Exploring Non-Academic Motivational Factors which impact English Language Learning in Saudi Arabia: a Qualitative Study

BY
MUSA ABDULLAH ALGHAMDI

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School of Education, Communication and Language Sciences
Newcastle University

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Abstract

Motivation is generally believed to be one of the main determinants that assist second language (SL) and foreign language (FL) learners to initiate and sustain target language learning (Dörnyei, 1998; Cheng and Dörnyei, 2007; Guilloteaux and Dörnyei, 2008). Second language (L2) motivation has been considered under a number of philosophies and conceptualisations from various perspectives, including Gardner's socio-educational model (Gardner, 1985), self-determination theory (Deci and Ryan, 1985; Ryan and Deci, 2000), Dörnyei's L2 motivation model (1994), Dörnyei's self-system model (2005), and Dörnyei' directed motivational currents framework (Dörnyei et al., 2016). Many pioneer works have been conducted to scrutinise L2 motivation with its multifaceted nature and its impact on L2 education (Gardner and Lambert, 1972; Deci and Ryan, 1985; Gardner, 1985; Dörnyei, 1994; Oxford and Shearin, 1994; Dörnyei, 2001; Ushioda, 2008; Dörnyei and Ushioda, 2009; Dörnyei and Ushioda, 2013; Ushioda and Dörnyei, 2017). Motivation in the Saudi context has also been studied by a number of researchers (e.g. AlMaiman, 2005; Moskovsky et al., 2013; Daif-Allah and Alsamani, 2014; Khan, 2015; Al Harthy, 2017).

The current study explores the non-academic factors that motivate or demotivate male Saudi university students towards English language learning. Forty-one informants participated in this study: 17 male university students, 7 imams (mosque leaders), 6 Saudi English as a foreign language (EFL) teachers, 5 Western EFL teachers, and 7 fathers. This qualitative study gained a deep understanding of these non-academic motivational and demotivational factors. The researcher employed two types of interview: formal semi-structured, and informal. Thematic analysis of the interview data was undertaken via NVivo software and Microsoft Word to find the potential themes and sub-themes.

The results indicated three non-academic factors that either motivate or demotivate male university students to learn English. These were family-related, religion-related, and culture-related factors. The culture-related factor played only a demotivational role. The religion-related factor played the greatest role in motivating the students. Family-related factors played influential roles in both motivating and demotivating them. These results will contribute in the realm of motivational research not just within the Saudi context but in other contexts too.

Declaration

I certify that, all the material in this thesis represents my own work and that no material is included that has been submitted for any other award or qualification.

Dedication

To my mother Bakriah Barey and my father Abdullah Hilal,

I am grateful of your infinite mercy.

"*Thy Lord hath decreed that ye worship none but Him*, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honor. And out of kindness, lower to them the wing of humility, and say: 'My Lord! bestow on them Thy Mercy even as they cherished me in childhood'" (17:23-24).

To My Wife Dr Azzah Alghamdi, who has been a constant source of support and encouragement during the challenges of graduate school and life. I am truly thankful for having you in my life. Your encouragement and support of me goes beyond what words can adequately express.

To My children, Abdulrahman, Layan, Lana and Danah,

You have made me stronger, better and more fulfilled than I could have ever imagined. I love you to the furthest point in the universe and back.

"بقدر لغات المرء يكثر نفعه

وتلك له عند الملمات أعوان

فبادر إلى حفظ اللغات مسارعاً

فكل لسانٍ في الحقيقة إنسان"

صفي الدين الحلي (677-752 هـ)

"The benefits, that a man can contribute to his/her society, are measured through the many languages he/she acquires for the such languages will surely come to his/her aid when needed. So, make haste to acquire them, for verily, every language is like a new human."

(Ṣafi al-Din al-Ḥilli, 1277–1339)

Exploring Saudi University Students' Non-Academic Motivational Factors

Acknowledgments

"He who does not thank people, does not thank Allah."

Prophet Muhammad (Peace and Blessings Be Upon Him)

"Feeling gratitude and not expressing it is like wrapping a present and not giving it."

William Arthur Ward

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1.1   Prologue

It is well known that English is one of the most important worldwide languages in global communication. It is an important tool for education, science, medicine, and technology. Today, English has become a critical part of daily actions around the world. Individuals speak English in most areas, and it is the language of global affairs. Ehrlich (2008) stated that more than 300 million individuals speak English as a native language and more than 400 million speak it as a second or foreign language. Altan (2012) maintained that the position of English as a global language has been growing and more individuals believe that people need some knowledge of English in the modern world because it affects people's social status and extends job opportunities. In Saudi Arabia, English has been an important element in Saudi education since 1928 (Al-Seghayer, 2014), due to the important religious, economic and political roles of Saudi Arabia (more details below). However, research indicates that Saudi students tend to have a low-level understanding of the English language (see Section 1.3). A number of studies have attempted to identify the various factors for this weakness in Saudi students' English language education (Al-Nasser, 2015; Khan, 2011; Al-Qahtani, 2018). In light of this, because motivation has been acknowledged to play a positive role in encouraging L2 learning (e.g. Moskovsky and Alrabai, 2009), the current study aims to explore this relationship within the Saudi context, and examine the non-academic factors that may motivate or demotivate Saudi university students to learn the English language. To achieve this, this study applied a qualitative methodology to gather and analyse data that would answer the main research question and its sub-questions (see Sections 1.4 and 1.5). The researcher used two types of interviews to collect data (formal semi-structured and informal interview) (see Section 3.9).

1.2   A Glance at the English Language in Saudi Arabia

Saudi Arabia nowadays has a significant political, religious, and economic role in global events. Saudi Arabia, at all levels, needs to participate in discussion with various worldwide parties and groups consistently. Al-Rasheed (2008, p. 1), for instance, expressed the important political, religious and media roles of Saudi Arabia within Islamic countries and worldwide:

> From Tangier to Jakarta, and from Western capitals to those of the Arab world, Saudi Arabia has confirmed its status as a kingdom without borders. Its political influence, religious expansion and media empires are now applauded, debated or contested and both local recipients of Saudi largesse and

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> governments enmeshed in Saudi agendas debate a phenomenon that so far has
> attracted more sensational reporting than serious scholarly analysis.

In the same vein, Hussain (2016, p. 1) described the important roles of the Gulf states, of which Saudi Arabia is one, in global politics:

> Over the last century, the Gulf has emerged as a central region of the world. Three major components – namely, abundant oil and gas reserves, its strategic location and the presence of the two holy cities, Macca and Medina, for the Muslims – have converted the region into a cauldron of regional and global politics.

The English language (EL) represents the global language that may allow Saudi establishments to communicate more effectively with international organisations. If we consider the importance of EL regionally, we can observe that Saudi Arabia has religious, historical, economic, and political links with many countries. For instance, the relationship Saudi Arabia has with Iran and Turkey represents that of influential political and economic Islamic powers within the area. Such an important position can often lead to continuous negotiations and struggles, which in turn, lead to continuous interaction between Saudi Arabia and Turkey or Iran at a political level or in the media. According to the religious relationship, Saudi Arabia, the home of the two holy cities in the Islamic religion (Makkah and Madinah), is an important destination for millions of pilgrimages from Turkey and Iran, as well as Muslims from other countries. However, the intense religious discussion between Shias and Sunnis reaches its peak between the people of Saudi Arabia and Iran since Saudi Arabia represents one of the largest Sunnis' countries whereas Iran represents the largest Shias' country (Abuelghanam and Tahboub, 2018; Wehrey et al., 2009; Aras, 2005). The relationship between these countries needs a common language because their native languages are different. The English language may play the role of facilitating communication between them. An individual may find that this link between Saudi Arabia and these two countries, for instance, may encourage Saudi people in the media, or in political or religious spheres to consider the importance of the English language.

The religious importance of Saudi Arabia springs from the existence of the two holy cities, Makkah and Madinah, which millions of Muslims visit annually. These two cities represent a symbol of faith for over one billion Muslims around the world. In reality, Islamic teachings state that Muslims are obliged to go on the pilgrimage to Makkah a minimum of once in their lives, if they are able to. Madinah is the city of the Prophet Mohammed Peace Be upon Him

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(PBUH) and where his body was buried. Thus, millions of Muslims visit from many countries, and most of them do not speak Arabic. Saudi individuals need to acquire a specific level of the English language to communicate with these Muslims.

One factor that seems to play a substantial role in shaping Saudi Arabia (KSA), and in supporting its continuous prosperity in the 21st century, is the opportunity for its inhabitants to learn a second language (or more languages) as a means of assisting proficient communication with other countries (Daif-Allah, 2010). In the economic world, Saudi Arabia is one of the most important oil producers in the world. Alrabai (2010, p.7) affirmed that Saudi Arabia is "the richest oil producer and exporter to many countries around the world including the United States, China, the United Kingdom, etc." The Saudi economy is oil-based and most Saudi international economic relationships depend on producing oil. The international oil-dependent economy has allowed a strong economic relationship to be built between Saudi Arabia and other worldwide economies. Therefore, Saudi Arabia has tried to improve knowledge of the English language among its population. Due to this oil production, Saudi Arabia is also among the most rapidly expanding economies in the world. This fast development has created many job opportunities, and has led to a massive influx of expatriates in the Saudi workforce. These two factors created by the large-scale oil production (i.e. the good relationship with worldwide economies and the large foreign workforce) require a language of communication and the ability to master that language. Alrashidi and Phan (2015) maintained that foreign expatriates form a third of the Saudi Arabian population. English language ability is among the skills that the Saudi workers must possess to contribute in the workplace and interconnect with foreign expatriates employed in Saudi Arabia. English appears to be the international language that facilitates communication between international economies and between Saudi citizens and foreign workers. Al-Maini (2006) mentioned that the growth in oil-related businesses in Saudi Arabia has resulted in an expansion in interaction and economic exchange with English-speaking associates in both private enterprise and government departments.

In the field of global politics, Saudi Arabia is one of the most effective political players generally worldwide and specifically in the area known as the Middle East. A number of factors led Saudi Arabia to play such an important role. First, Saudi Arabia covers a huge area and borders a number of countries with different political stances. Second, the Middle East is an area with a great deal of conflict (e.g. the Israeli–Palestinian conflict, and the two Gulf Wars). These political issues may place Saudi Arabia in focus because of the economic and political

relationship that Saudi Arabia has with other international powers. For example, English is also related to the growth of Saudi military power, as it has had interactions with American army consultants, guides and experts since 1948. For example, many American army supplies are still provided (Cordesman 2003, cited in Mahboob and Elyas, 2014).

Therefore, the Saudi government notes that this international communication needs an adequate level of English language acquisition. To achieve this adequate level, English as a foreign language is a compulsory course in school and at higher education institutions. For instance, the Ministry of Education (MoE) offers English syllabi to be taught at different stages in all Saudi schools. The new English programme is designed as a six-level English language course for each of the three schooling levels (i.e. primary, intermediate, and secondary) (Assulaimani, 2015). At the university level, new English language programmes have been established at most Saudi universities. Moreover, English is the only medium of teaching at some Saudi institutions such as the Royal Commission Colleges. In addition, English is the main medium of instruction in several science-based faculties and colleges such as the schools of medicine and engineering. In the English departments at Saudi universities, in the first three or four semesters, teaching may emphasise the four basic language skills (i.e. listening, speaking, reading and writing). In the last four or five semesters, students start the main linguistics, translation and literature courses (Assulaimani, 2015). To achieve this goal, the Saudi MoE has sent large numbers of students to pursue undergraduate and post-graduate courses at international universities.

In 2005, the King Abdullah Scholarship Program (KASP) was established to provide full funding of college costs, initially sending 15,000 Saudi students to the United States to study in the fields of medicine, allied health sciences, pharmacy, engineering, computer science, basic sciences, accounting and commerce. As of 2014, more than 200,000 Saudi students have received degrees in over 30 mainly English-speaking countries, including the USA and UK. (USA Department of Commerce 2016, p. 2)

1.3   Rationale for the Study

There are three main rationales behind conducting the current study. The first relates to the level of English language learning (ELL) in Saudi Arabia and the crucial issues concerning Saudi learners' capabilities in using the English language. The second relates to the nature of the approach used to conduct this study (qualitative approach), and the third rationale relates to

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the aim of the current study in focusing on the effects of non-academic factors on motivating or demotivating Saudi university students to learn the English language. Firstly, the low level of Saudi students' English language should be mentioned. As previously highlighted, the English language plays an essential role for social, scientific and economic growth in Saudi Arabia (Khan, 2011; Javid et al., 2012). English language teaching (ELT) was introduced in Saudi Arabia in 1928 (Al-Seghayer, 2014). The Saudi government, via the MoE, believed in the importance of the English language for its citizens, therefore, the Saudi government has made enormous financial and academic efforts to support the English language level of Saudi learners. These efforts appeared, for example, through sending students to the UK, USA, and Canada in order to learn English, as well as developing the curriculum to enhance the development of English among Saudi students. The Saudi government has worked hard to expand English language education at all levels. For instance, in 2003, the language was introduced to students in primary schools (Elyas and Picard, 2010). The English language has a strong and real existence in the Saudi educational system. Al-Khairy (2013, pp. 365-366) indicated that:

> Although ELT suffers from severe shortcomings and serves limited purposes and functions as a foreign language in Saudi Arabia, it is considered important for social, scientific, and economic development…. Thus, considerable efforts have been put into the process of ELT to improve the situation by the Saudi government and huge resources have been earmarked for this purpose…. English language centres and preparatory year programs have been established at some Saudi universities.

This profound presence is because it is the main foreign language learned by the Saudi Arabian public, and in private schools, universities, and a variety of industrial and government institutions (Khan, 2011; Javid et al., 2012). According to Khan (2011), the Saudi MoE and other educational institutions propose ambitious plans and devote considerable efforts to raise the level of English language among Saudi students. Khan (2011, p. 1248) found these efforts via "sound planning, purposive curriculum, suitable textbooks, qualified teachers and effective administration." However, irrespective of these efforts, it has not led to success in the English language education within the Saudi context (Khan, 2011). For instance, Saudi students achieved 57 out of 120 as an average mark in TOEFL. They achieved the second lowest average marks in the Middle East and were among the lowest scores worldwide (TOEFL®, 2009). Although the TOEFL report in 2016 showed that Saudi students' average mark had risen to 66 out of 120, this average had dropped to be the lowest average score among Middle Eastern

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counties (iBT®, 2016). In the same vein, Bukhary and Bahanshal (2013, p. 192) described the quality of English among Saudi learners as "abysmal". Saudi students' English language outcomes do not satisfy expectations compared to the level of effort devoted to it by the education bodies in Saudi Arabia. It is this reason (i.e. the poor results in spite of the heavy investments made by the Saudi government into ELL) that has sparked this investigation and provided a rationale for conducting such a study.

The current researcher's experience of more than 29 years as a student and instructor have provided him with a wide range of information about English language education in Saudi Arabia. In fact, he spent 12 years as a student in Saudi Arabian public schools. He studied an English language intensive course via a College Preparatory Centre (CPC) at Aramco for one year. Moreover, he finished a four-year degree in English language and translation from Imam University in the KSA. After that, he worked as a teaching assistant, instructor, and lecturer for more than 12 years in three different colleges in different parts of Saudi Arabia. During his professional experience in the field of English language education, he has taught three types of learners: major students, students who study English as a minor course, and students who study English for specific purposes.

Through his experience as an English as a foreign language (EFL) teaching assistant, instructor and lecturer in three different colleges, the current researcher has found that students graduating from secondary schools and university have a minimal level in English. Students often expressed their negative feelings towards the English language as a difficult course that they must study and pass. Thus, this study proposes that there are certain factors that hamper the ELL process and prevent Saudi students from acquiring an adequate level of English. One of these factors is Saudi students' motivation towards ELL. This has been raised in previous literature (Cohen and Dörnyei, 2002; Dörnyei, 2005).

Thus, the current researcher believes that Saudi students' motivation to learn the English language is affected by a number of factors inside and outside academia. Indeed, students' motivation is affected by emotion, cognition, society and attitude-related determinants (Al Shlowiy, 2014). Previous studies have found that Saudi learners' low motivation represents a massive problem for EFL instructors. Khan (2015) asserted that Saudi students still suffer weaknesses in their English language level in spite of the huge efforts to help them gain an adequate level of English:

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> It is observed that despite of the efforts made by the EFL teachers, many students fail to acquire the required level of English language proficiency. In EFL contexts, situation gets more complex as "there is neither enough English input outside the classroom nor opportunities for interaction with native speakers (Khan, 2015, p. 68).

She maintains that there is a huge need to discover motivation issues for Saudi students who, seemingly, lack motivation, which plays a significant role in encouraging individuals to acquire satisfactory linguistic competence.

> …despite teachers' efforts, the majority of students are found to be less motivated and low at achievement. Therefore, there is a dire need to know the motivational pattern of English Language learning among the Saudi EFL learners who, apparently, seem to lack internal drive which guide and motivate individuals to acquire linguistic competence. (Khan, 2015, p. 68)

Secondly, since motivation has been deemed as a significant factor that influences ELL, then one must explore the research methodology that is suited to this area of study. Research shows that a quantitative approach dominates the second language L2 motivation-researching domain, however, qualitative and quantitative approaches are expected to complement each other to present impressive results of the L2 motivation research field. Thus, the current study emulates those of Ushioda (2001, p. 94) who asserts that such research:

> Does not seek to undermine the wealth of literature on language learning motivation that has evolved in the quantitative research paradigm or to generalize on the basis of what is a very small-scale and focused investigation. Rather, it seeks to present an alternative way of conceptualizing and exploring motivation, not as a measurable cause or product of particular learning experiences and outcomes, but as an ongoing complex of processes shaping and sustaining learner involvement in learning.

A number of studies have adopted a qualitative research approach in L2 motivation investigation. Among these studies is research by Ushioda (1998; 2001), Williams et al. (2001), and Nikolov (1999; 2001). These qualitative studies have focused on various themes, such as attributions, motivational progress and classroom motives (Alnatheer, 2013). In the Saudi context, some motivation investigations have utilised a qualitative paradigm. Among these investigations are those of Alzayid (2012), Alshehri (2012) and Springsteen (2014). These studies have concentrated on the role of motivation on L2 acquisition, examining motivation among female Saudi learners, and instructors' and learners' perceptions of motivational

approaches. It is important to note, however, that the difference between these studies and this current study is that their focus was on students and language learning motivation within an academic context, whereas this study focuses on non-academic factors. That is, addressing whether non-academic factors (social and religious) affect Saudi learners' motivation to learn the English language.

The third rationale of this study, therefore, addresses and explores the role that these non-academic factors (social and religious) have in motivating or demotivating Saudi university students to learn English. If one were to examine Saudi Arabic from an etic perspective, the Saudi community could often be viewed through two lenses: religion and family. Saudi citizens are often viewed as being strict adherents to the Islamic faith and teachings. Their lives are linked heavily to the religion of Islam, upon which the Saudi constitution is built. This is reflected throughout the country, as Islam represents a core foundation in the education system of Saudi Arabia, which teaches the Holy Quran and other Islamic subjects as standard. Furthermore, as a Muslim community, family and traditional family values are important elements that play a role in Saudi life (more discussion in Section 2.10.5). Thus, this study aims to focus on the role of these non-academic factors (social and religious factors) in motivating and demotivating Saudi university students to learn the English language, as opposed to exploring the academic factors found in previous motivation studies on English as a second language (ESL) and EFL, such as students, teachers and textbooks (discussed further in Section 1.4).

Thus, the three above-mentioned rationales combine to introduce this qualitative study in order to explore the non-academic factors that motivate and demotivate Saudi university students to learn the English language. To reiterate, these three rationales relate to ELL level in Saudi Arabia and the crucial issues about Saudi learners' capabilities in using English language, the nature of the approach used to conduct this study (the qualitative approach) and the focus of the current study on the non-academic factors that may play a role in motivating or demotivating the Saudi students to learn the English language.

1.4   Study Contribution

This research aims to consider the motivation to learn the English language as a systemic phenomenon. In other words, the researcher aims to explore the motivational factors pertaining to the social, cultural and community perspectives, rather than focusing on individual learners.

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To achieve this, he will look at the motivation to learn the English language among male Saudi university students through the lenses of community and culture. This will provide a broad and holistic investigation in addressing these issues, in contrast to previous studies on motivation to learn a second language (i.e. English), where the focus was on a single factor, such as the teachers, students and curricula (e.g. Bahous et al, 2008; Fadlelmula, 2010; Ahmadi, 2016; Kim, 2009; Wimolmas, 2013).

This work may lead to the construction of a deep understanding of the factors that may help or hinder English language students generally and Saudi learners in particular to learn the English language. By becoming submerging in Saudi cultural, social and religious life, the study can provide a wide view of the ELL motivation and demotivation factors that can block the language learning path of EFL students. The study will shed light on the role of the non-academic realm (social and religious) in motivating or demotivating students. This part of students' lives has been either ignored or only touched on in previous motivation research. By considering previous studies, the main focus was on academic factors (teacher-, student-, textbook- or classroom-related factors). This overriding consideration is linked to the belief of researchers and English language education stakeholders in the sole role of the academic environment in learners' L2 learning. This belief has led to non-academic (social and religious) factors being overlooked.

By providing these contributions, this study can play an important role through informing the English language policy and English language educational planning, not only in Saudi Arabia, but also in different areas in the world. In turn, it is believed, this study can inform the English language practices and training in Saudi Arabia and other parts of the world.

In terms of the approach and methodology that was adopted for this study, the literature review provided an insight into strategies and methods that had been used. It was noted that much of the previous research for this area of study relied on a "linear approach" (Dörnyei and Ushioda, 2011), which used measurement strategies and a quantitative paradigm to create suppositions about individuals' qualities. Dörnyei and Ushioda (2011, p. 76) criticise this approach because:

> From a critical perspective, a limitation of this approach is that it treats language learners as idealised abstractions or bundles of variables behaving and responding in theoretically predictable ways.

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This approach misses an important factor that may play a significant role in learners' motivation towards education in general and specifically the L2 education domain. This factor is the context in which learners learn their L2 (Dörnyei and Ushioda, 2011). Learners and context are related to each other. The learners' social or religious identities are important factors that may affect L2 motivation. The relational approach, according to Sealey and Carter (2004, p. 206), relates to the dynamic relationship between learners and context. They see motivation as "emergent from relations between human intentionality and the social world." According to Ushioda (2009, p. 220):

> I mean a focus on real persons, rather than on learners as theoretical abstractions; a focus on the agency of the individual person as a thinking, feeling human being, with an identity, a personality, a unique history and background, a person with goals, motives and intentions; a focus on the interaction between this self-reflective intentional agent, and the fluid and complex system of social relations, activities, experiences and multiple micro- and macro-contexts in which the person is embedded, moves, and is inherently part of. My argument is that we need to take a relational (rather than linear) view of these multiple contextual elements, and view motivation as an organic process that emerges through this complex system of interrelations.

This study aims to study the effect of the Saudi context with its various components (social, cultural and religious) through exploring non-academic factors that affect male Saudi university learners' motivation to learn the English language. To bridge the gap within previous L2 motivation studies, the current researcher applied a qualitative paradigm to explore the impact of non-academic (social and religious) contexts on the learners' L2 motivation.

This study intends to identify four issues: (a) It examines university students' motives and their lack of motivation for learning English; (b) It investigates the role of social and religious communities that influence students' motivation towards learning English as an international language, and also explores the students' future expectations concerning English as a foreign language; (c) It provides a deep understanding of the motivational and demotivational factors that affect EFL students' language learning level in studying English in universities; (d) It aims to provide practical and applied goals to improve motivational levels among students in relation to certain non-academic factors, and to improve English educational practices and training subsequently.

Motivation and demotivation can be viewed as extremes of the same process. In other words, learners can be motivated in specific situations, but they can become demotivated

because of the absence of motivation or due to the appearance of demotivating factors (Gorham and Christophel, 1992; Falout et al., 2009). Consequently, motivation/demotivation can be considered as a gradient rather than a dichotomy, as a learner's situation can change from motivation to demotivation (and vice versa) because of the factors surrounding them. Dörnyei and Ushioda (2011, p.139) stated that:

> …demotivation does not mean that all the positive influences that originally made up the motivational basis of a behaviour have been annulled; rather, it is only the resultant force that has been dampened by a strong negative component, and some other positive motives may still remain operational.

Therefore, they will be referred to throughout as motivation/demotivation.

1.5   Research Questions

The main research question is: What are the non-academic factors which impact on English language learning motivation/demotivation in Saudi Arabia?

This main question will be answered through the following sub-questions:

a. What is the nature and character of motivation/demotivation which impacts on Saudi university students learning of the English language?
b. How do families and religious communities affect learners' motivation/demotivation towards EFL learning?

1.6   Summary

The chapter discussed the importance of the English language for the Saudi context and the effort that the Saudi government devotes to promoting English language education and the low level of English that Saudi learners seem to reach. After that, it shed light on the rationale behind this study and the contributions it can make in the field of motivation research. In the next chapter, the concept of motivation will be explored in the existing literature

Chapter 2. Literature Review

2.1 Introduction

This chapter offers a review of the literature that relates to the field of second and foreign language learning motivation. It is organised according to the subtopics relevant to the current study, which are motivation, demotivation, and language learning motivation theories. Moreover, it includes information on motivation from a non-academic context (the focus of this study), through which a detailed discussion on the contextual factors and motivation is presented. This is broken down into subsections that address social and cultural impacts on motivation, religion and language learning motivation, language and Muslim culture, Western culture and Saudi EFL learners and lastly, families' and parents' roles in student's motivation.

2.2 Motivation

There are multidimensional reasons that may encourage or discourage individuals' daily activities and choices, for example, the internal attitudes towards environment, or like or dislike of specific determinants, or sometimes the social standards and actions of those who live around them (Ryan, 2008). Therefore, many influences affect the second and foreign language education procedure. One of these influences is motivation. In the last four decades, scientists in the field of L2 research have agreed on the leading role of L2 motivation in the L2 language-learning domain (Gardner and Lambert, 1972; Gardner, 1985; Dörnyei, 1994; Chambers, 1994, 1999; Ushioda, 2008; Ushioda and Dörnyei, 2017).

2.2.1 *Effect of motivation on L2 learning*

Dörnyei (2005, p.65) highlighted the significant role of motivation, stating:

> … without sufficient motivation, even individuals with the most remarkable abilities cannot accomplish long-term goals, and neither are appropriate curricula and good teaching enough on their own to ensure student achievement.

Moreover, Ely (1986) and Gardner (2000) demonstrated that learners who have higher motivation are more successful and efficient in their language learning. However, Gardner and Ely had different opinions concerning the role of the two motivational dichotomies: integrative

and instrumental motivations (discussed further in section 2.3). For example, Gardner and Lambert (1972) considered that integrative motivation led to greater L2 learning than instrumental motivation (discussed further in Section 2.3), whereas, Ely (1986) maintained that it was not easy to distinguish between the two dichotomies. He conducted a study in Spanish classes to investigate motivation orientations (integrative and instrumental) and then examined the relationship between them. His results found that the motivational orientations were not completely distinguishable. In other words, Gardner and Lambert's study found that integrative and instrumental motivations affect L2 learning to different degrees, but Ely's study found that both integrative and instrumental motivations affect L2 learning to the same degree. Dörnyei (1990) supported Ely's findings when his study revealed that integrative and instrumental motivations sometimes overlapped. He mentioned that in situations such as emigration or temporary sojourn, an individual would actively seek out opportunities to find a job or to study. At the same time, he/she has a desire for contact and to be a part of the new society. In evaluating the studies critically, it appears that the differences in opinion from these researchers is due to the context where the studies were conducted. That is, while Gardner (Gardner and Lambert, 1972) conducted his studies in a bilingual context, Ely (1986) and Dörnyei (1990) conducted their research in second or foreign language context (Spanish studied in the USA and English studied in Hungary), resulting in different findings and outcomes.

In the same vein, Cohen and Dörnyei (2002, p. 172) indicated that "motivation is often seen as the key learner variable because without it, nothing much happens." More specifically, motivation helps second and foreign language learners to start and continue the hard work of acquiring a foreign or second language (Dörnyei, 2005). In other words, motivation is the power that initiates the process of language learning and the power that assures the sustainability of the process. However, in his self-system model, Dörnyei (2005) did not mention the role of the motivation construct on the effort of learners to learn L2. Thus, Dörnyei (2014) revised his definition of motivation to include the effort exerted to accomplish an action as a third element with which that motivation helps the language learner to learn L2. However, the question that can be asked now is to what extent starting, continuing and exerting effort in L2 learning process can lead to L2 acquisition.

As stated above, motivation is only a single factor that has an effect on the language learning process. Ryan (2008), in his PhD thesis in the Japanese context, found that, although

the relationship between motivation and language achievement is significant, it can only be indirect. He explained this by stating that motivation has an impact on learning behaviours and that these behaviours have an effect on achievement. In addition, motivation and attitude work together to augment learning performances and they are believed to affect language acquisition and attainment (Ryan, 2008). Attitude has been under the consideration of a number of scholars in the field of second and foreign language learning, and, therefore, a number of different definitions exist. Smith (1971) defined an attitude as a persistent group of views towards an object or a situation that encourages an individual to react in a favoured way towards that object or situation. With regard to the L2 acquisition domain, Gardner (1985) stated that attitude can be of three notions: attitudes towards the L2 speakers/community, attitudes toward the target culture, attitudes toward the learning situation.

Additionally, Zaid (1993) perceived that a lack of motivation is one of the reasons for lack of success in EFL learning. Dörnyei and Csizér (1998) affirmed that motivation is responsible for language learning attainment. They reported that success in L2 learning correlated to the participants' stated motivational strategies (discussed further in Section 2.9.1). They added that a good curriculum, qualified instructors and special aptitudes will not help students to learn a target language if they lack sufficient motivation (mentioned above in relation to Dörnyei, 2005). Conversely, one may ask to what extent motivation may be effectual if learner ability, appropriate curriculum, or good teachers disappear. Nunan and Lamb (1996, p. 208) clarified the relationship between motivation and success: "There is a high correlation between motivation and success." One issue raised here is the question of whether motivation associates with success in L2 learning. The study of Binalet and Guerra (2014) into the relationship between learners' motivation and their L2 grammar learning provides an insight into this. In their study conducted in the Philippines, they found that their motivated learners gained lower marks in a grammatical judgment test. This implies that, regardless of the learners' degree of motivation, some language skills learning may not be affected. However, there are three key points that need to be considered about this study. First, this study focused on measuring the association between motivation and only one specific language component (grammar), and did not measure other components or skills (e.g. communicative ability). Second, grammar represents a difficulty for students who may be motivated, but they cannot achieve good marks

in grammar tests. Third, other factors may have impacted on students' grammar achievement, such as the teachers' approach to teaching grammar.

In the same vein, Oxford and Shearin (1994) accentuated the significance in motivation for L2 education. They asserted that motivation affects six language learning abilities. In the beginning, motivation can affect activities such as the repetition of L2 learning tactics used by learners. It has an impact on the extent to which learners intermingle with native English speakers. Furthermore, it impacts the degree to which learners are exposed to the target language. Motivation shapes learners' performance in curriculum-related tests, and influences proficiency level. Finally, motivation determines how much time learners will reserve and keep second language skills after they finish their course. Research has verified that motivation is a significant factor in second language learning because it "determines human behaviour by energizing it and giving it direction" (Dörnyei, 1998, p. 117). In the same vein, Dörnyei and Csizér (1998, p. 203) confirmed this by saying:

> … L2 motivation is one of the most important factors that determine the rate and success of L2 attainment: it provides the primary impetus to initiate learning the L2 and later the driving force to sustain the long and often tedious learning process. Without sufficient motivation, even individuals with the most remarkable abilities cannot accomplish long-term goals, and neither are appropriate curricula and good teaching enough to ensure student achievement.

2.2.2   *Definition of motivation*

There is a disagreement around the definition of the concept of motivation in the second language acquisition (SLA) domain. Most motivation investigators agree that motivation concentrates on "the fundamental question of why people behave as they do" (Dörnyei, 2014, p. 519). Moreover, Dörnyei (2001, p. 2) described motivation as "one of the most elusive concepts in the whole domain of the social sciences." Scovel (2001, p.158) also argued that it is difficult to "get a fix on" the common meaning of motivation. Dörnyei (2014, p. 519) defined motivation as the factor "responsible for *why* people decide to do something, *how long* they are willing to sustain the activity, and *how hard* they are going to pursue it". This appears to be the most inclusive definition of motivation, as it covers the role of motivation as a cause of initiating an action, the sustainability of the action, and the effort exerted to accomplish an action.

2.2.3   Why research motivation?

It is important to comprehend the importance of researching motivation in second language learning. SLA literature illustrates the increasing agreement about the importance of investigating motivation in the domain of second language learning. Ryan (2008) asserted that it is vital to research motivation because it answers the two questions of why L2 learning takes place and how L2 students link their societal milieu to the world around them. According to Dörnyei, (2014, p. 519):

> Indeed, motivation has been considered as both affect (Intelligence) and cognition; it has been used as both a stable variable of individual difference (i.e., a trait) and a transient-state attribute; and it has even been characterized as a process that is in constant flux, going through ebbs and flows. Furthermore, motivation has been considered as both a factor internal to the learner (e.g., individual curiosity or interest) and a factor externally determined by the socio-political setup of the learner's environment (e.g., language attitudes influenced by the relationships within language communities).

Because it is important to research motivation in foreign and second language education, many pioneering works have been conducted. These works have scrutinised L2 motivation with its multifaceted nature and its impact on L2 education over the last five decades (e.g. Gardner and Lambert, 1972; Clément and Kruidenier, 1985; Gardner, 1985; Dörnyei, 1994; Oxford and Shearin, 1994; Ushioda, 2008; Dörnyei and Ushioda, 2009; Dörnyei and Ushioda, 2011; Ushioda and Dörnyei, 2017). From this point, this chapter will focus on literature and studies that have been published in the field of English as foreign language learning motivation.

2.3   Gardner and the Socio-Educational Model

Researchers relate the beginning of the study of motivation in the second language domain to the second half of the last century. More specifically, they link L2 motivation to the seminal work of Gardner, and his PhD supervisor, Lambert, in the bilingual social setting of Canada. Motivation researchers call this phase the "social psychology period" (Dörnyei and Ushioda, 2011). During this phase, Gardner (1985) developed his famous socio-educational model that produced two well-known types of orientation: integrativeness and instrumental motivations.

In previous studies in the domain of ESL and EFL, integrativeness was regarded as a key component within the socio-educational model. However, the meaning of integrative

motivation has not been effectively defined across various research studies. For instance, Lambert (1974, p. 98) stated that integrative motivation reveals an attentiveness in learning the L2, because of "a sincere and personal interest in the people and culture represented by the other language group". Gardner (1985), on the other hand, considered that motivation notions include four elements: motivation, orientation, integrativeness and instrumental motivation; he then grouped three of these elements under one construct and defined this construct as integrative motivation or motive. In other words, Gardner identified the entire notion of L2 motivation (excluding instrumental motivation) as integrative motivation in the socio-educational model. Integrativeness was defined by Gardner (2001a, p. 5) as students' "genuine interest in learning the second language to come closer to the other language community." This means that integrativeness is where target language learners have a positive view of the society, people and standards of a target language (Gardner and Lambert, 1972). Additionally, the integrativeness orientation accentuates communication with individuals and societies of the target language.

In contrast to integrativeness, instrumental orientation is defined as the tendency of language learners to learn a target language for its practical worth. For example, they learn a target language to achieve some concrete goals including jobs, promotions, financial advantage, or to be able to pass an academic class (Gardner and Lambert, 1972). Dörnyei et al. (2006, p. 12) stated that instrumental motivation:

> … refers to the perceived pragmatic benefits of L2 proficiency and reflects the recognition that for many language learners it is the usefulness of L2 proficiency that provides the greatest driving force to learn language. Thus, it subsumes such utilitarian goals as receiving a better job or a higher salary as a consequence of mastering L2.

Several studies have compared the role of both integrative and instrumental motivations on language learners. Gardner and his team have asserted that integrative motivation is more effective than the instrumental motivation in an L2 learning field. Furthermore, Saville-Troike (2012) asserted that integratively motivated language learners are more successful in language learning than instrumentally motivated individuals. In the same vein, Pae (2008) claimed that the integrative orientation is an excellent indicator of more successful L2 learning than an instrumental motivation, either via success in language learning or motivated performance. Those scholars have proved the effectual role of the integrative motivation more than the

instrumental motivation. However, it may be observed that these studies were conducted in bilingual contexts, and in such contexts, L2 learners may be more integratively motivated than instrumentally motivated due to the effect of having direct contact with speakers of the L2. This tendency has been under question and confronted by a number of studies in contexts that are not bilingual. For example, Gardner and MacIntyre (1991, p. 68) studied the effects of integrative and instrumental motivation on the learning of French/English vocabulary. They come to three conclusions. First, both integrative and instrumental motivation facilitated learning. In other words, learners can learn a target language regardless of the type of motivation (integrative or instrumental). Second, instrumentally motivated learners studied longer than non-instrumentally motivated ones when there was a chance to gain from learning, but this trait became extinct when the motive was eliminated. Third, both integratively and instrumentally motivated students spent more time thinking about the correct answer than those not so motivated. Moreover, Gardner and MacIntyre (1991) claimed that integrative and instrumental motivations are positively correlated with each other in that, if a learner learns a target language for an integrative reason, this might identify the instrumental importance of that language and vice versa. This claim may be partially correct. A student may learn a target language for an integrative reason; however, he or she may then discover the importance of the instrumental goal of that target language. In contrast, a learner may learn a target language for an instrumental aim but have no real interest in the target language culture or individuals. The example that can be invoked here is that of those societies where the native English-speaking culture (or Western culture) appears unwelcome or to be resisted against, even though the English language is still learned and taught for more pragmatic aims. These unwelcomed or resisted against "English cultures" may occur for a number of reasons. For example, some societies perceive Western cultures with feelings of suspicion. That is, they may think that Western culture is attempting to affect their own traditions and cultures (Jabeen et al., 2013). Another reason is religious-based, particularly in many Muslim states, where the English language is perceived as synonymous with Christianity. In these states, the target culture or Western culture is considered as dangerous and opposing their religious teachings (Argungu, 2002; Mahboob, 2009). The findings of those studies had an impact on the current study, specifically on the decision to research the extent to which social and religious factors may affect students' motivation to study the English language.

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Gardner's socio-educational model has come under some criticism, focusing on three main concerns. First, the model does not emphasise the difference between ESL and EFL contexts. There are number of researchers who suggest that integrative motivation may be successful in ESL contexts where the English language is used as a second language or an official language. However, it may not be as effective in EFL contexts, where the English language is taught in classrooms and rarely used in daily life (e.g. Oxford and Shearin, 1994). Their proposition relies on limited chances of interaction between EFL learners and second language speakers or their culture in the EFL context (Lamb, 2004).

Second, there is also criticism regarding the role of Gardner's socio-educational model's principal components (i.e. integrativeness) in contemporary international English language. Integrativeness was introduced by Gardner as "the class of reasons to learn the second language to either interact with or become closer to the second language community" (Gardner, 1985, p. 54). The criticism centred on the fact that the concept of integrativeness is linked to the internationalisation of the English language, which leads to the difficulty of integration to an L2 community because of the perceptible decline in our ability to identify L2 communities (Dörnyei et al., 2006). As Dailey (2009, cited in Ishag, 2016) pointed out, the new globalisation of languages leads to absenteeism of these worldwide languages' "model community" (Ishag, 2016, p. 13). Consequently, these changes lead to a wider arrangement of integrated orientation in L2 motivation.

Third, Gardner's socio-educational model was unable to give a satisfactorily complete depiction of the motivation role within second language learning location (e.g. classroom). According to Dörnyei and Csizér (1998), this new perception indicated that the social-psychological approach was not able to introduce two classroom-based constructs: to describe classroom learners' actions or assist in producing practical strategies for motivating students. However, Gardner (2007, p. 10) negotiated the role of motivation in two constructs when he mentioned that "I refer instead to the distinction between language learning motivation and classroom learning motivation." Gardner (2007) maintained that it was challenging to differentiate between motivation in the classroom or any other context. Gardner (1985, p. 153) claimed that classroom learning motivation was introduced in the socio-educational model as an integral part of the integrative motive. As mentioned above, integrative motive includes three elements: "the tripartite division of integrativeness, attitudes toward the learning situation, and

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motivation". In light of this, Gardner (2007) proposed that the classroom learning motivation should be considered from two contexts: educational and cultural. The reason for this was because learning the English language requires learners to also learn parts of other cultures (e.g. lexes, phonological systems, and language grammar). Gardner (2007) further asserted that these two contexts have an impact on the two general individualities of L2 learners: integrativeness and attitudes toward the learning situation. He found that cultural context determined the integrativeness, which (as discussed above) is the interest of learners to communicate with target language communities. Conversely, he suggested that the educational context affected learners' attitudes towards the learning situation. In addition, Gardner (2007) believed that the two contexts do not work separately. They have a shared influence on the language learners. In other words, the educational context can have an impact on the learners' degree of integrativeness, and the cultural context can affect learners' attitudes towards education settings. Moreover, Gardner (2001b) tried to link integrativeness to the classroom environment when he discussed the two variables, integrativeness and attitude, towards a learning situation. As explained above, he found that integrative motivation consists of three main variables including integrativeness, inclinations toward the learning context, and motivation. In the same vein, Lamb (2004) claimed that if L2 learners show positive tendencies towards L2 education contexts, they have integrative motivation.

The above criticism leads to the rise of a new trajectory in motivation research. The new trajectory focuses on the educational application of motivation. In 1990, the research focus changed to include education environments (e.g. classrooms). Therefore, researchers approached more education-based motivation research (Brown, 1994; Crookes and Schmidt, 1991; Oxford and Shearin, 1994; Skehan, 1989; Clément et al., 1994; Dörnyei, 1994). Cheng and Dörnyei (2007, p. 154) stated that this new trajectory extended the motivation research domain by introducing three aspects: "promoting cognitive aspects of motivation, especially those related to the learner's 'self'; integrating various influential theories that were already prevalent in mainstream psychology and focusing on situational factors relevant to classroom application." Clément et al. (1994, p. 441) conducted classroom research on Hungarian EFL students who were learning English in schools but had little interaction with other L2 speakers. Their research revealed a multilateral motivation construct, which included "integrative motivation, linguistic self-confidence and the appraisal of the classroom environment." The

first element resembled the first part of Gardner's dichotomy (i.e. integrativeness). The appearance of the second element was also found in previous studies (Labrie and Clément, 1986), which recognised self-confidence as a primary factor in L2 motivation. Significantly, the last element, the classroom environment, was, however, a new outcome which reinforced the education-related motivation investigation. Consequently, Dörnyei (1994) (see Figure 1) generated a broader framework of L2 motivation based on the results of Clément et al. (1994).

