

**Cultural content's role in activating EFL students'
integrative and instrumental motivational orientations**

دور المحتوى الثقافي في تنشيط التوجهات التحفيزية التكاملية
والفعالة لطلاب اللغة الإنجليزية كلغة أجنبية

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Abstract:

This article investigates a sample of the Algerian secondary school students' motivational orientations in learning English as a foreign language. It posits that their age, affect, and emotional growth determine the type of motivation they often present: integrative motivational orientation. Another type of motivation is also studied, namely, the instrumental motivational orientation. Both types of motivation have been widely researched and richly theorized by Robert Gardner and Wallace Lambert. The integrative type of motivation is said to be characteristic of learners who identify with the native speaker's culture, his way of using the language and even his worldview. The instrumental motivational orientation drives the learners only to master the language for utilitarian ends only. The cultural content embedded in English course books is assumed to be the agent that determines which type of motivation is activated in EFL learners. A questionnaire-based survey was conducted, targeting two secondary schools and one private multi-language teaching institution in order to determine which type of culture (high culture or popular culture) activates which type of motivation in EFL learners. Prior to the survey, this article adopted a comparative perspective to analyze

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two English course books, one used by the Algerian ministry of education and another one used by English teaching private institutions. The aim is to spot in both course books which type of culture is reflected therein, and which motivation each type of culture activates in learners, thus establishing a correspondence between the survey's results and those of the books 'analysis.

Keywords: Integrative motivation; instrumental motivation; high culture; popular culture.

ملخص:

يعمل هذا المقال على الكشف عن الدافعية لتعلم اللغة الانجليزية كلغة أجنبية لدى التلاميذ الجزائريين في الطور الثانوي. كما انه يفترض أن اللسان والوجدان والنمو العاطفي لهاته الشريحة الطلابية دور في تحديد نمط الدافعية التي غالباً ما تكون خاصيتهم وهي الدافعية الاندماجية. هناك نمط آخر للدافعية يسمى دافعية المنفعة وهي أيضاً محل الدراسة في هذا المقال. كلا نوعي الدافعية هذه نال القسط الأوفر من الدراسة والتنظير من طرف روبرت غاردنر Robert Gardner والاص لامبرت Wallace Lambert. يتصف بالدافعية الاندماجية الطلبة الذين يتقمصون ثقافة الناطق الأصلي للغة الانجليزية وكذا طريقته في استعمالها وحتى نظريته للوجود، أما دافعية المنفعة فيقتصر دورها في دفع التلميذ إلى تعلم اللغة الانجليزية بغرض براغماتي فقط. يفترض هذا المقال أن للبعد الثقافي المتضمن في كتب اللغة الانجليزية دور في تحديد نمط الدافعية التي تُشغّل لدى التلميذ. تم القيام بمسح ميداني بواسطة استبيان ووُزّع على تلاميذ ثانويتين ومدرسة خاصة بغرض لتحديد نوع الثقافة (ثقافة راقية أم ثقافة شعبية) المسؤول عن تحريك نمطي الدافعية. قبل القيام بالمسح الميداني تم القيام بتحليل جزئي لكتاب اللغة الانجليزية الصادر عن وزارة التربية والتعليم الجزائرية وآخر معتمد من طرف المدارس الخاصة لتعليم اللغة الانجليزية. يهدف هذا التحليل إلى الوقوف على نوع الثقافة المتضمنة داخل الكتابين وكذا أي نمط من الدافعية تقوم بتفعيله لدى التلاميذ وذلك لربط نتائج التحليل ونتائج المسح الاستبياني.

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1. Introduction

In *Philosophy of Education in the Era of Globalization*, (2010) Harvey Siegel answers the question of what public education in democratic states should be like, along with its aim, by supplying a set of features in line with the globalization zeitgeist. He puts forth “skills and abilities, attitudes and dispositions (...) to fully and successfully (enable students) participate in democratic decision-making and, more generally, in democratic life”, adding a little further, other equally important characteristics, namely “helping students become critical thinkers; that is, helping them to become rational or reasonable persons” (p.7). Expressed in these terms, educational aims seem to focus on the individual as a future citizen in total harmony with rationality, democratic ideas and ideals, and participatory agency in society. These are the very core tenets of the sweeping democratic waves that have been crossing far and wide almost all the world since the early 1990s. It was then that totalitarianism made way for the onslaught of democratic models of governance, with its neoliberal avatar as an economic answer to invest the world riches.

It seems that the world has been witnessing a deceiving false flag operation where the aim of education serves more the institution than the student. This contention could easily be verified in Harvey Siegel's article mentioned earlier. On page 9, he pits democracy against culture, claiming the former to be the overarching frame within which reasoned debates should resolve

any cultural conflict. As illustration to the supposedly well founded case he defends, he calls in the “problem” that “can seem particularly pressing in situations in which large numbers of recent immigrants originate in nondemocratic states and so have no experience of, and/or lack cultural respect for, the reasoned deliberation characteristic of democratic decision-making at its best.” It needs to be mentioned that, given the Western context, cultural diversity must abide by the rules of Western democracy as sanctioned by neo-liberalism. The sole motivating agent to lead the student towards “critical citizenry” is full adherence to “rationality, reasonableness, and the abilities and dispositions of critical thinking”.

