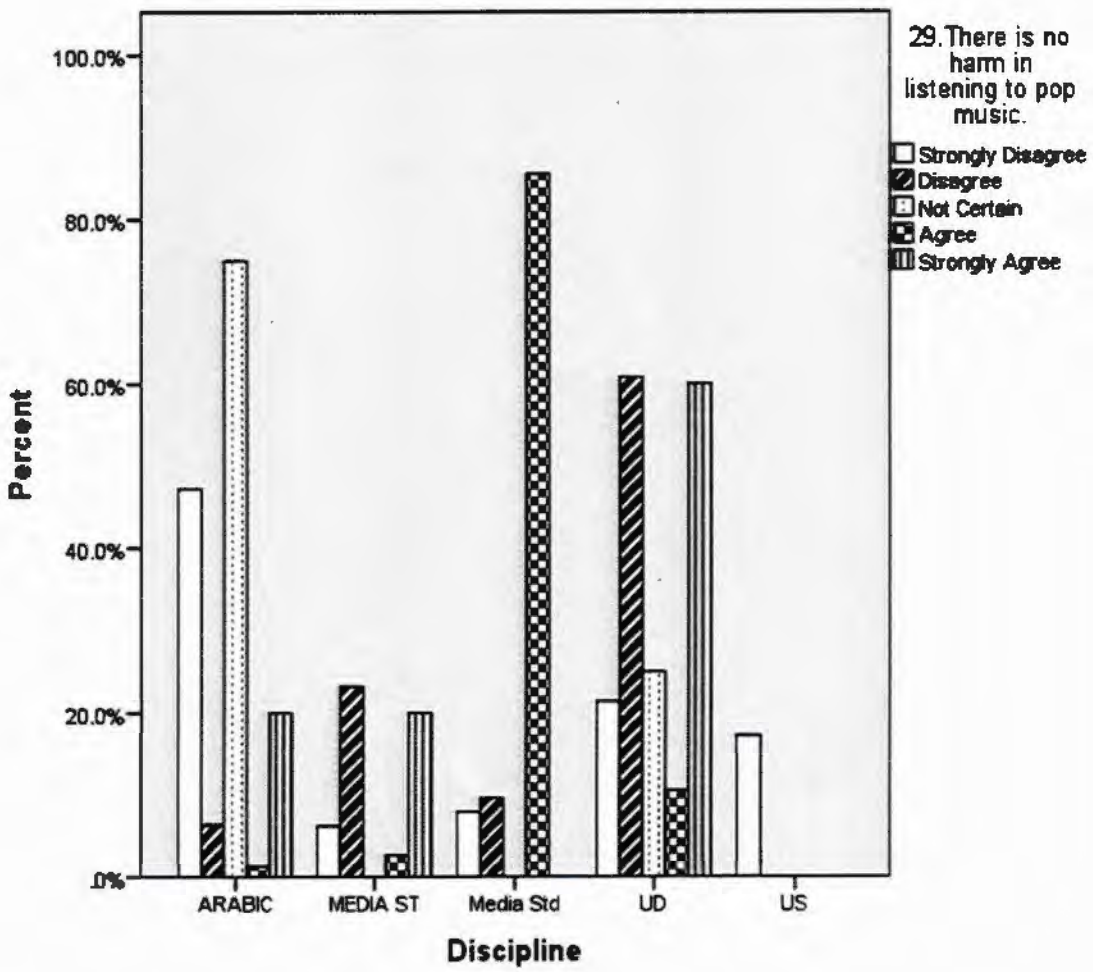
Discipline


29.There is no harm in listening to pop music.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
100.0%
80.0%
60.0%
40.0%
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Percent
ARABIC
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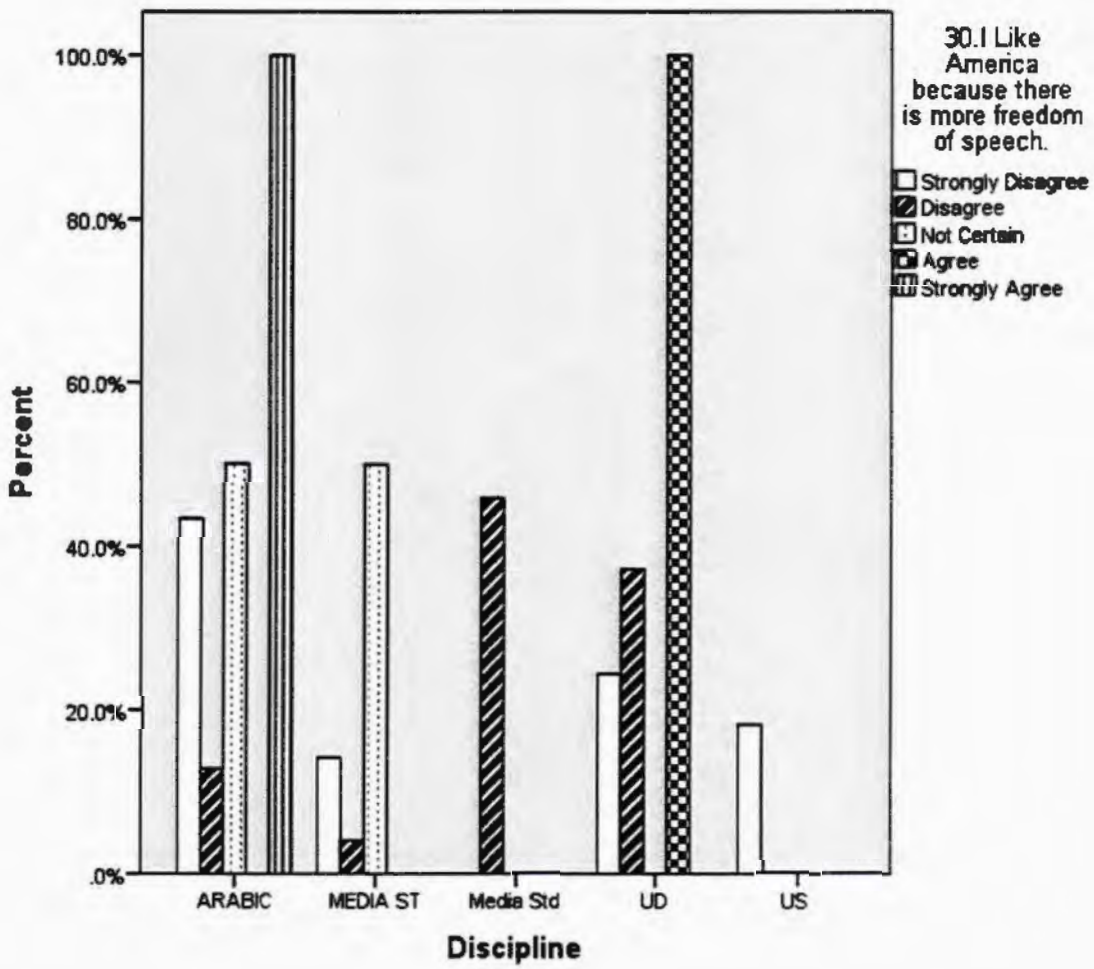
Discipline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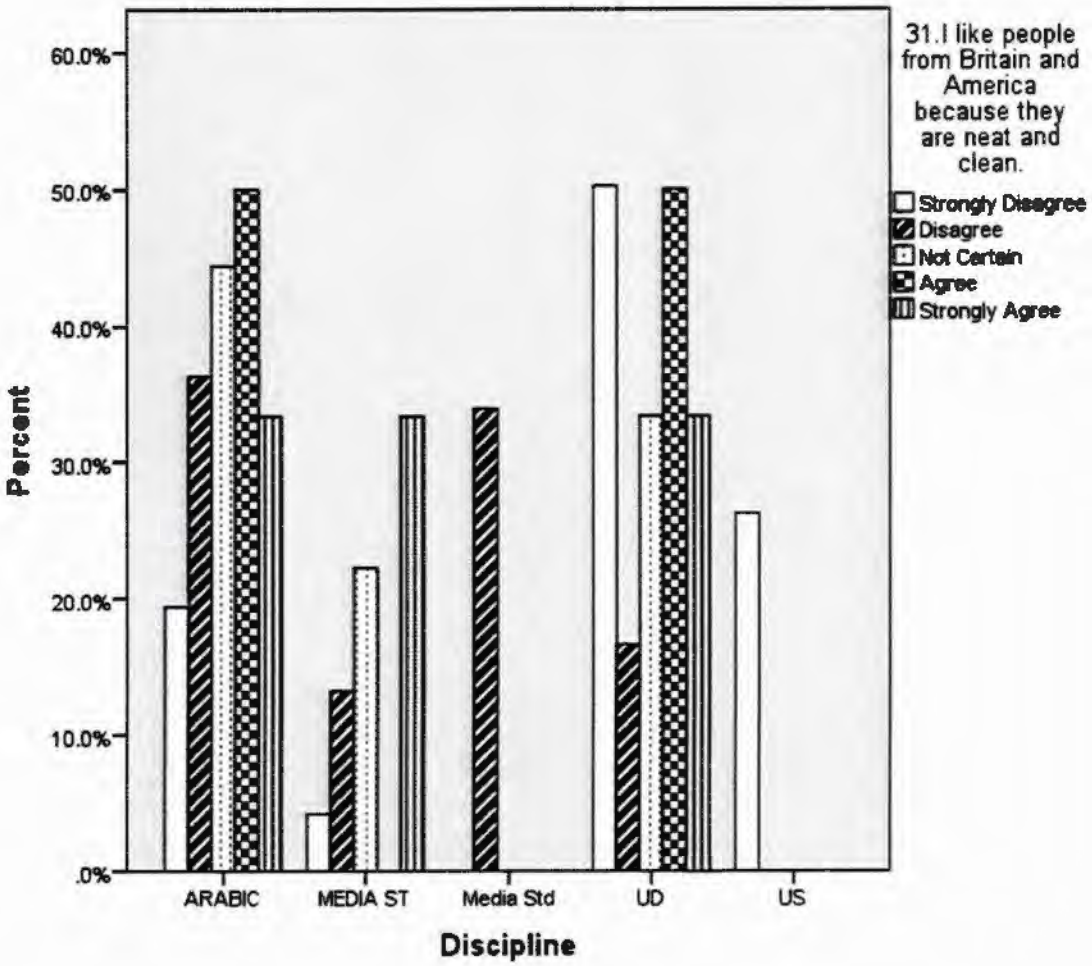
.0%
Percent
ARABIC
MEDIA ST
Media Std
UD
US
Discipline
30.I Like America because there is more freedom of speech.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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ARABIC
MEDIA ST
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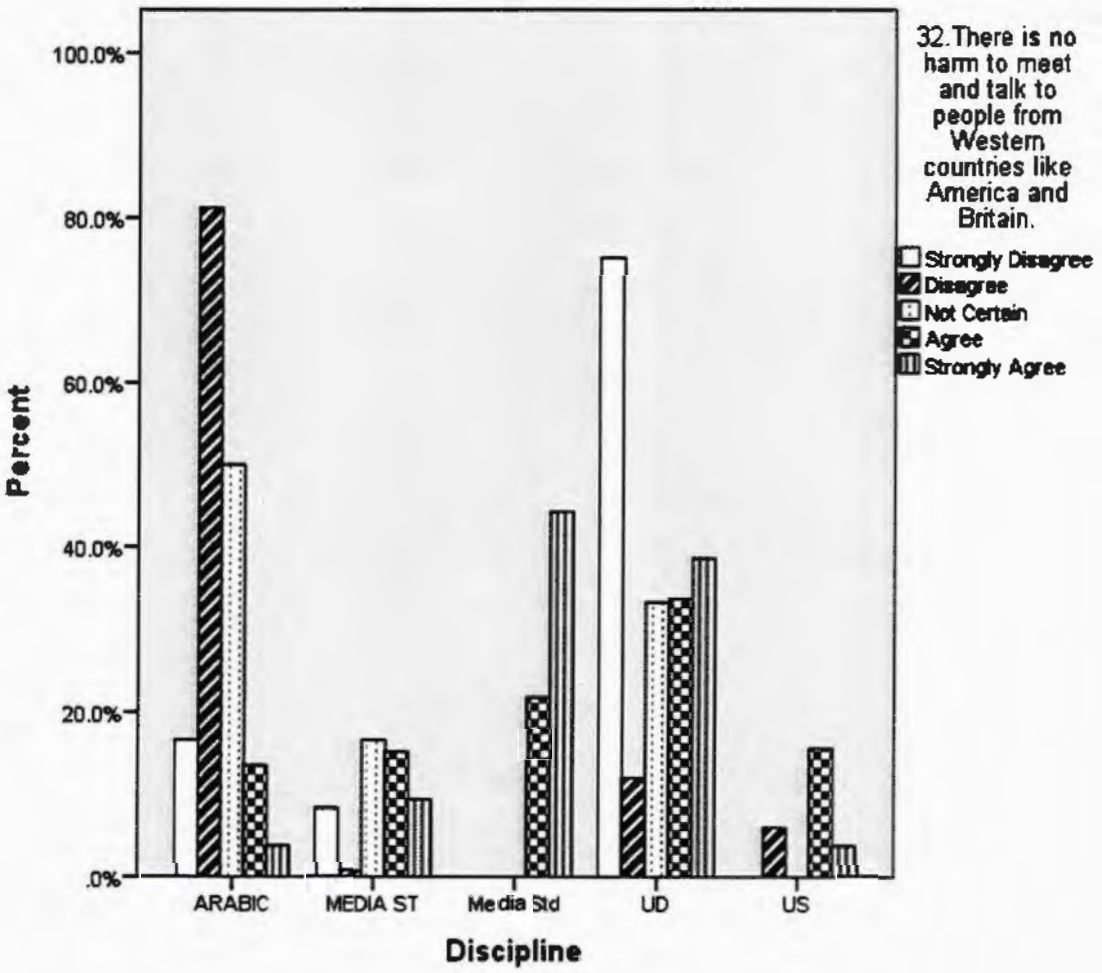
US
Discipline
31.I like people from Britain and America because they are neat and clean.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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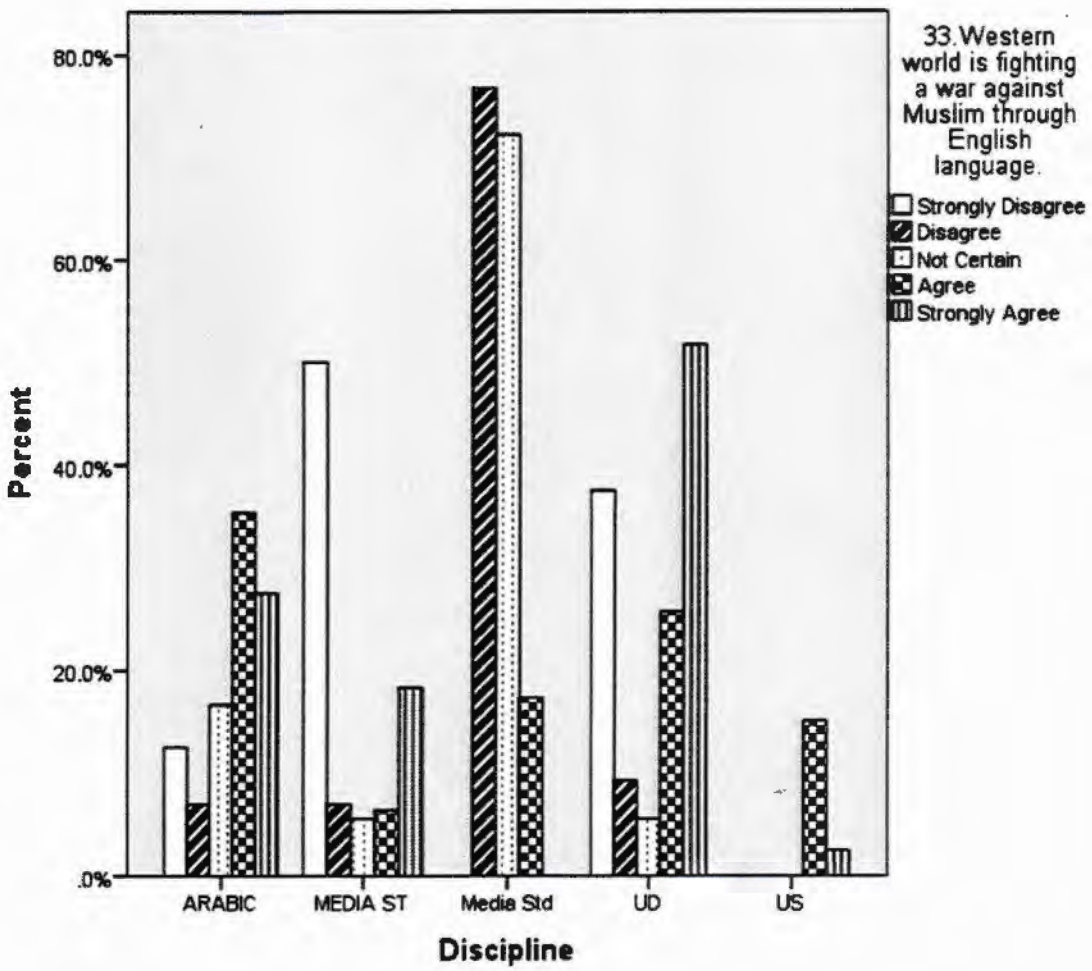
Discipline
32.There is no harm to meet and talk to people from Western countries like America and Britain.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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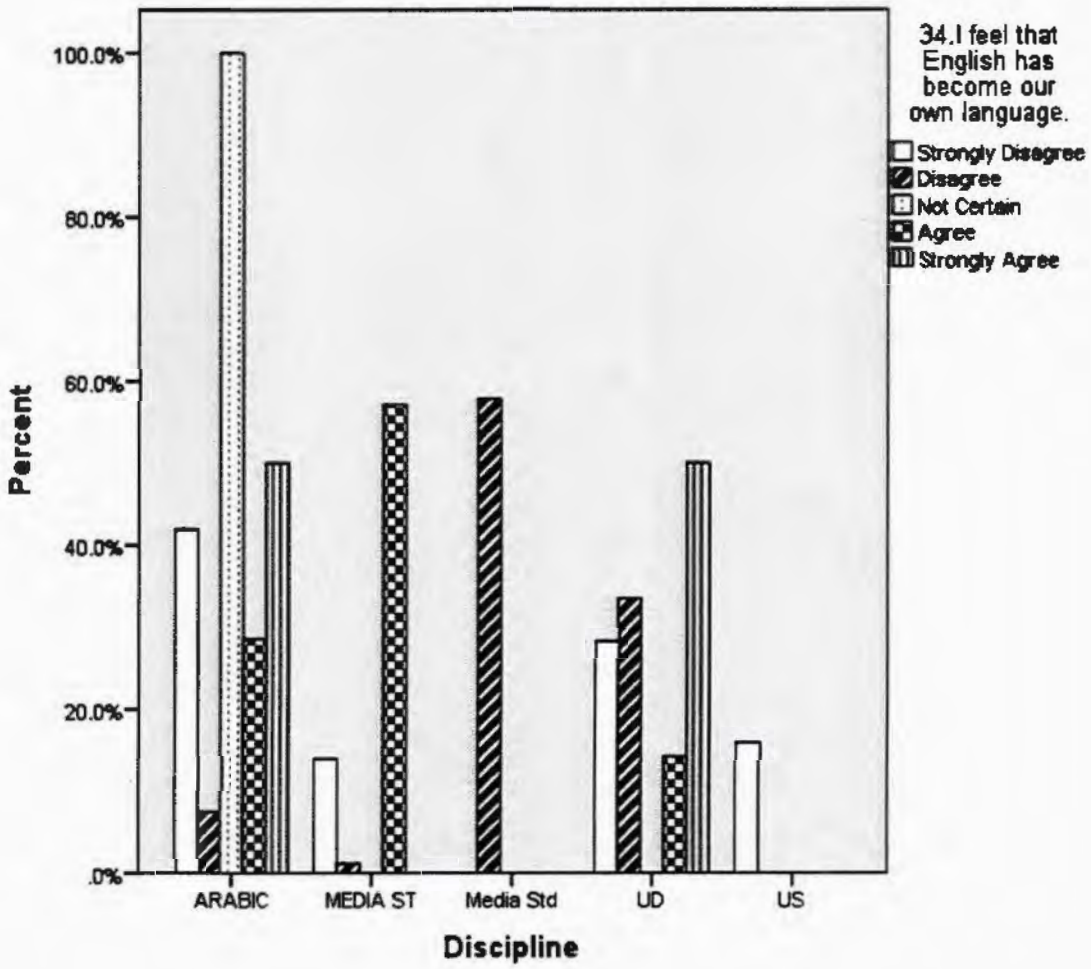
US
Discipline
33.Western world is fighting a war against Muslim through English language.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


34.I feel that English has become our own language.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
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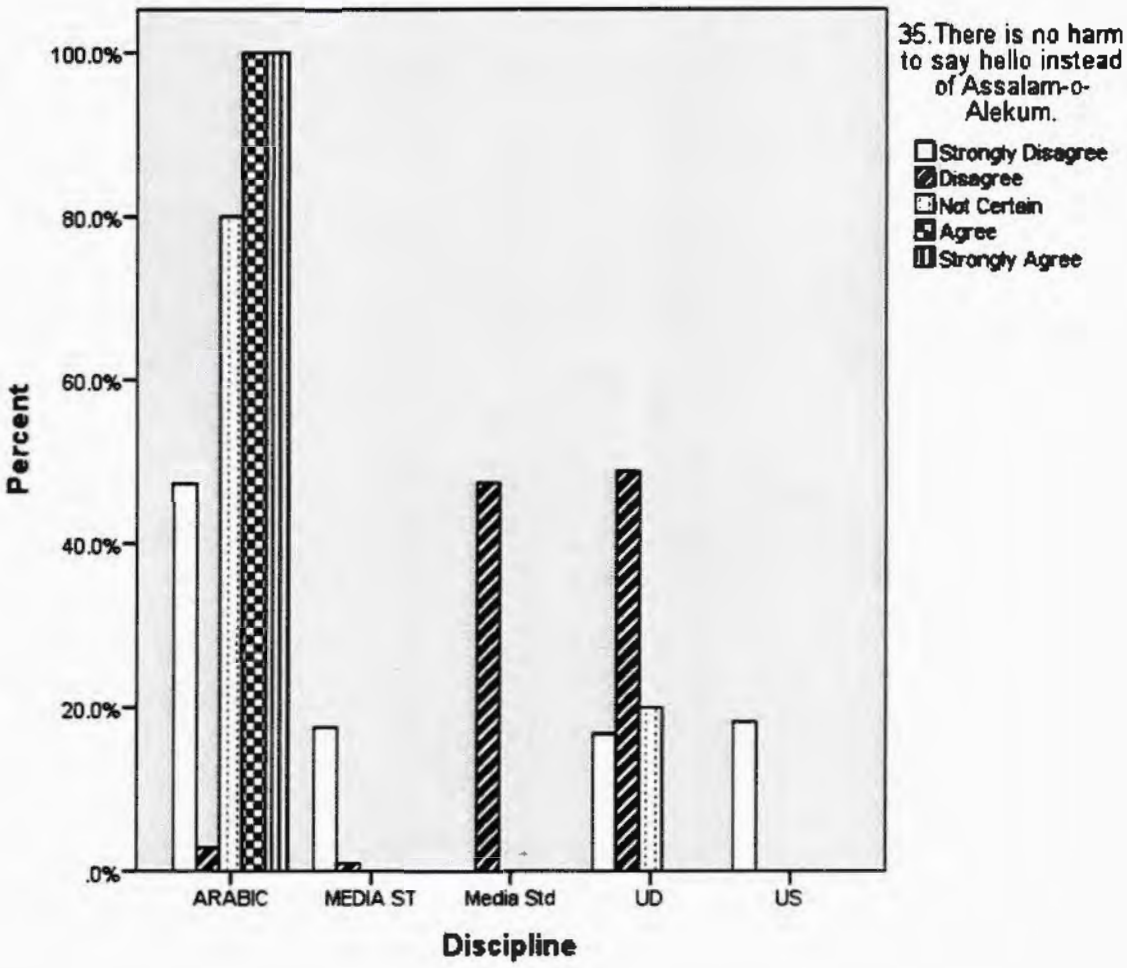
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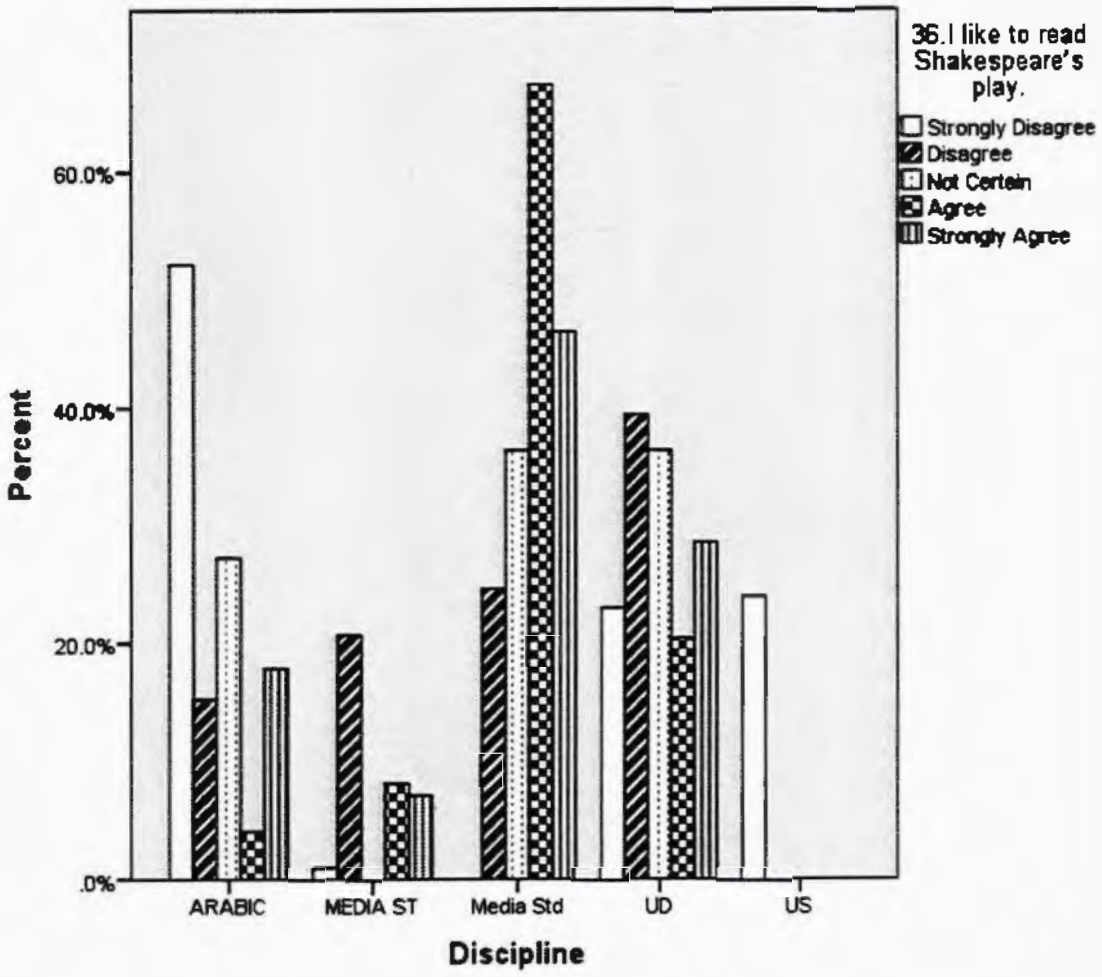
Discipline
35.There is no harm to say hello instead of Assalam-o-Alekum.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


36.I like to read Shakespeare's play.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
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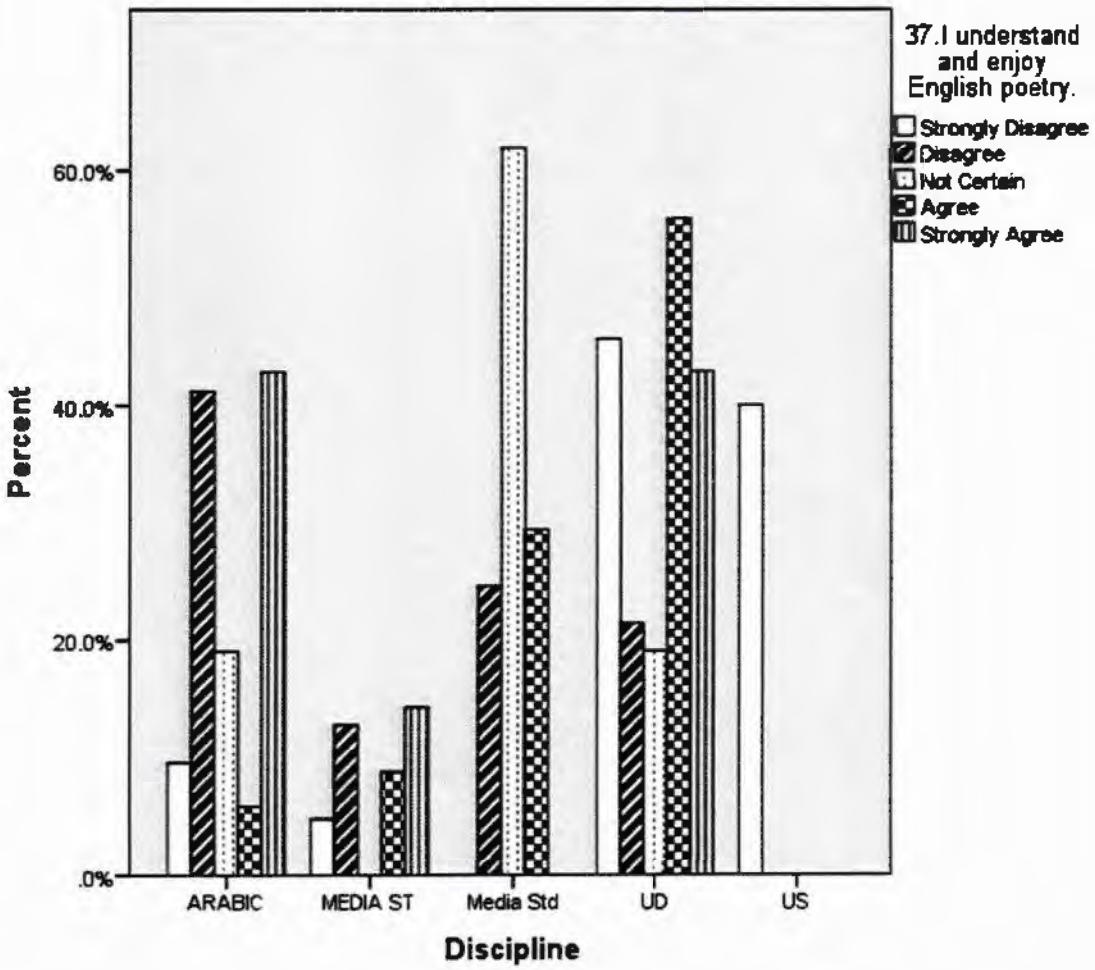
Discipline


