



Culturally Relevant Materials: An Inquiry into the Role of Faith

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Although the acknowledgements page is not a formal requirement, I feel it is an integral statement in which one recognises that very little can be done without the cooperation of the people around them. In the Islamic tradition, we cherish the prophetic saying that, he who does not thank people, has not sufficiently thanked God. With such a saying in mind, there are four people who have directly or indirectly helped in facilitating this research. Firstly, I would like to start by honouring my wife and thanking her for all her continued support, proof reading and maintenance of our family, for which this dissertation owes her dearly. Secondly, I have to thank my friend and work colleague, Kyle Burkett for his proof reading of the adapted Faith Development Scale and guidance towards greater academic criticality. Finally, I owe Geoff Gibson (my supervisor) and Dr. Duncan Hunter (head of department) a special token of appreciation for all their support throughout the entire academic year.

ABSTRACT

The study examines the role of culture and the role it plays in mediating learners' responses to culturally divergent reading materials. This investigation is motivated by three research questions: (1) Do students have a preference for culturally relevant instructional materials? (2) What influence does faith have on student's responses to culturally divergent reading materials? (3) Which topics do students prefer to read? To examine these questions, this study employed an adapted version of Leak's parametric Faith Development Scale, the Materials Appropriation Preference Scale, the Willingness and Response Scale and one-to-one follow up interviews. The participants were Gulf students studying on a pre-sessional English course. Previous studies have shown that faith has played a crucial role in the way learners have responded to culturally divergent materials. Literature on the way that learners have responded to culturally divergent materials has focused almost exclusively on learners from the outer and expanding circle countries with no similar incidents reported, for example, in the UK or between Arab learners. The findings suggest that students have a strong preference for culturally relevant instructional materials and reinforce the wider picture that materials must reflect the lives of their users. Finally, the study offers an uncharted area for further study in the inquiry of faith in SLA.

ABBREVIATIONS

BOS.....	Bristol Online Surveys
CUP.....	Cambridge University Press
DMC.....	Directed Motivational Currents
DRC.....	Democratic Republic of Congo
EAP.....	English for academic purposes
ELT.....	English language teaching
ESL.....	English as a Second Language
FDS.....	Faith Development Scale
IATEFL.....	International Association of Teachers of English as a Foreign Language
KSA.....	Kingdom of Saudi Arabia
L1.....	first or native language
L2.....	second or foreign language
MAPS.....	Materials Appropriation Preference Scale
RAS.....	responsible authentic sourcing
SLA.....	second language acquisition
SPSS.....	Statistical Package for the Social Sciences
MWARS.....	Materials Willingness and Response Scale

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1 Introduction

1.1 Rationale

This investigation will collect data in order to look at whether culturally divergent reading materials impact learner motivation. It will focus on Arabic-speaking learners who are currently studying English for academic purposes (EAP). Moreover, it will gauge how cultural divergences in reading materials impact their intrinsic motivation. Cultural divergence in this investigation will refer to the differences between the students' own culture (i.e. source-culture) and the cultural content contained in reading materials (i.e. target-culture). Tomlinson (2011) points out that students 'are more at ease with texts and illustrations that they can relate to their culture than they are with those which appear culturally alien' (p.9). Sleeter goes a step further, suggesting 'that students learn more, attend more regularly, and participate more actively when they can relate to the curriculum by seeing themselves and their communities mirrored within the material than when they do not' (2008:151); Grassi & Barker (2010) also support this claim. Furthermore, the notion that course materials do not reflect the lives or needs of learners was the main area of debate at the 2013, IATEFL conference.

Gray's (2010) article *The Branding of English and The Culture of the New Capitalism* suggests that English language teaching materials have been part of the globalised capitalist economy whose ideology is present within learning materials. Although Gray does not refer to a level of Eurocentricity found within EFL materials, the very concept of capitalism has been primarily a Western ideology. Therefore, there is a relevance in identifying capitalism

as a primarily Eurocentric concept which may not reflect the lives of those learning English in the outer and expanding circle countries or the international students in Western Anglophonic countries.

Material developers predominantly produce what they perceive to be neutral international learning materials with recurring thematic content in order 'to maximize sales in the greatest number of markets' (Gray, 2010:716). Therefore, material content often reflects the lives and concerns of learners who are westernized, aspirational, urban, middle class, well educated, and computer literate (Tomlinson and Masuhara, 2013). Additionally, this tends to be reflected in the materials used by inner-circle institutions both in the UK and USA. However, material developers have not always considered the possibility that international students may respond differently to top-heavy Western cultural content. The manner in which students respond may be due to a multitude of factors, such as not having heard of the new alien cultural concepts, the fear of assimilating to the target-culture or simply a lack of interest in learning about materials that do not reflect their lives. Therefore, exposing learners to culturally divergent materials will evidently prompt a range of responses.

One such documented response is noted in a collection of papers presented by the British Council (Coleman, 2011). The occurrence took place in the Democratic Republic of Congo (DRC) between participants that were presented with exercises that contained cultural divergence. A significant amount of the participants deemed some of the materials (videos, music and set tasks) as a challenge to, or incompatible with, their Christian faith. Furthermore, 'In certain cases this prevented the learner[s] from engaging with the materials or from completing the activity' (2011:347). Although this

response to divergence appears to be an extremity, Canagarajah's (1999) research highlights similar responses with materials being openly defaced and the use of marginalia to 'resist or reconstruct the message of the text' (p.88). Both of these cases were documented in the outer and expanding circle countries with no similar incidents being reported, for example, in the UK.

1.2 Background

The research at hand has been developed from a previously piloted data collection project that was conducted during the winter of 2015. Its initial aim was to collect data in order to look at whether student motivation would increase if the learning materials were more culturally relevant to the learners' individual cultures. The overall results appeared to show that learners had a preference for instructional materials that they found more culturally relevant. These results have helped inform and evolve the current aim of investigation to focus on how culturally divergent reading materials impact learner motivation. The previous data collection did not identify the impact that materials have on learners nor did it highlight the way in which learners cope with cultural divergence. Therefore, both of these unanswered questions will form the starting point for the current investigation's literature review.

Additionally, this research is driven by personal observations whilst working as an EFL teacher at Qassim University, Saudi Arabia. It is important to note that the Qassim province is viewed as the country's most socially conservative region. Historically, the region had limited contact with the outside world and often resisted Western influence. However, in more recent times it has 'westernized' and learnt to deal with the changes to its culture.

One such change was the government's decision to make English the medium of university instruction (part of a growing global phenomenon; see Dearden, 2014). Initially, the idea of replacing Arabic with English was an area of contention; however, public opinion appears to have changed. Currently, public opinion is more positive and 'English is recognised as a basic skill' that increases the chance of getting better paid jobs; there is also 'an element of prestige attached to English ability' within the KSA (Dearden, 2014:22). As previously mentioned, the numerous personal observations made over four years at Qassim University have helped in directing the current investigation. The following section will focus on some of the interactions between students and the materials used in classes.

Teachers at the university were often approached by students with complaints about how the English language materials challenged their beliefs, customs and cultural norms; with some materials not reflecting actual aspects of their lives. After some time, the department decided to look for a new series of course books that contained culturally sensitive materials. The department's previous learning materials were notably outdated and some learners would deface certain pictures, texts and exercises. For example, some students would scribble beards on images of men or add head-scarves to images of women. Often, the adaptations to images (or doodles) went unnoticed by teachers or were belittled. Studying these adaptations to materials is a useful way for teachers to begin 'understanding the motivations and learning strategies of learners' (Canagarajah, 1999:88). As a response to student behaviour, the department decided to switch materials to Cambridge University Press' *Unlock* series (2014). However, amongst other criticisms, it was factually wrong on some religious information and contained articles irrelevant to the learners' lives. For example, there was an article

based on the decline of the red squirrel and the increased population of the grey squirrel within the UK. Many of the students had never seen a squirrel, nor was wildlife conservation of much interest to them.

It should be noted CUP's aggressive marketing did not leave any room for locally produced Saudi materials (see Thomas (1999) and Masuhara, et al. (2008)). Due to the lack of locally produced, culturally relevant materials, teachers began to adapt the texts and exercises to facilitate learners' connections between the material and familiar aspects of their lives and societies. This approach appeared to increase students' intrinsic motivation which supports Abu-Rabia's observation that 'learner interest and type of text are powerful predictors of comprehension'. The students' level of familiarity with the cultural context of the materials 'was the only significant predictor of reading comprehension in English' (2003:347). Therefore, based on Abu-Rabia's findings, students' level of unfamiliarity with materials may predict how students respond to them.

1.3 Chapter outline

The subsequent chapters will be briefly outlined as follows. Chapter 2 will review current literature and research around the concept of cultural divergence focusing on how students have coped with divergent EFL materials. Thereafter, a conclusion will be offered with the formation of the research questions. Chapter 3 will explain in detail how the research was conducted and the data collected. The data will be presented in Chapter 4 (Results section) with slight commentary explaining how they relate to the research questions at hand; however, no discussion takes place until the following chapter. Chapter 5 will summarise the findings, discussing each

research question with relation to the established literature. The investigation's limitations will be considered and discussed, stretching beyond the self-evident restrictions that MA projects predominantly confront, such as small sample sizes or low return rates of questionnaires. Finally, the comprehensive discussions and conclusions should highlight possible directions for future research.