2.4 Dörnyei's (1994) Model of L2 Motivation

Dörnyei (1994, p. 274) considered that the educational context of language learning is important because of the role that language can play as "a communication coding system, an integral part of the individual's identity and the most important channel of social organisation". Thus, he thought that studying motivation in the language education context differed from studying motivation in other domains, because of the cognitive, personal and social factors that are linked to the target language domain. Consequently, Dörnyei (1994, p. 277) developed a model that was suitable for educational contexts. He proposed three levels of motivation within this model, as shown in Figure 1. The Language Level focuses on motivational factors related to different traits of a second language. This level deals with, for example, the culture that a second language represents, the context where it is spoken as a first language and the possible practicality of the ability to speak the target language (Dörnyei, 1994). In this level, Dörnyei's model subsumed Gardner's integrative and instrumental motivation orientations. The Learner Level represents the personal individualities of students. He included two main elements: the internal need for accomplishment and matters of self-confidence. The Learning Situation Level, which Dörnyei (1994, p. 279) focused on, covered classroom-based motivational aspects. He included three components under this level: "course-specific, teacher-specific, and group-specific."
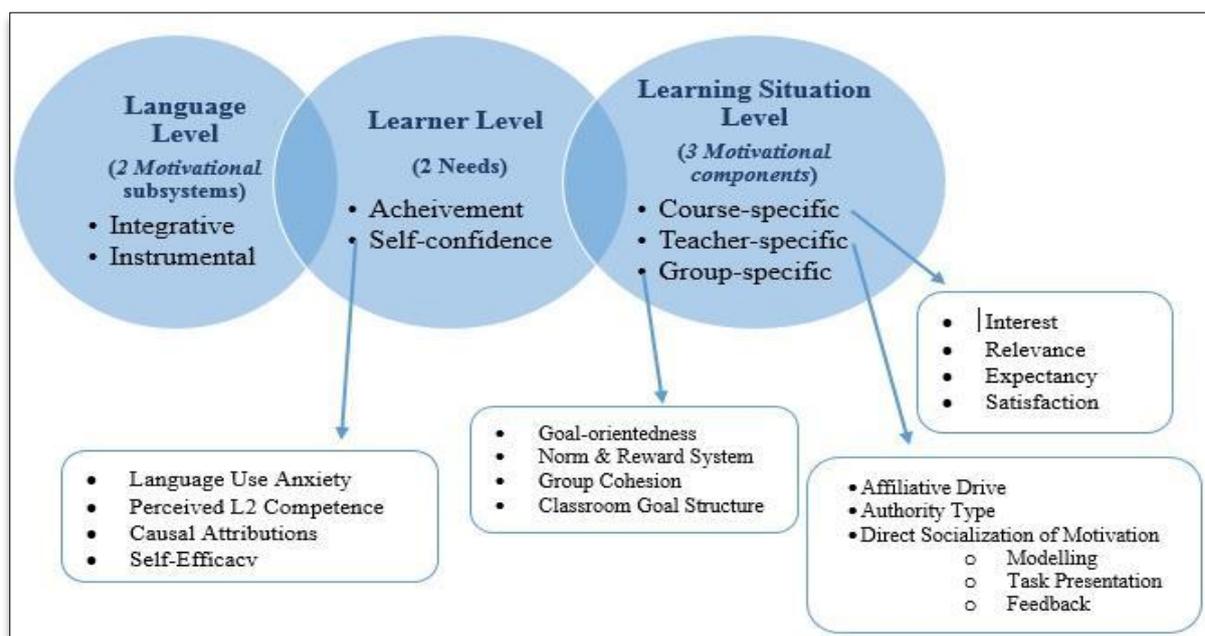
Figure 1: Dörnyei's (1994) Model of L2 Motivation

The course-specific component focuses on the curriculum, materials taught, and instruction techniques. As for the teacher-specific component, this focuses on the teacher's character, feedback, and the teacher-student relationship, while the group-specific component focuses on the dynamics of the learning group.

For the course-specific component, Dörnyei (1994, p.277) included Keller's motivational system's four elements: "interest, relevance, expectancy, and satisfaction". In terms of the first element, interest refers to intrinsic motivation, whereby it addresses one's natural interest and inclination to gain more knowledge about one's self and her/ his surroundings. Relevance is the level in which a learner believes that the learning and teaching processes reflect the important individual desires, beliefs, or objectives. In Dörnyei's Learning Situation Level, relevance refers to the degree in which the learning and teaching process, as well as the curriculum, are all considered beneficial to accomplishing the goal that is learning the second language. With regard to expectancy, this refers to the supposed possibility of success and is connected to the student's self-assurance. At the Learning Situation Level, it relates to a task's expected difficulty, the effort needed to accomplish a task, the support and guidance offered to students, the ability of an instructor to demonstrate an exercise, and the students' familiarity with the exercises. Lastly, satisfaction focuses on the result of a task. It refers to both extrinsic

incentives, such as admiration or high marks, and to intrinsic motives, such as pleasure and self-respect.

The teacher-specific component takes into consideration three motivational elements. The first teacher-related motivational element is affiliative drive. This raises the learners' tendency to perform well and to please important people whom they admire, such as their teachers and parents. The second teacher-related motivational element is the teacher's authority type. This component denotes the degree to which the teachers reinforce or restrain autonomy. The third motivational element is teachers' role in socialisation of student motivation. In other words, it is concerned with the teachers' ability to activate, develop and stimulate their students' motivation in three main ways: modelling, task presentation and feedback.

The group-specific component includes four motivational elements: goal-orientedness, norm and reward system, group cohesion, and classroom goal structures. According to Dörnyei (1994), a group goal is viewed as a compound of single learners' goals. That means, within each classroom, each individual student has their own personal goals to gain from a course. Therefore, it is recommended that the curriculum designer should take learners into consideration before designing a specific curriculum. Goals in the classroom are often set by external powers (e.g. policymakers) (Ushioda and Dörnyei, 2011), which leads to creating a gap between groups of learners and the curriculum goals. Thus, goal-orientedness is the ability to attune a group of learners into pursuing a task goal (Dörnyei, 1994). The second element of the group-specific component is the group's norm and reward. The group's norm and reward element is one of the most noticeable classroom aspects that can affect student motivation (Dörnyei, 1994). However, instructors need to practise how to use the rewards and punishments effectively within their classroom in order to raise motivation among their learners. In his model, Dörnyei suggested that the rewards and punishments should be within group norms. In other words, these punishments and rewards become principles that learners agree to, and they subsequently become part of group's value system. The third element of the group-specific component is group cohesion. This expresses the close ties that connect the group's individuals to one another, as well as the strong association between the individuals and their group (Forsyth, 1990). The fourth element of the group-specific component is classroom goal structure. Dörnyei (1994) described classroom goal structure as competitive, cooperative or individualistic. In terms of a competitive structure, learners compete with each other, whereas

in a cooperative situation, learners work in small groups, where every learner has his/her own responsibility. In the individualistic structure students work alone and the outcome is not affected by other learners.

2.5 Dörnyei's L2 Motivational Self System (L2MSS)

Due to the issues arising with Gardner's integrativeness model, there was a reform of the concept of motivation theory to make it more amenable to be consistent with other positions. Dörnyei (2005) thus developed the L2 Motivational Self System (L2MSS). The L2MSS theory was empirically and theoretically supported via his and his research team's longitudinal survey in a Hungarian context. During their survey-based research, data were collected in three phases, in 1993, 1999 and 2004. The L2MSS theory was inspired by the psychological notion of both Higgins' (1987) theory of "self-discrepancy" and Markus and Nurius' (1986) theory of "possible selves". Markus and Nurius (1986) stated that "possible selves" theory divides "self" into three kinds: the self we dream to be, the expected self we become, and the negative self that we try not to be. In contrast, the "self" concept was divided in Higgins's (1987) self-discrepancy theory into "ideal-self" and "the ought-to-self". Consequently, Dörnyei (2009) made his L2MSS model of three dimensions of the "self": the ideal L2 self, the ought-to-self, and the L2 learning experience. The ideal-self denotes the qualities that an individual hopes to gain. An individual may perceive how the ideal-self dimension of Dörnyei's L2MSS can be achieved via Gardner's integrativeness or instrumentality, or via a combination of both orientations. However, in modern times, in which the English language appears to be the global language, it seems difficult to delineate the limits between integrative and instrumental orientations (as discussed in Section 2.3). The learner may therefore wish to reach a level of proficiency that helps him or her to easily integrate into target language societies (integrativeness), or achieve their aspirations of securing a high-ranked job in an international firm (instrumentality), or even gain both advantages (Kim, 2009).

The ought-to-self denotes the qualities that an individual thinks he or she should possess because of the representations of one's or other's obligations, responsibilities, or requests. For example, they believe they should study hard because it is their duty (Ushioda and Dörnyei, 2009) or to avoid negative outcomes (Dörnyei, 2010). The causes that oblige students to achieve their ought-to-self may be against their own wishes. For instance, it may be argued that students

studying a curriculum that was designed according to goals drawn by others (e.g. policymakers) may represent the situation where the ought-to-self may appear. That is because students are asked to study and gain high achievement to attain others' goals. This dimension can also be associated with extrinsic motivational factors (see Section 2.7), because learners who hope to gain rewards, as well as receiving praise or avoiding blame from others, are motivated to accomplish good language learning (Tort Calvo, 2015).

With regard to the L2 learning experience, this is concerned with the situational drives associated with the direct education setting and experience (e.g. the courses, the influence from the instructors, the classmates, the achievements) (Dörnyei, 2010). Interestingly, Ryan (2008) raised the point that the L2 learning experience may encompass everything the L2 learners' experience, which extends beyond the classrooms. Thus, he proposed a change from "L2 learning experience" to the more general "L2 experience" as a means of including these experiences that L2 students are subjected to both inside and outside the boundaries of the classroom. This suggestion by Ryan (2008) has been considered and consequently influences the design of the current study, because the social and religious factors that are the focus of this investigation are usually among those that take place outside the academic environment.

In her study in the Saudi female context, which is similar to the context under consideration in the current study, Khan (2015) used mixed methods research to measure the correlation between the L2 selves in Dörnyei's (2005) L2MSS and achievement in the English language classroom. One hundred female Saudi university students participated in Khan's research, and the study aimed to investigate the correlation between three variables. These were the L2 selves (ideal and ought-to), students' anticipated reasons for acquiring English, and their achievement (measured by formal exams). The researcher found that students' understanding of their ideal L2 self supported their learning outside the academic context. Moreover, Khan (2015, p. 73) asserted that:

> Another factor which is very important in motivating participants to achieve English language proficiency and get good grades too is Ideal L2 self. The clear cut Ideal L2 self-perception enables the second language learners to achieve maximum proficiency in the target language. Comparatively, ought to self has no significant impact on the formal achievement in the L2 learning process but have some influence in developing criterion measure. Thus, ought to self partially influences the target language learning process.

As highlighted, Khan focused on two dimensions of the self within the L2MSS, ideal-self and ought-to-self, but not the third dimension (the L2 learning experience). The extract shows that ideal-self plays two effective roles, while ought-to-self plays only one role. That is, ideal-self raises the level of motivation among the participants and encourages learners to gain high marks in their exams, whereas, ought-to-self only raises the motivational level among participants. Moreover, the ideal-self may relate to the type of participants, who were female Saudi university students. This is because students at a university level are at a stage where they are strongly considering their future career; they tend to envision what type of person they are going to be in the future, and in turn, such thinking raises the ideal-self level. Furthermore, this kind of consideration guides them to focus more on their exam outcome, which represents one way to join, for example, university in Saudi Arabia. That said, ought-to-self increases the motivation level among participants because of the encouragement of their parents (to be discussed further in Section 2.11.5).

2.6   Investment and Language Learning

Norton Peirce (1995) argued for a notion of investment rather than motivation to comprehend the multifaceted connection between L2 learners and the target language and their hesitant desire to communicate in it. She added that the notion of investment considers the L2 learner a person with different interconnected social backgrounds and multiple necessities. These backgrounds and necessities form the identity of the L2 learners. The idea of investment (Norton Peirce, 1995, and Norton, 2000) depends on two beliefs: who we are is indistinguishably connected to culture and context; and people, culture and contexts are continuously in a situation of transformation and affecting each other.

Norton Peirce (1995) mentioned that Gardner's dichotomies do not explain the multifaceted association between three elements: relations of powers, identity, and language learning. To fill the gap that Gardner's dichotomies made, she suggested the notion of investment. Bourdieu and Passeron (1977, cited in Norton Peirce, 1995, p. 17) introduced the notion of "cultural capital", which refers to "the knowledge and modes of thought that characterize different classes and groups in relation to specific sets of social forms." According to the "cultural capital" notion, Norton Peirce (1995) explained that investment in language learning means that students expect to gain various figurative and physical advantages and

earnings from the process. This part of investment theory may be linked to the instrumental orientation of Gardener's socio-educational model, as well as to the extrinsic motivation (EM) of the self-determination theory (SDT) (to be discussed in Section 2.7). Both the instrumental orientation and EM represent external advantages that learners can gain through learning a second language. These advantages may be physical (e.g. salary) or figurative (e.g. to please their parents). These returns and earnings, in turn, will participate in raising their "cultural capital". Students expect or wish to achieve gains that were not possible before the investment. Based on Ogbu (1978, cited in Norton Peirce, 1995), Norton Peirce raised other important points. She believed that these gains and profits have to be proportionate with the students' exertion in learning the L2.

Norton Peirce's longitudinal research of the language learning experiences of a group of female immigrants in Canada supports these arguments. Her study's results showed that adult ESL learners' social identities would mostly determine their investment in L2 learning. Furthermore, diverse social identities may contradict each other, which leads to complex L2 learning situations (Luo, 2014).

EL learners at Saudi universities are in the same situation as mentioned above. A number of factors, such as academic life, religion, culture and family, affect their social identities. Therefore, their social identities, in turn, influence their investment in learning English. As Norton (2000, p. 11) noted "an investment in the target language is an investment in a learner's own identity, an identity which is constantly changing across time and space".

2.7   Self-Determination Theory (SDT)

Self-determination theory (Deci and Ryan, 1985; Ryan and Deci, 2000a; Niemiec and Ryan, 2009) is one of the most influential self-theories in social psychology. It has considerably influenced the L2/FL motivation investigation domain. SDT categorises motivation according to the degree of learners' autonomy, extending from higher degrees of external control (extrinsic motivation) to higher degrees of independent self-regulation (intrinsic motivation) (Butler, 2015). According to Niemiec and Ryan (2009), SDT supposes that people have a natural tendency to be inquisitive about their surroundings and fascinated in increasing and improving their knowledge.

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SDT theory consists of two key constructs: intrinsic and extrinsic motivation. According to Ryan and Deci (2000a, p. 56), intrinsic motivation (IM) as a self-determination approach is "doing of an activity for its inherent satisfaction rather than for some separable consequence." This sensation of delight originates from satisfying inner desires for competency and self-determination. To sum up, intrinsic motivation may be extremely self-determined, which means that the motive for performing the action is connected merely to the person's favourable perception while accomplishing his or her mission.

Research has also considered extrinsic motivation (EM) in the last three decades (Noels et al., 1999; Noels et al., 2000; Ryan and Deci, 2000a; Ryan and Deci, 2000b; Noels, 2001; Kreishan and Al-Dhaimat, 2013). In contrast to intrinsically motivated performance, extrinsically motivated performance concerns attaining instrumental goals, such as earning a reward or avoiding a punishment (Noels et al., 2003). Ryan and Deci (2000a) asserted that SDT suggests that EM can change considerably to a level where a learner becomes autonomous. Accordingly, there are four degrees of EM within the education domain. These range from the lowest to the highest degrees of self-determination, depending on the level at which a student can participate in activities according to his/her particular decision.
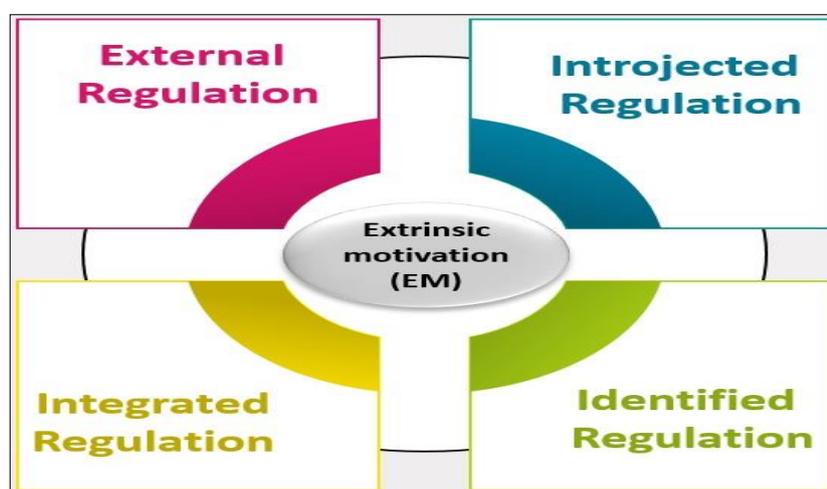
Figure 2: Extrinsic Motivation (Ryan and Deci, 2000a)

The first degree is external regulation, in which a learner learns a language to gain rewards, or because of pressure of outside sources (e.g. society). The second degree is introjected regulation, which refers to more personal internal motives for learning an L2 (e.g. feeling guilty

or ashamed). The third degree is identified regulation, in which a learner studies a target language because of a personal decision or because the target language represents a valuable means to achieve a goal. The fourth degree is integrated regulation, which is the most self-governing practice of EM. Integrated regulation occurs when a person's actions have been entirely integrated to their other standards and desires. One may observe that there are several commonalities between the integrated degree of EM and IM. For example, they are both self-governing and compatible. Nevertheless, integrated EM is still extrinsic because actions are performed for their supposed external worth, even though actions are volitional and appreciated by people (Ryan and Deci, 2000a).

Kreishan and Al-Dhaimat (2013) conducted a quantitative study in Jordan to investigate both Jordanian undergraduate learners' intrinsic and extrinsic motivations and their instrumental and integrative orientations toward learning three languages (i.e. English, French, and German). The study aimed to investigate the relationship between these types of motivation (intrinsic and extrinsic motivations, and instrumental and integrative orientations) and students' achievement. They adopted a questionnaire from Noels et al. (2000) to inquire into the ideas above. One hundred and sixty-six learners who majored in English, French, or German at Al-Hussein Bin Talal University completed the questionnaire. This study measured the learners' achievement through self-report of their semesters' grades, although these grades may have been affected by factors other than motivation. Although this study found that the learners of all three languages had extrinsic motivation, it also discovered that "the results showed, contrary to expectations, no significant correlations among orientation, intrinsic and extrinsic motivation and achievement" (Kreishan and Al-Dhaimat, 2013, p. 52).

Noels et al. (1999) investigated how learners' extrinsic and intrinsic motivation was linked to their instructors' communicative teaching methodology through supporting their learners' self-governing learning and through their reaction towards their learners' performance. The result of this study showed that:

> …stronger feelings of intrinsic motivation were related to positive language learning outcomes, including greater motivational intensity, greater self-evaluations of competence, and a reduction in anxiety. (Noels et al., 1999, p. 23)

Noels et al.'s (1999) study results attest that:

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> The more students feel that they personally have chosen to learn the language and the more they are learning it because they enjoy the learning process, the more effort they make and the more they intend to pursue their studies. Moreover, as is consistent with this greater effort, they are also likely to feel more competent and less anxious in the classroom. (Noels et al., 1999, p. 30)

Furthermore, in this study learners' views of their instructors' communicative teaching methodology determined the amount of their intrinsic orientation. In other words, the more controlling the instructors in their classes, the less intrinsically motivated the learners appeared.

According to Vansteenkiste *et al.* (2006, p. 273), SDT argues that a human being has three needs:

> …all individuals, regardless of their culture, are endowed with a set of basic psychological needs. Three basic psychological needs have been distinguished, that is, autonomy, relatedness and competence.

They point to the importance of achieving these three needs:

> The fulfilment of which [autonomy, relatedness and competence] promotes optimal functioning. SDT maintains that, on average, autonomy and relatedness are highly compatible psychological needs that should be positively correlated.

A number of motivational studies in the field of SDT, such as Carreira's (2012) investigation of EFL learners at a Japanese primary school, have revealed that there are remarkable associations between the three essential human psychological needs (i.e. relatedness, autonomy, and competence) and a high degree of self-governed motivation (i.e. intrinsic motivation). In the same vein, Butler (2015) asserted that SDT predicts that relatedness plays a role in changing children's extrinsic motivation to higher intrinsic motivation. Relatedness, the first essential psychological need, is a principal initiative for individuals to keenly undertake a task that may be primarily externally organised if they feel attached to other important people such as families and instructors. This feeling of relatedness encourages children's secure feelings and satisfaction, which in turn raises children's intrinsic motivation (Butler, 2015). In SDT, the second essential psychological need is competence (Vansteenkiste et al., 2006). Competence refers to individuals' primary need to feel effective and master their surroundings. Competence is evident in individuals' great efforts, highly inquisitive minds, masterminding, and inclination to attain a detailed and deep understanding of the context around them (Deci and Moller, 2005). In other words, a person who has fulfilled his or her competence

need, feels effective or successful in interacting with his or her social or educational environment. In the same way, White (1959, cited in Oga-Baldwin et al., 2017) defined competence as a person's necessity to believe in his or her capability to affect the surroundings in a significant manner. In the classroom context, competence means the tendency of students to feel successful and have confidence when they perform their classroom tasks (Wood, 2015).

The third essential psychological need in SDT is autonomy. The autonomy need refers to people's natural tendency to sense willingness and freedom when they select and perform classroom tasks (Deci and Ryan, 2000). Individuals need to sense that they can select and can self-determine their actions (Casali, 2014). Autonomy denotes self-dependant selections, rather than being imposed upon by external powers, where selections are either restricted or greatly instructed by teachers' governing conduct (Hodgins et al., 2010).

2.8   Ecological System Theory (EST)

The American psychologist, Bronfenbrenner, framed the Ecological Systems Theory (EST) to explain the relationship between children's intrinsic abilities and their surroundings, and how this relationship affects the children's growth and development. To understand children's progress, EST highlights the importance of investigating children in multilayer environments known as ecological systems. According to EST, children find themselves involved in various environments or, as they were described by Bronfenbrenner, ecosystems. These environments start from the closest home, school or day-care ecological system to the bigger system in which two or more close environments (e.g. home or school) interact, and then to the most extensive system, which includes society and cultural values. It is predictable that, in all phases of the children's lives, these environments intermingle with and affect each other. Bronfenbrenner (1979) maintained that an individual's progress is directly and significantly affected by the ecological actions that involve other people who live with that individual, or those actions that occur in his/her life. He stated that "active engagement in, or even mere exposure to, what others are doing often inspires the person to undertake similar activities on her own" (Bronfenbrenner, 1979, p. 6). So, Bronfenbrenner (1979, p. 22) viewed each system as arising from a setting, which he defined as "a place where people can readily engage in face-to-face interaction."

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Bronfenbrenner's EST categorises the environments that affect children's progress into five levels of outside impact. These levels are categorised from the closest level to the widest. These levels are microsystem, mesosystem, exosystem, macrosystem, and chronosystem (Figure 3).
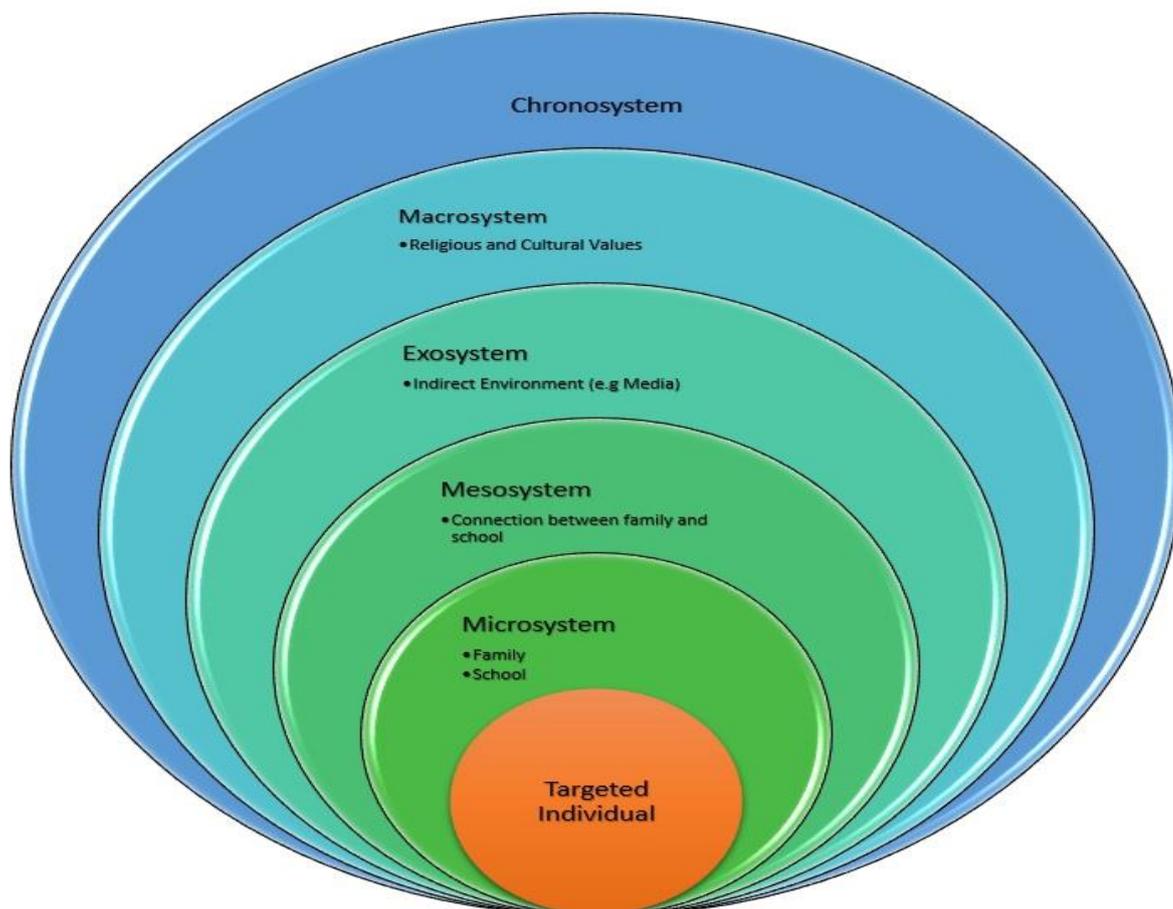
Figure 3: Bronfenbrenner's Ecological Systems Theory (EST)
(Onwuegbuzie et al, 2013, p.5)

The EST proposes that the microsystem is the closest, first and most direct ecosystem in which children live and have contact. The microsystem includes the day-to-day home, school, and peer group environment of children. The EST asserts that people are not mere receivers of the practices when socialising with people in the microsystem environment, but they contribute to the structure of their environment (Paquette and Ryan, 2001). At this level, EST considers the microsystem as settings where the targeted child has close and direct involvement with other members of those settings. For instance, in the family setting, the targeted child has direct

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contact with his parents or siblings and enjoys a family daily activity (e.g. having a meal) and is involved in daily family social communication (e.g. reading a book with his or her father) (Neal and Neal, 2013).

The second level of the ecosystem, according to EST, is the mesosystem level. This level involves the communication of the different microsystems. Essentially, it involves associations between the home and school microsystems, between peer group and family, and between family and community. An example of a situation where the mesosystem may occur is when a family practice may be related to a child's educational performance. For example, if a child is ignored by his or her family members, he or she may be negatively affected and may have a low chance of adopting a positive attitude towards his or her education setting. Furthermore, this child may feel embarrassed in the presence of friends and may tend to isolate him or herself from friends or classmates.

The third level of EST is the exosystem. According to Bronfenbrenner (1979), the exosystem denotes one or more environments that do not include the developing child as an active member (e.g. child's mother's work place), but in which actions happen that may impact, or are affected by, actions which occur in the environment containing the child. In other words, the exosystem highlights links that may be between two or more settings, one of which may not involve the developing children but may impact them indirectly.

The fourth level of EST is the macrosystem. The macrosystem focuses on the biggest and farthest individuals and areas to the children that still considerably affect them. According to Bronfenbrenner (1979, 26), this macrosystem system is:

> [The] consistencies, in the form and content of lower-order systems (micro-, meso-, and exo-) that exist, or could exist, at the level of the subculture or the culture as a whole, along with any belief systems or ideology underlying such consistencies.

In other words, the macrosystem environment, which is the uppermost environmental level, refers to the larger culture of an individual (e.g., society). The cultural environments may include the socio-economic status of an individual and his/her family, his/her ethnicity and his community, city or country, societal and religious beliefs, cultural philosophies and strategies,

or regulations that directly or indirectly have an impact on the individual (Onwuegbuzie et al., 2013).

In addition to the four-level system of EST, Bronfenbrenner (1986a, 1986b) presented the chronosystem. It is a system that shows either alteration or stability through time. This alteration or stability may have an impact on any of the other four systems. Bronfenbrenner (1979) pointed to transitional processes, such as a child's move from one school to another, which are part of the chronosystem. The ecological transitions are important because they almost always contain an alteration in the role the individual may play, which may lead to alteration in the behaviour that is associated with specific situations in society (Bronfenbrenner, 1979). In the same way, Neal and Neal (2013) stated that transitions may form and reform the social communications in the targeted child's environment.

Although Bronfenbrenner introduced EST to explain and understand the complex set of factors that may impact on children's growth and development, it can be expanded to educational settings more generally. It is of particular relevance for the current thesis because the current study aims to investigate the impact of non-academic environments on English language learners' motivation, and Bronfenbrenner's EST looks at the surrounding environments that play roles on the children's growth. So, the EST with its ecological systems was found to be an appropriate lens via which the current study can be considered.

2.9 Demotivation

Motivation and demotivation are the two basic constructs that play a significant part in students' general educational performance. Motivation helps to sustain ELL (Dörnyei, 2009). However, according to Hu (2011, p. 88), demotivation performs the opposite role, as it is detrimental to learning progression and "lead[s] to unsuccessful mastery of English proficiency". The two constructs work on opposite sides in the education field, and both need factors to foster them. Falout et al. (2009) maintained that demotivation has an undesirable impact on four educational elements: 1) demotivation can change the attitude of the learner towards the language and its educational context from a positive to a negative one; 2) it can lead students to display undesirable behaviour within their L2 classes; 3) it can negatively impact group work in the classroom; and 4) it can potentially lower instructors' motivation. All

these undesirable impacts can have longstanding effects and lead to an unsatisfactory educational result.

Yan (2009, p. 109) defined demotivation as the "negative counterparts of motives". Dörnyei (2001, p. 141) highlighted the difference between two dichotomies: demotivated and amotivated learners. He elucidated that demotivated learners are ones who have been motivated, but then, for some discouraging reasons, have lost their motivation. In contrast, amotivation occurs when individuals lack the purpose to perform an action. The reason behind the absence of this purpose is that people do not have the ability to recognise the connection between their efforts and the outcomes they gain from the performance of such action (Deci and Ryan, 2000). Although Dörnyei (2001, p. 143) described demotivation as "specific external forces that reduce or diminish the motivation basis of a behavioural intention or an on-going action," he added that internal factors (e.g. learners' disbelief in their abilities or adoption of a hostile feeling about the target language) are also demotivators for the L2 learner. Moreover, a number of studies (e.g. Falout and Maruyama, 2004) agree with Dörnyei that both internal and external factors may lead to language learner demotivation.

Dörnyei and Ushioda (2011, p. 148) mentioned that there are determinants that promote or prevent actions. They indicated that demotivational determinants are "the dark side" of motivation, and added that, although demotivation is recognised to affect the learning experience, it has been ignored in most current research. However, recently, some studies have investigated demotivation and its effect on L2 learning. Numerous L2 investigators have tried to identify the attributions of demotivation across a wide range of settings.

Dörnyei (1998, cited in Dörnyei and Ushioda, 2011), questioned 50 Hungarian secondary school learners in Budapest studying one of two foreign languages (English or German). He used structured interviews with learners who had already been defined as demotivated by their instructors or classmates. At the end of his study, Dörnyei uncovered nine demotivational factors affecting the participant: instructors' traits, such as their character, dedication to their job, and their instruction approach; a poor learning context, such as large numbers of learners in one class, inadequate course level, and continual change of classroom instructor; a lack of self-confidence because of a previous failure or low achievement; students' negative attitudes toward the target language learning; being obliged to learn the target language; studying a

number of target languages at the same time; having a negative view of the target language society; learners' friends or family and society members' attitudes towards target language learning; and, the textbooks studied.

In a similar vein, Akbarzadeh and Sharififar (2011) explored demotivating aspects among university students. They used Kikuchi and Sakai's (2009) 35-item questionnaire on demotivation to gather students' responses. The questionnaire was designed to measure teacher-, student-, and classroom-related aspects. It contained a single closed question that asked the participants about their general motivation to study English: "*How motivated are you to learn English?*" (p. 32). The students could only select one of the given answers: "*I have almost no motivation*" or "*I have very high motivation*". During this study, 53 university students participated in completing the questionnaire. The study's outcomes revealed three results. First, the study showed that classroom-related factors, including characteristics of classes, classroom environment, and classroom materials, all appeared as the most influential demotivating factors. Second, according to the learners' level of motivation, there was a noteworthy difference in perception of demotivating aspects between the two groups of learners: motivated and less motivated. The study indicated that the learners with almost no motivation or with little motivation had found "learning content and material" and "experience of failure" as demotivating aspects more than learners with modest and high motivation. Meanwhile, learners with high motivation regarded "teachers" to be motivating more than those with no motivation and little motivation. Third, gender differences did not affect the participants' choice of their demotivating aspects. The Akbarzadeh and Sharififar (2011) study differed from Dörnyei (1998) in that the former considered gender differences. Moreover, Dörnyei's findings covered the out-of-classroom factors (participants' negative view of the target language society; and their friends' or families' and society members' attitudes towards the target language) while Akbarzadeh and Sharififar's findings focused on in-classroom factors.

Falout et al. (2009) surveyed 900 Japanese learners to explore demotivational factors in studying English, and if there was a link between learners' previous demotivating experiences and their contemporary competencies. They utilised a questionnaire on demotivation to collect data. The demotivating factors in the questionnaire were clustered under three types. First, there were the outside factors that explain the demotivating reasons in the educational settings. These factors included *teacher immediacy, grammar-translation and course level* (pp. 407–408).

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Second, internal factors were those related to the learners, such as *value, self-denigration, and self-confidence* (p. 408), and reactive behaviour factors that explained how learners dealt with demotivating experiences, such as *seeking help or enjoyment, and avoidance* (p. 409). The study revealed that weak teacher performance did not pose a fundamental issue for those participants. In fact, EFL teachers were motivating factors. During this study the researchers also found that the grammar-translation approach was severely demotivating, which constitutes a problem since, according to the researchers, it was the only teaching technique used in the study context (Japan). In contrast to Dörnyei (1998, cited in Dörnyei and Ushioda, 2011) and Akbarzadeh and Sharififar (2011), Falout et al. (2009) found EFL teachers to be motivating factors.

Qashoa (2006) completed his MA dissertation at the British University in Dubai to research United Arab Emirates (UAE) secondary school Arab learners' motivation and demotivation in relation to ELL. He interviewed 20 students, ten teachers and three supervisors, and 100 students from public schools responded to his questionnaire. The first section of the questionnaire, adapted from Gardner's (1985) Attitude/Motivation Test Battery, measured instrumental and integrative motivation. The second section, designed by the researcher, focused on the demoralising elements that deter Arab learners from learning the English language. The outcomes of the study revealed that the Arab students in the UAE were more instrumentally motivated. According to the second part of the questionnaire, the demotivational aspects that discouraged UAE Arab secondary learners and made them feel demotivated included schoolbooks, tension among classmates, instructors' character, instruction approaches, low self-confidence, and societal and religious factors. However, the study found that some language aspects such as vocabulary, grammar, and spelling represented the most influential factors to demotivate participants.

Regarding vocabulary, Nyikos and Fan (2007) believed that vocabulary represents one of the most challenging language skills for second language learners. Thus, in this study, participants may have found themselves demotivated for two main reasons. First, the testing system may have required learners to learn or memorise long lists of vocabulary (rote memorisation) (Yang and Dai, 2011). Second, students learned vocabulary by asking their instructors about the meaning and usage; they did not learn in realistic context practice (Rott, 1999). In relation to grammar, participants may have found the grammar rules to be a

demotivating factor because they found them complicated (Copland et al., 2014). Moreover, they may be dissatisfied with taking boring and difficult-to-understand grammar classes for two reasons. First, participants may have been taught grammar through rote memorisation and drills. Second, test systems may have focused heavily on grammar rules and ignored other aspects of language (e.g. speaking). On the spelling level, participants may have had strong feelings of antipathy towards writing because they may fear making spelling mistakes. They may have found spelling a demotivating and difficult aspect, particularly in the English language, for two reasons. First, English spellings do not always match the pronunciation of vocabulary (Bond, 2001). Second, some participants could not recognise pronunciation clearly enough to spell some words for a number of reasons. For example, some English sounds, such as /v/ and /p/ or vowels have no equivalent in Arabic. The mispronunciation of these sounds or vowels may subsequently affect the learners' spelling ability (Al-Jayousi, 2011).

If Qashoa's (2006) study is considered and compared with those of Dörnyei (1998, cited in Dörnyei and Ushioda, 2011) and Akbarzadeh and Sharififar (2011), it is clear that Qashoa's (2006) findings agree with Dörnyei and Akbarzadeh and Sharififar in the role of the teachers' influence on motivation and demotivation. Furthermore, although this study has mostly focused on language-related and academic-related factors, the current study finds other demotivating factors (e.g. societal and religious factors) to be significant for investigation. Thus, Qashoa's (2006) study has its influence on the current study design to shed more light on the social and religious factors that may motivate or demotivate English language learners.

Al-Khairy (2013) examined potentially demotivating influences on Saudi university undergraduate students. He used a questionnaire to record students' demotivational influences towards learning EFL. The results stated that Saudi university undergraduates found themselves demotivated because of influences such as "textbooks, English faculty behaviour, peer pressure, teaching methods, insufficient use of modern teaching aids, difficult English vocabulary and grammar, etc." (Al-Khairy, 2013, p. 365). As noted, all the demotivational factors found by Al-Khairy's study (2013) emanated from a university level academic environment. The participants did not suggest any factors outside the educational environment. However, the absence of outside educational factors was expected because the participants answered a questionnaire focused only on academic factors.

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Generally speaking, the studies outlined above showed that L2 investigators have attempted to ascribe demotivation in L2 learning domains via global contexts. Nevertheless, the results are remarkably similar, with external attributions most often found to influence internal conditions of the learner in the demotivational process. Although one steadily high-ranking factor was that related to EFL teachers' attributions, teachers were found in the Japanese context to play inspirational roles in encouraging their students. Teachers' attributes are the qualities that EFL teachers have and utilise to motivate or demotivate their students. According the above-mentioned studies, teachers' attributes relate to a number of key traits, such instructors' character, instruction approaches, teacher immediacy, and dedication to their job. The second demotivational factor is classroom-related. This includes textbooks, school facilities, and classmate-related factors. The student-related factors and social and religion-related factors were the lowest factors. According to previous studies, demotivation occurs because of a number of factors. Thus, the current study aims to explore and determine the non-academic motivational and demotivational factors that influence Saudi students' ELL at university level.

2.10   Academic Context

The academic-related factors play a significant role in motivating or demotivating the EFL learners. In the following sections, the discussion will focus on EFL teachers who played a significant role in demotivating or motivating their learners. The subsequent sections will focus on EFL teachers in Saudi classrooms, teachers' motivational strategies, the role of EFL teachers in demotivating their learners, and then EFL motivation investigation in the Saudi context.

2.10.1   Teacher motivational strategies (MS)

Moskovsky et al. (2013) noted that, although motivation theories that appeared in the last decades of the last century theorised motivation from different perspectives, they all directly or indirectly admitted the importance of EFL teachers' performance in augmenting students' motivational degrees. For this reason, some research has focused on EFL teachers' influence on EFL learners' motivation trajectory, with a view to what is known about teachers' motivational strategies (MS) (Williams et al., 2001).

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Dörnyei (2001, p. 28) defined motivational strategies as "the motivational influences that are consciously exerted to achieve some systematic and enduring positive effect". Moreover, Guilloteaux and Dörnyei (2008) theorised the definition from both teachers' and learners' sides. They defined it as "(a) instructional interventions applied by the teacher to elicit and stimulate students' motivation and (b) self-regulating strategies that are used purposefully by individual students to manage the level of their own motivation" (Guilloteaux and Dörnyei 2008, p. 57).

EFL teachers' MS have been under consideration for the last three decades, in three phases. The first phase focused on the analysis, description, identification, and suggestion of different lists of MS (Brown, 1994; Dörnyei, 1994; Oxford and Shearin, 1994; Williams and Burden, 1997). In the second phase, the focus shifted to empirically rate and list the MS (Cheng and Dörnyei, 2007; Dörnyei and Csizér, 1998). The third phase concentrated on testing the influence of MS on learners' motivation and achievement (Bernaus and Gardner, 2008; Guilloteaux and Dörnyei, 2008; Moskovsky et al., 2013; Alrabai, 2014).

For example, Dörnyei (1994) distinguished three motivational components in the L2 learning situation (for further discussion see Section 2.4). Dörnyei (1994, p. 278) asserted that the teacher-specific element can be influenced via three motivational aspects: "affiliative drive, authority type, and teachers' role in direct and systematic socialisation". Affiliative drive indicates the learners' need to perform well in their classroom because of their intention to satisfy certain people, such as teachers and parents. The authority type denotes the instructors' tendency to give their learners the chance to choose, have an opinion, and make decisions. The third aspect of student motivation was systematic socialisation, which refers to the ability of the L2 teachers to motivate their learners. According to Dörnyei (1994), the third aspect can be achieved through three methods: modelling, task presentation, and feedback. Modelling indicates the importance of the teacher's model in directing their learners' attitudes towards the learning process. The second method was task presentation. Dörnyei (1994) clarified how, via task presentation, qualified instructors raise learners' awareness about the aim of the task they are working on, its potential interest and practical significance, and any approaches that may be valuable in attaining the task. The third method is feedback. Dörnyei (1994) mentioned two types of feedback that teachers can use which may affect students' motivation: information feedback, and controlling feedback.

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Dörnyei (1994) amassed a group of second language teaching MS that included 30 macro-strategies, divided into micro-strategies. This group, in the end, included more than 100 recommended strategies. Dörnyei (1998, cited in Dörnyei and Ushioda, 2011) criticised this group of MS, asserting that this group of MS is immense and represents a considerable challenge for teachers to control and utilise in their typical classrooms. He therefore collected a cluster of macro-strategies which he named the "Ten Commandments for motivating language learners". Furthermore, Dörnyei (1998, cited in Dörnyei and Ushioda, 2011) presented a critique of this group of MS, saying that this cluster had not been gained via empirical study but by personal experience and a semi-informal survey of international teachers on a summer course.

Dörnyei and Csizér (1998) utilised an empirical survey to collect data on motivational strategies. They put 51 strategies in front of 200 Hungarian EFL teachers, and asked them questions about how significant they considered a particular MS to be, and how often they applied them in their language classrooms. They came up with a final version of the Ten Commandments for motivating language learners (Dörnyei and Csizér, 1998, p. 215):

- Set a personal example with your own behaviour.
- Create a pleasant, relaxed atmosphere in the classroom.
- Present the tasks properly.
- Develop a good relationship with the learners.
- Increase the learners' linguistic self-confidence.
- Make the language classes interesting.
- Promote learner autonomy.
- Personalize the learning process.
- Increase the learners' goal-orientedness.
- Familiarize learners with the target language culture.

Guilloteaux and Dörnyei (2008) undertook an observational investigation in South Korea. The study took place in 40 classrooms with 27 teachers who teach English to speakers of other languages (ESOL) and about 1,300 students. This study aimed to inspect the connection between the teachers' MS in classrooms and their learners' motivation to learn English. During this study, Guilloteaux and Dörnyei utilised a learners' self-report questionnaire to judge

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learners' motivation. Also, they used their motivation orientation of language teaching observation scheme (MOLT) to observe classrooms (Guilloteaux and Dörnyei, 2008). The MOLT includes 25 MS, grouped into four types: "the dimensions of teacher discourse, participation structure, encouragement of positive retrospective self-evaluation, and activity design" (Guilloteaux and Dörnyei, 2008, p. 62). The outcome of this study revealed that language instructors' MS augmented both student learning behaviour and their motivation. Also, this study found that instructors' MS and learners' self-reported motivation affected learners' behaviour to engage with their class more than other societal, corporeal and psychological determinants. The current study reveals that the instructors' motivational performance in the classrooms has a positive impact not only on learners' spontaneous interaction in the classroom, but also on raising their regard for the complete study programme.

Kakar and Pathan (2017) conducted quantitative research in Pakistan. This research adopted the questionnaire used by Cheng and Dörnyei (2007), and explored MS employed by EFL instructors to motivate English learning, and determined if there was any significant difference between male and female teachers in practising MS in an EFL classroom. Ninety-six male and female EFL teachers in government secondary schools participated in this research. The outcomes revealed that the highest two MS used by EFL teachers were consecutively promoting learner autonomy, and familiarising students with L2-related values.

Moskovsky et al. (2013, pp. 41–42) conducted an empirical investigation to find the effect of Saudi EFL teachers' MS on Saudi students' motivation and performance. They employed a quasi-experimental investigation where they used ten pre-selected MS in the experimental group for almost two months. During the pilot study, the researchers conducted a survey among 119 Saudi teachers to evaluate 53 MS. The survey employed that of Dörnyei and Csizér (1998) and Cheng and Dörnyei (2007) in choosing the MS. The teachers, during the pilot study, ranked the following MS as the most important:

- Break the routine of the classroom by varying learning tasks and the presentation format.
- Show students that you care about their progress.
- Show students that you accept and care about them.
- Recognise students' effort and achievement.