37.I understand and enjoy English poetry.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
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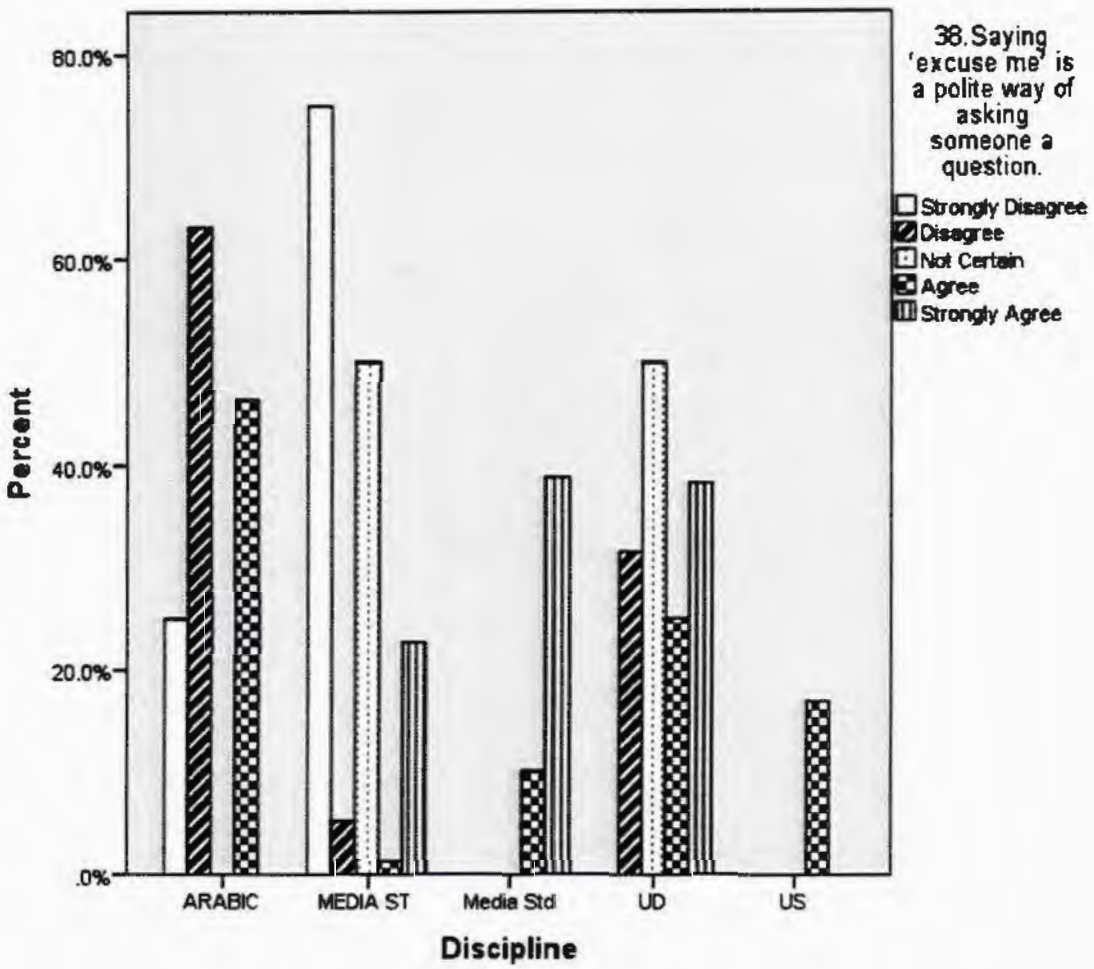
38.Saying 'excuse me' is a polite way of asking someone a question.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
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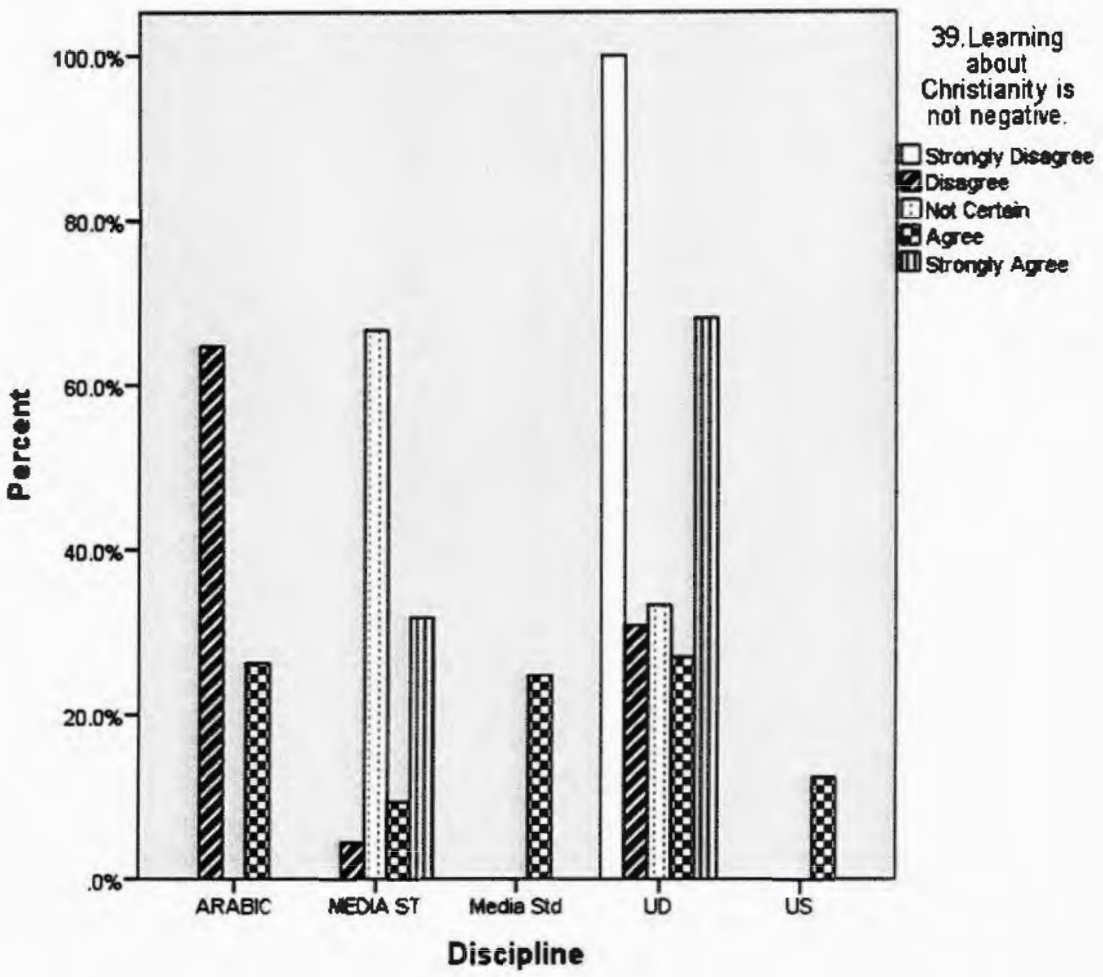
39. Learning about Christianity is not negative.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
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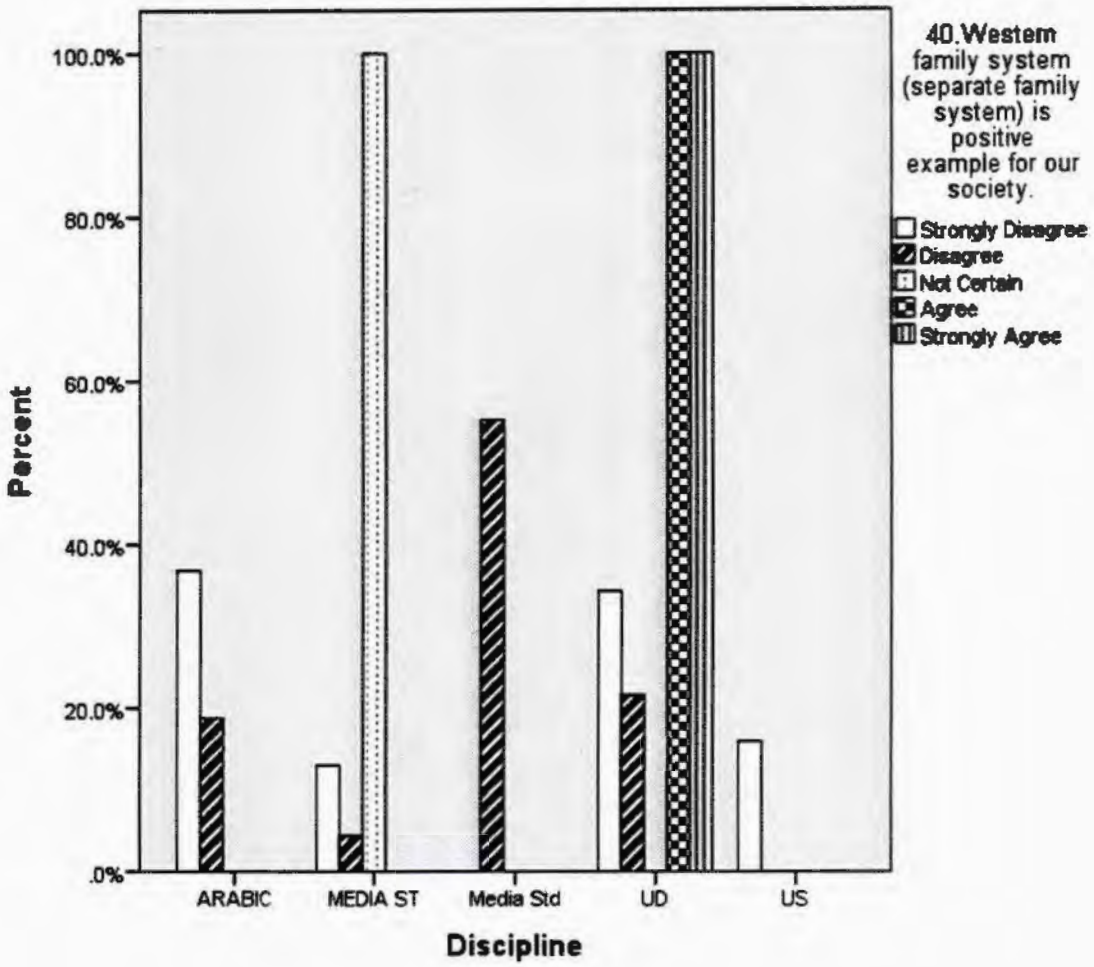
40.Western family system (separate family system) is positive example for our society.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
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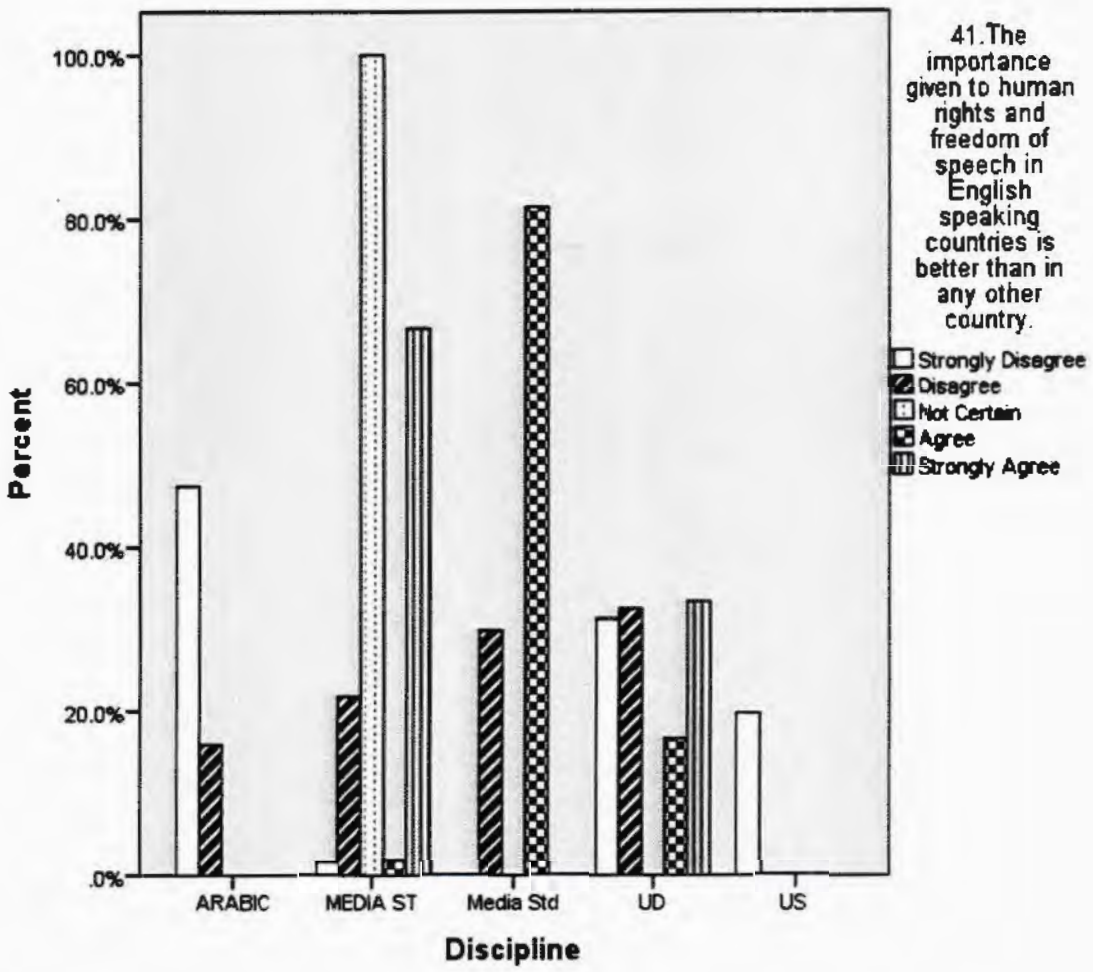
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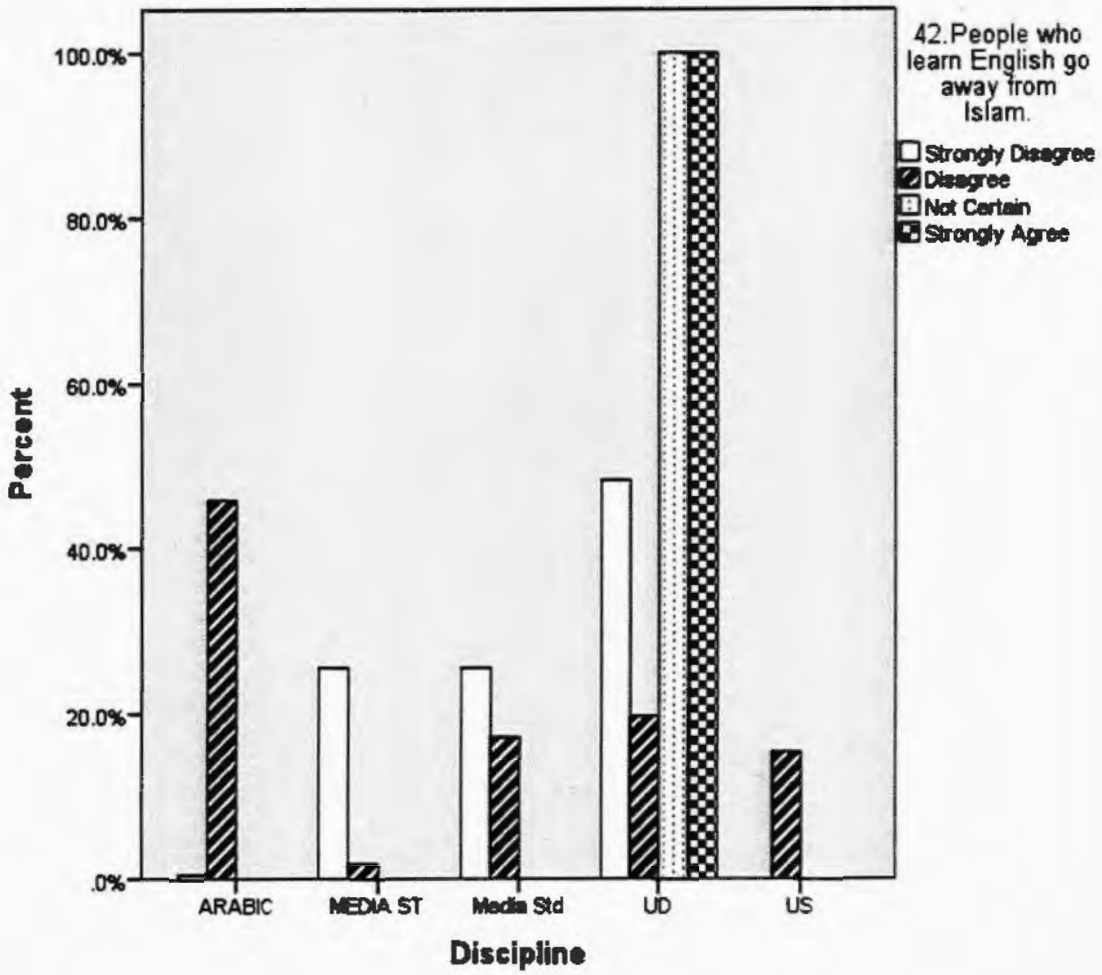
Discipline
41.The importance given to human rights and freedom of speech in English speaking countries is better than in any other country.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


42.People who learn English go away from Islam.
Strongly Disagree
Disagree
Not Certain
Strongly Agree
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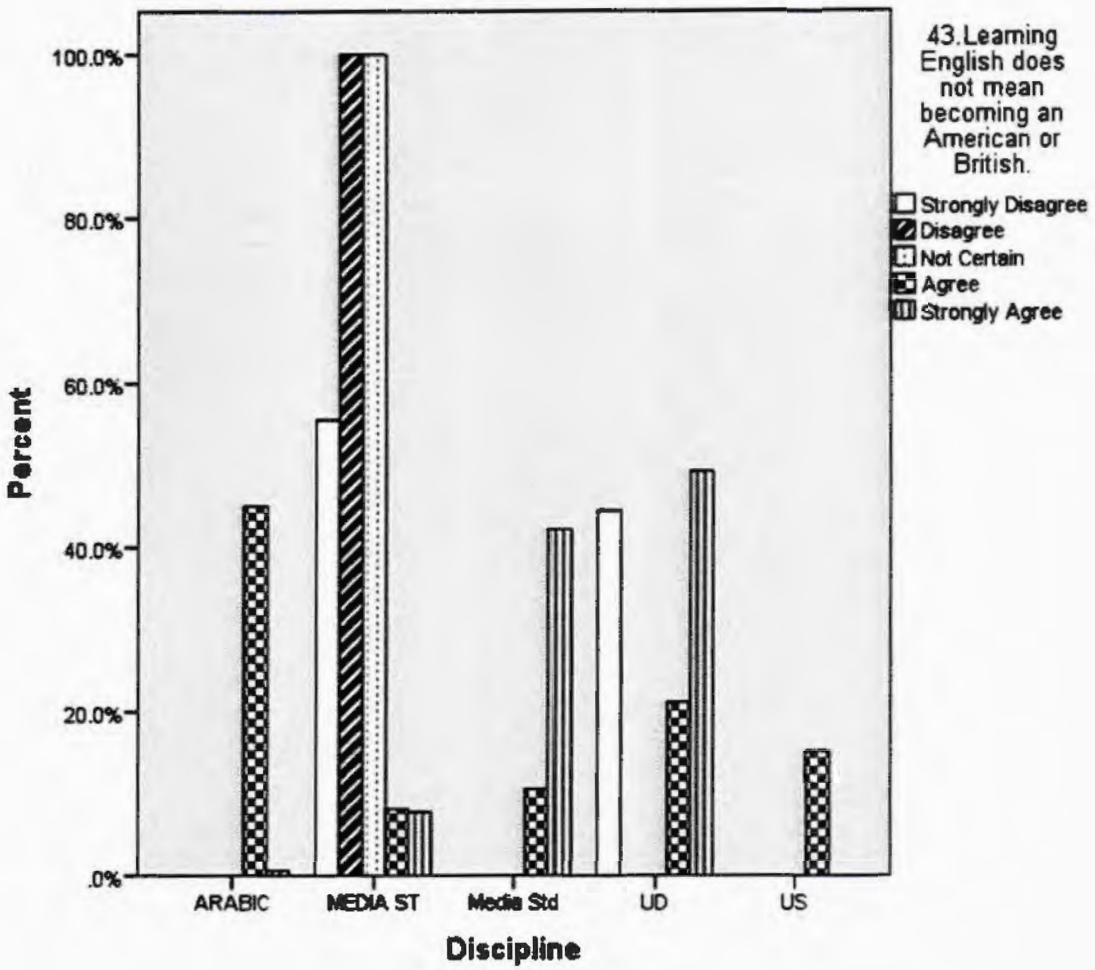
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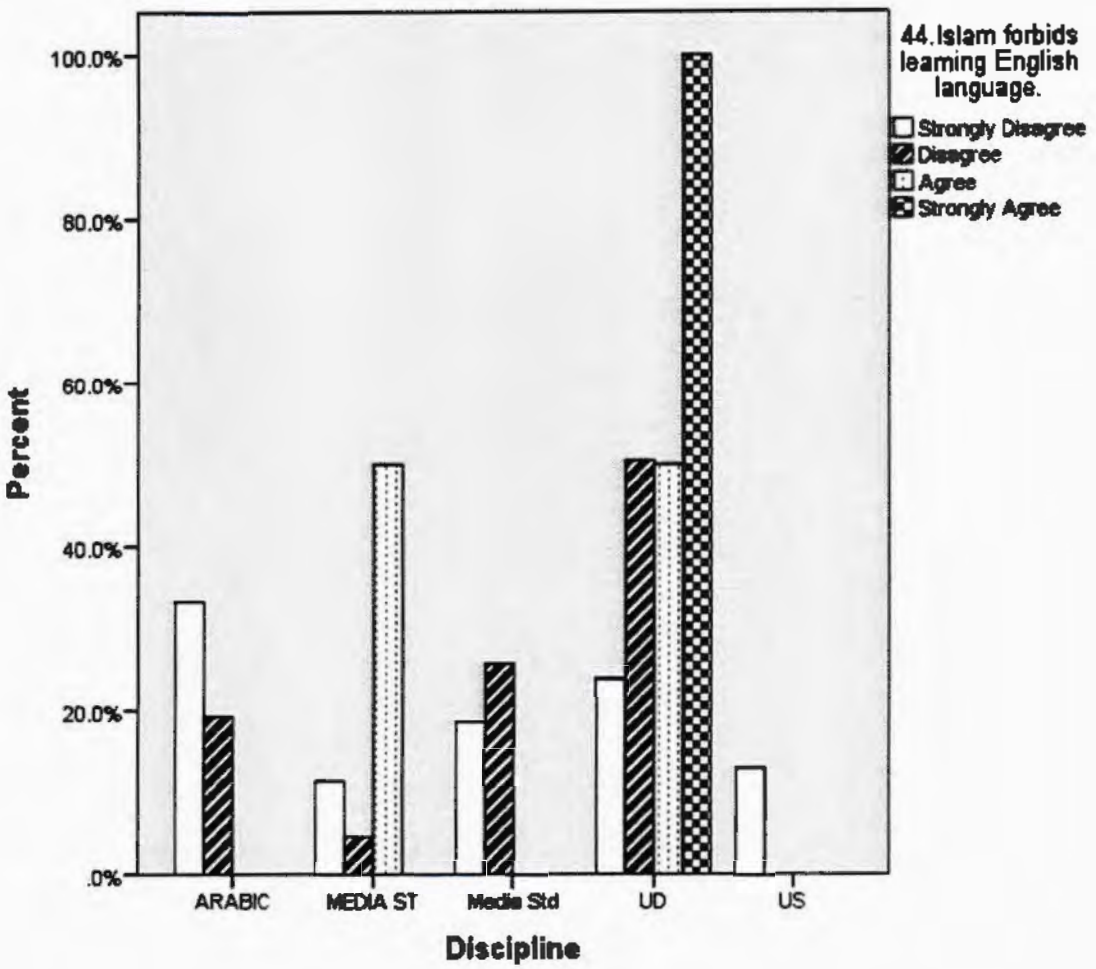
43.Learning English does not mean becoming an American or British.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


44.Islam forbids learning English language.
Strongly Disagree
Disagree
Agree
Strongly Agree
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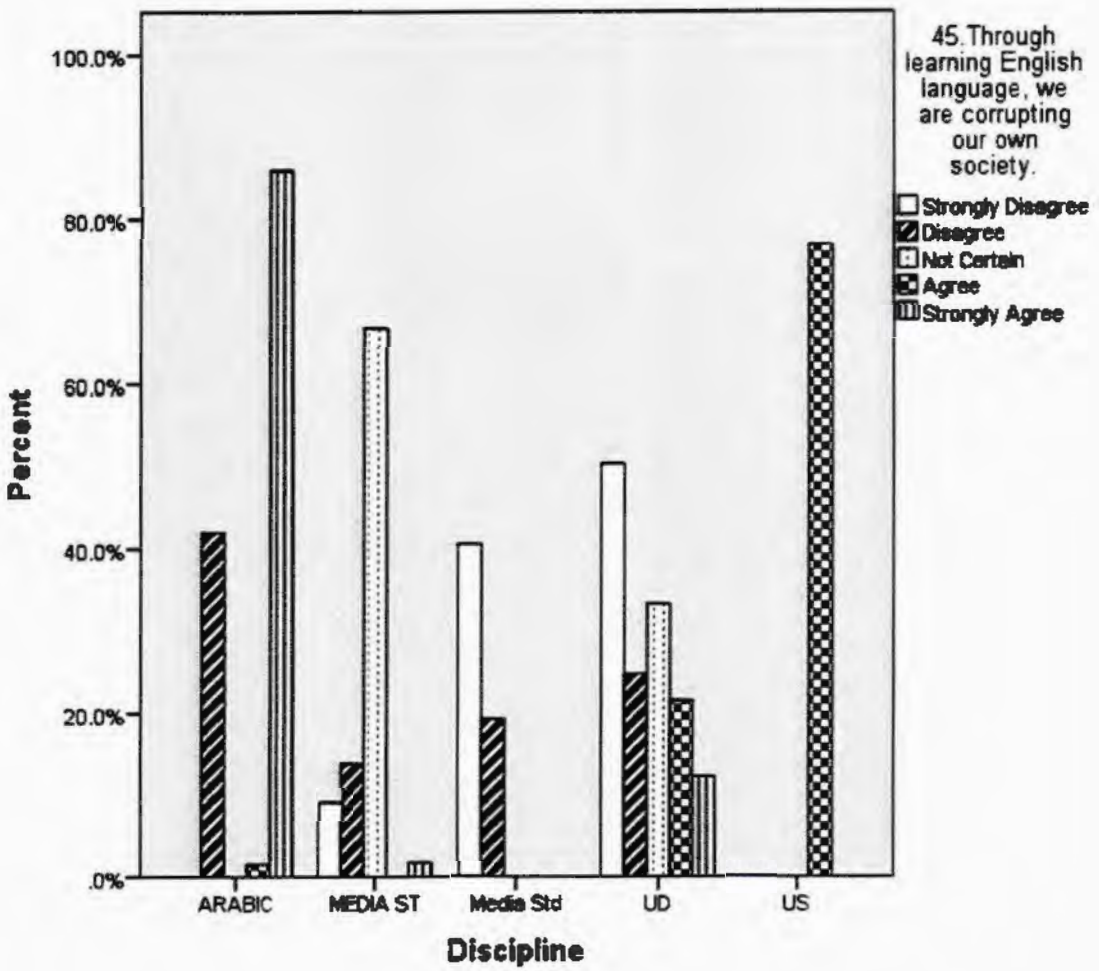
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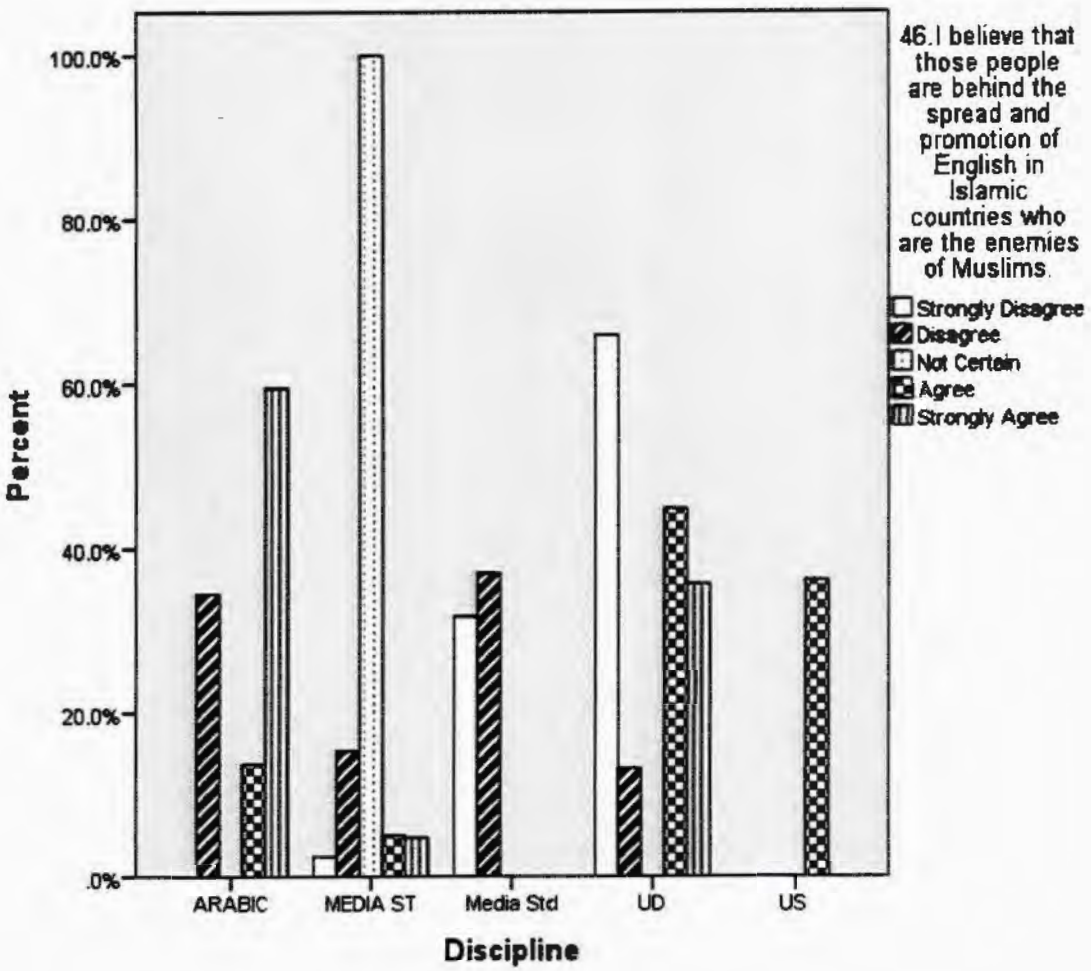
Discipline
45.Through learning English language, we are corrupting our own society.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree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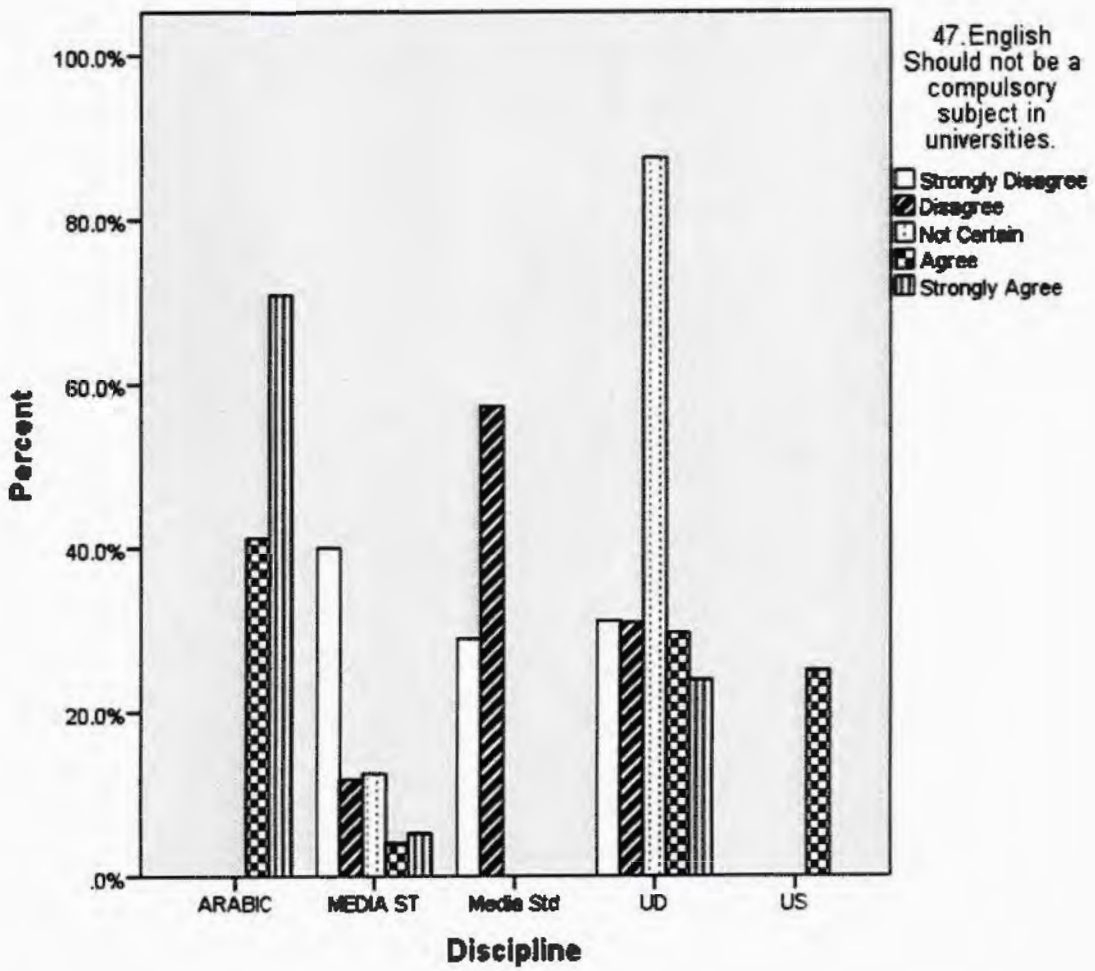
46.I believe that those people are behind the spread and promotion of English in Islamic countries who are the enemies of Muslims.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