2 Literature review

2.1 Introduction

This project is aimed at reviewing the effect of cultural divergence in teaching materials on English language learners. This chapter will review a broad range of the available texts and research on the subject. The following areas will be examined, characteristics of culture, cultural knowledge and cultural awareness in ELT, incorporating target-culture, responses to cultural divergence, EFL instructional materials, impact on learner motivation and the L2 Motivational Self System. Additionally, this section will look at similar studies that have been conducted in order to refocus the review before offering the research questions. Finally, a conclusion will be offered in which any unanswered questions derived from the literature will be analysed in order to gauge their effectiveness in forming the research questions.

2.2 Characteristics of culture

The very concept of culture has been difficult to define despite the efforts of numerous scholars across the social sciences spectrum. However, culture does appear to have a number of identifiable characteristics. According to Spencer-Oatey, there are twelve key characteristics of culture. The four most applicable to this investigation will be summarised (2012:3-15). Firstly, Spencer-Oatey theorised that 'Culture affects behaviour and interpretations of behaviour' and therefore, it may be possible in this investigation to predict students' responses to cultural divergence. Secondly, the idea that 'culture is both an individual construct and a social construct'

allows for the current investigation to have an anthropological and sociological understanding of the varying differences between individual students' responses. Thirdly, 'culture is always both socially and psychologically distributed in a group, and so the delineation of a culture's features will always be fuzzy'. The third point resonates with personal experience at Qassim University, KSA. Often, students were able to distinguish which of their peers were the more devout or learned in religious matters, and would allow them to take the lead in objecting to culturally offensive materials. Culture allows for this differentiating of roles and division of labour.

Finally, 'culture is a descriptive not an evaluative concept'; and therefore, anecdotal evidence is key to understanding culture because it describes what people actually do rather than a set of prescriptions of what people ought to do. As previously mentioned, Spencer-Oatey's characteristics of culture help broadly define the concept; however, they do not provide ELT with a specific definition. Therefore, Tomlinson and Masuhara's (2004) view that culture can be broken down into cultural knowledge and cultural awareness will be examined.

2.3 Cultural knowledge and cultural awareness in ELT

Tomlinson and Masuhara (2004) refer to cultural knowledge as 'the totality of a way of life shared by a group of people linked by common and distinctive characteristics, activities, beliefs, or circumstances' and to cultural awareness as 'the beliefs and behaviour of a community of people who share inclinations, attitudes, interests and goals' (2004:1). The interdependent relationship of these terms appears to suggest that the more aware a student

is of other cultures (i.e. diversity), the more their cultural knowledge will increase. Therefore, the concern is that students with inadequate cultural knowledge will be quicker to take offense, or to 'raise their affective filter,' when raising awareness of new cultures, as divergent topics 'might well prove to be an impediment rather than a help to the learner' (Cunningsworth, 1984:62). It is worth noting that Cunningsworth is referring to the 'strong portrayal' or heavy focus of the dominate target-culture in materials, or more specifically, 'the Centre-West's vision' (Holliday, 2011).

2.4 Incorporating target-culture

The notion of incorporating culture (specifically target-culture) into language teaching materials has been an area of scrutiny for many years, as it was initially assumed that it would 'foster learner motivation' (McKay, 2000:7). However, the same assumption was not made by Ajayi's (2006) research around adolescent Hispanic English language learners. He states that 'schools must be grounded in the diverse experiences of the learners in such a way that their multiple viewpoints, diverse cultures, languages and personalities serve as resources for English language learning' (p. 472). Ajayi's (2006) suggestions promote a far more pluralistic and inclusive learning environment, allowing all learners to observe themselves and how their culture can coincide with the wider society. However, part of the problem appears to be who is creating the materials (from whose perspective) and from where they are sourced.

2.5 Response to cultural divergence

There only appear to be two documented cases on how students have responded to culturally divergent materials with the notion of 'tissue rejection' being an end factor (see Holliday, 1992). The first focuses on students' use of marginalia as according to Canagarajah, it 'reveal[s] the strategies students adopt to cope with the discourses represented by the text' (1999:91). The second incident focuses on how students in the DRC responded to materials over a seven-week duration. The students' weekly self-reporting scripts demonstrated religious undertones. It showed that some learners refused to complete exercises they deemed too culturally and religiously divergent.

The lack of learner motivation has led to students 'defacing' textbooks and exercises that they consider controversial to their cultural norms and religious beliefs (Canagarajah, 1999). Initially, Canagarajah's observation could be seen as insignificant as students from all round the world 'doodle' (or make use of margins) in course books. However, as Holliday notes, (1992) researchers must not let their own cultural biases influence what is considered 'normal'. In the UK, doodles (or marginalia) in textbooks often have sexual connotations or themes of racism rather than an uprising or rejection of cultural divergence. Holliday (1992) believes that EFL practitioners should try to reduce such cultural divergence through having 'greater sensitivity to local cultures (...) [in order] to achieve maximum benefit for local people' (p.404).

The formation of doodles or marginalia does not necessarily mean a complete rejection of the material. It may be a reflection of adolescence or the student's state of mind at that time and place. However, due to the lack of research on how learners have responded to culturally divergent materials,

Canagarajah's data remains a primary source. Although this piece of research was not conducted in an inner-circle domain, it still highlights why ESL methodologies and materials made in the UK or USA (i.e. centre countries) cannot be applied to periphery countries or their learners (Johnson, 2000). Canagarajah's argument can also be used to support the idea that materials made by native English speakers 'fail to accommodate the type of questions arising in the periphery educational context' (1999:13). Furthermore, there appears to be a need for greater cultural sensitivity when creating materials for learners regardless of the educational context in which they are learning, i.e. inner, outer, or expanding circles.

Canagarajah refers to the doodles as glosses and believes that they 'provide insights into the attitude of the students towards the textbook [i.e. the materials]' (1999:88). Additionally, they demonstrate how learners have coped with any cultural divergence. Looking at these glosses as a source of data heightens the level of objectivity and reduces the effects of the observer's paradox as they are 'relatively free from researcher mediation' and were written by the students in private without the thought that they might be read later (ibid:88).

Canagarajah (1999) identifies four main types of glosses: symbols and motifs of national struggle which are marked by the students' political discourse, visual and verbal symbols of traditional Tamil-Saivite culture, film titles and 'refrains taken from songs heard in films' (p.90) and romantic and sexual innuendoes. Canagarajah analyses the glosses in great detail and believes that they reveal strategies of resistance, symbolize counter-discourses and allow students to construct new personal discourses, which in turn reflect attitudes towards the course. Additionally, glosses can be used to

perform acts of violence or resist boredom 'of the alien curriculum and teaching materials [which...] provide evidence of a vibrant *underlife* in the classroom' (ibid: 91-2).

However, at times readers have to perform a 'leap of faith' in order to accept some of his claims. For example, under Canagarajah's 'romance and sex' heading, he notes that some students drew pictures of naked women verbally inviting readers (in English) to have sex with the intention of 'insulting the English instructors, or the publishers of the textbook (p.90). It seems more probable that the glosses are a reflection of adolescence as opposed to a conscious insult responding to the 'divergent' Western narrative of romance. The fact that the students were teenagers raises the doubt as to whether they were sufficiently mature enough to think about romance. It is more likely that Canagarajah's inclusion of romance in the category could simply be reduced to sexual innuendoes.

Additionally, Canagarajah states that a student wrote "This is a job for the jobless" (ibid: 90) above a grammar exercise. He attempts to connect what the student wrote to a way of resisting power. However, a lack of interest in completing a grammar exercise cannot objectively be linked to his claim. It is often noted by EFL practitioners that although grammar is held in high esteem, it is not the most stimulating of skills. It should be noted that we are not aware of the content of this exercise and if it referred to a task that the student found beneath his social class. Therefore, it may not have been as salient as Canagarajah suggests. The final speculative observation was the elaborate drawings that appeared to take the entire duration of class time for students to complete. Yet again, Canagarajah attempts to attribute the act to 'a lack of interest in classroom activities and the curriculum [in

general]]' (ibid: 91). It seems unlikely that a vigilant practitioner would have not noticed a student(s) entirely consumed in drawing for the whole duration of class. Therefore, it appears more likely that there was an absence of teacher or the teacher consciously left the student to what they wanted to do. Furthermore, in this particular study, textbooks were not taken home by students, eliminating the possibility that the drawings were done outside of class time.

The second incident (that took place in the DRC) witnessed a very different response to culturally divergent materials. Whitehead's (2011) study on how to promote success and minimise hegemony in fragile African states, was based on the notion that an identity crisis has been created due to 'powerful hegemonic alien cultures' (2011:337). He places an element of blame for the crisis on inadequately planned EFL programmes (including their materials) which offer a hegemonic Western portrayal of life to Africans.

Before collating his data, Whitehead (2011) sent out a short questionnaire to both UK teachers (including general stakeholders) and Congolese training participants. Its purpose was to elicit opinions about the UK, its values and its role in the DRC. Surprisingly, the Congolese participants 'responses show full awareness of the potential hegemonic role of English, but demonstrate a willingness to engage with it on their own terms' (2011:335).

