

# A study of attitudes toward Western culture among Saudi university students

---

Anderson Hagler

King Saud University, Saudi Arabia

## Abstract

This paper analyzes the attitudes Saudi university students hold toward Western culture. Saudi participants completed an open-ended questionnaire about attitudes toward Western culture, consisting of five open-ended questions. This paper presents questionnaire responses from 210 university students in Saudi Arabia (male and female). This paper finds that most of these students are integratively motivated and therefore show a positive disposition toward Western culture. It also shows a correlation between instrumental motivation and students who study on science and engineering tracks. The study shows that a clear majority of students like some aspect of the West or Western culture. The study concludes that these Saudi students are predisposed to interact favorably with the West.

## Introduction

During recent years, higher education opportunities have increased for Saudi students (Al-Seghayer, 2011). As part of their further education, Saudi students must study the English language, and develop proficiency in it for many fields of study, as well as using materials often based on Western contexts. Students' perceptions of the West are pertinent to learning and teaching in the Gulf because these perceptions can have an effect, either positive or negative, on an individual's desire to learn and use English and his/her response to Western-oriented material. Presumably, students who hold a favorable disposition toward the West are better placed to learn in such a context; conversely, those who resent the West may feel a disinclination to study the language and with such materials. With respect to resentment toward the West, Sellami (2006) notes that

many people in the Arab world regard the Western way of life in rather negative terms, as materialistic, egoistic and decadent in social, cultural and family matters. (p. 178).

In fact, the spread of English and Western approaches can be viewed with a somewhat fearful attitude whereby the learners feel their own culture and beliefs to be threatened (Aghagolzadeh & Davari, 2012).

An exploration into the attitudes toward Western culture was conducted with students in King Saud University's Preparatory Year, and goes some way in researching attitudes young Saudi learners hold toward the West. The aim of the study was to investigate whether or not Saudi learners were positively predisposed to Western culture, and how this might influence their learning.

## Literature Review

The importance of motivation with respect to learning is widely acknowledged within the literature (Dörnyei, 1990; Gardner & Lambert, 1959; Wu, 2003), and specifically in relation to language learning. McDonough (1983) states that "motivation of the students is one of the most important factors influencing their success or failure in learning [a second] language" (p. 42). Motivation, however, is multi-faceted and must be deconstructed in order to be properly assessed: there are several types of motivation, which can affect learners in different ways. Motivation is further influenced by both external

and internal factors that affect a learner's receptivity toward the second language (L2). Attitude, in particular, frequently has an impact on a learner's motivation to learn, and may predict success or failure in learning a second language (Al Tamimi & Shuib, 2009).

Ajzan (1988) defines attitude as "a disposition to respond favourably or unfavourably to an object, person, institution, or event" (p. 4), and it is one (internal) factor contributing to a learner's motivation. Other factors affecting attitude are situational; for example, if a student is studying English as a compulsory subject, he or she may have a strong motivation to acquire fluency despite a seemingly negative attitude toward the language or its culture. Conversely, a student studying English as an elective subject, where English acquisition is not vital to academic achievement, may experience a distinct drop in motivation, regardless of attitude.

In terms of its position in relation to the English speaking world, Saudi Arabia is part of Kachru's (1982) *Expanding Circle* of English (Figure 1) – in contrast to the *Inner Circle* of countries, where English is the first language of most citizens (e.g. USA, Australia), and the *Outer Circle*, where English, although not the native tongue, is important for historical reasons and plays an important role in national institutions (e.g. India, Nigeria). In Expanding Circle countries such as Saudi Arabia, English performs an instrumental function, and countries in this category will form the basis of our discussion. The discussion will involve two factors that affect attitudes toward English language: integrativeness and instrumentality. If a learner deems language as separate from culture then the learner can be seen to take an *instrumental* attitude toward the language i.e. s/he views it as any other subject such as mathematics or geography, rather than as a part of his/her identity. Conversely, if a learner deems it necessary to acquire a language through immersion into the culture, we see an *integrative* attitude.