Education, then, should be geared to new requirements, far removed from the classical ones championed in the Greek tradition where shaping a well-balanced individual is the aim sought through education. The balance in view covers the individual’s psychology, social role, intellect, attitude and culture. The teaching contents should then be selected through the lenses of these educational finalities, leaving aside other considerations as to how the learner would really like to be educated or whether he/she agrees with these very finalities. Furthermore, ¹Denis Lawton stresses the pitfalls that await curriculum designers. He raises the issues related to the act of stating the objectives of a program as opposed to the true and real objectives that are actually reached. He contends that there are potential risks consequent to a damaging ‘shift of objectives’, similar to dangerous side-effects noticed in medicine. This is to

¹ Social change, Educational Theory and Curriculum Planning (1983).

highlight the important role ascribed, *inter alia*, to sociologists while syllabi are being elaborated.

As societies constantly undergo changes, so do the cultures that weave the complex network of relations linking the individuals therein. The change in cultures of societies entails a change, albeit slow and imperceptible, in individuals' attitudes, preferences, orientations, decision making and worldview. Assuming that these socio-cultural changes are true, this article aims at investigating how these changes impact the Algerian young learners' degree of involvement in learning English as a foreign language in both the state-owned and private language teaching schools. This population has been targeted in order to highlight the assumed disconnect between its attitude regarding learning English in State-owned schools (secondary schools) and the atmosphere this very population engages in within the structure and programs of private language teaching schools. The focal interest thereof is articulated around the real motives behind the nation-wide onrush to learning English in the ever increasing number of private language teaching schools, where English takes the bulk of the teaching program.

The aim of and interest in this research are motivated by the need to investigate which type of motivation, intrinsic or extrinsic, drives the young learners of English both in the State-owned schools and the private language teaching ones. This paper also explores the culture-oriented and language-based content being the frame within which English learners in both schools are motivated to successfully go through their learning process. This is to sort out which factor, culture-oriented or language-based content or both, that more likely "hook" the

learners so as to feel extrinsically or intrinsically motivated. Needless to stress that, as they converge to determine successful or unsuccessful learning outcome, the type of motivation as well as the linguistic and cultural content are inextricably connected. It will be noticed, later in this paper, that the two labels of motivation, i.e., intrinsic and extrinsic, will be substituted for by two other terms that Gardner ¹(1985) suggests: integrative and instrumental motivational orientations. According to Gardner, these two motivational orientations stand for a theoretical construct likely to explain why and what people learn languages for.

In *International Journal of Humanities and Social Science*², the integrative orientation is thus defined: “a pattern of motivation shown by those people who identify positively in ways that they would like to resemble the foreign peoples concerned, to understand their culture, and to be able to participate in it”, whereas the instrumental orientation is said to be “ based on the advantages that can accrue if a language is known, e.g. professional advancement; capacity to do one’s job well; ability to read useful material in the target language; potential to exploit members of the foreign culture, etc”.

Given the aim of this research and the role of cultural content as a motivating factor determining the students’ drive to learn English, the research question of this paper is:

Which motivational orientation, i.e., integrative or instrumental, represents the driving motive

¹ Encyclopedia of Applied Linguistics.

² Vol. 3 No. 18; October 2013 P.257.

of the students to learn English and persist in so doing?

This research question is a means to approaching the crying discrepancies between the students' degree of mastery of, and interest in English in state-owned schools and private language teaching schools. The former category of students is repeatedly reported as being less performing than the latter one, which shows far better signs of language performance. Although the state-owned schools provide more formal pedagogical frames managing the teaching/learning operation, yet the graded results remain way below expectations. On the other hand, the private language teaching schools' students' exit profile displays comparatively visible degrees of attainment relative to:

- 1) Grammatical Competency
- 2) Linguistic Competency
- 3) Strategic Competency
- 4) Discourse Competency
- 5) Socio-cultural Competency

This paper assumes that the cultural content in the state and private schools' programs is the most suitable locus of the factors determining the emergence of either the integrative or the instrumental orientations in English classes.

2. Literature Review

Much attention has been diversely paid to motivation, whether in ESL/EFL or bilingual education contexts. It has been approached from three different perspectives: (1) individuals' attitudes toward the target language community (1959), (2) social-psychological framework (1972), and (3) individual-

cognitive perspectives (early 1990s). The most prominent scholars to have extensively theorized it are Robert Gardner and Wallace Lambert. Gardner contends that motivation is linked to attitude and culture that a socio-psychological environment would encourage or discourage. In a Foreign Language Learning/Second Language Acquisition (FLL/SLA) context, Gardner assimilates motivation to the driving force that accompanies the students in their learning/acquisition process. Further developments in motivation research have supplied three models: (1) Lambert's model of second language learning (1974), (2) Gardner's socioeducational model of second language acquisition (1985), and (3) Dörnyei's L2 motivational self system (2005), all three centering their models on the role played by motivation within SLA/FLL. These seminal models have given rise to many other studies on motivation, such as Frank Pajares and Tim Urdan (2002); Lex McDonald and Anne Hynds' research on the role of culture in SLA/FLL; Andrew J. Elliot Carol S. Dweck David S. Yeager (2017) where achievement emotions theme is explored to reveal their motivating role; curiosity and motivation is a theme of an article contributed in *The Oxford Handbook of Human Motivation*, Edited by Richard M. Ryan (2012); Carol Sansone, editing *Intrinsic and Extrinsic Motivation* (2000), explored the negative effect of reward on intrinsic motivation; Margaret M. Baguley, Yvonne S. Findlay and Martin C. Kerby, in their 2015 edition of *Meanings And Motivation In Education Research* suggest teachers initiatives to approach motivation research; Contexts of L2 Motivation is a theme explored in *Motivation for Language Learning* (2015). These studies have approached motivation from various angles whose findings have reached insights

relative to the interplay of emotions, socio-cultural context, rewards, and curiosity and how students experience differently their learning process in FLL/SLA classes.