47.English Should not be a compulsory subject in universities.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
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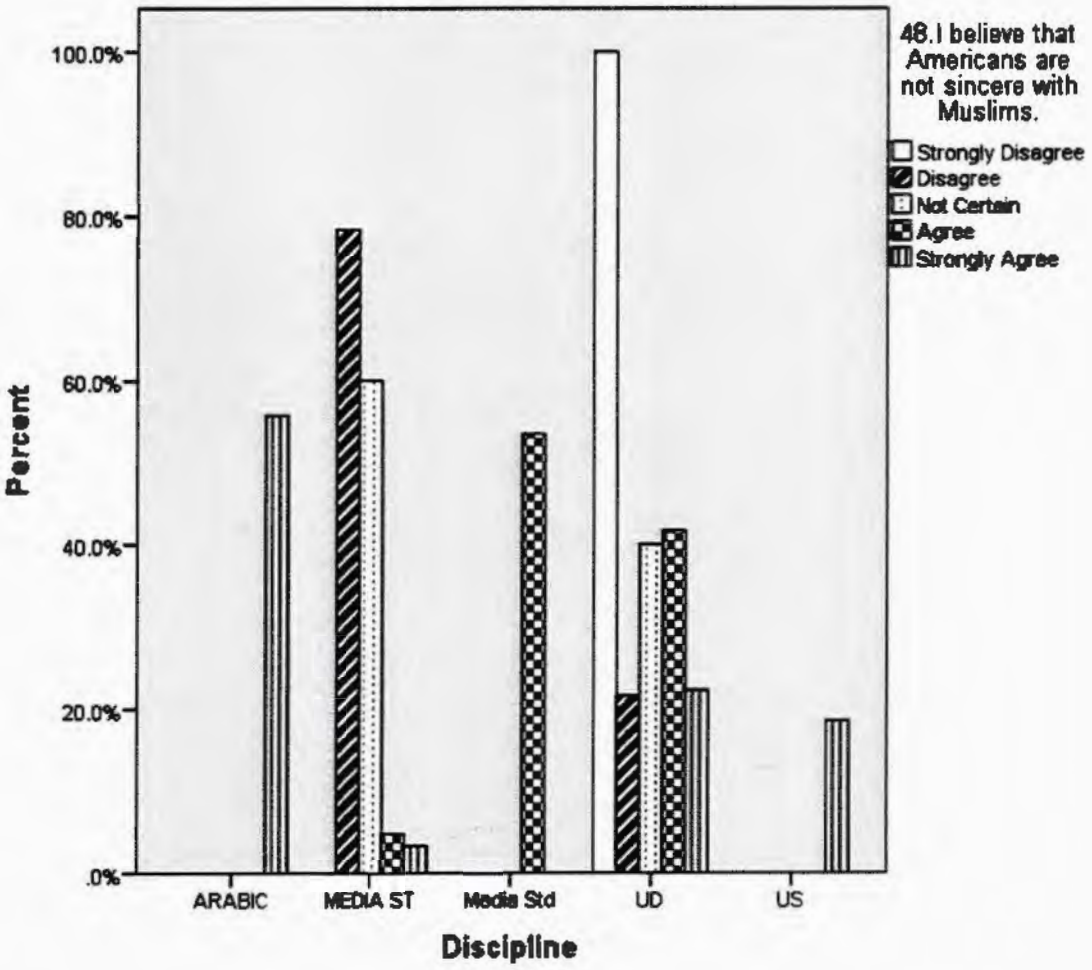
48.I believe that Americans are not sincere with Muslims.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
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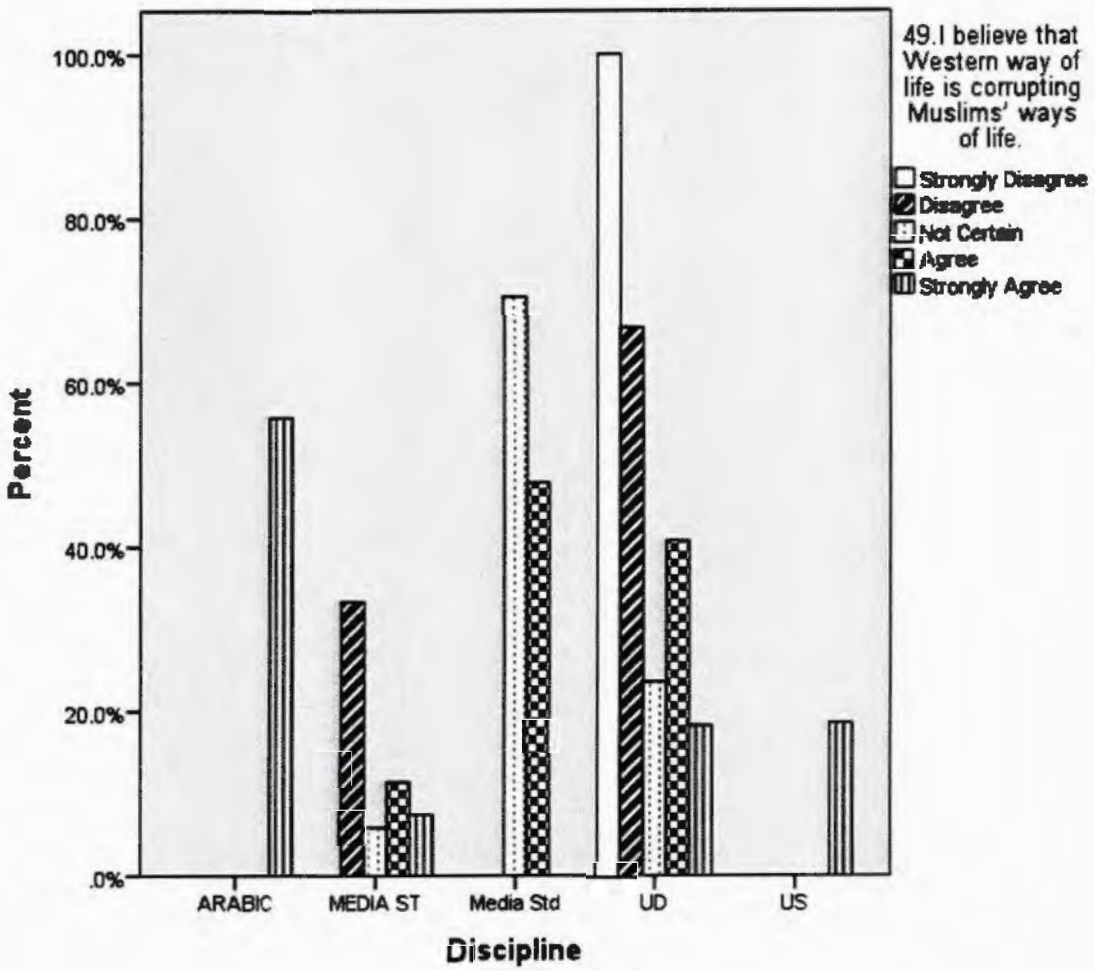
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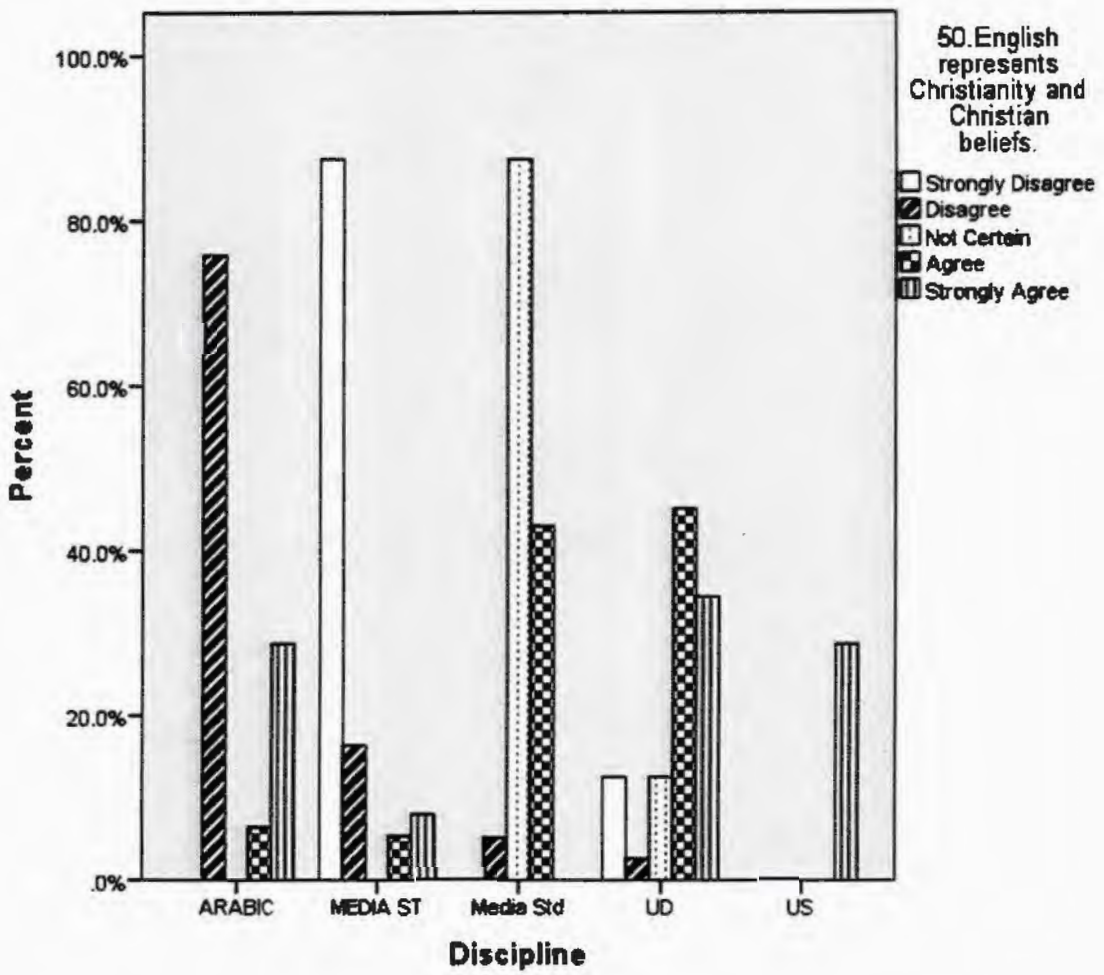
Discipline
49.I believe that Western way of life is corrupting Muslims' ways of life.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


50.English represents Christianity and Christian beliefs.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
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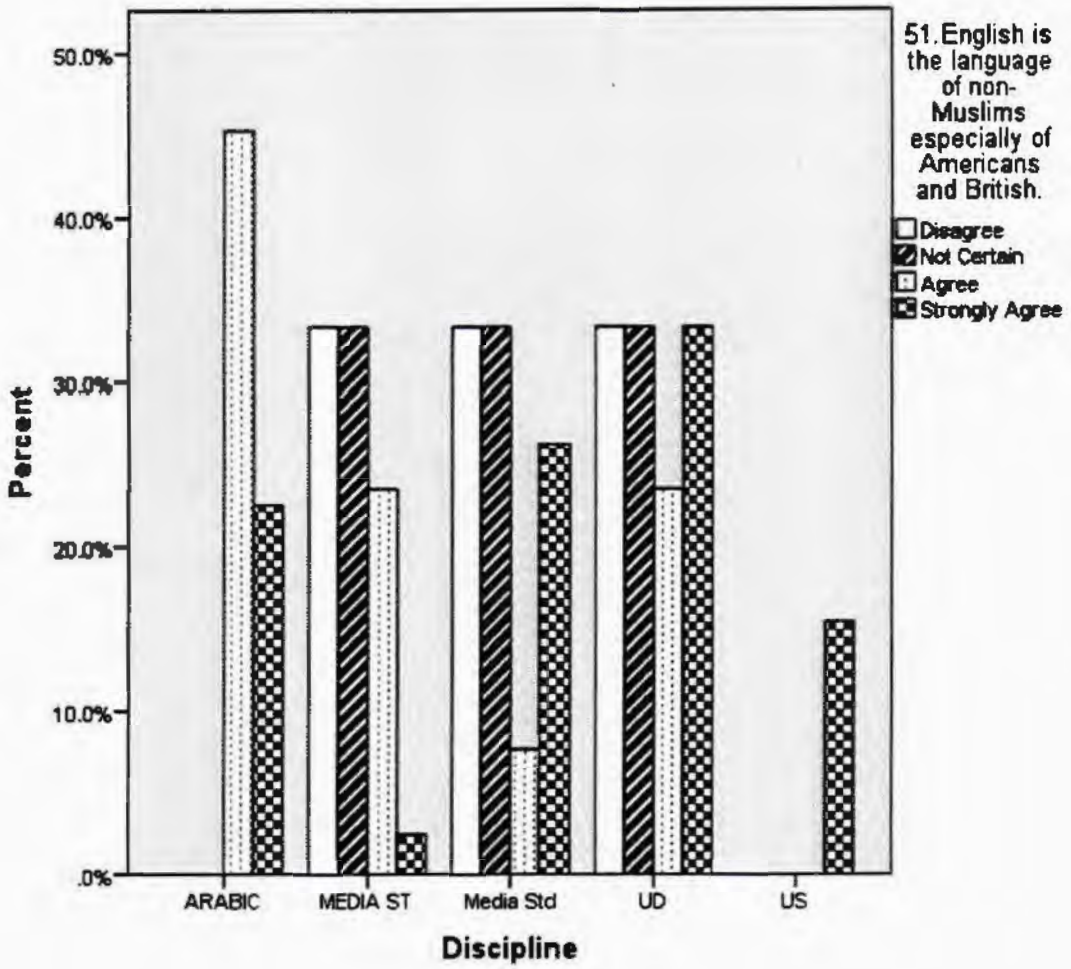
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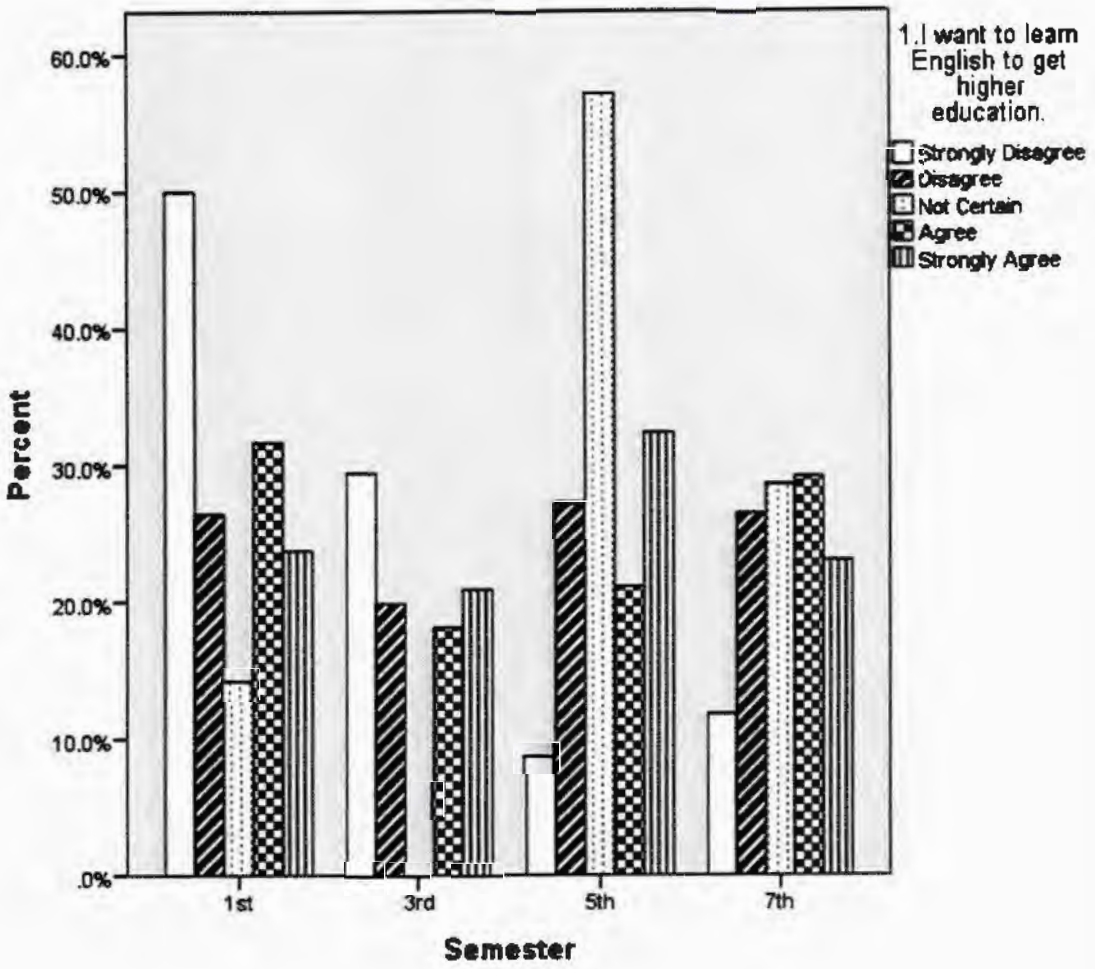
Discipline
51.English is the language of non-Muslims especially of Americans and British.
Disagree
Not Certain
Agree
Strongly Agree


1.I want to learn English to get higher education.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
60.0%
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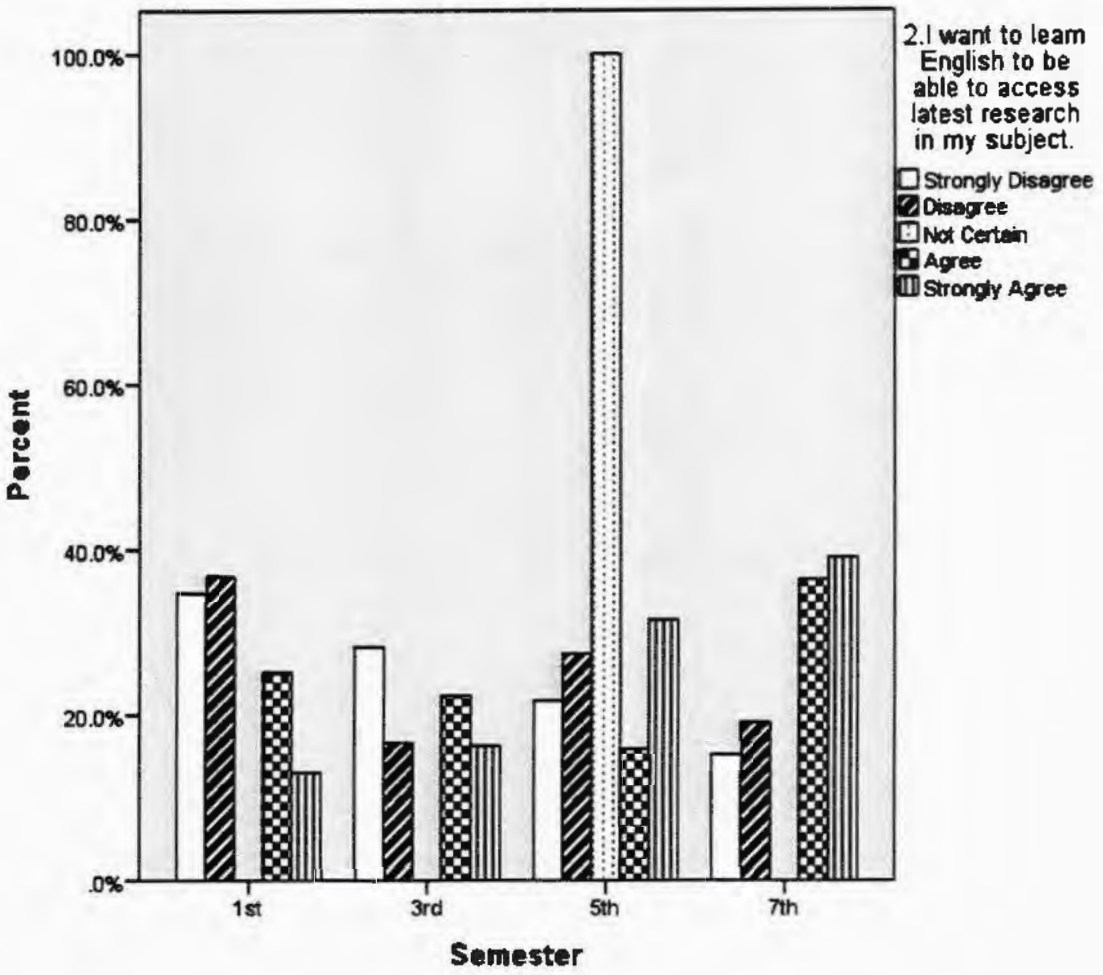
Semester


2.I want to learn English to be able to access latest research in my subject.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
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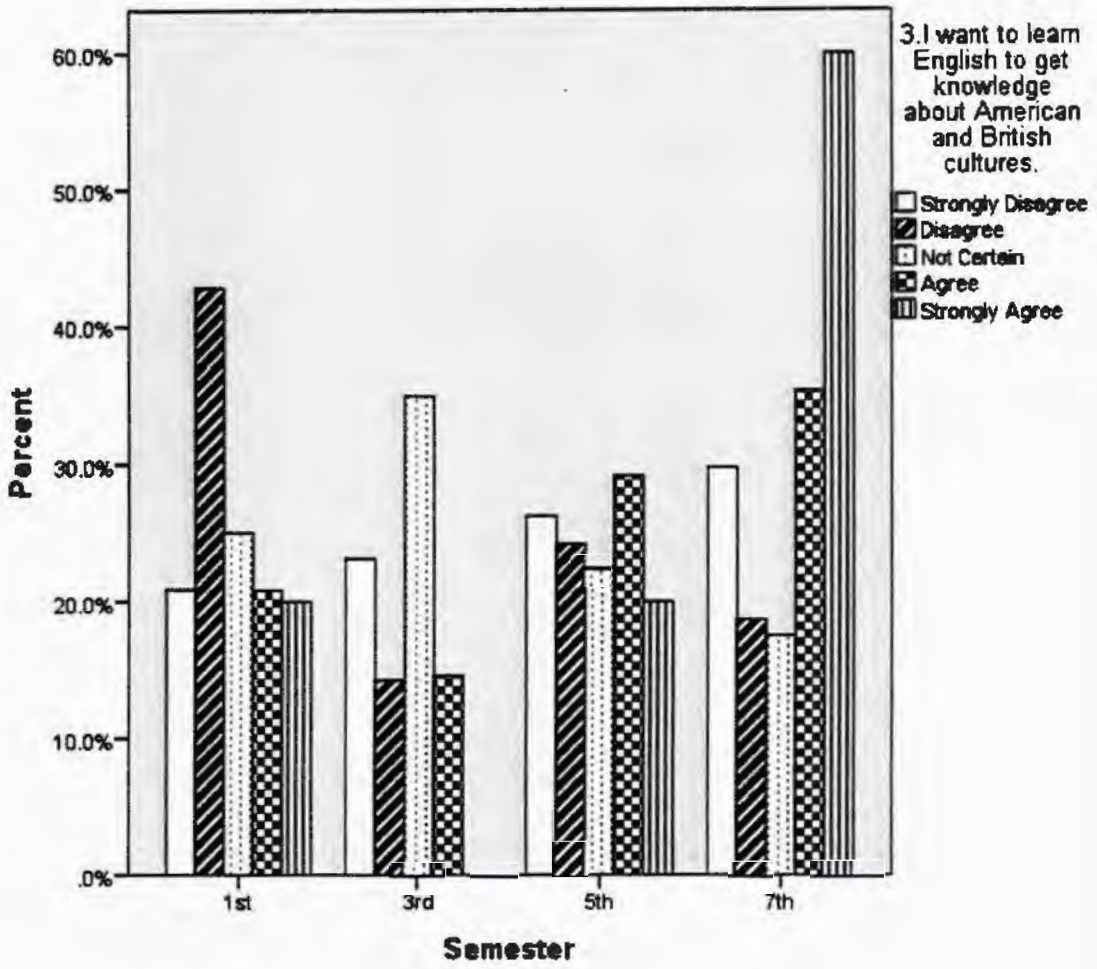
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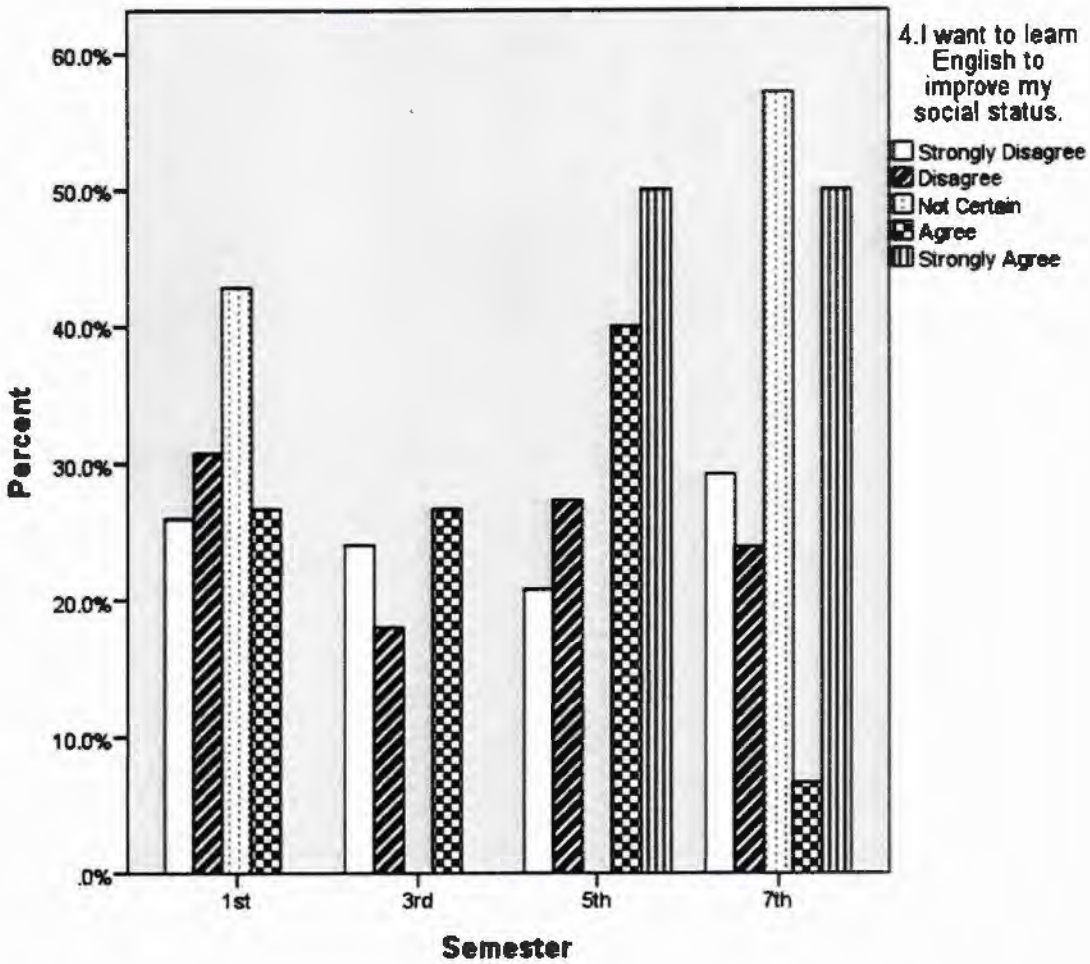
7th
Semester
3.I want to learn English to get knowledge about American and British cultures.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