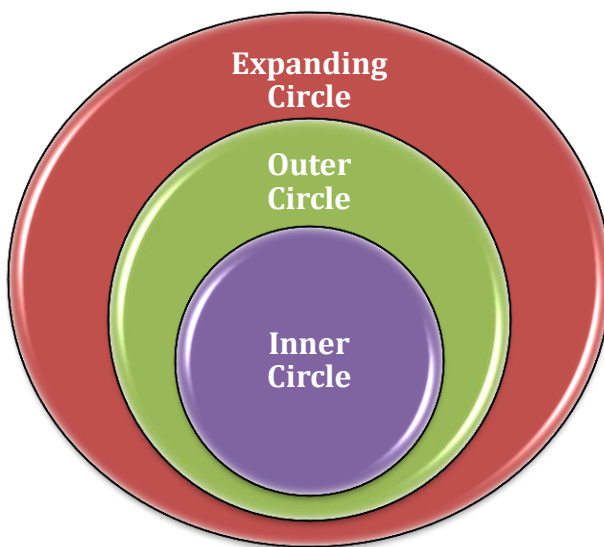


Figure 1: Kachru's (1982) Three concentric circles of English.

Csizér and Dörnyei (2005) define integrativeness as

reflecting a positive outlook on the L2 and its culture, to the extent that learners scoring high on this factor may want to integrate themselves into the L2 culture and become similar to the L2 speakers. (p. 20)

This concept is widely recognized as being influential to language learning and is a key component in academic studies of motivation (Gardner, 1985; Gardner & Lambert, 1959; Lambert, 1980). Students with an integrative approach to learning a language will often express the desire to sound like a native English speaker; whether or not the student actually wants to assimilate completely can be measured by looking at his or her attitude toward the culture.

Often considered the obverse side to integration is the concept of instrumentality, involving a utilitarian approach to language learning (Belmechri & Hummel, 1998; Dörnyei, 1990; Warden & Lin, 2000). Instrumentality 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 (Csizér & Dörnyei, 2005, p. 21).

Integrativeness and instrumentality, are clearly interdependent in many cases (Gardner, 1985). Csizér & Dörnyei (2005) contend that instrumentality not only complements integrativeness, but “can also feed into it as a primary contributor” (p. 27): through learning a language as a means to an end, a learner may come to identify in some respects with the community which uses that language. Csizér & Dörnyei conclude integrativeness to be the single most important factor in a learner’s motivation. Thus, one can infer that a negative attitude toward Western culture could significantly impede language acquisition and perhaps other aspects of learning. In order to resist assimilation and to assert one’s native culture, it is conceivable that some learners may adopt a more instrumental approach to their language learning in order to maintain some distance from the second language and its culture.

Among the external factors affecting attitude, the social milieu is noteworthy. Spolsky (2000) emphasizes the importance of one’s peer group with respect to language learning efforts, and Gardner, Masgoret & Tremblay (1999) provide additional evidence that the familial situation can affect the learner’s attitudes toward language learning. A concept bridging between external and internal motivation is that of *introjected motivation* (see Engin & McKeown, 2012). This involves “externally imposed rules that the student accepts as norms that pressure him or her to behave” (Dörnyei, 1994, p. 276). Thus, a learner with introjected motivation will perform tasks in order to avoid internal dissonance. This is a factor often affecting familial and peer group dynamics; as Sellami (2006) notes, “the family is an important part of culture throughout the Arab world” (p. 182).

External motivating factors, while highly influential, can also be counterproductive. For example, too much extrinsic motivation can

undermine intrinsic motivation; several studies have confirmed that students will lose their natural intrinsic interest in an activity if they have to do it to meet some extrinsic requirement (Dörnyei, 1994, p. 275-276).

The best results for language learning are often found in individuals who have a high level of integrativeness toward the L2 and its culture and have internalized the external motivating factors. As Gardner (2007) notes, integrativeness has a high correlation with motivation. One potential issue in the level of integrativeness for Saudi students is the fact that

English performs the instrumental function as a medium of learning at various stages in the educational system of Saudi Arabia (Al-Seghayer, 2011, p. 3).