3. Cultural Content in state and private schools' course books

This section focuses on two text books, *Headway, Elementary, Student's Book*, representing English program as it is taught in private schools, and First Year Secondary School text book, *At The Crossroads*. This choice is made on account of the stage of affective/emotional development most of the students are at while in First Year Secondary School Education, as well as their counterparts schooled in private institutions. These two categories are within an age-range comprised between 12 and 18, and are commonly known as adolescents. Barbara M. and Philip R Newman¹ state that, at this stage, adolescents show visible signs displaying 'rapid physical changes, significant cognitive and emotional maturation, newly energized sexual interests, and a heightened sensitivity to peer' (P.336). Still, they add that 'descriptions of adolescence often refer to new levels of emotional variability, moodiness, and emotional outbursts' (P359). Emotional variability, moodiness and emotional outbursts all accompany this age of full-blown affective developmental process, showcasing how receptive the adolescents may be to correspondingly favorable stimuli. Schooled adolescents, then, stand at the crossroads, likely to either engage wholeheartedly into learning English—based on the activation of their integrative orientation—or to see English

¹ *Development Through Life: A Psychosocial Approach*, Wadsworth, Cengage Learning, University of Rhode Island, US. 2012.

helplessly repulsive. This is to stress how critical this stage is as regards the encounter of the students' affective/emotional development with learning English.

Theoretically, state schools, mainly Secondary Schools, are supposed to lead their students towards attaining the same competencies above. The need to explore the causes of these discrepancies is, therefore, well-grounded. According to the Algerian Ministry of Education (June 1999), the aims/finalities of teaching English are regulated by a series of objectives embodied by the syllabi of English as a foreign language. The students are meant to reach, through learning English, socio-cultural, humanistic, educational and academic objectives. The conceptual frame within which these objectives could be attained is Bloom's taxonomy where the students are supposed to be successfully led through its six levels, i.e., knowledge, comprehension, application, analysis, synthesis, and evaluation. It needs to be noticed that, given Bloom's taxonomy, English is primarily approached through strictly cognitive lenses; the objectives cannot be anywhere far from high brow views that characteristically satisfy more those who decide than those who receive education. As much as Globalization sets some requirements on how the twenty-first century education should be, according to Harvey Siegel, mentioned earlier, ignoring the students' motivational orientations, so does the view governing teaching English in Algeria. This focus on cognition seems to have overshadowed a possible implementation of the socio-affective taxonomy, leading the syllabus designers' concern here to put more stress on cognition than on affect. Moreover, the cultural content in the state schools' course books is of a type

that is less likely to promote the students' affect and emotion than its counterpart in private schools' course books is.

On account of the globalization of culture through the increasingly interconnected world through social media, observation notices that youngsters, particularly, form the biggest part of societies that wholeheartedly welcome and consume the new breed of post-modern culture. This could be checked in the flow of pop culture that is being supplied at next to no costs, exposing the youth to the sweeping effects of the influencers, sports and music stars, the meme 'industry', and the default country (the UK or the US) that's being engraved in the youth fantasy. It happens that this world tendency is divergent from the state schools' stress on Culture (with upper case 'C'), and congruent with private schools' course books, which are replete with various exemplars of culture with low-case 'c'. The post-modern collapse of the boundaries between high (capital 'C') and low cultures (small 'c') seems to be influential in selecting the private schools' books' cultural content, tilting the balance towards adopting a view of culture akin to its low-case 'c' version.

3.1 Cultural content in *Headway, Elementary, Student's Book*.

It needs to be mentioned first and foremost that this section will single out only one Unit from *Headway* for exploration, namely Unit One. The main culture-based theme being dealt with therein is represented by the Reading and Listening section, for this section is assumed to gather the bulkiest part of cultural content of the whole unit. It is noteworthy that all the twelve units of the book share the same culture focus in the Reading and

Listening sections, targeting two receptive skills as the students' most important recipient 'agency' to learn English. This may reveal the pride of place given to culture within the book designers' plan, where students meet low-case culture and are expected to activate their motivation to the fullest.

Such topics as 'blogs'(U 1); 'work and family'(U 2); 'the Ynomami tribe and the Amish community' (U 2); 'actress Natalie Portman's life' (U 2); 'world celebrities, like Frankie Dettori MBE and Alexandra Burke' (U 3); 'the House of Parliament' (U 4); story of a British family 'the Kanneh-Masons' (U 5); 'when a businessman met a fisherman' story (U 6); 'forgotten female firsts' (U 7); 'the history of cream' (U 8); 'life in the city, London and New York' (U 9); 'New York's Central Park' (U 9); 'living the high life' (U 9); 'what's happening in one minute in our busy world?'(U 10); 'the Castellors of Catalonia'(U 11); 'the 21st Century explorers'¹ (U 12) are metonymic to the large circulation of low-case culture, with an Anglo-Saxon-centered tone.