During a seven-week period Whitehead gathered written responses from students to ELT materials, with a number of themes emerging. The 'Christian faith and anti-Semitism' theme displays the clearest response to culturally divergent materials. The relationship between the Christian faith and anti-Semitism in Whitehead's data appear to have no connection and it

would have been more appropriate to form two separate categories. Whitehead's conflation of the two suggests that in his opinion, Christianity and Judaism are the only two significant modes of being.

The following were perceived as culturally divergent prompting the mention of Christianity: describing role models, contemplating the ideal self, listening to music and the content of certain videos. Students appropriated biblical stories when describing their role model, wrote prayers when having to write about the ideal self ("I'll pray to God and ask him to protect me") and 'in certain cases this [i.e. religious prohibition] prevented the learner from engaging with the materials or from completing the activity' (Whitehead, 2011:346). In conclusion, Whitehead's research raises many interesting points; focusing on the investigation at hand, it seems essential that participants have an open environment with access to voice any concerns that they may have with material content.

As highlighted above, both documented responses to how students have responded to culturally divergent materials have been reported from outside the inner-circle countries. Moreover, both sets of research leave unanswered questions as the data from the DRC is limited as it only represents a specific case and not all English learning countries. Furthermore, Canagarajah's research was predominantly tied to the notion of imperialism and resistance, in essence, resisting assimilation of the foreign. From a non-linguistic stance, Fernando Ortiz's theory of 'transculturation', used to describe the mixing of different groups and 'the way in which marginal groups selectively appropriate materials transmitted to them by a dominant culture' (Lomba, 2005:62), seems to endorse some of Canagarajah's (1999) observations around marginalia and its purpose. Furthermore, the

appropriating of materials was performed by students in the DRC with appropriated biblical stories.

Holliday suggests that there has been 'a cultural prejudice created by the Centre-West's ideological vision of the rest of the world, deeply coloured by a denial of this prejudice' (2011:1). Holliday's observation may be somewhat hard to accept as recently there has been a significant movement in ELT towards creating culturally competent materials in order to avoid cultural offense. However, the following personal observation (own data, 2015) between a Japanese student and a native English teacher highlights the importance of achieving harmony between materials and teachers' cultural awareness. In the following incident, the teacher wanted to elicit from the learners the adjective 'excessive' by presenting a range of images.

During a class, a group of students of mixed nationalities were presented with an image of sumo wrestlers. Thereafter, the teacher nominated a Japanese learner to answer the question, "What's strange about this picture?" There was silence for a few seconds and then an array of guesses which all fell short of achieving the teacher's desired adjective 'excessive'. In fact, the Japanese learner did not understand what the teacher wanted. The teacher then prompted the Japanese student by asking, "Don't you think that they [the sumo wrestlers] are very big?" The learner responded in the negative and appeared confused.

The above incident demonstrates two important items. Firstly, teachers have to take into account cultural differences when preparing a lesson or creating any published materials. Secondly, teachers should be aware that students may not respond as expected to exercises or tasks and should be prepared to adapt materials accordingly. With greater cultural awareness, the

instructor could easily have predicted the Japanese learner's response. While obesity is seen as a grave health risk in the target culture, research in Japan suggests that 'due to their remarkable muscle development' sumo wrestlers can no longer be deemed obese, so their weight does not seem excessive (Yamauchi et al, 2004:179).

Although Tomlinson (2011) points out that students feel more at ease with texts and illustrations that relate to their culture, it becomes apparent that EFL material must consider responsible authentic sourcing (RAS) of materials. The acronym RAS is a term coined by this investigation which has highlighted that a level of responsibility is placed on those sourcing materials.

One particular question that arises out of the above discussion is what prevents a learner from defacing a text. It could be hypothesised that learners from a collective culture may share similar attitudes towards the things that they deem as culturally divergent. However, their responses may differ depending on their level of integrativeness (i.e. integrative motivation, see section 2.5 for an overview).

Furthermore, Gray states that there is clearly 'a need for more detailed research into how such content is perceived, the meanings students attribute to it and any motivational appeal it may or may not have' (2010:730). However, Johnson presents the conundrum 'that students do want to resist the imposition of cultural values that ELT often brings with it while still wanting to learn English' (2000:135). Specifically, Johnson's comments have highlighted a key issue, of whether a language can be detached from its cultural heritage in order to further the diaspora of culturally sensitive resources and remove the obstacle of students' resistance to divergent materials.

2.6 EFL instructional materials

Gray (2010) presents the argument that global EFL textbooks often share very similar thematic topics and content in order to avoid perceived controversy, allowing them to be more internationally acceptable. Often, writers of EFL textbooks and materials are 'remote from most of the contexts they are writing for, and no amount of conference appearances across the world will bring them close to some of the classrooms where their books are used' (Bolitho, 2015:5). As some of the world's leaders in publishing are based in the UK (for example Cambridge University Press, Oxford University Press) it is not surprising that a Eurocentric influence is observed in many textbooks. Regarding textbook production in the US (an inner-circle country), Ravitch points out 'the world may not be depicted as it is and as it was, but only as the guideline writers would like it to be' (2004: 46). Moreover, the prevailing 'assumption among EFL practitioners especially teachers and students is that English belongs to native speakers' (Asadi, 2013:5). According to Asadi, the view that English belongs to the native, monolingual community has long been part of the ELT industry, resulting 'in the marginalization of non-native speakers (...) and their culture and context' (2013:5). Logically, this form of marginalisation filters across into the design of coursebooks and materials. Therefore, there is a 'concern over the lack of relevance of many coursebooks to their users' lives' (Tomlinson, 2016, Personal communication).

Looking at a range of case studies, Jolly and Bolitho (2011) offer 'a practical idea of the different aspects of the process of materials writing by teachers for the classroom (...) [through] authentic voices of students and teachers of English as a foreign language' (2011:107). Their case studies

highlight two interesting responses which are worth further elaboration. The first response is from an experienced school teacher from the Ivory Coast and the second is from an Iraqi student in a mixed nationality class. Firstly, the Ivorian teacher states that "all the exercises are about unusual things for our country" (p.108). Moreover, the teacher states that his country is hot and has a large Muslim population and therefore, exercises about cold weather and wine making are not appropriate; "I can tell you I can't do making wine and smoking pot in my country!". Secondly, the Iraqi student says, "Sir ... what is opera?" whilst reading a reading practice narrative. Jolly and Bolitho (2011) suggest that the above comments are not linguistically based but 'rather address the problem of appropriate realisation for materials' (p.109-9). Although the above case studies focus on teacher-made materials and not on coursebooks, the need for appropriacy (or responsible authentic sourcing (RAS)) is one that has to be taken into consideration. Regarding the Ivorian teacher's comments, Jolly and Bolitho believe that the materials used 'would be outside the cultural experience of his students (possibly even threatening) and thus effectively useless' (p.108). 'The quote from the Iraqi student suggests that complete unfamiliarity with the notion of opera is likely to reduce the efficacy of the reading exercise' (p.108). However, Jolly and Bolitho presume that it may increase efficacy as it is regarded as 'strange and exotic rather than completely alien' (p.108).

As previously stated, Abu-Rabia's (2003) observation notes that 'learner interest and type of text are powerful predictors of comprehension. The students' level of familiarity with the cultural context of the materials 'was the only significant predictor of reading comprehension in English' (p. 347). Furthermore, he suggests that presenting foreign language texts with content that is culturally pertinent to students 'would be a wise pedagogical

means to attract these learners to Hebrew [in his context], a language that is considered the symbol of conflict' (2003:349). Additional studies in this area support Abu-Rabia's claims. Barnitz suggests that meaning is created by peoples' prior knowledge, goals and beliefs, acting as filters of relevance - distinguishing between what is culturally acceptable and unacceptable. Therefore, depending on the learner and the culture they come from, the interpretation of EFL materials will evidently vary. Furthermore, it is possible that students 'may distort text information or add information not relevant to the text (1986: 109-110) because of their various interpretations.

Abu-Rabia (2003) highlights that even if the language being learned is seen as the language of the 'enemy' or 'imperialists', learners can still be motivated to acquire the language if the topics in materials are relevant to their lives and not conflicting. It appears as though this reduces resistance and tackles Johnson's conundrum. Therefore, 'relevant cultural origin in reading materials is a far more important factor in explaining comprehension than complexity' (Benjamin, 2016:35).

2.7 Impact on language learner motivation

Focusing on Canagarajah's above data, it appears that a lack of learner motivation has on occasions led to students defacing textbooks and exercises that are considered controversial to their cultural norms and religious beliefs (1999). Moreover, Gray previously stated that there is clearly 'a need for more detailed research into how such content is perceived, the meanings students attribute to it and any motivational appeal it may or may not have' (2010:730). Therefore, Dörnyei and Csizér's (2005) reinterpretation of 'integrativeness' as the 'Ideal L2 Self' (including the greater L2 Motivational

Self System) will form the main element of theory used in order to develop a deeper understanding of how students are effected by culturally divergent materials.

Before exploring Dörnyei's L2 Motivational Self System, it is important to understand how the system was conceived. Firstly, there are many factors that affect L2 acquisition; some are universal while others are individual differences that impact each learner differently. According to Ellis (2000), 'The ways in which learners differ are potentially infinite' (p.35). One way in which learners differ is in their level of motivation or motivational type. One particular area of study on motivation (a key part of Dörnyei's system) is Gardner's (1985) work on 'Integrativeness'.