4.I want to learn English to improve my social status.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
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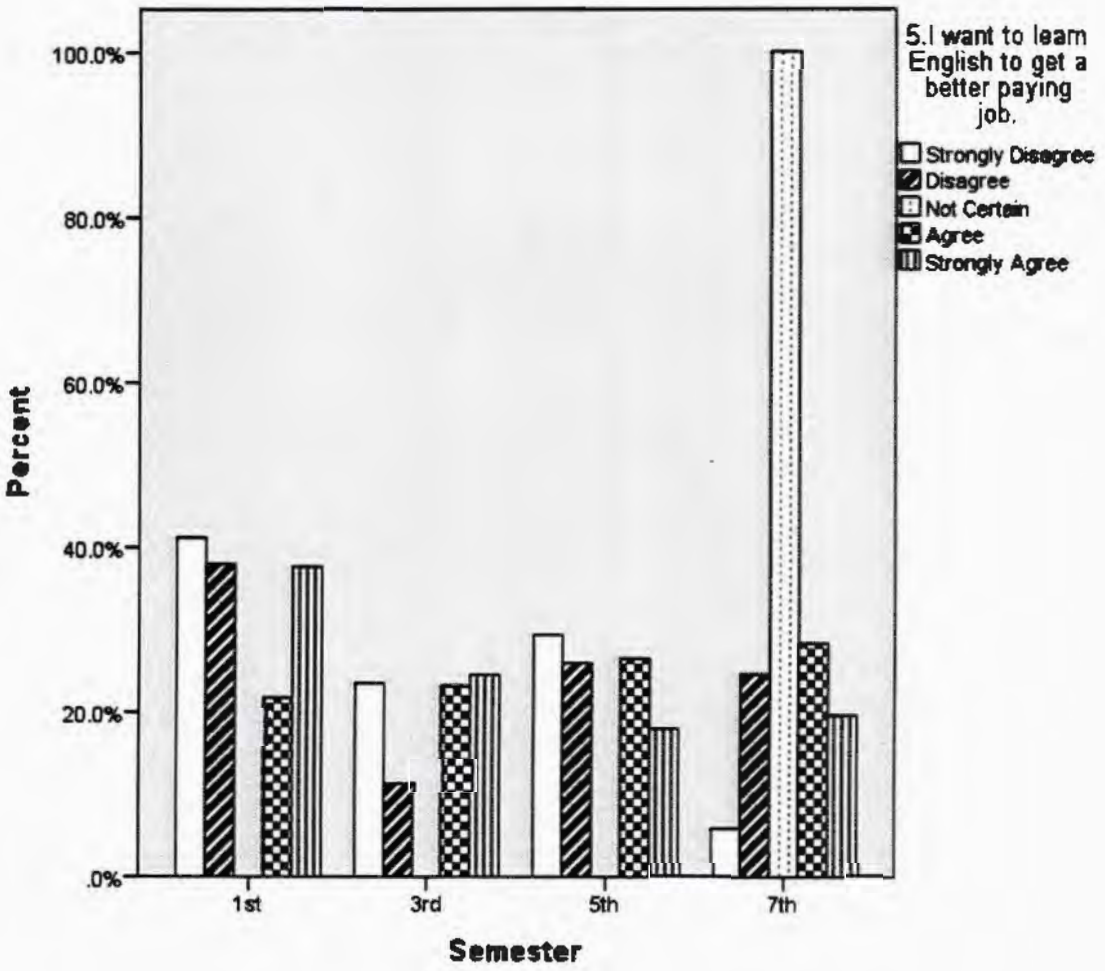
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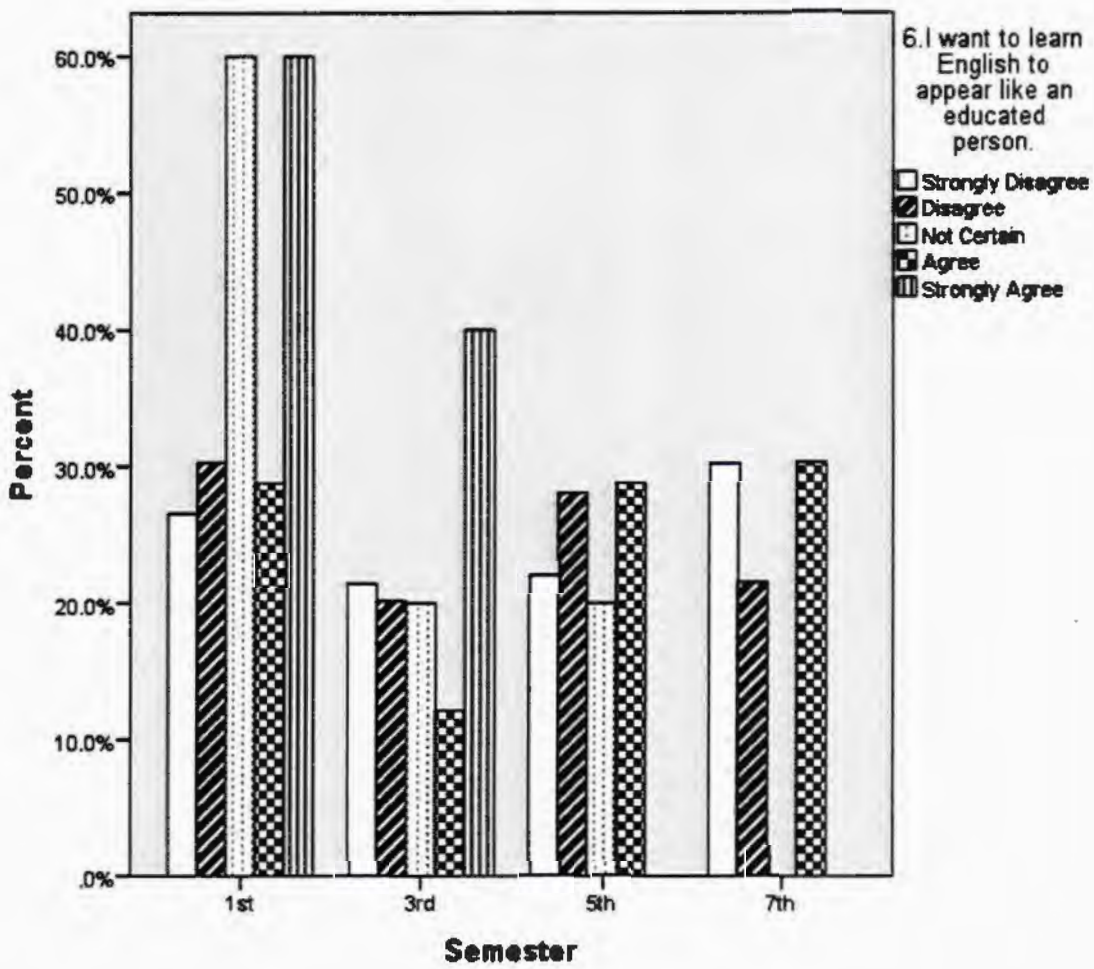
5.I want to learn English to get a better paying job.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


6.I want to learn English to appear like an educated person.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
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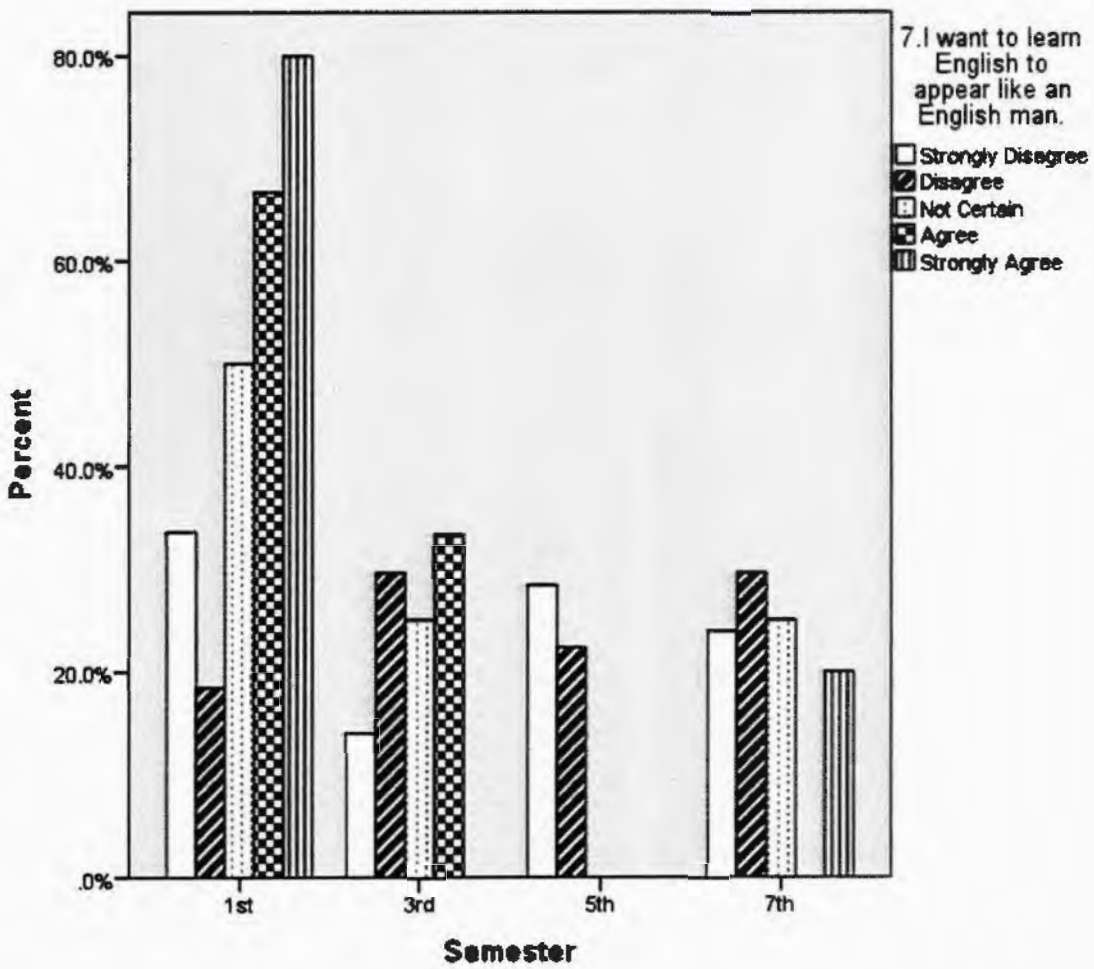
7.I want to learn English to appear like an English man.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
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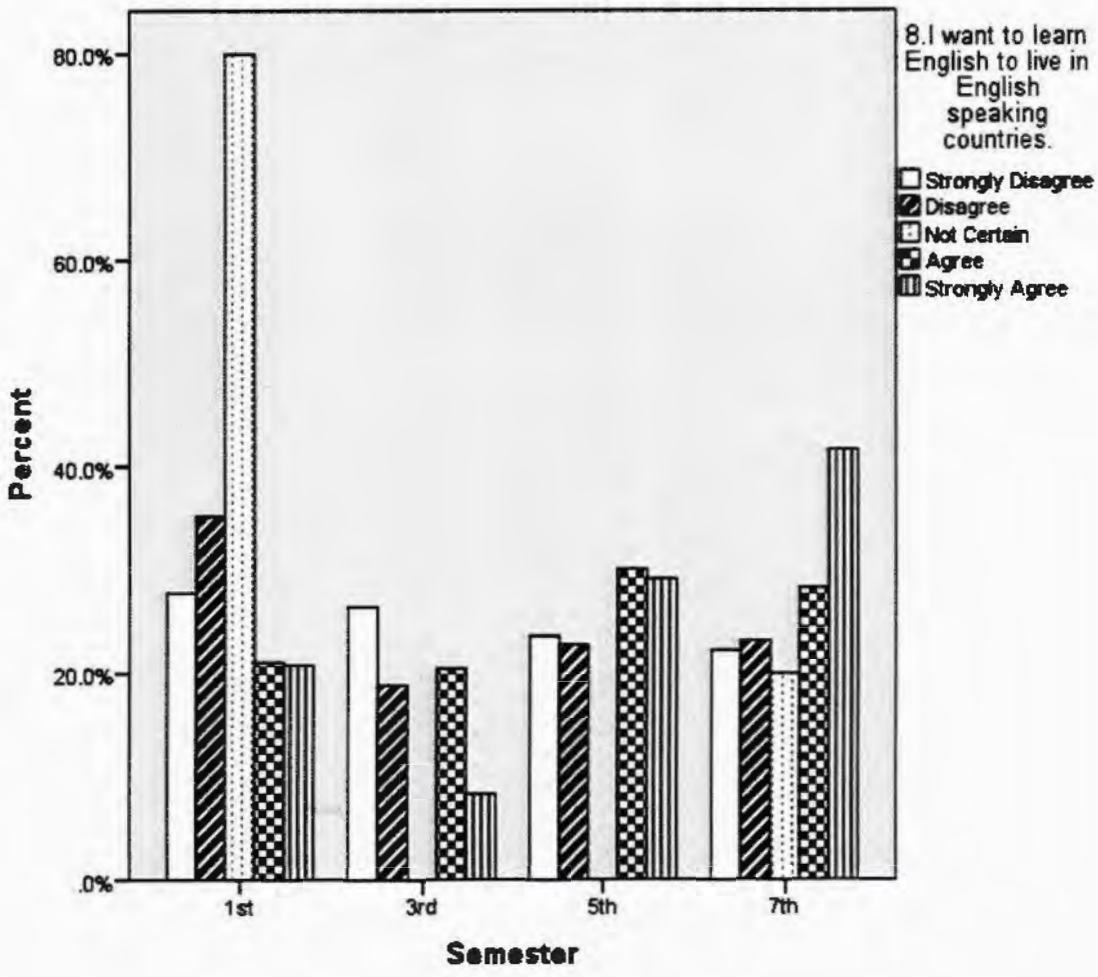
8.I want to learn English to live in English speaking countries.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
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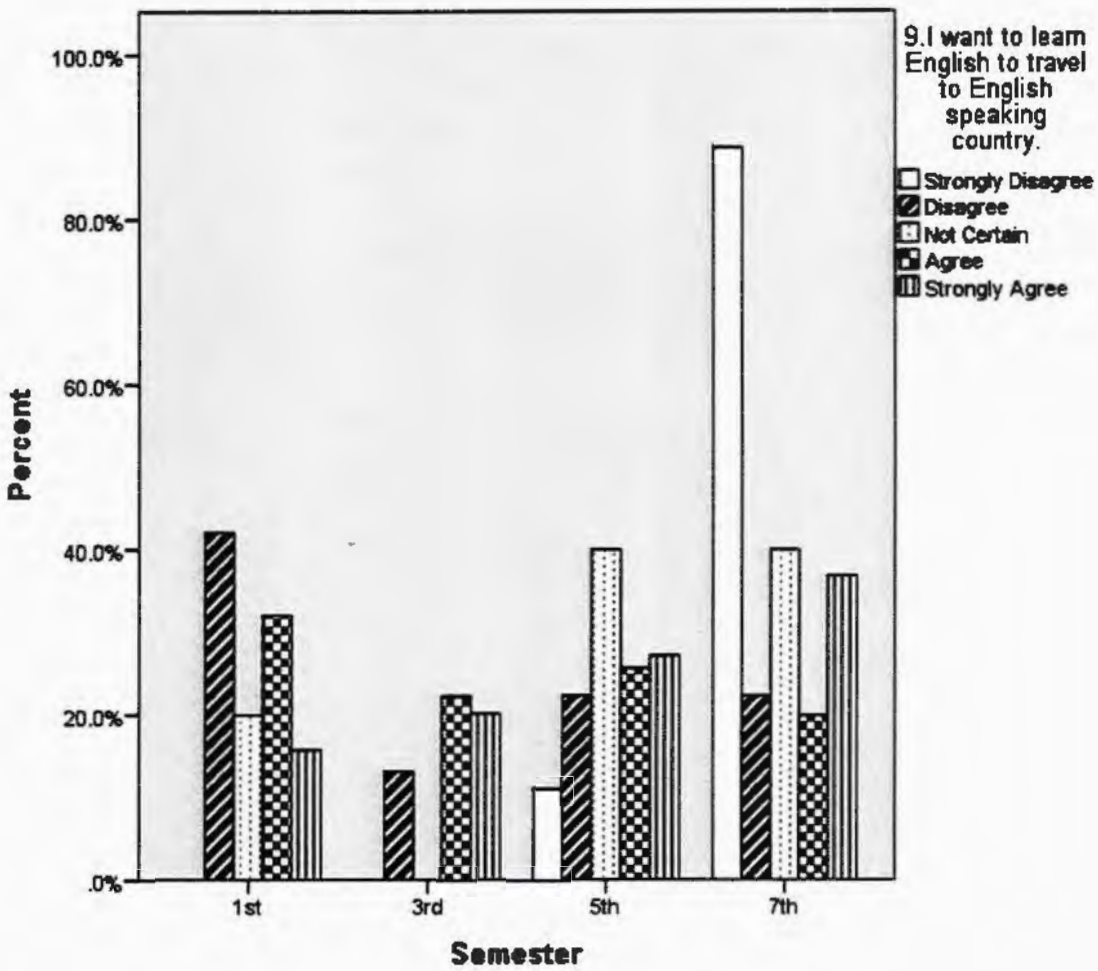
Semester


9.I want to learn English to travel to English speaking country.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
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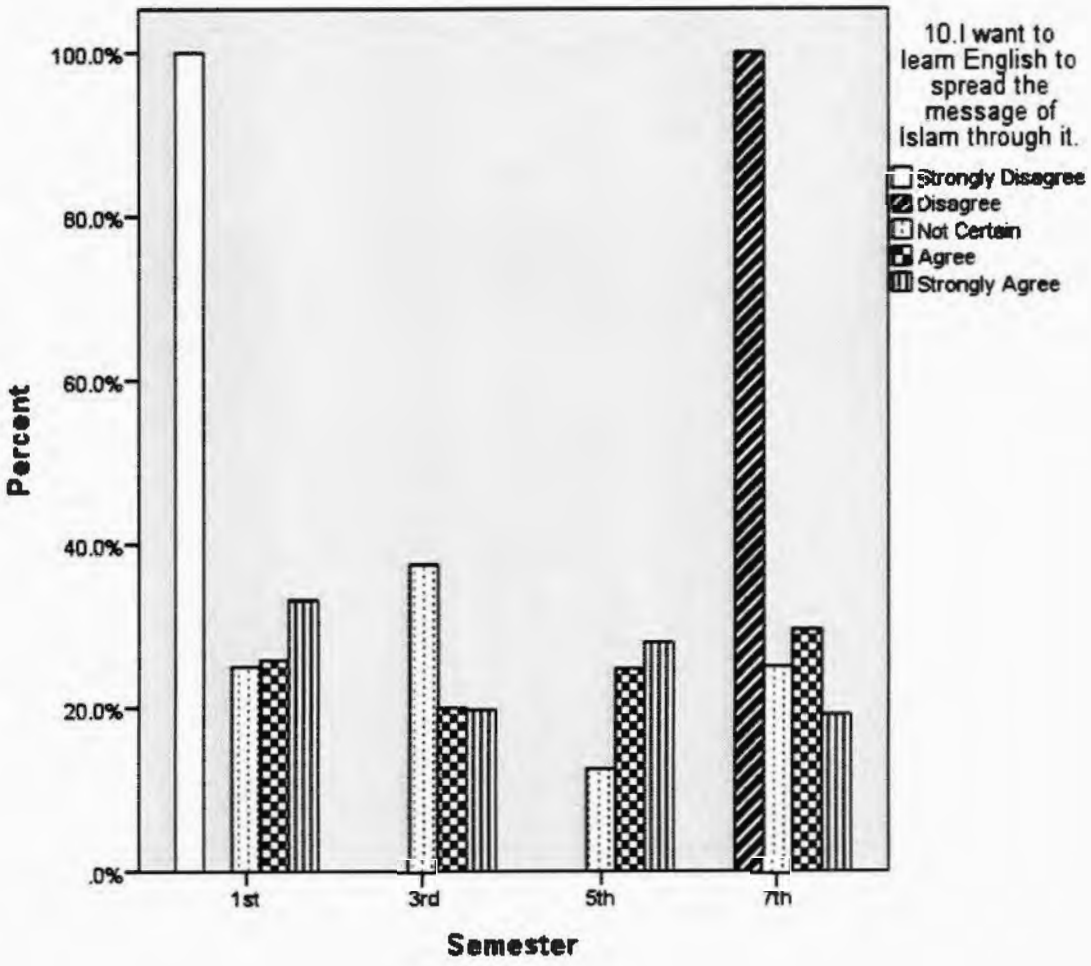
10.I want to learn English to spread the message of Islam through it.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
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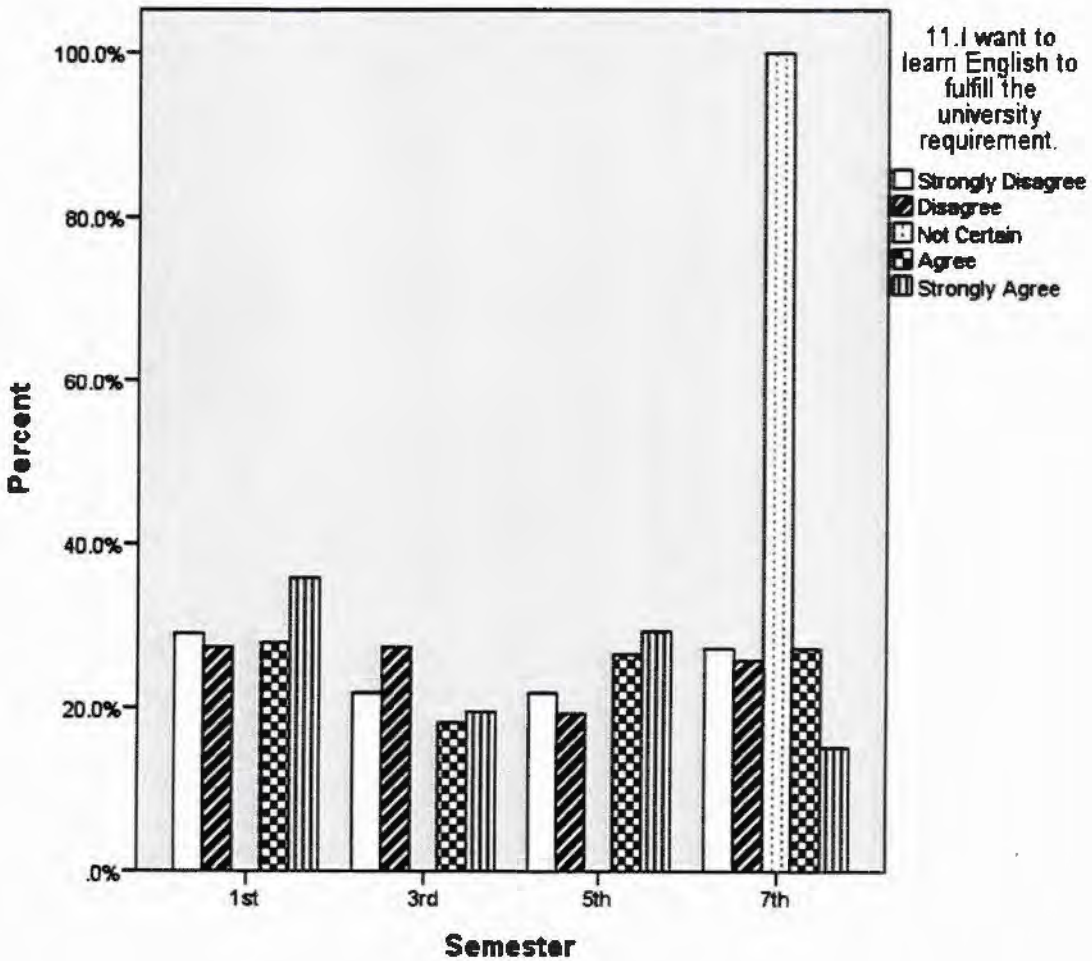
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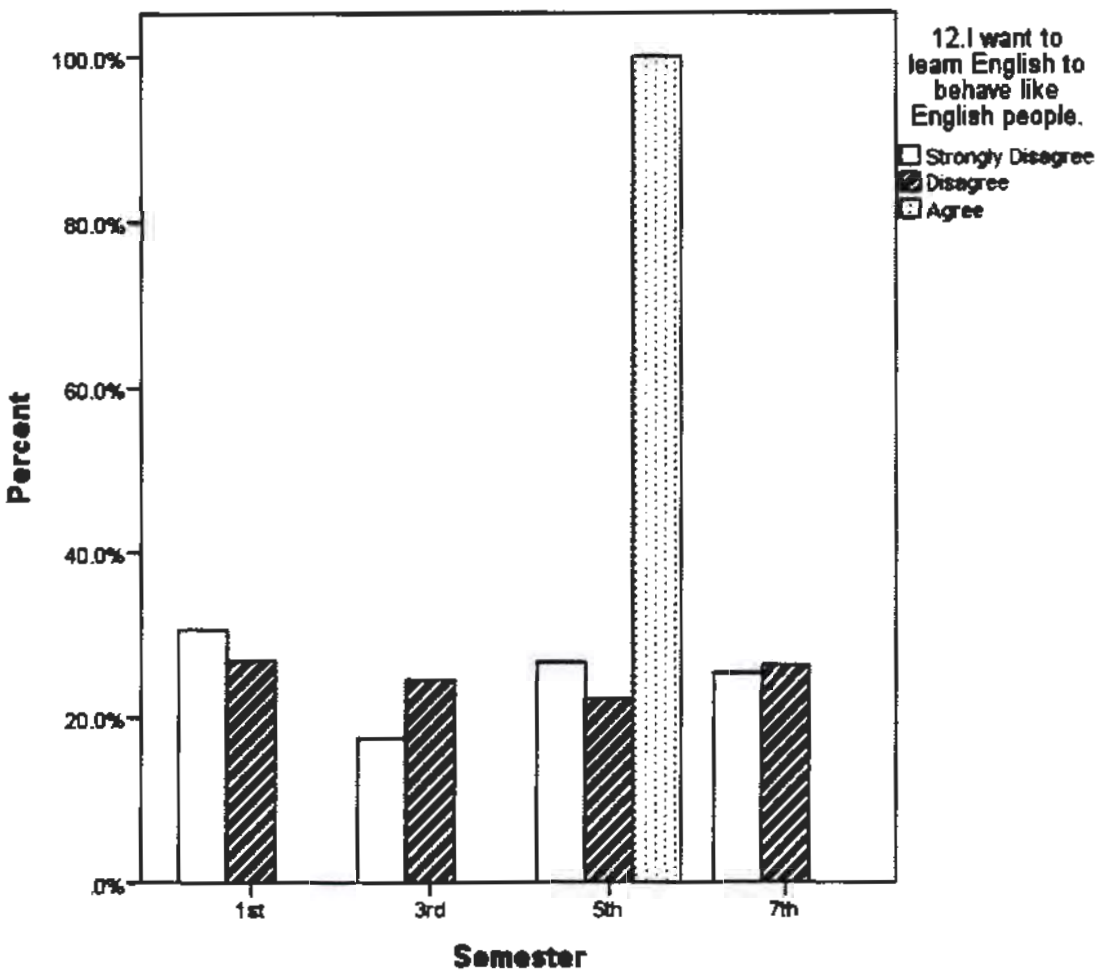
11.I want to learn English to fulfill the university requirement.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


12.I want to learn English to behave like English people.
Strongly Disagree
Disagree
Agree
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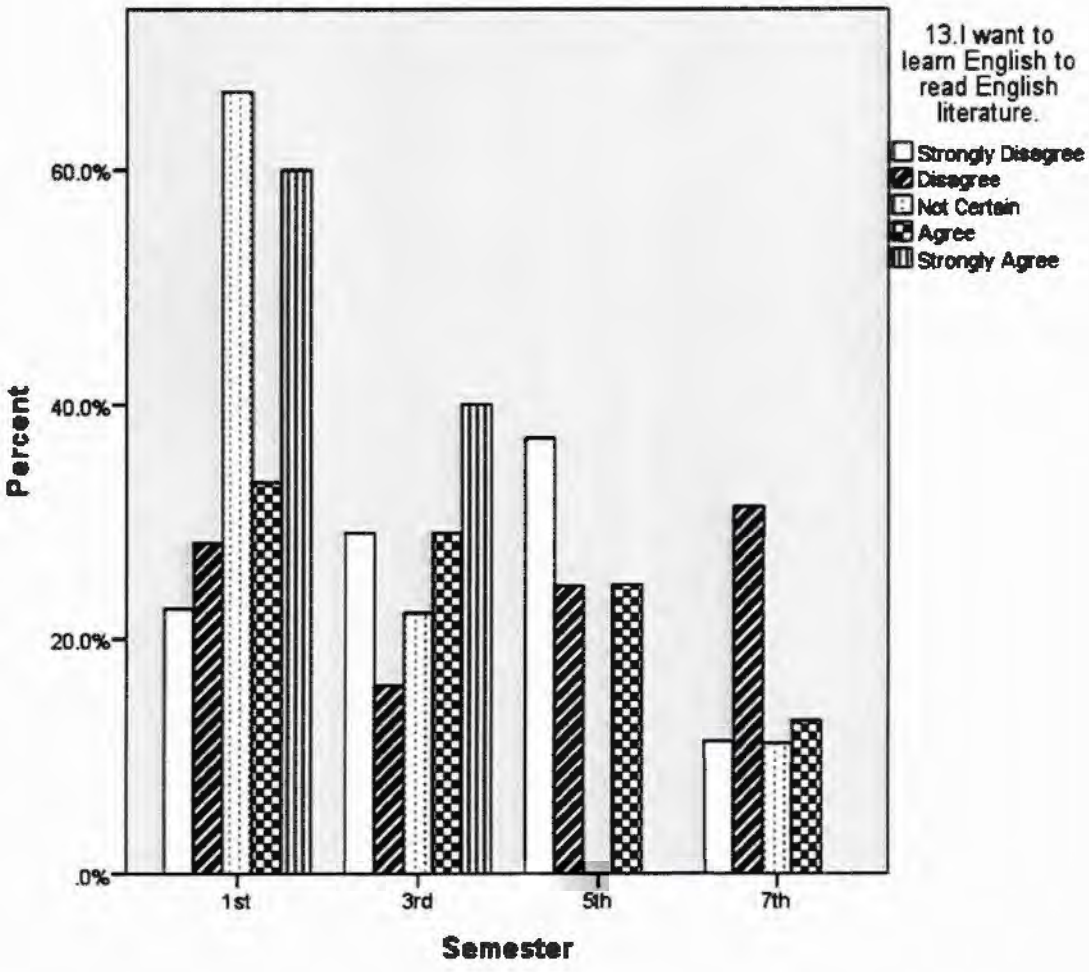
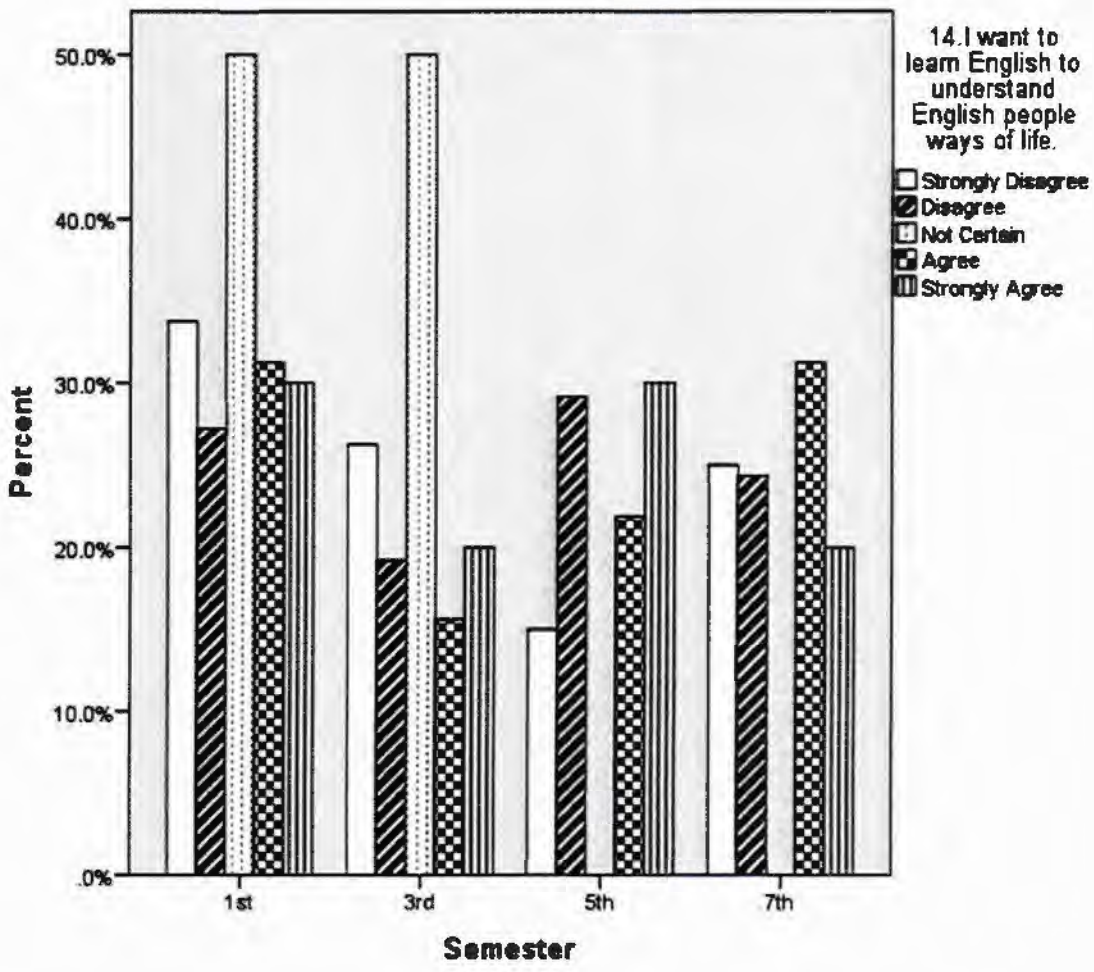

13.I want to learn English to read English literature.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
60.0%
40.0%
20.0%
.0%
Percent
1st
3rd
5th
7th
Semester