Because these topics' contents are very close to low-case 'c' culture, they are likely to address the students' affect-based interest and, consequently, arouse their curiosity and involvement to positively engage with the linguistic clothing, i.e., the text. This interconnection holding between content and form refers to the notion of authenticity of the teaching material, where language stands in its updated version, casting still more

¹ *Headway, Elementary, Student's Book e-book*, Liz & John Soars. Paul Hancock, Oxford University Press, Fifth Edition.

attractiveness on the material. Glimore Alexander¹, observing the disconnect between authentic language and what he labels the 'language of textbooks', characterizes authenticity by means of eight definitions attributed to Porter & Roberts; Little et al.; Morrow; Swaffar; Nunan; Benson & Voller; Widdowson; Breen. Among these definitions, he cites Porter & Robert's as claiming that authenticity relates to 'the language produced by native speakers for native speakers in a particular language community' (Ibid), thus highlighting the 'discourse community' dimension of the language being produced. In a clearer tone, Glimore closes his eight definitions by listing Kramsch's, where culture is foregrounded in ways that it becomes closely linked to authenticity and 'the ability to behave and think like a target language group in order to be recognized and validated by them', incidentally pointing to the integrative orientation of a category of foreign language students.

Low-case cultural content and authenticity then jointly steer the students to positively interact with the linguistic instructional input, i.e., the reading and listening texts. As a case in point, 'blogs' (U.1), gingerly ushers the students into a world that is familiar but which causes not a little excitement; all students are assumed to know what a 'blog' is, that it is a website or a web page regularly updated by its owner, that it is an offshoot of the Internet revolution, and that a computer or a smart phone are necessary devices to get access to. Yet, these given information seem unlikely to downplay the excitement that

¹ *Authentic materials and authenticity in foreign language learning.*, 97-118. Language Teaching, 40, 2007.

this topic may create in the young students. The exciting side of the 'blogs' topic lies in the uses that could be made of the web page, in the chances of communicating with people in and outside one's home country. On pages 14/15 of Unit One, there are three short texts, posted by Maria, the blog owner, about her experience living in London: In day-one text, she introduces her host family; the second text is about her beginning at St Martin's College; the third text is a brief description of the places she visited in London. These three instances incidentally create a sensational effect of life in London that lead the students to extract corresponding 'discourses' relative to (a) English host families accommodating foreign students (text one), (b) the cosmopolitan atmosphere at London's language schools (text two), and (c) the bright and shiny side of London's sites (text three). Such 'discourses' that the students come up with may be shot through with a wish to experience any instance of the three, thus leading them to engage in daydreaming that parallels a desire to integrate London social and school life, momentarily tuning out the lived reality of their private life.

The interesting thing about the interplay of the cultural content and the authenticity of the linguistic input is the meaning (discourse) that the students are likely to make, along with a wish to integrate a similar world to the one being displayed through the three texts. This situation could be likened to speech acts, where Locutionary Meaning/ Illocutionary Force would stand for the cultural content and the authentic linguistic input, whereas Perlocutionary Effect would correspond to the meaning (discourse) made and the ensuing daydreaming the students engage in. The way that the students are led to Perlocutionary Effect seems to be due to the fact that the linguistic instructional

input is foregrounded—in the activities assigned around the three texts—where the focus is, for example, put on the use of ‘to be’ in the negative form, the use of wh-words, and saying who is where, based on a listening activity. It should be noted that the cultural content is, here, in backstage, to be gradually instilled in the students’ minds; the students are expected to attain on their own the Perlocutionary Effect.

This suggestive indirectness in introducing the cultural content is not similarly salient in *At The Crossroads*. Comparatively, Unit One tackles a theme that is also focused on communication, by means of email writing but presents point-blank the computer’s components (Anticipate Sequence), assigns a listening activity that consists in reordering the different steps to follow in order to open one’s account and write an email (Listening and Speaking Sequence). In both Sequences, the book designers’ concern seems to be much more the linguistic instructional input than culture; a sizable amount of lexical items is rushed in, revolving around computer sciences and the Internet. The Reading and Writing Sequence is no different in this respect; the desk top and web page icons are used as core content for reading and writing activities. The reading text per se (page 21) is the only opportunity to offer to students a semblance of cultural contact with foreign individuals. As concerns culture, on page 33, a Tower of London advert is used as a pretext to the use of the conjunction ‘until’ and the preposition ‘from...to’

Again, Stop And Consider Sequence (page 34) showcases a low case ‘c’ culture by means of comics that bring in an air of amusement. Although a low-case ‘c’ culture is, in both activities, called in for authenticity reasons, the expected objective does not

seem to be attained, for the ‘sensation’, ‘surprise’ and ‘newness’ effect on the students is not felt: both the comics and the Tower of London lack an explanatory caption that might reduce their muteness. Of course, the comics do contain dialogue balloons where the exchange is displayed but the punch-line seems to be farfetched; the Tower of London picture does not seem to have any referential function other than showing an old building, standing somewhere in London with no sign that might appeal to the young learners in first year secondary school classes. A more clearly articulated joke might have triggered the interest of students, no less than a picture of, for example, Oxford Street would have had, as this famous high street is one of London’s most attractive places for tourists looking for petty things: shopping, having drinks in the multi-ethnic coffee shops, strolling along the pavement. These scenes are much more likely to create a sense of ‘sensation’, ‘surprise’ and ‘newness’. Below, Section 3.2 will extend exploration to *At The Crossroads* for cultural content and will focus on one unit only.

3.2 Cultural content in *At The Crossroads*.

In this section, this paper will select one unit, namely Unit Two, to explore the cultural content and attempt a comparison with a unit from *Headway, Elementary, Student’s Book* that shares the same topic. This procedure was applied in the previous Section (Section 3.1) by way of establishing a balanced analysis within both sections. It is also meant to cover two units in each course book, bringing the number of the explored units to four, thus nearing the fourth of the seventeen—unit number in both books.