2.7.1 The L2 Motivational Self System

Dörnyei (2005) proposes the notion of the 'L2 Motivational Self System' which consists of the Ideal L2 self, the ought-to L2 self and the L2 learning experience. Furthermore, Dörnyei (2009) draws parallels between selves theory (or guides) and that of integrativeness. He believes that they are compatible as 'both paradigms are centred around identity and identification' (pp.29-30). The three constituents of L2 Motivational Self System can be divided into two main domains. The ideal L2 self and the ought-to L2 self both relate to the imagined experience whereas, the L2 learning experience is rooted in actual [learner] experience' (Dörnyei, 2014:9).

The first constituent relates to how L2 learners visualise their future self and asks whether their future self speaks a second language or not. Dörnyei suggests that the more the gap is narrowed between a learner's actual self and their ideal self, the more that the ideal L2 self can act as a

'powerful predictor' of motivation (ibid: 8). Relating this idea to reality, the first constituent proposes that learners have to see their futures with an L2 being part and parcel of it. This is possibly far too much of a meta-cognitive process for the average learner. However, if learners are to see themselves as L2 future speakers, they must be able to see themselves and their cultures in the materials that they use. Moreover, if materials are not culturally or religiously appropriate, then it seems a distant idea that learners could stretch to this level of imagination. Furthermore, Dörnyei states that 'it is difficult to imagine that we can have a vivid and attractive ideal L2 self if the L2 is spoken by a community that we despise' (2009a:28). For example, post-colonial writers and thinkers from India might have a distaste for Britain and its language. However, a significant number of post-colonial writers have managed to highlight their plight in English - often, with a distinct mastery of the L2. Therefore, it seems more tangible that international learners of English can still have a 'vivid and attractive ideal L2 self' despite not having a preferential love for the other.

The second constituent also relates to learners' imagined experience and 'concerns L2-related attributes' namely that which a learner believes they ought to have in order to 'avoid possible negative outcomes' (ibid: 9). For example, students might fear not passing their exams and therefore, demonstrate a willingness to read divergent reading materials in order to achieve their end-goal. This would imply that learners ought to possess a tolerance for ideas and beliefs that they might find culturally divergent. Furthermore, it could be assumed that students' fear of not passing a language course might prevent them from naturally responding to culturally divergent materials.

Finally, the third constituent differs to the previous two as it is rooted in learners' actual learning experience. However, Dörnyei (2014) appears to only relate this part of the L2 Motivational Self System to positive outcomes. He mentions that the experience might include the 'positive impact of success, the rapport between teachers and students or the enjoyable quality of the language course' (ibid: 9). Here Dörnyei appears to focus on all these experiences in a positive light. However, this does not seem to reflect the reality of daily classroom life where learners' motivational levels fluctuate daily. Moreover, Dörnyei (2014) makes no reference to the impact of materials – 'positive' or 'negative'- on student motivation, although his latest research in directed motivational currents (DMC) may offer an explanation (see Dörnyei, 2016).

2.8 Similar studies

The final part to this literature review will explore two additional studies that have recently been conducted. Both studies offer frameworks for the creation of culturally relevant materials. Titone et al.'s (2012) Swaziland case study which looks at creating culturally relevant instructional materials and Benjamin's (2015-2016) papers based on culturally appropriate materials for Arab learners.

Firstly, Titone et al.'s (2012) case study focuses on how 'culturally relevant reading materials improve students' language acquisition, learning motivation, self-esteem, and identity formation' (p.22). It highlights five distinct characteristics that all culturally relevant instructional materials should have. Their findings suggest that materials should include:

1. Content that is true to the students' lived experiences (reflects everyday experience and is therefore completely accessible to the learner);
 2. Illustrations in which learners can see themselves, their surroundings, and their values, as if looking into a mirror;
 3. Use or mention of learners' first language even if only minimally;
 4. Content, illustrations, and language which directly communicate respect for the students' native/home culture;
 5. Content, illustrations, and language which explicitly communicate hope, care and/or positive regard of the learner to the learner.
- (2012:39)

Titone et al.'s above characteristics resonate with personal experience at Qassim University. The lack of culturally relevant materials in the university's EFL department was the main catalyst for many teachers to adapt texts and exercises; allowing learners to observe the familiarity of themselves and their society. Adapting materials to include the above characteristics would allow learners to envision their selves as competent English users echoes Dörnyei's previously mentioned concept of the L2 ideal self. Titone et al.'s findings could aid and expand Dörnyei and Ushioda's (2011) list of conditions needed for self-guides to have any motivational impact of learners.

Finally, a common theme within Benjamin's research (2015-16) (and in particular his 2016 framework for developing culturally appropriate materials) is centred on the importance of effectively localising materials (i.e. making them less culturally divergent) in order to increase learner

motivation. He proposes the notion of localising materials in order 'to cater for the learners' restricted, but not enclosed, world knowledge' (2015:31), facilitating the culture of the classroom. Although his investigation focuses on Gulf learners in their native setting, both Benjamin's research and the investigation at hand share learners who are generally extrinsically motivated. As he notes, this is often the case with Gulf learners due to pressure from parents, other family members and the fear of failing exams (2015). These types of external pressures on the students relate to Dörnyei's L2 equivalents of the ought-to L2 self, suggesting that their motives are more instrumental than integrative. Finally, Benjamin's (2016) comprehensive framework recognises that although students in this region are religiously conservative, they 'also have interests and needs that extend beyond this, and that awareness of these interests should impact our selection and design of materials' (p.30).

2.9 Conclusion

The above discussion highlights a number of issues. On the one hand, the Japanese student and teacher observation (personal data, 2015) demonstrates the complexity of perception between people of foreign cultures. It illustrates that attempts to incorporate diverse cultures into ELT materials requires RAS and the ability of the teacher to adapt their materials according to their target-audience. In the case of the Japanese learner, both the teacher and the student had not resolved the cultural misunderstanding and the experience may have altered the student's attitude towards learning English. Although Benjamin's (2015) concept of 'culture of the classroom' is based on classrooms where culture and values were shared by the students,

his suggestions that materials be designed to be student orientated, taking into account the students' needs and wants, can benefit various EFL settings. A significant amount of what Benjamin puts forward is reflected in Titone et al.'s (2012) five characteristics of culturally appropriate learning materials. Benjamin sees varying cultures as non-problematic and advocates that materials be put through his framework which offers guidance on the cultural needs of Gulf learners. Secondly, the various ways in which students have appropriated divergent materials in both Canagarajah's and Whitehouse's data reveal that they are not isolated cases; however, so far, it only appears to be an outer and expanding circle phenomena.

On the other hand, the literature uncovers a surprisingly salient phenomena which appears to be an undertone throughout, that is, the role of faith. The reoccurring theme of faith was noticed in both Canagarajah's work and in the self-report diaries of the students from Whitehead's research. The appropriating of materials through biblically based stories was noted in the DRC whereas the Sri Lanka case witnessed the resistance to all that is 'Western' and the preservation of traditional beliefs. Furthermore, Dörnyei (2013) suggests that faith in SLA remains an emerging area of inquiry. Citing Smith (2013) in the same publication, Dörnyei refers to the relationship as being in a 'nascent state' (p.267). Furthermore, Dörnyei (2013) suggests a number of practical questions that need to be addressed regarding the interaction between faith and SLA. He suggests that researchers should look at 'any teaching strategies and techniques that would be particularly suitable for bringing out the best of Christian educators in different contexts?' (pp.270-1). This could be adapted with the focus being: which reading materials (topics) are particularly suitable for Muslim learners in a Western context? This line of investigation could verify correlations with Abu-Rabia's

(2003) data which notes the relationship between reading materials and cultural appropriacy.

2.10 Research questions

Therefore, as Smith (2013) states that inquiries into faith and SLA are in a 'nascent state', much of the territory needs to be explored and therefore, an exploratory approach will be embraced. Based on the above review, the following questions will become the focus of the current investigation:

1. Do students have a preference for culturally relevant instructional materials?
2. What influence does faith have on students' response to culturally divergent reading materials?
3. Which topics do students prefer to read?

3 Methodology

3.1 Introduction

This section has consulted Dörnyei's (2012) checklist of what should be contained in the descriptive part of a survey report in order to produce 'valid and reliable data' (p.87). It will offer a description and rationale for the selection of the sample (i.e. the participants) and the instruments that are going to be used (i.e. questionnaires and interviews).

3.2 Sample

The sample were 28 Gulf learners between the ages 18- 47. They included a mixture of male and female participants with a total of 6 females. All participants share Arabic as their L1 and English as their L2. Their L2 proficiency is varied between IELTS bands 4.5 to 6.5. The participants were either in their third semester with the Cambridge Educational Group (CEG), On-campus or part of the University of [retracted] pre-session summer cohort of students. Both programs have been running simultaneously throughout the summer. The CEG students who took part in this survey had previously completed an English language foundation year in the UK and are currently repeating it due to their results being lost.

3.3 Sampling method

The target population are all Gulf learners studying on EAP courses in the UK with the intention of preparing for university study in English. This

research will focus on a study population of approximately fifty Gulf learners at the University of [retracted] who are preparing for university study in English.