Al Tamimi & Shuib’s (2009) study into the motivation and attitudes of petroleum engineering undergraduates in Yemen showed a distinct favor toward instrumentality, involving language acquisition as well as a positive attitude toward learning the language. While the participants valued the importance of the English language, they did not exhibit a desire to integrate into Western culture. Al-

Seghayer questions the English language environment in the classroom itself: officially it is English, but informally it is often conducted in Arabic. The externally motivated English language curriculum is more likely to give way to a sense of instrumentality than a sense of integrativeness, and since English language learning is brought about through external means, Saudi learners could potentially view English as a tool or skill to be acquired without the need for context or culture. If this result occurs, however, it is possible to develop other elements of the learner's motivation by "discussing the role L2 plays in the world and its potential usefulness both for [learners] and their community" (Dörnyei, 1994, p. 281). Thus, there is the potential to develop integrativeness even when a student's initial perception toward learning English is instrumental. For instance, if a student views the English language as important, he or she may begin to view aspects of Western culture in a positive light.

As Csizér & Dörnyei (2005) believe, the possibility of seeking meaningful engagement with the L2 culture as a whole exists even in an area devoid of ethno-linguistic minorities, such as Hungary, where the learners' sources of contact with L2 culture are indirect and superficial, only through materialistic products such as an iPad or pop music. Since Saudi Arabia is a country with a high level of expatriate workers, opportunities to engage with English speaking individuals do exist, albeit in a limited and socially circumscribed format; Western movies and TV shows provide Saudis with further opportunity for daily exposure to English. Therefore, meaningful engagement with the English language and opportunity to develop integrativeness is possible within the Kingdom.

Due to its origins, English is inextricably linked with Western culture. Thus, it remains that

one of the most controversial facets of the globalization of English and ELT [English Language Teaching] is the relationship between language and culture (Aghagolzadeh & Davari, 2012, p. 977).

It is clear that one's perception of the West, positive or negative, can affect one's desire to learn English. Macdonald (2006) spoke of hostility toward the West among young Arab men. This perception is a point of concern for native English speaking teachers since they inevitably function as a symbol of Western culture within the classroom. It is important to gain knowledge of students' perceptions of Western culture in order to increase the likelihood of a successful learning environment. When investigating Arab and Muslim attitudes toward the West, Tessler (2003) summarized that there was

a strong dislike for American foreign policy but much more nuanced, and often quite positive, attitudes toward American society and culture and toward the American people (p. 179).

This contrasts with Sellami's (2006) study, which showed participants to have "stigmatized perceptions and stereotypical views" (p. 178) about the West.

While anti-American criticism is nothing new, it is important to know whether or not it affects the average learner in the classroom, and in what areas. This study also focuses on a different context and somewhat younger demographic than Tessler's and Sellami's studies. Tessler collated data from Egypt, Jordan, Morocco, and Algeria and in three age brackets: under 25/ 25 to 34/ 35 and over; the participants in Sellami's study were aged 18 to 25 and studying in Morocco. Since Saudi Arabia has a different history and circumstances to the aforementioned countries, this could provide different data. In order to gain insight into the level of motivation affecting learners and their attitudes toward English language learning and Western culture, research was conducted at King Saud University Preparatory Year program.

## Research context and question

The context of this study is a national university in Saudi Arabia, King Saud University. King Saud University is the oldest university in the country, and is held in high esteem. Therefore, it attracts

students from all over the country; the socio-economic status of the students ranges from lower middle class families to royalty. The participants are male and female Saudi nationals, aged 18-20 and studying in pre-sessional English courses. Upon entry to the university, students are separated into two tracks: Humanities and Science. Students who intend to study subjects such as medicine and engineering at the university's main campus the following year follow the Science track; students who wish to study subjects such as translation, teaching, and law follow the Humanities track. The aim of this study was to evaluate the students' attitudes toward Western culture and to see if any differences emerged between the different tracks and genders.

It should be noted that English is a more integral part of the curriculum for all Science track students. After completing the preparatory year, Science students continue their studies in English, whereas for the Humanities track not all students will need English skills to further their studies. Of course, those studying English translation or English literature will indeed need a high level of proficiency in English; however, a student majoring in geography or law will not require a high level of English proficiency to continue his or her studies.

The purpose of this study was to address one exploratory research question:

1. What are the attitudes of pre-sessional Saudi students toward Western culture?

## Methods

In order to address the research question, a questionnaire was devised and distributed to the students at the university (Appendix A). A total of 210 students from the pre-sessional program completed the questionnaire in June 2012. Responses were voluntary and were taken from both Humanities and Science track students; the breakdown of respondents is shown in Table 1:

Table 1: Students' gender and study track.