- Be mentally and physically available to respond to your students' academic needs in the classroom.
- Increase the amount of English you use in the language classroom.
- Make learning tasks more attractive by adding new and humorous elements to them.
- Remind students of the importance of English as a global language and the usefulness of mastering the skills of this language.
- Relate the subject content and learning tasks to the everyday experiences and backgrounds of the students.
- Consistently encourage students by drawing their attention to the fact that you believe in their effort to learn and their capabilities to succeed.

(Moskovsky et al., 2013, pp. 41–42)

Thus, Moskovsky et al. (2013) utilised these ten MS during their research. The researchers used a learner motivation questionnaire twice: at the beginning and end of the study. The study revealed that the teachers' MS had an effect on improving the motivation level among students in experimental classrooms.

2.10.2 EFL teachers and demotivation

Researchers in the L2 demotivation domain have found that teachers were among the strongest factors that lead to learners' demotivation (e.g. Gorham and Christophel, 1992; Christophel and Gorham, 1995; Chang and Cho, 2003). Based on the findings of Gorham and Christophel (1992) and Christophel and Gorham (1995), most of the demotivating determinants are linked to the "teacher". Gorham and Christophel (1992) attempted to find which aspects were considered demotivating by college learners. In that study, 308 college students recorded 2,404 motivators and demotivators without restriction. The result indicated that there were 40 categories, of which 50% were demotivators. The breakdown of these categories was as follows: 4 motivating and 4 demotivating categories related to context factors, 6 motivating and 6 demotivating categories related to structure/format factors, and 10 motivating and 10 demotivating categories related to teacher behaviour factors. In addition, the results showed that teacher-related demotivating and motivating aspects accounted for 79% of all the

responses. Moreover, the participants perceived that instructors' manners caused demotivation more than they provided motivation. In 1995, Christophel and Gorham applied the same questionnaire to identify demotivation aspects within another group of participants. Interestingly, the study demonstrated outcomes that were consistent with the 1992 result.

In 1997, Gorham and Millette distributed two open-ended questions to 224 college professors. These two questions corresponded to those directed to learners (Christophel and Gorham, 1995; Gorham and Christophel, 1992): "(1) what do you perceive motivates students to try to do their best in this class and to achieve your instructional goals? And (2) what do you perceive decreases students' motivation to try to do their best in this class and to achieve your instructional goals?" (Gorham and Millette, 1997, p. 248). The 224 participants recorded 555 causes of learners' motivation and 412 causes of learners' demotivation. Both motivation and demotivation causes were put into 18 motivation groups (4 context, 6 structure/format, 8 teacher behaviour) and 19 demotivation groups (4 context, 6 structure/format, 9 teacher behaviour). Answers were also collected from 308 undergraduate learners who participated in the aforementioned research of Gorham and Christophel (1992). College professors' perspectives, as described in Gorham and Millette (1997), diverged from students' perspectives in Gorham and Christophel's study (1992), in that professors tended to ascribe learners' motivation to the kind of work they asked their learners to undertake, and to the quality of their learners' performance in that work. However, they also tended to ascribe their learners' demotivation to aspects linked to their learners' performance. Gorham and Christophel (1992), Christophel and Gorham (1995) and Gorham and Millette (1997) investigated the causes of motivation and demotivation in college classes. They realised that learners were inclined to impute demotivation to their professors, however, they attributed motivation to themselves. Although the three studies acknowledged three categories of education demotivators – 1) context factors (e.g. hope to get high marks), 2) structure factors (e.g. opportunities to participate in classroom activities), and 3) teacher behaviour factors (e.g. speaking clearly) – they stated that learners link most of their demotivation to teacher behaviours and structure rather than to context.

A similar result came from the participants of the study conducted by Chang and Cho (2003, cited in Hu, 2011, p. 88). The study explored the demotivating reasons to study the English language. The participants were required to write essays about the reasons that deter them from learning the English language to a satisfactory level. Participants wrote 91 essays.

After data analysis, the result from the essays showed that there were eight main reasons for demotivation: "learning difficulties, threats to self-worth, monotonous teaching, poor teacher-student relationship, punishments, general and language-specific anxiety, lack of self-determination, and poor classroom management" (Chang and Cho, 2003, cited in Hu, 2011, p. 88)). Fifty per cent of these demotivational factors were linked to teachers' performance in the language classrooms. Chang and Cho's study focused on learners' opinions, thus, their results were similar to those of Gorham and Christophel (1992) and Christophel and Gorham (1995), who collected answers from learners who tended to assign responsibility for demotivation to their instructors.

2.10.3 English language motivation in the Saudi Arabian context

The adoption of English into Saudi academic and educational institutions and the development of effective ESL teaching methods has become a vital goal of Saudi institutions. The English language is believed to play a significant role in the domain of social, scientific, and economic development in Saudi Arabia (Khan, 2011; Javid et al., 2013). This section reviews motivation research in the field of ELL in the Saudi context.

Moskovsky and Alrabai (2009) conducted an experimental investigation to assess Saudi students' intrinsic motivation to learn the English language. The participants were 55 Saudi students who were chosen from public schools and universities. The participants completed the 27-item structured questionnaire. The study's result revealed that gender and age might play different roles in Saudi learners' motivation. Moreover, the research yielded that the intrinsic motivation was high among Saudi learners, despite weak performance and low achievement in English classrooms. This difference between the high motivation and low achievement relates to the kind of interpretation of the result gained, as Moskovsky and Alrabai (2009, p. 4) stated:

> … The most striking aspect of the responses derived through the survey is their overwhelmingly positive nature…On the face of it; such results could be taken to indicate very high levels of motivation in Saudi EFL learners. Our view, however, is that such an interpretation of the results would be too simplistic, and is quite likely to be wrong.

Thus, such simplistic interpretation will limit our understanding for the language situation (between high motivation and low achievement) in the KSA as the researchers further explained:

> Assuming high levels of motivation in Saudi EFL learners would be in contradiction with their generally low level of second language achievement, and would not bring us any closer to understanding the roots of the problem of the relative lack of EFL success in Saudi Arabia (p. 4).

This contradiction between the high level of motivation and low level of achievement means it is necessary to consider the reason behind such contradiction. The authors suggested the following two reasons:

> In the first place, in the field of psychology it has long been recognised that most people seem to be more inclined to respond positively, rather than negatively, to survey items, which may in part be reflective of a fairly strong inherent desire in people to get approval. In the second place, while positive responses may not necessarily be an indication of high situational or task-oriented motivation, they are nevertheless likely to reflect an essentially positive attitude to, and global motivation for, language learning more generally, and English as a foreign language more specifically (p. 4).

From these two reasons, an individual may argue that the study of motivation using a qualitative paradigm may help to eliminate these two reasons in order to uncover the motivation level among learners of English language.

Bukhary and Bahanshal (2013, p. 192) carried out a study to find the motivation and learning strategies used in an English language classroom in Saudi Arabia. Their study had two aims: to decide what the motivation of Saudi university learners towards learning the English language was, and to investigate the determinants that led to unsuccessful interaction in EFL classrooms and obstruct English learning. This study utilised mixed methods to try to answer the research questions. The result of this study found that:

> Research results present that many students dislike English classes and wish not to participate or attend them. Additionally, teachers comment that despite the efforts to promote language learning, the outcome of their students is considered to be unsatisfactory. Teachers believe that this can be contributed to the fact that they are pressed to complete fixed curriculum in a limited period of time and abide by strict instruction to evaluate their students with no room left for them to personalize their own learning experience (p. 192).

Daif-Allah and Alsamani (2014) inspected the demotivating aspects that deterred preparatory year programme (PYP) learners in a Saudi university from acquiring the foreign language. Also, this study examined to what extent a group of academic and administrative tactics can augment ELL among Saudi learners. In this study, the authors explored demotivating factors that discouraged students from learning the English language via the use of quantitative and qualitative instruments. They utilised a questionnaire, test scores, classroom observation, teachers' feedback, and informal interviews. One hundred and six students who were repeating a summer EFL course were asked to complete a questionnaire about the factors they found discouraging. Although they had built their questionnaire items on discussion with the learners, they focused mainly on the demotivating factors inside classrooms. It was planned to scale five factors: "teachers' competence and teaching styles, class environment, the examination process, lack of interest, and learning contents and materials" (Daif-Allah and Alsamani, 2014, p. 129). The study revealed nine factors that may lead to students' demotivation. These factors were categorised into three different groups: examination procedure, class environment, and teachers' competence and teaching styles.

Alrabai (2014) applied a quasi-experimental study to investigate the impact of EFL teachers' motivational strategies on both learners' motivation and achievement. He used four instruments to answer the research questions. In the beginning, a 62-item questionnaire was directed to 204 EFL instructors, and used to identify the most appreciated MS for the Saudi EFL instructors. The second instrument utilised during this study was an observation tool to document instructors' motivational performance and students' motivation. The third research tool was applied to evaluate students' manner, as motivated by their instructor's MS. The fourth research tool assessed students' attainment of language skills and course content. His study found that:

> The motivational intervention in the experimental group led to increased learner motivation, which in turn led to higher achievement levels for learners in the experimental group than for those in the control group (Alrabai, 2014, p. 1).

2.11 Contextual Factors and Motivation

Fan and Williams (2010) described motivation as a developing factor surrounded by the multifaceted sociocultural stimulus. Thus, one believes that motivation is not an isolated single

determinant but is, rather, linked to and affected by different educational, social, cultural, and religious factors. According to Dörnyei and Ushioda (2011, p. 26), two contexts had an impact on motivation to learn the English language: "instructional and social and cultural contexts." The instructional context includes practices within classrooms, such as task and materials design, evaluation practices, or grouping structures. The social and cultural contexts include all the factors that a learner lives in, for example, inside an educational domain, such as teachers, peer groups and school environment; outside an educational domain, such as family and society; or both, such as culture. Therefore, Dörnyei and Ushioda (2013) asserted that school represents a social domain for the learners rather than an academic sphere. This claim may rely on the view that both teachers and peers possess important roles as social figures. As social figures, they may play positive or negative effective roles on learning motivation. In addition, the social dynamic within classrooms via teacher–student and student–student interaction may be what led Dörnyei and Ushioda (2013) to believe the social role of the school may overwhelm the academic role.

Gardner (2007) differentiated between two language-learning motivations: "language learning motivation and classroom learning motivation". According to Gardner (2007), classroom-learning motivation denotes the motivation in the classroom domain or any similar field. He added that certain aspects related to the language classroom, such as EL instructors, study room environment, curriculum content, resources and amenities, and learners' attributes, would affect classroom-learning motivation. Gardner also distinguished between "educational and cultural clusters" in L2 classrooms at schools (discussed in Section 2.3). The latter is important because learners learn language elements (lexis or grammar) of another culture. He proposed that an individual, who usually carries his cultural elements, would use these items to put the second language into his or her culture's frame. In other words, the individual who is going to learn a second language will evaluate the new language according to the attitudes and beliefs that he or she has acquired from their own cultures.

2.11.1 *Social and cultural impacts on motivation*

Dörnyei and Ushioda (2009) maintained that context is not a separate factor that may affect the individual but that there is integration between the individual and his or her context. They argued that a sociocultural perspective emphasises that motivation is a socially developed

construct. Rueda and Moll (1994, p. 131) stated that "motivation is not located solely within the individual but is socially distributed, created within cultural systems of activities involving the mediation of others". Thus, Engin and McKeown (2012) concluded that students' motivation is formed by particular factors such as the culture, society, and educational environment. In the same vein, Williams and Burden (1997) highlighted that it is necessary to study motivation within the frame of various external factors, so they suggested that motivation can be explored under four elements: family, environment, significant others, and society.

Some theories have tried to look at the motivating factors outside the individual learner. SDT (Ryan and Deci, 2000b) emerged as one of these theories where intrinsic represents within-individual factors and extrinsic represents the context-related factors. Also, Dörnyei's (1994) model of L2 motivation (Figure 1) includes language and learning situation levels as well as three other levels, which suggest thinking of factors beyond the individuals themselves. He focused on motivation factors that are related to the classroom context. Although he did not consider non-academic contexts, which represent a crucial factor, especially in the foreign language context, one may argue that teachers and peers in the model not only represent academia but also the non-academic realm. This argument is based on the fact that these educators and peers live with the learners both in the classroom and in society. In relation to this, Williams and Burden (1997) offered their framework of L2 motivational constituents based on educational psychology. They designed a framework of perceptions of determinants that impact the motivation to learn the target language. Consequently, they categorised them into two groups: internal and external determinants. In these two groups, the researchers separated the individual learner's cognitive and behavioural aspects (internal determinants) and outer aspects (external determinants). It was seen that the external determinants included all the people that a learner may deal with in the academic environment (e.g. teachers and peers) and outside academia (parents and wider family network). It can be noticed that this framework does not mention other society members, who in Eastern society appear to have an effective impact on learners, especially religious figures in Muslim countries.

2.11.2 The role of religion in foreign language learning

Previous literature has shown that there is a link between the English language and the spread of Christianity. For example, Phillipson (1992, p. 32) argued, "the promotion of religion,

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language, and national and economic and political interests have often gone hand in hand even when the exertions of the missionaries revolved around the triad of the church, the dispensary, and the school". Varghese and Johnston (2007) conducted a qualitative study of ten English language teachers-in-training at two evangelical Christian colleges in the United States. The research investigated the religious philosophies of the informants and the multidimensional ways in which these beliefs related to the informants' viewpoints on proselytiser effort and on the association between religious belief and English language teaching.

The first marked effect the "host culture" may have over foreign language education is via religion and religious belief. In religious communities that are strongly linked to their religion or religions, religion is accepted as the most influential aspect affecting their followers. One of these influential religions is Islam, because of its great role in Muslims' daily lives. The significant part played by Islam leads Muslims to link their everyday behaviours and actions to the teachings of Islam, the Quran and the Prophet Mohammed's actions, sayings, and reports. Saudi Arabia, where the English language is taught as a foreign language, is a strongly Muslim country in which people are intimately and firmly linked to Islamic teachings.

Studies on motivation and religion are scant. This study, therefore, bridges this gap in the L2 learning motivation field. Larson-Hall and Dewey (2012) conducted an investigation of motivation and religion. Forty-four English-speaking proselytisers from the Church of Christ of Latter-Day Saints (LDS) who were learning Japanese as a second language participated in that study. The study revealed that the most powerful motive that encouraged them to learn a target language was the participants' faith that God blessed them with the ability to learn languages. Larson-Hall and Dewey (2012) explained that the proselytisers who had this exceptional incentive had faith that God granted them the abilities to acquire a target language to assist them to perform His commands.

In 2014, Sung and Tsai conducted a study in Utah, USA, where members of the Church of Christ of Latter-Day Saints make up 62.4% of the Utah population (Canham, 2005, cited in Sung and Tsai, 2014). Thus, the study focused on religion, among other variables, to test participants' motivation. Other variables included gender, language being studied and major subject. This quantitative research adopted Wen's (2011) motivation questionnaire that was completed by 130 first-year foreign language students at a USA university. According to the

participants' religious background, 50% of participants were LDS, 32% were not religious, and 18% were from other religious backgrounds. The findings showed that major subject and religion had significant effects on motivation. However, the LDS group showed less inclination towards the study of a foreign language because of interest in contemporary cultural media from other groups. Furthermore, the LDS students tended to study foreign languages for religious reasons more than the other religious group. In summary, the religious groups showed a real tendency to learn a foreign language to achieve religion-related goals, such as performing religious rites, pilgrimage, and religious missions, for example preaching their religion. The study did not reveal the identities of the other religious backgrounds and did not compare and contrast between different religions' inclinations towards foreign language learning. Studies by Sung and Tsai (2014) and Larson-Hall and Dewey (2012) agreed on the positive effect of religious needs in raising the learners' motivation to learn the English language.

2.11.3 Language and Muslim culture

Political, religious and sociocultural influences are vital in inducing and determining Arab learners' motivation for English language education (Qashoa, 2006). Qashoa (2006) found that one-fourth of the participants were demotivated to study English language because of religious and sociocultural determinants. Indeed, the instruction of English as a second or foreign language represents a familiar environment where English and Islam encounter each other. Mohd-Asraf (2005) maintained that certain research clarifies both the clash between English and Islam, and the confrontation of Muslims with English. However, she argued that the origin of English within Judeo-Christian nations and its role in transforming Western values does not mean that there is a dispute between Islam and ELL.

Previous literature has revealed that, in the Muslim world, people look at ELL from three perspectives. The first perspective differentiates between the English language and the culture that people believe it represents (Western culture). One study that has mentioned this point is Hyde (1994). In his study in Morocco, he noted that some Moroccan educationists thought that the English language should be taught separately from an English-speaking nation's culture. They requested that English should be taught as a linguistic skill. Hyde (1994, p. 295) clarified why Moroccan "educationalists […] feel a need to disassociate the English language from the

cultures of … the 'centre circle' of English-speaking countries". He added that the educationists adopt this view as they perceive the English language to be a tool of colonialism.

In the same vein, Haggan (1998) used informal observations, via which she discovered the feelings of her students. She used a questionnaire whose results showed the religious orientation of her students. She found her conservative Kuwaiti learners felt discomfort and expressed worries in English literature classes, in which they were asked to appreciate some values and traditions that opposed religious (Islamic) teachings and their society's (Muslims) daily life. The situation in Kuwait is different in that the Kuwaitis did not live under colonialisation as the Moroccans did.

The second perspective towards ELL is the complete refusal to teach the English language at a specific level. For example, al-Harbi (2002) noted the serious conflict between two parties within Saudi society. The first party believed that teaching the English language to young children in primary school is a basic requirement to prepare children for the future, while the other party feared the introduction of English at this stage. Their argument stood on their belief that "exposing our young children to a foreign language and culture will be a calamity for their cultural and religious upbringing" (al-Harbi, 2002, para. 1). This opinion appeared in 2002 after the catastrophe of 11 September 2001, and may have appeared due to some Western media making claims about Islam, the Quran and the Prophet Mohammed (PBUH) (Ahmed and Matthes, 2016). Furthermore, people who adopted this opinion may have felt that Western powers might bring about change in Saudi social life and education. This point of view might find that teaching the English language at such an early age is one of those changes. Thus, they attempted to oppose and stand against the idea of teaching the English language to young people.

The third perspective considers the English language as an important skill that plays two significant roles in learners' lives. It helps them to acquire new knowledge and earn Allah's (The God's) pleasure. Mohd-Asraf's study (2004, cited in Mohd-Asraf, 2005, p. 111) found evidence that supports this perspective, as it investigated Malaysian students' attitudes and motivation towards ELL. She directed questionnaires to one classroom in each of three rural Malaysian schools. These classrooms included two Malay Muslim classes and one Chinese (a non-Muslim class). Then, she interviewed particular students depending on their answers to the

questionnaire. Among the participants was a 13-year-old Malay student who was asked why she thought English was an important language to study. She replied, "[When we learn English], we will be rewarded by Allah." Mohd-Asraf (2005) asserted that the student's answer expressed the point of view of Muslims who believe that Allah will be pleased with those who search for knowledge, and those who learn other languages that help them search for knowledge. Mohd-Asraf (2005, p. 111) commented on the reply of the student by saying:

> The fact that she had associated the learning of English with *earning* the pleasure of God not only reflects a good understanding of the Islamic worldview by a person as young as 13 but also reflects the fact that she viewed the learning of English positively.

Moreover, when Mohd-Asraf (2004, cited in Mohd-Asraf, 2005) asked the participants whether they expected that English would diminish their cultural values if it were widely used in their society, 90% of the participants disagreed.

2.11.4 Western culture and Saudi EFL learners

Students who study a target language will inevitably come into contact with the target language culture in a number of ways. One of these ways is through the curriculum. The curriculum may have been designed within the target culture and may even reflect the target culture or a part of it. The other opportunity for language learners to be exposed to the target culture is through their teachers. This is because the target culture's teachers usually come from the target culture, have studied in the target culture, or have had contact with the target culture in another way. Additionally, students may actually travel to the countries of the target culture and gain first-hand experience. As we have seen in the Gardner (1985) model, being integrative towards the target language culture and people plays a significant motivational role in individual target language learning. Although it must be recognised that the English language now represents an international language.

EFL communities, such as in Saudi Arabia, believe that the English language is still linked to the Western realm, specifically to countries such as the UK, the USA and Canada. In Muslim states, such as Saudi Arabia, the belief in the relationship between the English language and the Western world persists, and, this is combined with religion, such that there is a wide belief that there is a link between the English language and the Judeo-Christian context. This cannot easily

be ignored. The question here is whether this link between the English language and the Western realm has an impact on Saudi students' ELL. Thus, this subsection will focus on Saudi EFL learners and Western culture.

Al Musaiteer (2015) conducted research on Saudi learners' experience of intercultural communication with Americans in the USA context. The research aimed to explore the factors that encourage and discourage Saudi students' communication with American people. The researcher used semi-structured interviews with three male Saudi learners to gather his data. The study revealed two reasons that encourage Saudi learners to communicate with American individuals: Saudi learners tend to interact with American individuals if it is beneficial for the Saudi learners, and Saudi learners were motivated to contact American people if the latter respected the Saudi learners' culture and religion. Furthermore, three reasons break down the communication between Saudi learners and American individuals: if the Saudi students felt their identity was endangered, if their interaction with Americans obstructed them from their main targets and plans, and negative images of both Saudi and American people prevented contact between them. In the same vein, Hagler (2014) examined the attitudes of Saudi university learners towards Western culture. Two hundred and ten male and female Saudi university students participated in a survey that included five open-ended questions. The study revealed three findings. First, most of the Saudi university students demonstrated positive attitudes towards Western culture because they were integratively motivated. Second, the majority of the participants preferred some qualities of Western culture. Third, Saudi students are ready to connect with the Western realm.

2.11.5 Families' and parents' roles in children's motivation

The family's role cannot be disregarded when the discussion is about children's motivation to learn a target language. According to Dörnyei and Ushioda (2011), educational psychologists have noticed that families can impact their children's performance in education via both their practices and their individualities. Furthermore, Dörnyei and Ushioda (2011) pointed to four parent-based motivational factors maintained by Eccles et al. (1998), which included appropriate scheduling of attainment demands/pressure; showing high confidence in their children's aptitudes; preparing a supportive environment; and presenting a highly motivating example.

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These four factors, which are created by the parents, help to develop a positive attitude within children to perform well in their education process. At the beginning, parents plan to set goals for their children. This plan helps to guide the children's work and, therefore, the children find that they are required to attain a specific level in a specific time. This may put pressure on children, leading to a negative result; however, if parents show their belief in the ability of their children through encouragement to discover their potential, it could remove this pressure and in turn, help them to attain their goals.

Children who trust their skills, are able and show that they perform well on set goals, are often expected to be more motivated than those children who do not have faith in in their aptitudes and anticipate failing their goals (Eccles et al., 1998). Moreover, parents can help their children to achieve their goals through preparing supportive surroundings that help their children to find help. These surroundings may include finding other people (e.g. teachers, assistants) who can help in encouraging their children to reach their goals. Furthermore, parents can encourage their children to gain their educational goals by presenting motivating examples (e.g. through the parents themselves, teachers, family members, peers).

In the "host culture" of a foreign language, families represent an influential factor that may help learners by playing roles, either through their involvement in their children's target language learning or through raising children's motivation to acquire the target language. Gardner (1985) claimed that parents play two important roles in their children's language learning: their involvement in the L2 learning and their attitudes towards L2 learning.

In the Muslim world, and specifically in Saudi Arabia, the family represents the most significant relationship for any individual. In a Muslim community, the family's importance for a person springs from the family's importance in Islam. In Islam, the relationship with parents, for example, comes second after Allah's (the God) obedience. This was clear in the Holy Quran: "Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents" (Quran, 17:23-24). Thus, parents expect absolute obedience from their children. Consequently, the family plays a significant role in an individual's life, whether it is academic, social, marital or financial.

Chapter 2. Literature Review

The role of families in the children's second and foreign language learning has been under consideration in a number of studies in various contexts. Among these studies, Choy (1993, cited in Sung and Padilla, 1998) found that the participation of parents was influential to children learning Japanese, through their unique role in their children's second language choice. In a similar manner, Moore et al. (1992, cited in Chen and Sheu, 2005) reported that around 500 learners in high school chose Chinese only because of their parents' wishes.

Sung and Padilla (1998) studied student motivation, parental attitudes, and involvement in the learning of Asian languages as foreign languages in the USA elementary and secondary schools. A total of 591 elementary and high school students, and 847 parents participated in their study. The result of the quantitative study showed that primary level students were more motivated than secondary school students in learning Asian languages. Primary school students identified more parents involved in their language learning. Moreover, the parents of primary schools' learners showed more positive attitudes towards language learning than secondary students' parents did. These positive attitudes from primary learners' parents may occur for two reasons. First, fathers and mothers of children of this age tend to encourage their children to gain new knowledge. They become happy if their children learn new skills. Second, it may relate to the inclination of parents towards their children's learning of their heritage language in a foreign country (e.g. Chinese learners learn Chinese as a foreign language in the USA). Therefore, the participants showed positive attitudes towards foreign language learning (Chinese, Korean and Japanese) because they represent a heritage language for both parents and children. In contrast, the secondary students' parents usually focus on other subjects such as science and maths, which often represent important subjects for their children's academic future at universities. In the above three studies, the pivotal role of parents served as encouragement for the children to learn their mother tongue as a foreign language within a different context.

Al-Mahrooqi et al. (2016), in their qualitative study in Oman, explore how "contextual factors" affect Omani school graduates' English language abilities. In this study, eight English language-teaching supervisors participated in answering open-ended questions about the contextual factors that caused Omani students to graduate with low English language proficiency. The study demonstrated five contextual factors that the researchers classified into two key categories: actors (peers, parents, family and community) and nature ("Englishness").

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Englishness, in this research, meant the proximity of English to its importance and use in Oman (an Arabic-speaking country). The findings of this study showed that families, parents and Englishness are significant contextual factors that lead to language weaknesses among Omani students. This study used qualitative methods that gave the participants more freedom to express their opinions. However, Al-Mahrooqi and her team only collected their data from teaching supervisors and did not take parents' and families' opinions into consideration. The study of Al-Mahrooqi et al. (2016) differs from the previous studies in that the students were learning English language as a foreign language in their own context (Oman). The role of the parents contradicted the findings of previous studies (Choy, 1993; Moore et al., 1992; Sung and Padilla, 1998), perhaps because of the parents' aims in both studies.

Iwaniec (2016) recruited 599 fifteen-year-old Polish learners to explore how their parents encouraged their motivation to acquire a target language. In her mixed-method study, she asked the participants to complete a motivational questionnaire where they answered a question about their parents' education and English level. Then, the researcher held interviews with 20 students. The result divulged that the academic level of parents positively affected five motivational measures within their children (i.e. self-efficacy beliefs, English self-concept, ideal L2 self, instrumental orientation and self-regulation). The study showed that as the parents' education level increased, the five-abovementioned measures improved. Moreover, the parents' English level positively correlated with six motivational measures (i.e. self-efficacy beliefs, English self-concept, ideal L2 self, instrumental orientation, intrinsic motivation and self-regulation). In the narrative division of the study (via the interview), the participants uncovered five methods that their parents used to encourage them to learn English: parents showed a positive tendency towards ELL; they encouraged their children to study the English language with positive expressions; they provided their children with rewards; they tried to help them with their English work; and they introduced encouraging language learning experiences to stimulate their children's intrinsic motivation.

Hosseinpour et al. (2015) researched the connection between Iranian parents' contributions to their children's language learning, attitudes towards second language acquisition, educational situations, earnings, and English assessment marks. A survey was disseminated among 140 parents, who were classified into two categories according to their degree of contribution and attitude. To discover the children's language accomplishment, a standard final

assessment was disseminated among 70 elementary school pupils. The results revealed that there were profoundly positive relationships between the parents' contribution to their children's language learning, attitudes towards second language acquisition, educational situations and earnings, and the English accomplishment assessment marks. This study concentrated on elementary pupils' parents. The study of Hosseinpour and his team agrees with the result of Iwaniec's (2016) study in that the education level of parents is one of the main factors affecting children's L2 learning. However, Hosseinpour and his team also stressed the importance of both education level and family earnings.

Shahiditabar et al. (2016) studied the role of the parents' educational background on their positive attitude to, and involvement in, their children's ELL. They found that parents with a higher level of education showed a more positive tendency than parents with a lower level of education. The researchers summarised the reasons behind this positive tendency as four underlying determinants. First, the parents with a higher education level may have been more active in searching for details about English language courses than those with a lower education level. Second, parents might have had more skills and acquaintances such that they knew how to successfully be part of the L2 education. Third, parents with a high level of education might have studied some L2 classes that reinforced their L2 learning. Fourth, parents who have attended a higher education programme tend to respect and appreciate education, leading to more desire for L2 programmes. In their study, Shahiditabar and his team not only found that the parents' education level is influential (Hosseinpour et al., 2015; Iwaniec, 2016) but also highlighted the reasons that make parents' education levels influential in their children's L2 learning.

Xuesong (2006) interviewed 20 Chinese English language learners who had moved to Hong Kong to start undergraduate courses. The data revealed that family members had a deep impact on the learners' English language progress. These effects took place either in direct or indirect ways. Indirectly, these family members held learning dialogues to motivate the participants to study English. The families additionally tried to create English language cultures or communities to boost their children's learning motivation. Also, some families tried to cooperate with other individuals, such as EFL instructors, to increase the amount their children were exposed to English and find other ELL methods. Furthermore, the data showed that the families were directly engaged in their children's language progress. They directly educated

their children to be skilled language students. Such a mission is typically regarded as the language instructors' responsibility. In another way, they required their children to follow a certain educational conduct. In the study, Xuesong also discussed the direct and indirect impact of parents on their children's language achievements.

Khan (2015) found that fathers' and mothers' reinforcement was the most vital and vigorous determinant that supported female Saudi university learners' motivational selves. Khan (ibid.) found that 90% of the interviewees appreciated their fathers' and mothers' role in reinforcing both their English learning and gaining satisfactory marks in English exams. Interestingly, one of the participants, who had no clear image of her future self, did not declare her father's or mother's part in her language learning. Thus, the researcher maintained that the parents' reinforcement had a substantial effect on the students' perception of her future self, which in turn affected her motivation to acquire the target language.

Williams et al. (2001) conducted a qualitative study in Bahrain to explore the reasons that are believed to play a significant role in students' successes and failures in the English language by both Bahraini students and their EFL educators. Furthermore, the study aimed to compare students' and educators' views around those reasons. The researchers distributed a questionnaire with open-ended questions among 29 EFL teachers. They also carried out a semi-structured interview with 25 male and female learners. The study revealed that teachers thought that a proper teaching approach and schooling materials were among the highest attributions that led to student success in the English language. On the other hand, it was found that practising the English language, their family members' and their instructors' support, exposure to the language, and a positive attitude, were the reasons most frequently by the students for success. By contrast, a poor instruction approach, a lack of support from family members and instructors, a poor understanding of students, insufficient language use in the classroom, and a negative attitude, were the main reasons for failure.

2.12   Summary

To conclude the literature review chapter, this research discussed the motivation to learn L2 from a number of perspectives. At the beginning, the focus was on the most influential theories and the shift in theories in the field of L2 motivation (e.g. self-system and self-determination theory). Then, the review focused on studies conducted in the demotivation

domain. After that, it has been seen that the motivation research realm can be considered from two main angles: academic and non-academic factors. Studies that focus on the academic domain of EFL teachers as an influential factor were found in the existing literature, thus, the literature review focused on their role in both motivating and demotivating learners. The review went on to consider the non-academic domain role in L2 motivation. The existing literature focused on the role of three main factors: society, family and religion, all of which link to the current study, as will be discussed further in the next chapter.

Chapter 3. Methodology

3.1 Introduction

The current study aims to explore the non-academic factors that motivate or demotivate male Saudi university students to learn English as a foreign language (EFL). The central purpose of this chapter is to present the conceptual framework used in this study and to discuss the foundation of the various research instruments exploited to achieve this aim.

3.2 Research Design

Research planning is very important because in this phase three basic elements are designed and formed. These are the sampling strategies through which a study's participants will be selected; the instruments used to collect data; and the technique used to analyse the collected data (Kothari, 2004). Moreover, Hanson et al. (2005) considered the research design from a different stand and they stated that there are three foremost parts of research design: the research objectives, questions, and data collection. For Hanson et al (2005), data collection included the three elements mentioned above by Kothari (2004). Also, they added two elements to the research design: research objectives and questions.

At the beginning, the research objectives play an important role in defining the research design. First, they delineate the definite course for the research. Second, they delineate the reason for the research. Consequently, the objectives for this study are:

1. To uncover motivational and demotivational factors for Saudi EFL learners;
2. To find the effect of the Saudi learners' surrounding non-academic environment on their EFL learning motivation;
3. To provide general pedagogical implications to motivate Saudi students to learn English.

The next important part of the research design is the research question. The main research question is "What are the non-academic factors which impact on English language learning motivation/demotivation in Saudi Arabia?" This main question was answered through the following sub-questions:

a. What is the nature and character of motivation/demotivation which impacts on Saudi university students learning of the English language?

b. How do families and religious communities affect learners' motivation/demotivation towards EFL learning?

Nudzor (2009, pp. 11–12) supports the view that the research purpose determines the methodological approach, whereby the choice of methodology is informed by "practical considerations such as the research questions driving the study, the operational definition of research variables, the philosophical or ideological underpinnings of the issue(s) under investigation and the reasons for which the research is conducted and its intended use". In the previous chapters, it was noted that the researchers of EFL learning motivation widely depended on questionnaires to carry out their studies. However, the issue with this is that questionnaires do not explore the deeper motivations of learners because respondents are limited to specific choices. Thus, a questionnaire investigates a small measurement of the motivation domain. Gillham (2008) discussed some of the weaknesses in the use of a questionnaire as a data collection tool, and one such limitation is that they collect participants' responses just from questions with limited answers. That is, the investigator will regulate the questionnaire items and the range of answers that can be provided, and even though the participant has a choice (e.g. yes/no, agree/disagree, ticking one answer), the investigator has already selected all conceivable responses. In light of this, the current author attempted to find a research method that could give a different kind of data, which could be interpreted for the intent and purpose of this study. This data should be used to gain more depth of understanding, rather than breadth to explore the non-academic influences that play a role in students' motivation or demotivation in the EFL classroom. Similarly, the specific research question and sub-questions require in-depth personal data to be answered satisfactorily. For this reason, a qualitative methodology was used in this study (Robson, 2011). This choice of a qualitative methodology, along with a discussion of the quantitative and qualitative research paradigms in general, is elaborated upon below.

Primary as well as secondary sources will be the main resources for the data of this research. For secondary purposes, we consider the existing literature (please refer to Chapter 2 where this literature review is fully discussed). Apart from library research, the author conducted preliminary research via a cross-platform messaging application (WhatsApp) in order to ask a single question to different groups of Saudi students, parents, and educators concerning the reasons that may prevent students from achieving a high level in English language acquisition. This preliminary study helped to form the semi-structured interview questions (discussed further in Section 3.10.2). The reason behind using WhatsApp to initiate

this pilot research was that it has gained a large and increasing number of users on a daily basis, particularly in the Middle East region. A recent study has shown that WhatsApp's popularity is due to its simplicity of use for discussion and coordination, cost-effectiveness, immediacy and ability to foster a sense of belonging (Baytiyeh, 2018). Moreover, WhatsApp is also one of the most common social messaging applications among Saudi people. The Statista website (2018) stated that "Saudi Arabia had the largest share of its population to be the most active users for WhatsApp, with a reported population share of 73 per cent." For example, the researcher participates in more than 20 groups on WhatsApp, where each group has more than 100 people on average. For these reasons, WhatsApp was chosen in the hope that a more comprehensive discussion of the topic might be generated, leading to the anticipated result. In addition, as mentioned above, its usage helped to generate and formulate the interview questions (discussed in Section 3.9.1).

3.3   Quantitative Paradigm

In the preceding chapter, the examination of the systematic appraisal of the literature showed that most of the research on EFL learners' motivation to learn a language within the Saudi context used quantitative techniques for the collection and analysis of data, such as surveys and psychological tests. Quantitative research depends on numerical data. Creswell (2003, p. 18) described the quantitative paradigm as a kind of study "in which the investigator primarily uses post-positivist claims for developing knowledge". That said, Sale (2002) characterised quantitative research as being statistical in nature and grounded on a positivist philosophical stance. Although the two scholars (Creswell, 2003; Sale, 2002) linked the quantitative paradigm to contradicting philosophies (post-positivism and positivism), these two philosophies are not different in kind, but rather in degree (Trochim, 2006). In other words, positivism focuses on theory verification, while post-positivism focuses on theory falsification (Ponterotto, 2005). The post-positivists, like the positivists, believe that there is a reality independent of our thinking that can be studied through the scientific method (Kawulich, 2012). This stance holds the belief that researchers can only reach a full understanding of the world based on experiment and observation. Concepts and knowledge are held to be the product of straightforward experience, interpreted through rational deduction. Thus, what is more important is the means (i.e. the methodology) by which knowledge is arrived at, and these must be objective, empirical and scientific. Empirical data appears as a basic characteristic of the quantitative paradigm, because empirical information is regarded as objective; that is, separate

from the researcher and the researcher's world. In addition, the phenomenon being studied within the quantitative paradigm is typically examined separately from its context.

Quantitative research methods and techniques are often used in the social, behavioural, and biomedical sciences. These quantitative studies typically investigate people-related phenomena by utilising standardised measurements and by evaluating statistically significant associations between dependent and independent variables. According to Creswell et al. (2003), quantitative data collection tools – such as structured surveys, standardised questionnaires and experiments – are central to the quantitative and objective research paradigm. Scientists commonly apply quantitative research tools to collect and statistically analyse quantitative data to raise the degree of objectivity, generalisability and reliability of their results (Harwell, 2011).

3.3.1   *Critique of quantitative research*

Hibberts and Johnson (2012) asserted several strengths and weaknesses of quantitative studies. The strengths are that:

- Investigators are able to measure and examine the level of validity of theories.
- Investigators can generalise the findings of qualitative studies when random sampling is applied.
- Quantitative findings are more reliable and dependable.
- Standardised measures of a relationship can be produced, such as statistical significance.
- Quantitative research can be undertaken and analysed quickly.

Consequently, the main critique of the quantitative paradigm is that it does not offer a deep understanding of the subjective experiences and views of the investigated persons in their context. This means that the quantitative paradigm may be limited to only black-and-white, dualistic thinking. Moreover, the outcomes of quantitative research may not apply to specific local milieus or to specific people and conditions (Hibberts and Johnson, 2012). Furthermore, this research might ignore some important context-related events. Correspondingly, the presented findings may not appear deep and comprehensive, but rather, superficial (Johnson and Onwuegbuzie, 2004). Thus, quantitative research may not succeed in revealing the corresponding social and cultural contexts of the researched phenomenon (Alkarni, 2015).

3.4   Qualitative Paradigm

Qualitative research deals with non-numeric data. Gorman and Clayton (2005, p. 3) define qualitative studies as:

> A process of enquiry that draws data from the context in which events occur, in an attempt to describe these occurrences, as a means of determining the process in which events are embedded and the perspective of those participating in the event, using induction to derive possible explanations based on observed phenomena.

According to Creswell (2003), qualitative enquiries concentrate on human behaviour, communication, and interaction within a specific context. Creswell (2009) stated that qualitative researchers believe that the social realm is more complicated than that which can be understood from the positivist point-of-view, and that the only way to gain knowledge about this realm is by exploring it from the inside, and soliciting the informants' views and feelings. In this way, rich narratives are constructed and reported on, based on the experiences of the observed and the observer (i.e. the researcher). Consequently, the qualitative research domain is believed to be more subjective. Knowledge cannot be separated from ontology (being) and personal experience. For example, within the qualitative domain, investigators aim to encourage their informants to express themselves, to present their perspective in words and other actions. Therefore, qualitative research is a communicating practice where the informants demonstrate their lives to the investigators (Hughes, 2014).

Qualitative research can utilise several data collection tools, including fieldwork and interviews. According to Alkarni (2015), fieldwork is descriptive in nature and can include focus groups, records of activities, and field notes chronicling the observations and interpretations of the researcher, whereas interviews are an important qualitative data collection instrument that helps a researcher to collect considered data relating to informants' experiences and standpoints of a specific matter (Turner, 2010) (for a detailed discussion about interview see Section 3.9.1).

Researchers need to choose not only the adequate tools used for data collection but also the number and nature of the study participants. Qualitative research typically uses purposive sampling (detailed discussion in Section 3.8), which allows the researcher to carefully recruit and include informants who are most relevant to the purpose and questions of the study (Bryman, 2016). Participants are chosen because they have relevant opinions and

interpretations of the topic of interest. Moreover, the sample is not intended to be representative of a specific subpopulation or the entire population as it usually is in quantitative research.

One of the significant characteristics of the qualitative paradigm is its ability to create opportunities for informants to express their personal thoughts, feelings and experiences in great detail (see Section 3.9.1). Consequently, in light of the current study, a qualitative approach can provide the researcher with deeper insights into the non-academic factors that may motivate or demotivate students to learn English. In addition, the results from such a qualitative study can have direct practical implications in relation to the education and motivation of ESL learners, which may have received less attention if other research approaches were used (Bassey, 2012). In the current study, the informants conveyed their ideas and detailed experiences about the factors that motivate and demotivate Saudi university students to learn English.

Scholars in the field of the qualitative research paradigm have long discussed the appropriate methods to measure the quality of qualitative research. Rolfe (2006) identified three views among researchers. The first view is held by researchers who desire to apply the same quantitative research quality measurements to judge the qualitative research, while the second view is held by researchers who require the consideration of another set of standards to evaluate the quality of qualitative research. Lastly, the third view is held by researchers who feel uncertain about the relevance of prearranged measures to judge the quality of qualitative research.

3.4.1   Critique of qualitative research

In their analysis of qualitative studies, Hibberts and Johnson (2012) identified some of the strengths and weaknesses associated with this approach. In terms of its strengths, they stated that the qualitative study allows for a deeper investigation of chosen cases to be made, and provides an explanation of complicated phenomena in a specific context. This includes helping to recognise both contextual and situational factors. Moreover, this approach plays a significant role in obtaining detailed data about certain individuals' philosophies and perceptions, and because the data is recorded so effectively, the words and meanings uttered by the informants are retained for analysis, even at a later date.

That said, in reference to the weaknesses of this approach, Hibberts and Johnson (2012) explained that, with the process being so thorough, it can take researchers a long time to

complete this entire data collection and analysis process (often weeks or months). Furthermore, it can be difficult to generalise the results to different cases and domains, as well as there being a higher likelihood of errors and biases from the researcher in comparison to quantitative data analysis. Lastly, it is unwieldy to test theories and hypotheses in qualitative research.

In the present qualitative study, the researcher was able to identify the factors that motivate and demotivate male Saudi university students to learn English. The qualitative feature of this study was particularly useful because, from the researcher's personal experience as a native Saudi, the nature of Saudi people is to speak more than they write; thus, the interviews appeared like normal conversations and it was relatively easy to elicit detailed verbal responses. It should also be noted that, as Hibberts and Johnson (2012) highlighted above, this study did require significant time to complete. For example, almost 12 months were needed to carry out, transcribe, and analyse the interviews. Although the procedure of data collection and analysis was detailed and pain-staking, it was beneficial because it helped to add value to the findings.

One of the important differences between qualitative or quantitative methodologies is linked to the philosophy on which the paradigms are based. That is, the qualitative paradigm relies on interpretivism and constructivism, whereas the quantitative paradigm is based on positivism. There is a basic theoretical difference between the two philosophies, which are so different that some would call them opposed. More light will be shed on the two philosophies in the next section. In addition, Rallis and Rossman (2012) argued that both ethical practice and research competence are crucial for the trustworthiness of qualitative studies. Consequently, they have developed a conceptual framework for understanding trustworthiness, which is further discussed in Sections 3.6 and 3.7.

3.5   Philosophical Stance

The design of the current research was based on the interpretivism paradigm. In the applied linguistics and TESOL (Teaching of English to speakers of other language) domain, researchers adopt various philosophies. These philosophies can be divided into two general paradigms: interpretivist and positivist (Alshehri, 2013). The difference between the two philosophies lies in their different consideration of the realities in natural and social realms.