50.0%
40.0%
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Percent
1st
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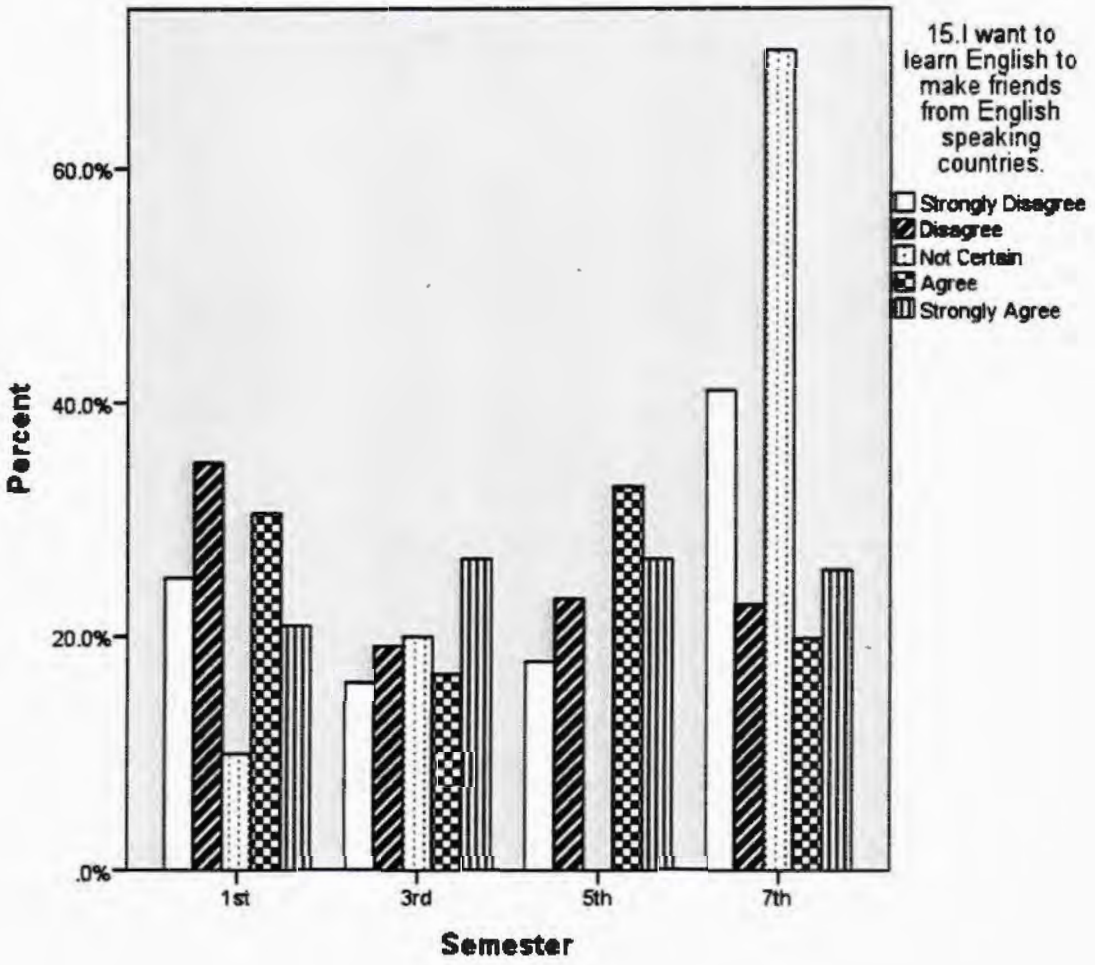
Semester
14.I want to learn English to understand English people ways of life.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree


15.I want to learn English to make friends from English speaking countries.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
60.0%
40.0%
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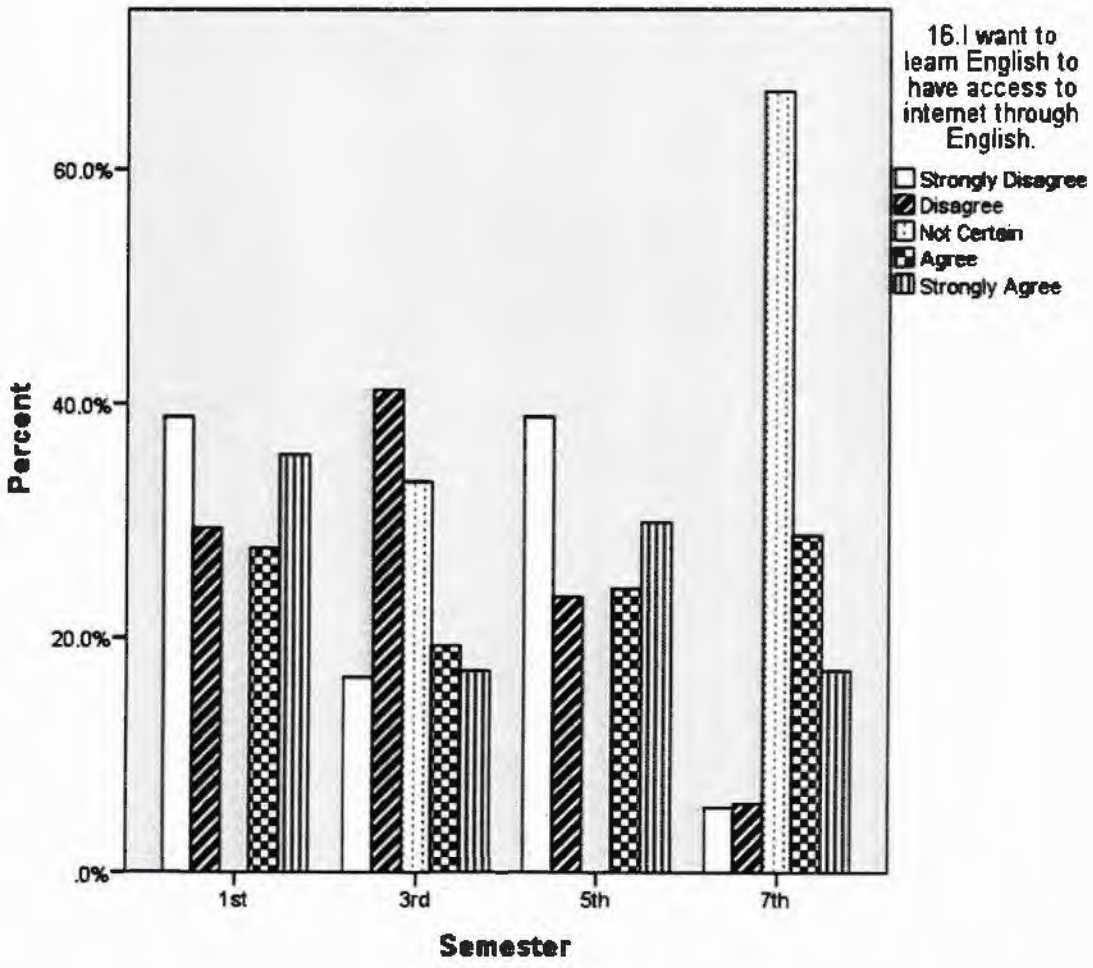
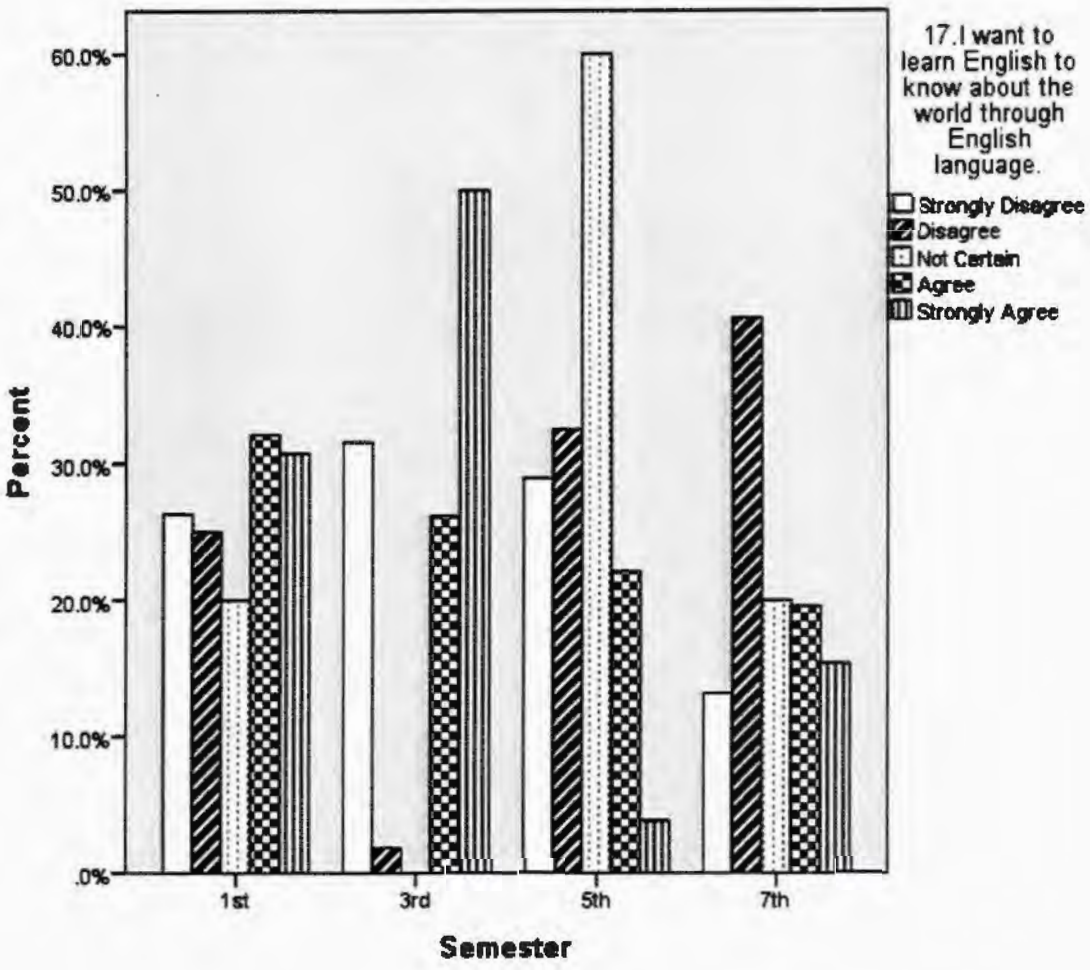
5th
7th
Semester


16.I want to learn English to have access to internet through English.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
60.0%
40.0%
20.0%
.0%
1st
3rd
5th
7th
Semester


17.I want to learn English to know about the world through English language.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
60.0%
50.0%
40.0%
30.0%
20.0%
10.0%
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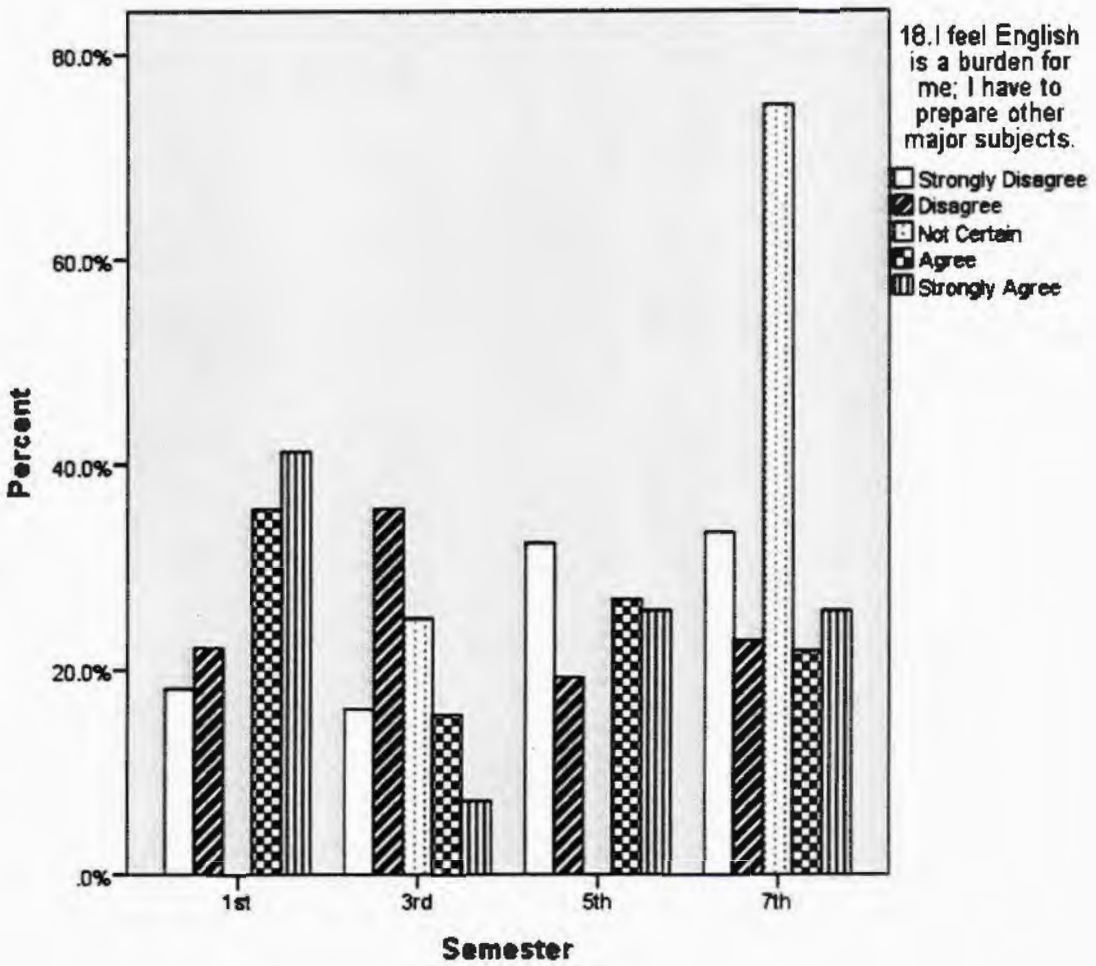
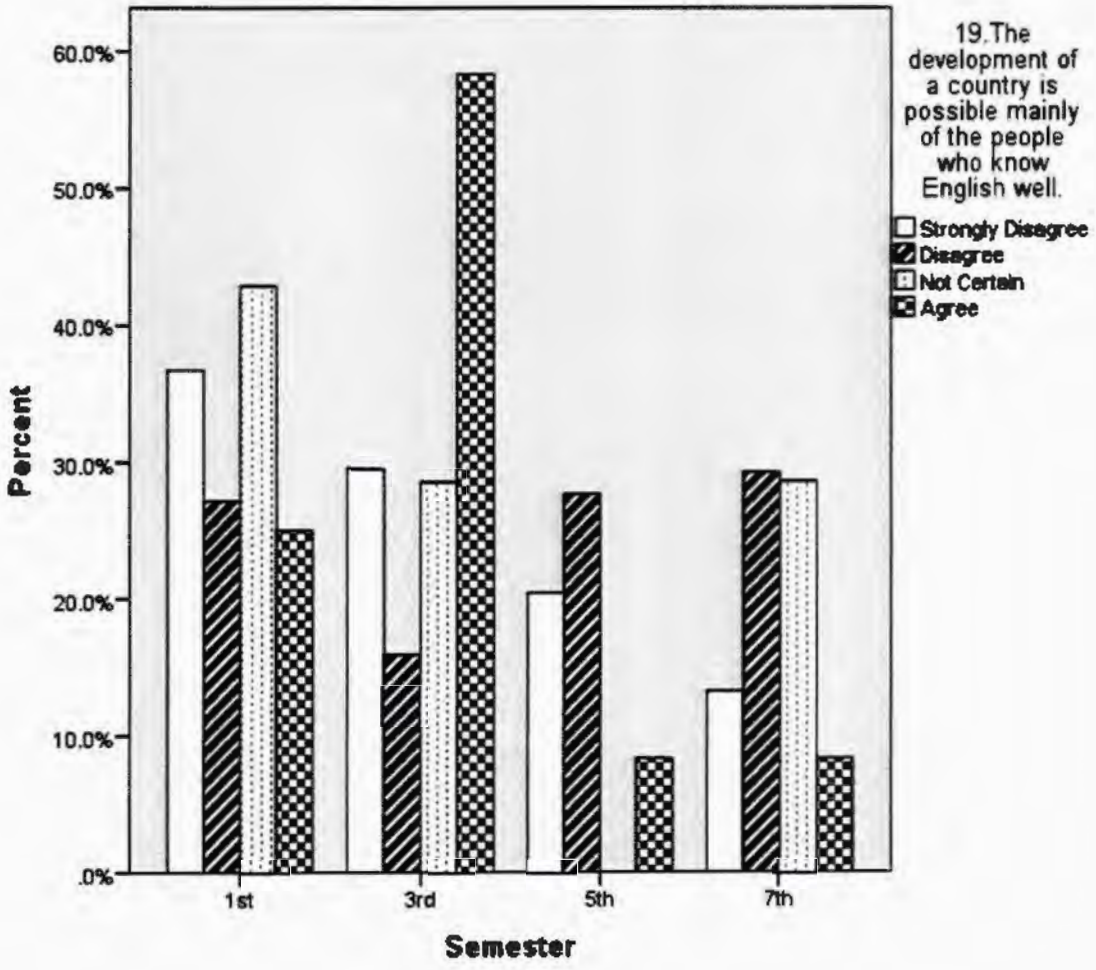
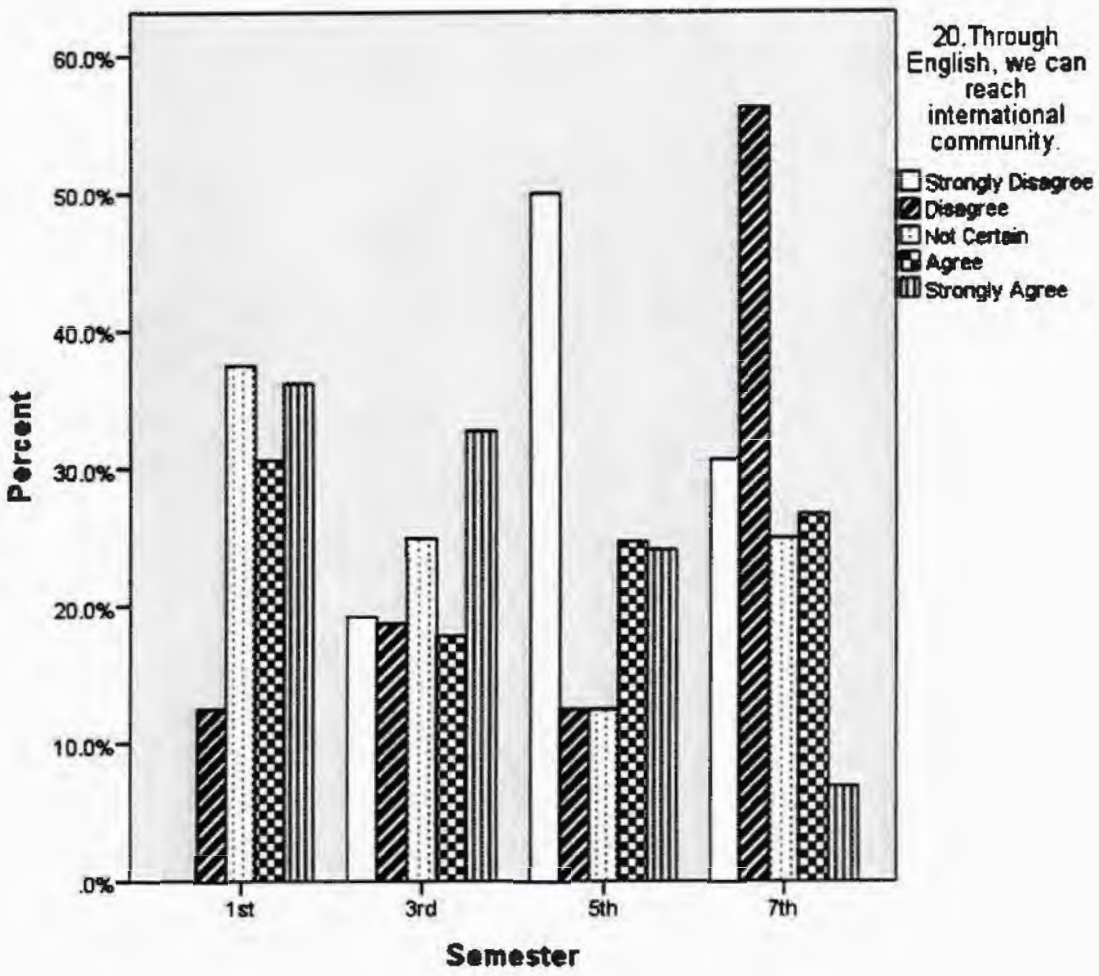
5th
7th
Semester


18.I feel English is a burden for me; I have to prepare other major subjects.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree
Percent
80.0%
60.0%
40.0%
20.0%
.0%
1st
3rd
5th
7th
Semester


19.The development of a country is possible mainly of the people who know English well.
Strongly Disagree
Disagree
Not Certain
Agree
Percent
60.0%
50.0%
40.0%
30.0%
20.0%
10.0%
.0%
1st
3rd
5th
7th
Semester


60.0%
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Percent
1st
3rd
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7th
Semester
20.Through English, we can reach international community.
Strongly Disagree
Disagree
Not Certain
Agree
Strongly Agree

Appendix No. 3-raw data

Table :

Motivation		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
1. I want to learn English to get higher education.	S.disagree	18	3.6%	16	3.2%	34	6.8%	0.000**
	Disagree	52	10.4%	69	13.8%	121	24.2%	
	Not certain	6	1.2%	1	.2%	7	1.4%	
	Agree	172	34.4%	27	5.4%	199	39.8%	
	S.agree	102	20.4%	37	7.4%	139	27.8%	
2. I want to learn English to be able to access latest research in my subjeet.	S.disagree	34	6.8%	58	11.6%	92	18.4%	0.000**
	Disagree	147	29.4%	57	11.4%	204	40.8%	
	Not certain	5	1.0%	0	0.0%	5	1.0%	
	Agree	104	20.8%	3	.6%	107	21.4%	
	S.agree	60	12.0%	32	6.4%	92	18.4%	
3. I want to learn English to get knowledge about American and British cultures.	S.disagree	95	19.0%	130	26.0%	225	45.0%	0.000**
	Disagree	168	33.6%	14	2.8%	182	36.4%	
	Not certain	35	7.0%	5	1.0%	40	8.0%	
	Agree	48	9.6%	0	0.0%	48	9.6%	
	S.agree	4	.8%	1	.2%	5	1.0%	
4. I want to learn English to improve my social status.	S.disagree	47	9.4%	107	21.4%	154	30.8%	0.000**
	Disagree	280	56.0%	42	8.4%	322	64.4%	
	Not certain	6	1.2%	1	.2%	7	1.4%	
	Agree	15	3.0%	0	0.0%	15	3.0%	
	S.agree	2	.4%	0	0.0%	2	.4%	
5. I want to learn English to get a better paying job.	S.disagree	9	1.8%	8	1.6%	17	3.4%	0.000**
	Disagree	80	16.0%	70	14.0%	150	30.0%	
	Not certain	1	.2%	0	0.0%	1	.2%	
	Agree	209	41.8%	62	12.4%	271	54.2%	
	S.agree	51	10.2%	10	2.0%	61	12.2%	
6. I want to learn English to appear like an educated person.	S.disagree	89	17.8%	107	21.4%	196	39.2%	0.000**
	Disagree	194	38.8%	34	6.8%	228	45.6%	
	Not certain	1	.2%	4	.8%	5	1.0%	
	Agree	61	12.2%	5	1.0%	66	13.2%	
	S.agree	5	1.0%	0	0.0%	5	1.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Motivation		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
7. I want to learn English to appear like an English man.	S.disagree	199	39.8%	107	21.4%	306	61.2%	0.000**
	Disagree	140	28.0%	39	7.8%	179	35.8%	
	Not certain	1	.2%	3	.6%	4	.8%	
	Agree	6	1.2%	0	0.0%	6	1.2%	
	S.agree	4	.8%	1	.2%	5	1.0%	
8. I want to learn English to live in English speaking countries.	S.disagree	16	3.2%	56	11.2%	72	14.4%	0.000**
	Disagree	186	37.2%	47	9.4%	233	46.6%	
	Not certain	1	.2%	4	.8%	5	1.0%	
	Agree	124	24.8%	42	8.4%	166	33.2%	
	S.agree	23	4.6%	1	.2%	24	4.8%	
9. I want to learn English to travel to English speaking nry.	S.disagree	1	.2%	8	1.6%	9	1.8%	0.000**
	Disagree	48	9.6%	28	5.6%	76	15.2%	
	Not certain	4	.8%	1	.2%	5	1.0%	
	Agree	243	48.6%	53	10.6%	296	59.2%	
	S.agree	54	10.8%	60	12.0%	114	22.8%	
10. I want to learn English to spread the message of Islam through it.	S.disagree	5	1.0%	0	0.0%	5	1.0%	0.000**
	Disagree	3	.6%	0	0.0%	3	.6%	
	Not certain	6	1.2%	2	.4%	8	1.6%	
	Agree	228	45.6%	63	12.6%	291	58.2%	
	S.agree	108	21.6%	85	17.0%	193	38.6%	
11. I want to learn English to fulfill the university requirement.	S.disagree	2	.4%	53	10.6%	55	11.0%	0.000**
	Disagree	7	1.4%	55	11.0%	62	12.4%	
	Not certain	5	1.0%	0	0.0%	5	1.0%	
	Agree	246	49.2%	40	8.0%	286	57.2%	
	S.agree	90	18.0%	2	.4%	92	18.4%	
12. I want to learn English to behave like English people.	S.disagree	269	53.8%	58	11.6%	327	65.4%	0.000**
	Disagree	79	15.8%	92	18.4%	171	34.2%	
	Not certain	0	0.0%	0	0.0%	0	0.0%	
	Agree	2	.4%	0	0.0%	2	.4%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Motivation		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
13. I want to learn English to read English literature.	S.disagree	44	8.8%	18	3.6%	62	12.4%	0.000**
	Disagree	237	47.4%	118	23.6%	355	71.0%	
	Not certain	0	0.0%	9	1.8%	9	1.8%	
	Agree	68	13.6%	1	.2%	69	13.8%	
	S.agree	1	.2%	4	.8%	5	1.0%	
14. I want to learn English to understand English people ways of life.	S.disagree	45	9.0%	35	7.0%	80	16.0%	0.000**
	Disagree	210	42.0%	102	20.4%	312	62.4%	
	Not certain	0	0.0%	2	.4%	2	.4%	
	Agree	92	18.4%	4	.8%	96	19.2%	
	S.agree	3	.6%	7	1.4%	10	2.0%	
15. I want to learn English to make friends from English speaking nries.	S.disagree	17	3.4%	39	7.8%	56	11.2%	0.000**
	Disagree	138	27.6%	60	12.0%	198	39.6%	
	Not certain	7	1.4%	3	.6%	10	2.0%	
	Agree	121	24.2%	10	2.0%	131	26.2%	
	S.agree	67	13.4%	38	7.6%	105	21.0%	
16. I want to learn English to have access to internet through English.	S.disagree	10	2.0%	8	1.6%	18	3.6%	0.000**
	Disagree	11	2.2%	6	1.2%	17	3.4%	
	Not certain	4	.8%	2	.4%	6	1.2%	
	Agree	275	55.0%	97	19.4%	372	74.4%	
	S.agree	50	10.0%	37	7.4%	87	17.4%	
17. I want to learn English to know about the world through English language.	S.disagree	6	1.2%	32	6.4%	38	7.6%	0.024*
	Disagree	128	25.6%	32	6.4%	160	32.0%	
	Not certain	4	.8%	1	.2%	5	1.0%	
	Agree	187	37.4%	84	16.8%	271	54.2%	
	S.agree	25	5.0%	1	.2%	26	5.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Table :