	Humanities	Science	Total
Male	52	46	<b>98</b>
Female	62	50	<b>112</b>
Total	<b>114</b>	<b>96</b>	<b>210</b>

The questionnaire was anonymous so that participants would not feel pressured into answering in a certain way, thus lending more reliability to the data. Only the level, track, and gender of the participants were recorded.<sup>1</sup> The questionnaire was administered by a mixture of English teachers from: Canada, Great Britain, Ireland, South Africa, and the United States. The mixture of teachers chosen was deliberate, so that one pervading nationality (e.g. American) would not influence student responses. The questionnaires were completed in class with the teacher present. Questionnaires were distributed to both the male and female campuses of King Saud University Preparatory Year. The questionnaire consisted of five open-ended questions to produce qualitative data. In order to ensure complete understanding of the questions asked, the questions were translated into Arabic (Appendix A), and students were instructed to respond in either English or Arabic depending on which language they felt would best express their opinions. For those questionnaires completed in Arabic, a bilingual member of staff was consulted in order to translate the responses into English.

The questions were as follows:

1. How do you feel about Western culture?
2. What is good about the USA or the UK?
3. What is bad about the USA or the UK?
4. Do you need to learn about the culture of English speaking countries? Why or why not?
5. If you were to go to the West as a tourist, how do you think the people would treat you?

The questions addressed students' perceptions of and attitudes toward Western culture. Question four was specifically designed to test the degree of integrativeness.

The time taken to complete the questionnaire was typically 5-10 minutes. In order to easily cross reference responses, the statistical software SPSS 19 was used. Due to the nature of open-ended questions, responses were coded, so that a more coherent set of data could be examined. One advantage of this software is that nominal data and script labels could be used. Therefore, each response was given a label and varying responses were easily integrated into the collation of data. Appendix B shows responses from two sample questionnaires (one male student, one female student), with labels assigned.

## Findings

Figure 2 shows male and female responses to the first question.

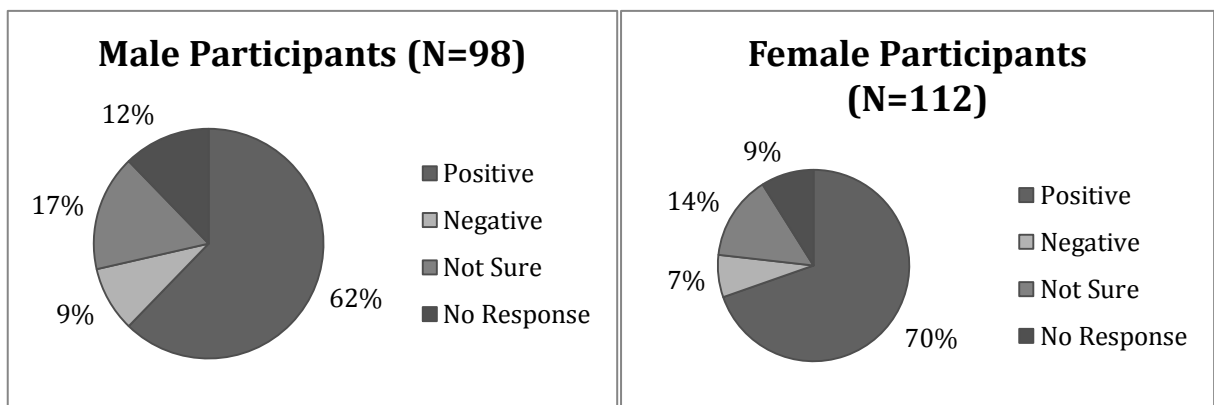


Figure 2: How do you feel about Western culture? (Percentages male, female)

A clear majority, 62% of males and 70% of females, demonstrated a positive disposition toward the West. Responses classified as positive included: "Good, I like it very much"; "Good, I like it"; "I think it's good"; and "I respect it". This is a significant finding, as it has important consequences with respect to English language attainment and potentially other areas of learning: since most of the participants hold positive perceptions of the West, fewer impediments to learning exist. The attitudes participants hold toward Western society are consistent with Tessler's (2003) study, but contrast with Sellami's (2006). It should be noted that Sellami is ethnically Arab, whereas the teachers that participated in this study were exclusively Western. This fact could have an effect on the responses. Nonetheless, this bodes well for the Western teachers currently at the university and for Western teachers due to arrive in the Kingdom at some point in the near future: it is useful to know that these students have broadly positive attitudes towards their Western teachers' background. The positive perceptions students hold toward Western culture should allow for more constructive interactions between Western teachers and their students. Although slightly fewer male participants demonstrated a positive disposition toward the West, there was relative consistency between the genders.