Alshehri (2013) affirmed that interpretivist scholars accept the idea that the entire realities of the social realm cannot be found using the same method through which the realities of the natural world are found. Furthermore, the ontological traditions of interpretivists can be understood via their belief that social life is not understood from one single narrative, but rather

by different individuals who construe social actualities in different ways. Therefore, they create multifaceted standpoints for a single incident (Mack, 2010). In a similar vein, Cohen et al. (2007, p. 19) defined the role of the researcher in the interpretivism paradigm as being able to: "understand, explain, and demystify social reality through the eyes of different participants". Robson and McCartan (2016, p. 17) argued that "People, unlike the objects of the natural world, are conscious, purposive actors who have ideas about their world and attach meaning to what is going on around them." Although interpretive investigation is documented for its significance in giving contextual depth, outcomes are often censured in terms of validity, reliability and the ability to generalise (Kelliher, 2005). Generally, interpretivism's chief principle is that investigation can never be empirically perceived from the outer space of the research domain (*etic*); instead, it must be perceived from the inner side of the research field via the straight involvement of the social research participants (*emic*). Thus, according to interpretivist scholars, no objective external reality exists, but rather, each individual "constructs" within a certain social and cultural context his or her own subjective picture of the world.

Positivism theory, on the other hand, considers the worth and value of research through the lenses of validity, reliability, and generalisability (Seale, 1999). Mantzoukas (2005, p. 282) stated that positivism is:

> A belief that if the researcher follows the methodological canons laid out by this paradigm he/she can explicitly separate his/her biases from objective facts and eventually acquire a 'God's eye view' on the phenomena under study that would lead to the revelation of the objective truth about them.

Positivist scholars characterise reality as being: (1) objective, (2) perceptible, (3) distinct, (4) general, (5) average, and (6) representative (Decrop, 1999). Accordingly, positivists assume that objective knowledge can be gained from the external world through observation, logical reasoning, and hypothesis testing. Moreover, they assume that such knowledge can be captured by fundamental laws that are valid across times, settings and populations. In practice, positivists adopt hypothetical deductive approaches because they aim at finding law-like associations among a group of empirically quantifiable concepts. Aiming to establishing a nomothetic knowledge, positivists typically use statistical methods and random or representative subject samples in their research. Most commonly, they examine relatively large subject samples because the statistical power to detect the presence of empirical associations is affected largely by the size of the sample included. For example, it may be difficult or even impossible to statistically detect a weak, but real and meaningful association in the data, if the sample size is small (e.g., fewer than 10–20 subjects). Thus, positivist researchers tend to examine a relatively

large number of study participants using quantitative methods and techniques, such as standardised tests or questionnaires, experiments and analysis of archival data (Tsang, 2014).

For the current study, the interpretivism paradigm was determined to be more suitable in achieving the study's objectives and for the methodology used to collect the data. The interpretivists consider "reality is socially constructed" (Mertens, 2005, p.12). The interpretivist/constructivist researcher tends to depend on the "participants' views of the situation being studied" (Creswell, 2003, p. 8) and identifies the influence on the investigation of their personal contexts and familiarities. Interpretivists do not normally commence with a theory rather, during the course of the investigation, they "generate or inductively develop a theory or pattern of meanings" (Creswell, 2003, p. 9). Hence, in the current investigation, the researcher adopted the qualitative inductive methodology. The qualitative inductive approach refers to approaches that mainly exploit thorough analyses of raw data to develop ideas or themes through a researcher's explanations of the raw data (Thomas, 2006). In the next two sections, there will be further discussion of the fundamental issues of generalisability and trustworthiness within qualitative research methodology.

3.6   Generalisability

Generalisability can be considered as the degree to which the results of an investigation can be applied or generalised to other populations, settings and times. Various researchers postulate that generalisation is not important or not required in qualitative research (Schofield, 2002; Polit and Beck, 2010; Rossman and Rallis, 2016). There are two elements which may deter generalisability in qualitative research which should be taken into consideration. One of these elements is the kind of sampling technique used in such research. The sampling in qualitative research is purposive (discussed further in Section 3.8). In other words, researchers in qualitative research choose particular participants to be part of their research. Moreover, the researchers have specific reasons to ask specific people to participate in their investigation (Rallis and Rossman, 2009). The second element that prevents the idea of generalisability in qualitative research is that such research does not aim not to seek "abstract universals" rather "concrete universal" (Erickson, 1986) and seek to approach "working hypothesis or working understanding" (Cronbach, 1975). This notion involving "working hypotheses" and "working understanding" assumes that our knowledge is essentially provisional and limited by its contextual boundaries.

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Chapter 3.Methodology

A number of researchers have considered generalisability in qualitative research. However, they differentiate between the generalisability concept in both qualitative and quantitative paradigms. Rallis and Rossman (2009) maintained that qualitative researchers do not aim to generalise their findings in the same way as in quantitative research. They actually compare the generalisability in quantitative research with the apparent benefit of qualitative research to others. In other words, quantitative researchers tend to generalise their findings statistically to other research populations from which that sample was drawn. They argue that the deep detailed knowledge that is given by one qualitative study can help other researchers choose which part of the data can be used in the other context. Similarly, Maxwell (1992) believed that generalisability has a different role in qualitative research from its role in quantitative research. He points out that there are two types of generalisability: internal generalisability and external generalisability. External generalisability denotes the generalising of findings to other research settings, whereas internal generalisability refers to generalising data within the research setting under study. According to Maxwell (1992), the latter plays a more influential role for qualitative paradigm research. He expounded upon this, stating that external generalisability in qualitative studies occurs through generalising ideas, as a result of one study in a specific context, on other contexts.

Indeed, LeCompte and Preissle (1993) explained this different consideration of the concept of generalisability in qualitative research. They argued that repetition of qualitative research might occur through repeating five research actions. These actions are the position of the investigator, the selection of participants, the social context studied, the theoretical framework used, and data collection and analysis instruments and techniques employed. Rallis and Rossman (2012, p. 64) mentioned that "the standard of generalisability is not part of the qualitative research vocabulary, but what is learned in one study can still be useful for other settings." Thus, in order to transfer the benefits that are gained from one study within a specific context to another context, Rossman and Rallis (2012, p. 64) proposed that researchers "establish the usefulness of a study, provide thorough description of your theoretical and methodological orientation and the research process. Also provide thick, rich description of what you have learned." To put it succinctly, they suggested that if researchers provide detailed descriptions of these two important components (the investigation process and what is learned from an investigation), this would help other researchers to decide if these results would be beneficial in new, but similar contexts. Denscombe (2010) also supported the possibility of generalising the result of qualitative studies. He asserted that the results of a case study can be generalised to another case study if the new one is like the previous case study.

3.7 Trustworthiness

While there apparently exists no consensus over the role and value of generalisability in qualitative research, the notion of trustworthiness has offered an important standard to evaluate the quality of qualitative research. Rallis and Rossman (2009, p.264) stated that "the first overarching consideration in designing and conducting a study, as well as critiquing the results of any study that you read, should be considerations of trustworthiness". Graneheim and Lundman (2004) subdivided the general concept of trustworthiness into four categories: (1) credibility, which represents internal validity in the quantitative research paradigm; (2) dependability, which is related to reliability; (3) transferability, which represents external validity; and (4) confirmability, which corresponds to replication and is mostly a matter of demonstration.

In relation to these aforementioned subdivisions of trustworthiness, Bengtsson (2016) attempted to highlight the role of each of the subdivisions (credibility, dependability transferability and confirmability). She suggested that the groundwork for credibility starts from four research-related phases: (1) planning of the study, (2) identification of external and internal sources, (3) consideration of the researcher's own experience of the phenomenon to be studied, and (4) whether analysis of the data has a broad surface structure or a deep structure. In relation to the second subdivision, Bengtsson (2016) described dependability as stability; that is, the need for the researcher to keep track of any changes over time towards his or her decision making regarding the analysis of the collected data. In other words, dependability means that the researcher remains consistent with this methodology throughout the research process. For transferability, Bengtsson (2016) refers to this as the extent to which the findings of a study can be appropriated and applied to other contexts or groups of informants. Finally, this author related confirmability to the presentation of the objectivity or neutrality of the data.

Rallis and Rossman (2009) argued that the trustworthiness of qualitative research depended on two crucial standards, stating "that the research study has been conducted competently and ethically" (p. 264), and further stating that "competent practice and thoughtful sensitive ethics contribute equally to a study's trustworthiness" (p. 264). These two basic aspects of trustworthiness, namely research competence and research ethics, have both been used to ensure the trustworthiness or quality of the present study, as outlined later.

3.7.1 Research competence

Rallis and Rossman (2009) argued that research competence can be evaluated by carefully considering three notions: (a) study credibility (b) study careful conduct, and (c) study usefulness. An outline of these is given below.

(a) Study credibility

In order to achieve study credibility, Rallis and Rossman (2009) proposed four procedures. First, a researcher needs to gather data over a relatively long period of time. This allows the researcher to learn greater detail about the group that he or she is attempting to study. Second, a researcher needs to use the technique of triangulation. Rallis and Rossman (2009) defined triangulation as the technique in which multiple resources are adopted for data collection, and multiple data collection methods, investigators, or theoretical standpoints are utilised in order to produce a more comprehensive, deeper understanding of the phenomena under investigation. Atkins and Wallace (2012, p. 111) differentiated between two types of triangulation, referred to as "methodological and data triangulations". The former occurs when a researcher compares data that was obtained by more than one data collection tool, whereas the latter occurs when data has been gathered from more than one data source using the same data tool (e.g. two different group of participants answering the same interview questions). Third, the researcher can share the analysed results with the study's participants in an effort to facilitate study credibility. This tactic helps the researcher to hear the participants' perspectives. They may agree, discuss or add to what the researcher has concluded. This tactic is called "member checking" (Creswell and Clark, 2018, p. 217). Fourth, to enhance the study credibility, the researcher can design a participatory study where the participants have a significant role (as co-researchers) from the beginning to the end of the research.

(b) Study careful conduct

The second notion of research competence is that the study has been carefully conducted, which is partly related to the first aspect of study credibility and to the required research ethics, as discussed later. Rallis and Rossman (2009) suggested three steps to confirm or refute study careful conduct. These steps were summarised in their advice to researchers: "make [their] position clear to the participants and readers; rely on multiple methods for gathering data by triangulating; and diligently document the process of gathering, analyzing and interpreting the data." (p. 267). Therefore, triangulation can serve to enhance both study credibility and study careful conduct.

Rallis and Rossman (2009) further listed five strategies that help to evaluate whether a qualitative study has both credibility and has been carefully conducted. Three strategies have already been mentioned, namely prolonged engagement, triangulation, and member check. The other two strategies are termed "peer debriefer" (Figg et al., 2010) and "community-of-practice (COP)" (Rossman and Rallis, 2009, p. 84). Peer debriefer occurs when a researcher takes into account and uses the feedback of one or more academic peers, who are not directly involved in the research, but have critically evaluated the scientific content, research design, and various stages of the research process. Such peer feedback can help to improve the research design or other aspects of the study if needed. Finally, COP means that a researcher attempts to involve relevant persons from communities of practice in critical discussions about the research project. Their engagement is likely to improve the quality of the entire research project, too.

To enhance trustworthiness in the current study, the third procedure of Rallis and Rossman's (2009) proposed strategy (i.e. "member checking") was adopted. Once the recorded interviews were transcribed, five transcripts were selected – one from every interview group (Western teachers, Saudi teachers, fathers, imams and students) – and returned to the selected interviewees. One interviewee was selected from each group for two reasons: the difficulty of contacting all interviewees and time pressure. The researcher then asked those who received their transcribed interview to review the transcripts carefully and make certain that their opinions found in the transcripts accurately expressed their ideas and thoughts. This subset of interviewees was also asked if they wanted to add to or elaborate on any point in the transcript. Four of five informants returned their transcribed interviews without additional comments, while the fifth informant (student) did not return theirs. In addition, as already mentioned, the study goal, procedures and progress were regularly reviewed by independent peers to ensure that both scientific research and ethical principles were followed.

(c) Study usefulness

The third notion to evaluate research competence is the study usefulness. Ideally, the results of a study should have both scientific, theoretical implications and applied, practical implications. Rallis and Rossman (2009) suggested that, in order to augment the usefulness of any study, researchers are advised to write comprehensive accounts of their theoretical framework, the design of their investigation, the methods used to collect their data, and a thorough description of the study's practical application. Thus, research competence is poor if the results of a study do not make a significant contribution to theory or practice. The current study aims to contribute to the realm of L2 motivation research (as discussed in Section 1.4).

3.7.2   Research ethics

The second basic aspect that should be considered when evaluating the trustworthiness of a study is the ethical practice (Wellington, 2000). There is much consideration in research for the protection of the human informants' rights (Cohen et al., 2011; Creswell, 2014; Howitt, 2016). In social research involving human informants, there are three core ethical considerations: confirming informants' confidentiality, prevention of any kind of corporeal or sensitive detriment to the informants, and gaining informed consent (Denzin and Lincoln, 2005). Diener and Crandall (1978) have conveniently categorised these considerations into four issues. These issues are the possibility of the existence of harm to the informants, the lack of informed consent, the possibility of intrusion on informants' privacy, and the possibility of an incident of deception. According to Bryman (2016), it is unacceptable to conduct a study that may cause any kind of damage to the study informants. This damage may include corporeal, psychological or financial harm, or "inducing subjects to perform reprehensible acts" (Diener and Crandall, 1978, p. 19).

In light of this, it is often the case in many countries that researchers are required by law to follow the ethical principles of research involving human subjects (Orb et al., 2001). Similarly, many scientific journals currently require authors to include a statement in their publication affirming that they have complied with ethical standards (i.e. the one formulated in the Declaration of Helsinki by the World Medical Association), and that the reported research has been approved by an independent ethics committee or institutional review board (World Medical Association, 2018). In relation to human research, two basic ethical requirements must be considered: (1) the risks and benefits of the research, and (2) the participants' consent. That is, the likely benefit of the research must justify any risk of harm or discomfort to study participants. Moreover, the study participants must voluntarily give explicit consent after they have been fully informed about the goal and procedure of the study (Cohen et al., 2000).

The current study focused on both the research competence and the research ethics to support its trustworthiness. First, two data collection instruments were applied to gather the data during the fieldwork. Wolcott (1995) described fieldwork as a procedure of investigation that needs an investigator to be absorbed personally in the continuing societal activities of some persons or groups carrying out the research. It is still essential to spend a significant period with individuals, who, being under investigation, perform practices and actions pertinent to the research purposes of the study. Fieldwork for this current study required the researcher's

involvement with the students within their academic environment, as well as living with the outside-academia community.

The specific data instruments used in this study were formal semi-structured interviews and informal interviews. These interviews were recorded (discussed further in Section 3.9.3). Before recording the interviews, the researcher explained to the participants that they were not exposed to any risk of harm, and the likely benefit of the study justified any potential psychological distress to them.

The researcher also carefully considered the ethical aspects of human research to facilitate the trustworthiness of the current study. Written informed consent was obtained from each study participant (Schofield, 2014), including the following six items (Mellinger and Hanson, 2016): (1) clarification of the investigation' objectives; (2) a broad account of the investigation; (3) any expected and latent dangers to the informants; (4) possible benefits of participation; (5) contact details which would help informants to ask questions or make complaints; and (6) retain informants' right to partake in or withdraw from the research project without consequence. Thus, the study participants all gave explicit informed consent and information about the project (Appendix 6). They were informed that they had the right to withdraw from the interview at any time. Furthermore, they were informed that their records and transcriptions would be destroyed after the research was completed. The consent form also stated that the informants would retain their privacy and confidentiality. Moreover, to confirm the protection of the informants' anonymity and privacy at every stage of the study process, they were given pseudonyms, and their information was protected securely at all times.

During the data collection of the current study, the researcher complied with the ethical requirements of the Hass Faculty at Newcastle University. Thus, before the researcher started his research trip to collect data, he contacted Newcastle University to gain ethical approval for the current study. Once the project had been approved and the topic considered practicable, the researcher started to seek formal permission from the informants and the studied university. The informed consent form was included in the study outline. Moreover, the researcher contacted the Saudi Cultural Bureau in London and then the studied university in Saudi Arabia to gain their approval. Then, those informants who had agreed to join the study were contacted and the consent form was sent to them.

Finally, there is the ethical issue of the researcher's effect on the participants' responses that needed to be considered. As Sultana (2007, p.383) stated, "It is critical to pay attention to

positionality, reflexivity, the production of knowledge and the power relations that are inherent in research processes in order to undertake ethical research…" Thus, when it came to collecting the necessary data for the current study, it was essential for the investigator to become actively involved, not only in the academic domain of the participants, but also in their non-academic community. Thus, during the course of the research, special attention was given to the participants' actions and words, their thoughts, views, beliefs, activities and behaviours, all of which could contibute to helping the researcher understand the factors that might be affecting their motivation to learn English in Saudi Arabia. The advantage that this researcher, in particular, had when such interactions took place, was his familiarity with the context of the current study. That is, the researcher was born, studied, grew up and lived in Saudi Arabia, and so is generally familiar with its social and educational system. Furthermore, he speaks Arabic, the mother tongue of the study context, which further eased the various interactions with the informants.

One of the problems that can appear during interviews is the observer's paradox. In the social sciences, observer's paradox occurs when the presence of the interviewer or the tape recorder affects the phenomena under investigation (Shanmuganathan, 2005; Dale and Vinson, 2013). In other words, the observer's paradox refers to a situation in which the existence of interviewers or their data collection devices (recording device) unconsciously impacts the interviewees' words. Speer (2002) stated that it is important for social researchers to make remarkable efforts to reduce research-induced effects that may create any ethical issues. One such issue is observer's paradox.

Although it is difficult to eliminate the observer's paradox, especially in one-to-one interviews, the current researcher tried to reduce its effect using the following procedures. Gordon (2012) proposed that investigators might ignore the earliest minutes of recording in order to reduce the observer's paradox. So, in the current study, after recording was started, the researcher asked some questions that aimed to distract the attention of the interviewees from the recording device. These included some questions about the towns or villages they come from, their mosques (for imams) or work places (for fathers). These questions helped to build a good rapport with the interviewees as well. Another step that the current researcher applied was using informal language. Labov (1984) suggested that this would reduce the observer's paradox. The ability of the researcher to speak the dialect of the town helped to ease the interview for the participants and to decrease the effect of observer's paradox by making the participants relax, and taking their minds away from the recording device and from the feeling

that they are in front of a strange interviewer. Furthermore, the current researcher tried to direct his full consideration to what the interviewees were trying to say, not just to what he wanted to achieve to complete his investigation. By taking this action, the current investigator aimed to eliminate the phenomena of observer's paradox (Labov, 1984). Another step has been taken by the current researcher to eliminate the observers' paradox, based on the suggestion of Starčević (2016) that the interviewer is advised to show the interviewees that their knowledge is valued. The current researcher, at the beginning of every interview, tried to express his gratitude to the interviewee for their participation and show how their opinion is important for the field. He also showed the participants that he was listening to their ideas to learn from them. The researcher followed this suggestion in order to direct the participants' attention to the ideas being discussed rather than the interview taking place or the recording device. Furthermore, he aimed to create a feeling that the researcher is learning from them and not only listening to specific information. Labov (1984) and Starčević (2016) stated that an investigator can lessen the interviewer's effect by making the interviewees feel comfortable. They suggested that this can be achieved if the investigator discards their power, and expresses their needs to learn from the interviewee.

Moreover, interview bias is one of the most difficult research biases to avoid, especially in any qualitative research that relies upon face-to-face interviews (Chenail, 2011). With interviewer bias, the interviewer may subconsciously give subtle clues with their body language or tone of voice, which can subsequently influence the subject into giving answers that are more in-line with the interviewer's own opinions, prejudices and values. Thus, the first step the researcher tried to do to minimise the bias was via the questioning. The researcher tried to make sure that the participants clearly understood the questions that were being asked. This meant conveying a precise meaning of the questions that is applicable to the respondents, avoiding any complex questions, making sure each question asks about one point only, and avoiding any questions that may include a presupposition. The ability to speak the town dialect helped greatly in ensuring the questions were precise and succinct, and conveyed the exact meaning that was intended. To achieve this, the researcher used four different types of interview questions for four different types of participants (See Appendix 5).

Lastly, while participant anonymity (see Section 3.7.2) can partially minimise the researcher's effect on the interviewees' responses, data triangulation (as previously described) – including the interviewees' ability to review the transcript of their semi-structured interview, supervision of the current study by outside experts, and presentation of the initial analysis to a

broader scientific community (e.g. conferences) – helped to assure that the participants' responses were not unduly influenced by the researcher (Golafshani, 2003).

3.8 Sampling

The research sampling method is essential to any study. Cohen et al. (2011) stated that the value of any research depends upon the aptness of the study population sampling method that is employed, in addition to appropriateness of the research strategies and data collection methods that are utilised. There are two types of sampling. The first type is probability sampling, in which informants are systematically chosen. This type of sampling tends to accurately represent the targeted population as a whole. The second type is non-probability sampling, in which informants are arbitrarily chosen, and may not represent the targeted population (Cohen et al., 2011).

Patton (2015) extended this notion by describing how study results, on the one hand, can be generalised from the first type (i.e. the probability-chosen informants) and how results on the other hand, can lead to a better understanding using non-probability-chosen informants. The current study employed a non-probability sampling or *purposive* sampling; this method comprises choosing informants to best symbolise the purpose and the research questions of the study (Bryman, 2016). Etikan et al. (2016) shed light on the aim of the purposive sampling strategy (also known as judgmental sampling), as the deliberate selection of research informants according to specific criteria. They describe the purposive sampling as a non-random strategy, which means it does not require underpinning theories or a pre-determined number of informants. Bernard (2002) clarified the purposive sampling strategy, as the strategy in which investigators aim to reach informants who have three unique qualities: knowledge or experience, are able to give comprehensive data and agree to afford reliable information. In other words, the notion of the purposive sampling strategy is to focus on individuals with specific individualities who will better be able to contribute to the pertinent investigation. In addition, purposive sampling is divided into several types (Patton, 2002) including:

- Typical: Participants are chosen because they are thought to represent the majority.
- Snowballing or chain sampling: This involves asking people who have already been interviewed to identify others who they know would fit the selection criteria. This is particularly useful for potentially small or dispersed populations (applied in the current study as discussed below).

- Maximum variation: Identifies the diverse characteristics of the population and then samples people that match these characteristics.
- Convenience sampling: This sample of participants is chosen because it is more readily, cheaply or quickly available. For this reason, it is the least credible method.

3.8.1 Selection of context

An important step within the sampling selection was to also select the study context. In order to select an appropriate study context, the researcher considered choosing a university within a small city. The reason for such a choice was because of the nature and the aim of the current qualitative study, which seeks to explore the non-academic motivation and demotivation factors using qualitative in-depth interviews. Thus, after identifying the targeted participants, which are fathers, imams, students and EFL teachers (discussed further below), in order to find all these components and contact them easily within the limited time of the study, a small town with a university was more feasible.

To ensure the researcher received a response and acceptance to conduct his research from a university, he contacted five universities and university branches. The intention was to conduct the research at the first university that responded to the request and agreed to host the study. After one month, the researcher received an acceptance from the King Khalid University branch in Mahayil Asir, which is in the southern region of Saudi Arabia. The university lies within a small town with a population of around 300,000. This town seemed a suitable context to carry out the current study. In addition, selecting a town with this population size was necessary to ensure the study sample would be drawn from a typical Saudi Arabian context.

3.8.2 Participant sampling

Male informants were exclusively chosen for several reasons. Principally, the Saudi education system adopts gender segregation in the education system, distinguishing between male and female students and teachers, because of social, cultural and religious factors. In this context, as a male researcher, the current researcher was prohibited from contacting female students or teachers in Saudi Arabia. The possible solution of hiring a female co-researcher was difficult for two reasons. First, there was a lack of qualified/trained female co-researchers in the study area. The second reason is also related to the context of gender segregation found in the education system and cultural setting – to find a female co-researcher who might agree to work with an unfamiliar male (the researcher) is fraught with difficulties. Even if a female co-

researcher could be hired, the time needed for training was not feasible within the time frame of this PhD research. Thus, only male participants remained the focus of this study.

According to Sandelowski (1993, p. 179), determining an adequate sample size in qualitative research is a matter of judgment in evaluating the "quality of the information collected against the uses to which it will be put, the particular research method and purposeful sampling strategy employed, and the research product intended". Therefore, the sample size was intentionally limited in order to ensure that informants could be easily contacted and would participate in the study, allowing the collected data to be deeply analysed and conclusions drawn. There were two factors affecting the choice pertaining to the number of participants. First, the current study dealt with four different types of participants – fathers, imams, students and teachers. The researcher has dealt with every type as a separate group of participants. In other words, the number of participants in one group did not affect the choice of the numbers of participants in the other groups. The second reason was that the researcher aimed to search for related themes. Once he felt that the participants had repeated the same themes and there were no new themes emerging, he stopped the interviews.

Furthermore, there are scholarly recommendations relating to this topic. Emmel (2013) clarified that qualitative sampling is not a single decision, but it is a continual sequence of decisions during the research. Accordingly, Ritchie et al. (2003, p. 84) stated that qualitative samples often "lie under 50". Thus, the current study aimed for eight participants per group, giving a proposed total of 32 participants. However, some variations in each group occurred and a reason for choosing the final number of participants was justified. In relation to fathers and imams, they were chosen according to the availability of those who were eager to participate in the study. As for the number of the EFL teachers, this depended upon their availability in the town. There were only six Saudi teachers and five Western teachers, while only students who agreed to participate were chosen. Unfortunately, three of the students did not appear for the interview (one from the highest group and two from the lowest). The informants were divided into four types: students, EFL teachers (further subdivided into Western and Saudi EFL teachers), fathers and imams. The participants in this study numbered: 17 students, 5 Western EFL teachers, 6 Saudi EFL teachers, 7 imams, and 7 fathers.
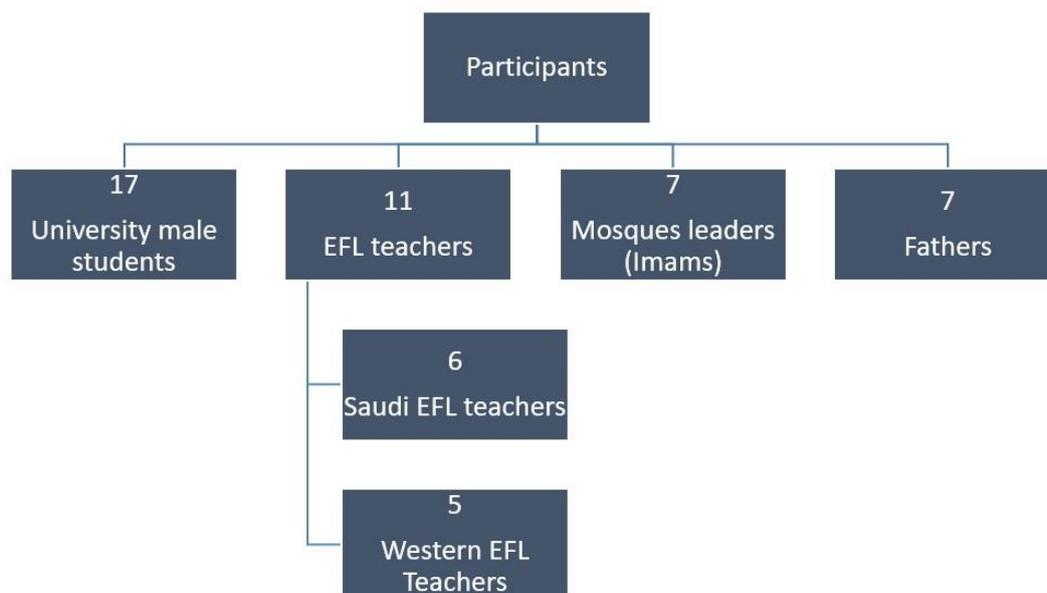
Figure 4: Study participants

3.8.2.1 *Criterion sampling*

This kind of sampling selects participants according to specific criteria (Bryman, 2016). In this study, the five types of participants (students, Saudi EFL teachers, Western EFL teachers, fathers and imams) were chosen according to different criteria. Firstly, students were chosen from classes in which the researcher had worked during this investigation. A total of 17 male first-year university students volunteered to participate in this study. Those students were studying English as an EFL course for an academic year (preparatory year) to join King Khalid University (KKU), as English is a pre-requisite for all majors. The mean age of the students was 19.4 years, ranging from 18 to 21 years (Table 1). The students' average experience in studying English was eight years at elementary, intermediate and secondary schools. Four of those students had taken private courses ranging from one to three months.

Pseudonyms	Age
Abdulaziz	18
Misfer	20
Ahmed	21
Saad	18
Saeed	19
Rami	20
Abdullah	19

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Pseudonyms	Age
Nawaf	21
Mahmoud	18
Amer	19
Farouq	21
Yusuf	20
Nabel	18
Omar	21
Taufeeq	19
Shadi	20
Muttieb	18

Table 1: Students

According to Sugita McEown and Takeuchi (2014), students' language proficiency and various achievements have to be under consideration if their motivation is going to be studied. Thus, twenty students (Only 17 agreed to participate in the interview) were chosen according to their performance in quizzes, exams, and summative and formative assessments. Specifically, the ten highest and ten lowest scoring students were chosen as participants. When two students from the lowest group refused to participate, the next two students were chosen. All student participants were also selected because they shared important common characteristics with most English language students who studied English as a non-major or ESP (English for Specific Purposes) courses in Saudi Arabia. They are all currently at the same level of English education at the same university, and they follow the same curriculum (Daif-Allah, 2012).

Secondly, both Saudi and Western teachers were included in this study to obtain a better understanding of their view of the nature and development of the non-academic factors that may lead to either motivation or demotivation in language learning. The one criterion in this study that framed the selection of Saudi EFL teachers to be participants was teaching in the same university's English Language Department in Mahayil Asir. Those Saudi teachers who met this criterion were initially chosen for two reasons. First, this study focuses on university students. Thus, the teachers best-placed to give a clear image of the non-academic factors that affect students' motivation were those teachers who worked with them on the same level. Second, these Saudi teachers were chosen from the same department because this was the only English department in the town where the current study was conducted.

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Consequently, only six Saudi EFL lecturers and teaching assistants participated in this study. The mean teaching experience of the Saudi EFL teachers was six years, ranging from 3 to 12 years of teaching experience (Table 2).

Pseudonyms	Experience and qualification
Adam	Teaching experience: 4 years Teaching qualification: MA in TESOL
Ibrahim	Teaching experience: 3 years Teaching qualification: MA in TESOL
Nouh	Teaching experience: 4 years Teaching qualification: BA in Applied linguistics
Nasir	Teaching experience: 5 years Teaching qualification: MA in TESOL
Isa	Teaching experience: 12 years Teaching qualification: BA in the English language
Yousef	Teaching experience: 12 years Teaching qualification: MA in English language translation

Table 2: Saudi EFL Teachers

Thirdly, Western EFL teachers who took part in this study were divided into two groups. The first group consisted of those still working in Saudi Arabia (current Western teachers CWT); the second group was made up of those who had taught in Saudi Arabia but had left the country (previous Western teachers PWT). For the first group, who were working in Saudi Arabia at the time of the study (CWT), the two criteria were: a current EFL teaching job in Saudi Arabia, and being a Western EFL teacher originally from a Western or Native-English-speaking country (the UK, USA, South Africa, and Australia). The second group of Western EFL teachers, who had previously worked in Saudi Arabia (PWT), needed to satisfy two criteria to participate in the current study. The first criterion was that he had taught in Saudi Arabia and left Saudi Arabia before the data collection started. The second was that he had to be originally from a Western or native-English-speaking country. Five Western teachers (one PWT and four CWT) agreed to participate in this study. Their experience in teaching the English language ranged from 4 to 15 years. Their average of teaching experience in the Saudi context was 5.20 years, ranging from 2 to 11 years (Table 3). The reason behind choosing Western teachers in this study was that this study aimed to explore the non-academic factors (social and religious)

that motivate or demotivate Saudi learners to learn the English language. The study depended on Western teachers because they originally came from a different culture, and therefore, this contrast would help to shed light on these factors from different cultural perspectives and from external environments that are not usually affected by social or religious elements. This is what is called an etic view, which is the view of an outsider on a culture. This outside view helps to eliminate any biased position that may complicate the participants' ability to express their views (Chavez, 2008), as well as providing a different view that may help researchers to understand the phenomenon that is under investigation.

Robert	British Teaching experience: 4 years Teaching experience in KSA: 2 years Teaching qualification: PhD in Applied Linguistics
William	British Teaching experience: 15 years Teaching experience in KSA: 11 years Teaching qualification: MA in TESOL
Alonzo	Australian Teaching experience: 8 years Teaching experience in KSA: 5 years Teaching qualification: TEFL
Alan	American Teaching experience: 10 years Teaching experience in KSA: 4 years Teaching qualification: TEFL
Amose	South African Teaching experience: 9 years Teaching experience in KSA: 4 years Teaching qualification: TEFL

Table 3: Western EFL Teachers

Fourthly, fathers were interviewed according to one criterion. This criterion was having a child or children at the university in Mahayil Asir. Fathers were included because previous studies have shown that, in Saudi Arabia, parents' encouragement has been an influential factor

in shaping learners' attitudes and motivation (Alshamy, 2012; Daniel et al., 2018). To provide a wider selection of views, the researcher tried to choose fathers according to their education level and profession. Seven fathers with different professional backgrounds participated in the current study (Table 4): one primary teacher, one ophthalmologist, three businessmen, one teaching supervisor and one director of the department of mosques.

Ahmed	Profession: Businessman Number of children at universities: 1
Naji	Profession: Businessman Number of children at universities: 2
Abdullah	Profession: Ophthalmologist Number of children at universities: 3
Gais	Profession: Primary school Teacher Number of children at universities: 2
Sadiq	Profession: Businessman Number of children at universities: 2
Saleh	Profession: director of the department of mosques Number of children at universities: 3
Sami	Profession: Teaching supervisor Number of children at universities: 2

Table 4: Fathers

Fifthly, the selection of imams occurred according to one criterion, which was being an imam or preacher in one of the largest mosques (*jamas*) of Mahayil Asir. This criterion was chosen because the researcher believes, according to his experience of Saudi society, that usually imams or preachers of large mosques have more influence on society members. Seven imams have participated in the current study. Their average experience as imams was 10.6 years. Those imams also had jobs other than being imams for large mosques (Table 5).

Ghalib	Age: 44 Experience as an imam : 5 years Profession: Businessman
Abdulmalik	Age: 50 Experience as an imam : 15 years Profession: Islamic Law professor
Hamed	Age: 43 Experience as an imam : 10 years Profession: Islamic Science Teacher
Mansour	Age: 40 Experience as an imam : 11 years Profession: Teaching supervisor

Shadi	Age: 45 Experience as an imam : 12 years Profession: Mathematics teacher
Mahmoud	Age: 35 Experience as an imam : 5 years Profession: Science Teacher
Husien	Age: 38 Experience as an imam : 10 years Profession: in public service office

Table 5: Imams

Imams, as well as fathers and teachers were also included as participants because they all represent figures who might extrinsically motivate the students. Extrinsic motivation occurs when learners are stimulated and driven by external motives and motivators like parental encouragement, rewards, partners or teachers. Extrinsic motivation is prevalent, as defined by Dickinson (1995, p. 196), when "doing a task is something other than an interest in the task (or broader learning endeavour) itself" (as discussed in Section 2.6).

3.8.2.2 *Snowball technique*

The current study employed the snowball technique (Bryman, 2016) in three situations. First, it was used in sampling the Western teachers. Because it was difficult to find Western teachers at the university, the researcher tried to contact some Western teachers who worked in a different college in Mahayil Asir. The first Western teacher the researcher reached was via a Saudi EFL teaching assistant who participated in this study. This Western teacher, in turn, assisted in contacting three other Western EFL teachers working in the same college. One of these three Western EFL teachers provided the telephone numbers and email addresses of other Western teachers who worked for the branch of the same college in a small town. In the same vein, these Western EFL teachers helped the researcher contact two American EFL teachers who had left Saudi Arabia two years earlier.

The second situation where the snowball technique was used was in interviewing imams. The first person the researcher met in Mahayil Asir (Salih) was a religious (mutawa). He recommended the first three imams who were his friends and imams of the largest mosque in Mahayil Asir (Al-Anoud Mosque). Then, these three imams suggested others for interviewing.

The third situation in which the snowball technique was utilised was when the researcher interviewed the first three fathers, who, in turn, proposed the other five fathers who became

part of this study. Through this technique, the researcher created a widespread network of participants.

3.9   Selection of data collection methods

The current research adopts the qualitative approach because it aims to find in-depth and rich data to explore non-academic factors that may affect Saudi students' motivation for learning English. In addition, the research aim is to use the gathered data to build a clear description of the motivational and demotivational factors within the Saudi context. Furthermore, the qualitative approach allows the researcher to use the methods that give the informants the freedom to speak openly and express their views and opinions without any hesitation. Therefore, the data collection methods selected for this study were informal interviews and semi-structured interviews.

One of the key frames of research is the instruments and techniques employed to collect data, which, in turn, are used to help answer the question or questions of a piece of research. Thus, this section presents a comprehensive description of the instruments that have been exploited to gather the data for the current research. The methodology for both the informal interviews and semi-structured interviews is outlined in detail in the following sections.

The current researcher chose to collect data from groups of individuals with whom students have direct contact in their social and religious lives (such as fathers and imams). These individuals represent the microsystem level in the Ecological Systems Theory (EST) (as discussed in Section 2.8).

3.9.1   Interviews

Within the qualitative research paradigm, interviews are the most common data gathering instrument (Jamshed, 2014). Interviews can be either structured, semi-structured, or unstructured, and qualitative studies usually employ a semi-structured or unstructured interview (Alshenqeeti, 2014). Furthermore, there are several key advantages in utilising this type of data gathering instrument. One of these advantages is the potential it provides to obtain research informants' opinions and feelings about their lives, and to establish a channel through which investigators approach informants' practices, emotions, and societal domains (Fossey et al., 2002). In the same vein, Kvale (2003) asserted that an interview is a tool that can be used to scrutinise individuals' opinions in considerable depth. Berg (2007, p. 96) stated that an interview is one of the most powerful tools that help informants to "speak in their own voice

and express their own thoughts and feelings". Moreover, not only are informants provided with the right set of circumstances and conditions to present their ideas in detail in a way that is difficult to do with other research methods (such as questionnaires), but they also have the chance to share ideas with investigators in their own words and from their own standpoints, as opposed to being requested to fit those views into restricted answer selections given by the investigator.

Another advantage of interviewing is its ability to collect data from natural settings (Cohen et al., 2007). The informant can have the opportunity to choose both the location and time of the interview, which are two factors that can have a significant effect on the data collected. That is, an interviewer may conduct the interview in a place where the interviewee is comfortable, such as their workplace, home or school. This may help the interviewee feel more secure and confident, which in turn may help them to speak openly and provide more details that may enrich the research data. In addition, if interviewees choose the suitable time for the interview, they will potentially provide the researcher with valuable information and ideas as it will be during a time when they are free and able to talk.

In addition, the use of interviewing practices has two important advantages. First, an interview creates opportunities for a real two-way conversation. In other words, during an interview, it is not just the researcher who asks the informants, but also, the informants can raise questions to the researchers. The second advantage is that the interviewing technique offers both the interviewer and interviewee opportunities to discuss other research-related topics, which may or may not have been previously considered.

During the current study, the interview was conducted in two levels. The researcher first performed informal open-ended interviews with a range of different male individuals in the Saudi context (family members, education officials, imams and religious members, and students). These informal interviews were followed up with in-depth semi-structured interviews as further explained below.

3.9.2   *Semi-structured interviews*

According to Bryman (2001, p.110), a semi-structured interview is:

> a context in which the interview has a series of questions that are in the
> general form of an interview schedule but is able to vary the sequence of

questions…also, the interviewer usually has some latitude to ask further questions in response to what are seen as significant replies.

Ratner (2002) suggested that, for the investigation of complex human psychology, unstructured or semi-structured interviews are best. Accordingly, a semi-structured interview method was designed for each group of informants: learners, teachers, imams and parents. It was utilised to produce the elementary data for the current research. The greatest advantage of the semi-structured interview is that it has ready-guided questions before the interview. However, it gives freedom to the researcher to change or add to the interview questions to make them clearer and more intelligible. It also elicits detailed information from interviewees. Bryman (2016) endorsed the utilisation of an interview model that comprises the main interview questions and possible stimulating and interrogating questions, which help the interviewer stay on the path, to confirm that the essential discussion points are not missed or forgotten. Furthermore, the interview model helps the interviewer to ensure uniformity of treatment in all interviews. Dörnyei (2007, p. 136) stated that:

> most interviews in applied linguistic research conducted belong to the 'semi-structured interview' type, which offers a compromise between the two extremes: Although there is a set of pre-prepared guiding questions and prompts, the format is open-ended and the interviewee is encouraged to elaborate on the issue raised in an exploratory manner. In other words, the interviewer provides guidance and direction, but is also keen to follow up interesting developments and to let the interviewee elaborate on various issues.

In this study, the semi-structured interviews were utilised to acquire detailed knowledge of factors that may play a role in Saudi students' motivation to learn English as a foreign language. Precisely, the researcher's objective was to achieve a reliable knowledge of the Saudi students and their community and elucidate how they identify these factors. All semi-structured interviews were held in the informant's place of choice (university, mosque, home, entertainment site, and office) and on a one-to-one basis. While guaranteeing complete anonymity to participants can be an "unachievable goal" in qualitative research (Van den Hoonaard, 2003), one-to-one interviews can create a remarkable degree of confidentiality because only the interviewer and interviewee know the time and the place of the interview. This has subsequently paved the way for the informants to express their thoughts more openly. The researcher attempted to balance the protection of those participants' identities while, at the same time, maintaining the value and integrity of the data. Additionally, there were a number of steps that were taken to ensure that participants' identities were protected. These steps included the

use of pseudonyms, removal of any identifying data from the records and transcripts, and to make sure that only the researcher had access to the audio recordings (discussed in Section 3.7).

Interviews were conducted in Arabic or English, depending on which language the interviewee was most comfortable with; this allowed for the participants to express their beliefs, views, and opinions without concealment, and with accurate perception and interpretation. Two versions of the consent form (Arabic and English) were sent to the informants prior to the interview, and when meeting face-to-face, the aim of the interview was clarified to each informant. A digital audio recording was used in each interview, and field notes accompanied these records. The use of recording is essential during interviews because human memory is insufficient to receive, retain and recall all the details during the one-to-one interviews, leaving it open to bias and possible error (Denscombe, 2014).

3.9.2.1 *Students' interviews*

Students' interviews took place in the last two weeks before the first semester final exams. The researcher scheduled a time and place where the students preferred to be interviewed. All twenty students chose to be interviewed at the college except one who chose to be interviewed in an Arabian coffee shop.

3.9.2.2 *Saudi EFL teachers' interviews*

At the university branch where this study took place, there were six Saudi EFL teachers. Four had an MA from the USA, and two had a BA from Saudi Arabia. One of the MA holders was the vice-dean of the branch. The researcher contacted all six, who enthusiastically welcomed participation in the current study. They were interviewed at the college during the final exams at the university branch. They chose this time because they were free of their teaching load. The interviews were on a one-to-one basis. All the interviews were conducted in the teachers' offices.

3.9.2.3 *Fathers' interviews*

Once the researcher was able to immerse himself into the community and build a good rapport with people, a number of fathers whose children studied at the university were contacted. When the researcher arrived in the town, he started to open a general discussion around English language education in Saudi Araba. After four weeks and after a number of

informal interviews, seven fathers committed to being interviewed (semi-structured interview), (as discussed in Section 3.8.2). After agreeing to participate, the researcher contacted the fathers to determine suitable places and times for the interviews. The interviews were conducted with four fathers in their workplaces (Ahmed, Naji, Abdullah, and Sami), and three of them at their homes (Gais, Sadiq and Saleh). The interviews with the fathers took between 45 to 75 minutes.

3.9.2.4 *Imam interviews*

The imams represent important community members in Saudi Arabia, as well as representing the religious views of Saudi society. The directory of the mosques' affairs and endowment always assigns the imams for different mosques. The mosques are divided into three main categories. The first category is the normal mosque (*masjid*), where daily prayers are performed. The second category is Friday-prayer-held mosques (*jamas),* where daily prayers and Friday special prayers are performed. The third category is a *musalla* (prayer place), which can include any place prepared for prayer where a group of Muslims congregate to pray. The imams are always assigned for the first two categories but not for the third. *Jamas* are always larger than *masjids*. Therefore, they have an imam and a Friday preacher (*khateeb*). Although one person can perform the two missions, in some *jamas*, the imam and *khateeb* are two different people. Imams and *khateeb* may have another profession (e.g. teachers, professors, doctors, etc.).