State-owned school course books, as represented by First Year Secondary School textbook, include contents that apparently appeal to the adolescents' interest as well. It is composed of five units, each containing a topic from which derive pertaining functional language exponents. These units' topics are as follows:

- a) Communication, Unit One
- b) Art (Literature), Unit Two
- c) Journalism (Reporting), Unit Three
- d) Science and Technology, Unit Four
- e) Environment, Unit Five

The book designers¹ note in the accompanying Teacher's Book that 'these topics are made to be thought-provoking through the treatment of related teenage issues like sports, food, health, the Internet and leisure'. It is clear that teenagers' interest is catered for in ways that the students are motivated. By way of casting an Anglo-Western shade, the book designers chose to adopt typically English/American first names (e.g., Developing Skills Sequence, Unit One, Edora Smith, Peter, Ann, Sam, George, John Smithson, Johnson, Tom Jackson, Lynn Roberts), in an obvious intent to turn the input as authentic as possible.

However, being driven by understandable concerns related to the aims of teaching English in Algeria, the book designers had in sight the concern of the double-way communication process that students should reach, i.e., being able to access English in order to keep in touch with the modern world and use

¹ *General Editor*, B. RICHE S.A.; *Editorial Adviser*, H. ARAB. AMEZIANE, H. HAMI, K. LOUADJ.

English to reveal their country's cultural and historical wealth. This concern seems to be the reason of choosing an Algerian context for an activity (Developing Skills Sequence) where an Algerian female, Meriem Djoual, sends an enquiry email relative to information about and fees for summer courses at an English language teaching school. In both activities, the cultural background does not seem to have any sensational effect on the students; the former hardly relates to the English/American culture, for even though Western sounding names are used, yet they fall short of presenting the students with any English/American culture. As for the latter, the name of Meriem Djoual by itself sets the tone of "language/culture" localization, a process which keeps off-limit any Western culture.

This brief description of how culture is dealt with might be valid for most of the five units of the book. However, this does not mean that culture is banned altogether from the book; what needs to be highlighted is that, when included in any of the units, culture is not treated in the same manner as it is in *Headway, Elementary, Student's Book*. Unit Two of *At The Crossroads*, developing the theme 'Art' (Literature), displays reliable illustrations as concerns the importance given to culture in the program and as to how it is reflected in the text book, the use that is made of it to enhance the students' competences and performances, and whether upper or low case culture is adopted.

Unit Two starts with an Arab anthology of five literary works, in an obvious intent to invest in the students' background knowledge rooted in their Arabic-based schooling. *Aladin, Ali Baba, Sindbad, the fisherman and the Jinnee*, and *King Shahryar* are assumed to be widely spread fictionalized stories among

Arabic readers. As a lead-in, these works actually introduce Literature in a smooth way, making sure they would serve as a useful after taste when studying the subsequent literary works in the forthcoming sequences of the Unit. It has become common currency that the themes developed in these works identify much more with popular culture than with high literature. Thus, it seems safe to contend that they represent a low-case 'c' version of culture. Further in Listening and Speaking Sequence, four novels are introduced, *Peter Pan*, by J.M. Barrie; *Treasure Island*, by Robert Louis Stevenson; *The Adventures of Tom Sawyer*, by Mark Twain; *Dracula*, by Bram Stoker. The activity that accompanies these four works consists in asking the students to ascribe to each one of the works favorable or unfavorable adjectives, based on their subjective liking or disliking. Though they are expected to supply only impressionistic evaluations of the novels, what is, however, noticeable about the amount of adjectives being suggested is that most of them belong to a register suitable for serious literary analysis. Such adjectives as *absorbing*, *powerful*, *delightful*, *striking*, *superb*, *gripping*, *aggressive*, *inconsistent*, *conventional*, *depressing*, and *appalling* strip the novels of their popular status, giving the impression that literature, as a cultural product, is here perceived as an academic discipline. Therefore, an upper case version of culture seems to dominate.

To offset this serious view of literature, the book offers an activity about reviewing a book or a film along with an example text, taken from a British tabloid, *Daily Mail*, as a model to imitate. *Daily Mail*, a popular paper, offers a culture and a type of English much more accessible, thus bringing in a cultural

content that seems closer to the low-case ‘c’ culture. In contrast to this, on page 52, *Things Fall Apart* of Chinua Achebe is offered for study. This novel fits in what is commonly known as serious or high literature, apparently suggested in order to present first year secondary school students with literature, betraying a visible intent of the book designers to prepare the students for possible university studies in English departments. In so doing, a picture of the author and a blurb about the novel are presented. The blurb is attributed to *The Observer*, one of England’s quality papers, thus casting an air of seriousness on the novel. To help the students approach the blurb/text, four questions direct them to focus on which side of the covers the blurb is written, who the author is, where the author is from, and the purpose of writing blurbs. These paratextual elements are meant to pave the way for tackling a second set of questions that require lengthier answers relative to the description of the setting, portrayal of the hero, narrative of the hero’s resistance to the colonizers. It is worth paying attention to the use of such technical words as ‘*setting*’, ‘*portrayal*’, and ‘*narrative*’ and how they are part of a specific register that may overshadow the pleasure of reading stories.