A minority, 9% of males and 7% of females, listed overtly negative views toward the West. Some responses in this category were: "I don't like it at all"; "I don't like it"; and "Very bad". It is useful to be aware that negative perceptions of the West exist within the university. Teachers should not be alarmed by this small minority but rather see this as an opportunity to give the students a positive experience of dealing with the West vis-à-vis the teacher.

Fifteen percent of students were not sure as to how they felt about the West. Responses in this category included, "I don't know" and "I have no feeling". The latter response was placed in this category because it cannot be evaluated definitely as positive or negative. On the other hand, ten percent of students decided not to respond at all with respect to their perception of the West. One could speculate whether these non-responses conceal a negative or positive attitude. Presumably, they are somewhat moderate, as an extreme dislike for the West as well as an extreme affinity for the West is likely to elicit a response; however, it could also indicate that those students hold a strong negative opinion which they are reluctant to reveal.

In response to the second question, "What is good about the USA or the UK?", 42% of male students and 35% of female students mentioned aspects of culture. Examples classified as culture were: lifestyle, customs, entertainment, freedom, and achievements of the West as a whole. Nine percent of respondents listed the English language; six percent listed something to do with the infrastructure of the West, such as shopping malls, big buildings, or first-rate transportation. It is particularly illuminating to see that culture ranked as the top category of response, since Western culture is very different from the traditional culture of Saudi Arabia. Evidently, Western culture has managed to appeal, in some way or another, to these participants.

However, not all responses were overwhelmingly positive in nature. Thirteen percent of male respondents listed "nothing" as their answer; interestingly, only 2.7% of female respondents gave this kind of response. Ten percent of all participants did not respond; and five percent listed "I don't know" or "I'm not sure" as their answer. Nonetheless, even if these responses are aggregated, they constitute 24% of the total, meaning that 76% listed positive examples of Western culture.

In response to the third question, "What is bad about the USA or the UK?", perceived prejudice against Muslims was the most common negative example given (19%). Hedonism constituted 11% of responses, resonating with the findings of Sellami (2006); in both cases the West is viewed, albeit by a minority in this study, as a place with lax morals. The perception that the West is a dangerous place constituted five percent of responses, and the fact that the West is not predominantly Islamic constituted four percent of responses. Participants who chose not to respond, combined with those who were not sure, account for 29% of responses. Again, this could indicate that a student held a negative opinion, but was reluctant to respond. Interestingly, participants did not list politics or Western policies as a negative response, which appears at first sight to contradict Tessler's (2003) study. However, this could indicate that Saudi students, in this particular demographic, are not as concerned with politics as Tessler's informants. Surprisingly, 17% of respondents listed 'nothing' as their answer, showing that a significant proportion of students do indeed hold a strongly positive disposition toward Western culture.

Table 2 shows the responses to question four, "Do you need to learn about the culture of English speaking countries? Why or why not?" Responses were classified as either integrative or instrumental. Typical responses for integrative motivation were: "Yes, knowing the culture helps us to communicate with them."; "Yes, English is used world-wide."; "Yes, so you know how to treat them and so they know how to treat you." Typical responses classified as instrumental were: "No, it is not important."; "No, we only need to learn the language."; "No, English is only needed to talk to others."; and "No, I have no desire to do so."

More than half of the students (66%) have a sense of integrativeness with respect to their attitudes toward Western culture. This is not surprising considering that most students have a favorable perception of the West. There is a significant minority of students, 30%, who have a strong sense of instrumentality toward English: they believe that it is only necessary to learn English if it pertains to their career or to enhance their communication skills. Nonetheless, an instructor can still aspire to develop a sense of integrativeness since instrumentality is often its antecedent. For those students in particular, one can focus on developing their sense of instrumentality, so that it not only complements integrativeness, but also “feed[s] into it as a primary contributor” (Csizér & Dörnyei, 2005, p. 27).