Attitude		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
18 I feel English is a burden for me; I have to prepare other major subjects.	S.disagree	67	13.4%	32	6.4%	99	19.8%	0.000**
	Disagree	127	25.4%	13	2.6%	140	28.0%	
	Not certain	3	.6%	1	.2%	4	.8%	
	Agree	71	14.2%	89	17.8%	160	32.0%	
	S.agree	82	16.4%	15	3.0%	97	19.4%	
19 The development of a nry is possible mainly of the people who know English well.	S.disagree	51	10.2%	47	9.4%	98	19.6%	0.000**
	Disagree	286	57.2%	97	19.4%	383	76.6%	
	Not certain	2	.4%	5	1.0%	7	1.4%	
	Agree	11	2.2%	1	.2%	12	2.4%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	
20 Through English, we can reach international community.	S.disagree	7	1.4%	19	3.8%	26	5.2%	0.000**
	Disagree	6	1.2%	10	2.0%	16	3.2%	
	Not certain	3	.6%	5	1.0%	8	1.6%	
	Agree	297	59.4%	95	19.0%	392	78.4%	
	S.agree	37	7.4%	21	4.2%	58	11.6%	
21 I like to talk to people from English speaking nries(America, Britain, Australia, Newsy land)	S.disagree	10	2.0%	8	1.6%	18	3.6%	0.000**
	Disagree	112	22.4%	132	26.4%	244	48.8%	
	Not certain	2	.4%	2	.4%	4	.8%	
	Agree	171	34.2%	7	1.4%	178	35.6%	
	S.agree	55	11.0%	1	.2%	56	11.2%	
22 I love to have friends from English speaking nries.	S.disagree	22	4.4%	42	8.4%	64	12.8%	0.000**
	Disagree	107	21.4%	66	13.2%	173	34.6%	
	Not certain	4	.8%	2	.4%	6	1.2%	
	Agree	188	37.6%	35	7.0%	223	44.6%	
	S.agree	29	5.8%	5	1.0%	34	6.8%	
23 I like English people ways of life.	S.disagree	187	37.4%	108	21.6%	295	59.0%	0.000**
	Disagree	158	31.6%	36	7.2%	194	38.8%	
	Not certain	0	0.0%	4	.8%	4	.8%	
	Agree	2	.4%	2	.4%	4	.8%	
	S.agree	3	.6%	0	0.0%	3	.6%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Attitude		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
24 My Knowledge of English make me more socially prestigious.	S.disagree	172	34.4%	120	24.0%	292	58.4%	0.000**
	Disagree	172	34.4%	24	4.8%	196	39.2%	
	Not certain	0	0.0%	1	.2%	1	.2%	
	Agree	5	1.0%	4	.8%	9	1.8%	
	S.agree	1	.2%	1	.2%	2	.4%	
25 English will help me to understand the ways of life in English speaking nries.	S.disagree	48	9.6%	64	12.8%	112	22.4%	0.000**
	Disagree	264	52.8%	75	15.0%	339	67.8%	
	Not certain	4	.8%	7	1.4%	11	2.2%	
	Agree	21	4.2%	3	.6%	24	4.8%	
	S.agree	13	2.6%	1	.2%	14	2.8%	
26 English will help me to be more polite in my conversation.	S.disagree	164	32.8%	111	22.2%	275	55.0%	0.000**
	Disagree	174	34.8%	24	4.8%	198	39.6%	
	Not certain	6	1.2%	8	1.6%	14	2.8%	
	Agree	5	1.0%	4	.8%	9	1.8%	
	S.agree	1	.2%	3	.6%	4	.8%	
27 The ways of life in English speaking nries are opposite to Islamic way of life.	S.disagree	3	.6%	1	.2%	4	.8%	0.000**
	Disagree	2	.4%	0	0.0%	2	.4%	
	Not certain	0	0.0%	4	.8%	4	.8%	
	Agree	56	11.2%	21	4.2%	77	15.4%	
	S.agree	289	57.8%	124	24.8%	413	82.6%	
28 I like reading English novel.	S.disagree	18	3.6%	92	18.4%	110	22.0%	0.033*
	Disagree	142	28.4%	8	1.6%	150	30.0%	
	Not certain	5	1.0%	3	.6%	8	1.6%	
	Agree	155	31.0%	17	3.4%	172	34.4%	
	S.agree	30	6.0%	30	6.0%	60	12.0%	
29 There is no harm in listening to pop music.	S.disagree	185	37.0%	105	21.0%	290	58.0%	0.000**
	Disagree	88	17.6%	37	7.4%	125	25.0%	
	Not certain	1	.2%	3	.6%	4	.8%	
	Agree	73	14.6%	3	.6%	76	15.2%	
	S.agree	3	.6%	2	.4%	5	1.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Attitude		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
30 I Like America because there is more freedom of speech.	S.disagree	151	30.2%	124	24.8%	275	55.0%	0.000**
	Disagree	197	39.4%	21	4.2%	218	43.6%	
	Not certain	0	0.0%	4	.8%	4	.8%	
	Agree	2	.4%	0	0.0%	2	.4%	
	S.agree	0	0.0%	1	.2%	1	.2%	
31 I like people from Britain and America because they are neat and clean.	S.disagree	96	19.2%	95	19.0%	191	38.2%	0.000**
	Disagree	249	49.8%	46	9.2%	295	59.0%	
	Not certain	3	.6%	6	1.2%	9	1.8%	
	Agree	1	.2%	1	.2%	2	.4%	
	S.agree	1	.2%	2	.4%	3	.6%	
32 There is no harm to meet and talk to people from Western nries like America and Britain.	S.disagree	9	1.8%	3	.6%	12	2.4%	0.000**
	Disagree	102	20.4%	31	6.2%	133	26.6%	
	Not certain	2	.4%	4	.8%	6	1.2%	
	Agree	149	29.8%	94	18.8%	243	48.6%	
	S.agree	88	17.6%	18	3.6%	106	21.2%	
33 Western world is fighting a war against Muslim through English language.	S.disagree	3	.6%	5	1.0%	8	1.6%	0.000**
	Disagree	37	7.4%	6	1.2%	43	8.6%	
	Not certain	14	2.8%	4	.8%	18	3.6%	
	Agree	234	46.8%	77	15.4%	311	62.2%	
	S.agree	62	12.4%	58	11.6%	120	24.0%	
34 I feel that English has become our own language.	S.disagree	189	37.8%	126	25.2%	315	63.0%	0.000**
	Disagree	158	31.6%	15	3.0%	173	34.6%	
	Not certain	0	0.0%	1	.2%	1	.2%	
	Agree	1	.2%	6	1.2%	7	1.4%	
	S.agree	2	.4%	2	.4%	4	.8%	
35 There is no harm to say hello instead of Assalam-o-Alekum.	S.disagree	146	29.2%	128	25.6%	274	54.8%	0.000**
	Disagree	203	40.6%	8	1.6%	211	42.2%	
	Not certain	1	.2%	4	.8%	5	1.0%	
	Agree	0	0.0%	3	.6%	3	.6%	
	S.agree	0	0.0%	7	1.4%	7	1.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Attitude		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
36 I like to read Shakespeare's play.	S.disagree	148	29.6%	61	12.2%	209	41.8%	0.024*
	Disagree	130	26.0%	73	14.6%	203	40.6%	
	Not certain	8	1.6%	3	.6%	11	2.2%	
	Agree	43	8.6%	6	1.2%	49	9.8%	
	S.agree	21	4.2%	7	1.4%	28	5.6%	
37 I understand and enjoy English poetry.	S.disagree	59	11.8%	66	13.2%	125	25.0%	0.000**
	Disagree	242	48.4%	71	14.2%	313	62.6%	
	Not certain	17	3.4%	4	.8%	21	4.2%	
	Agree	29	5.8%	5	1.0%	34	6.8%	
	S.agree	3	.6%	4	.8%	7	1.4%	
38 Saying 'excuse me' is a polite way of asking someone a question.	S.disagree	0	0.0%	4	.8%	4	.8%	0.000**
	Disagree	18	3.6%	1	.2%	19	3.8%	
	Not certain	1	.2%	1	.2%	2	.4%	
	Agree	192	38.4%	103	20.6%	295	59.0%	
	S.agree	139	27.8%	41	8.2%	180	36.0%	
39 Learning about Christianity is not negative.	S.disagree	4	.8%	0	0.0%	4	.8%	0.000**
	Disagree	65	13.0%	3	.6%	68	13.6%	
	Not certain	1	.2%	2	.4%	3	.6%	
	Agree	265	53.0%	138	27.6%	403	80.6%	
	S.agree	15	3.0%	7	1.4%	22	4.4%	
40 Western family system (separate family system) is positive example for our society.	S.disagree	174	34.8%	141	28.2%	315	63.0%	0.000**
	Disagree	173	34.6%	8	1.6%	181	36.2%	
	Not certain	0	0.0%	1	.2%	1	.2%	
	Agree	2	.4%	0	0.0%	2	.4%	
	S.agree	1	.2%	0	0.0%	1	.2%	
41 The importance given to human rights and freedom of speech in English speaking nries is better than in any other nry.	S.disagree	149	29.8%	104	20.8%	253	50.6%	0.000**
	Disagree	147	29.4%	41	8.2%	188	37.6%	
	Not certain	0	0.0%	2	.4%	2	.4%	
	Agree	53	10.6%	1	.2%	54	10.8%	
	S.agree	1	.2%	2	.4%	3	.6%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Table :

Belief		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
42 People who learn English go away from Islam.	S.disagree	127	25.4%	45	9.0%	172	34.4%	0.345^{NS}
	Disagree	220	44.0%	105	21.0%	325	65.0%	
	Not certain	1	.2%	0	0.0%	1	.2%	
	Agree	0	0.0%	0	0.0%	0	0.0%	
	S.agree	2	.4%	0	0.0%	2	.4%	
43 Learning English does not mean becoming an American or British.	S.disagree	4	.8%	5	1.0%	9	1.8%	0.000**
	Disagree	0	0.0%	5	1.0%	5	1.0%	
	Not certain	0	0.0%	1	.2%	1	.2%	
	Agree	205	41.0%	126	25.2%	331	66.2%	
	S.agree	141	28.2%	13	2.6%	154	30.8%	
44 Islam forbids learning English language.	S.disagree	244	48.8%	144	28.8%	388	77.6%	0.000**
	Disagree	104	20.8%	5	1.0%	109	21.8%	
	Not certain	0	0.0%	0	0.0%	0	0.0%	
	Agree	1	.2%	1	.2%	2	.4%	
	S.agree	1	.2%	0	0.0%	1	.2%	
45 Through learning English language, we are corrupting our own society.	S.disagree	121	24.2%	12	2.4%	133	26.7%	0.000**
	Disagree	205	41.1%	33	6.6%	238	47.7%	
	Not certain	2	.4%	4	.8%	6	1.2%	
	Agree	14	2.8%	51	10.2%	65	13.0%	
	S.agree	7	1.4%	50	10.0%	57	11.4%	
46 I believe that those people are behind the spread and promotion of English in Islamic nries who are the enemies of Muslims.	S.disagree	40	8.0%	1	.2%	41	8.2%	0.000**
	Disagree	199	39.8%	36	7.2%	235	47.0%	
	Not certain	0	0.0%	2	.4%	2	.4%	
	Agree	81	16.2%	57	11.4%	138	27.6%	
	S.agree	30	6.0%	54	10.8%	84	16.8%	
47 English Should not be a compulsory subject in universities.	S.disagree	27	5.4%	18	3.6%	45	9.0%	0.000**
	Disagree	134	26.8%	18	3.6%	152	30.4%	
	Not certain	7	1.4%	1	.2%	8	1.6%	
	Agree	141	28.2%	58	11.6%	199	39.8%	
	S.agree	41	8.2%	55	11.0%	96	19.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Belief		Gender						P-value
		Male		Female		Total		
		N	%	N	%	N	%	
48 I believe that Americans are not sincere with Muslims.	S.disagree	2	.4%	0	0.0%	2	.4%	0.000**
	Disagree	8	1.6%	29	5.8%	37	7.4%	
	Not certain	2	.4%	3	.6%	5	1.0%	
	Agree	178	35.6%	9	1.8%	187	37.4%	
	S.agree	160	32.0%	109	21.8%	269	53.8%	
49 I believe that Western way of life is corrupting Muslims' ways of life.	S.disagree	6	1.2%	0	0.0%	6	1.2%	0.000**
	Disagree	16	3.2%	8	1.6%	24	4.8%	
	Not certain	16	3.2%	1	.2%	17	3.4%	
	Agree	163	32.6%	21	4.2%	184	36.8%	
	S.agree	149	29.8%	120	24.0%	269	53.8%	
50 English represents Christianity and Christian beliefs.	S.disagree	1	.2%	7	1.4%	8	1.6%	0.000**
	Disagree	97	19.4%	19	3.8%	116	23.2%	
	Not certain	16	3.2%	0	0.0%	16	3.2%	
	Agree	176	35.2%	10	2.0%	186	37.2%	
	S.agree	60	12.0%	114	22.8%	174	34.8%	
51 English is the language of non- Muslims especially of Americans and British.	S.disagree	0	0.0%	0	0.0%	0	0.0%	0.162^{NS}
	Disagree	2	.4%	1	.2%	3	.6%	
	Not certain	2	.4%	1	.2%	3	.6%	
	Agree	130	26.0%	40	8.0%	170	34.0%	
	S.agree	216	43.2%	108	21.6%	324	64.8%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Table :

Motivation		Age_g						P-value
		<= 22		23 - 24		25+		
		N	%	N	%	N	%	
1. I want to learn English to get higher education.	S.disagree	14	2.8%	16	3.2%	4	.8%	0.007*
	Disagree	30	6.0%	55	11.0%	36	7.2%	
	Not certain	1	.2%	0	0.0%	6	1.2%	
	Agree	45	9.0%	81	16.2%	73	14.6%	
	S.agree	28	5.6%	64	12.8%	47	9.4%	
2. I want to learn English to be able to access latest research in my subject.	S.disagree	33	6.6%	36	7.2%	23	4.6%	0.000**
	Disagree	56	11.2%	91	18.2%	57	11.4%	
	Not certain	0	0.0%	0	0.0%	5	1.0%	
	Agree	17	3.4%	45	9.0%	45	9.0%	
	S.agree	12	2.4%	44	8.8%	36	7.2%	
3. I want to learn English to get knowledge about American and British cultures.	S.disagree	49	9.8%	94	18.8%	82	16.4%	0.031*
	Disagree	48	9.6%	83	16.6%	51	10.2%	
	Not certain	11	2.2%	22	4.4%	7	1.4%	
	Agree	9	1.8%	17	3.4%	22	4.4%	
	S.agree	1	.2%	0	0.0%	4	.8%	
4. I want to learn English to improve my social status.	S.disagree	44	8.8%	57	11.4%	53	10.6%	0.025*
	Disagree	67	13.4%	155	31.0%	100	20.0%	
	Not certain	3	.6%	0	0.0%	4	.8%	
	Agree	4	.8%	4	.8%	7	1.4%	
	S.agree	0	0.0%	0	0.0%	2	.4%	
5. I want to learn English to get a better paying job.	S.disagree	7	1.4%	6	1.2%	4	.8%	0.000**
	Disagree	44	8.8%	60	12.0%	46	9.2%	
	Not certain	0	0.0%	0	0.0%	1	.2%	
	Agree	43	8.6%	135	27.0%	93	18.6%	
	S.agree	24	4.8%	15	3.0%	22	4.4%	
6. I want to learn English to appear like an educated person.	S.disagree	45	9.0%	85	17.0%	66	13.2%	0.319^{NS}
	Disagree	49	9.8%	101	20.2%	78	15.6%	
	Not certain	3	.6%	1	.2%	1	.2%	
	Agree	18	3.6%	27	5.4%	21	4.2%	
	S.agree	3	.6%	2	.4%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Motivation		Age_g						P-value
		<= 22		23 - 24		25+		
		N	%	N	%	N	%	
7. I want to learn English to appear like an English man.	S.disagree	78	15.6%	118	23.6%	110	22.0%	0.000**
	Disagree	29	5.8%	96	19.2%	54	10.8%	
	Not certain	3	.6%	0	0.0%	1	.2%	
	Agree	4	.8%	2	.4%	0	0.0%	
	S.agree	4	.8%	0	0.0%	1	.2%	
8. I want to learn English to live in English speaking nries.	S.disagree	23	4.6%	29	5.8%	20	4.0%	0.000**
	Disagree	55	11.0%	114	22.8%	64	12.8%	
	Not certain	4	.8%	0	0.0%	1	.2%	
	Agree	31	6.2%	71	14.2%	64	12.8%	
	S.agree	5	1.0%	2	.4%	17	3.4%	
9. I want to learn English to travel to English speaking nry.	S.disagree	0	0.0%	0	0.0%	9	1.8%	0.000**
	Disagree	23	4.6%	34	6.8%	19	3.8%	
	Not certain	1	.2%	0	0.0%	4	.8%	
	Agree	74	14.8%	143	28.6%	79	15.8%	
	S.agree	20	4.0%	39	7.8%	55	11.0%	
10. I want to learn English to spread the message of Islam through it.	S.disagree	5	1.0%	0	0.0%	0	0.0%	0.000**
	Disagree	0	0.0%	0	0.0%	3	.6%	
	Not certain	2	.4%	3	.6%	3	.6%	
	Agree	52	10.4%	139	27.8%	100	20.0%	
	S.agree	59	11.8%	74	14.8%	60	12.0%	
11. I want to learn English to fulfill the university requirement.	S.disagree	16	3.2%	23	4.6%	16	3.2%	0.013*
	Disagree	19	3.8%	28	5.6%	15	3.0%	
	Not certain	0	0.0%	0	0.0%	5	1.0%	
	Agree	55	11.0%	130	26.0%	101	20.2%	
	S.agree	28	5.6%	35	7.0%	29	5.8%	
12. I want to learn English to behave like English people.	S.disagree	80	16.0%	133	26.6%	114	22.8%	0.138^{NS}
	Disagree	38	7.6%	83	16.6%	50	10.0%	
	Not certain	0	0.0%	0	0.0%	0	0.0%	
	Agree	0	0.0%	0	0.0%	2	.4%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Motivation		Age_g						P-value
		<= 22		23 - 24		25+		
		N	%	N	%	N	%	
13. I want to learn English to read English literature.	S.disagree	16	3.2%	21	4.2%	25	5.0%	0.001**
	Disagree	76	15.2%	151	30.2%	128	25.6%	
	Not certain	6	1.2%	2	.4%	1	.2%	
	Agree	17	3.4%	40	8.0%	12	2.4%	
	S.agree	3	.6%	2	.4%	0	0.0%	
14. I want to learn English to understand English people ways of life.	S.disagree	28	5.6%	24	4.8%	28	5.6%	0.028*
	Disagree	60	12.0%	152	30.4%	100	20.0%	
	Not certain	1	.2%	1	.2%	0	0.0%	
	Agree	25	5.0%	37	7.4%	34	6.8%	
	S.agree	4	.8%	2	.4%	4	.8%	
15. I want to learn English to make friends from English speaking nries.	S.disagree	15	3.0%	20	4.0%	21	4.2%	0.014*
	Disagree	54	10.8%	89	17.8%	55	11.0%	
	Not certain	2	.4%	1	.2%	7	1.4%	
	Agree	24	4.8%	52	10.4%	55	11.0%	
	S.agree	23	4.6%	54	10.8%	28	5.6%	
16. I want to learn English to have access to internet through English.	S.disagree	8	1.6%	2	.4%	8	1.6%	0.008**
	Disagree	7	1.4%	5	1.0%	5	1.0%	
	Not certain	0	0.0%	2	.4%	4	.8%	
	Agree	78	15.6%	165	33.0%	129	25.8%	
	S.agree	25	5.0%	42	8.4%	20	4.0%	
17. I want to learn English to know about the world through English language.	S.disagree	12	2.4%	19	3.8%	7	1.4%	0.000**
	Disagree	25	5.0%	41	8.2%	94	18.8%	
	Not certain	1	.2%	0	0.0%	4	.8%	
	Agree	71	14.2%	144	28.8%	56	11.2%	
	S.agree	9	1.8%	12	2.4%	5	1.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Table :

Attitude		Age_g						P-value
		<= 22		23 - 24		25+		
		N	%	N	%	N	%	
18 I feel English is a burden for me; I have to prepare other major subjects.	S.disagree	20	4.0%	40	8.0%	39	7.8%	0.337^{NS}
	Disagree	28	5.6%	66	13.2%	46	9.2%	
	Not certain	0	0.0%	1	.2%	3	.6%	
	Agree	44	8.8%	70	14.0%	46	9.2%	
	S.agree	26	5.2%	39	7.8%	32	6.4%	
19 The development of a nry is possible mainly of the people who know English well.	S.disagree	39	7.8%	34	6.8%	25	5.0%	0.001**
	Disagree	73	14.6%	173	34.6%	137	27.4%	
	Not certain	3	.6%	2	.4%	2	.4%	
	Agree	3	.6%	7	1.4%	2	.4%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	
20 Through English, we can reach international community.	S.disagree	0	0.0%	16	3.2%	10	2.0%	0.003**
	Disagree	2	.4%	5	1.0%	9	1.8%	
	Not certain	3	.6%	2	.4%	3	.6%	
	Agree	90	18.0%	176	35.2%	126	25.2%	
	S.agree	23	4.6%	17	3.4%	18	3.6%	
21 I like to talk to people from English speaking nries(America, Britain, Australia, Newsy land)	S.disagree	8	1.6%	7	1.4%	3	.6%	0.000**
	Disagree	61	12.2%	119	23.8%	64	12.8%	
	Not certain	0	0.0%	2	.4%	2	.4%	
	Agree	43	8.6%	79	15.8%	56	11.2%	
	S.agree	6	1.2%	9	1.8%	41	8.2%	
22 I love to have friends from English speaking nries.	S.disagree	14	2.8%	23	4.6%	27	5.4%	0.014*
	Disagree	51	10.2%	65	13.0%	57	11.4%	
	Not certain	2	.4%	0	0.0%	4	.8%	
	Agree	42	8.4%	116	23.2%	65	13.0%	
	S.agree	9	1.8%	12	2.4%	13	2.6%	
23 I like English people ways of life.	S.disagree	70	14.0%	123	24.6%	102	20.4%	0.346NS
	Disagree	44	8.8%	88	17.6%	62	12.4%	
	Not certain	3	.6%	1	.2%	0	0.0%	
	Agree	0	0.0%	3	.6%	1	.2%	
	S.agree	1	.2%	1	.2%	1	.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Attitude		Age g						P-value
		<= 22		23 - 24		25+		
		N	%	N	%	N	%	
24 My Knowledge of English make me more socially prestigious.	S.disagree	54	10.8%	111	22.2%	127	25.4%	0.000**
	Disagree	61	12.2%	100	20.0%	35	7.0%	
	Not certain	0	0.0%	1	.2%	0	0.0%	
	Agree	2	.4%	4	.8%	3	.6%	
	S.agree	1	.2%	0	0.0%	1	.2%	
25 English will help me to understand the ways of life in English speaking nries.	S.disagree	32	6.4%	50	10.0%	30	6.0%	0.095NS
	Disagree	75	15.0%	150	30.0%	114	22.8%	
	Not certain	4	.8%	4	.8%	3	.6%	
	Agree	7	1.4%	7	1.4%	10	2.0%	
	S.agree	0	0.0%	5	1.0%	9	1.8%	
26 English will help me to be more polite in my conversation.	S.disagree	65	13.0%	113	22.6%	97	19.4%	0.220NS
	Disagree	46	9.2%	93	18.6%	59	11.8%	
	Not certain	6	1.2%	2	.4%	6	1.2%	
	Agree	0	0.0%	6	1.2%	3	.6%	
	S.agree	1	.2%	2	.4%	1	.2%	
27 The ways of life in English speaking nries are opposite to Islamic way of life.	S.disagree	0	0.0%	3	.6%	1	.2%	0.080NS
	Disagree	0	0.0%	2	.4%	0	0.0%	
	Not certain	2	.4%	2	.4%	0	0.0%	
	Agree	25	5.0%	35	7.0%	17	3.4%	
	S.agree	91	18.2%	174	34.8%	148	29.6%	
28 I like reading English novel.	S.disagree	23	4.6%	43	8.6%	44	8.8%	0.000**
	Disagree	43	8.6%	63	12.6%	44	8.8%	
	Not certain	2	.4%	1	.2%	5	1.0%	
	Agree	41	8.2%	91	18.2%	40	8.0%	
	S.agree	9	1.8%	18	3.6%	33	6.6%	
29 There is no harm in listening to pop music.	S.disagree	67	13.4%	130	26.0%	93	18.6%	0.804NS
	Disagree	32	6.4%	48	9.6%	45	9.0%	
	Not certain	2	.4%	1	.2%	1	.2%	
	Agree	15	3.0%	35	7.0%	26	5.2%	
	S.agree	2	.4%	2	.4%	1	.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Attitude		Age_g						P-value
		<= 22		23 - 24		25+		
		N	%	N	%	N	%	
30 I Like America because there is more freedom of speech.	S.disagree	64	12.8%	120	24.0%	91	18.2%	0.622NS
	Disagree	51	10.2%	94	18.8%	73	14.6%	
	Not certain	2	.4%	2	.4%	0	0.0%	
	Agree	1	.2%	0	0.0%	1	.2%	
	S.agree	0	0.0%	0	0.0%	1	.2%	
31 I like people from Britain and America because they are neat and clean.	S.disagree	60	12.0%	60	12.0%	71	14.2%	0.002**
	Disagree	54	10.8%	151	30.2%	90	18.0%	
	Not certain	3	.6%	2	.4%	4	.8%	
	Agree	0	0.0%	2	.4%	0	0.0%	
	S.agree	1	.2%	1	.2%	1	.2%	
32 There is no harm to meet and talk to people from Westem nries like America and Britain.	S.disagree	5	1.0%	5	1.0%	2	.4%	0.003**
	Disagree	18	3.6%	70	14.0%	45	9.0%	
	Not certain	4	.8%	0	0.0%	2	.4%	
	Agree	67	13.4%	102	20.4%	74	14.8%	
	S.agree	24	4.8%	39	7.8%	43	8.6%	
33 Western world is fighting a war against Muslim through English language.	S.disagree	3	.6%	3	.6%	2	.4%	0.138NS
	Disagree	11	2.2%	25	5.0%	7	1.4%	
	Not certain	2	.4%	7	1.4%	9	1.8%	
	Agree	68	13.6%	136	27.2%	107	21.4%	
	S.agree	34	6.8%	45	9.0%	41	8.2%	
34 I feel that English has become our own language.	S.disagree	67	13.4%	130	26.0%	118	23.6%	0.001**
	Disagree	43	8.6%	82	16.4%	48	9.6%	
	Not certain	1	.2%	0	0.0%	0	0.0%	
	Agree	6	1.2%	1	.2%	0	0.0%	
	S.agree	1	.2%	3	.6%	0	0.0%	
35 There is no harm to say hello instead of Assalam-o-Alekum.	S.disagree	62	12.4%	133	26.6%	79	15.8%	0.037*
	Disagree	51	10.2%	74	14.8%	86	17.2%	
	Not certain	2	.4%	2	.4%	1	.2%	
	Agree	1	.2%	2	.4%	0	0.0%	
	S.agree	2	.4%	5	1.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Attitude		Age_g						P-value
		<= 22		23 - 24		25+		
		N	%	N	%	N	%	
36 I like to read Shakespeare's play.	S.disagree	50	10.0%	89	17.8%	70	14.0%	0.227
	Disagree	51	10.2%	80	16.0%	72	14.4%	
	Not certain	0	0.0%	5	1.0%	6	1.2%	
	Agree	10	2.0%	26	5.2%	13	2.6%	
	S.agree	7	1.4%	16	3.2%	5	1.0%	
37 I understand and enjoy English poetry.	S.disagree	32	6.4%	29	5.8%	64	12.8%	0.000**
	Disagree	59	11.8%	163	32.6%	91	18.2%	
	Not certain	11	2.2%	6	1.2%	4	.8%	
	Agree	13	2.6%	14	2.8%	7	1.4%	
	S.agree	3	.6%	4	.8%	0	0.0%	
38 Saying 'excuse me' is a polite way of asking someone a question.	S.disagree	3	.6%	1	.2%	0	0.0%	0.000**
	Disagree	4	.8%	10	2.0%	5	1.0%	
	Not certain	1	.2%	0	0.0%	1	.2%	
	Agree	81	16.2%	142	28.4%	72	14.4%	
	S.agree	29	5.8%	63	12.6%	88	17.6%	
39 Learning about Christianity is not negative.	S.disagree	2	.4%	1	.2%	1	.2%	0.012*
	Disagree	19	3.8%	38	7.6%	11	2.2%	
	Not certain	1	.2%	1	.2%	1	.2%	
	Agree	89	17.8%	173	34.6%	141	28.2%	
	S.agree	7	1.4%	3	.6%	12	2.4%	
40 Western family system (separate family system) is positive example for our society.	S.disagree	73	14.6%	127	25.4%	115	23.0%	0.341NS
	Disagree	45	9.0%	85	17.0%	51	10.2%	
	Not certain	0	0.0%	1	.2%	0	0.0%	
	Agree	0	0.0%	2	.4%	0	0.0%	
	S.agree	0	0.0%	1	.2%	0	0.0%	
41 The importance given to human rights and freedom of speech in English speaking nries is better than in any other nry.	S.disagree	56	11.2%	112	22.4%	85	17.0%	0.110NS
	Disagree	44	8.8%	77	15.4%	67	13.4%	
	Not certain	2	.4%	0	0.0%	0	0.0%	
	Agree	14	2.8%	27	5.4%	13	2.6%	
	S.agree	2	.4%	0	0.0%	1	.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Table :

Belief		Age g						P-value
		<= 22		23 - 24		25+		
		N	%	N	%	N	%	
42 People who learn English go away from Islam.	S.disagree	36	7.2%	56	11.2%	80	16.0%	0.000**
	Disagree	82	16.4%	159	31.8%	84	16.8%	
	Not certain	0	0.0%	0	0.0%	1	.2%	
	Agree	0	0.0%	0	0.0%	0	0.0%	
	S.agree	0	0.0%	1	.2%	1	.2%	
43 Learning English does not mean becoming an American or British.	S.disagree	2	.4%	1	.2%	6	1.2%	0.001**
	Disagree	2	.4%	0	0.0%	3	.6%	
	Not certain	1	.2%	0	0.0%	0	0.0%	
	Agree	75	15.0%	164	32.8%	92	18.4%	
	S.agree	38	7.6%	51	10.2%	65	13.0%	
44 Islam forbids learning English language.	S.disagree	70	14.0%	175	35.0%	143	28.6%	0.000**
	Disagree	47	9.4%	39	7.8%	23	4.6%	
	Not certain	0	0.0%	0	0.0%	0	0.0%	
	Agree	1	.2%	1	.2%	0	0.0%	
	S.agree	0	0.0%	1	.2%	0	0.0%	
45 Through learning English language, we are corrupting our own society.	S.disagree	22	4.4%	32	6.4%	79	15.8%	0.000**
	Disagree	53	10.6%	130	26.1%	55	11.0%	
	Not certain	4	.8%	0	0.0%	2	.4%	
	Agree	21	4.2%	28	5.6%	16	3.2%	
	S.agree	18	3.6%	25	5.0%	14	2.8%	
46 I believe that those people are behind the spread and promotion of English in Islamic nries who are the enemies of Muslims.	S.disagree	10	2.0%	3	.6%	28	5.6%	0.000**
	Disagree	39	7.8%	121	24.2%	75	15.0%	
	Not certain	2	.4%	0	0.0%	0	0.0%	
	Agree	41	8.2%	53	10.6%	44	8.8%	
	S.agree	26	5.2%	39	7.8%	19	3.8%	
47 English Should not be a compulsory subject in universities.	S.disagree	11	2.2%	13	2.6%	21	4.2%	0.000**
	Disagree	24	4.8%	74	14.8%	54	10.8%	
	Not certain	1	.2%	0	0.0%	7	1.4%	
	Agree	58	11.6%	93	18.6%	48	9.6%	
	S.agree	24	4.8%	36	7.2%	36	7.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Belief		Age_g						P-value
		<= 22		23 - 24		25+		
		N	%	N	%	N	%	
48 I believe that Americans are not sincere with Muslims.	S.disagree	0	0.0%	0	0.0%	2	.4%	0.003**
	Disagree	2	.4%	16	3.2%	19	3.8%	
	Not certain	2	.4%	2	.4%	1	.2%	
	Agree	37	7.4%	78	15.6%	72	14.4%	
	S.agree	77	15.4%	120	24.0%	72	14.4%	
49 I believe that Western way of life is corrupting Muslims' ways of life.	S.disagree	1	.2%	1	.2%	4	.8%	0.000**
	Disagree	3	.6%	2	.4%	19	3.8%	
	Not certain	3	.6%	4	.8%	10	2.0%	
	Agree	36	7.2%	86	17.2%	62	12.4%	
	S.agree	75	15.0%	123	24.6%	71	14.2%	
50 English represents Christianity and Christian beliefs.	S.disagree	1	.2%	7	1.4%	0	0.0%	0.000**
	Disagree	22	4.4%	65	13.0%	29	5.8%	
	Not certain	12	2.4%	3	.6%	1	.2%	
	Agree	31	6.2%	76	15.2%	79	15.8%	
	S.agree	52	10.4%	65	13.0%	57	11.4%	
51 English is the language of non-Muslims especially of Americans and British.	S.disagree	0	0.0%	0	0.0%	0	0.0%	0.004NS
	Disagree	1	.2%	0	0.0%	2	.4%	
	Not certain	1	.2%	0	0.0%	2	.4%	
	Agree	25	5.0%	75	15.0%	70	14.0%	
	S.agree	91	18.2%	141	28.2%	92	18.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Table :