This investigation aims to generalise the future findings to the whole population (theoretically). However, it recognises that it is not possible without some funding to generate an incentive for the large number of responses needed to make such generalisations. Alternatively, an ongoing research conducted over a long period of time may allow for a greater number of returns. In this investigation, the entire population of Gulf learners at the University of [retracted] do not exceed more than 50. Therefore, this research intends to capture as many of them as possible. Although the sample is small, it intends to be a representative collection of the population used to determine truths about it (Field, 2005). The sampling frame are fairly accessible to the investigation as the researcher teaches the majority of them; therefore, a non-probability sampling strategy will be used.

3.4 Ethical consideration

There was an ethical issue around the safety of a transgender participant. The issue of collecting data from transgender participants is a matter which does not seem to be mentioned in the SLA survey literature or in the field at large. In the UK, the subject has been sufficiently managed when asking questions to its participants. However, the gathering of information that leads to some probing could be a controversial issue in other countries or societies, such as the Gulf where the matter of transgender remains a cultural and religious taboo. Therefore, this investigation chose to simply ask the participants their gender with the options male and female in

contrast to more recent surveys in which participants are asked whether their gender identity is the same as the gender they were assigned at birth.

3.5 Research design

To effectively address all three research questions, a QUAN-qual mixed approach has been adopted. This investigation utilised the following three instruments in order to gather the required data: an adapted version of Leak's (2008) Faith Development Scale (FDS), the Materials Appropriation Preference Scale (MAPS) stemming from Titone et al.'s (2012) findings, and the investigation's own Materials Willingness and Response Scale (MWARS). In summary, the FDS, MAPS and the MWARS instruments provided the quantitative data for research questions one and two, whereas the structured, one-to-one interviews produced the data for the third question: 'which topics do students prefer to read.'

3.5.1 Faith Development Scale

In order to determine the influence that faith has on participants' lives, Leak et al.'s (1999) FDS has been adapted for the task. 'It is an eight-item, forced-choice measure of global faith development or faith style' (Leak, 2008:125). It forces respondents to make a clear, bold choice between one of two options for each of the eight items, in this case, A or B. One of the response options (in each scenario) will reflect relatively high faith development whereas the other will reflect relatively low faith development (ibid). For example, response option (A), "It is very important for me to critically examine my religious beliefs and values" indicates greater faith development, as opposed to option (B), "It is very important for me to accept

the religious beliefs and values of my religion". Items 1, 2, 7, and 8 (B) reflects greater faith development, in all other questions, (A) reflects greater faith development.

The FDS has sufficient data concerning its reliability and validity with a number of researchers having tested the factorial validity (see Leak, 2008 for a full critical review). Nevertheless, a number of minor adjustments have been made to the FDS. Firstly, an important distinction has to be made between the concepts of 'religion' and 'faith' as they mean two separate things in the Arabic language. For example, faith refers to the religious conviction a person has while religion refers to one's creed. Often in British English, the terms 'faith' and 'religion' are synonymous. For example, "Are you a person of faith?" "Yes, I'm a Muslim" or "I belong to the Islamic faith (community)". The term faith only appears in the original FDS once and is replaced in question 7. Secondly, as the FDS was developed for use in the US, the term 'church' represents an additional source of confusion as in the Muslim faith the term 'mosque' is simply a place to pray in congregation and not a place one belongs to. Therefore, the FDS's original terms 'church' and 'faith' have been replaced with the term 'religion'. Finally, regarding question 8, the phrase 'religious traditions' has been replaced with 'religious practices' as the phrase when translated to Arabic could be perceived as an ancient tribal ritual as appose to religious doctrine. More details about the translation process will be presented further on.

3.5.2 The multi-item questions

The investigations' survey contains two multi-item questionnaires. The first instrument was the Materials Appropriation Preference Scale (MAPS) which consists of twenty-items. This instrument was created using Titone et

al.'s (2012) five distinct characteristics that all culturally relevant instructional materials should contain as its basis. The second instrument was the Willingness and Response Scale (MWARS) which is completely initiative to this investigation. The MWARS is comprised of eight questions which aimed to answer the question: What influence does faith have on students' response to culturally divergent reading materials? In order to comprehensively confront this question, the eight questions were divided into two domains. Domain 1 focused on students' willingness to read culturally divergent reading materials and domain 2 focused on how students responded to cultural divergent materials.

As previously mentioned, Titone et al.'s (2012) findings suggest that materials should include a number of characteristics; they are as follow:

1. Content that is true to the students' lived experiences (reflects everyday experience and is therefore completely accessible to the learner);
2. Illustrations in which learners can see themselves, their surroundings, and their values--as if looking into a mirror;
3. Use or mention of learners' first language even if only minimally;
4. Content, illustrations, and language which directly communicate respect for the students' native/home culture;
5. Content, illustrations, and language which explicitly communicate hope, care and/or positive regard of the learner to the learner. (2012:39)

Titone et al. (2012) also state that the inclusion of the above characteristics will help English language learners to increase in engagement, language acquisition, and self-worth. According to Dörnyei (2012), a multi-item scale questionnaire should contain as many as 10-20 items per area of investigation. However, he recognises the fact that such a large number of items may not allow researchers to address all the questions needed. For

example, if the current investigation composed twenty items for each of the five characteristics that it wants to investigate, then it would total 100. Therefore, Dörnyei recommends that one cannot fall 'below four items per subdomain' (p.76). Therefore, Titone et al.'s (2012) five characteristics will form the main categories in which four items will be created in order to address each specific characteristic. For example, in addressing the first characteristic (see above), the following four items have been formed. All sentences start with the phrase, I prefer learning materials that...1) have stories that I am aware of, 2) reflect my current life, 3) mention childhood experiences and 4) reflect my day-to-day life.

The questionnaire used a 4-point Likert scale anchored with 1 as 'strongly disagree' and 4 as 'strongly agree'. The decision to adopt the 4-point scale in preference over the traditional 5-point scale is based on Lee's (2004) questionnaire which took such an approach to encourage respondents to form concrete decisions. The very subjectivity of what constitutes culturally divergent or relevant has compelled the questions in the instrument to be a little vague in order to create the most neutral questions possible.

3.5.3 Translating the questionnaires

The Faith Development Scale is the only survey to be translated into Arabic due to the reference that the term God has in Anglo-Christian culture. Firstly, in the Anglo-Christian tradition, God can refer to the supreme, almighty (i.e. the father) or Jesus the embodiment of God on earth. This is because in this tradition, in most situations the distinction between God the Father and God the Son is not sufficiently important to be made. In Islam, the distinction is vitally important at all times. Therefore, the Anglophonic Muslim community, have generally tended to use the Arabic equivalent term

'Allah' in order to distance themselves from using the English term 'God' when referring to Allah. Surprisingly, the Arabic term 'Allah' is far more inclusive for Arabic speaking Christians, Muslims and other religious denominations as they all use it to refer to God. Therefore, this investigation will keep the FDS's original term of 'God' in the English statements; however, it will use Arabic equivalent Allah during the translation process.

To ensure the translation's validity, a 'back-translation' was conducted by a range of independent volunteers. They were given the translated questions and then asked to re-translate them 'back' into English. Thereafter, the re-interpretations were compared to the original questions that were written in English (see Appendix A). This technique helped identify problematic areas that needed to be addressed.

Finally, having completed the 'back-translation' a decision to create a bilingual FDS instrument was made because certain concepts and terms could not be translated on a word-for-word parameter. This meant that participants received an Arabic rendition of the statements (i.e. options A and B) followed by the actual statements in English for each question. The use of Arabic in this case helped to stimulate participants' schemata before completing the questions. The above technique aimed to prevent any intercultural/inter-religious misunderstandings of the statements.

3.5.4 Interviews

Three participants volunteered to take part in structured, one-to-one 15-minute interviews which were divided into three distinct steps. In step one, participants were given a range of reading materials that had been taken from popular EFL coursebooks. This was done in order to create natural, stimulated responses. The materials contained topics that were both culturally relevant to the Gulf learners and those that were not. This selection specifically included an article about the legalisation of cannabis, which was intended to open the discussion of extreme cultural taboos (see Appendix B). The stimulated response technique was piloted at the same time as the MWARS questionnaire was administered in 2015. Thereafter, in step 2, the following questions, 'which materials appeal more to you and your culture?' and 'why?' was presented in order to help participants focus by contextualising the interview. Finally, in step 3, participants were asked, 'If you could create your own coursebook, which three topics would you include in the reading sections?' and 'Why?' (For participant consent forms, transcriptions and handwritten coding see Appendix C).

3.5.5 Piloting

This investigation has considered both Polit et al's (2001:467) idea of performing 'small scale' or 'trial runs' and Baker's (1994) suggestion of simply 'trying out' instruments. Both of these slightly different understandings of piloting share the same aim, that is, to highlight any possible problems that may occur whilst administering instruments. The feedback from trials helped to inform and develop revisions of the instruments. There are significant reasons why instruments should be piloted: for example, convincing funding bodies that your research proposal for the main study is worth funding.

However, the foremost reason to pilot instruments is for integrity of the research as De Vaus states 'Do not take the risk. Pilot test first' (1993: 54).