**Table 2: Participants’ attitude toward Western culture: instrumental/integrative (total and percentage).**

Gender	Track	Instrumental	Integrative	No Response	Total
Male	Humanities	13	37	2	52
		25%	71%	4%	100%
	Science	16	29	1	46
		35%	63%	2%	100%
	<b>Total</b>	29	66	3	98
		30%	67%	3%	100%
Female	Humanities	21	38	3	62
		34%	61%	5%	100%
	Science	13	35	2	50
		26%	70%	4%	100%
	<b>Total</b>	34	73	5	112
		30%	65%	5%	100%
Male & Female	Humanities	34	75	5	114
		30%	66%	4%	100%
	Science	29	64	3	96
		30%	67%	3%	100%
	<b>Total</b>	63	139	8	210
		30%	66%	4%	100 %

In question 4, unlike previous questions, the data display a difference between Science and Humanities students which was not as evident in the previous questions. As mentioned previously, those students who study subjects such as medicine, engineering, and science are placed in the Science track. These students will have to take courses conducted in English during their studies at the main university. Therefore, attainment of English is more directly related to their potential to succeed in their chosen career track. Overall there was no difference for instrumentality between the Science and Humanities tracks (both 30%). However, when one examines the data for male and female students separately, a difference in instrumentality emerges. Male Science students have a higher degree of instrumentality than male Humanities students (35% in Science vs. 25% in Humanities). The results from female participants are markedly different. There is more instrumental motivation among female Humanities students than there is among female Science students (34% in Humanities vs. 26% in Science).

The rate of instrumentality for male students is not surprising when one considers the need for English within the science track. Since English attainment is more directly related to success in the science track, as opposed to humanities, one would expect a higher degree of instrumentality since the science track students could view English as another subject to be mastered; the same as biology or physics. For a male humanities track student, English attainment is not as directly related to success. A student studying law will need some English, but most of his courses will be taught in Arabic at the main university.

The higher rate of instrumentality in Humanities for female students is surprising at first glance (34% in Humanities vs. 26% in Science). However, this figure could be due in part to careers that female students are likely to embark on such as translating and teaching. As such, English to them could be viewed as a prerequisite to a successful career, hence the higher rate of instrumentality.

Figure 3 shows the responses to question five.

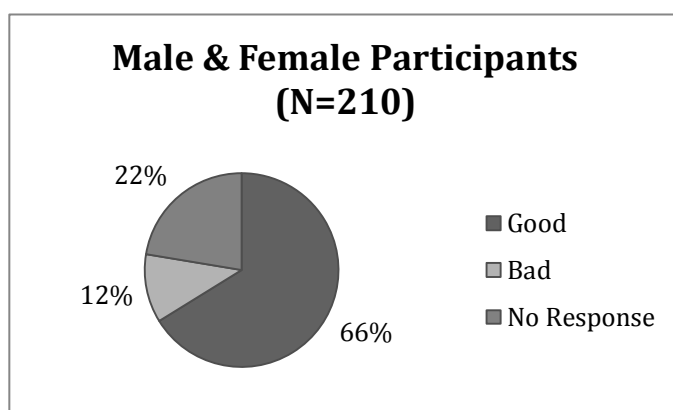


Figure 3: How would you be treated as a tourist in the West? (Percentage)

The majority of respondents, 66%, believe they would be well received were they to travel to a Western country as a tourist. This contrasts with Sellami's (2006) assertion that "many people in the Arab world regard the West [to be]... partly hostile against foreigners" (p. 187) – although "prejudice against Muslims" was the most common negative example (19%) given for question three. Some responses classified as good were: "I would be treated well"; "In a good way"; and "With respect". Interestingly, some respondents who held negative views toward the West and Western culture believed they would be treated well as a tourist. For example, one student (answering question two) when asked what was good about the West stated that she did not "like it at all"; however, she stated (for question five) that as a tourist she would receive "Good treatment so as to reflect the good reputation of the country." Thus, we see that a negative perception of Western culture does not necessarily preclude a positive perceived reception in the West. Conversely, one student who gave a positive response to question two, stating that he thinks "it's very good to learn" about the West, gave the negative response of "I think they won't treat me very good" for question five. Nonetheless, the research shows that a majority of respondents feel they would be well received as a tourist in a Western country.