In the current study, the researcher was able to establish a good rapport with several imams, visiting them in their mosques and participating in some mosque social and cultural activities. There are two contributory factors can be taken into consideration that expedited and facilitated the establishment of a good connection with the imams. The first factor was the experience of the researcher as the president of the Islamic society at Newcastle University (2015–2016). The second factor was the meeting with the first person in Mahayil Asir, who played a significant role in building a rapport with the imams. The choice of imams to participate in the current study was based on one category; they needed to be imams and preachers (*khateeb*) in one of the *jamas* of Mahayil Asir (see Sampling). The seven imams who participated in this study were imams and preachers (*khateeb*) in five large mosques.

The researcher contacted the chosen imams about participating in this study, and they willingly accepted. The imams and the researcher started scheduling the interview time and locations. The interview with three of the imams took place in their mosques after night prayer. One of the imams was a business person, and he was interviewed in his house, where he invited

the researcher to have Arabian coffee and dates (an informal invitation). One of the imams was an Islamic law professor, and he was interviewed in his office at the university. The last three were, respectively, science, Islamic law, and English language teachers in a Quran memorisation school. They preferred to be interviewed in their schools.

3.9.3 Informal interviews

The informal interview is delineated by Gall et al. (2003, p. 239) as depending "…entirely on the spontaneous generation of questions in a natural interaction, typically one that occurs as part of ongoing participant observation fieldwork". An informal interview is unstructured and seems like a conversation more than an interview. It is supposed to be an under-control discussion, which is taken towards the needs of the interviewer (Jamshed, 2014). When a researcher comes to targeted cultures or religions, he/she aims to engage him/herself in these new contexts as an active member. He/she will start asking his/her questions in order to gain more knowledge around these social contexts without the need to have a prearranged group of questions (Turner, 2010). In the informal interview, investigators usually depend on a conversation with informants to conduct the interview task rather than asking any prepared questions (McNamara, 2008, cited in Turner, 2010). Numerous researchers deem the informal interview advantageous because of the absence of structure that gives the interviews the ability to be easily modified during the process of the interview (Turner, 2010). On the other hand, several investigators deem it as unsteady or untrustworthy because of the variation in the interview questions, creating an obstacle for data coding (Creswell and Tashakkori, 2007).

In order to avoid such obstacles, the current researcher adhered to the following procedures. First, a general question relating to the focus of the study was posed when it was felt that the people were ready to answer such an opening question. Second, once the conversation started, the interviewer just politely asked the people present if he could record or take notes during the conversation (see Section 3.7), informing them that this discussion was important for his research. He summarised the research aims and focus of the study to them. Third, If the interviewees agreed to the recording of the discussion (this happened six times), the researcher later transcribed the records and then coded them. One two occasions, interviewees refused to allow the recording of the interview. One student, who was in discussion with the researcher about the importance of the English language agreed to notes being taken of the conversation. In order to prevent the discussion from stopping, the interviewer distributed consent forms while the discussion was taking place. When the discussion came to an end, or the interviewees

started to discuss a different topic, the interviewer stopped recording. It was noted that the positive aspects of this procedure were that informal interviews can be done in an extremely relaxed manner and that they do not necessitate the arrangement of time with the interviewees. Interviewees were led to believe that the informal interview was a normal conversation. Therefore, they were open to discussion in a manner that was very natural and free, without any constraints or pressure. This further encouraged the interviewees to discuss different topics related to ELL and its relationship with factors, such as society and religion in Saudi Arabia.

One may conclude, therefore, that informal interviewing can help in constructing relationships with informants, and also help in gaining informants' trust and appreciation of a particular topic. In light of this study, the informal interviews helped the researcher by encouraging some of those informally interviewed participants to participate in the semi-structured interviews. Moreover, the informal interview provided considerable assistance for the current research by helping to develop the semi-structured interview questions and questioning methods. That said, the disadvantage of the informal interview was that the interviewees often changed the discussion focus. They would leave the topic under discussion quite easily to talk about another topic, and it was sometimes difficult to steer them back to the topic of language learning. This also led to another problem, which was that it became time consuming. Another disadvantage of the informal interview is that every interview has its own nature and questions that may not appear in another interview. There is unsustainability in the questions asked in every interview.

During the current study, the researcher was able to conduct informal interviews via his experience in the inside-academia context as a teaching assistant and as a person joining the outside-academia society. He conversed daily with the students in their classrooms, activity rooms, and outside the university. Furthermore, he conversed with the teachers, lecturers and professors in their classrooms, offices and outside the university. Propitiously, the presence of the researcher in unofficial places (visiting the desert, homes or restaurants) with different members of society (fathers, brothers, cousins or friends) connected to the university students paved the way for the researcher to conduct various informal interviews, which were either audio recorded or written in a diary.

3.10 Interview Translation

Filep (2009) mentioned that translation is not "changing the words", but rather emphasised that it is a transcribing of one language text into another language. Temple (2002, pp .4–5) further pointed out that "communication across languages involves more than just a literal transfer of information", while Simon (1996, pp. 137–138) wrote:

> The solutions to many of the translator's dilemmas are not to be found in dictionaries, but rather in an understanding of the way language is tied to local realities, to literary forms and to changing identities. Translators must constantly make decisions about the cultural meanings which language carries, and evaluate the degree to which the two different worlds they inhibit are 'the same'.

As mentioned above (in Sections 3.7.2 and 3.9.2), an Arabic version of the interview was provided to the Saudi (Arab) participants (students, Saudi teachers, imams and fathers), and in order to use these interviews during the data analysis phase, they needed to be translated into English. To achieve this, there were two important elements that needed to be taken into consideration. First, it was vital to transfer the *meaning* that the participants intended to convey in Arabic into English, and second, the researcher needed to ensure that the translator had conveyed the *cultural meaning* of the participants' conversation to the English audience. Thus, the researcher adopted the following strategy.

First, as the researcher has a degree in the English language and translation, he performed an initial translation of the interviews from Arabic to English. He then sent the Arabic version of the interviews, and his translated version, to a team of translators who are experts in both translating Arabic to English and vice versa, as well as having a strong grasp and understanding of the Saudi culture. This helped in two facets: 1) to confirm the translation covered all the information that the interviewees wanted to say, and 2) to confirm that cultural meaning was conveyed appropriately. Once the experts returned their translated version, it was cross-checked and reviewed against the researcher's own translation. There were no major discrepancies that were identified.

3.11 Thematic Analysis (TA)

Daly et al. (1997) defined thematic analysis (TA) as an exploration of patterns, which are important to offer an adequate explanation of the phenomenon under study. Braun and Clarke (2006) described TA as a reasonable strategy comprising practices, senses and the truth of individuals. They added that themes usually not only capture significant points that link to the research question but also present a degree of patterns in the responses within the data set

(Braun and Clarke, 2006). According to Boyatzis (1998), TA is a technique for categorising, examining and writing patterns (i.e. themes) within the collected data. TA forms and designates the data and, after that, it moves to deduce the different aspects of the investigation.

TA is a flexible means, producing a rich and thorough analysis for the most complicated data. First, it is essential to know what a theme is. According to Braun and Clarke (2006, p. 82), "A theme captures something important about the data in relation to the research question, and represents some level of patterned response or meaning within the data set." The TA plays a significant role in paving the way for the researchers to approach the informants' standpoints and explanations to produce novel ideas of their context (Willig, 2013). It is believed that TA is able to create "an accessible and theoretically flexible approach to analysing qualitative data" (Braun and Clarke, 2006, p. 77). Besides reporting data, Boyatzis (1998) advocated that the TA plays a crucial role in interpreting different sides of the research focus. This potential of the TA explains the extent to which it can expose and afford a "rich and detailed yet complex account of data" (Braun and Clarke, 2006, p. 78).

In the current study, the key use of the TA depends on the possibility of capturing a significant topic and determining how it links to the overall research question, rather than relying on the quantifiable measures of the repetition of the topic within the data. The TA is a methodology that fits very neatly with the research aims of the current research, which is to explore the non-academic factors that motivate and demotivate university students, and to provide a thematic account of the data. In addition, the TA technique is relevant to the adopted philosophical stand of social interpretivism (Braun and Clarke, 2006).

3.11.1 Inductive or deductive TA

In the TA technique, two chief methods lead to the recognition of themes within the data: a theoretical deductive or "top-down" method, or an inductive or "bottom-up" method (Hayes, 2000). The inductive technique to data coding and analysis is bottom-up and determined by the data. In other words, the codes and themes stem from the data so that what is plotted by the investigator throughout the analysis process closely represents what the data contain. On the other hand, the deductive technique is top-down, such that the investigator uses a sequence of perceptions or philosophies to code, interpret and analyse the data. This means that the code and themes arise from perceptions or philosophies that the investigator applies to the data. In this situation, what the investigator plots throughout the process of analysis may not essentially link to what the data contain (Braun and Clarke, 2012). Because the aim is to explore the non-

academic factors that motivate or demotivate Saudi university students to learn English as a foreign language, an inductive technique was most suitable for achieving this aim.

3.11.2 Semantic/explicit or latent/interpretative

Coding in TA can be conducted at two levels: semantic or latent. The former is descriptive in nature and means to describe the participants' surface meaning, while the latter is interpretive in nature and considers the areas behind what the informants are trying to say, to provide more interpretation of the data. In the latent level, the researcher moves from the semantic description to the interpretive level, at which he/she exerts more effort to conceptualise a meaning from the data (Braun and Clarke, 2006; 2012; Javadi and Zarea, 2016; Terry et al., 2017). In the same way, Boyatzis (1998) mentioned that a researcher who applies TA has to decide whether he/she is going to apply it at a semantic/explicit level, or a latent/interpretative level to recognise the themes within the data. The semantic level classifies the themes within the data in their explicit meanings. It does not consider what is happening behind the informants' words. In contrast, the latent level aims to explore and interpret the reasons and philosophies underlying the content of the data (Clarke et al., 2015). In the current study, the researcher adopted the latent/interpretative level to analyse and identify themes.

3.11.3 Six-phase guide to performing TA

The current research applied the six-phase flexible framework suggested by Braun and Clarke (2006). Such an analysis is a recursive process in which the researcher can move from one phase to another, forwards or backwards. This six-phase framework consists of: familiarisation with the data, coding, searching for themes, reviewing themes, defining and naming themes, and writing up (Braun and Clarke, 2006).

The first phase is familiarisation with the data. Clarke and Braun (2013) emphasised that, in qualitative analysis, the investigator is necessarily deeply involved and becomes very familiar with the data. During the current research, the data analysis started from the first day of data collection. Consequently, the researcher started (as discussed above) the informal interviews with the teachers and students inside the college, and with the fathers and society members outside the university. When these informal interviews were recorded, he listened to the recordings and wrote notes. If they were not recorded, he tried to write down all the ideas and opinions that he could remember. He did the same with every single formal and informal interview in order to familiarise himself with the recorded data. After he had transcribed the

semi-structured interview, he continually reread the interviews' transcripts and referred to them during the data analysis.

The second phase is creating preliminary coding. Coding is defined by Braun and Clarke (2012, p. 61) as "the building blocks of analysis". Also, coding means creating brief labels or short phrases to describe the main structures of the data (Terry et al., 2017; Braun and Clarke, 2012). Coding can be conducted at two levels: semantic or latent codes (discussed previously). In this phase, the researcher used Microsoft Word (see an example in Appendices 1 and 2). He tried to code every single sentence or idea in the interview. He adopted the latent level of coding because he found it was the first step towards creating a rich data. In this phase:

I.   The researcher started to classify the data in an expressive and methodical manner. Coding decreases much of the data into smaller meanings. In other words, coding involves subdividing the set of data into smaller categories (Dey, 2003) to find the relationships and assumptions that inform the participants' view of the topic under investigation (McCracken, 1988).

II. He applied inductive thematic analysis and coded what had been captured within the data corpus.

III. He coded every piece of text. As he was conducting an inductive analysis, he applied line-by-line coding to code every line or sentence.

IV. He applied open coding, which means codes were developed and changed while he was working through the data coding process instead of having pre-set codes.

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Example:
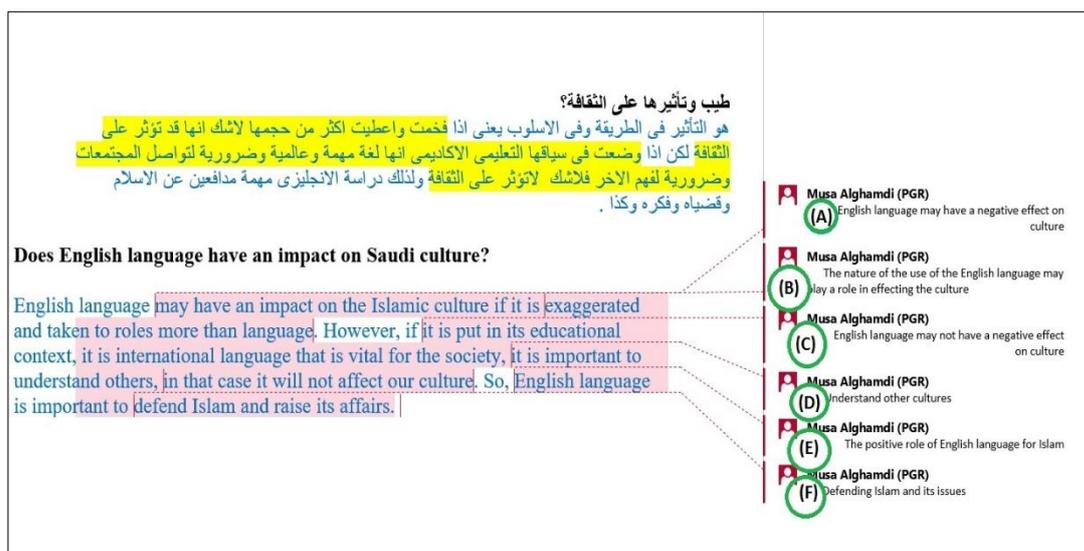
Figure 5: Example of first step of coding

V. This coding procedure led to the creation of a group of initial codes, which will be explored in the next chapter.

The following table shows the initial codes in the first column and the corresponding letters from Figure 5 are in the second column:

Initial Codes	Examples From Figure 5.
1. Media does not help English education	
2. The father's previous experience	
3. Send children abroad, to international schools and private language centres	
4. Positive views towards English language for their children's future	
5. The positive roles of relatives, brothers and cousins	
6. English language is important for their children's future	
7. Educated brothers encourage English education	
8. English language has no impact on Saudi people's beliefs	
9. Families' careless of English language	
10. Families ignore education	
11. Students and family do not understand the importance of English	
12. Family education low level	
13. Low family effort to encourage their children	
14. The negative effect of geographical location (small rural areas vs large cities)	

Initial Codes	Examples From Figure 5.
15. South rural families with low education level	
16. Non-supportive rather than against language family	
17. Negative effect of family English low level	
18. Families do not support their children's education	
19. Families do not see the importance of education	
20. Turkey is an example of the effect of the absence of Arabic language on Islamic activities	
21. The role of Western and Muslim countries' political conflict on accepting the English language	
22. The role of the prophet Mohammed to encourage people to learn a second language	
23. The role of the Quran to encourage gaining knowledge	
24. The role of the English to help non-Arab Muslim to understand Islam teaching	
25. English language helps Saudi people to understand other cultures	**D**
26. The role of English to preach Islam to non-Muslims	
27. The role of English to change the ideas of others about Islam	
28. The Muslim scholar uses English to negotiate non-Muslim communities	
29. English is important to help Muslims to raise their issues and to defend Islam and Muslim situations	**E + F**
30. Religious community positive attitudes towards English language	**E + F**
31. Old social and religious views	
32. Religious extreme view against language learning	
33. Religious community negative attitudes towards English language	
34. Language of disbeliever	
35. Famous religious people use, learn and teach the English language	
36. The community was obliged to openness	
37. The English language has no impact on Saudi or Islamic culture	
38. The English language will lead to losing Saudi and Islamic culture	**A + B**
39. Students refuse cultural change	
40. Education is only important to get a job	
41. English language education does not negatively affect the Saudi community	**C**
42. The community differentiates between l2 learning in its countries and in Saudi Arabia	
43. English language learning does not affect Saudi community identity	
44. The community believe that they do not need to learn English language	
45. The English language is not needed within Saudi community	
46. The English language should not be learnt by every single individual	

Initial Codes	Examples From Figure 5.
47. Only part of the community should learn English language - Those who need it	
48. Wanting children to learn English but not too much because it may affect their Saudi culture	
49. The English language will negatively affect Arabic language	
50. The English language has no effect on Arabic language	
51. The English language will negatively affect Saudi community identity	
52. The English language has no negative effect on Saudi learner identity	
53. Students and parents believe that English negatively affects their culture and community	

Table 6: The initial codes

The third phase is searching for themes. According to Braun and Clarke (2012), the themes are not found in the data, but are created by the researcher. Therefore, they describe it as a dynamic process in which researcher creates and names a theme that may include all the codes that may have shared features, and may describe shared characteristics to build expressive patterns. In the current study, after all the data set was coded (Appendix 2), using MS Word and Mindview software (Appendix 1), the codes were categorised into subthemes. Later, these subthemes were grouped into larger themes (see example in Appendix 3). This process was not linear because the theme labels changed over time. In addition, codes were reviewed, added and removed from specific themes. The researcher was moving recursively from codes to themes and vice versa until the final main themes were created (See Appendix 4).

The fourth phase is to review the themes. Reviewing themes includes the relationship between the themes and the coded excerpts and the data set. The aim is that the researcher can explain the ability of the themes to reflect what the data convey. The researcher should be able not only to describe the essence of each single theme, but also to clarify the link between the different themes (Braun and Clarke, 2006). In the current study, after the previous phase (searching for themes), thirteen subthemes emerged from the codes. After reviewing the extracts, codes, subthemes and themes, it was found that several codes and subthemes could be merged and transferred to other, more appropriate themes, or merged with other subthemes or themes because of the connection or overlap between them. (Appendix 4).

Example: The following table shows the subthemes that emerged from codes in Table 6. The second column in Table 7 shows corresponding number of codes in Table 6.

Subthemes	Related initial codes from table 6
1. Media role in English language education	1
2. Family supporting efforts	2, 4, 6
3. family hindering efforts	9, 10, 11

Table 7: Subthemes produced from codes in table 6

The fifth phase covers defining and naming themes. This phase entails the investigator performing and noting a thorough examination of each theme. In other words, the investigator should state what a theme aims to convey. Moreover, he/she should be able to understand the relationship between each theme and the whole data. In this phase, the investigator is able to feel the core of each theme, and create a concise, forcefully expressive, and instructive label for each theme (Braun and Clarke, 2012). In this phase, the researcher reviewed all three themes that were approached in the previous level. He wrote down a precise list of topics that every theme covered (Braun and Clarke, 2006). He reviewed these lists to verify that the themes were diverse enough. Then, he suggested names for these themes, aiming to have a one-word name for each theme to convey what it covered. Finally, three basic non-academic themes were derived. Those themes covered and conveyed the whole story of the data set (Appendix 4).

The sixth phase is the phase of reporting the result. Writing is an essential component of the analytic procedure in TA. Writing the final report comprises interlacing the analytic account and the data extracts to convey a comprehensible and convincing story about the data to the reader. In addition, the final report plays a role in placing the data story in the context of the relevant existing literature (to be discussed further in the next chapter).

3.12 Summary

This chapter has provided an overview of the philosophical assumptions and methodology used in the current study. Given the topic and aim of the study, a qualitative study approach based on interpretivism was favoured over a quantitative study approach based on positivism. Correspondingly, in-depth interviews were chosen as the main method of data collection. The chapter also described the study context and the recruitment and selection of study participants,

along with a discussion of ethical issues involved in the study. Then, the criteria of research competence and research ethics were adopted to ensure the quality or trustworthiness of this study. Finally, the thematic analysis has been discussed. The next chapters present the data analysis, the discussion, and the conclusion of the study.

Chapter 4. Data Analysis: Non-Academic Themes

4.1   Introduction

The aim of this study is to discover the non-academic factors that motivate and demotivate Saudi university students to learn the English language. In the previous three chapters, an introduction to the current study was provided, the literature in the field of L2 learning motivation has been reviewed, and then the methodology applied during the current study was discussed. Now, this chapter aims to analyse the data and to focus on the non-academic factors that may play a role in motivating or demotivating Saudi students to learn the EL at university. Three main non-academic themes were exposed in the data. These non-academic themes are family, culture, and religion, and each main theme has led to a group of subthemes. These subthemes have been identified through a number of codes (see Section 3.11.3), whereby the analyses are interpreted and informed using the Ecological Systems Theory (EST) (further discussed in Section 3.11.3 and also see Appendices 1, 2, 3 and 4). EST includes the five levels of ecological system: micro-, meso-, exo-, macro- and chronological systems (as discussed in Section 2.8). EST focuses on the role of the surrounding environments on an individual's progress. Since the current study concentrates on the non-academic context, the data will be interpreted in the light of EST.

As mentioned above, the data analysis chapter reveals three main themes of non-academic factors that may motivate or demotivate a learner to learn the EL. These three themes are: family-, culture- and religion-related factors. It is important to elucidate the difference between culture and religion and to explain why the researcher differentiated between them. The relationship and intermingling between religion and culture have been under consideration by a number of scholars. For example, Beyers (2016, 2) pointed to such a relationship:

> The reciprocal interaction between culture and religion must be recognised: religion is determined by culture, but religion also influences culture. The fate of religion and culture is, thus, interwoven.

In the same vein, Figl (2003, 37) stated that "…the intertwined relation of religion and culture cannot be denied or ignored."

However, the relationship between religion and culture can be considered in two directions. The religion can either be considered as a marker of a culture, or religion can take an opposite stand against a culture. In other words, a religion may be in resistance to a culture (anti-culture) (Beyers, 2016). Figl (2003, 36) pointed to this two-sided relationship when he concluded that

"…whatever the relation between culture and religion is, either absorbed or in opposition, it still remains identifiable what constitutes religion."

Although the relationship between the two dichotomies (religion and culture) are difficult to separate, the researcher has used them as different groups of factors for three reasons. First, when we consider the difference between religion and culture, we need to know what the meaning of each is. The culture, on one hand has been defined by Herskovits (1948, p. 17) as "the man-made part of the environment". On the other hand, religion is considered as a practice of revelation and comprises the notion of the faith and accepting the divine message of a god (Bonney, 2004). One may claim that religious concepts may relate to cultural tradition, however, two individuals or groups of people may come from the same culture but have different religions: e.g. both African Christians (e.g. in Ethiopia and Kenya) and African Muslims (e.g. Egypt) practise genital cutting (Bonney, 2004). For Muslims, for example, genital cutting is not based on any Quranic evidence (the holy book and the main law source for Muslims); and the only evidence from the Prophet Mohammed's (PBUH) tradition (*hadith*) is regarded as weak (Da'if) (i.e. is not proved to be the prophet's words). So, such practices do not relate to religion, but are cultural. The second elements that may show a difference between religion and culture is through considering the practice of religious teachings in different settings. For example, Muslim practises Islamic teachings differently in different countries. For instance, Islam has asked women to wear suitable clothes to cover their bodies in the presence of unrelated men. Yet, these clothes differ from one Muslim country to another. In Saudi Arabia, women wear a black full-length outer garment (abaya) while it is worn in different colours in other countries. So, the black colour is not decided by religious teaching but because of cultural tradition. The third reason that leads to differentiation between religion and culture is religion's ability to extend from its original environment to others. In other words, religions are able to "deculturate themselves" (Roy, 2013, p. 7). For example, Christianity started in Palestine and now there are churches all over the word; and Islam started in Makkah and now mosques are built in Europe. However, culture does not show such inclination toward deculturation.

In the current study, some of the findings have been considered to relate to culture rather than religion. More specifically, the elements such as the media's role in motivating ELL is considered to follow the cultural elements but not a religion-related element. Also, identity and the Arabic language were looked upon as Saudi culture-related elements rather than Islamic religion-related elements because, as mentioned above, Islam is not only reflected in Saudi

culture but also in other Islamic countries. Furthermore, learning Arabic and Saudi identity are not based on any Quranic or prophet tradition (*hadith*) evidence, although they may be affected by Islamic teachings. Consequently, the researcher discusses these elements separately under non-academic culture-related factors.

4.2   Family

The family was found by the participants to be one of the main factors that may play a significant role in motivating and demotivating students at Saudi universities to learn the English language in Saudi Arabia. According to Khan (2015), families' praise leads to developing a student's notion of a future self that leads to motivating them to successful language learning. Family themes were grouped around three subthemes: parents, brothers and relatives (Figure 6). In relation to understanding the discussion of this theme and its subtopics, two important ideas need to be raised. First, it can be noted that the effect of sisters and female relatives has not been mentioned. This is because, with the data for this study coming from the Saudi participants' word-of-mouth, according to Saudi culture, it is against social norms for Saudis (especially for younger people) to talk about their families' female members in front of strangers. Second, it is noted that the two terms (*parents and fathers*) are used in this theme. Before the researcher analyses the data, it should be clarified that these two terms are used intentionally according to the data collected. In other words, during the interviews, when the participants discussed a theme or subthemes that related to parents, the term "parents" was used in the data analysis. However, if the participants discussed a theme or subthemes that related to fathers only, the term father is subsequently used in the analysis. Additionally, within the first theme (i.e. parents), the fourth subtheme focuses on the fathers' experience of the ELL, and so, fathers are used instead of parents, which also appeared in the other three subthemes, because this subtheme is based on the interviewed fathers who discussed their own experience. However, the other participants (students, teachers and imams) did not raise the mothers' experience.
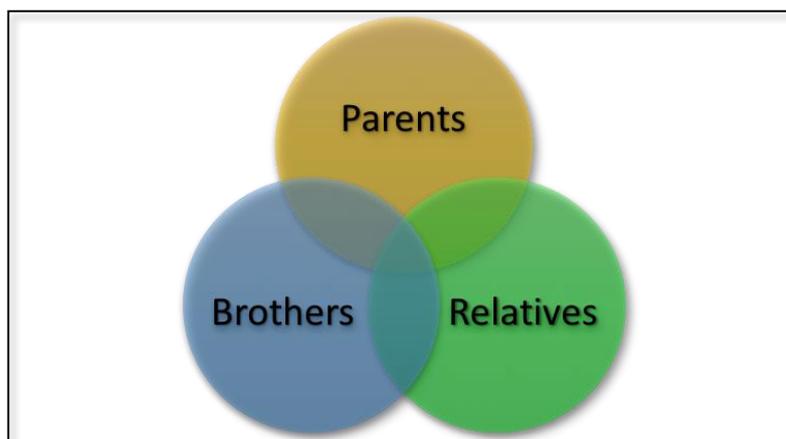
Figure 6: Family-Related Subthemes

4.2.1 Parents

"Parents" was the subtheme discussed by the participants of this study. The participants discussed this subtheme by considering four major topics, including supportive parents, suppressive parents (with a negative approach), parents' backgrounds, and fathers' experience in ELL (Figure 7).
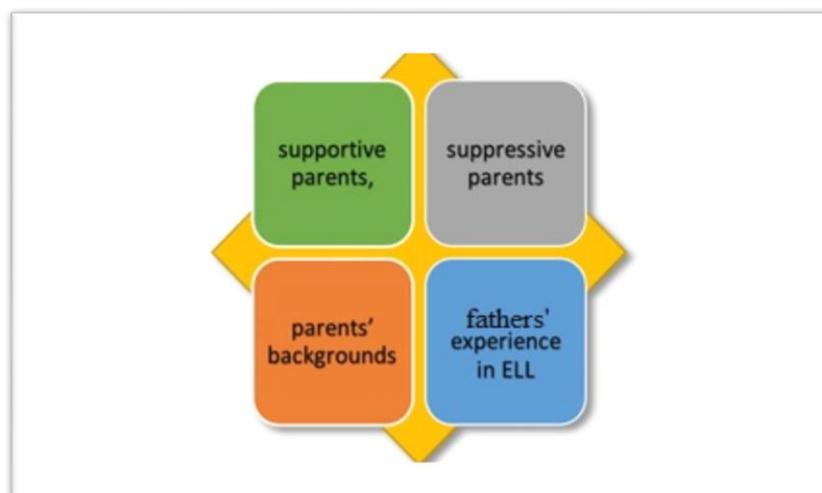
Figure 7: Parents-related sub-themes

4.2.1.1 *Supportive parents*

The data revealed that Saudi parents might play a positive role to support their children in learning English. The parents' support appeared through them creating chances for their children to gain a good level of L2 education and was understood from three acts. These acts

are sending their children abroad to study English, helping their children to study in private language centres, and sending their children to international schools.

Mr Ahmed (Father) *(Translated from Arabic)*

> My son studied three months of English language in Egypt and three months in Malaysia and a short course here in Saudi Arabia. I supported him to acquire this language because I think it is an international language that people speak everywhere nowadays.

Mr Naji (Father) (*Translated from Arabic)*

> **Interviewer**: Do your children or did they study the English language?
>
> **Interviewee**: Yes, they study it in private language centres as well as in their university. One of them is studying in the USA, and the other is a student in a technical college.

Mr Ahmed and Mr Naji are examples of fathers who encouraged their children to study the English language abroad (e.g. USA, Malaysia). The above extract showed that Saudi fathers focused on their children's education and English language skills, without paying attention to the place they study in. Thus, we can see that these students were sent to different countries and institutions inside Saudi Arabia and abroad. This attitude may show how those fathers believed that children need education and a high level of English language. Saudi people, as Muslims, believe in the fact that education and knowledge are important to them. There is a popular proverb among Arabs and many Muslims that states "Seek knowledge, even if you have to go as far as China.", with China representing one of the furthest areas that an ancient Arab could visit. However, Arabs and Muslim alike encourage their children to gain knowledge in any place. Thus, Saudi fathers who are eager to support their children's education, do not hesitate to send them to different places to gain new knowledge.

Furthermore, during the informal interviews, Mr Ahmed was asked why he encouraged his son to study English language abroad and in Saudi Arabia. He replied saying:

Mr Ahmed (Father) (*Translated from Arabic*)

> My son is a student at the university. He needs to perform well in his studies. His studies are very important for his future. I do not want him to be like me. I could not finish my school, and he will not be able to finish his degree with a good level in English. He went to Egypt, but he was not able to continue his studies there. Then, he told me that he wanted to study in Malaysia, so I sent him there. He found the studies were difficult there because of his low level in

> the English language. He stayed there for six months and then he came back again. I encouraged him to take some courses in a private language centre. I hope he can finish his university degree and then help me in my business, which depends heavily on the English language.

(Informal interview).

In the above extract, Mr Ahmed, as a businessman (see Section 3.9.4), raised two matters. First, he demonstrated his complete support for his son's education, both in general and more specifically towards the English language, even though his son could not complete his courses on two occasions. Second, Mr Ahmed linked four aims in which the English language can help his son to achieve: 1) educational aim ("finish his university degree"), 2) professional aim ("help me in my business"), 3) past educational experience ("I do not want him to be like me. I could not finish my school") and 4) the position of the English language as a lingua franca ("because I think it is an international language that people speak everywhere nowadays").

The other group of parents also encouraged their children to join private language centres as another method to help and support their children to study the English language.

Mr Gais (Father) (*Translated from Arabic*)

> My sons studied for six months in private language centres. In the beginning, they did not find it useful. But after they started their university, they discovered its importance for them. Now, you cannot be accepted in any place if you do not have the English language.

Misfer (Student) (*Translated from Arabic*)

> My father has taken an English language course. He continually supports me. He is the most encouraging person for me to learn the English language. He asked me to take an English language course at a private language centre, but I refused because I think the English I study here is enough for me……

Those who found it difficult to send their children abroad to study the English language for different reasons had found another solution. Mr Gais, for example, registered his sons at private language centres in Saudi Arabia. Fathers continued to find ways to support their children to learn English. The parents' assertion came from different reasons. Mr Gais, for example, pointed out (in the above extract) the importance of the English language for today's needs. Furthermore, Mr Gais, as we will see in the coming sections, had a negative experience with ELL. In one of the informal interviews, he said:

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Mr Gais (Father) *(Translated from Arabic)*

> I have suffered in school time to learn the English language. In those days, chances to learn the English language was impossible. No language centres, no internet. The curriculum and teachers were not enough to learn this important language.

(Informal interview)

From Mr Gais' two extracts, three of the four underpinning aims (Figure 8) that encourage Saudi parents to support their children were raised (i.e. the English language position, the educational aim and the fathers' experience). The above extracts (those from Mr Ahmed, Mr Naji and Mr Gais) represent the fathers' opinions.

In the last extract, one of the students (Misfer) spoke strongly about his father's support to learn the English language, and how his father was affected by the course that he studied. It is evident from this (and other students) that fathers, as influential people and role models, tend to play a significant role in their children's lives and education. Dörnyei and Ushioda (2011) pointed to four parent-based motivational factors. One of these factors is to present a highly motivating example. Thus, using his own course as an example, Misfer's father tried to convince Misfer to take a course in a private centre, and that he found his father to be an encouraging person for him to be able to acquire the English language. There are two ideas that need to be focused on: First, the father's previous positive experience affects children's language learning (more details in Section 4.2.1.4), and second, to clarify one of the fathers' methods to help their children learn English is through sending them to private language centres.

One of the methods that Saudi parents use to try to support their children to learn English is to send them to international schools.

Mr Sadiq (Father) *(Translated from Arabic)*

> ... My little daughter, Aljouri, studies in an international school. She can speak English. She sometimes asks me about words, and I need to use the dictionary to find their meaning ...

Mr Sadiq sent his daughter to an international school as part of his continuing support for his children to learn the English language. Through an informal discussion with Mr Sadiq, he said about his daughter:

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Mr Sadiq (Father) *(Translated from Arabic)*

> I want her to learn the English language for her future. I dream that she will be able, in the future, to be a doctor like my other two sisters.

(Informal interview)

The aim of Mr Sadiq is to encourage and help his daughter to acquire a high level of the English language that will help her to pursue her education. According to Mr Sadiq, this aim will be achieved by sending his daughter to an international school.

As discussed above, the Saudi fathers supported their children for four reasons: 1) professional aim, where fathers hope that the English language will help their children secure a good career in the future; 2) the position of the English language worldwide as the language of science and modern life; 3) educational aim, where the English language represents the main method to help their children complete their university degree and 4) their own past experience (more discussion in Section 4.2.1.4).
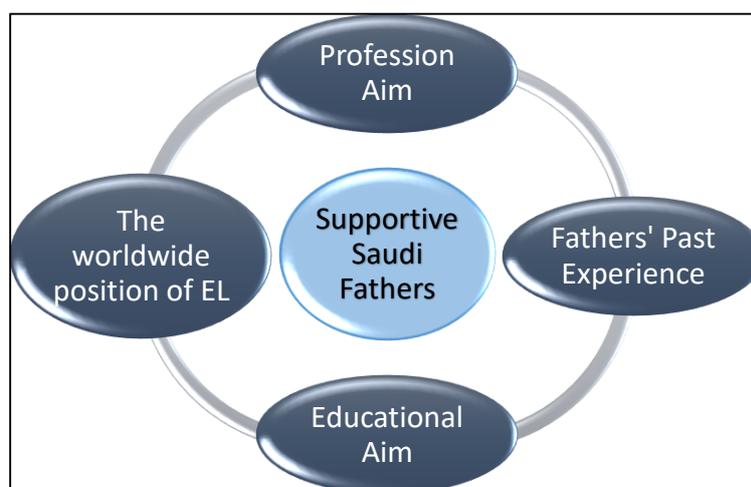
Figure 8: Factors underpinning fathers' inclination to encourage children to learn EL

The final analysis of the subtheme (supportive parents) introduced these four factors that encourage fathers to support their children to learn the English language (Figure 8). It is noted that fathers encourage their children in order to gain a good career in the future (profession aim), to finish high level of education (education aim), to learn the English language because it is the language of modern life (the worldwide position of the English language), or to avoid fathers' previous negative experience in education.

4.2.1.2 *Deterring fathers*

Some students thought that fathers or parents were reluctant for their children to study English. According to these participants, there were five reasons for this: fathers were afraid of Western culture; they showed disinterest in their children's education; they did not appreciate education for social and religious reasons; they lacked English language knowledge; and they did not recognise its importance.
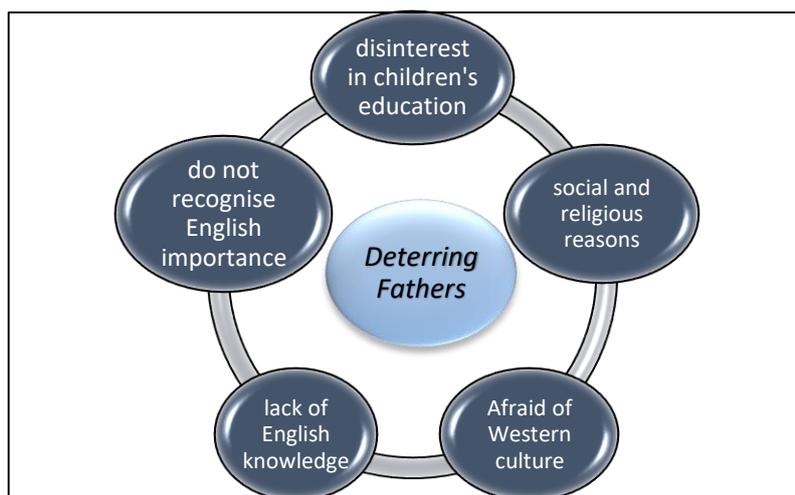
Figure 9: Factors that deter fathers from encouraging

their children to learn the English language

The participants might consider the parents and family as one of the reasons that lead to the weaknesses of Saudi university students in the English language domain.

Sheik Ghalib (Imam) (*Translated from Arabic)*

> … The fourth reason is the lack of parental and family interest in this subject, which reflects on the students' performance.

Sheik Ghalib indicated two issues. First, the strong role of Saudi families in directing their children's attitudes towards education. In other words, if a family, especially parents, showed a positive or negative inclination towards education, their children would consequently adopt the same inclination. For participants, such as Sheik Ghalib, the Saudi family represents one of the obstacles that individuals must face in order to learn the English language. The second issue is that these Saudi families have negative attitudes towards English language education. These two issues together create negative attitudes in students towards English language education, which in turn, leads to low academic performance. Nevertheless, this finding contradicts the

findings of the previous study from Khan (2015), who found that Saudi parents' support was the strongest element that motivates female Saudi university learners.

Mr Alonzo (Western Teacher)

> **Interviewer**: To what extent do you think students' home and family affect their motivation to learn the language?

> **Interviewee**: Okay. Good question. … Like last year, we gave a prize to our best students. We picked up seven and the prize was a trip to Spain, a whole week in Spain with all expenses paid and some pocket money for expenses. The idea was the cultural exchange, of course. And one of the students awarded the prize was not allowed to go because his father wouldn't let him. And we tried to persuade the man, but it was impossible. He was never going to let his son be corrupted by Western civilization, because he didn't see the civilization, he saw it as Satan's work. His words …

> **Interviewer**: From the perspective of English language learning, do you think the parents usually support their children to learn the language?

> **Interviewee**: We held a parent's meeting – well, a fathers' meeting, obviously, here. My first term, we had a lot more students than we do now, but of around six hundred, only five parents attended. Five fathers out of six hundred attended the meeting. So, I suppose that answers the question.

Mr Alonzo raised two events where fathers showed discouragement to their children's education. In the first event, the father refused the opportunity for his son to interact with Western culture. The father's refusal, according to Mr Alonzo, was based on a built-in belief that Western culture would negatively affect his son, and was highly concerned because it is so different from the culture that he is used to.

In the second event, around 600 hundred fathers were invited to a meeting with English staff, but less than 1% of them came to the meeting. There may be three reasons behind this. First, most of the students in the college are sons of farmers and shepherds, and for those individuals, time for their livestock and farms are very important. Thus, the time and location of the meeting might not have been suitable to them. The second reason, as Mr Alonzo mentioned, was that the meeting was with English language teachers. If one was to presume that most of those fathers had low levels of education and low levels of ELL, we could postulate the reason behind their absence from the meeting as being something they do not find as important. The third reason that may be raised is that those fathers were not aware of the importance of their sons' education and ELL.

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Sheik Ghalib and Mr Alonzo agreed on the negative role of parents on their children's inclination to learn and acquire the English language, even though they have two different opinions concerning the reasons that discouraged those parents from supporting their children. Sheik Ghalib focused on the parents' lack of awareness on the importance of the English language, while Mr Alonzo focused on two main reasons: fear of Western culture that the English language may bring to their society, and the lack of awareness about their children's education in general.

Mr Nouh (Saudi Teacher) (*Translated from Arabic)*

> My family did not stand against my English language learning. But they did not support me because they had no idea why English language is important. The main reason behind the ignorance of the families concerning English language learning is their lack of knowledge about the English language and its importance. For example, if the students study Arabic, you may find his father may advise him to buy a specific book or look at methods to improve his knowledge. Most of the families which I know in this city have the same problem. The only thing that they know is that their children study English and that will help them to get a good job.

Mr Nouh raised two issues about the Saudi families' attitude towards English. First, they do not have a sense of the importance of English. Second, Saudi families lack knowledge of English, and most of the parents do not speak it. As mentioned above, most of the fathers in this town have a low level of education (intermediate and secondary) or are shepherds or farmers. One positive side that families have about the English language is that they consider that it may pave the way for their children to get better jobs. This positive aspect relates to the four factors mentioned above. Mr Nouh agreed with what Sheik Ghalib raised about the parents' lack of awareness of the importance of the English language. This may subsequently relate to the second issued raised by Mr Nouh (i.e. the lack of knowledge of the English language). That is, it is natural that if a human being lacks knowledge in any field, he or she will lose the sense of the importance of that knowledge.

The lack of appreciation of education by these Saudi parents was an issue raised by the participants of the study. There are several factors that lead parents to devalue education.

Mr William (Western Teacher)

> Saudi became a country in 1932. There are parents who were born before oil was discovered in the 1930s. Right but there are parents around who grew up with nothing, who were very, very poor. They knew what it was to have

> nothing. The farm and the camels, the dates, whatever, anything they could make a living from was important. That was more important than education. I think there's still some of that in the mentality of some of the parents. Either they experienced this shortage themselves, or they saw their parents being short, and maybe that has fed down to the next generation. As time goes on, it'll be less and less so, but I think at the moment ... I don't think they invest in education for the future. The impression I get is that it is today that matters, we'll sort out tomorrow when it happens. Education is about the next generation.

Mr William considered the economic situation as a factor which predisposed Saudi parents to devalue education. He evoked the role of the pre-oil economy in parents' attitudes towards education. Mr William also claims that economic sources (e.g. farms and cattle) are more important for the parents than education. In other words, the fathers' previous socio-economic status (SES) (pre-oil era) played a negative role that prevented them from encouraging their children's education. For that reason, they value their livestock and farm as economy sources more than their son's education. Interestingly, this is opposite to what those fathers, who showed positive attitudes towards the English language, mentioned in their interview and made it clear that they invested in their children's education (see Section 4.2.1.1). This opposite point of view may relate to the fact that these fathers were businessmen and educated people (as seen in sampling section), while Mr William teaches in a college where most students come from remote villages and desert. Mr William agreed with Mr Nouh on the negative role of parents' SES (being farmers and shepherds) on parents' attitudes towards their children's education (discussed further in Section 4.2.1.3).

Moreover, the study showed how religion may appear as a deterrent factor that prevents fathers from seeing the importance of their children's education.

Mr Alonzo (Western Teacher)

> **Interviewer**: Why do you think the fathers take this negative side?

> **Interviewee**: They don't see this as an education – I hope I'm – this is – can get confidential, but I think it's religion. Like education will never beat religion. In as much as it's seen as an extension of religion, there will be no chances for a real education. Education is about asking questions and religion is about providing answers for one single question. Or, stopping you from doubting. Doubting is a sin. So, I think I am digressing. They don't see the value of it. They don't see – they – I always like to talk with them. ……….. One of them told me, "the Prophet himself, (Peace be upon him), was illiterate. You want my children to be better than Prophet Mohammed?"