Firstly, as the original FDS was purposefully created for use inside the US, all amendments and adaptations have been done in consultation with Burkett (personal correspondence, 2016), an American former colleague, who has two years EFL teaching experience in the KSA and is well acquainted with local cultural norms. Secondly, the multi-item questionnaire was previously part of a mini-data collection project during the winter of 2015 and was piloted by ten Gulf learners on the University of [retracted] EAP course (see Appendix E). The questionnaire was administered on paper and notes were taken whilst participants completed it. Firstly, the scale used 1 referring to the statement 'strongly agree' and 4 as 'strongly disagree' which left students confused as they perceived the number 4 to signify strongly agreeing with the statements. Secondly, collection of the questionnaires revealed that over a third of the students had not answered all the questions. Therefore, the following two adjustments were made. Firstly, the decision to reverse the scales from the piloted version where 1 had referred to 'strongly agree' and 4 to 'strongly disagree'. Secondly, the questionnaire was administered online via Bristol Online Surveys (BOS) to ensure that all questions were answered. This was achieved through the BOS online tool as there was the option to stop participants from submitting their data until all questions had been completed.

3.6 Questionnaire administration

Participants were initially approached by their respective language department heads. This was done so that students felt comfortable and

understood that participation was completely voluntary. Once consent had been received, a suitable time to administer the survey was arranged with the participants via email. It was preferable that the survey be administered to whole groups simultaneously via BOS. This preference was due to time efficiency in monitoring the completion of surveys and the gathering of data. The option was given to those who were unable to participate with their respected cohort to complete it at a more suitable time.

3.6.1 Ethical considerations

This investigation ensured that participants' information was given freely and that they were fully informed regarding the purpose of the data collection process. This was achieved through a tick box declaration to the terms and conditions at the beginning of the questionnaire provided by BOS. An additional tick box included the option for participants to provide their email addresses if they were willing to be contacted for a follow-up interview.

Additionally, it was verbally emphasised to all members that participation is completely voluntary and that they may withdraw from this research at any stage should they wish. They were reassured that all participants would remain fully anonymous. Finally, before participants undertook the surveys, they were asked if they had any further questions or concerns that they needed that needed to be addressed.

3.7 Summary and update

The data gathering encountered a number of difficulties. Firstly, many students had verbally agreed to participate in the surveys; however, when they were contacted via email and encouraged to complete the online survey

many were unresponsive. The survey was operational for two weeks and much effort via emails was exerted in asking students repeatedly over that period to kindly participate. There was a concern regarding the ratio between males and females as it was highly disproportionate with the majority of respondents being male. However, on further investigation there were officially a total of eight females on both the CEG and the University of [retracted] pre-sessional summer programmes. This investigation had managed to receive six female responses. Next, following the completion of the surveys it would have been more efficient to have collected participants' telephone numbers in order to arrange follow up interviews as again students were not very engaging via email. Due to low-return rates, after five days of unsuccessful emailing, a student began to message the sample group via WhatsApp Messenger, a cross-platform mobile messaging app, asking participants to complete the questionnaire and forward their telephone numbers for follow up-interviews. This was highly effective as within three days the number of completed surveys rose from 3 to 28 with three participants providing their telephone numbers and agreeing to follow-up interviews.

3.8 Variables

When working with multi-item scales, it is important to note that the number of constituent items and the Cronbach alpha (or the internal consistency reliability coefficient) must be given for each scale. In the field of statistics, internal consistency is usually measured with Cronbach's alpha, a calculation that correlates between items. It is important to remember that Cronbach's alpha is not a statistical test; however, it is solely a measure of

scale reliability. For example, in this investigation, when answering questions 29, 31, 33, 35 (in the survey) if a participant conveys agreement by selecting the 'absolutely agree' option with the statements "I am willing to read any English materials in order to improve my English", "I enjoy using all the English language materials given to us in class" and "I am willing to read articles that contain subjects that are forbidden in my religion," it would suggest that there was a good internal consistency for students' willingness to read culturally divergent reading i.e. all four questions were asking the participant the same questions, increasing the reliability of their answer. The investigation will use $\alpha \geq 0.7$ as conveying acceptable internal consistency and will provide a key which regroups all the questions (items) with their original scales (see Appendix F).

3.9 Analysis

The data from the 28 responses will be exported via (.sav) format in order to perform a quantitative analyses in SPSS. Before testing of any of the research questions, the survey questions will have to be regrouped with their original scales in order to test whether they were targeting the same objective. Thereafter, the data will be presented and divided into four stages. Firstly, stage 1 will determine the faith development of participants and will be the starting point of the data analysis. Thereafter, stages 2 and 3 will describe which analyses were performed for each part of the survey and present the results with some contextual commentary. Finally, stage 4 will offer the one-to-one interview data attempting to group it into themes.

4 Results

4.1 Introduction

After participants in this study completed the FDS, the Materials Appropriation Preference Scale (MAPS), and the Materials Willingness and Response Scale (MWARS), SPSS was used for all data analyses. The analyses below are divided into four stages. Each stage describes which analyses were performed for each measure, respectively. Stage 1 considers the MAPS used to determine student's preferences for culturally relevant instructional materials, Stage 2 focuses on participants' faith development as measured by the FDS, Stage 3 considers the MWARS to assess the role of faith in students' responses to culturally divergent reading materials, and Stage 4 analyses the interview data by taking a thematic approach.

The purpose of this study and analysis are to address three primary research questions:

- 1) Do students have a preference for culturally relevant instructional materials?
- 2) What influence does faith have on student's responses to culturally divergent reading materials?
- 3) Which topics do students prefer to read?

4.2 Stage 1

In this stage, participants answered twenty questions based on Titone et al.'s (2012) five characteristics (four items each) to assess student's preferences for culturally relevant instructional materials. The possible

responses for these items included, 1) strongly disagree, 2) slightly disagree, 3) slightly agree, and 4) strongly agree. These 5 characteristics and descriptive statistics are shown in Table 1. Additionally, Cronbach's alpha was calculated to assess the internal reliability for each characteristic. The data set for the third characteristic indicated poor reliability, while the data for the remaining four characteristics exceeded an acceptable alpha level ($\alpha > 0.7$).

Table 1. Mean scores and standard deviations for each characteristic of culturally relevant instructional materials.

Characteristics	The five characteristics of culturally relevant instructional materials	Mean	Standard Deviation
Characteristic 1	Content that is true to the students' lived experiences	3.1	0.5
Characteristic 2	Illustrations in which learners can see themselves, their surroundings and their values	3.0	0.6
Characteristic 3	Use or mention of learners' first language - even if only minimally	2.7	0.7
Characteristic 4	Content, illustrations, and language which directly communicate respect for the students' native/home culture	3.2	0.6
Characteristic 5	Content, illustrations, and language which explicitly communicate hope, care and/or positive regard of the learner to the learner	3.2	0.6

A one-sample t-test was also conducted for each characteristic of the twenty-item measure to determine significant differences between the hypothesized mean (2.5) and the sample means. Note that the significant differences in characteristics are highlighted in yellow and the non-significant in red.

Table 2: T-test

Characteristics	The five characteristics of culturally relevant materials	One-sample t-test
Characteristic 1	Content that is true to the students' lived experiences	$t(26) = 6.24, p < 0.01$
Characteristic 2	Illustrations in which learners can see themselves, their surroundings and their values	$t(26) = 4.33, p < 0.01$
Characteristic 3	Use or mention of learners' first language - even if only minimally	$t(26) = 1.49, p = 0.15$
Characteristic 4	Content, illustrations, and language which directly communicate respect for the students' native/home culture	$t(26) = 6.06, p < 0.01$
Characteristic 5	Content, illustrations, and language which explicitly communicate hope, care and/or positive regard of the learner to the learner	$t(26) = 6.06, p < 0.01$

4.2.1 Addressing research question 1:

Do students have a preference for culturally relevant instructional materials?

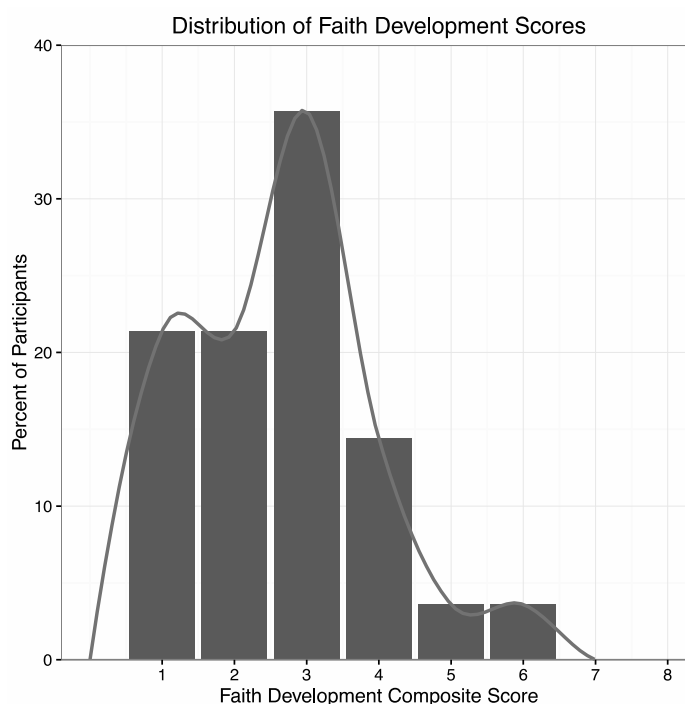
Based on the descriptive statistics in Table 1, the mean for each characteristic is greater than 2.5. This means that on average students had a strong preference for culturally relevant instructional materials. Additionally, the one-sample t-tests revealed significantly higher means for all the characteristics except characteristic 3 which displayed a non-significant difference. This supports that students had a stronger preference for culturally relevant instructional materials in specific regards to characteristics 1, 2, 4 and 5.