## Conclusions

With respect to teaching implications, it is encouraging to see that most respondents hold a positive outlook toward the West. This outlook is consistent for both male and female Saudi students, although

one should consider that a non-Western researcher might not find the same positive results. Presumably, those students who have a positive disposition toward the West are better placed to learn English (and through English), recognizing its usefulness in the global market and wanting to associate themselves with the West through its language. Teachers who find themselves working with Saudi students should take comfort in the fact that many students' preconceived notions of the West are favorable. While a minority of participants hold negative views about the West, teachers should view this as an opportunity to give such students a constructive experience with a Westerner, thereby increasing the likelihood of positive associations with the West.

Further, a majority of respondents are able to find specific and positive examples within the West such as its culture, language, or infrastructure. Presumably, these students are well placed to learn English as they will want to experience these elements of the West first-hand. Even more encouraging is their perceived reception in the West, as it is highly auspicious. This is most probably influenced by the fact that many students can actively engage with the West through various media available to them such as their teacher, chat forums, or travel to a Western country.

These positive attitudes are reflected in the level of integration among the participants. Most participants, regardless of track or gender, believe they should learn about the culture of the West and believe English to be more than just a language to learn for purposes of career advancement.

In terms of pedagogy, one element of teaching has been addressed in this research; that of the students' attitudes toward Western culture. As any competent instructor will note, this element does not complete the full picture within the learning environment. While Saudi students are predisposed to engage with Western teachers in an affable manner, successful lessons may not emerge if other factors are not fulfilled: factors such as poor lessons or learning materials could have detrimental effects inside the classroom.

For future research, one should determine which types of materials and learning environments work best in order to engage Saudi students. It is important to address all aspects of the learning environment in order to maximize the results within the classroom. Further research into this area could involve classroom observations. One could observe Western teachers with Saudi students over a period of time with a view to triangulate results from learners with low integrativeness and explore the relationship between attitude and lesson format; for example, do the *lessons* allow for integrativeness?

In future studies could also be administered blind, that is, the participants are not able to see the researcher (for example if a student research assistant administers the survey), thus removing one important variable, which is the possibility of the researcher's ethnicity influencing responses.

This study demonstrates that Saudi students are very curious about the West and are eager to learn more about it. They are predisposed to interact favorably with Western teachers. The fact that Saudi students believe they would be well received in a Western country serves as an important first step to enhance communication and thereby diminish barriers that inhibit intercultural exchange. Once a channel for dialogue is open, individuals can focus on building harmonious relationships based on mutual respect rather than suspicion and mistrust.

## References

- Aghagolzadeh, F., & Davari, H. (2012). The rationale for applying critical pedagogy in Expanding Circle countries: the case of Iran. *Journal of Language Teaching and Research*, 3(5), 973-980.
- Ajzan, I. (1988). *Attitudes, personality and behaviour*. Chicago: Dorsey Press.
- Al Tamimi, A. & Shuib, M. (2009). Motivation and attitudes towards learning English: a study of petroleum engineering undergraduates at Hadhramout University of Sciences and Technology. *GEMA Online Journal of Language Studies*, 9(2), 29-55.
- Al-Seghayer, K. (2011). *Teaching English in Saudi Arabia*. Riyadh: Hala Print Company.
- Belmechri, F., & Hummel, K. (1998). Orientations and motivation in the acquisition of English as a second language and high school students in Quebec City. *Language Learning*, 48, 219-244.
- Csizér, K., & Dörnyei, Z. (2005). The internal structure of language learning motivation and its relationship with language choice and learning effort. *The Modern Language Journal*, 89(1), 19-36.
- Dörnyei, Z. (1990). Conceptualizing motivation in foreign language learning. *Language Learning*, 40, 46-78.
- Dörnyei, Z. (1994). Motivation and motivating in the foreign language classroom. *The Modern Language Journal*, 78(3), 273-284.
- Engin, M. & McKeown, K. (2012). Cultural influences on motivational issues in students and their goals for studying at university. *Learning and Teaching in Higher Education: Gulf Perspectives*, 9(1). <http://lthe.zu.ac.ae>
- Gardner, R.C. (1985). *Social psychology and second language learning: The role of attitudes and motivation*. London: Edward Arnold Publishers.
- Gardner, R.C. (2007). Motivation and second language acquisition. Presentation given at the Seminario Sobre Plurilingüismo: Las Aportaciones del Centro Europeo de Lenguas Modernas de Graz, on December 15, 2006 at the Universidad de Alcalá in Spain. Later published in *Porta Linguarum* June 8<sup>th</sup> 2007, 9-20.
- Gardner, R. C., & Lambert, W. E. (1959). Motivational variables in second language acquisition. *Canadian Journal of Psychology*, 13, 266-272.
- Gardner, R. C., Masgoret, A. M., & Tremblay, P. F. (1999). Home background characteristics and second language learning. *Journal of Language and Social Psychology*, 18, 419-437.
- Kachru, B. (1982). Models for non-native Englishes. In Kachru, Braj (Ed), *The other tongue: English for across-cultures* (31- 57). Urbana: University of Illinois Press.
- Lambert, W. E. (1980). The social psychology of language: A perspective for the 1980s. In H. Giles, W. P. Robinson, & Smith P. M. (Eds.), *Language: Social psychological perspectives* (pp. 415-424). Oxford: Pergamon.
- Macdonald, I. (2006, September 11). A clash of civilizations: there has been no peace since the Sept. 11 attacks that launched the War on Terror. *The Gazette* (Montreal), p. A21.
- McDonough, S. (1983). *Psychology in foreign language teaching*. London: George Allen & Unwin.
- Sellami, A. (2006). Slaves of sex, money and alcohol: (re-)locating the target culture of TESOL. In J. Edge (Ed.), *(Re)locating TESOL in an age of empire* (pp. 171-194). New York: Palgrave Macmillan.
- Hagler, A. (2014). A study of attitudes toward Western culture among Saudi university students. *Learning and Teaching in Higher Education: Gulf Perspectives*, 11(1). <http://lthe.zu.ac.ae>