Stressing these key concepts in order to help the students approach the blurb/text could metaphorically resemble the tree that hides the forest. While the students’ interest lies in the entertainment that stories are famously said to bring, the book designers refocus their attention to comparatively too demanding key concepts, which need to be understood prior to being entertained by the story. It seems that one witnesses here the meeting place of two conflicting tendencies: the book designers’ and the students’. Whereas the former stresses the instrumental

orientation to motivate the students to appreciate literature, the latter may be expecting sensation that they extract from reading stories in general. Students' affect may be their most important drive to read stories and experience the thrill and pleasure to know the strange, the weird, and the sensational side of human conditions. The sensational effect expected of stories does not seem to be brought by *Things Fall Apart*; consequently, a possible cultural content embedded in this text is unlikely to be imprinted in the students' memories. A page further, 53rd, an excerpt from *Things Fall Apart* is made use of as a didactic support for Reading and Writing Sequence. The excerpt is only a pretext to introduce the function of describing, leaving aside any cultural investment that would raise the students' interest in culture, this latter being a faithful representative of Art, which this Unit takes as a title.

On the first page of Developing Skills Sequence (56), a joke is wrapped up in a nine-line text about a lion trying to confirm its authority by aggressively addressing questions to whatever animal it met on its way through the jungle. At last, it met an elephant that managed to violently beat it, to which defeat the lion addressed it aggressor, saying: "Just because you don't know the answer is no reason for you to get so rough". This story carries a moral that could not be attributed to any specific country, thus no ethnicity-specific cultural content could be guessed. Its universality may reflect one of the aims assigned to teaching English in Algeria: an access to the world cultures and a means to introduce one's cultural heritage. A page further, 57, still within Developing Skills Sequence, is introduced a passage adapted from Charles Dickens' *Hard Times*. Three questions,

meant to elicit paratextual information, prepare the students to read the text in order to check their answers to the three questions mentioned earlier. Three additional set of questions come after the students have read the text, one of them is referential of nature, the other two address metaphors and figurative speech. It needs to be mentioned that *Hard Times*' excerpt presents the young learners with Victorian age social life, namely the onset of the hardships that working classes went through, the new mechanistic roles that people took on, and the cost of 'progress' people had to pay. All these features of Victorian era are reflected in the language used, the choice of lexical items to describe the mythical city of Coketown, the people living in, and the buildings that house the factories.

Through the three sets of questions, the students are expected to understand the describing language used to present Coketown, the way this same language dramatizes this description, and the effect that it has on the reader, i.e., the feeling and impression that students have once they finish reading. In order to express their impressions and feeling, the students are assisted by descriptors like *dirty*, *monotony*, *boredom*, leading the students to engage in close reading and explore the depth of the text. However, what is remarkable about the way this text is processed is the absence of any mention to culture, be it in its upper or low case version.

In comparison to this manner of teaching literature-based texts, *Headway, Intermediate Student's Book*, in Unit Four, introduces two great figures of literature, William Shakespeare and Oscar Wilde (pages 40-41 and 44-45, respectively). The former's biography is made use of to presenting the past tenses

with the corresponding passive forms. Six landmarks of Shakespeare's life frame the reading text: (1) Shakespeare's date and place of birth; (2) Shakespeare's schooling; (3) Shakespeare's marriage; (4) Shakespeare's stay in London; (5) relation of Shakespeare's *Romeo and Juliet* and *The Merchant of Venice* to Italy; (6) date of Shakespeare's death and whether he was famous during his lifetime. Through each one of these paragraphs, some of England's culture is sifted out, supplying the students with information closer to subjectivity than to the rather 'serious' way of dealing with literature. Paragraph one provides information relative to how England was once so poor that it was struck by a terrible plague and how the country lacked adequate transportation; paragraph two gives an image about the educational system during sixteenth-century England, informing the students of girls not being allowed to attend school, of grammar schools being a typical product of England, and of Latin being compulsory. Paragraph three shows Shakespeare, a wool-trader's son, marry a farmer's daughter, indirectly pointing to the then class society of sixteen-century England. Paragraphs four and five tackle the playwright's works during his London stay, supplying dates of the publication and relations with theatre. The last paragraph seems to be more interesting in as far as literary language is concerned for it takes Shakespeare's will as a pretext to introduce a controversial phrase, namely, '*second best bed*', thus ushering the students into wrestling with not-so-straightforward, controversial expressions that students don't usually encounter in ordinary, non-literary English.

The second literary work is Oscar Wilde's *The Picture of Dorian Gray*. The story is introduced in the form of comics

along with twelve accompanying short paragraphs that supplement the dialogues among the different characters. Using comics as a support to the story has brought in a linear narrative, making it easier for the students to access the story. Wilde's story presents the students with Victorian England's culture; hedonistic—epicurean and homosexual orientations (represented by 'pleasure-loving' Lord Henry Wotton's eagerness to meet the man whom he finds 'charming'), the will to cling to youthful joy, and the values being cherished in late nineteenth century England. Away from being explicitly presented, these cultural traits, are to be gradually instilled as the students read and are entertained by the enthralling events of the story. Unlike *At The Crossroads'* treatment of *Things Fall Apart's* excerpt, presented earlier, *Headway, Intermediate Student's Book*, through the twelve comprehension questions, approaches culture, as it is embedded in literature, not through highlighting the highbrow, academic side of literature, but by means of stealth infiltration of low-case culture ingrained in the apparently exclusive interest of comprehension of how the story's events unfold. Low-case culture is there, lurking in the background of the story, ready to be discovered, before being acquainted.