According to Mr Alonzo, the main reason that fathers do not consider ELL is their inattentiveness about education in general. He believes that the fathers' ignorance of education was created by religion. In light of this, it is possible that, because Mr Alonzo is a Western teacher and from a Western background, his opinion concerning the role that religion played might be a result of a misunderstanding. Conversely, being an outsider to this issue does enable Mr Alonzo to have an external point of view, which may highlight certain issues pertaining to how religion is understood in the Saudi context. It is evident that religion, in general, and the teachings of the prophet Mohammed (PBUH) are influential factors for Muslims. In Mr Alonzo's interview, one father even tried to demean education by supporting his claim with the religious background (i.e. stating that the Prophet Mohammed (PBUH) was illiterate). Thus, Mr Alonzo's idea (negative religious impact) may relate to each other, in the sense that Saudis may have a fear of Western culture because they believe it may affect their religion, which is an integral part of their own culture.

In conclusion, the current subtheme revealed five factors that make the father a discouraging factor for their children to learn the English language (see Figure 4). Three of these factors are intrinsic (i.e. indifference to their children's education, failure to recognise the importance of the English language and lack of English language knowledge), while the other two factors are caused by external reasons (social and religious reasons, and fathers' fear of Western culture).

4.2.1.3 *Parents' background*

One of the main topics discussed by the participants about the subtheme "fathers" was the parents' background and how this background may influence the fathers' and children's attitudes towards the English language and education. The subtheme of the background was discussed from three sides: spatial background, previous SES (discussed in Section 4.2.1.2), and the effect of parents' previous language learning background (will be discussed in Section 4.2.1.4), all of which affect children's performance in English language classrooms.

Mr Ibrahim (Saudi Teacher) (*Translated from Arabic*)

> … Sometimes, the parents' geographical location has an impact. Some of
> the parents come from nomad background or small villages in the heart of

mountains where the English language does not mean a lot for him. This background has its impact on parents what will be reflected on children.

Mr Nouh (Saudi Teacher) (*Translated from Arabic)*

> … Families are not concerned much about their children's English language. Families, especially in small towns, usually do not pay much attention to the English language because they do not have the feeling that the English language is important. They do not dislike it, but they are not aware of its importance. In large cities, you may find fathers or mothers learning some English and they have an idea about its importance for their children. Thus, they are always more motivating for their children… The families, especially in big cities, I worked in Jeddah for two years, I noted that fathers there have a good English language background. So, students are affected by fathers and want to be like them. He got help at home when they encountered difficulty in English. Students find someone to speak with them in English. However, in this town, parents themselves have a problem in the English language, which reflects on their children.

Mr Ibrahim argues that Saudi parents' geographical location may determine their attitude towards English. He mentions that some of the fathers in this town are from small remote villages. In these areas, they do not value English, and so the fathers' attitudes are reflected in their sons' performance.

Mr Nouh looked at parents' spatial background from a different side. He tried to compare the parents from small towns and parents from large cities in Saudi Arabia. The big cities created opportunities for parents to learn the English language and to feel its importance. On the other hand, small towns usually are not able to create the same opportunities. Sons in small towns are negatively affected by their parents' feelings and experiences, while students from large cities may utilise their parents' linguistic potential.

Mr Nouh agrees with Mr Ibrahim, in that people from small towns or remote villages experience a lack of awareness about the importance of the English language. This happens because they do not feel that they need English to live and survive. Moreover, parents from large cities have opportunities to improve their English language ability, and they play important roles in encouraging their children to do the same. First, they represent good role models that their children may follow in learning the English language. Second, their good level of English language helps them to be involved in their children's English language education. These two roles agree with Gardner's (1985) opinion about the parents' roles in children's language learning: their involvement in L2 learning and their attitudes towards L2 learning.

Parents' background plays a role in three main factors that may affect their attitudes towards ELL. These three factors are: fathers' educational level, their SES and their perspective about the role that the English language plays in their children's lives. Within the Saudi context, as was noted during this study, fathers who come from small remote areas usually obtained low levels of education, which in turn does not help them to recognise the importance of education, in general, for their children. Iwaniec (2016) found that there is a correlation between parents' education level and L2 learning. In the same vein, Lan (2005) reported that fathers who received higher educational levels encourage their children to apply more learning strategies in EFL classrooms compared to fathers who received lower educational levels. Furthermore, residing in remote areas does not create considerable opportunities for good jobs and financial resources for individuals, and such situations cause many fathers to remain in the middle to low SES, which also correlates to education levels. Chen (2003) found that learners with high SES achieved higher English proficiency than middle and low SES learners.

Moreover, small towns and villages do not offer an environment that is conducive for the English language to be used and practised. Such a society does not see the importance of the English language because they do not need it (see Amer's student extract about his uncle below in Section 4.2.3). Conversely, large cities positively participate in the parents' educational level, their SES and their perspective about the role that the English language plays in their children's lives. These three elements, in turn, lead to a motivating role that these parents play in their children's language education.

4.2.1.4 *Parents English language learning experience*

The parents' experience of ELL was revealed through two main dimensions: a negative experience, and positive experience. Fathers who participated in this study explained the negative experiences they encountered in their classrooms. They explained their feelings and the reasons for them.

Mr Naji (Father) (*Translated from Arabic*)

> **Interviewer**: How was your view about English language during your school?

> **Interviewee**: I hated it.
>
> **Interviewer**: Do you think English language is important in your business?
>
> **Interviewee**: Yes, and I deeply regretted not learning it.
>
> **Interviewer**: How did you react to English?
>
> **Interviewee**: I had a negative reaction. I feel contrite about my reaction.

Mr Gais (Father) (*Translated from Arabic)*

> I did not like English language in my intermediate and secondary school. We did not care about it and the teachers were not good ones who could encourage us. They made it difficult for us. Some of them use only English language in the classroom. I think we needed gradual steps. After, I left secondary school.

Mr Naji and Mr Gais expressed their feelings towards their ELL experience during intermediate and secondary schools. Both had hostile feelings. However, Mr Naji showed contrition because he did not take the chance to learn English. On the other hand, Mr Gais explained the reason for his negative feelings. According to Mr Gais, the reason was because of the EFL teacher. The question here is how the fathers' negative experiences impact their attitudes towards their children's English learning. Although Mr Naji and Mr Gais had negative experiences during their English language classes, they were eager to support their children to study and learn the English language. Through interviews with both (see Section 4.2.1.1), it was clear that they had sent their children abroad and to private language schools in order to acquire an adequate level of language. The two fathers may try to overcome the difficulty that they encountered through creating chances and encouraging their children to learn the English language. In these two examples, we can see how the fathers' previous negative language learning experience worked as a motivating factor.

On the other hand, fathers explained their pleasant experience in the English language classrooms, and they tried to highlight their feeling towards the ELL.

Mr Saleh (Father) (*Translated from Arabic*)

> **Interviewer**: How was your view about English language during your school?
>
> **Interviewee**: I liked it but some teachers especially in intermediate schools did not help us to learn it. I really liked it and I was eager to learn it.

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Mr Sami (Father) (*Translated from Arabic*)

> **Interviewer**: How was your view about English language during your school?
>
> **Interviewee**: When I started my intermediate school, I was eager to learn it. I was so happy in the classroom. My elder brother speaks English, so I hoped to be like him. However, after the first month the teacher started to teach us grammar and I started to find it difficult.

Mr Abdullah (Father) (*Translated from Arabic*)

> **Interviewer**: How can you describe your first experience in English language learning?
>
> **Interviewee**: At the beginning, language learning was happy for me, and it had been a wish of mine since I started the English language in intermediate school. It was a self-study desire. It was a fascinating experience. I used to read lessons before the teacher explained them. There was a guy in my village who knew a few words in English, and he used to challenge me. I liked to learn new vocabulary to challenge him.

Mr Salih and Mr Sami had positive attitudes towards ELL. However, they encountered educational obstacles (teacher and curriculum). These obstacles did not prevent them from having a positive inclination towards English. Mr Abdullah had a positive experience in both the academic and non-academic environments. English learning experience has been found to have the strongest impact on motivating learning behaviour (Csizér and Kormos, 2009).

4.2.2 Brothers

Under the theme "family", participants (students) discussed the role of brothers in their ELL. Their discussion about their brothers covers two areas. They discussed the direct impact of their brothers motivating them to learn the English language and they also discussed how their brothers, in some cases indirectly demotivated, them in learning the English language.

Misfer (Student) *(Translated from Arabic)*

> …My brother is a student at the university. His English language is not that good but he always encourages me. My elder brother is an imam in a small mosque. He always tries to encourage me to learn English. He always says that English is important for your future.

Nawaf (Student) *(Translated from Arabic)*

> One of my brothers is an English language teacher. I used to speak with him in English. I used to see him use his English language in hospitals or watch some movies with Arabic subtitles. I like that and hoped to learn the English language to be like him.

Amer (Student) *(Translated from Arabic)*

> I feel some times that English language does not affect the success of people. I can see my brothers and uncles have achieved a good degree of success without learning English. I am trying to learn it, but I find it difficult.

Misfer found a great deal of support from his two brothers. Although one of them is weak in the English language, they are among the factors motivating him to learn English. Nawaf's brother had a different effect on Nawaf. His brother is an English language teacher, and he indirectly motivated Nawaf to learn English. Nawaf was affected by his brother's use of the English language in different places. Nawaf also used his English to make conversation with his brother. On the other hand, brothers were sometimes a negative factor, as for Amer, who saw how his brothers had achieved their goals without English. Amer, therefore, believed the idea that English is not important for the future career.

4.2.3   Relatives

In this part of the data, participants raised the notion that their relatives had an impact on their attitudes towards English. Figure 10 shows that relatives' impacts can be divided into two main streams: encouraging and discouraging impacts. The encouraging impact can also be divided into two main parts: direct and indirect impact. Direct impact refers to situations where the relatives themselves tried to encourage or help students to learn English, which was done by supporting them with positive feedback or by showing them how the English language is important. On the other side, relatives had an indirect motivating impact on students by being role models for those students; in other words, the students were affected by their relatives' language performance. A detailed discussion will be presented below.
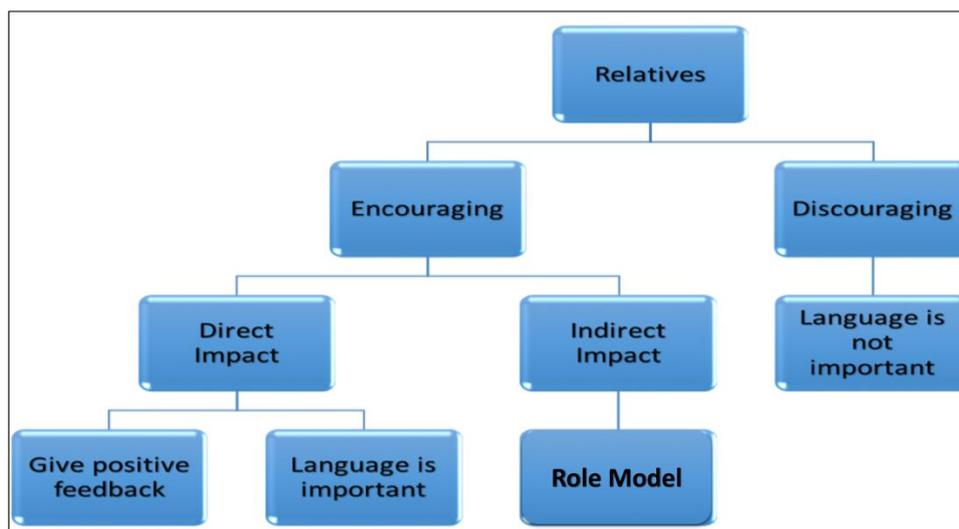
Figure 10: Relative-related sub-topics

Saad (Student) *(Translated from Arabic)*

>   Of course, most of my relatives specialize in English language. They always wished that I would learn English. But I like Computer Science. They encouraged me a lot to study in the English language department at KKU.

Taufeeq (Student) *(Translated from Arabic)*

>   One of my relatives speaks English language fluently. Thus, I hope to be like him…

Saeed (Student) *(Translated from Arabic)*

>   …My cousin is an English teacher. He takes care of me and always tries to give me positive feedback about my spoken and written language. Furthermore, my parents always try to encourage me and advise me to contact good people such as my cousin to improve my language.

Amer (Student) *(Translated from Arabic)*

>   One of my uncles always questions why we should learn English. You live in this small city and you will not leave it. He thinks English language is not important. I agree with him that English language is not important for me at all. I, personally, do not need it…

Yusuf (Student) *(Translated from Arabic)*

>   One of my uncles said to me that English language is very important in your life. In the future, if you meet any person who does not speak Arabic you can communicate with him in English. So, he always tries to encourage me to learn the English language.

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As highlighted earlier and evident from the above quotations, relatives have two types of impact: direct and indirect (see Figure 10). For instance, when relatives (cousins or uncles) encourage (e.g. Yusuf) or discourage (e.g. Amer) through words, they directly have an impact on students' motivation. Conversely, when those relatives apply action effect (e.g. working as an English teacher or speak English fluently), they indirectly impact on the students to learn the English language. In the "indirect impact" situation, relatives act as role-models for those learners. Data showed that the indirect impact takes effect as an encouraging factor (e.g. Taufeeq's quotes). Taking Taufeeq as an example, it shows that he was not directed, encouraged, or advised directly by his relatives, but rather, he found himself in front of a relative who spoke the English language fluently, and he then decided he wanted to be like him.

The direct impact appears in the form of encouraging factors (e.g. Saad, Saeed and Yusuf) or discouraging factors (e.g. Amer). If we consider Saad's and Saeed's quotes, we find that their cousins, who specialise in the field of English language teaching, had positively affected students and their parents' attitudes towards the ELL in three ways. First, these cousins showed that not only the relatives' level of education but also their educational background, may play a role in motivating Saudi students to learn the English language. This result is in line with Han (2007), who found that parents' background knowledge supported their children's academic success and knowledge in English grammar and structures. Although Han's study focused on the parents, his results can be compared to the influence of relatives in Saudi Arabia because of how Saudi students regard their relatives as very important family members. In Saudi Arabia, for example, uncles are regarded as having an equal status to that of fathers.

Second, in relation to the quotes from Saad and Saeed, the effect of relatives with a good background knowledge appears via their efforts to help in their academic studies. This may relate to the relatives' involvement in Saudi students' academic activities. Third, those relatives may help students' parents to find a positive environment for their children to learn the English language. Those parents were convinced by the positive influence that those cousins who were proficient in English had on their children to also learn English. This agrees with Eccles et al. (1998) who found that parents try to prepare a supportive environment and present a highly motivating example as a motivational factor to encourage their children to learn the English language. Another encouraging direct impact comes through giving advice (e.g. Yusuf's uncle). This advice is based on understanding the importance of the English language, which, in turn, made relatives play a positive role in encouraging Saudi students to study the English language.

On the other hand, direct impact can also play a negative role via discouraging students to learn a second language (e.g. Amer's uncle). The reason that compels relatives to look negatively at the English language is the absence of understanding its importance. The socio-economic environment where these relatives live may play a role in this absence, in that they live in a small town where there is neither the chance to use the English language nor jobs that require it.

To conclude, the above theme (family) has been discussed via three subthemes. These subthemes are: parents, brothers and relatives. The data revealed that these family members play significant roles in either motivating or demotivating university students. Theoretically, the family theme has been considered through the lens of EST theory. According to EST, those family members were part of the first level (microsystem), which has an impact on targeted individual development (as discussed in Section 2.8). This study supports EST theory, as the data suggests that family members played an effective role in either motivating or demotivating learners to learn the English language.

4.3   Culture

The participants discussed the main theme of culture across two main subthemes: Saudi culture and Islamic culture (see Figure 11) (The difference between culture and religion has been discussed in Section 4.1). In this section, participants discussed the effect of ELL on these three main subthemes, and vice versa.
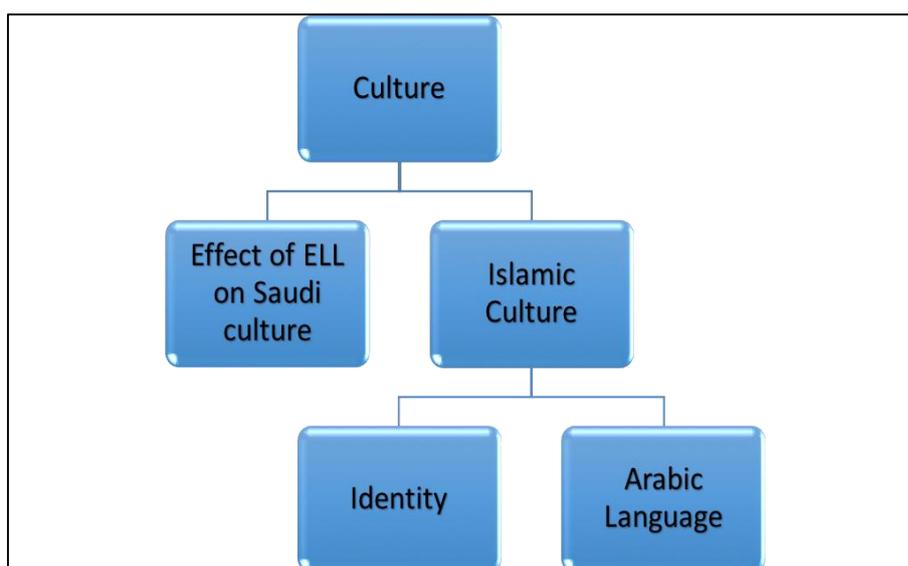

Figure 11: Culture-related subthemes

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4.3.1 Effect of English language learning on Saudi culture

This part shows how participants considered the effect of ELL on Saudi culture. Their considerations cover Saudi society's fear of the influence of the English language native culture. The participants claimed that Saudi society thinks that the English language represents Western culture, and so Saudi society fears that the English language may transfer the Western culture to Saudi Arabia, which seems threatening to their culture.

Mr Amose (Western Teacher)

> … What is sometimes often a big problem in Saudi is the fact that we don't want to change our culture. That's often the attitude that envelops that whole blockage towards… Because that can be a mental block for some students' thinking and learning another language may change their culture.

At the beginning, Mr Amose considered the negative tendency of the students towards the English language. He claimed that the Saudi students' tendency occurred because of their fear of the English language and the Western culture to impose this culture on them. This fear, as Mr Amose suggested, comes from the idea that this culture will oblige them to lose their own culture. This can be linked to what Mr Alonzo mentioned in Section 4.2.1.2 and how fear of Western culture pushed a father to prevent his son from going to Spain.

Mr Gais (Father) *(Translated from Arabic)*

> The children start using English language in their daily life. They use some English vocabulary within Arabic sentences. This is not a good habit from those sons and daughters. If you want to speak English, use it in whole sentences when you need it. But do not use it with your society or with your family when everybody speaks Arabic. I think this a kind of westernization that is not acceptable. The children start to lose some of the social and religious values and that will have a negative impact on Arabic.

Thus, Mr Gais agreed with what Mr Amose said when he expressed the Saudi community's concerns over the use of English language vocabulary or sentences within society, whereby Mr Gais explained that the English language should only be used in cases where there is a need to do so. As for Mr Amose, he raised the issue that Saudis do not want to change their culture. This idea was supported by Mr Gais' belief that, in that using the English language within society may lead to "Westernisation" and may affect their mother tongue. Another point raised

by Mr Amose was that the refusal of cultural change may lead to refusal in L2 learning among Saudi leaners. Nevertheless, Mr Gais did not refuse ELL, because he said, "use it in whole sentences when you need it."

In conclusion, Mr Amose and Mr Gais agreed on the concern that Saudis have over the change that a second language may bring to their culture. However, they disagree if this concern will prevent Saudis from learning the English language. Both participants discussed two different issues, which were L2 learning and L2 use. Mr Amose raised the point that Saudis fear to learn the language, while Mr Gais saw that Saudis fear the use of the language, not the learning of it.

Sheik Ghalib (Imam) *(Translated from Arabic)*

> …The first reason is the lack of practice in daily life, and the lack of English speakers in the daily reality in Saudi Arabia. The English language is not used in everyday life activities. For example, a Saudi person does not need to use English language in supermarkets, hotels, or in public services. …

The first reason, according to Sheik Ghalib, relates to the society, which does not create good opportunities for English language learners to practise it. This problem may occur for three reasons. First, the weak presence of the English language within society. Thus, the society members who do not speak English may feel inferior when others speak it, especially other Saudis. Second, this problem may take place because the society members are wary of the negative effects of English on the identity and religious background of the society (discussed in Sections 4.3.3. and 4.4). Third, this problem was created by the supremacy of Arabic as the official language of the country and the main medium of interaction among people, which has consistently devalued the English language among Saudi society members (Alqahtani, 2011; Khan, 2011). This supremacy of the Arabic language, according to Alqahtani (2011), incites Saudi students to view English as having no or little value for both their social lives and education.

The discussion above shows how the Saudi community may negatively consider the use of the English language within their society. A fear of Westernising their society and fear of losing their society's values typifies the reasons that discourage them from accepting the use of the English language. Thus, for the members of Saudi society, the English language has a negative impact on their society. In turn, this animosity among the community members represents a demotivating factor for their children to use the English language in their daily lives. This demotivating factor may lead the children to lose the sense of importance of the English

language for their lives. In addition, the children may find themselves feeling shy or guilty when they use the English language within their communities.

According to EST, the fourth level of the ecological system is the macrosystem level. The macrosystem level focuses on the role of religious and cultural values on the targeted person's development. In the current data analysis, participants showed how motivation to learn the English language can be negatively affected by some culture-related factors. These factors include the participants' belief that the English language represents an expected way to transfer the Western culture to their culture. So, in this level (macrosystem), the cultural value appeared as a demotivational factor that may prevent individuals' progress in the ELL domain.

4.3.2 *Media blackout role*

Among the negative roles of the culture and society towards ELL in the Saudi context is the role of the media. According to the current study, the role of the media in English language education disappeared.

Sheik Ghalib (Imam) (*Translated from Arabic)*

> … The third reason is that the media does not highlight the importance of this language. The media does not help Saudi society to understand that this language is vital for them, or for certain groups of people in the community.

From the above extract, the media appears to be a cultural element that is supposed to enhance ELL among Saudi learners. Unfortunately, the media, according to Sheik Ghalib, did not perform its expected role. One of the problems that appeared in the data is the lack of Saudis' awareness of the importance of the English language (see, for example, Section 4.2.1.2). The current data showed that the media played a role in the absence of this awareness. The media can play a significant role not only in raising the learners' awareness of language learning but also in raising their motivation to acquire a second language. According to Wentzel et al. (1994), the media includes broadcast media (e.g. TV or radio), print media (e.g. newspapers or magazines) and electronic media (the internet and its social networks). All these different types of media are accessible in Saudi Arabia and Saudi students are in contact with all of them, which can be instrumental in encouraging and motivating them to improve their general education and L2 learning. Media, especially modern-based platforms (e.g. social media and internet-based media), represent a salient factor that may increase the motivation to learn the second language among Saudi learners (Al Mubarak, 2016). In addition, the media is important

in developing students' independent learning strategies (Noor and Babikkoi, 2012). Therefore, the media can play two significant factors: raising the learners' awareness of the importance of the English language for themselves and for their society and religion, and helping to improve their language level.

The media has been under consideration in the field of teaching and learning of the English language. Most of the studies in this field of study and in L2 education focus on one direction: that the academic realm seeks to use and implement the media within the English language classroom. In other words, English language educators use media as a teaching tool to support the teaching process. However, the role of media, as a social and cultural tool in supporting the L2 education outside the academic realm, was scarcely investigated. More specifically, there is a difference between the media as social and cultural means, and the media as a teaching and learning tool. Based on this difference, the findings of this study revealed the negative role of the media as a social and cultural means in motivating Saudi students and society members towards ELL.

In the current study Sheik Ghalib believed that media as a social and cultural means plays a demotivating role for Saudi students and society members in learning the English language. His belief may be based on the failure of modern media to help Saudi students and society members to achieve their needs. Media represents a kind of environment that may play a role directly or indirectly in motivating or demotivating a learner to learn the English language. In other words, media can be a direct motivating environment if a learner, for example, uses it to study a second language course (e.g. blackboard). However, the media may be an indirect environment if it encourages parents or teachers to motivate their children or students to learn the English language. In the former example (direct environment), media is considered as the first level of EST (microsystem). In the latter example (indirect environment), media is considered as a third level of EST (exosystem). The exosystem considers the effect of factors and settings that do not relate to the targeted individual and play a role in his/her development (as discussed in Section 2.8).

4.3.3   Islamic culture and English language learning

Under the Islamic culture subtheme, the data revealed two main topics: the Saudi students' identity and their Arabic language (Figure 12). Participants discussed these two topics in the light of the effect of ELL.
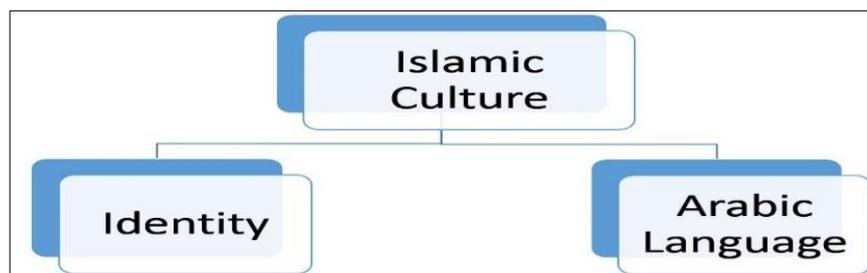
Figure 12: Islamic culture sup-topics

4.3.3.1 *Identity*

The participants looked at the English language learning effect on the Saudi students' identity. Participants had two different opinions around the effect of ELL on the Saudi students' identity. The first opinion was that the English language may affect students' identity. This result ties well with Al Musaiteer's (2015) findings, which revealed that if the Saudi students felt their identity was endangered, their communication with American individuals would be broken. In more detail, this belief emerged from two viewpoints, including the effect of the English language that is learned via media, and the religious consideration of language learning.

Mr Ibrahim (Saudi Teacher) (*Translated from Arabic*)

> I do not think that English language learning in the classrooms will affect the students' identity. However, if students learn the English language through TVs, movies or via internet applications such as YouTube or other social media, it may negatively affect his identity. Because a lot of these movies and social media expose children to some undesirable scenes which may have a bad effect on their identity.

Mr Ibrahim differentiates between ELL sources in terms of classroom-based learning and media-based learning. He thinks that the latter may affect students' identity. It appears that Mr Ibrahim may worry about the kind of movies and material offered in various media.

The second opinion of the participants was that the English language does not have any negative impact on Saudi students' identity. This opinion agrees with Çetin (2012) who found that most of the learners did not believe that the Western culture in their course book represented a threat to their Islamic identity, culture and values. From this viewpoint, participants referred to two factors that may prevent a change in the Saudi students' identity.

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Mr Naji (Father) (*Translated from Arabic)*

> I do not think English language teaching will affect the children's identity.
> They study it only in the classroom. After they leave their classes, they will live
> their daily life with their family, they perform prayers in school. They interact
> with their parents and relatives outside class, and with their society. So, the
> chance to adopt a new culture will be difficult so their identities will not be
> affected by English language, either by their study at school or at university.

The participants raised the idea that two main factors within academia and society help
protect the Saudi students' identity from change. The first factor is the daily contact with the
local culture. Contact with local culture plays a significant role in protecting the students'
identity and keep them away from adopting a new culture. More precisely, the English language
is taught in Saudi Arabia as a foreign language; it is taught in classrooms and is not used outside
the teaching and learning context. Moreover, when students leave their classes they live in an
Islamic and Arabic society. Furthermore, the daily social activities for the students (e.g. prayers,
contact with parents) prevent Saudi students from espousing a new culture.

Mr Abdullah (Father) (*Translated from Arabic)*

> English language will not negatively affect the religious beliefs of the
> children because Islam is very strong in our society. It is not easy to affect its
> fundamentals.

The second factor that means that ELL will have no negative impact on Saudi identity is
their firm Islamic belief and culture. Mr Abdullah trusts that Saudi society has a strong Islamic
belief. People accept that Islamic culture and teachings are fundamental for Saudi society. Thus,
students who live within this society will not easily lose their identity.

In conclusion, the above data analysis showed that the participants do not believe that the
English language taught in the education establishments are affecting the Saudi students'
identity. The only concern that participants showed relate to the English language learnt over
certain media platforms (e.g. TV or social media). Their concern was because the internet-based
media is uncontrolled content, where students are susceptible to anti-culture content.

4.3.3.2   *The effect of English language learning on the Arabic language*

In this part, participants discuss the idea of the effect of ELL on the Arabic language (Saudi
students' mother tongue). The effect has been considered from two main views. The first
suggests that the English language may have a negative impact on Saudi students' Arabic

language. The participants who lean toward this opinion find that the English language may have a negative impact if it is taught in primary school.

Mr Saleh (Father) *(Translated from Arabic)*

> The child learns English in the first three years (years 1–3) and this will affect his Arabic language, which is already liable to be weak in the young generation.

From the above extract, the opinion that the English language will have an impact on the Arabic language, focuses on children rather than adults. This belief is adopted because, as mentioned in the extract, people think children's Arabic language is weak and can be easily affected by other languages. According to Al-Jarf (2009), it was found that the Arabic language faces the increasing menace of the ascendancy of English at university level. If Al-Jarf's study is the case and focuses on university level, then children at primary schools would seem to be easily susceptible to the Arabic language weaknesses.

The second view considers that ELL does not have any negative impact on Saudi students' Arabic language. Participants in this section found that English language education does not threaten the Arabic language in Saudi Arabia.

Mr Gais (Father) *(Translated from Arabic)*

> Teaching English to the children in Saudi Arabia will not affect their Arabic language. The reason behind this is that they live with their families, fathers and mothers. Everybody around them speaks Arabic. This is a good thing that will prevent their Arabic from being affected by learning English language.

Mr Gais has the belief that English language education has no negative affect on Arabic language. He believes that communication with families is a positive aspect that helps to maintain students' Arabic language. The above extract exemplifies the second view, built on the belief that Saudi learners who study the English language in Saudi Arabia, and live and socialise in their homeland, will constantly use their mother tongue in their daily activities. Language is an interaction tool, and both language and interaction work in a reciprocal relationship (i.e. languages facilitate interaction, and interaction improves and strengthens languages). According to the second view, if Saudi students use the Arabic language to interact with members of their society, they will empower their Arabic language. Thus, English language education as a foreign language that is only taught in classrooms will have no impact on their mother tongue.

The second belief may be based on what Kecskes and Papp (2000) mentioned, that the foreign languages are taught inside classrooms, and that learners do not have direct access to their cultures in their daily lives. However, in the context of this study, one may raise a question to those fathers who worked hard to send their children abroad to learn the English language (discussed in Section 4.2.1.1): will the Arabic language of those children be affected because they will converse in the others' language and have access to their culture? These two opinions are not contradictory, for the following reasons. First, the children who are usually sent abroad are those who have finished their secondary school education (year 12) or are at university level. This means they have spent their childhood and the beginning of their teenage years in their home country. Moreover, they have strengthened their mother language via school and their social lives. The second reason is that those children who travel abroad usually spend a short time abroad within the others' culture (between couple of months to four years). These two reasons will subsequently protect the children's mother tongue from any influence.

To summarise, those who believe that that the English language may affect the learners' Arabic language are primarily concerned for elementary school children, who are at an age of building their linguistic ability. Their concern is built on religious matters, as they care about the standard Arabic language, which is not used in everyday life, but it is important for Muslim students to read religious texts, such as the Holy Quran. The other group's belief is based on the fact that the English language is only taught in classrooms and not used within society. A person like Mr Gais (in Section 4.3.1) was against children using the English language in their daily lives within society. Therefore, for the second view, if the English language is kept within the instruction context, it will not affect their Arabic language.

4.4   Religion

Religion was the third non-academic theme that participants of the study raised. The religion theme was discussed via two main subthemes: Islam, and the role of people in EL learning (Figure 13). The role of people here indicates the role of the famous religious figures in encouraging or discouraging Saudi learners to study the English language.
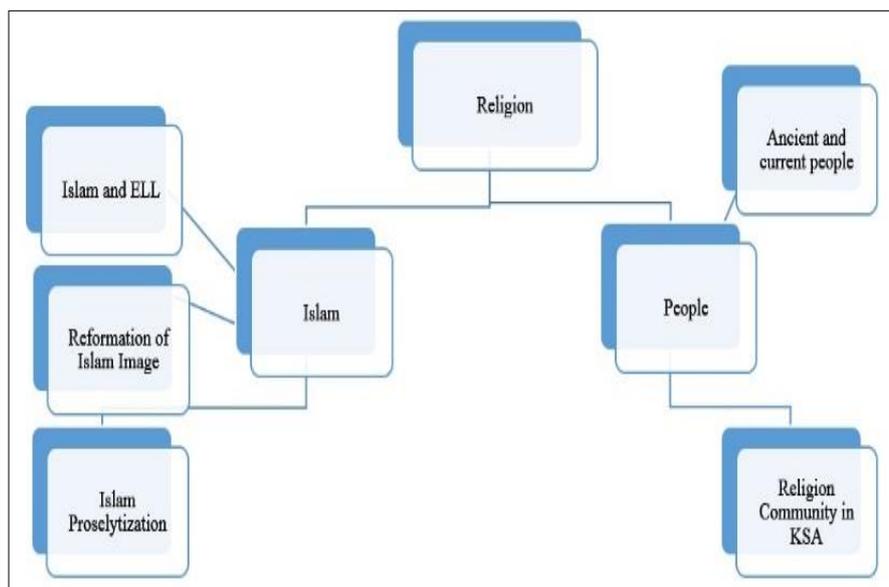
Figure 13: Religion-related subthemes

4.4.1   *Islam's view about English language learning*

How Islam benefits from ELL, and Muslim people and ELL, are part of the subtheme "Islam and English language". The participants explored the relationship between Islam and language learning in general, and the English language specifically. The participants discussed the opinion and attitude in Islam towards language learning.

Mr Robert (Western Teacher)

> **Interviewer**: About religion, which is Islam in Saudi Arabia, do you think it has any effect on forcing students to learn or preventing them from learning?

> **Interviewee**: No, absolutely not. It's – the state decides what's going to be learned what isn't – … Everything is political, everything. You're engaging them in their social life. What is their interest then, that's what is important, and you just avoid questionable issues, of course you do? But the state determines what the purpose of English is.

Mr Robert was asked if he saw that Islam had an effect on the weaknesses of students' attitudes towards English. He affirmed that religion is not the reason and had no relationship to this; instead, he blamed the attitude on the state educational system. His experience in teaching in Saudi Arabia for two years at one university may have given him a chance to evaluate the educational and pedagogical issues. The question that may be asked here is, has his limited experience given him the opportunity to explore the social and religious lives of his learners, Saudi colleagues and the Saudi community? He said in another part of the interview:

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Mr Robert (Western Teacher)

> … Of course, nobody speaks outside of the classroom largely, a very few speak outside of the classroom. Very few Saudis. No, I've met lots of Syrians, I've met lots of Lebanese, I met Turks, and they have no problem. They're very happy to try this, Saudi is different. Certainly, in the Saudi context it's a very close society. It's very difficult to get to talk to Saudis, to meet Saudis, to get to know Saudis. So, the impression is they're reluctant or not interested in English in a social context. They don't want to speak English to me. There're very few actually want to know you outside of the classroom environment.

Thus, his short experience and almost non-existent contact with the Saudi community may lead him to believe in the effect of the educational environment, rather than evaluate the social or religious impact.

Sheik Abdulmalik (Imam) *(Translated from Arabic)*

> … Never does not exist in Islam to reject a connection with other languages or to learn their cultures. Nevertheless, there is evidence for the legality of language learning……

Sheik Abdulmalik denies that Islam prevents learning other languages and about cultures and declares that the opposite is the case. He asserts that in Islamic history there is evidence of encouraging language learning. He mentions the event when the Prophet Mohammed ordered one of his companions to learn Hebrew (discussed further in Section 4.4.3.1). The background of Sheik Abdulmalik, as both an assistant professor in Islamic Law and as Imam, led him to this view. His academic work encouraged him to try to learn the English language for the purpose of academic development, and in the translation of religion-oriented books and texts to help others to understand Islam. He, in another part of the interview, declares that he tried to study the English language for these two purposes (academic and religious):

Sheik Abdulmalik (Imam) *(Translated from Arabic)*

> **Interviewer**: Did you study English language?
>
> **Interviewee**: I tried to study during schools. I tried to study at home with a help from a private teacher after I gained my university degree.
>
> **Interviewer**: What are the reasons that encourage you to try to learn English language?
>
> **Interviewee**: In fact, the English language is important today because it is the language that is used in technology, medicine and science. I wished to learn it for several reasons. For example, it helps me to read the academic and

> religious text books and research papers that were written in English language. Moreover, I voluntarily work as preacher, hoped to learn English because I believed it will help me to preach Islam teachings to our Muslim brothers who do not speak Arabic either in Saudi Arabia or abroad.

These two goals lead Shaikh Abdulmalik to evoke a story from the history of Islam to support his opinion.

Nawaf (Student) *(Translated from Arabic)*

> Some people tend to say do not learn this language because it is the language of disbelievers. This is unrealistic in our society. However, do not listen to them. Their opinions are not right. English language learning is important for Islam and for our country. Most of the Islamic Sheiks and Imams believe that English language learning is permitted (Halal). The Prophet Mohammed (PBUH) said "Whoever learns a people's language shall be safe from their plots." He did not say cling to your language and do not learn other languages.

From the above extract, Nawaf tried to clarify the positive relation between ELL and Islam. He tried to clarify the positive relationship through two ideas. First, he rejected the opinion that seeks to prevent Muslims from learning the English language because it is linked to the culture of people who do not believe in Islam. In relation to this opinion, the researcher heard two views during two different informal interviews. First, in an informal interview with a group of fathers, a discussion centred on this idea. One of the fathers said:

Mr Abu Hassan (Father) *(Translated from Arabic)*

> … people used to say English language is the language of unbelievers. I think this is a very old view. Some people today use this expression. However, I think those who use this expression is one of two people. Either he is making a joke or he is very weak in English language learning and try to find an excuse for himself.

(Informal interview)

Abu Hassan's second reason was exemplified when the researcher met a student at the university. The student was in an agitated state and speaking loudy. The researcher and other students tried to calm the student down and asked him what a problem was. He responded in one sentence before fleeing:

Sajed (Student) *(Translated from Arabic)*

> I have English language, I swear by God it is the language of disbelievers.

(Informal interview)

The researcher asked a friend of the student (Sajed), who was with him and was trying to calm him down, what had happened. He told the researcher that Sajed had failed his English language course and would be terminated from the course. So, Sajed's reaction may have related to his situation on that day, or may reflect the real belief he had about the English language.

The second idea, which Nawaf brought up regarding the positive relationship between Islam and ELL, was that the English language is important for both the Saudi society and for Islam (to be discussed in the following sections). Religiously, Nawaf supported this idea by clarifying that the Islamic religious opinion does not prohibit ELL. In addition, Nawaf tried to prove this religious opinion with the Prophet's statement (see the previous extract of Sheik Abdulmalik).

In conclusion, the participants agreed that Islam does not stand against learning other languages. For Mr Robert, it was not religion, but other factors (namely, political) that hamper the English language education in the KSA. In the same vein, Sheik Abdulmalik and Nawaf believed that Islam supports L2 learning. Regarding the EST, the religion with its different components represents a part of the macrosystem level that plays a role in the development of an individual. The current data suggests that the view of Islam towards ELL is positive and encouraging rather than negative and discouraging.

4.4.2   Islam's benefits from English language learning

The participants discussed Islam as a subtheme under the theme of religion. The participants looked at the subtheme of Islam from three main sides, including Islam and English language learning, the reformation of the image of Islam, and Islamic proselytisation (Figure 14).
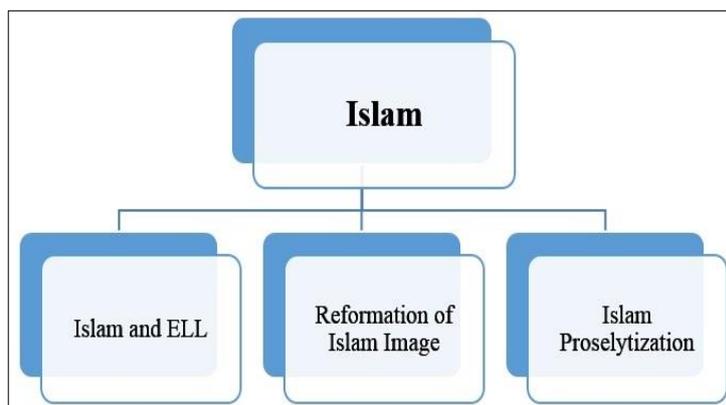
Figure 14: Islam-related sub-topics

4.4.2.1 *Reformation of the image of Islam*

Under this topic, participants shed light on the important role of ELL for Islam, through the reformation of Islam's image in other societies.

Mr Nouh (Saudi Teacher) *(Translated from Arabic)*

> Language is the best way to challenge the negative stereotype about Muslims. The stereotype that media tries to show in a negative way. It is using social networking spaces. It is using the English language, … . Believe me, if we left the others on what information about us, they have and which they received by the media, we will stay in hostility forever and ever. …

The above extract shows that Mr Nouh raised two issues. First, that the media reflects an incorrect image of what Islam is, and does not depict its true teachings. Second, this distorted image of Islam leads to enmity between Muslims and non-Muslims. Mr Nouh believed that the English language can play a positive role in changing the image of Islam on a global scale. He suggested using the English language as a tool to help Muslims show others the positive side of Islam. In one of the informal interviews, a father raised the same idea:

Mr Abu Ati (Father) *(Translated from Arabic)*

> After what happened on 9/11, a lot have been written about Islam, prophet and Quran in English. Most of what have been written was not positive and reveals several misconceptions about Islam. These misconceptions had their influences on Muslims worldwide. I think our children have to learn the English language because it helps them in their future, helps their religion to correct those misconceptions made by the media lately.

(Informal interview)

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In the same vein, Abu Ati recalled key historical events (such as 9/11), that he thought were what led to the negative image of Islam. This image, according to Abu Ati, needs to be corrected, and to achieve this, he suggested learning the English language.

Sheik Hamed (Imam) *(Translated from Arabic)*

> English language may help Muslims in a different way. At the beginning, it will ease the understanding of others and their relationship with religion. Nowadays, we can find how the misunderstanding about Islam spreads because of the weakness of Muslims' English language, that do not help us to preach Islamic tolerance and magnanimity, which has been distorted by the media and the extremists. Nowadays we can watch through the media how the world fumes about Islam's unreal image.

Similarly, the above extract links between the weaknesses of ELL among Saudi learners (i.e. Muslim students) and the existence of misunderstandings about Islam. According to Sheik Hamed, these weaknesses lead to two important difficulties. First, Muslim individuals are not able to convey the true message, teachings and ideology of Islam, and second, such weaknesses allow the media and Muslim extremists to distort the true image of Islam. The two difficulties subsequently cause other parts of the world to criticise Islam and Muslims.

The three participants found that there were three factors that played a negative role in deforming the image of Islam: media, events (such as 9/11) and extremists. Additionally, they agreed on the positive role of the English language as a worldwide language in addressing the incorrect views about Islam. The dangers associated with the wrong image of any group of people held by other groups is that it may damage communication between these two groups. Al Musaiteer (2015) showed that one of the three reasons that may discourage Saudi students from interacting with American people is if the two parties build up a negative image of each other.

4.4.2.2 *Discuss Muslims problems with international powers*

Participants discussed one of the important roles of the English language for Muslims. This role is the potential of the English language to help Muslims to convey their hardships to international powers.

Sheik Husien (Imam) *(Translated from Arabic)*

> For example, in supporting international injustice such as the Jewish aggression against the unarmed Palestinian people in an unjust way. English as

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> well can help to talk about human rights, all Muslims' human rights, especially in countries where Muslims are minorities. So, these situations can be discussed and conveyed to the politicians or philosophers of international powers via a language we can speak, and they understand.

In the above extract, Sheik Husien believed that the English language may play a significant role via creating the opportunity for Muslims to send actual information about their political hardships to the international community and to let them know about their grave concerns. Sheik Husien represents the people who believe in the ability of the English language to help to uncover all the Muslims' difficulties to the international realm. In this concern, this important role of the English language may represent an encouraging reason for Saudi students and the community to create positive attitudes towards ELL.

4.4.2.3 *Islamic proselytisation*

The participants saw that English could play an important role in assisting Islam by spreading the message of Islam, inviting non-Muslims inside or outside Saudi Arabia to convert to Islam, and discussing Islam's views and beliefs with others.