- Spolsky, B. (2000). Language motivation revisited. *Applied Linguistics*, 21, 157-169.
- Tessler, M. (2003). Arab and Muslim political attitudes: stereotypes and evidence from survey research. *International Studies Perspectives*, 4, 175-181.
- Warden, C., & Lin, H. J. (2000). Existence of integrative motivation in Asian EFL setting. *Foreign Language Annals*, 33, 535-547.
- Wu, X. (2003) Intrinsic motivation and young language learners: the impact of the classroom environment. *System*, 31, 501-517.

## Appendix A

### Questionnaire administered to KSU students.

Level: \_\_\_\_\_ Humanities or Science: \_\_\_\_\_

1. How do you feel about Western culture?

ما هو شعورك تجاه الثقافة الغربية؟

2. What is good about the USA or the UK?

ما الأشياء التي تحبها في الولايات المتحدة الأمريكية أو في المملكة المتحدة؟

3. What is bad about the USA or the UK?

ما هي الأشياء التي لا تحبها في الولايات المتحدة الأمريكية أو في المملكة المتحدة؟

4. Do you need to learn about the culture of English speaking countries? Why or why not?

هل تحتاج الى دراسة ثقافة البلدان الناطقة باللغة الانجليزية؟ لماذا ولما لا؟

5. If you were to go to the West as a tourist, how do you think the people would treat you?

لو أردت الذهاب إلى الغرب كسائح كيف تتوقع أن يعاملك الناس هناك؟

## Appendix B

### Questionnaire sample answers and labels:

#### Sample A: Male student

Question	Response	Label
1. How do you feel about Western culture?	<i>I respect it.</i>	Positive
2. What is good about the USA or the UK?	<i>Their accent</i>	English language
3. What is bad about the USA or the UK?	<i>Away from my family and friends</i>	Far away
4. Do you need to learn about the culture of English speaking countries?	<i>I don't have to learn about it, but I'd love to.</i>	Integrative
5. If you were to go to the West as a tourist, how do you think the people would treat you?	<i>They will treat me well the way I will.</i>	Good

#### Sample B: Female student

Question	Response	Label
1. How do you feel about Western culture?	<i>It's nice. I like it.</i>	Positive
2. What is good about the USA or the UK?	<i>The weather</i>	Weather
3. What is bad about the USA or the UK?	<i>Bars</i>	Hedonism
4. Do you need to learn about the culture of English speaking countries?	<i>Yes, because the language is like a phone, you can talk with anybody.</i>	Integrative
5. If you were to go to the West as a tourist, how do you think the people would treat you?	<i>I think good treatment.</i>	Good

---

<sup>1</sup> However, the level is not taken into account in the analysis of this paper.