4. The study:

The study of this research paper consisted in exploring sixty students' integrative and/or instrumental motivational orientations. The aim thereof was to support or reject the assumptions put forth in the introduction as to young people being more likely to show signs of the integrative motivational orientation with regard to learning English in EFL classes. The

study also addressed the instrumental motivational orientation in adult learners of English in private schools.

4.1 Participants

The total number of the target population is sixty, divided into three categories based on gender, regional and institutional criteria. The gender criterion was used in order to cover both male and female students. As to the regional one, the study judged it wiser to focus on urban areas because they are, comparatively, more exposed to cultural and linguistic inlets concurring with learning English, be it in state or private schools. The institutional criterion urged the study to select two state-owned single-gender secondary schools (one for male students, the other for female ones) and a mixed-gender private school, Abdelkarim Fekhar secondary school, Ben Zmirli Khaled secondary school, and Al Maahed private school, respectively. All three institutions are situated in downtown Medea.

4.2 Method

This study rests on a quantitative methodology that adopted a questionnaire-based survey. The two-page questionnaire is made up of three parts, addressing (1) personal information of the participants, (2) language skills and culture that appeal to the participants' integrative orientations, (3) language skills and culture that appeal to the participants' instrumental orientations. The second part of the questionnaire forks into sections that detail still more the language skills and the cultural features under study. The participants are instructed in ways that they did not need to write anything, only ticking the items that correspond to their desired answers. The survey was conducted during the

students' regular English sessions and their teachers offered some help in clarifying some of the items that contained some lexical difficulty to the students.

5. The questionnaire structure

The questionnaire is made of three parts. The first part's section elicited personal information relative to age and whether the institution is state-owned or private. The second part consisted of four sections addressing (1) general purposes of learning English, (2) more particular purposes of learning English, covering aural and written receptive skills and a productive skill centered on written and oral expression, (3) interest in the cultural dimension of English where spotlight was put on world, Anglo-Saxon, Anglo-American, and high and low cultures, (4) particular skills that the students wish to master after learning English. This last section was meant to explore the students' possible integrative motivational orientations relative to (a) speaking English like natives, (b) the use of culturally charged metaphors and figures of speech, (c) ability to understand songs, (d) native-like behavior while using English in ordinary talk. The third part targeted the instrumental motivational orientations by means of statements that explicitly mentioned whether English was solely viewed as (a) a mere means to an end, (b) a means to access world cultures, (c) a useful instrument for professional/academic needs, (d) a requirement for emigration purposes. This last part focused much more on adult students learning English at private schools.

5.1 The questionnaire results.

The targeted number of the female-gender Fekhar secondary school students was thirty. All of whom are aged

between fifteen and seventeen. Twenty of them were schooled in a state school while the remaining ten were in both, state and private schools. The general trend of the respondents' answers, relative to the purpose of learning English, converged on learning the language for future purpose (24 out of 30). As to the particular purposes of learning English, twenty-five out of thirty respondents ticked "understand spoken English", "be orally competent", and "acquire correct pronunciation", pointing to one receptive skill (understanding oral English) and another productive one (good speaking skills and correct pronunciation). Concerning the English language and its culture, eighteen respondents ticked 'agree' to the item "I'm interested in the world culture", while fourteen of the class agreed that their interest was in the British and American culture. To the item "I'm interested in the Anglo-Saxon low culture, not in the high culture", fifteen students ticked 'agree' column. The third section (particular skills to perform after learning English) showed a dominantly clear-cut tendency to favor "to be able to speak English like natives", and "to be able to use metaphors and figures of speech" with twenty-eight and twenty-six, respectively, ticking 'strongly agree' column. Seventeen out of the total number ticked 'agree' to respond to "to be able to understand songs in English". Nineteen out of thirty students strongly agreed with "interested in English for emigration purposes".

As for Benzmirline male-gendered secondary school students, figures relative to age and institution showed an age-range comprised between fifteen and sixteen years while eight students out of twenty-four said they belonged to state and

private schools, the remaining number, fifteen, said they studied English in state school only. Similar to their Fekhar school counterparts, seventeen students ticked “future purpose/intention” to answer rubric “Purpose of Learning the English Language”. As concerns “Particular Purposes of Learning English”, nineteen students focused on “Understand Spoken English” and “Be Orally Competent”. In response to rubric “The English Language and its Culture”, eighteen ticked ‘agree’ with “I’m Interested in The World Culture” while thirteen agreed on being “interested in the British And American Culture”. Under rubric “Particular Skills to perform after Learning The English Language”, twenty students expressed their wish to “Be Able to Speak English Like Natives”, ticking on ‘Strongly Agree’ while fourteen selected “To Be Able to Behave Like Natives While Using English In My Ordinary Talk”, using ‘Strongly Agree’.

The third part (English Used as An Instrument) gave off strong agreement (Strongly Agree) with “I’m Interested in English for Professional/Academic Needs” and “I’m Interested in English For Emigration Purposes”, represented by fourteen students each. However, a very small number of students (three) strongly agreed with “I’m Interested in English Only As An Instrument/ A means To An End”. To “I’m Interested In English In Order To Access World Cultures”, fourteen ticked ‘agree’. Seventeen students either strongly disagreed or simply disagreed with the use of English as a means to end or as a way to access world cultures, stressing still more their interest in Anglo-American culture embedded in English, as it was expressed in the questions presented earlier.