Sheik Mansour (Imam) *(Translated from Arabic)*

> We need to preach Islam worldwide, to every part of the world. It will not be possible to do this unless we learn others' languages. We need the message of Islam to be known by different people all over the world. English language is the most famous language on the Earth. It is spoken by millions of people in different parts of the world. It represents the most important tools to achieve our goal and to preach Islam, not only to ordinary people but to the elite population.

Sheik Mansour believed that approaching' Islam worldwide is the main goal. He saw the English language as the main tool that could help Muslims to do so because of its huge number of speakers. He thought that the English language was the way to reach not only ordinary people but also very important people all over the world.

Sheik Shadi (Imam) *(Translated from Arabic)*

> The English language is not dangerous to our language. In contrast, it is very important to serve our religion. It is a tool to invite people to Islam and to Allah (God). It is important to defend Islam in front of the strong Western media.

Sheik Shadi asserted that the English language is beneficial for Islam. He stated that the English language could help to invite non-Muslims to convert to Islam and to call those who do not believe, to believe in God (Allah).

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Sheik Mahmoud (Imam) *(Translated from Arabic)*

> In our field, in spreading Islam and inviting people to join Islam, the English language plays a significant part. There are some non-Muslim communities such as from India or the Philippines here in Saudi Arabia. Community invitation and guidance centres in this mosque or other mosques are led by people who specialise in English. Although we have some preachers who speak the language of these communities, English is the common language spoken by most of this population.

Sheik Mahmoud explained the role of English in preaching Islam outside and inside Saudi Arabia. He spoke about "community invitation and guidance centres" in Saudi Arabia. These centres tend to preach Islam to non-Muslims working in Saudi Arabia. These centres use English language to communicate, although there are some Islamic proselytisers who speak the language of these communities.

Mr Amose (Western teacher)

> I think English language learning is a positive issue. I think for most of them, in terms of understanding English, it is so because they can speak to other people who speak English and they'll be able to speak about religion. They can converse with people who don't speak Arabic about their religion and be okay with it.

Mr Amose found that one of the encouraging reasons for Saudi students to acquire the English language was to communicate with non-Arabic speakers about their religion. This is not only to proselytise Islam to others, but also because sometimes students need to discuss their religious views and ideas.

Sheiks Mansour, Shadi and Mahmoud and Mr Amose all agreed on one significant point. They believed that the English language could play an important role in the proselytisation of Islam. The background of these three sheiks, who usually proselytise Islamic teachings to others as part of their job, helped them to see the importance of the English language in conveying these teachings to non-Arab Muslims and to non-Muslims in general. For example, Sheik Mansour and Sheik Shadi focused on the role of the English language in conveying Islam worldwide, while Sheik Mahmoud discussed the role of the English language in conveying the true Islamic teachings to non-Muslims inside Saudi Arabia. Furthermore, as a Western teacher, Mr Amose saw this from a different perspective. He agreed with the others on the importance of Saudi learners using English to help them communicate with non-Arabs about Islam,

however, he did not see it as a tool for proselytisation, but rather, more as a tool to help learners to converse with others about their faith.

The subtheme above discussed (Islam's benefits from ELL) can be considered through the lens of the EST. The three topics considered under this subtheme (reformation of the image of Islam, discuss Muslims problems with international powers and Islam proselytisation) show the substantial benefits Islam can gain from English language education. As mentioned previously, Islam is integral in the life of Saudi people and, therefore, if we link these two positive ideas (Islam benefits from ELL and the important role of Islam for Saudi people), an individual can acknowledge the strong inclination that Saudi people may have to learn the English language. This inclination agrees with the fourth degree of EST (the macrosystem) (see Section 2.8). The religious values that a person gains or loses will play a significant role in motivating or demotivating him/her to learn the English language. For Muslim students, one of the benefits that they may gain from ELL is the advantageous role that the English language can play for their religion (Islam).

4.4.3   Muslims and English language learning

Among the religion-related topics that participants discussed was people, which was further subdivided as a theme into the subthemes of current and ancient people, and the religious community in Saudi Arabia (Figure 16).
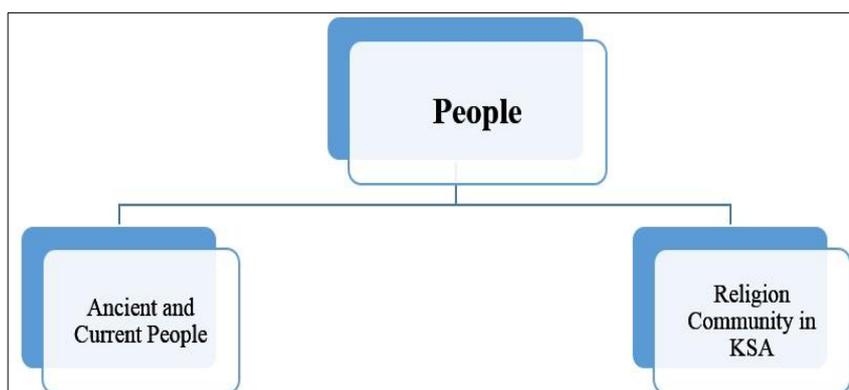

Figure 15: Muslim famous people who affect language learning

4.4.3.1 *Ancient and current people*

During this study, a number of famous Muslim people have been mentioned who may play a positive or negative role in English language learning. The people who were mentioned in

this study were divided into two main divisions, including ancient and modern Muslim personalities. During this study, people raised the names of Muslim figures who have impacted language learning issues. These characters include the Prophet Mohammed (PBUH), and Zaid ibn Thabit, a companion of the Prophet Mohammed (PBUH) (mentioned in Section 4.4.1).

Mr Nasir (Saudi Teacher) *(Translated from Arabic)*

> … There were some Companions of the Prophet Mohammed, peace be upon him, who learned the languages of others.

Sheik Abdulmalik (Imam) *(Translated from Arabic)*

> ... It is known that the Prophet Mohammed (PBUH) commanded his Companion Zaid ibn Thabit Alansari to learn Hebrew. Therefore, Zaid learned it in fourteen days. This shows that you need to learn others' language …

Mr Alonzo (Western teacher)

> They don't see this as an education – I hope I'm – this is – can get confidential, but I think it's religion. Like education will never beat religion. In as much as it's seen as an extension of religion, there will be no chances for a real education. … I always need an interpreter because my Arabic is nothing to write home about. One of them told me, "the Prophet himself, (Peace be upon him), was illiterate. Do you want my children to be better than the Prophet Mohammed?"

The Saudi people have a strong affiliation towards their religion. They respect religious figures, especially the Prophet Mohammed (PBUH), and for Muslims in general, the Prophet Mohammed's sayings, actions or reports (aside from the Holy Quran) represent the main source that Muslims depend upon for their life teachings and guidance. Thus, the first person that was mentioned in the participants' interviews was the Prophet Mohammed (PBUH), as seen in the above extracts. The Prophet Mohammed, according to the above extracts, was referenced in two opposite events. First, Sheik Abdulmalik's extract mentioned the Prophet Mohammed in the context of encouraging one of his companions to learn another language (Syriac or Hebrew, in which the Torah – the Jewish holy book – is written). As for second event, the context in which the name of the prophet was mentioned was in Mr Alonzo's extract, when a father used the illiteracy of the Prophet Mohammed to discourage education. A father had said to Mr Alonzo that his child did not need to be educated because his child is not better that the Prophet, who was illiterate. Taking all of this into consideration, an individual may note that the Prophet Mohammed's actions encourage people to learn other languages, however some people use the

fact that the Prophet Mohammed was illiterate as a justification to discourage their children's education.

Another point that can be noted here is that some fathers who live in the small town are not educated or they have a low level of education. Thus, fathers lacking an education or poorly educated may try to support his child's low achievement by evoking Prophet Mohammed's illiteracy. In other words, Sheik Abdulmalik depends on the Prophet's action (i.e. instructing his companion to learn L2) to support L2 learning, while the father depended on the Prophet's characteristics (illiteracy) to lower education's importance.

The second historical Muslim figure that was mentioned during the interviews was Zaid bin Thabit, the companion of the prophet, who was sent to learn Hebrew. Within the Islamic teachings, the Prophet Mohammed's companions are regarded as the best people after the prophet Mohammed (PBUH). Muslims are obliged to respect and try to imitate them in their daily lives (e.g. they name their children after these companions). Zaid's story, in which he was able to learn the new language in 14 days, may represent an encouraging incident for Saudi learners, and thus, it is used by Saudi people in their daily lives when they want to advocate L2 learning.

Further to this, some famous modern Muslim personalities were also mentioned by the interviewees, and this is common nowadays, as people are affected by their teachers, social media stars and scholars. Thus, famous people lead others, especially new generations, to follow their way of life. The current study revealed several names that represent role models for the interviewees in the field of ELL.

Mr Nasir (Saudi teacher) *(Translated from Arabic)*

> ... I was an English language student at the English language department in King Saud University in Abha. The Head of the English department was Dr. Abdullah Alqahtani. Dr. Abdullah was a famous Muslim preacher who helped to convey the message of Islam to many non-Muslims in Abha community centre. In the same city, there was another branch of another university (Imam University). The Head of the English department in that branch was Dr. Abdullah Abu Iesh. Dr. Abu Iesh was among the famous Islamic preachers in the city.

Sheik Husien (Imam) *(Translated from Arabic)*

> Sheik Dr. Mohammed Alarifi has two Twitter accounts, one in Arabic and one in English. He is followed by 16 million followers. I think he also has an

account in Chinese. He surely uses the English language to preach Islam to others. Islamic preaching is very important because the image of Islam is now tarnished in all countries. Unfortunately, they see Islam through Daesh (ISIS). However, the right view of Islam was clarified to those people in their languages.

Mr Gais (Father) *(Translated from Arabic)*

… I listen to Islamic proselytisers in America, Australia. Go to YouTube and deliberately follow people such as Dr. Ahmed Deedat. You discover how he conveyed the message of Islam to the whole world. He did that in English. We need several diligent scholars and proselytisers who are fluent in English to provide the message of Islam to the world. This thing is required.

In the above extracts, participants mentioned the names of three different types of Muslim personalities who had a positive impact on their religious attitudes towards the English language. Mr Nasir mentioned the name of two professors who were heads of two English language departments in two university branches. These two professors were not only heads of English departments, but also famous Islamic preachers. Sheik Husien also referred to a very famous person (Sheik Alarifi), known not only among the Saudi people, but also in Arab and Muslim countries. The third personality was a famous Muslim orator and debater, who was popular in the 1980s and 1990s and well-known worldwide.

If we consider the three participants who mentioned these famous people, we may find certain links between the participants and the individuals they talked about. In reference to Mr Nasir, he is an EFL teacher and mentioned two important religious professors who, at the same time, were linguists at the universities in the city where Nasir obtained his degree. Sheik Husien, who is an imam at one of the large mosques in the town, named a very famous Islamic preacher, and finally, Mr Gais, a businessman and father, mentioned an exemplary debater, who uses English to defend Islam and its teachings against other religious debaters.

Under the subtheme "Muslim and English language learning", participants considered those Muslim figures – both historical and contemporary – to show that there is a link between Islam and English language education, and to demonstrate that Islam does not adopt a negative attitude against English language education. The existence of such characters represents a role model that encourages students to learn the English language and to clarify the positive attitudes of the religious Saudi community towards ELL. Those role models may represent a linguistic community that students wish to be part of.

Chapter 4.Data Analysis: Non-Academic Themes

As demonstrated in Section 2.3, Gardner's (1985) description of integrative motivation pointed to the learners' attitude to learning the L2 because they wanted to be a part of its native community. Although Gardner focused on the target language community, one may raise a question concerning the extent to which non-native English language speakers can form a community, where students aim to learn the L2 in order to be a part of that small community in the non-native country. Thus, students can be integratively motivated.

Another point that can be raised here relates to the instrumental motivation (expounded upon in Section 2.3), as the inclination people have to learn the L2 is for its practical worth. That is, when a learner desires to learn an L2 because they want to achieve what their role model achieved (e.g. recognition, fame, financial benefits or social rank), then this learner is instrumentally motivated. To summarise, role models can be an integrative motivation if the learner aims to be a part of the role model's society (especially current characters), or they can be an instrumental motivation if the learner aims to gain some advantages (e.g. become famous).

From another perspective, role models may also represent an extrinsic motivation from the point view of SD theory (Section 2.6). Dörnyei (1994), in his model (Section 2.4), discussed three components under the learning situation level, of which the third component (group-specific) contained four elements, and one of those elements was group cohesion. This expressed the close ties that connected a group's individuals to one another and the strong association between the individuals and their group. Although Dörnyei's framework focused on the academic environment, rather than non-academic environment, the group cohesion may play an effective role in the motivation field of study, if the framework takes both academic and non-academic environments into consideration. The Muslim figures mentioned during this data analysis can be considered by the EST as a part of macrosystem environment where social and religious values play an effective role in developing an individual (Section 2.8).

4.4.3.2 *The religious community in Saudi Arabia*

The participants considered the religious community in Saudi Arabia during their discussion of Islam and ELL. The religious community usually includes the imams of the mosques, religious scholars (Sheiks), and religious *mutawa* (a member of the religious police force, especially in Saudi Arabia, charged with enforcing adherence to Shari'a law). In fact, in Arabic the word *mutawa* can be used to describe any person who follows the teachings and way of the Prophet Mohammed (PBUH).

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Chapter 4.Data Analysis: Non-Academic Themes

At the beginning, some of the religious community considered language learning unacceptable unless there was a need for it. They also believed that if there was a need, language should be learned by specific groups of society and not by all students.

Sheik Ghalib (Imam) *(Translated from Arabic)*

> The Prophet, peace be upon him, said "Whoever learns a people's language shall be safe from their plots." Thus, learning others' language shall be for specific and beneficial reasons. Ok? So, if this aim is achieved by specific people in the society, there is no need to oblige others to learn this language or that language.

Some of the religious community fear that English will replace Arabic, and Muslim communities will indulge in Western or non-Islamic cultures. They invoke the history of other Muslim countries such as Turkey, where the Arabic language has completely vanished. Although Turkey is not an Arab country, Muslims believe that Islam is linked to Arabic. Thus, in Turkey, most daily Muslim activities such as Quran teaching and the call to prayer (Adan) are done in Arabic. Thus, some of the religious community considers the spread of English as a colonisation step to override their Islamic culture. Thus, according to the Hanbali Jurisprudence School, they tend to avoid what they think may lead to sins, and so in Saudi Arabia, where this school is widespread, the religious community tended in the past to apply this law to English language education because it was thought that the English language would bring Western culture, especially those parts of the culture which are not accepted by Islam's teaching (e.g. wine).

Sheik Mahmoud (Imam) *(Translated from Arabic)*

> Most of our elder Sheiks especially in Saudi Arabia are of the Hanbali School, which is based on the notion of the "Prohibition of what may lead to committing sins." This fundamental depends on "Leave what makes you doubt to what does not make you doubt;" this means pre-empting any problems before the society indulges or assimilates the culture of Europe or America ... In fact, language learning to those people has been associated with colonialism, and when Ataturk dominated Turkey, he prevented even the prayer call in Arabic. There was no Adan (Call to Prayer) in Arabic language. It is always believed that the colonisers impose their language on the colonial power. Do, for example, in the West, students learn the Arabic language? Do they need our culture? So, they do not need or may not find themselves in danger if they learn it. We must look at the situation from the same point of view. But in the end power prevails whatever the situation is. We need to admit this.

Chapter 4.Data Analysis: Non-Academic Themes

Mr Amose (Western Teacher)

> **Interviewee**: I think both. I think often enough that the negative feedback or the negative influence can come from friends who don't really have an interest maybe in English. It can come from the family. Yeah, we touched on family now, but I think friends. I think there used to be a community also. Can I say something that might not sound good? I think the religious community can have a big influence.

> **Interviewer**: In what sense?

> **Interviewee**: Motivates.

> **Interviewer**: You mean positive or negative?

> **Interviewee**: Positive. I think they can motivate positively.

> Interviewer: They do?

> **Interviewee**: They don't.

> **Interviewee**: They don't. I think our young people, our Saudi students, have a very strong religious belief and that's fine and good. I think whatever can be motivated from the religious perspective – I'm not saying change your culture. I'm not saying change your beliefs – all I'm saying is it can inspire a lot of students, that it can uplift the Saudi students because I think they're not really doing that. They're maybe not focused on it. I don't know. It's not coming from them.

Mr Amose asserted that the religious community can have a remarkably effective role in motivating students. However, he believed that the religious community did not perform their supporting role, and that it could have a substantial impact on children who, in turn, are linked to the religious environment of the society.

Mr Alonzo (Western Teacher)

> **Interviewer**: Do you think that a religion may play a role in English education?

> **Interviewee**: Absolutely.

> **Interviewee**: It affects the whole education system but especially foreign language. Especially foreign language because it is a – language is a – or seen as a vehicle. Now, we are teaching the technical matters in Arabic. You can teach basic skills in Arabic, you can teach it, you can teach in Arabic, although it has a lot of English, but language in particular is seen as a window to the external world, and they do not want to open that window. That's again I'm talking about the vast majority.

> Interviewer: Why?
>
> **Interviewee**: The religious establishment doesn't want to lose its grip on education because if they do, then they will be in trouble. I mean, the religion opposes free thinking by definition. That's what it is. It's the opposite of free thinking. Education promotes it, so there is a conflict here. The religious establishment is never going to let go.
>
> **Interviewer**: Do you believe this in the religious community, I mean Saudi's religious community, imams, have you heard about that?
>
> **Interviewer**: The clergy.
>
> **Interviewer**: Do you think they have any kind of impact on students' motivation to learn a language?
>
> **Interviewee**: They demotivate them.
>
> Interviewer: Why?
>
> **Interviewee**: Well, again, because they oppose an education worthy of that, and if you – I don't think they – what does the religious establishment want children to learn about from the Quran? What? Nothing. So, of course, that impact has already been negative.

On the other hand, Mr Alonzo considered religion a demotivating factor. His consideration was built on his claim that the religious community is against education. At the beginning, Mr Alonzo asserted that the religion has an impact on education generally in Saudi Arabia, and on English language education. The reason, according to Mr Alonzo, is that the religious establishment tries to keep Saudi society closed to other cultures. Thus, from Mr Alonzo's perspective, the religious community represents a demotivation factor because they stand against education.

To summarise, the participants discussed the role of the religious community in Saudi Arabia. They demonstrated how the religious community can discourage L2 learning within society, and that this appeared as a result of several factors. These factors include believing that the L2 should only be learned by a part of society, but not all of it (Sheik Ghalib). However, this opinion is inconsistent and in contradiction to the Saudi fathers' (participants in the current study) efforts to support their children's English language education. A portion of these people are members of the religious community, who expend considerable effort to support their children to learn the English language. Moreover, the religious community bases their negative point of view towards L2 learning on two elements: the history of other Muslim countries with L2 and the opinion of one Islamic School of Jurisprudence (Sheik Mahmoud). These findings

oppose the results extracted in Section 4.4.2, where the religion of Islam is seen as benefitting from the English language. One may therefore postulate that these opposing views may relate to a change over time. That is, the Islamic Jurisprudence School's opinion may depend on an older viewpoint that was held concerning the English language as an intimidation to their Islamic culture. Nowadays, this fear may be abated because of the need of the English language for knowledge. Additionally, this view could have changed over time as religious people discovered that Islam can benefit from the English language. Furthermore, the religious community plays a negative role towards L2 learning because of their goal to control the education system, and to prevent other cultures in influencing their Saudi learners (Mr Alonzo). This point may oppose the efforts of some religious establishments, such as Imam Mohammed bin Saud Islamic University, which established the English language department in 1981, as well as individuals such as Sheik Almajdouiy, who started unofficial English language programmes in his private school (Al Salafiah) in Baljurashi, in the south of Saudi Arabia in the late 1970s (as mentioned by one of the fathers in an informal interview).

Mr Sadiq (Father) *(Translated from Arabic)*

> I remember Sheik Mohammed Almajdouiy when he taught us English language subjects in years 4, 5 and 6. He told us that this not required but you must study it. It was like an extra activity. It was something new but interesting. We learned a lot from that.

(Informal interview)

In evaluating the aforementioned subtheme (Muslims and English language learning) through the lens of the EST, one may identify that this subtheme discusses the participants' ideas about the role of Muslim people, who they believe have a role in L2 learning in Saudi Arabia. This subtheme has indeed found both motivating people (e.g. the prophet's companion) and demotivating people (e.g. some of the religious community) within the Saudi context. These subthemes can be viewed through the lenses of EST and specifically through two levels of ecosystems. First, the famous Muslim characters can play a role in students' motivation to learn the English language at the macrosystem level (as discussed in Section 2.8) because of the high religious values they carry, which can play an effective role in developing Muslim students. Second, the other group (i.e. religious community) can be viewed through two ecosystems. They can be viewed through the microsystem level and macrosystem level. The reason that the religious community can be considered through the microsystem level is that they represent one part of the community an individual has direct contact with on a daily basis. This happens

because the religious people could be a family member, a neighbour, the imam of the neighbourhood mosque, or one of his/her teachers. Furthermore, the religious community is considered as part of the macrosystem because of the religious values they have, which may influence students' motivation to learn the English language.

4.5 Summary

In this chapter, the analysed data uncovered three main themes. These themes are family, culture and religion. These themes have been discussed via a number of subthemes (Figure 16).
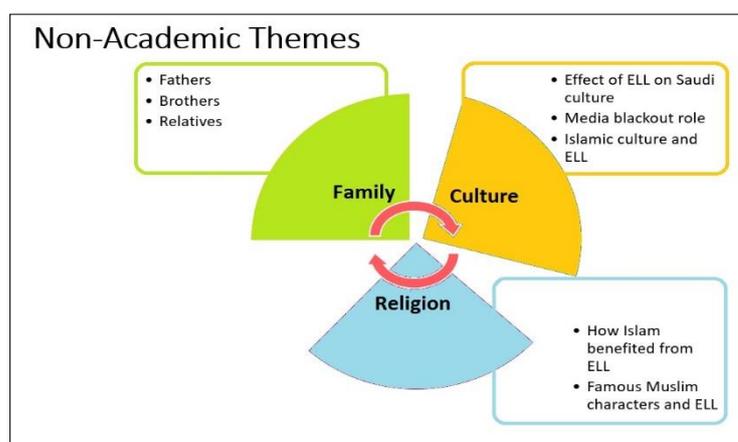
Figure 16. Non-academic themes

Semi-structured and informal interviews have revealed that the theme of family was discussed in the light of three subthemes, fathers', brothers', and relatives' roles in motivating and demotivating Saudi university students to learn the English language. The subtheme "fathers" was discussed most during the interviews. This subtheme was under consideration via the discussion of four topics: supportive parents, suppressive parents (i.e. with a negative approach), parents' backgrounds, and parents' ELL experiences. The other two subthemes of "brothers" and "relatives" received a small amount of discussion. The brothers' effect on motivating and demotivating Saudi students in ELL was discussed as having both direct and indirect positive and negative effects. Similarly, relatives' influence was considered by the participants through three topics: encouraging direct impact, encouraging indirect impact, and discouraging direct impacts.

In the same way, the second main theme "culture" was revealed from the data and discussed by the participants as being the effect of ELL on Saudi culture, the media blackout role, and Islamic culture and ELL. Participants under the first subthemes raised the effect of ELL on

Saudi culture. Under this subtheme, participants focused on the threat to Saudi communities from English language native culture (i.e. Western culture). Under the second subtheme, two dimensions were presented: the effect of ELL on Saudi students' native language and identities.

Likewise, the third main theme "religion" was produced from the interview data analysis. During discussion of the third main theme, participants suggested two subthemes. These subthemes were how Islam benefited from ELL, and Muslim people and ELL. The first subtheme was subdivided into three topics: Islam and English language, the reformation of Islam's image, and Islamic proselytisation. The second subtheme was represented by the two topics of ancient and current Muslim people, and the religious community in Saudi Arabia.

Chapter 5. Discussion

5.1   Introduction

In the previous chapters, the relevant literature was reviewed to provide a background and rationale for the study. The methodology used to collect the data was discussed, and the data obtained from informal and semi-structural interviews were analysed. The present study aimed to explore the non-academic factors that may play a role in motivating or demotivating Saudi students to learn the EL at universities.

The current study intends to answer the following question: What are the non-academic factors which impact on English language learning motivation/demotivation in Saudi Arabia?

This main research question was answered through the following sub-questions:

a. What is the nature and character of motivation/demotivation which impacts on Saudi university students learning of the English language?
b. How do families and religious communities affect learners' motivation towards EFL learning?

This chapter will discuss the three themes – family, religion and culture – in light of the literature review (Chapter 2) and the EST theory that has been discussed throughout the previous chapters. The religion- and culture-related themes will be discussed under one over-arching theme because of the partial overlap between the two domains in Saudi society. Overall, the results of the current study demonstrate that social, cultural and community factors cannot be considered in isolation. This, indeed, contributes to the field of motivation research by adding this holistic study.

5.2   The First Theme: Family-related Factors

One of the themes that appeared during the data analysis phase was family-related factors. In this theme, the data revealed some reasons why parents are an influential factor in their children's motivation or demotivation to learn English, whereby parents and family members can play either positive or negative roles in the students' language learning motivation, as indicated by Al Shlowiy (2014), who stated that those persons living with the learners played a significant role in their attitude and motivation to learn L2. According to Gardner (1988), the families' preference for L2 education is often speculated upon as an imperative influence

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connected with children's motivation and attitudes. In the following two sections, both family-related motivation and demotivation factors will be discussed in detail.

If one considers the influence of parents and family members, it is noted that they have two orientations: to demotivate and motivate their children. Parents and family members have a direct and indirect effect on the children's motivation; however, they have an only an indirect effect to demotivate their children. To put in more succinctly, parents and family members have indirect effects when they unintentionally demotivate their children's learning of the English language. For example, they do not tell their children directly or in words to stop learning the English language, but their actions (e.g. not recognising the importance of the English language) encourage their children to do so. In contrast, a direct effect occurs when the parents intend to encourage or discourage their children from learning English. That is, parents or family members use their words or actions explicitly (e.g. sending their children abroad to study the English language) to motivate students to learn English. One may conclude, therefore, that Saudi parents do not intend to prevent their children from learning the English language, but their behaviour may be understood differently by their children.

5.2.1 *Demotivational factors*

At the beginning, the data showed that there were six reasons that made families a demotivating factor. Four of these reasons can be grouped as parents and English language education (see Section 4.2.1.2), and the other two reasons relate to parents' geographical background (living in a small town or a remote village) and their view towards Western culture (Figure 17).
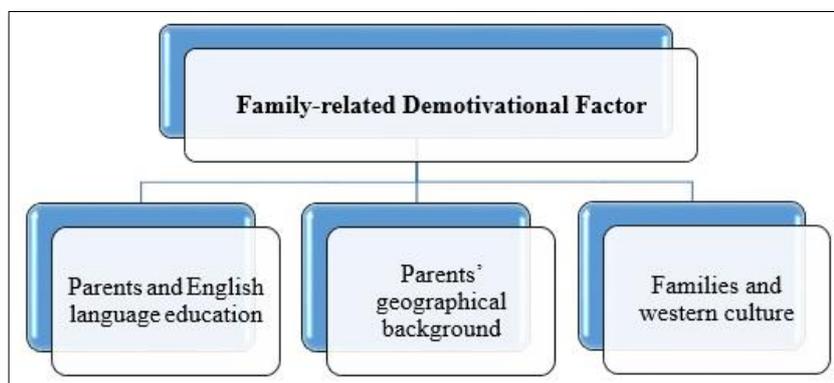

Figure 17: Family-related demotivational factors

Chapter 5. Discussion

The data revealed that there are some reasons that caused parents to play a demotivating role that discourages their children from learning the English language. This role emerges from the interplay of four education-related elements that envelop the relationship between parents and English language education.
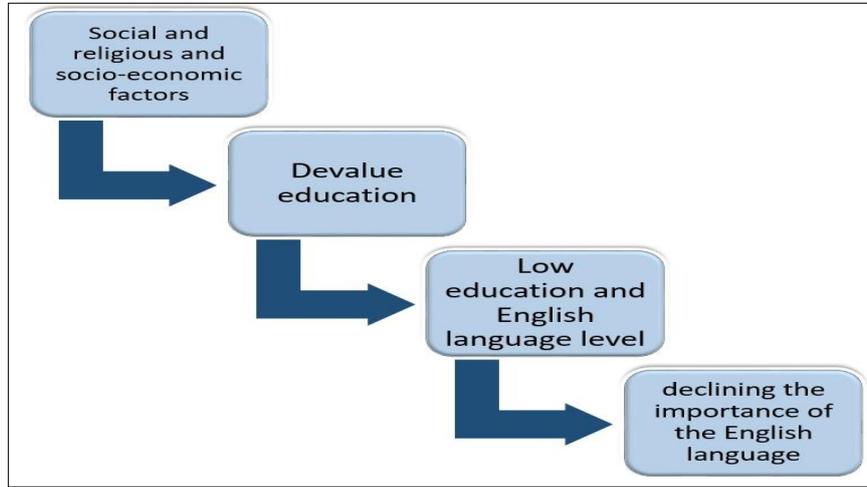
Figure 18: Elements that affect parents' attitude towards ELL

The data analysis indicates that the problem begins from a tendency of the parents to devalue education in general because of social, religious and socio-economic reasons. The devaluing of education, in turn, is a cause for parents' low education and English language level. These elements lead to giving even lesser importance to English language education among those families. Inversely, when parents have a good level of education or high SES, they are aware of the importance of the English language for their children (e.g. the fathers who participated in the study). Their high level of education and a good level of SES (see Section 3.8.3) helped them to exploit all the resources they have to encourage their children to learn the English language (e.g. financial resources to send their children abroad, past positive and negative experiences).

Conversely, in the university where this study took place, most of the students' parents were of low educational background (secondary or diploma level) and low SES (farmers and shepherds). These findings tie in well with previous studies of Shahiditabar et al. (2016) and Hosseinpour et al. (2015). According to Shahiditabar et al. (2016), parents with higher education were more positive towards ELL than those of a lower educational level. In the same way, Hosseinpour et al. (2015) found that the children's attainment in English language courses is positively associated with their parents' participation in the children's language learning process, parents' attitude towards the L2, their educational condition and their earnings.

Chapter 5. Discussion

Likewise, the academic level of parents positively affected their children's motivation to learn the L2, as confirmed by Iwaniec (2016).

Consequently, the two elements (the parents' devaluing of both the education and the importance of English language; and their low level of education and English language knowledge) create what appears to be a passive interest in ELL among parents. This passive interest in ELL is evidenced by the findings in Section 4.2.1.2, where a father prevented his son from visiting Spain with his college, and more than 99% of the fathers did not attend a meeting with their children's English teachers in a college. Examples such as these demonstrate how the two elements prevent parents from becoming aware of the importance of the English language. This was also clear when one of the Saudi teachers gave an example of his family, stating, "…they did not support me because they had no idea why the English language is important." Thus, we see how the four education-related elements underpinning parents and ELL worked together to make parents an indirectly demotivating factor.

Moreover, parents from small towns and villages showed less preference for English learning, perhaps because of the scarcity of the use of English in these areas. There are several reasons why it is uncommon to use English in such areas; for example, these areas usually lack job opportunities that allow non-Arab staff to work and settle. This finding is in line with Al-Mahrooqi (2016a, p. 64) who asserted, "Some students come from backgrounds which do not value the English language, so students tend not to give much concern in learning the language."

Also, the religious and cultural differences between Islam on one side and Western culture on the other have a profound impact on families' demotivational role. The Saudi people are sensitive towards their culture and religion. If they feel that the target language may threaten their culture or faith, they may tend to ignore it. The English language for a number of Saudi people, especially those with a low-level of education, is the language of non-Muslim Western people. For example, in his study on Saudi students in the USA, Al-Musaiteer (2015) concluded that one of the reasons that may encourage Saudi learners to initiate communication with Americans was if they felt that the American respected both the Saudi culture and religion (Islam).

Generally, this result goes with what Al-Mahrooqi et al. (2016b) found when they reported that family was one of the significant contextual factors that negatively affects students' English language level. Thus, policymakers and stakeholders within the domain of English language education need to focus on raising not only students' but also their parents' awareness of the

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importance of the English language, especially among those who live in small towns and remote villages. Moreover, Saudi families with low educational backgrounds and students need to understand the reality of Islam's view and teachings towards the relationship with other cultures and religions. These two steps can be gained via a series of educational and social events recognised by educational institutions in remote small towns and villages. The educational institutions, for example, can organise some free or sponsored English sessions for family members. These sessions can help in two close parallel paths. First, these sessions will help families become positively involved in their children's English language education by helping them in their homework or lesson preparation. Second, these sessions will help parents to build more knowledge and a strong understanding of both the importance of the English language and other cultures.

5.2.2 Motivational factors

The findings from this study reveal four reasons that encourage parents and family members to play a positive role in encouraging their children to learn the English language. These reasons are clear through the factors that underpin Saudi parents' inclination to encourage their children to learn the English language (see Section 4.2.1.1): future career aim, educational aim, the worldwide position of the English language and avoiding fathers' previous negative experience in education. This result showed congruence with the result of Khan's (2015) study, which found that 90% of the participants raised their families' significant role in motivating them via valuing their language learning and appreciating their achievement in the English.

The data showed that these some families zealously helped their children to improve their English language through their choice of source of their children's education. The data indicate that families planned to send their children abroad to countries where the English language is spoken as a first language such as the UK, USA and Canada, or countries in which English is used as an official language, such as Malaysia. Those families who did not get the chance to send their children overseas chose either international schools, where the English language is the medium of instruction, or private language centres. This behaviour, as discussed in the previous section, showed that the family recognises that the English language is important for their children's future, and sought to find the best sources to help their children acquire English. Another point which can be observed here is that parents try to compensate for their weaknesses in the English language with other solutions that assure their children receive adequate language teaching. Although this compensation seems positive towards English language education, it

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uncovers the insufficient parental involvement in their children's L2 activities (e.g. involvement in school activities and parental communications with teachers about their child). An example that can be drawn upon is what Mr Alonzo informed about during his interview, on the absence of approximately 600 fathers from a meeting with their English language teachers (see Section 4.2.1.2). This result agrees with the result of Iwaniec's (2016) study in Poland, where she found that families tried to encourage their children to learn the English language. However, their way of encouraging was different from what was found in the current study. In the Polish experience, parents provided their children with rewards, encouraged them using positive expressions, helped their children with their homework and introduced encouraging language experiences (see Section 2.10.5). As for the current study, an individual can see parents use their financial resources to help in their children's language learning, and use both positive and negative language learning experiences as a method of encouraging their children to learn the English language. Conversely, the current result opposes that of Al Shlowiy's (2014), who claimed that many Saudi families do not pay significant attention to their children's English language development. Al Shlowiy did not build his claim on an empirical study.

Families had experience of ELL that may affect the children positively or negatively in learning the English language. Surprisingly, the data from the current study showed that it was not only the families' positive experience but also their negative experience that motivated university students. Fathers who participated showed that positive experiences could be shown to children as role models to encourage them to learn English. They also considered that negative experiences could be used to enhance their children's language learning. Families and their children could reflect on the difficulties encountered and how they succeeded or failed to overcome these difficulties. This result shows the strong relationship between students and their families in the Saudi context. This relationship, as mentioned previously, makes family a paramount factor that plays a significant role in their children's lives. Furthermore, this result affirms the expectation of EST which believes in the role of the microsystem on children's development. Niemiec and Ryan (2009) assert that individuals often tend to adopt the qualities and actions of individuals to whom they are connected, or from the backgrounds in which they reside.

In order to make the issue clearer, the data may uncover two main factors that control the inclination of a family towards motivating and demotivating their children. These factors are the family's sense of importance of the English language and the family's SES. It was noted that these two factors are related to each other in that, when parents have a good level of

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education or have a good financial income they adopt a good level of understanding of how important the English language is for their children's future. Therefore, they play a role in motivating their children to learn the English language. Besides, as raised by Morgan et al. (2009), children from low-SES families are lower than those from high-SES families in their academic performance. Thus, the effect here is not only on the children but also on their parents. This current study finds that parents with a low level of education and income lack inclination toward motivating their children to learn English.

In order to apply this finding in a more practical method, educational institutions are encouraged to benefit from parents' experiences in order to raise the L2 learning level among students. Thus, educational institutions are supposed to organise events in which parents can meet with their children in familiar situations where parents can share their experiences in the L2 learning field. Then, the English language instructors and other stakeholders will have an increased awareness of the strengths and weaknesses of these experiences. Therefore, students, parents and English education stakeholders may be able to find ways to apply the strengths and avoid the weaknesses.

5.3   The Second Theme: Culture- and Religion-related Factors

In this section, the two themes of culture and religion are discussed. The data analysis revealed that there is a strong relationship between cultural and religious elements in the Saudi context. This relationship may relate to the significant influence that Islam, as a religion, has on the Saudi people's daily actions and culture. However, some areas can be considered from the cultural angle rather than the religious point of view. The data showed that religion and culture in the Saudi context represented both motivational and demotivational factors that affected Saudi university students when learning English.

5.3.1   *Demotivational factors*

The data showed that the media did not support English language education in Saudi Arabia. Media, as a daily cultural practice, plays a significant role in directing social practices. As stated by Leveson (2012, p. 3):

> ... Some of [media's] most important functions are to inform, educate and entertain. It adds a diversity of perspective. It explains complex concepts that matter in today's world in language that can be understood by everyone. In no particular order, it covers sports, entertainment, fashion, culture, personal finance, property, TV and radio listings and many other topics. It provides

helplines and advice; it supports its readers in a wide variety of ways. It provides diversion in the form of crosswords, games, and cartoons. In short, it is a very important part of our national culture.

Here, media refers to two types, conventional (e.g. TV and newspaper) and new (e.g. social media). The data showed that the media take a weak position in motivating Saudi students to learn the English language via its lacklustre performance in raising the students' awareness of the importance of language learning. For example, the media in Saudi Arabia plays an unsatisfactory role in delineating the role of English in students' current and future lives. This point is linked to the failure of members of society to raise the importance of the English language among Saudi students. However, the media role may affect not only the students but also the whole society.

Under this demotivational factor, the data indicated that the Saudi community lessened chances for students and children to use their English language within the society and during daily life. For example, the data found that the Saudi community does not accept the use of the English language within daily social contact. During the fieldwork of this research, some fathers, imams and society members, who showed a positive attitude towards the English language or to the L2 communities, hesitated to accept the idea of using the English language within Saudi society.

In one informal meeting with around 12 people, a discussion broke out about the importance of English and related topics. There was a strong and widespread agreement about the importance of English and about sending their children abroad to learn it. However, they also agreed that using the English language within Saudi society is not necessary. Moreover, some of them believed that it would be a shame if any Saudi child used English in the local community.

> **Father**: The English language is important for the children to get a good job in the future and to receive a high income in the future.

> **Interviewer**: Do you agree with sending your son to the UK or the USA to study English?

> **Father**: Yes, yes, yes. Of course. I will do this insha'a Allah, if he agrees.

> **Interviewer**: It is a good idea, and in that way when your son comes back from abroad, he can get a good job Masha' Allah.

> **Father**: Right!

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> **Interviewer**: And he can use the English language everywhere in Saudi Arabia, Masha'a Allah.

> **Father**: Right especially in hospitals.

> **Interviewer**: Even when you have visitors or guests at home, he can speak English. So, you will be proud of him.

> **Father (showed a sense of resentment)**: What? With my guests? NO, no, no. That is a shame. The man should not use any language except his family language in society. I do not like even those who speak Standard Arabic in our guest rooms.

(Translated from Arabic)

Another example of the negative attitudes of the Saudi community towards using the English language within Saudi society is that they do not expect or accept that their children should use English vocabulary within Arabic sentences, even though everyday Arabic sentences are full of English-origin words (e.g. technology-related words such as computer, Facebook). Saudi society does not accept English language vocabulary in their daily communication due to the fear of the effect of English on Saudi students' identities. Nevertheless, the data showed that the participants believed that English language teaching and learning do not negatively affect the identity of Muslim students in Saudi Arabia. The data, for example, indicated that people in Saudi Arabia have concerns about media-based materials (e.g. movies). One may claim that media-based materials are not created to teach the English language. Moreover, he or she may claim that media-based materials may affect identity, even if it is produced in Arabic. Thus, the data clarifies that the participants espoused a positive view about teaching and learning English because they do not believe that classroom-based English education will negatively affect Saudi students' identities.

The data uncovered one of the underlying reasons which demotivates Saudi society from creating chances to use English in their daily communication: the fear that English will replace Arabic. The Arabic language, for Muslims generally and Saudis specifically, represents the language of Islam and the Quran. People in Saudi Arabia believe that if the Arabic language is negatively affected by any factor, the Muslim understanding of Islam's teachings will be negatively affected. During the data collection, one of the participants evoked the history of Turkey as an Islamic country. He claimed that Turkey lost its Islamic identity in a specific period of time when the Arabic language was banned from education and official activities. Thus, Saudi people are very concerned about the use of other languages within the Saudi

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community. This finding connects with the findings of Al-Jarf (2009), whose study found that the Arabic language faces the increasing menace of the ascendancy of English at the university level. However, the data uncovered that some participants believed that English teaching in schools will never harm students' Arabic language for daily communication.

The discouragement of the religious parties in Saudi society happened for two reasons. First, they believe the English language should not be taught or learned in society unless there is a need. Second, the religious community accepted the idea that if there is a need to learn and teach English, only a specific group in society should learn it. This belief of the religious people in Saudi Arabia may have been created by the belief that the English language may spread in society and impact religion in the Muslim society of Saudi Arabia. The religious party's refusal to teach English to everyone may spring from their concern about the potential negative effect on the mother tongue and Islamic culture. Another reason why the participants refused the teaching of English language to the whole of Saudi society may come from the concern that the society may adopt or accept Western cultural values, deemed by the religious party to be against Islamic teachings. This concern may agree with the findings of Rubenfeld et al. (2006), in that second language acquisition encourages learners to form positive opinions and express assent for values in the target language community. A third reason that may lead some of the religious community to refuse the idea of teaching the English language to every member of the society was the idea that other Muslim countries such as Turkey (as discussed above) have lost the Arabic language (the language of the Quran).

5.3.2 *Motivational factors*

The five culture- and religion-related motivational factors include the relationship between Islam and L2 learning, the reformation of Islam's image, the discussion of Muslims' political and cultural problems with international powers, the proselytisation of Islam either inside or outside Saudi Arabia, and the tendency of famous current and ancient Muslim exemplars to use the English language.

First, the result in this domain showed that there is no connection between religious belief and the weaknesses of the English language among Saudi students. Furthermore, participants refuted the idea that Islam as a religion prevents other languages being learned. The participants tried to advocate this belief via a story of the prophet Mohammed when he commanded one of his companions to learn the Jewish language. Participants asserted that Islam does not forbid language learning (as discussed in Section 4.4.3.1).

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The data showed that there is a positive relationship between Islam and language learning in several way, including the actions and sayings of the Prophet Mohammed (PBUH). The participants mentioned the story of the prophet with one of his companions, whom the Prophet Mohammed sent to learn a language. The participants quoted the Prophet Mohammed's saying, which encouraged the learning of other languages. Another way in which the link between Islam and language learning appeared is the role of important religious people. The data included the names of Muslim figures who use English for several reasons. Moreover, the relationship between Islam and the English language was clear from participants' opinions about the use of the English language either to convey Islamic teachings to non-Arab Muslims or non-Muslims, or to debate with non-Muslims about Islam and other religions.

Second, participants believed that English as an international language may be the perfect method to reform the image of the religion of Islam, the Quran, and the prophet Mohammed (PBUH). The participants raised the point of the deformation of the image of Islam in the non-Muslim world, and they thought that the media had created this negative image in the last few years. Muslims, according to the participants, could change this image through direct discussion with non-Muslims in English in order to clarify the reality of Islam.

Third, participants mentioned in both the formal and informal interviews that one of the benefits that English has is to serve Islam by easing communication between Muslims and global powers and establishments, in order to discuss or explain the political situation of Muslim countries and people. Participants mentioned that Muslims are currently suffering in different places around the world, and this needs to be raised to some organisations. The participants, therefore, found that the English language is the best way to help Muslims convey their message to these organisations. This finding may relate to Al-Musaiteer (2015), who found that Saudi students tend to communicate with Americans if they benefit from the communication, and if the American shows respect to the religion and culture of Saudis. Communicating the Muslims' situation with world-wide powers may represent an important mission for the Saudi people, and Saudi individuals may think that listening to the Muslims' dilemma is a kind of respect for their religious issues.