Motivation		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
1. I want to learn English to get higher education.	S.disagree	17	3.4%	6	1.2%	11	2.2%	0.000**
	Disagree	81	16.2%	33	6.6%	7	1.4%	
	Not certain	2	.4%	1	.2%	4	.8%	
	Agree	58	11.6%	87	17.4%	54	10.8%	
	S.agree	19	3.8%	41	8.2%	79	15.8%	
2. I want to learn English to be able to access latest research in my subject.	S.disagree	57	11.4%	17	3.4%	18	3.6%	0.000**
	Disagree	91	18.2%	76	15.2%	37	7.4%	
	Not certain	0	0.0%	1	.2%	4	.8%	
	Agree	18	3.6%	55	11.0%	34	6.8%	
	S.agree	11	2.2%	19	3.8%	62	12.4%	
3. I want to learn English to get knowledge about American and British cultures.	S.disagree	134	26.8%	48	9.6%	43	8.6%	0.000**
	Disagree	29	5.8%	91	18.2%	62	12.4%	
	Not certain	7	1.4%	16	3.2%	17	3.4%	
	Agree	6	1.2%	11	2.2%	31	6.2%	
	S.agree	1	.2%	2	.4%	2	.4%	
4. I want to learn English to improve my social status.	S.disagree	107	21.4%	23	4.6%	24	4.8%	0.000**
	Disagree	61	12.2%	139	27.8%	122	24.4%	
	Not certain	3	.6%	2	.4%	2	.4%	
	Agree	4	.8%	4	.8%	7	1.4%	
	S.agree	2	.4%	0	0.0%	0	0.0%	
5. I want to learn English to get a better paying job.	S.disagree	7	1.4%	4	.8%	6	1.2%	0.000**
	Disagree	96	19.2%	38	7.6%	16	3.2%	
	Not certain	1	.2%	0	0.0%	0	0.0%	
	Agree	59	11.8%	111	22.2%	101	20.2%	
	S.agree	14	2.8%	15	3.0%	32	6.4%	
6. I want to learn English to appear like an educated person.	S.disagree	124	24.8%	49	9.8%	23	4.6%	0.000**
	Disagree	44	8.8%	96	19.2%	88	17.6%	
	Not certain	1	.2%	1	.2%	3	.6%	
	Agree	7	1.4%	19	3.8%	40	8.0%	
	S.agree	1	.2%	3	.6%	1	.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Motivation		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
7. I want to learn English to appear like an English man.	S.disagree	152	30.4%	95	19.0%	59	11.8%	0.000**
	Disagree	22	4.4%	68	13.6%	89	17.8%	
	Not certain	1	.2%	0	0.0%	3	.6%	
	Agree	2	.4%	2	.4%	2	.4%	
	S.agree	0	0.0%	3	.6%	2	.4%	
8. I want to learn English to live in English speaking nries.	S.disagree	50	10.0%	10	2.0%	12	2.4%	0.000**
	Disagree	91	18.2%	96	19.2%	46	9.2%	
	Not certain	0	0.0%	0	0.0%	5	1.0%	
	Agree	29	5.8%	54	10.8%	83	16.6%	
	S.agree	7	1.4%	8	1.6%	9	1.8%	
9. I want to learn English to travel to English speaking contries.	S.disagree	8	1.6%	1	.2%	0	0.0%	0.000**
	Disagree	47	9.4%	25	5.0%	4	.8%	
	Not certain	3	.6%	0	0.0%	2	.4%	
	Agree	83	16.6%	114	22.8%	99	19.8%	
	S.agree	36	7.2%	28	5.6%	50	10.0%	
10. I want to learn English to spread the message of Islam through it.	S.disagree	0	0.0%	2	.4%	3	.6%	0.000**
	Disagree	3	.6%	0	0.0%	0	0.0%	
	Not certain	3	.6%	2	.4%	3	.6%	
	Agree	61	12.2%	112	22.4%	118	23.6%	
	S.agree	110	22.0%	52	10.4%	31	6.2%	
11. I want to learn English to fulfill the university requirement.	S.disagree	48	9.6%	5	1.0%	2	.4%	0.000**
	Disagree	50	10.0%	7	1.4%	5	1.0%	
	Not certain	1	.2%	3	.6%	1	.2%	
	Agree	65	13.0%	130	26.0%	91	18.2%	
	S.agree	13	2.6%	23	4.6%	56	11.2%	
12. I want to learn English to behave like English people.	S.disagree	110	22.0%	119	23.8%	98	19.6%	0.000**
	Disagree	65	13.0%	49	9.8%	57	11.4%	
	Not certain	0	0.0%	0	0.0%	0	0.0%	
	Agree	2	.4%	0	0.0%	0	0.0%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Motivation		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
13. I want to learn English to read English literature.	S.disagree	25	5.0%	19	3.8%	18	3.6%	0.000**
	Disagree	139	27.8%	127	25.4%	89	17.8%	
	Not certain	4	.8%	2	.4%	3	.6%	
	Agree	6	1.2%	19	3.8%	44	8.8%	
	S.agree	3	.6%	1	.2%	1	.2%	
14. I want to learn English to understand English people ways of life.	S.disagree	43	8.6%	17	3.4%	20	4.0%	0.000**
	Disagree	119	23.8%	112	22.4%	81	16.2%	
	Not certain	2	.4%	0	0.0%	0	0.0%	
	Agree	11	2.2%	36	7.2%	49	9.8%	
	S.agree	2	.4%	3	.6%	5	1.0%	
15. I want to learn English to make friends from English speaking nries.	S.disagree	41	8.2%	10	2.0%	5	1.0%	0.000**
	Disagree	94	18.8%	71	14.2%	33	6.6%	
	Not certain	7	1.4%	1	.2%	2	.4%	
	Agree	21	4.2%	64	12.8%	46	9.2%	
	S.agree	14	2.8%	22	4.4%	69	13.8%	
16. I want to learn English to have access to internet through English.	S.disagree	0	0.0%	6	1.2%	12	2.4%	0.019*
	Disagree	7	1.4%	4	.8%	6	1.2%	
	Not certain	3	.6%	2	.4%	1	.2%	
	Agree	129	25.8%	129	25.8%	114	22.8%	
	S.agree	38	7.6%	27	5.4%	22	4.4%	
17. I want to learn English to know about the world through English language.	S.disagree	27	5.4%	6	1.2%	5	1.0%	0.000**
	Disagree	68	13.6%	52	10.4%	40	8.0%	
	Not certain	3	.6%	0	0.0%	2	.4%	
	Agree	74	14.8%	97	19.4%	100	20.0%	
	S.agree	5	1.0%	13	2.6%	8	1.6%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Table :

Attitude		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
18 I feel English is a burden for me; I have to prepare other major subjects.	S.disagree	10	2.0%	22	4.4%	67	13.4%	0.000**
	Disagree	22	4.4%	67	13.4%	51	10.2%	
	Not certain	3	.6%	0	0.0%	1	.2%	
	Agree	98	19.6%	40	8.0%	22	4.4%	
	S.agree	44	8.8%	39	7.8%	14	2.8%	
19 The development of a nry is possible mainly of the people who know English well.	S.disagree	49	9.8%	21	4.2%	28	5.6%	0.014*
	Disagree	121	24.2%	140	28.0%	122	24.4%	
	Not certain	3	.6%	1	.2%	3	.6%	
	Agree	4	.8%	6	1.2%	2	.4%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	
20 Through English, we can reach international community.	S.disagree	21	4.2%	4	.8%	1	.2%	0.000**
	Disagree	11	2.2%	2	.4%	3	.6%	
	Not certain	2	.4%	2	.4%	4	.8%	
	Agree	122	24.4%	145	29.0%	125	25.0%	
	S.agree	21	4.2%	15	3.0%	22	4.4%	
21 I like to talk to people from English speaking nries(America, Britain, Australia, Newsy land)	S.disagree	10	2.0%	5	1.0%	3	.6%	0.000**
	Disagree	121	24.2%	75	15.0%	48	9.6%	
	Not certain	3	.6%	1	.2%	0	0.0%	
	Agree	27	5.4%	70	14.0%	81	16.2%	
	S.agree	16	3.2%	17	3.4%	23	4.6%	
22 I love to have friends from English speaking nries.	S.disagree	43	8.6%	7	1.4%	14	2.8%	0.000**
	Disagree	93	18.6%	59	11.8%	21	4.2%	
	Not certain	0	0.0%	2	.4%	4	.8%	
	Agree	31	6.2%	91	18.2%	101	20.2%	
	S.agree	10	2.0%	9	1.8%	15	3.0%	
23 I like English people ways of life.	S.disagree	131	26.2%	94	18.8%	70	14.0%	0.000**
	Disagree	40	8.0%	73	14.6%	81	16.2%	
	Not certain	4	.8%	0	0.0%	0	0.0%	
	Agree	1	.2%	1	.2%	2	.4%	
	S.agree	1	.2%	0	0.0%	2	.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Attitude		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
24 My Knowledge of English make me more socially prestigious.	S.disagree	129	25.8%	84	16.8%	79	15.8%	0.000**
	Disagree	40	8.0%	84	16.8%	72	14.4%	
	Not certain	1	.2%	0	0.0%	0	0.0%	
	Agree	6	1.2%	0	0.0%	3	.6%	
	S.agree	1	.2%	0	0.0%	1	.2%	
25 English will help me to understand the ways of life in English speaking nries.	S.disagree	41	8.2%	20	4.0%	51	10.2%	0.000**
	Disagree	115	23.0%	137	27.4%	87	17.4%	
	Not certain	6	1.2%	0	0.0%	5	1.0%	
	Agree	11	2.2%	8	1.6%	5	1.0%	
	S.agree	4	.8%	3	.6%	7	1.4%	
26 English will help me to be more polite in my conversation.	S.disagree	122	24.4%	91	18.2%	62	12.4%	0.000**
	Disagree	41	8.2%	75	15.0%	82	16.4%	
	Not certain	6	1.2%	0	0.0%	8	1.6%	
	Agree	5	1.0%	1	.2%	3	.6%	
	S.agree	3	.6%	1	.2%	0	0.0%	
27 The ways of life in English speaking nries are opposite to Islamic way of life.	S.disagree	3	.6%	1	.2%	0	0.0%	0.090^{NS}
	Disagree	1	.2%	1	.2%	0	0.0%	
	Not certain	2	.4%	0	0.0%	2	.4%	
	Agree	24	4.8%	19	3.8%	34	6.8%	
	S.agree	147	29.4%	147	29.4%	119	23.8%	
28 I like reading English novel.	S.disagree	91	18.2%	11	2.2%	8	1.6%	0.000**
	Disagree	51	10.2%	69	13.8%	30	6.0%	
	Not certain	2	.4%	2	.4%	4	.8%	
	Agree	24	4.8%	69	13.8%	79	15.8%	
	S.agree	9	1.8%	17	3.4%	34	6.8%	
29 There is no harm in listening to pop music.	S.disagree	137	27.4%	100	20.0%	53	10.6%	0.000**
	Disagree	28	5.6%	41	8.2%	56	11.2%	
	Not certain	3	.6%	0	0.0%	1	.2%	
	Agree	5	1.0%	27	5.4%	44	8.8%	
	S.agree	4	.8%	0	0.0%	1	.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Attitude		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
30 I Like America because there is more freedom of speech.	S.disagree	133	26.6%	85	17.0%	57	11.4%	0.000**
	Disagree	40	8.0%	83	16.6%	95	19.0%	
	Not certain	2	.4%	0	0.0%	2	.4%	
	Agree	1	.2%	0	0.0%	1	.2%	
	S.agree	1	.2%	0	0.0%	0	0.0%	
31 I like people from Britain and America because they are neat and clean.	S.disagree	106	21.2%	42	8.4%	43	8.6%	0.000**
	Disagree	64	12.8%	123	24.6%	108	21.6%	
	Not certain	5	1.0%	1	.2%	3	.6%	
	Agree	0	0.0%	2	.4%	0	0.0%	
	S.agree	2	.4%	0	0.0%	1	.2%	
32 There is no harm to meet and talk to people from Western nries like America and Britain.	S.disagree	5	1.0%	4	.8%	3	.6%	0.000**
	Disagree	65	13.0%	57	11.4%	11	2.2%	
	Not certain	4	.8%	0	0.0%	2	.4%	
	Agree	79	15.8%	73	14.6%	91	18.2%	
	S.agree	24	4.8%	34	6.8%	48	9.6%	
33 Western world is fighting a war against Muslim through English language.	S.disagree	2	.4%	2	.4%	4	.8%	0.000**
	Disagree	6	1.2%	8	1.6%	29	5.8%	
	Not certain	5	1.0%	6	1.2%	7	1.4%	
	Agree	113	22.6%	119	23.8%	79	15.8%	
	S.agree	51	10.2%	33	6.6%	36	7.2%	
34 I feel that English has become our own language.	S.disagree	140	28.0%	94	18.8%	81	16.2%	0.000**
	Disagree	30	6.0%	73	14.6%	70	14.0%	
	Not certain	1	.2%	0	0.0%	0	0.0%	
	Agree	2	.4%	1	.2%	4	.8%	
	S.agree	4	.8%	0	0.0%	0	0.0%	
35 There is no harm to say hello instead of Assalam-o-Alekum.	S.disagree	125	25.0%	88	17.6%	61	12.2%	0.000**
	Disagree	39	7.8%	79	15.8%	93	18.6%	
	Not certain	4	.8%	0	0.0%	1	.2%	
	Agree	3	.6%	0	0.0%	0	0.0%	
	S.agree	6	1.2%	1	.2%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Attitude		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
36 I like to read Shakespeare's play.	S.disagree	100	20.0%	75	15.0%	34	6.8%	0.000**
	Disagree	61	12.2%	58	11.6%	84	16.8%	
	Not certain	3	.6%	4	.8%	4	.8%	
	Agree	6	1.2%	22	4.4%	21	4.2%	
	S.agree	7	1.4%	9	1.8%	12	2.4%	
37 I understand and enjoy English poetry.	S.disagree	76	15.2%	23	4.6%	26	5.2%	0.000**
	Disagree	87	17.4%	124	24.8%	102	20.4%	
	Not certain	6	1.2%	3	.6%	12	2.4%	
	Agree	6	1.2%	15	3.0%	13	2.6%	
	S.agree	2	.4%	3	.6%	2	.4%	
38 Saying 'excuse me' is a polite way of asking someone a question.	S.disagree	1	.2%	0	0.0%	3	.6%	0.000**
	Disagree	8	1.6%	9	1.8%	2	.4%	
	Not certain	0	0.0%	0	0.0%	2	.4%	
	Agree	144	28.8%	101	20.2%	50	10.0%	
	S.agree	24	4.8%	58	11.6%	98	19.6%	
39 Learning about Christianity is not negative.	S.disagree	1	.2%	2	.4%	1	.2%	0.000**
	Disagree	26	5.2%	33	6.6%	9	1.8%	
	Not certain	1	.2%	0	0.0%	2	.4%	
	Agree	146	29.2%	130	26.0%	127	25.4%	
	S.agree	3	.6%	3	.6%	16	3.2%	
40 Western family system (separate family system) is positive example for our society.	S.disagree	148	29.6%	90	18.0%	77	15.4%	0.000**
	Disagree	27	5.4%	78	15.6%	76	15.2%	
	Not certain	0	0.0%	0	0.0%	1	.2%	
	Agree	2	.4%	0	0.0%	0	0.0%	
	S.agree	0	0.0%	0	0.0%	1	.2%	
41 The importance given to human rights and freedom of speech in English speaking nries is better than in any other nry.	S.disagree	137	27.4%	80	16.0%	36	7.2%	0.000**
	Disagree	38	7.6%	75	15.0%	75	15.0%	
	Not certain	0	0.0%	0	0.0%	2	.4%	
	Agree	2	.4%	13	2.6%	39	7.8%	
	S.agree	0	0.0%	0	0.0%	3	.6%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Table :

Belief		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
42 People who learn English go away from Islam.	S.disagree	25	5.0%	48	9.6%	99	19.8%	0.000**
	Disagree	150	30.0%	119	23.8%	56	11.2%	
	Not certain	1	.2%	0	0.0%	0	0.0%	
	Agree	0	0.0%	0	0.0%	0	0.0%	
	S.agree	1	.2%	1	.2%	0	0.0%	
43 Learning English does not mean becoming an American or British.	S.disagree	1	.2%	2	.4%	6	1.2%	0.000**
	Disagree	0	0.0%	2	.4%	3	.6%	
	Not certain	0	0.0%	0	0.0%	1	.2%	
	Agree	148	29.6%	110	22.0%	73	14.6%	
	S.agree	28	5.6%	54	10.8%	72	14.4%	
44 Islam forbids learning English language.	S.disagree	154	30.8%	126	25.2%	108	21.6%	0.008**
	Disagree	23	4.6%	41	8.2%	45	9.0%	
	Not certain	0	0.0%	0	0.0%	0	0.0%	
	Agree	0	0.0%	1	.2%	1	.2%	
	S.agree	0	0.0%	0	0.0%	1	.2%	
45 Through learning English language, we are corrupting our own society.	S.disagree	18	3.6%	42	8.4%	73	14.6%	0.000**
	Disagree	58	11.6%	111	22.2%	69	13.8%	
	Not certain	0	0.0%	1	.2%	5	1.0%	
	Agree	54	10.8%	8	1.6%	3	.6%	
	S.agree	47	9.4%	5	1.0%	5	1.0%	
46 I believe that those people are behind the spread and promotion of English in Islamic nries who are the enemies of Muslims.	S.disagree	11	2.2%	7	1.4%	23	4.6%	0.000**
	Disagree	46	9.2%	104	20.8%	85	17.0%	
	Not certain	0	0.0%	0	0.0%	2	.4%	
	Agree	65	13.0%	38	7.6%	35	7.0%	
	S.agree	55	11.0%	19	3.8%	10	2.0%	
47 English Should not be a compulsory subject in universities.	S.disagree	9	1.8%	8	1.6%	28	5.6%	0.000**
	Disagree	20	4.0%	64	12.8%	68	13.6%	
	Not certain	1	.2%	3	.6%	4	.8%	
	Agree	82	16.4%	78	15.6%	39	7.8%	
	S.agree	65	13.0%	15	3.0%	16	3.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Belief		Income_g						P-value
		<= 20000		20001 - 30000		30001+		
		N	%	N	%	N	%	
48 I believe that Americans are not sincere with Muslims.	S.disagree	0	0.0%	1	.2%	1	.2%	0.000**
	Disagree	8	1.6%	8	1.6%	21	4.2%	
	Not certain	2	.4%	0	0.0%	3	.6%	
	Agree	20	4.0%	76	15.2%	91	18.2%	
	S.agree	147	29.4%	83	16.6%	39	7.8%	
49 I believe that Western way of life is corrupting Muslims' ways of life.	S.disagree	1	.2%	2	.4%	3	.6%	0.000**
	Disagree	8	1.6%	8	1.6%	8	1.6%	
	Not certain	1	.2%	6	1.2%	10	2.0%	
	Agree	20	4.0%	69	13.8%	95	19.0%	
	S.agree	147	29.4%	83	16.6%	39	7.8%	
50 English represents Christianity and Christian beliefs.	S.disagree	0	0.0%	2	.4%	6	1.2%	0.000**
	Disagree	37	7.4%	56	11.2%	23	4.6%	
	Not certain	0	0.0%	1	.2%	15	3.0%	
	Agree	28	5.6%	74	14.8%	84	16.8%	
	S.agree	112	22.4%	35	7.0%	27	5.4%	
51 English is the language of non-Muslims especially of Americans and British.	S.disagree	0	0.0%	0	0.0%	0	0.0%	0.000**
	Disagree	0	0.0%	2	.4%	1	.2%	
	Not certain	1	.2%	0	0.0%	2	.4%	
	Agree	39	7.8%	76	15.2%	55	11.0%	
	S.agree	137	27.4%	90	18.0%	97	19.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Table :

Motivation		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	N	%	
1 I want to learn English to get higher education.	S.disagree	6	1.2%	6	1.2%	8	1.6%	4	.8%	10	2.0%	0.000**
	Disagree	86	17.2%	1	.2%	9	1.8%	7	1.4%	18	3.6%	
	Not Certain	0	0.0%	1	.2%	0	0.0%	6	1.2%	0	0.0%	
	Agree	53	10.6%	6	1.2%	38	7.6%	81	16.2%	21	4.2%	
	S.agree	5	1.0%	36	7.2%	45	9.0%	52	10.4%	1	.2%	
2 I want to learn English to be able to access latest research in my subject.	S.disagree	1	.2%	9	1.8%	0	0.0%	33	6.6%	49	9.8%	0.000**
	Disagree	135	27.0%	6	1.2%	0	0.0%	62	12.4%	1	.2%	
	Not Certain	0	0.0%	0	0.0%	0	0.0%	5	1.0%	0	0.0%	
	Agree	14	2.8%	3	.6%	57	11.4%	33	6.6%	0	0.0%	
	S.agree	0	0.0%	32	6.4%	43	8.6%	17	3.4%	0	0.0%	
3 I want to learn English to get knowledge about American and British cultures.	S.disagree	79	15.8%	30	6.0%	2	.4%	64	12.8%	50	10.0%	0.000**
	Disagree	71	14.2%	14	2.8%	40	8.0%	57	11.4%	0	0.0%	
	Not Certain	0	0.0%	5	1.0%	30	6.0%	5	1.0%	0	0.0%	
	Agree	0	0.0%	0	0.0%	28	5.6%	20	4.0%	0	0.0%	
	S.agree	0	0.0%	1	.2%	0	0.0%	4	.8%	0	0.0%	
4 I want to learn English to improve my social status.	S.disagree	50	10.0%	7	1.4%	0	0.0%	47	9.4%	50	10.0%	0.000**
	Disagree	100	20.0%	42	8.4%	100	20.0%	80	16.0%	0	0.0%	
	Not Certain	0	0.0%	1	.2%	0	0.0%	6	1.2%	0	0.0%	
	Agree	0	0.0%	0	0.0%	0	0.0%	15	3.0%	0	0.0%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	2	.4%	0	0.0%	
5 I want to learn English to get a better paying job.	S.disagree	0	0.0%	5	1.0%	0	0.0%	9	1.8%	3	.6%	0.000**
	Disagree	92	18.4%	1	.2%	0	0.0%	20	4.0%	37	7.4%	
	Not Certain	0	0.0%	0	0.0%	0	0.0%	1	.2%	0	0.0%	
	Agree	54	10.8%	39	7.8%	87	17.4%	82	16.4%	9	1.8%	
	S.agree	4	.8%	5	1.0%	13	2.6%	38	7.6%	1	.2%	
6 I want to learn English to appear like an educated person.	S.disagree	98	19.6%	12	2.4%	0	0.0%	41	8.2%	45	9.0%	0.000**
	Disagree	52	10.4%	34	6.8%	48	9.6%	94	18.8%	0	0.0%	
	Not Certain	0	0.0%	4	.8%	0	0.0%	1	.2%	0	0.0%	
	Agree	0	0.0%	0	0.0%	52	10.4%	9	1.8%	5	1.0%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	5	1.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Motivation		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
7 I want to learn English to appear like an English man.	S.disagree	150	30.0%	7	1.4%	0	0.0%	99	19.8%	50	10.0%	0.000**
	Disagree	0	0.0%	39	7.8%	100	20.0%	40	8.0%	0	0.0%	
	Not Certain	0	0.0%	3	.6%	0	0.0%	1	.2%	0	0.0%	
	Agree	0	0.0%	0	0.0%	0	0.0%	6	1.2%	0	0.0%	
	S.agree	0	0.0%	1	.2%	0	0.0%	4	.8%	0	0.0%	
8 I want to learn English to live in English speaking countries.	S.disagree	52	10.4%	6	1.2%	0	0.0%	14	2.8%	0	0.0%	0.000**
	Disagree	98	19.6%	4	.8%	28	5.6%	60	12.0%	43	8.6%	
	Not Certain	0	0.0%	4	.8%	0	0.0%	1	.2%	0	0.0%	
	Agree	0	0.0%	35	7.0%	72	14.4%	52	10.4%	7	1.4%	
	S.agree	0	0.0%	1	.2%	0	0.0%	23	4.6%	0	0.0%	
9 I want to learn English to travel to English speaking country.	S.disagree	9	1.8%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0.000**
	Disagree	45	9.0%	1	.2%	0	0.0%	4	.8%	26	5.2%	
	Not Certain	0	0.0%	1	.2%	0	0.0%	4	.8%	0	0.0%	
	Agree	79	15.8%	5	1.0%	100	20.0%	88	17.6%	24	4.8%	
	S.agree	17	3.4%	43	8.6%	0	0.0%	54	10.8%	0	0.0%	
10 I want to learn English to spread the message of Islam through it.	S.disagree	0	0.0%	0	0.0%	0	0.0%	5	1.0%	0	0.0%	0.000**
	Disagree	0	0.0%	0	0.0%	0	0.0%	3	.6%	0	0.0%	
	Not Certain	0	0.0%	2	.4%	0	0.0%	6	1.2%	0	0.0%	
	Agree	76	15.2%	41	8.2%	100	20.0%	74	14.8%	0	0.0%	
	S.agree	74	14.8%	7	1.4%	0	0.0%	62	12.4%	50	10.0%	
11 I want to learn English to fulfill the university requirement.	S.disagree	0	0.0%	3	.6%	0	0.0%	2	.4%	50	10.0%	0.000**
	Disagree	50	10.0%	5	1.0%	0	0.0%	7	1.4%	0	0.0%	
	Not Certain	0	0.0%	0	0.0%	0	0.0%	5	1.0%	0	0.0%	
	Agree	100	20.0%	40	8.0%	49	9.8%	97	19.4%	0	0.0%	
	S.agree	0	0.0%	2	.4%	51	10.2%	39	7.8%	0	0.0%	
12 I want to learn English to behave like English people.	S.disagree	69	13.8%	8	1.6%	100	20.0%	100	20.0%	50	10.0%	0.000**
	Disagree	81	16.2%	42	8.4%	0	0.0%	48	9.6%	0	0.0%	
	Not Certain	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
	Agree	0	0.0%	0	0.0%	0	0.0%	2	.4%	0	0.0%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Motivation		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
13 I want to learn English to read English literature.	S.disagree	15	3.0%	3	.6%	0	0.0%	44	8.8%	0	0.0%	0.000**
	Disagree	116	23.2%	42	8.4%	49	9.8%	98	19.6%	50	10.0%	
	Not Certain	5	1.0%	4	.8%	0	0.0%	0	0.0%	0	0.0%	
	Agree	11	2.2%	0	0.0%	51	10.2%	7	1.4%	0	0.0%	
	S.agree	3	.6%	1	.2%	0	0.0%	1	.2%	0	0.0%	
14 I want to learn English to understand English people ways of life.	S.disagree	22	4.4%	4	.8%	0	0.0%	45	9.0%	9	1.8%	0.000**
	Disagree	115	23.0%	36	7.2%	37	7.4%	83	16.6%	41	8.2%	
	Not Certain	2	.4%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
	Agree	10	2.0%	4	.8%	63	12.6%	19	3.8%	0	0.0%	
	S.agree	1	.2%	6	1.2%	0	0.0%	3	.6%	0	0.0%	
15 I want to learn English to make friends from English speaking countries.	S.disagree	37	7.4%	0	0.0%	0	0.0%	17	3.4%	2	.4%	0.000**
	Disagree	77	15.4%	4	.8%	29	5.8%	41	8.2%	47	9.4%	
	Not Certain	3	.6%	0	0.0%	0	0.0%	7	1.4%	0	0.0%	
	Agree	32	6.4%	9	1.8%	30	6.0%	59	11.8%	1	.2%	
	S.agree	1	.2%	37	7.4%	41	8.2%	26	5.2%	0	0.0%	
16 I want to learn English to have access to internet through English.	S.disagree	1	.2%	7	1.4%	0	0.0%	10	2.0%	0	0.0%	0.000**
	Disagree	3	.6%	3	.6%	0	0.0%	11	2.2%	0	0.0%	
	Not Certain	2	.4%	0	0.0%	0	0.0%	4	.8%	0	0.0%	
	Agree	99	19.8%	31	6.2%	100	20.0%	96	19.2%	46	9.2%	
	S.agree	45	9.0%	9	1.8%	0	0.0%	29	5.8%	4	.8%	
17 I want to learn English to know about the world through English language.	S.disagree	27	5.4%	5	1.0%	0	0.0%	6	1.2%	0	0.0%	0.000**
	Disagree	85	17.0%	4	.8%	0	0.0%	64	12.8%	7	1.4%	
	Not Certain	1	.2%	0	0.0%	0	0.0%	4	.8%	0	0.0%	
	Agree	37	7.4%	40	8.0%	100	20.0%	51	10.2%	43	8.6%	
	S.agree	0	0.0%	1	.2%	0	0.0%	25	5.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Table :