El Maahed private school, run by CEO Doctor Boukhatem Ayoub, Medea, receives students from different walks of life. The age-range and gender are diverse, which naturally makes one expect their levels and expectations to be heterogeneous as well. Twenty-two students (out of twenty-four) learn English for “Future Purpose/Intention” while twenty-four (the total number) say they learn it either for correct acquisition of pronunciation or ability to be aurally/orally competent. Twenty-one either ‘strongly agreed’ or just ‘agreed’ with being ‘Interested in The World Culture’, stressing still more their interest (twenty-two students) in the British and American Culture by ticking ‘agree/strongly agree’ columns. In answering the questions related to “Particular Skills to Perform after Learning the English Language”, twenty-three either ‘strongly agreed’ or just ‘agreed’ with being ‘Able to Speak English Like Natives’ against another set of twenty-two students who either ‘strongly agreed’ or simply ‘agreed’ to ‘Be Able to Use Metaphors And Figures of Speech While Using English’. Still, twenty-two students ticked either ‘strongly agree’ or ‘agree’ when they tackled ‘To Be Able to Understand Songs In English’ and ‘To Be Able To Behave Like Natives While Using English In My Ordinary Talk’.

As to the third part, fourteen students either ‘strongly disagreed’ or ‘disagreed’ with being ‘interested in English only as a means to an end’, thus departing from the instrumental motivational orientation. Twenty-one of them either ‘strongly agreed’ or simply ‘agreed’ with ‘I’m Interested In English In Order To Access World Cultures’ while another set of twenty-three students swung between ‘strongly agree’ and ‘agree’ when responding to ‘I’m Interested In English For

Professional/Academic Needs’. Emigration purposes, as a major goal, gathered strong or mere agreement (twenty-two students either ‘strongly agreed’ or ‘agreed’ with), contradicting the fourteen-student number that showed disagreement with the instrumental motivational orientation, in response to whether they were interested in English only as an means to an end.

5.2 Findings and discussion

The three student cohorts show common tendencies pertaining to their attitude regarding both integrative and instrumental motivational orientations. All three categories do entertain future purposes behind learning the English language, expressed in general terms, i.e., Future Purpose/Intention. When these general terms were specified in Section 1 of Part 2, focus was noticed to be overwhelmingly on pronunciation and aural/oral skills. This observation may direct investigation towards the reason why these students are attracted by the practical, behavioral side of English in use. Furthermore, it reveals the interest the students attach to being able to, phonologically; follow into the footsteps of natives, as good pronunciation and expressive oral skills are more linked to actual native humans speaking English than to any bookish knowledge. Assuming these observations are relevant, it could be safe to contend that they conclusively lead to state that, as far as pronunciation and oral/aural skills are concerned, the students surveyed tend to be moved by integrative motivational orientations.

As to English and the culture it conveys, the quantified responses of the students refer to common interest in British and American cultures, with a slight preference to the British one.

The world cultures, embedded in English, also gather a sizable amount of interest and may indicate that some students are instrumentally motivated; learning English in order to have access to the world cultures may highlight the students' lack of concern to be culturally attracted by English/American native speakers' world. However, this observation contradicts the students' predominant agreement on native-like skills they wish to attain after learning English, noticed in Section 4 of Part 2, thus betraying a latent integrative motivational orientation. This Section displays clear signs of integrative orientations underlying the majority of the students' responses.

Part Three's exploration of the students' possible instrumental orientations, beside the predominance of the instrumental orientation observed across most of the students' responses, may also be indicative of a rather pragmatic sense attributed to learning English. These Algerian students are the product of a society that praises learning only in its utilitarian use; learning ceases to be appreciated the moment it is pursued for its own sake. The seemingly instrumental orientation may in fact be another way to express a purely materialistic goal linked to social success through landing a well-paid job. This contention may be validated by weighing it against the predominant integrative orientations most of the rubrics show. The overall image that the findings give about the students' motivational orientations is a telltale sign of these secondary school learners being more interested in low-case 'c' culture, more willing to interact with the native speakers' authentic language and popular culture, and readier to engage in learning when their affect is activated. The didactic ingredients likely to

activate the students' affect are closely linked to the linguistic/cultural input that contains surprise (as opposed to given information), sensation (as opposed to unsurprising, flatly common information), and keys to know the other (as opposed to information related to the students' usual, immediate environment.)

Conclusion:

In an article contributed in *Diversity and Motivation* (2009), Margery B. Ginsberg writes: "Although culture is taught, it is generally conveyed in ways that are indirect or a part of everyday life (p.6). This is to highlight the importance of implicitly teaching culture and gradually instill it into students in order for them to assimilate and accommodate it. Ginsberg added, on page 9, that "culture is the deeply learned confluence of language, values, beliefs, and behaviors that pervade every aspect of a person's life, and it is continually undergoing change. What it is not is an isolated, mechanical aspect of life that can be used to directly explain phenomena in the classroom or that can be learned as a series of facts, physical elements, or exotic characteristics". These two quotations combine to constitute a basis upon which new directions, pertaining to culture-based linguistic input, are to be operated. Still, the findings, observations and discussion above refer to the students' affect enjoying central roles to account for.

Culture, in its low-case 'c' version, needs to be delicately handled during the prime age of the students, comprised between 14 and 19, where secondary school learners are at their most explosive period of affective growth. This period is most suitable for educators to draw on the students' affect to profitably

motivate them to learn the language, based on their integrative orientation. Once they cross over to early adulthood, they would be mature enough to consider learning the language instrumentally. During this phase, they are supposedly at a plane where cognitive traits are more valued and thus clearer future visions may be reached.

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