Fourth, the participants found that English is religiously essential for two main reasons. The first reason is that the English language is the most effective method of preaching Islam. For Muslims, one of Islam's and a Muslim's primary missions is to preach Islam to everyone because they believe that Allah (God) has ordered them to preach the message of Islam

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worldwide. Therefore, the participants found that English is an appropriate tool achieve this goal. This finding is in line with Larson-Hall and Dewey (2012), who clarified that people are religiously motivated to learn languages because they think that languages help them to perform what God asks them to do. Moreover, Ko-Yin and Hsiao-Mei (2013) found that religious participants tend to learn a second language in order to perform religious rites. One of the Saudi English language education (SELE) objectives aims to improve Saudi learners' linguistic skills to empower them with tools to help them communicate Islamic teachings to non-Arab Muslims and to proselytise Islam to non-Muslims worldwide (Alrashidi and Phan, 2015). The second reason is that the English language is a powerful tool to gain knowledge. Islamic teachings encourage the seeking of new knowledge. The Prophet Mohammed said, "Verily that angels lower down their wings for the knowledge seeker – in respect." Thus, participants of the current study found that the English language is both new knowledge and a way to gain new knowledge. This positive view of ELL in Saudi Arabia agrees with the findings of Mohd-Asraf (2004, cited in Mohd-Asraf, 2005), as one of her Muslim participants asserted that Allah would reward her when she learned the English language. Mohd-Asraf (ibid.) explained that the answer reflects the Islamic view that individuals may earn Allah's pleasure when they search for knowledge.

Fifth, participants saw that the English language is essential because a number of Muslim scholars use English for debating with non-Muslims or when using English language websites and social media accounts. It is believed that these scholars are persuasive for students and have a significant impact on Saudi people. Thus, when the students see them use the English language, their view of English changes. The impact of those role models may relate to the Ideal L2 self (Dörnyei, 2005) (see Section 2.5). Dörnyei (2009) stated that when a learner wants to become like someone who speaks a good level of another language, his "ideal L2 self" will play an influential role and subsequently motivate him to improve his target language in order to reduce the difference between his actual level and the other person's level. In other words, L2 students may see their future ideal selves in those models. Consequently, the role model represents a positive image of what the ideal-self looks like, and in turn, raises the degree of motivation to learn the L2. The ideal-self has been found by Khan (2015) to be a significant factor in raising the level of motivation among Saudi students to gain high marks on their exams. In this sense, Ryan (2009) found that more advanced L2 users than oneself might represent models of the ideal-self. His finding was supported by other scholars, for example, Cook (1999, p. 185), who stated that learners should evoke "a positive image of L2 users rather than seeing them as failed native speakers". In other words, L2 students may see in those models their future ideal selves.

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The above non-academic factors revealed by the current study can be linked to Bronfenbrenner's EST. As discussed in Section 2.8, the EST categorises the factors that may influence an individuals' progress to five levels: microsystem, mesosystem, exosystem, macrosystem, and chronosystem (Figure 3, p. 32). The current study framed the non-academic factors that may influence the student's motivation to learn the English language into three groups of factors: family-, culture-, and religion-related factors. During data analysis it was noted that, in many cases, the non-academic factors identified in the current study relate to EST. For example, the family-related factors in the current study relate to the microsystem level. Moreover, the culture-related factors link to EST through different ecosystem levels: "*Effect of ELL on Saudi culture*" and "*Islamic culture and ELL*" subthemes relate to the macrosystem level, while the "*Media blackout role*" subtheme links to the microsystem and exosystem levels. Finally, the religion-related factors have been considered: the "*Islam's view about English language learning*", "*Islam benefits from English Language Learning*" and "*Ancient and current people*" subthemes are linked to macrosystem level in EST, while the "*The religious community in Saudi Arabia*" subtheme relates to both the microsystem and macrosystem levels of EST.
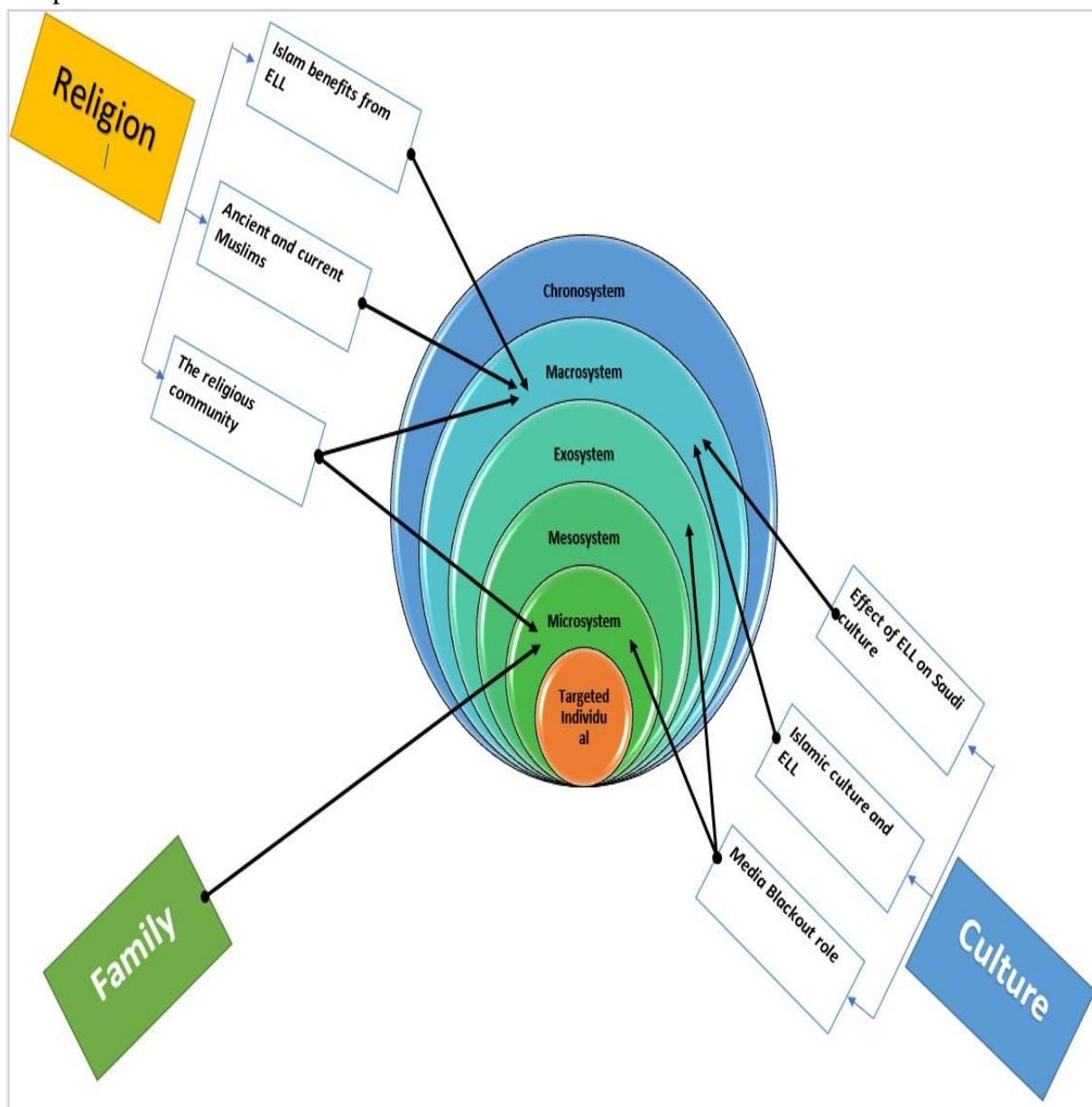
Figure 19: Link between non-academic factors in the current thesis and EST

5.4 Implications for Policy and Practice

The problem on which this study is based is the lack of motivation of Saudi university students to learn the English language. The current study uncovered a series of non-academic factors that play a vital role in motivating and demotivating Saudi university students. By uncovering the reasons that demotivate and motivate learners, the results of this study will contribute to reshaping the English language education policy and enhancing English language practices. An English language planning policy that takes into consideration these motivating and demotivating causes will improve language practices within educational establishments.

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5.4.1 English language education policies in the KSA: A synopsis scope

The English language in the Saudi context can be considered via two main scopes. It can be considered as the language of colonisers, and it may influence the identity or language of power and advancement that could help the society to develop and progress. The history of the English language in Saudi Arabia moves between these two scopes. Thus, the current study takes into consideration the non-academic domains because these domains form the basis for the two scopes through which Saudi people consider ELL.

From the time of the formation of the education system in the KSA in 1925, the General Directorate of Education (GDoE) acknowledged in its education strategy that Arabic is the medium of learning and teaching. The English language was introduced to the Saudi education system in 1928 (Al-Seghayer, 2014). In the old education system, English was taught in four 45-minute periods a week in grades 4, 5 and 6 (Al-Hajailan, 1999; Zafer, 2002). The General Directorate of Education (GDoE) was changed to the Ministry of Education (MoE) in 1942 taking educational accountability to design and develop the policy and strategies of the educational structure of the KSA (Barnawi and Al-Hawsawi, 2017). The new MoE stopped English language teaching in elementary school and introduced it in intermediate and secondary schools. This situation continued until the occurrence of some salient incidents such as the 9/11 events, the emanation of extreme powers (al-Qaeda and ISIS) and the Arab Awakening protests. These incidents had an impact on Saudi Arabian life trajectories, and education did not avoid this impact. More pressure has been put on the government of Saudi Arabia to reform the English education policy and strategies. The USA, for instance, made tremendous demands for the restructuring of the Saudi education policy to promote "more liberalism, and counterbalance the extremist ideology allegedly encouraged by some components within the Saudi curriculum, especially religious education" (Habbash 2011 p. 34).

5.4.2 English in the higher education system

The current study focuses on motivational and demotivational factors affecting students learning the English language at the university level. Therefore, it was important to consider the English language in the higher education system. The English language teaching policy in higher education in the KSA tries to find a path between two forces. The first is a strong craving to maintain the Arabic language. The second is the temptation of globalisation and the passion for gaining the advantage of communicating globally, participating in science domains and modern technologies, conducting flourishing trade, entering global politics and engaging in

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international commerce (Barnawi and Al-Hawsawi, 2017). This can be perceived in the policy declaration of the MoE (previously the Ministry of Higher Education):

> Arabic is the language of instruction in universities. Another language can be used if necessary; however, this should be made by a decision from the council of the university concerned (MHE 1999, p. 17).

In 2005, the MoE recommended a policy that necessitated English to be a required subject at all Saudi HE institutes. Generally, Saudi private and government institutes have started to apply English as a teaching and learning language in their engineering, medicine, business and information technology fields of study.

5.5   Implications for English Language Planning in the KSA

Although the Saudi educational policy was established in 1970 and the English educational policy was officially published in 1993 (Barnawi and Al-Hawsawi, 2017), the number of studies that have evaluated the English educational policy in the country is minimal (e.g. Al-Mengash, 2006; Al-Hamid, 2002; Habbash, 2011). The present English language policy in Saudi Arabia is driven by the global powers (e.g. economy, science and technology). The Saudi MoE needs to design an English language policy that concurs with the current intellectual inquiry and necessities. The finding of the current study uncovered the over-arching factors that lead to motivating and demotivating male Saudi university learners.

The new policy should take into consideration the students. The MoE needs to look at how to raise the students' awareness of the English language through schools and preparing some programmes that may encourage students to achieve this goal. The MoE may raise the students' awareness of the vital role of the English language for religious and scientific demands. The new policy needs to focus on non-academic factors (family and religious community) to find methods and strategies to raise people's awareness about the vital role of the English language for themselves, their children, their community, and their country in the various fields (e.g. scientific, religious, commercial, and political). This awareness of the non-academic factors will play a role in students' awareness and inclination towards the English language because students are strongly linked to those members.

5.5.1   *Raising awareness of the English language*

Awareness of the importance of the English language was raised in this study as one of the most key factors in increasing the motivation level of students. Students are aware of the

importance of the English language as a universal language. However, they lack the awareness that the English language is important to them personally. Educational institutions and EFL teachers can regularly focus on how the English language may help students to introduce their cultures worldwide. Furthermore, they can focus on the importance of language in daily communication (social or trading) with others via social media, for example.

In the current study, we found that discovering the importance of the English language for students' academic needs may change their motivation to learn it. Educational institutions can make an agreement with different kinds of media (TV or modern media) to raise the students' and society's awareness of the importance of English. Thus, the English language education policy should consider the media as an important partner to English language success. In relation to this, the MoE in Saudi Arabia has started some projects that aim to implement technologies to enhance education in general, such as the Tatweer project (Alghamdi, 2017). That said, neither conventional media or modern social media are hardly used in the English language classroom in Saudi Arabia. Moreover, the TV channels and radio stations that are broadcast in Saudi Arabia do not present any programmes that may encourage or help Saudi society members to learn the English language (e.g. educational programmes). Previous research (e.g. Ahmed, 2012) focused on the use of media and technology as a teaching and learning tool, rather than a way to raise the society members' awareness about the importance of the English language.

In conclusion, English language planning is not going to achieve its objectives without the participation of the prime mover (teachers, family, community and students). As shown in the results of the current study, the non-academic-related factors with their various components (family, culture and religion) play a significant role in motivating and demotivating students to learn the English language. Thus, the non-academic domain's components need to be involved in the English education process and equipped with adequate tools. Moreover, one active approach towards language learning is promoting it in the learners' minds so that they focus on the language and its benefits for them and their society.

5.6 Summary

The results have shown how the family represents either motivating or demotivating factors through several actions. For example, some families were eager to send their children to different institutions (within the country or abroad) for the primary purpose of learning the English language. However, the data also showed that some families refused to do so. Further

analysis showed that the differences between these two types of families might have related to their SES or their lack of appreciation of the importance of the English language.

Furthermore, in terms of the culture-related factors, the media appeared as a demotivating factor, whereby participants believed that it did not play a role in motivating students or society to learn English, nor did it raise their awareness of the importance of the English language. The participants believed that teaching and learning the English language in classrooms would not have any negative effect on their mother tongue or their identity. The third theme discussed was the religion-related factors. Participants believed that religion did not relate to the weaknesses found in English language abilities among students, instead, on the contrary, the participants believed Islam encouraged individuals to learn other languages. Moreover, the informants found that the English language may help Islam, by using the language to reform the distorted image of the religion, the Quran, and of the prophet Mohammed (PBUH), as well as helping to convey the right message of Islam and communicate Muslims' economic, political and other affairs effectively to other nations.

An increase in awareness of the importance of the English language among English language learners and society members represents a paramount factor that may lead to the rise of motivation in English language acquisition. Thus, the educational establishments should incorporate this awareness in their planning of academic and social techniques and technologies. Media was seen to be the vital technology that governments, educational stakeholders and societies have ignored as a means of fostering this awareness. Furthermore, the current study uncovers the point that a family's low SES is one of the factors that may lead to a lack of awareness over the importance of the English language within those families. Thus, it is essential for educational, governmental and societal establishments to find solutions to support these families and their children.

Chapter 6. Conclusion

6.1   Introduction

The introductory chapter of this study shed light on Saudi students' salient weaknesses in the field of English language education. It also highlighted the researcher's familiarity with the subject due to his 15-years' experience as a Saudi EFL lecturer, which directed him to conduct this investigation. The literature review in Chapter 2 revealed the absence of qualitative studies in Saudi Arabia on non-academic factors motivating and demotivating Saudi university students to learn English, as well as the lack of studies focusing on social and religious factors affecting L2 learning motivation. Chapter 3 discussed the methodological approaches the utilised in this study to address particular aspects of this shortfall in the L2 motivation body of research. He tried to answer the following main research question:

What are the non-academic factors which impact on English language learning motivation/demotivation in Saudi Arabia?

In order to answer this question, the research sub-questions were framed to with the data gathering concerning the non-academic motivational and demotivational factors. The data gathered from the present study were thematically analysed. The data analysis in Chapter 4 revealed three key themes:

Family-related factors

Religion-related factors

Culture-related factors

Chapter 5 contained the discussion of the most important themes, and these themes were linked with the findings of previous research.

6.2   Key Findings of the Research

This study aimed to explore the non-academic factors that motivate and demotivate Saudi university students' ELL. The study revealed three main groups of motivational and demotivational factors: family-related, religion-related and culture-related factors (Figure 16). The study yielded that the themes family-related and religion-related can both motivate and demotivate Saudi university students' ELL. However, the culture-related factors only played a demotivational role. Furthermore, there are circumstances in which the motivational and

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demotivational groups of factors seem to overlap (e.g. the religious and cultural factors). Family-related factors were the highest in number for both motivational and demotivational factors. There were five motivational and eight demotivational family-related factors.

This project demonstrated that Saudi families tended to care about and encourage their children's English language education. This was evident in three main ways: sending children abroad, to private language centres or to international schools to study the English language. The data also indicated that Saudi families from cities might be more likely to motivate their children than those from small towns or remote villages. Interestingly, fathers had both positive and negative experiences that they tended to use to motivate their children to learn English.

However, there was also some contradictory data in that the study additionally uncovered a number of family-related demotivating factors such as negative actions towards their children's ELL. For example, "90 per cent of the fathers did not attend a meeting with their children teachers" (Section 4.2.1.2). Moreover, the data revealed that educational opportunities might be refused by the family for social and religious reasons. For instance, a father refused his son education because, as he claimed, the Prophet Mohammed (PBUH) was illiterate (Section 4.2.1.2). Furthermore, Saudi families may fear Western culture, and that may represent a demotivational factor for their children. For example, a father refused to allow his son to go on an educational trip to Spain (Section 4.2.1.2). That said, the current study did not measure the extent to which the families' fear Western culture or how much it may lead them to discourage their children from learning the English language.

Factors such as families having low levels of English knowledge and the absence of awareness of the importance of the English language were also among the factors that demotivated these Saudi learners from learning English. Data from one of the Saudi teachers mentioned that his family did not pay much attention to the English language that he studied as a major "because they had no idea why the English language is important" (Section 4.2.1.2). The data also yielded that it was not only parents who affected motivation, but also brothers and relatives had both positive and negative effects on the students' motivation.

Finally, culture- and religion-related factors appeared as effective motivational and demotivational determinants. Interestingly, the media was found to be a demotivational factor, as participants found that the media in Saudi Arabia ignored the importance of ELL through its various channels. Society also played a role in demotivating Saudi learners because it prevented the creation of a space for those students to use the English language within society. For

example, some of the study's participants believed that the English language should be learned by a limited number of society members, and should not be taught to everyone.

On the other hand, the study found a number of motivational factors that relate to religion and culture. These factors included a link between Islam and L2 learning. Participants identified an important role that the English language may play in Islam. These positions included the rectification of ideas about Islam, building a link between Muslims and global supremacies, and preaching Islam worldwide. Furthermore, the data showed positive effects on Saudi learners of famous Muslims who use English.

6.3 Research Limitations and Ideas Gained from the Current Research

Several considerations limited the present project. Firstly, the research is restricted to male university students who study the English language as a minor course in a small town in the south of Saudi Arabia. Moreover, the study involved male participants from society (fathers and imams). The limitation of dealing with male university students was because the current researcher was only allowed to gather data from a university for men, due to the segregation in the education system in Saudi Arabia.

The small town in the far south of Saudi Arabia was chosen for three reasons. People in small towns in Saudi Arabia are linked to their religious and traditional cultures. This link may be because of the non-diverse population living in such small towns. It was believed that such a link might have enriched the data. The second reason to choose a small town related to the nature of the present study. The available time (i.e. three months) for the current study obliged the current researcher to think in a context where contacting people in their natural location would be possible and feasible. The third reason related to the researcher's origin (from Al-Baha: a southern region in Saudi Arabia). The current researcher chose a town in the south of Saudi Arabia, 300 km from his hometown, in order to understand more easily the dialect and traditions of the people. This understanding eased and accelerated his acceptance by the community.

Nevertheless, the current study suffers from the absence of female students and female society members (see Section 3.8.2). Moreover, it suffers from the absence of inhabitants of large cities and different regions of Saudi Arabia. It is hoped that the study constructs and contributes to knowledge, addressing gaps that exist in the previous L2 motivation literature, with the aim to obtain a better understanding of the academic and non-academic factors that motivate or demotivate Saudi students at universities.

Chapter 6. Conclusion

The main recommendations that emerge from this project can be summarised as follows. Firstly, the English language policy in Saudi Arabia needs to be reviewed. The English language policymakers and stakeholders need to reconsider the significant role of religious, social, and family in raising the level of motivation and demotivation among Saudi students. Consequently, these factors should be considered in the phases of planning and teaching the English language. They need to work hard to invest in these factors. Secondly, the importance of English language education should be conveyed not only to the students but also to society. This can be done via direct and regular contact between educational institutions and society members. The educational institutions need to find successful ways to implant its importance in society members (e.g. regular meetings with English language staff at the university, free English courses for parents). Thirdly, raising motivational and reducing demotivational factors among Saudi students at both pre-university and university level are the most promising strategies to develop the English language among Saudi students and society.

6.4   Recommendations for Future Studies in the L2 Motivation Field

Recommendations are made in this section for investigators who are attentive in exploring ELL motivation and demotivation among Saudi students. Based on the current study, the following fields are suggested for future research:

- As with most research, it is suggested that this study be replicated with students at other universities, in large cities.
- A replication of this study to investigate female students and society members (e.g. mothers). Female researchers could help to improve our understanding of gender differences in terms of the effect of academic and non-academic motivational and demotivational factors.
- It is suggested that the academic motivational factors are investigated through applying observational methods to examine the role of both teacher and student behaviour in motivating or demotivating English language learning in Saudi Arabia.

6.5   Concluding Comments

In conclusion, by completing this study, the current researcher believes all questions have been adequately addressed. Moreover, the study has created an understanding and results that will help to fill current gaps in knowledge, while suggesting that more ideas and research in the field of Saudi university language learning motivation are needed. This study hopes to prompt

a reconsideration of the present Saudi students' motivation status quo and further studies in the area.

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Appendices

Appendix 1

طيب وتأثيرها على الثقافة؟

هو التأثير فى الطريقة وفى الاسلوب يعنى اذا فخمت واعطيت اكثر من حجمها لاشك انها قد تؤثر على الثقافة لكن اذا وضعت فى سياقها التعليمى الاكاديمى انها لغة مهمة وعالمية وضرورية لتواصل المجتمعات وضرورية لفهم الاخر فلاشك لاتؤثر على الثقافة ولذلك دراسة الانجليزى مهمة مدافعين عن الاسلام وقضاياه وفكره وكذا .

Musa Alghamdi (PGR)
(A) English language may have a negative effect on culture

Does English language have an impact on Saudi culture?

English language may have an impact on the Islamic culture if it is exaggerated and taken to roles more than language. However, if it is put in its educational context, it is international language that is vital for the society. it is important to understand others, in that case it will not affect our culture. So, English language is important to defend Islam and raise its affairs.

Musa Alghamdi (PGR)
(B) The nature of the use of the English language may play a role in effecting the culture

Musa Alghamdi (PGR)
(C) English language may not have a negative effect on culture

Musa Alghamdi (PGR)
(D) Understand other cultures

Musa Alghamdi (PGR)
(E) The positive role of English language for Islam

Musa Alghamdi (PGR)
(F) Defending Islam and its issues

الى اى مدى تعتقد ان تعلم اللغة الانجليزية قد تؤثر على لغة الطالب الام اللى هى اللغة العربية؟

لا انشاء الله مائؤثر لانه من خلال التجارب والواقع الذى امامنا مافى فى دول عربية عاشت تغريب واهتم بالانجليزى والمدارس الأجنبية عموماً الفرنسية والالمانية ووجدنا من ابنائها مخلص لامته العربية.

Musa Alghamdi (PGR)
(G) English language learning does not affect Arabic language

Does English language have an impact on Saudi student Arabic language?

English language does not have an effect on Arabic language. The experience of the Arab countries which although they have been put under westernization, English language exaggeration, French and Germanic international schools, the people of those countries continue to serve their Islamic nation and their Arabic language.

Musa Alghamdi (PGR)
(H) Example of how English language does not affect Arabic language and Islamic culture

طيب هل ترى ان لها تأثيرعلى دين الطالب اوعلى معتقداته.

لا ابداً ما تؤثر تعلم اللغة بحد الثقافة الانجليزية تؤثرقراءة القصص الروايات الكتب المترجمة والأنغال فيها هذه قد تؤثر اذا ما قُرئ فى العربية اما تعليم اللسان والقواعد والادوات والاليات طبعاً هذه آله من الآلات كما انك تستخدم كمبيوتر بالاته وتقنياته وتخش المواقع وكذا الاستعمال ايجابى اما مابعد الاستعمال صراحة ليس بقراء فى مواقع ماهى جيدة وغير مرضية هذا هو الضرر هذا هو الاثر السلبى

To what extent do you think that English language learning may affect Saudi students' religion and beliefs?

English as a language cannot affect students' belief. What affect their belief is their reading in stories, novels and books. These resources may have an effect if they read in Arabic. So, the language is just a tongue and rules are just a tool like any other tool such computer. It becomes harmful if it is used to read harmful sources.

Musa Alghamdi (PGR)
(I) English language does not affect Saudi students' belief

Musa Alghamdi (PGR)
(J) Other factors affect religion and beliefs

Musa Alghamdi (PGR) Yesterday
(K) Why ELL does not affect religion and belief

Musa Alghamdi (PGR)
(L) When ELL affect the students religion and belief

Appendix 2

Initial Codes	Examples
1. Media does not help English education	
2. the fathers previous experience	
3. Send children abroad, to international schools and private language centres	
4. positive views towards English language for their children future	
5. the positive roles of relatives, brothers and cousins	
6. English language is important for their children future	
7. Educated brothers encourage English education	
8. English language has no impact on Saudi people belief	I = K
9. families' careless of English language	
10. families ignore education	
11. students and family do not understand the importance of English	
12. family education low level	
13. low family effort to encourage their children	
14. the negative effect of geographical location (small rural areas vs large cities)	
15. South rural families with low education level	
16. non-supportive rather than against language family	
17. negative effect of family English low level	
18. Families do not support their children education	
19. Families do not see the importance of the education	
20. Turkey is an example of the effect of absence of Arabic language on Islamic activities	
21. The role of western and Muslims countries political conflict on accepting English language	
22. the role the prophet Mohammed to encourage people to learn second language	
23. The role of the Quran to encourage gaining knowledge	
24. the role of the English to help non-Arab Muslim to understand Islam teaching	
25. English language helps Saudi people to understand other cultures	D
26. the role of English to preach Islam to non-Muslims	
27. the role of English to change the ideas of others about Islam	
28. The Muslim scholar uses English to negotiate non-Muslim communities	

Appendices

|	
29. English is important to help Muslims to raise their issues and to defend Islam and Muslim situations	E + F
30. Religious community positive attitudes towards English language	E + F + I
31. old social and religious views	
32. religious extreme view against language learning	
33. religious community negative attitudes towards English language	
34. language of disbeliever	
35. famous religious people use, learn and teach English language	
36. the community was obliged to openness	
37. English language has no impact on Saudi or Islamic culture	H + K
38. English language will lead to lose Saudi and Islamic culture	A + B
39. students refuse cultural change	
40. Education is only important to get a job	
41. English language education does not negatively affect Saudi community	C
42. the community differentiate between l2 learning in its countries and in Saudi Arabia	
43. English language learning does not affect Saudi community identity	
44. The community believe that they do not need to learn English language	
45. English language is not needed within Saudi community	
46. English language should not be learnt by every single individual	
47. Only part of the community should learn English language - Those who need it	
48. wanting children to learn English but not too much because it may affect their Saudi culture	
49. English language will negatively affect Arabic language	
50. English language has no effect on Arabic language	G + H
51. English language will negatively affect Saudi community Identity	
52. English language has no negative effect on Saudi learner Identity	
53. students and parents believe that English negatively affects their culture and community	L

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Appendices
Appendix 3

Subthemes
1.   Media role in English language education
2.   Family supporting efforts
3.   family hindering efforts
4.   Importance of English language
5.   Father previous experience
6.   Family does not care about education
7.   The effect of family socio-economic situation
8.   The effect of previous actions and places   9.   on English language education
10. The role of religious factors
11. English language help Muslim and Islam
12. English language and Saudi culture
13. Religious community and English language learning
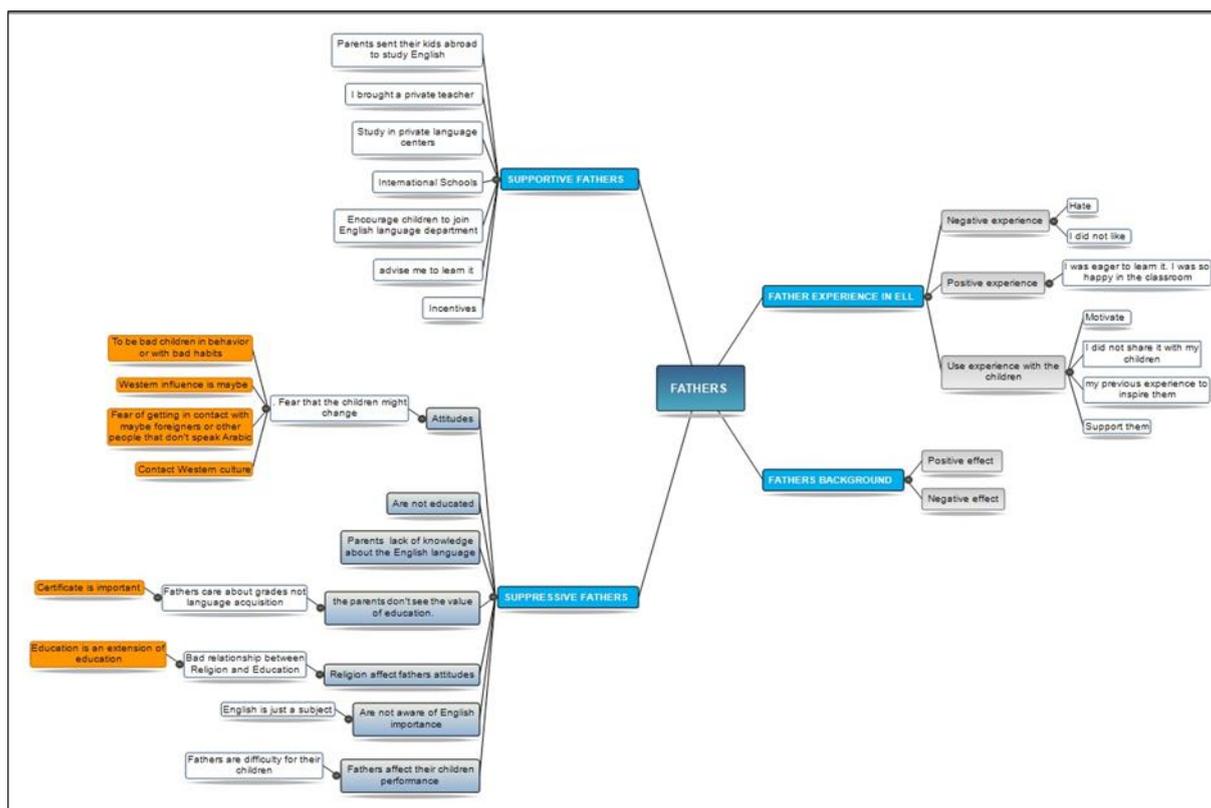
Appendices
Appendix 4

Appendix 5
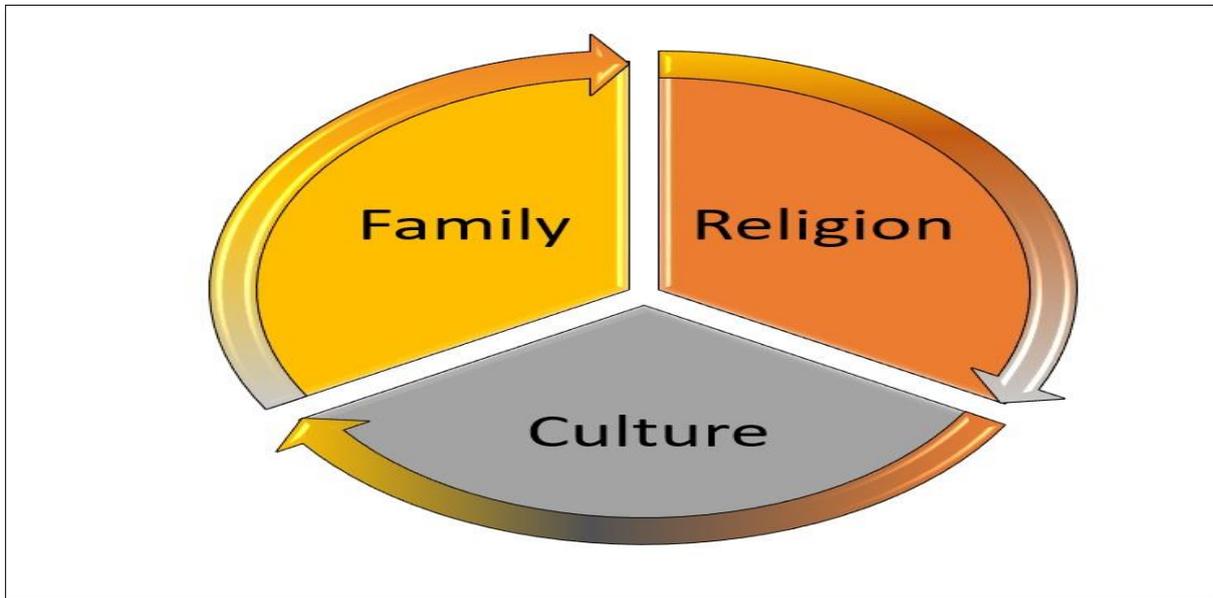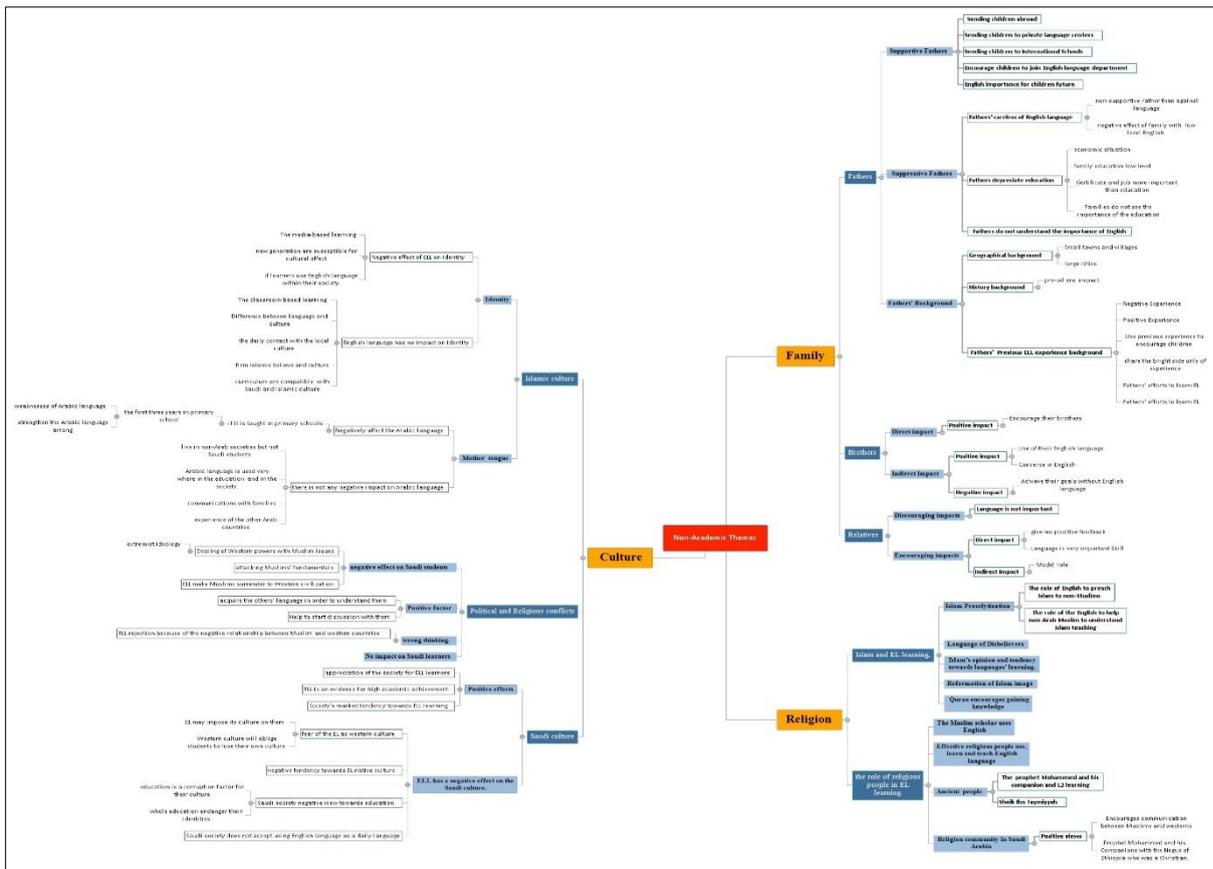
Students' interview questions

1. What is your major?

2. Why do you study English Language?

3. To what extent do you find yourself eager to learn English language?

4. Do you prefer to learn other languages?

5. Do you think learning English is important for your career? Why?

6. How do you evaluate language education in Saudi Arabia? Why?

7. What factors affect your motivation for learning EFL?

8. What factors do think may encourage /discourage Saudi students to learn English language?

9. To what extent do people around you (at university, home, community) affect your English language learning?

10. How do you think the society and religion consider the English language learning?

11. Do your parents/relatives encourage you to study English? Why/why not?

12. When do you think students should start learn English language in Saudi Arabia? Why?

13. Does English language have any effect on your identity, culture, religion, and mother tongue? If yes how?

14. Is there any problems encounter Saudi students in the field of English language learning? If yes, what are they?

15. Do find any conflict between Islam and English language? How?

16. Do you think that English as a language of Western culture will affect your attitude to learn it? How or Why?

Appendices

Teachers' Interview

1. What is your nationality? (Western Teachers)

2. How long did you teach in Saudi Arabia? (Western Teachers)

3. What level of students did you teach?

4. What were your qualifications when you were teaching in Saudi Arabia? (Previous Western Teachers)

5. Where did you teach in Saudi Arabia?

6. To what extent do you think are Saudi students motivated for learning English language?

7. What Factors, in your opinions, affect the SSs motivation for learning EFL?

8. Could you tell me about the attitudes of the students toward EFL? What reasons, do think, cause such attitudes?

9. If we divided the factors to two types "inside-classroom and out-side-classroom", which type do you think has most effect on their motivation? How and why.

10. According to you what are the most important problems that hinder the students' progress in the language learning?

11. If you are planning to raise the motivation for learning EFL among SSs, what are the procedures and strategies you are going to follow to carry out your plan?

12. What are the factors inside the classrooms may affect their motivation for learning EFL?

13. To what extent do EFL teachers affect the motivation for learning EFL among SSs?

14. How much do textbooks encourage/discourage SSs to learn EFL?

15. To what extent do you think that their peers may affect their motivation for learning EFL

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16. In English language classrooms, do SSs usually match between EFL and its culture?

17. To what extent does this matching encourage them to learn EFL?

18. Have you noticed any relationship between their attitudes toward the culture of English language (USA, UK, etc.) and their motivation for learning the language?

19. Do you think Saudi students' home can affect their motivation? In what sense/why?

20. Do families have an impact on the degree of students' motivation for learning English language? To what extent?

21. Do their parents encourage them to study English? Why/why not?

22. What factors make parents encourage or discourage their children to learn EFL?

23. If we take religion (Islam) and religious point of view, do you think it has any effects on SSs motivation to learn EFL? How?

24. Does the religious community (e.g. Imams) have any impact on SSs motivation for learning language? How and why?

25. To what extent do SSs believe that learning EFL may affect their identity, mother tongue, culture and religion?

Fathers' interview questions

1. What is your level of education and occupation?
2. Have you studied / do you speak English language?
3. What was your own English language learning experience like?
4. What were your feelings towards the English language?
5. Does your son speak English?
6. Is he received EFL instruction?
7. When has he begun learning English?
8. Do you agree if your son work in a place where English language is used? Why?
9. Do you agree if your son study in school teaches in English? Why?
10. How may your own English language learning experiences influence your son English language learning?
11. Do you think learning English is important for your son's career? Why?
12. Do find any conflict between Islam and English language?
13. How do you evaluate language education in Saudi Arabia? Why do think so?
14. When do you think students should start learn English language in Saudi Arabia?
15. What factors do think may encourage /discourage Saudi students to learn English language?
16. Does English language in Saudi need to be improved? How?
17. Does English language have any effect on students' identity? Mother tongue? If yes how?
18. What are the problems that may encounter Saudi students in the field of English language learning?

Appendices

Imams' interview questions

1. What is your level of education and occupation?
2. Have you studied / do you speak English language?
3. What was your own English language learning experience like?
4. What was your feeling towards the English language?
5. Do you think that English language is important to be taught in Saudi schools or universities? Why?
6. To what extent English language may have influence on students' identities, culture, mother tongue and religion?
7. Do you think that English language should be taught to Saudi students in the primary schools? Why?
8. To what extent do you believe that English language Education in Saudi Arabia relates to the cultures of its native countries (e.g. USA and UK)?
9. Are Saudi students weak in English language learning?
10. Does English language education need to be improved? Why and How?
11. Is there any view in Islam sees that other language learning is not needed or forbidden?
12. Do you think that the difference in politics and religion between Muslims and the native countries of English language may affect your attitudes towards English language learning?
13. Do you think that English language is important in your or your children life?
14. Will you agree If your son wants to learn English language in English language school or in native country (e.g. USA or UK), why?

Consent Form (Interviews)

I am conducting a doctoral study in the field of Educational and Applied linguistics in the Faculty of Education, Communication, and language Sciences at Newcastle University, United Kingdom. The purpose of this interview is to provide data for exploring Saudi students' motivation for learning English as a foreign language in KSA. Therefore, this study may contribute to understand the inside-and-outside the academia factors, which may motivate Saudi students. As part of the research, it will involve interviews with teachers, students, parents, and mosque leaders (Imams).

The interview is confidential, your real name and personal details are not to be displayed in the study. Instead, pseudonyms (a made up name) will be used. Moreover, your participation is voluntary and you have the right to withdraw at any stage. However, your participation in this study will be highly appreciated. If you have further inquiries about your participation please do not hesitate to contact me on the following address: musa.al-ghamdi@newcastle.ac.uk.

What is the project about?

The project is about exploring Saudi students' motivation for learning English as a foreign language in KSA. I would like to understand the academic and non-academic factors that may motivate universities' Saudi learners to learn English as a foreign language.

What does participating involve?

It involves participating in an interview with the researcher to discuss your point of view about the factors the academic and non-academic factors that may motivate universities' Saudi learners to learn English as a foreign language. The audio-recorded interview will be used in recording the interview and collecting data, which will be only used for the purpose of this study. In total, participation will take about 30-60 minutes.

I, the undersigned, confirm that (please tick box as appropriate):

1.	I have read and understood the information about the project, as provided in the Information Sheet dated _____.	☐
2.	I have been given the opportunity to ask questions about the project and my participation.	☐

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	I voluntarily agree to participate in the project.	☐
4.	I understand I can withdraw at any time without giving reasons and that I will not be penalised for withdrawing nor will I be questioned on why I have withdrawn.	☐
5.	The procedures regarding confidentiality have been clearly explained (e.g. use of names, pseudonyms, anonymisation of data, etc.) to me.	☐
6.	If applicable, separate terms of consent for interviews, audio, video or other forms of data collection have been explained and provided to me.	☐
7.	The use of the data in research, publications, sharing and archiving has been explained to me.	☐
8.	I understand that other researchers will have access to this data only if they agree to preserve the confidentiality of the data and if they agree to the terms I have specified in this form.	☐
9.	Select only **one** of the following • I would like my name used and understand what I have said or written as part of this study will be used in reports, publications and other research outputs so that anything I have contributed to this project can be recognised. • I do not want my name used in this project.	☐ ☐
10.	I, along with the Researcher, agree to sign and date this informed consent form.	☐

Participant:

_____   _____
_____
Name of Participant   Signature   Date

Researcher:

Musa Alghamdi   _Musa Alghamdi_____
_11/06/2015_____
Name of Researcher   Signature   Date