4.3 Stage 2

In this stage, a score of faith development was created for each participant. This composite score was created by assigning 1 point to participants each time they chose responses of high faith development (i.e., responses 1B, 2B, 3A, 4A, 5A, 6A, 7B, and 8B) for each of the eight FDS questions. Thus, the total faith development score for each participant ranged

from 0 to 8. The distribution of these scores is presented in Figure 1. It is important to note that the distribution of these scores has a positive skew.

Figure 1: Positive skew of distribution of FDS



4.4 Stage 3

In this stage, participants answered eight questions based on two domains (four items each) to assess the influence of faith on students' responses to culturally divergent reading exercises. Using the Likert-style scale (e.g., 1) Absolutely true, 2) Mostly true, 3) Partly true/partly untrue, 4) Not really true, 5) Not true at all) participants were asked to rate the following questions.

Domain 1: Student's willingness to read culturally divergent reading materials. The following questions refer to questions 29, 31, 33, and 35 in the original survey.

29. I am willing to read any English materials in order to improve my English.

31. I enjoy using all the English language materials given to us in class.

33. I am willing to read articles that contain subjects that are forbidden in my religion.

35. The topics in the articles that we read are interesting.

Domain 2: How students respond to cultural divergent materials. The following questions refer to questions 30, 32, 34, and 36 in the original survey.

30. Students around me tend to think that it is acceptable to draw on materials that they do not agree with.

32. Nobody really cares if reading materials in class contains things that are different to their culture.

34. Whenever I read something that is offensive to my culture, I inform the teacher.

36. I believe that it is acceptable for students to write or draw over material containing topics that they don't agree with.

Because the distribution of faith development scores is not normally distributed, nonparametric (Spearman) correlations were calculated for each of the eight items. The results are shown in Table 3.

Table 3. Nonparametric correlations between faith development and responses to questions related to response to culturally divergent reading materials.

		Spearman
Domain 1		
Q29	Correlation Coefficient	-.066
	Sig. (2-tailed)	.689
	N	27
Q31	Correlation Coefficient	-.010
	Sig. (2-tailed)	.949
	N	28
Q33	Correlation Coefficient	-.063
	Sig. (2-tailed)	.697
	N	28
Q35	Correlation Coefficient	-.129
	Sig. (2-tailed)	.412
	N	28
Domain 2		
Q30	Correlation Coefficient	.185
	Sig. (2-tailed)	.255
	N	28
Q32	Correlation Coefficient	-.201
	Sig. (2-tailed)	.214
	N	28
Q34	Correlation Coefficient	.170
	Sig. (2-tailed)	.285
	N	28
Q36	Correlation Coefficient	.017
	Sig. (2-tailed)	.914
	N	28

Multiple one-sample t-tests comparing the means for each of the eight FDS items and the eight items from the Stage 3 measure were conducted with a Bonferroni correction. No significant relationships were found between any of the FDS items or Stage 3 measure items.

Table 4. Comparison of mean ratings of (dis)agreement with statements

		Q2		Q3		Q4		Q5		Q6		Q7		Q8	
		A	B	A	B	A	B	A	B	A	B	A	B	A	B
Q29	Mean	2.2 _a	1.0 _a	2.1 _a	2.0 _a	2.1 _a	1.9 _a	2.0 _a	2.1 _a	2.0 _a	2.1 _a	2.0 _a	2.5 _a	2.1 _a	1.8 _a
Q30	Mean	2.8 _a	2.0 _a	2.7 _a	2.8 _a	3.0 _a	2.1 _b	2.8 _a	2.8 _a	2.6 _a	2.9 _a	2.6 _a	3.5 _b	2.7 _a	3.2 _a
Q31	Mean	2.2 _a	2.0 _a	2.4 _a	2.1 _a	2.2 _a	2.1 _a	2.1 _a	2.4 _a	2.1 _a	2.2 _a	2.1 _a	2.5 _a	2.1 _a	2.6 _a
Q32	Mean	3.0 _a	1.7 _b	2.6 _a	3.0 _a	2.9 _a	2.6 _a	2.8 _a	3.0 _a	2.4 _a	3.3 _b	2.8 _a	3.0 _a	2.7 _a	3.8 _b
Q33	Mean	2.6 _a	1.3 _b	2.4 _a	2.5 _a	2.7 _a	2.0 _b	2.3 _a	2.9 _a	2.3 _a	2.7 _a	2.4 _a	3.0 _a	2.4 _a	2.8 _a
Q34	Mean	2.4 _a	2.0 _a	2.3 _a	2.4 _a	2.5 _a	2.1 _a	2.5 _a	2.1 _a	2.5 _a	2.3 _a	2.3 _a	2.8 _a	2.3 _a	2.8 _a
Q35	Mean	3.3 _a	2.7 _a	3.1 _a	3.3 _a	3.4 _a	2.8 _a	3.2 _a	3.4 _a	2.7 _a	3.7 _b	3.1 _a	3.8 _a	3.2 _a	3.2 _a
Q36	Mean	2.9 _a	2.3 _a	3.0 _a	2.8 _a	2.9 _a	2.8 _a	2.9 _a	2.8 _a	2.6 _a	3.1 _a	2.9 _a	2.5 _a	2.7 _a	3.6 _b

4.4.1 Addressing research question 2

What influence does faith have on student's responses to culturally divergent reading materials?

The non-parametric correlations suggest no significant relationship between faith development and MWARS. The above one-sample t-tests for comparisons of means in Table 4 generally echoes the same conclusion as above. Though specific items of the FDS and Stage 3 measure indicate a *significant* mean difference (at $p = .10$), this is not enough to say that there is any sort of significant relationship between the influence of faith on student's responses to culturally divergent reading exercises with this small sample. The above evidence appears to conclude that faith is not a significant influencer on student's responses to culturally divergent reading texts.

4.5 Stage 4: Interviews

The one-to-one interviews were divided into three parts. Firstly, each individual was given a range of reading materials that had been taken from popular EFL coursebooks. Secondly, the following questions: 'which materials appeal more to you and your culture?' and 'why?' were asked to initiate

discussion providing the interview with purpose and context. Finally, participants were asked: 'If you could create your own coursebook, which three topics would you include in the reading sections?' and 'Why?'

4.5.1 Addressing research question 3

Which topics do students prefer to read?

The following table only includes the topics that students preferred to read and have been taken from the recorded data. The interviews also revealed some topics that participants deemed as divergent or had negative feelings towards. These will be dealt with separately in discussion section.

Table 5 below describes the topics that participants wanted to include in the reading sections of an EFL coursebook. They are themed accordingly:

Table 5. The results of three students studying on the CEG foundation year programme.

Participants	Topics that students prefer to read		
	Theme 1: History	Theme 2: Diversity and intercultural competence	Theme 3: Personal Interests
Participant 1 male	History (For example ancient Egyptian and Islamic histories)	Culture	Sports
Participant 2 female	People who have really changed the world.	Don't be afraid * who you really are. * of	The environment
Participant 3 female	Countries' history and geography (It gives a country meaning)	World cinema (For example, Indian films)	Things connected to the United States (pop culture and movies)

Table 5 above identified three main themes. The topics and suggested articles for the first theme have been categorised under the heading 'History' with two participants detailing a desire to learn about different countries and

their cultural heritage; and the third participant the importance of including global historical figures throughout the ages. The second theme (Culture) illustrates an inclination towards understanding and including otherness in learning materials. Participants expressed this view in different ways. For example, participant 3 mentions including world cinema as a means of promoting otherness. However, participants 1 and 2 display an interest in a more traditional outlook of culture and self-expression in general with student 2 specifying the need to be proud and comfortable of one's heritage and culture. Additionally, Participant 2 was the only one who provided complete titles or whole specific ideas for the topics to be included in an EFL coursebook. Finally, the third theme was categorised as personal interests as there were no other apparent surface connections between the topics.

5 Discussion

5.1 Introduction

This section will interpret the findings and address each research question separately. It will also explain any unexpected results and will suggest why this may have happened. Thereafter, it will compare the findings with the aforementioned literature, followed by an evaluation of the study which aims to go beyond the self-evident restrictions that most MA projects face, such as small sample sizes or low return rates of questionnaires. Finally, a conclusion will be formed with a brief recommendation for future research.

5.2 Addressing research question 1:

Do students have a preference for culturally relevant instructional materials?

The results gathered for the first research question revealed two notable findings. Firstly, the descriptive statistics in Table 1 suggest that students had a strong preference for culturally relevant instructional materials with the mean for each characteristic being greater than 2.5. This particular result appears to echo Dörnyei's (2014) first constituent of the L2 Motivational Self System: the L2 ideal self. The participants' data for the fourth characteristic seems to highlight that learners want to see themselves in their materials as L2 future speakers. Therefore, learners have to be able to see themselves and their cultures in their learning materials. Moreover, if the materials are not culturally appropriate, then it would not seem possible that learners could imagine themselves as credible future L2 speakers. This might hinder learners from vividly visualising their future self. Dörnyei

suggests that the more the gap is narrowed between a learner's actual self and their ideal self, the more the ideal L2 self can act as a 'powerful predictor' of motivation (2014: 8). Moreover, Tomlinson (2011) confirms this by highlighting that students feel more at ease with texts and illustrations that relate to their culture. Furthermore, it is important to remember that materials developers remain accountable for responsible authentic sourcing (RAS) of materials.