Attitude		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
18 I feel English is a burden for me; I have to prepare other major subjects.	S.disagree	0	0.0%	32	6.4%	41	8.2%	26	5.2%	0	0.0%	0.000**
	Disagree	1	.2%	12	2.4%	59	11.8%	68	13.6%	0	0.0%	
	Not Certain	1	.2%	0	0.0%	0	0.0%	3	.6%	0	0.0%	
	Agree	70	14.0%	1	.2%	0	0.0%	39	7.8%	50	10.0%	
	S.agree	78	15.6%	5	1.0%	0	0.0%	14	2.8%	0	0.0%	
19 The development of a country is possible mainly of the people who know English well.	S.disagree	11	2.2%	7	1.4%	0	0.0%	51	10.2%	29	5.8%	0.000**
	Disagree	134	26.8%	41	8.2%	100	20.0%	87	17.4%	21	4.2%	
	Not Certain	3	.6%	2	.4%	0	0.0%	2	.4%	0	0.0%	
	Agree	2	.4%	0	0.0%	0	0.0%	10	2.0%	0	0.0%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
20 Through English, we can reach international community.	S.disagree	19	3.8%	0	0.0%	0	0.0%	7	1.4%	0	0.0%	0.000**
	Disagree	10	2.0%	0	0.0%	0	0.0%	6	1.2%	0	0.0%	
	Not Certain	2	.4%	3	.6%	0	0.0%	3	.6%	0	0.0%	
	Agree	106	21.2%	39	7.8%	100	20.0%	97	19.4%	50	10.0%	
	S.agree	13	2.6%	8	1.6%	0	0.0%	37	7.4%	0	0.0%	
21 I like to talk to people from English speaking countries (America, Britain, Australia, Newsy land)	S.disagree	8	1.6%	0	0.0%	0	0.0%	10	2.0%	0	0.0%	0.000**
	Disagree	140	28.0%	49	9.8%	0	0.0%	12	2.4%	43	8.6%	
	Not Certain	2	.4%	0	0.0%	0	0.0%	2	.4%	0	0.0%	
	Agree	0	0.0%	0	0.0%	100	20.0%	71	14.2%	7	1.4%	
	S.agree	0	0.0%	1	.2%	0	0.0%	55	11.0%	0	0.0%	
22 I love to have friends from English speaking countries.	S.disagree	42	8.4%	0	0.0%	0	0.0%	22	4.4%	0	0.0%	0.000**
	Disagree	74	14.8%	8	1.6%	0	0.0%	41	8.2%	50	10.0%	
	Not Certain	0	0.0%	2	.4%	0	0.0%	4	.8%	0	0.0%	
	Agree	34	6.8%	35	7.0%	100	20.0%	54	10.8%	0	0.0%	
	S.agree	0	0.0%	5	1.0%	0	0.0%	29	5.8%	0	0.0%	
23 I like English people ways of life.	S.disagree	101	20.2%	25	5.0%	28	5.6%	91	18.2%	50	10.0%	0.000**
	Disagree	44	8.8%	24	4.8%	72	14.4%	54	10.8%	0	0.0%	
	Not Certain	4	.8%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
	Agree	1	.2%	1	.2%	0	0.0%	2	.4%	0	0.0%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	3	.6%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Attitude		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
24 My Knowledge of English make me more socially prestigious.	S.disagree	111	22.2%	43	8.6%	1	.2%	96	19.2%	41	8.2%	0.000**
	Disagree	35	7.0%	5	1.0%	99	19.8%	48	9.6%	9	1.8%	
	Not Certain	1	.2%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
	Agree	3	.6%	1	.2%	0	0.0%	5	1.0%	0	0.0%	
	S.agree	0	0.0%	1	.2%	0	0.0%	1	.2%	0	0.0%	
25 English will help me to understand the ways of life in English speaking countries.	S.disagree	30	6.0%	34	6.8%	21	4.2%	27	5.4%	0	0.0%	0.000**
	Disagree	103	20.6%	14	2.8%	79	15.8%	93	18.6%	50	10.0%	
	Not Certain	5	1.0%	2	.4%	0	0.0%	4	.8%	0	0.0%	
	Agree	11	2.2%	0	0.0%	0	0.0%	13	2.6%	0	0.0%	
	S.agree	1	.2%	0	0.0%	0	0.0%	13	2.6%	0	0.0%	
26 English will help me to be more polite in my conversation.	S.disagree	106	21.2%	40	8.0%	0	0.0%	79	15.8%	50	10.0%	0.000**
	Disagree	33	6.6%	6	1.2%	100	20.0%	59	11.8%	0	0.0%	
	Not Certain	4	.8%	4	.8%	0	0.0%	6	1.2%	0	0.0%	
	Agree	4	.8%	0	0.0%	0	0.0%	5	1.0%	0	0.0%	
	S.agree	3	.6%	0	0.0%	0	0.0%	1	.2%	0	0.0%	
27 The ways of life in English speaking countries are opposite to Islamic way of life.	S.disagree	1	.2%	0	0.0%	0	0.0%	3	.6%	0	0.0%	0.001**
	Disagree	0	0.0%	0	0.0%	0	0.0%	2	.4%	0	0.0%	
	Not Certain	2	.4%	2	.4%	0	0.0%	0	0.0%	0	0.0%	
	Agree	15	3.0%	7	1.4%	22	4.4%	33	6.6%	0	0.0%	
	S.agree	132	26.4%	41	8.2%	78	15.6%	112	22.4%	50	10.0%	
28 I like reading English novel.	S.disagree	38	7.6%	4	.8%	0	0.0%	18	3.6%	50	10.0%	0.000**
	Disagree	71	14.2%	1	.2%	30	6.0%	48	9.6%	0	0.0%	
	Not Certain	2	.4%	1	.2%	0	0.0%	5	1.0%	0	0.0%	
	Agree	38	7.6%	15	3.0%	70	14.0%	49	9.8%	0	0.0%	
	S.agree	1	.2%	29	5.8%	0	0.0%	30	6.0%	0	0.0%	
29 There is no harm in listening to pop music.	S.disagree	137	27.4%	18	3.6%	23	4.6%	62	12.4%	50	10.0%	0.000**
	Disagree	8	1.6%	29	5.8%	12	2.4%	76	15.2%	0	0.0%	
	Not Certain	3	.6%	0	0.0%	0	0.0%	1	.2%	0	0.0%	
	Agree	1	.2%	2	.4%	65	13.0%	8	1.6%	0	0.0%	
	S.agree	1	.2%	1	.2%	0	0.0%	3	.6%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Attitude		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
30 I Like America because there is more freedom of speech.	S.disagree	119	23.8%	39	7.8%	0	0.0%	67	13.4%	50	10.0%	0.000**
	Disagree	28	5.6%	9	1.8%	100	20.0%	81	16.2%	0	0.0%	
	Not Certain	2	.4%	2	.4%	0	0.0%	0	0.0%	0	0.0%	
	Agree	0	0.0%	0	0.0%	0	0.0%	2	.4%	0	0.0%	
	S.agree	1	.2%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
31 I like people from Britain and America because they are neat and clean.	S.disagree	37	7.4%	8	1.6%	0	0.0%	96	19.2%	50	10.0%	0.000**
	Disagree	107	21.4%	39	7.8%	100	20.0%	49	9.8%	0	0.0%	
	Not Certain	4	.8%	2	.4%	0	0.0%	3	.6%	0	0.0%	
	Agree	1	.2%	0	0.0%	0	0.0%	1	.2%	0	0.0%	
	S.agree	1	.2%	1	.2%	0	0.0%	1	.2%	0	0.0%	
32 There is no harm to meet and talk to people from Western countries like America and Britain.	S.disagree	2	.4%	1	.2%	0	0.0%	9	1.8%	0	0.0%	0.000**
	Disagree	108	21.6%	1	.2%	0	0.0%	16	3.2%	8	1.6%	
	Not Certain	3	.6%	1	.2%	0	0.0%	2	.4%	0	0.0%	
	Agree	33	6.6%	37	7.4%	53	10.6%	82	16.4%	38	7.6%	
	S.agree	4	.8%	10	2.0%	47	9.4%	41	8.2%	4	.8%	
33 Western world is fighting a war against Muslim through English language.	S.disagree	1	.2%	4	.8%	0	0.0%	3	.6%	0	0.0%	0.000**
	Disagree	3	.6%	3	.6%	33	6.6%	4	.8%	0	0.0%	
	Not Certain	3	.6%	1	.2%	13	2.6%	1	.2%	0	0.0%	
	Agree	110	22.0%	20	4.0%	54	10.8%	80	16.0%	47	9.4%	
	S.agree	33	6.6%	22	4.4%	0	0.0%	62	12.4%	3	.6%	
34 I feel that English has become our own language.	S.disagree	132	26.4%	44	8.8%	0	0.0%	89	17.8%	50	10.0%	0.000**
	Disagree	13	2.6%	2	.4%	100	20.0%	58	11.6%	0	0.0%	
	Not Certain	1	.2%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
	Agree	2	.4%	4	.8%	0	0.0%	1	.2%	0	0.0%	
	S.agree	2	.4%	0	0.0%	0	0.0%	2	.4%	0	0.0%	
35 There is no harm to say hello instead of Assalam-o-Alekum.	S.disagree	130	26.0%	48	9.6%	0	0.0%	46	9.2%	50	10.0%	0.000**
	Disagree	6	1.2%	2	.4%	100	20.0%	103	20.6%	0	0.0%	
	Not Certain	4	.8%	0	0.0%	0	0.0%	1	.2%	0	0.0%	
	Agree	3	.6%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
	S.agree	7	1.4%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Attitude		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
36 I like to read Shakespeare's play.	S.disagree	109	21.8%	2	.4%	0	0.0%	48	9.6%	50	10.0%	0.000**
	Disagree	31	6.2%	42	8.4%	50	10.0%	80	16.0%	0	0.0%	
	Not Certain	3	.6%	0	0.0%	4	.8%	4	.8%	0	0.0%	
	Agree	2	.4%	4	.8%	33	6.6%	10	2.0%	0	0.0%	
	S.agree	5	1.0%	2	.4%	13	2.6%	8	1.6%	0	0.0%	
37 I understand and enjoy English poetry.	S.disagree	12	2.4%	6	1.2%	0	0.0%	57	11.4%	50	10.0%	0.000**
	Disagree	129	25.8%	40	8.0%	77	15.4%	67	13.4%	0	0.0%	
	Not Certain	4	.8%	0	0.0%	13	2.6%	4	.8%	0	0.0%	
	Agree	2	.4%	3	.6%	10	2.0%	19	3.8%	0	0.0%	
	S.agree	3	.6%	1	.2%	0	0.0%	3	.6%	0	0.0%	
38 Saying 'excuse me' is a polite way of asking someone a question.	S.disagree	1	.2%	3	.6%	0	0.0%	0	0.0%	0	0.0%	0.000**
	Disagree	12	2.4%	1	.2%	0	0.0%	6	1.2%	0	0.0%	
	Not Certain	0	0.0%	1	.2%	0	0.0%	1	.2%	0	0.0%	
	Agree	137	27.4%	4	.8%	30	6.0%	74	14.8%	50	10.0%	
	S.agree	0	0.0%	41	8.2%	70	14.0%	69	13.8%	0	0.0%	
39 Learning about Christianity is not negative.	S.disagree	0	0.0%	0	0.0%	0	0.0%	4	.8%	0	0.0%	0.000**
	Disagree	44	8.8%	3	.6%	0	0.0%	21	4.2%	0	0.0%	
	Not Certain	0	0.0%	2	.4%	0	0.0%	1	.2%	0	0.0%	
	Agree	106	21.2%	38	7.6%	100	20.0%	109	21.8%	50	10.0%	
	S.agree	0	0.0%	7	1.4%	0	0.0%	15	3.0%	0	0.0%	
40 Western family system (separate family system) is positive example for our society.	S.disagree	116	23.2%	41	8.2%	0	0.0%	108	21.6%	50	10.0%	0.000**
	Disagree	34	6.8%	8	1.6%	100	20.0%	39	7.8%	0	0.0%	
	Not Certain	0	0.0%	1	.2%	0	0.0%	0	0.0%	0	0.0%	
	Agree	0	0.0%	0	0.0%	0	0.0%	2	.4%	0	0.0%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	1	.2%	0	0.0%	
41 The importance given to human rights and freedom of speech in English speaking countries is better than in any other country.	S.disagree	120	24.0%	4	.8%	0	0.0%	79	15.8%	50	10.0%	0.000**
	Disagree	30	6.0%	41	8.2%	56	11.2%	61	12.2%	0	0.0%	
	Not Certain	0	0.0%	2	.4%	0	0.0%	0	0.0%	0	0.0%	
	Agree	0	0.0%	1	.2%	44	8.8%	9	1.8%	0	0.0%	
	S.agree	0	0.0%	2	.4%	0	0.0%	1	.2%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Table :

Belief		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	n	%	
42 People who learn English go away from Islam.	S.disagree	1	.2%	44	8.8%	44	8.8%	83	16.6%	0	0.0%	0.000**
	Disagree	149	29.8%	6	1.2%	56	11.2%	64	12.8%	50	10.0%	
	Not Certain	0	0.0%	0	0.0%	0	0.0%	1	.2%	0	0.0%	
	Agree	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	2	.4%	0	0.0%	
43 Learning English does not mean becoming an American or British.	S.disagree	0	0.0%	5	1.0%	0	0.0%	4	.8%	0	0.0%	0.000**
	Disagree	0	0.0%	5	1.0%	0	0.0%	0	0.0%	0	0.0%	
	Not Certain	0	0.0%	1	.2%	0	0.0%	0	0.0%	0	0.0%	
	Agree	149	29.8%	27	5.4%	35	7.0%	70	14.0%	50	10.0%	
	S.agree	1	.2%	12	2.4%	65	13.0%	76	15.2%	0	0.0%	
44 Islam forbids learning English language.	S.disagree	129	25.8%	44	8.8%	72	14.4%	93	18.6%	50	10.0%	0.000**
	Disagree	21	4.2%	5	1.0%	28	5.6%	55	11.0%	0	0.0%	
	Not Certain	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
	Agree	0	0.0%	1	.2%	0	0.0%	1	.2%	0	0.0%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	1	.2%	0	0.0%	
45 Through learning English language, we are corrupting our own society.	S.disagree	0	0.0%	12	2.4%	54	10.8%	67	13.4%	0	0.0%	0.000**
	Disagree	100	20.0%	33	6.6%	46	9.2%	59	11.8%	0	0.0%	
	Not Certain	0	0.0%	4	.8%	0	0.0%	2	.4%	0	0.0%	
	Agree	1	.2%	0	0.0%	0	0.0%	14	2.8%	50	10.0%	
	S.agree	49	9.8%	1	.2%	0	0.0%	7	1.4%	0	0.0%	
46 I believe that those people are behind the spread and promotion of English in Islamic countries who are the enemies of Muslims.	S.disagree	0	0.0%	1	.2%	13	2.6%	27	5.4%	0	0.0%	0.000**
	Disagree	81	16.2%	36	7.2%	87	17.4%	31	6.2%	0	0.0%	
	Not Certain	0	0.0%	2	.4%	0	0.0%	0	0.0%	0	0.0%	
	Agree	19	3.8%	7	1.4%	0	0.0%	62	12.4%	50	10.0%	
	S.agree	50	10.0%	4	.8%	0	0.0%	30	6.0%	0	0.0%	
47 English Should not be a compulsory subject in universities.	S.disagree	0	0.0%	18	3.6%	13	2.6%	14	2.8%	0	0.0%	0.000**
	Disagree	0	0.0%	18	3.6%	87	17.4%	47	9.4%	0	0.0%	
	Not Certain	0	0.0%	1	.2%	0	0.0%	7	1.4%	0	0.0%	
	Agree	82	16.4%	8	1.6%	0	0.0%	59	11.8%	50	10.0%	
	S.agree	68	13.6%	5	1.0%	0	0.0%	23	4.6%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Belief		Discipline										P-value
		ARABIC		MEDIA ST		Media Std		UD		US		
		n	%	n	%	n	%	n	%	N	%	
48 I believe that Americans are not sincere with Muslims.	S.disagree	0	0.0%	0	0.0%	0	0.0%	2	.4%	0	0.0%	0.000**
	Disagree	0	0.0%	29	5.8%	0	0.0%	8	1.6%	0	0.0%	
	Not Certain	0	0.0%	3	.6%	0	0.0%	2	.4%	0	0.0%	
	Agree	0	0.0%	9	1.8%	100	20.0%	78	15.6%	0	0.0%	
	S.agree	150	30.0%	9	1.8%	0	0.0%	60	12.0%	50	10.0%	
49 I believe that Western way of life is corrupting Muslims' ways of life.	S.disagree	0	0.0%	0	0.0%	0	0.0%	6	1.2%	0	0.0%	0.000**
	Disagree	0	0.0%	8	1.6%	0	0.0%	16	3.2%	0	0.0%	
	Not Certain	0	0.0%	1	.2%	12	2.4%	4	.8%	0	0.0%	
	Agree	0	0.0%	21	4.2%	88	17.6%	75	15.0%	0	0.0%	
	S.agree	150	30.0%	20	4.0%	0	0.0%	49	9.8%	50	10.0%	
50 English represents Christianity and Christian beliefs.	S.disagree	0	0.0%	7	1.4%	0	0.0%	1	.2%	0	0.0%	0.000**
	Disagree	88	17.6%	19	3.8%	6	1.2%	3	.6%	0	0.0%	
	Not Certain	0	0.0%	0	0.0%	14	2.8%	2	.4%	0	0.0%	
	Agree	12	2.4%	10	2.0%	80	16.0%	84	16.8%	0	0.0%	
	S.agree	50	10.0%	14	2.8%	0	0.0%	60	12.0%	50	10.0%	
51 English is the language of non-Muslims especially of Americans and British.	S.disagree	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0.000**
	Disagree	0	0.0%	1	.2%	1	.2%	1	.2%	0	0.0%	
	Not Certain	0	0.0%	1	.2%	1	.2%	1	.2%	0	0.0%	
	Agree	77	15.4%	40	8.0%	13	2.6%	40	8.0%	0	0.0%	
	S.agree	73	14.6%	8	1.6%	85	17.0%	108	21.6%	50	10.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Table :

Motivation		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	n	%	n	%	
1 I want to learn English to get higher education.	S.disagree	17	3.4%	10	2.0%	3	.6%	4	.8%	0.012*
	Disagree	32	6.4%	24	4.8%	33	6.6%	32	6.4%	
	Not Certain	1	.2%	0	0.0%	4	.8%	2	.4%	
	Agree	63	12.6%	36	7.2%	42	8.4%	58	11.6%	
	S.agree	33	6.6%	29	5.8%	45	9.0%	32	6.4%	
2 I want to learn English to be able to access latest research in my subject.	S.disagree	32	6.4%	26	5.2%	20	4.0%	14	2.8%	0.000**
	Disagree	75	15.0%	34	6.8%	56	11.2%	39	7.8%	
	Not Certain	0	0.0%	0	0.0%	5	1.0%	0	0.0%	
	Agree	27	5.4%	24	4.8%	17	3.4%	39	7.8%	
	S.agree	12	2.4%	15	3.0%	29	5.8%	36	7.2%	
3 I want to learn English to get knowledge about American and British cultures.	S.disagree	47	9.4%	52	10.4%	59	11.8%	67	13.4%	0.000**
	Disagree	78	15.6%	26	5.2%	44	8.8%	34	6.8%	
	Not Certain	10	2.0%	14	2.8%	9	1.8%	7	1.4%	
	Agree	10	2.0%	7	1.4%	14	2.8%	17	3.4%	
	S.agree	1	.2%	0	0.0%	1	.2%	3	.6%	
4 I want to learn English to improve my social status.	S.disagree	40	8.0%	37	7.4%	32	6.4%	45	9.0%	0.127NS
	Disagree	99	19.8%	58	11.6%	88	17.6%	77	15.4%	
	Not Certain	3	.6%	0	0.0%	0	0.0%	4	.8%	
	Agree	4	.8%	4	.8%	6	1.2%	1	.2%	
	S.agree	0	0.0%	0	0.0%	1	.2%	1	.2%	
5 I want to learn English to get a better paying job.	S.disagree	7	1.4%	4	.8%	5	1.0%	1	.2%	0.005**
	Disagree	57	11.4%	17	3.4%	39	7.8%	37	7.4%	
	Not Certain	0	0.0%	0	0.0%	0	0.0%	1	.2%	
	Agree	59	11.8%	63	12.6%	72	14.4%	77	15.4%	
	S.agree	23	4.6%	15	3.0%	11	2.2%	12	2.4%	
6 I want to learn English to appear like an educated person.	S.disagree	52	10.4%	42	8.4%	43	8.6%	59	11.8%	0.171NS
	Disagree	69	13.8%	46	9.2%	64	12.8%	49	9.8%	
	Not Certain	3	.6%	1	.2%	1	.2%	0	0.0%	
	Agree	19	3.8%	8	1.6%	19	3.8%	20	4.0%	
	S.agree	3	.6%	2	.4%	0	0.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Motivation		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	n	%	n	%	
7 I want to learn English to appear like an English man.	S.disagree	103	20.6%	43	8.6%	87	17.4%	73	14.6%	0.000**
	Disagree	33	6.6%	53	10.6%	40	8.0%	53	10.6%	
	Not Certain	2	.4%	1	.2%	0	0.0%	1	.2%	
	Agree	4	.8%	2	.4%	0	0.0%	0	0.0%	
	S.agree	4	.8%	0	0.0%	0	0.0%	1	.2%	
8 I want to learn English to live in English speaking countries.	S.disagree	20	4.0%	19	3.8%	17	3.4%	16	3.2%	0.025*
	Disagree	82	16.4%	44	8.8%	53	10.6%	54	10.8%	
	Not Certain	4	.8%	0	0.0%	0	0.0%	1	.2%	
	Agree	35	7.0%	34	6.8%	50	10.0%	47	9.4%	
	S.agree	5	1.0%	2	.4%	7	1.4%	10	2.0%	
9 I want to learn English to travel to English speaking country.	S.disagree	0	0.0%	0	0.0%	1	.2%	8	1.6%	0.000**
	Disagree	32	6.4%	10	2.0%	17	3.4%	17	3.4%	
	Not Certain	1	.2%	0	0.0%	2	.4%	2	.4%	
	Agree	95	19.0%	66	13.2%	76	15.2%	59	11.8%	
	S.agree	18	3.6%	23	4.6%	31	6.2%	42	8.4%	
10 I want to learn English to spread the message of Islam through it.	S.disagree	5	1.0%	0	0.0%	0	0.0%	0	0.0%	0.002**
	Disagree	0	0.0%	0	0.0%	0	0.0%	3	.6%	
	Not Certain	2	.4%	3	.6%	1	.2%	2	.4%	
	Agree	75	15.0%	58	11.6%	72	14.4%	86	17.2%	
	S.agree	64	12.8%	38	7.6%	54	10.8%	37	7.4%	
11 I want to learn English to fulfill the university requirement.	S.disagree	16	3.2%	12	2.4%	12	2.4%	15	3.0%	0.017*
	Disagree	17	3.4%	17	3.4%	12	2.4%	16	3.2%	
	Not Certain	0	0.0%	0	0.0%	0	0.0%	5	1.0%	
	Agree	80	16.0%	52	10.4%	76	15.2%	78	15.6%	
	S.agree	33	6.6%	18	3.6%	27	5.4%	14	2.8%	
12 I want to learn English to behave like English people.	S.disagree	100	20.0%	57	11.4%	87	17.4%	83	16.6%	0.117NS
	Disagree	46	9.2%	42	8.4%	38	7.6%	45	9.0%	
	Not Certain	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
	Agree	0	0.0%	0	0.0%	2	.4%	0	0.0%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Motivation		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	n	%	n	%	
13 I want to learn English to read English literature.	S.disagree	14	2.8%	18	3.6%	23	4.6%	7	1.4%	0.000**
	Disagree	100	20.0%	57	11.4%	87	17.4%	111	22.2%	
	Not Certain	6	1.2%	2	.4%	0	0.0%	1	.2%	
	Agree	23	4.6%	20	4.0%	17	3.4%	9	1.8%	
	S.agree	3	.6%	2	.4%	0	0.0%	0	0.0%	
14 I want to learn English to understand English people ways of life.	S.disagree	27	5.4%	21	4.2%	12	2.4%	20	4.0%	0.358NS
	Disagree	85	17.0%	60	12.0%	91	18.2%	76	15.2%	
	Not Certain	1	.2%	1	.2%	0	0.0%	0	0.0%	
	Agree	30	6.0%	15	3.0%	21	4.2%	30	6.0%	
	S.agree	3	.6%	2	.4%	3	.6%	2	.4%	
15 I want to learn English to make friends from English speaking countries.	S.disagree	14	2.8%	9	1.8%	10	2.0%	23	4.6%	0.001**
	Disagree	69	13.8%	38	7.6%	46	9.2%	45	9.0%	
	Not Certain	1	.2%	2	.4%	0	0.0%	7	1.4%	
	Agree	40	8.0%	22	4.4%	43	8.6%	26	5.2%	
	S.agree	22	4.4%	28	5.6%	28	5.6%	27	5.4%	
16 I want to learn English to have access to internet through English.	S.disagree	7	1.4%	3	.6%	7	1.4%	1	.2%	0.012*
	Disagree	5	1.0%	7	1.4%	4	.8%	1	.2%	
	Not Certain	0	0.0%	2	.4%	0	0.0%	4	.8%	
	Agree	103	20.6%	72	14.4%	90	18.0%	107	21.4%	
	S.agree	31	6.2%	15	3.0%	26	5.2%	15	3.0%	
17 I want to learn English to know about the world through English language.	S.disagree	10	2.0%	12	2.4%	11	2.2%	5	1.0%	0.000**
	Disagree	40	8.0%	3	.6%	52	10.4%	65	13.0%	
	Not Certain	1	.2%	0	0.0%	3	.6%	1	.2%	
	Agree	87	17.4%	71	14.2%	60	12.0%	53	10.6%	
	S.agree	8	1.6%	13	2.6%	1	.2%	4	.8%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Table :

Attitude		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	n	%	N	%	
18 I feel English is a burden for me; I have to prepare other major subjects.	S.disagree	18	3.6%	16	3.2%	32	6.4%	33	6.6%	0.000**
	Disagree	31	6.2%	50	10.0%	27	5.4%	32	6.4%	
	Not Certain	0	0.0%	1	.2%	0	0.0%	3	.6%	
	Agree	57	11.4%	25	5.0%	43	8.6%	35	7.0%	
	S.agree	40	8.0%	7	1.4%	25	5.0%	25	5.0%	
19 The development of a country is possible mainly of the people who know English well.	S.disagree	36	7.2%	29	5.8%	20	4.0%	13	2.6%	0.000**
	Disagree	104	20.8%	61	12.2%	106	21.2%	112	22.4%	
	Not Certain	3	.6%	2	.4%	0	0.0%	2	.4%	
	Agree	3	.6%	7	1.4%	1	.2%	1	.2%	
	S.agree	0	0.0%	0	0.0%	0	0.0%	0	0.0%	
20 Through English, we can reach international community.	S.disagree	0	0.0%	5	1.0%	13	2.6%	8	1.6%	0.000**
	Disagree	2	.4%	3	.6%	2	.4%	9	1.8%	
	Not Certain	3	.6%	2	.4%	1	.2%	2	.4%	
	Agree	120	24.0%	70	14.0%	97	19.4%	105	21.0%	
	S.agree	21	4.2%	19	3.8%	14	2.8%	4	.8%	
21 I like to talk to people from English speaking countries (America, Britain, Australia, Newsy land)	S.disagree	6	1.2%	9	1.8%	1	.2%	2	.4%	0.000**
	Disagree	88	17.6%	31	6.2%	61	12.2%	64	12.8%	
	Not Certain	0	0.0%	2	.4%	0	0.0%	2	.4%	
	Agree	48	9.6%	46	9.2%	55	11.0%	29	5.8%	
	S.agree	4	.8%	11	2.2%	10	2.0%	31	6.2%	
22 I love to have friends from English speaking countries.	S.disagree	14	2.8%	10	2.0%	24	4.8%	16	3.2%	0.000**
	Disagree	66	13.2%	23	4.6%	45	9.0%	39	7.8%	
	Not Certain	1	.2%	1	.2%	3	.6%	1	.2%	
	Agree	57	11.4%	52	10.4%	55	11.0%	59	11.8%	
	S.agree	8	1.6%	13	2.6%	0	0.0%	13	2.6%	
23 I like English people ways of life.	S.disagree	86	17.2%	52	10.4%	78	15.6%	79	15.8%	0.606NS
	Disagree	57	11.4%	42	8.4%	47	9.4%	48	9.6%	
	Not Certain	2	.4%	2	.4%	0	0.0%	0	0.0%	
	Agree	0	0.0%	2	.4%	1	.2%	1	.2%	
	S.agree	1	.2%	1	.2%	1	.2%	0	0.0%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Attitude		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	n	%	N	%	
24 My Knowledge of English make me more socially prestigious.	S.disagree	65	13.0%	38	7.6%	85	17.0%	104	20.8%	0.000**
	Disagree	78	15.6%	56	11.2%	38	7.6%	24	4.8%	
	Not Certain	0	0.0%	1	.2%	0	0.0%	0	0.0%	
	Agree	2	.4%	4	.8%	3	.6%	0	0.0%	
	S.agree	1	.2%	0	0.0%	1	.2%	0	0.0%	
25 English will help me to understand the ways of life in English speaking countries.	S.disagree	33	6.6%	22	4.4%	25	5.0%	32	6.4%	0.000**
	Disagree	102	20.4%	62	12.4%	101	20.2%	74	14.8%	
	Not Certain	3	.6%	4	.8%	1	.2%	3	.6%	
	Agree	8	1.6%	6	1.2%	0	0.0%	10	2.0%	
	S.agree	0	0.0%	5	1.0%	0	0.0%	9	1.8%	
26 English will help me to be more polite in my conversation.	S.disagree	87	17.4%	34	6.8%	77	15.4%	77	15.4%	0.000**
	Disagree	53	10.6%	54	10.8%	47	9.4%	44	8.8%	
	Not Certain	5	1.0%	3	.6%	1	.2%	5	1.0%	
	Agree	0	0.0%	6	1.2%	1	.2%	2	.4%	
	S.agree	1	.2%	2	.4%	1	.2%	0	0.0%	
27 The ways of life in English speaking countries are opposite to Islamic way of life.	S.disagree	0	0.0%	3	.6%	0	0.0%	1	.2%	0.000**
	Disagree	0	0.0%	2	.4%	0	0.0%	0	0.0%	
	Not Certain	2	.4%	2	.4%	0	0.0%	0	0.0%	
	Agree	22	4.4%	30	6.0%	24	4.8%	1	.2%	
	S.agree	122	24.4%	62	12.4%	103	20.6%	126	25.2%	
28 I like reading English novel.	S.disagree	21	4.2%	22	4.4%	23	4.6%	44	8.8%	0.000**
	Disagree	60	12.0%	20	4.0%	42	8.4%	28	5.6%	
	Not Certain	2	.4%	1	.2%	3	.6%	2	.4%	
	Agree	58	11.6%	44	8.8%	42	8.4%	28	5.6%	
	S.agree	5	1.0%	12	2.4%	17	3.4%	26	5.2%	
29 There is no harm in listening to pop music.	S.disagree	92	18.4%	48	9.6%	72	14.4%	78	15.6%	0.173NS
	Disagree	35	7.0%	30	6.0%	36	7.2%	24	4.8%	
	Not Certain	2	.4%	1	.2%	0	0.0%	1	.2%	
	Agree	16	3.2%	17	3.4%	19	3.8%	24	4.8%	
	S.agree	1	.2%	3	.6%	0	0.0%	1	.2%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Belief		Semester								P-value
		1st		3rd		5th		7th		
		n	%	n	%	n	%	n	%	
48 I believe that Americans are not sincere with Muslims.	S.disagree	0	0.0%	0	0.0%	2	.4%	0	0.0%	0.000**
	Disagree	1	.2%	3	.6%	18	3.6%	15	3.0%	
	Not Certain	2	.4%	2	.4%	0	0.0%	1	.2%	
	Agree	40	8.0%	50	10.0%	43	8.6%	54	10.8%	
	S.agree	103	20.6%	44	8.8%	64	12.8%	58	11.6%	
49 I believe that Western way of life is corrupting Muslims' ways of life.	S.disagree	1	.2%	1	.2%	2	.4%	2	.4%	0.001
	Disagree	1	.2%	3	.6%	8	1.6%	12	2.4%	
	Not Certain	4	.8%	2	.4%	3	.6%	8	1.6%	
	Agree	40	8.0%	49	9.8%	49	9.8%	46	9.2%	
	S.agree	100	20.0%	44	8.8%	65	13.0%	60	12.0%	
50 English represents Christianity and Christian beliefs.	S.disagree	1	.2%	3	.6%	4	.8%	0	0.0%	0.000**
	Disagree	51	10.2%	6	1.2%	32	6.4%	27	5.4%	
	Not Certain	14	2.8%	1	.2%	0	0.0%	1	.2%	
	Agree	32	6.4%	45	9.0%	54	10.8%	55	11.0%	
	S.agree	48	9.6%	44	8.8%	37	7.4%	45	9.0%	
51 English is the language of non- Muslims especially of Americans and British.	S.disagree	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0.000**
	Disagree	1	.2%	0	0.0%	1	.2%	1	.2%	
	Not Certain	0	0.0%	1	.2%	1	.2%	1	.2%	
	Agree	53	10.6%	10	2.0%	43	8.6%	64	12.8%	
	S.agree	92	18.4%	88	17.6%	82	16.4%	62	12.4%	

NS = Non-significant (P>0.05); * = Significant (P<0.05); ** = Highly significant (P<0.01)

Appendix No. 4

Pool of Questions for Questionnaire

Pool of Statements

Insights from (Dornyei, 1994), (Karahan, 2007), (Tanaka, 2006), (Atef Al- Tmimi, 2009) and (Ho, 1998), (Haq, 2009) were used as models for the questionnaire.

53. Age in years.....
54. Discipline.....Semester .....
55. Father Occupation..... Monthly Income.....
56. What is the Name of your Province
    a. Punjab b. Sindh c. Baluchistan d. Khyber Pakhtoon Khawa e. FATA f. Azad Jammu Kashmir g. Gilgit Baltistan
57. From where did you get your previous education? Tick more than one if appropriate
    a. Government College/School
    b. Private College/ School
    c. Cadit College
    d. Madrassa
58. If you got your early education from Madrassa please tick one of the following:
    a. Tanzim-ul-Madaras (Barelwi)
    b. Wafaq-ul-Madaras (Deobandi),
    c. Wafaq-ul-Madaras (Shia),
    d. Wafaq-ul-Madaras (Ahle Hadith)
    e. Rabita-ul-Madaris (Jamaat-e-Islami)

59. At what age did you start learning English?
    a. Between 5 to 10 years
    b. Between 10 to 15
    c. Between 15 to 20 years
    d. Between 20 to 25 years
    e. 25 and above
60. Where did you first start learning English
    f. As a course at School
    g. As a course at Madrassa
    h. At an English language academy
    i. At College level

j. At university level

Reasons for Learning English

(Motivation) I want to learn English because

61. I want t to get higher education.
62. I want be able to access latest research.
63. I want to get knowledge about American and British cultures.
64. I want to improve my social status
65. I want to get a better paying job.
66. I want to appear like an educated person.
67. I want to appear like an English man
68. I want to live in English speaking countries
69. I want to travel to English speaking country
70. I want to spread the message of Islam through English language
71. I just want to fulfill the university requirement
72. I want to behave like English people
73. I want to read English literature
74. I want to watch English movies
75. I want to understand English culture
76. I want to make friends from English speaking countries
77. I want to have access to internet through English

Attitudes

1. I feel English is burden for me; I have to prepare other major subjects
2. The development of a country is possible mainly of the people who know English well.
3. English is the language of non- Muslims especially of American and British
4. Through English we can reach international community
5. I like to talk to people from English speaking countries
6. I love to have friends from English speaking countries
7. I like English people ways of life
8. My Knowledge of English make me more prestigious socially
9. English will help me to understand the ways of life in English speaking countries
10. English will help me to be more polite in my conversation
11. The ways of life in English speaking countries are opposite to Islamic way of life
12. I like reading English novel

13. There is no harm in listening to pop music
14. I Like America because there is more freedom of speech
15. I like people from Britain and America because they are neat and clean
16. There is no harm to meet and talk to people from Western countries like America and Britain
17. West is fighting a war against Muslim through English language
18. I feel that English has become our own language
19. There is no harm to say hello instead of Assalam-o-Alekum
20. I like to read Shakespeare's play
21. I understand and enjoy English poetry
22. Saying 'excuse me' is a polite way of asking someone a question
23. Learning about Christianity is not negative
24. Western family system (separate family system) has positive effects on our society
25. The importance given to human rights and freedom of speech in English speaking countries is better than in any other country
26. I like to wear English dress

Beliefs

1. People who learn English become secular
2. Learning English does not mean learning English culture
3. Learning English language is against the teaching of Islam
4. Through learning English language we are corrupting our own culture
5. I believe that there are anti Islamic purposes behind the spread and promotion of English in Pakistan
6. English Should not be a compulsory subject in universities.
7. I believe that American are not sincere with Muslims
8. I believe that Western culture is corrupting Muslims' way of life

Comprehensibility

1. I completely understood the items in the questionnaire.
2. I am satisfied with my responses to the items of questionnaire.