Secondly, after noticing that characteristic 3 had the lowest mean score (compared to the other four), additional one-sample t-tests were performed on all five characteristics. These revealed a non-significant difference for characteristic 3 and supported the above claim that students had a strong preference for culturally relevant instructional materials; specifically characteristics 1, 2, 4 and 5. Therefore, some suggestions are put forth as to why characteristic 3 and its four questions appeared to have a poor internal consistency. This characteristic focused on forming questions that addressed participants' preference for using or mentioning their first language - even if only minimally. All the questions started with, I prefer learning materials that...1) use my native language in some way, 2) make other learners aware of my first language, 3) mention my native language, and 4) make reference to my first language. The first suggestion may be that learners do not see their native language as a means to acquiring English nor its potential to aid them. Given the sacred status ascribed to Arabic in Islam, perhaps there are separate spheres based on suitability: Arabic is for faith based purposes and English is more appropriate for business or other non-faith based interactions. Therefore, the idea that Arabic is for private life and English for public professional use, seems to be a plausible explanation to the low mean score exhibited in characteristic 3. Another possible explanation

could simply be incorrect or negative wording of the questions. This anomaly needs further investigation in order to verify the reasons.

5.3 Addressing research question 2:

What influence does faith have on student's responses to culturally divergent reading materials?

The non-parametric correlations which were performed suggest no significant relationship between faith development scores and MWARS scores. This appears to be primarily due to the small sample size. Additionally, the *mean* faith score was not as high as initially anticipated. Therefore, this may not be indicative of the specific demographic when repeating the survey with a larger sample size. This appears to be the first time that the FDS has been used on a non-Christian population and adapted to measure Muslim faith.

5.4 Addressing research question 3:

Which topics do students prefer to read?

The following discussion, centred on the third research question, will focus on the similarities between participants (i.e. themes 1 and 2) before turning to the apparent indifferences which were exhibited in theme 3: Personal Interests. The most significant findings showed that all three participants suggested topics or general areas that were surprisingly similar for themes 1 (History) and 2 (Culture).

In theme 1 (History) the responses all highlight the importance of exposing others to history. It appears that they wanted to learn about important figures from all over the world who have made a difference. For

example, when participant 1 was asked about the topics learners from the KSA enjoyed, he included history for a second time: "We love food, sports, history geography this kind, this kind topics". Thereafter, the participant suggested specific areas of history to include: the traditional life of ancient Egyptians, British history and Islamic history. This demonstrates the participant's desire to learn about others and highlights the need for materials reflective of their lives. Materials have to be inside the cultural experience of learners or they are 'effectively useless' (Jolly and Bolitho, 2011:108). This reaffirms Tomlinson's 'concern over the lack of relevance of many coursebooks to their users' lives' (2016, Personal communication). Finally, participant 2 added that greater exposure to diverse cultures and histories enhances intercultural competence: "they [learners] will be not scared of communicate with others peoples because they understand culture and they would understand their history".

Theme 2 (Culture) includes two sub-narratives to support the inclusion of culture into EFL coursebooks. The participants seemed to feel that it was important for other students to understand who they were, i.e. Arab/Muslim. Firstly, participants 1 and 2 clarified their decision to include culture by exemplifying the way in which their religion is misunderstood by others. Both participants 1 and 2 expressed the idea that Islam is not appropriately represented in the world. On one hand: "I want to put culture and history, some people have wrong idea about Islam, they just see the Islam in the news but they don't know the history of Islam" seems to suggest that understanding a culture's historical origins and the things it once offered society at large, could be a means of building bridges and reassessing the misconception of others. On the other hand, participant 2 offers insight into her choice of topic (don't be afraid of who you really are): "people nowadays

are afraid who they are, like I am afraid of being a Muslim because everybody hates Muslims nowadays". Participant 2 felt that greater inclusivity of culture and religion would counteract the one-sided arguments often portrayed by mainstream media: "when you open the BBC you will see this one side of an argument about a person who killed someone and his a Muslim and his name is Muhammad". When probing exactly what was intended by: "don't be afraid of who you really are", the participant explained that the topics should encourage people to say what they believe rather than teaching or directly promoting other people's cultures; "like people are afraid of saying what do they think inside". There is a strong inference from participants 1 and 2 for positive referencing of cultures. This seems to correlate with the results of research question 1 in which students demonstrated a strong preference for culturally relevant materials. Moreover, the interview findings confirm the primacy of Titone et al.'s (2012) five characteristics, especially 4 and 5: content, illustrations, and language directly and explicitly communicating respect for the students' native/home culture; and communicating hope, care, and/or positive regard of the learner to the learner.

Furthermore, participant 3's idea of world cinema offers a solution to creating positive reflective materials of learners and their cultures. The inclusion of world cinema into learning materials could provide a way of teaching about other cultures (or otherness in general) in a way that realistically reflects real people and their culture. Although EFL materials now include a plethora of 'token' diverse characters, places and events, this investigation's findings could argue that learners recognise its superficiality.

The Personal Interests theme was categorised as such because it contained miscellaneous items that were not clearly related to one another:

for example sports, the environment and entertainment connected to the United States of America which included pop culture and movies. The topics in the theme indicated items which learners could envision themselves being included in or part of; reiterating Jolly and Bolitho's idea that materials should fall within the 'experience of learners' (2015). Overall, the desire for more authentic portrayals of other cultures and a more equal balance between Western and non-Western cultures seems to be the greater message.

5.5 Divergent reading topics

The investigation has not explicitly reported or categorised the notion of divergent reading topics in the Results section; however, it does mention that the matter will be briefly reported on. Two additional findings demonstrated that the choice of topic can influence overall comprehension and includes the notion that culturally divergent topics, at times, may open up the classroom for discussion, enhancing class participation.

Firstly, the interview revealed a number of topics that participants did not enjoy. Although some of them could be classified as culturally divergent, a more comprehensive interpretation points to a lack of relevance that the materials have in participants' lives. Furthermore, participant 1 provides an example of a recent reading exam which all three interviewees sat. The exam was based on the idea of a glass elevator that could travel into space. Participant 1 explained how many students had difficulty with this topic, could not envision such a contraption and believed that it was a non-academic, nonsensical reading topic:

Some people didn't believe that [the glass elevator] and said it's stupid idea. And they react say we don't believe in that. That was their

reaction. If you ask them they get like low marks because they don't know anything about [it, i.e. the subject]. (Participant 1)

The participants' experience reiterates the importance that the reading topic has on influencing comprehension and motivation (Abu-Rabia, 2003).

Secondly, Jolly and Bolitho's (2015) presumption that divergent topics may increase efficacy if they are regarded as 'strange and exotic rather than completely alien' (p.108) was noted by participants 2 and 3. Both participants felt that the topic of cannabis was strange but would create a healthy discussion around its possible legalisation. This seems to suggest that students are ready to critically read and discuss culturally divergent topics: "I think everything that is forbidden... it's interesting to our culture" (participant 2).

The real issue might be how culturally divergent topics are presented to learners in coursebooks as 'the world may not be depicted as it is and as it was, but only as the guideline writers would like it to be' (Ravitch, 2004: 46).

5.6 Conclusion

This investigation aimed to investigate whether the cultural divergence of reading materials impacted the way that learners responded to them. The sample chosen were Arabic-speaking learners studying English for academic purposes. The premise of the project was that material content often reflects the lives and concerns of an elite target audience which makes many assumptions about what constitutes relevant reading material. Therefore, materials often do not reflect the lives of their users and could be considered culturally divergent. Whilst compiling the literature review, a number of

incidents came to light demonstrating how learners had responded negatively to culturally divergent materials.

The literature suggested that learners might respond negatively to materials if they are in conflict with their faith or are seen as an extension of former colonial powers. Interestingly, the only two reported cases this research found of learners responding negatively were documented in the outer and expanding circle countries with no similar incidents reported, for example, in the UK or between Arab learners.

After careful consideration, the following questions became the drive of the investigation. Firstly, in order to approach the notion of culturally divergent materials indirectly, the investigation made the decision to examine whether students had a preference for culturally relevant instructional materials. Secondly, the literature had explicitly stated that faith played a crucial role in the DRC and was a suggested area for further inquiry by Dörnyei (2013). There was a gap in all the available literature around the impact of learners' faith and how it influenced interaction with culturally divergent reading materials. This investigation held the opinion that learners would possibly exhibit a preference for culturally relevant materials and that their level of faith development may predict their interaction with them. In order to fill the void of trying to identify which reading materials learners preferred, the decision was made to add a third research question. Therefore, the following three research questions were finalised, (1) do students have a preference for culturally relevant instructional materials, and if so, (2) what influence does faith have on students' response to culturally divergent reading materials and finally, (3) which topics do students prefer to read.

To effectively address all three research questions, a QUAN-qual mixed-methods approach was adopted. The following three instruments were utilised: an adapted version of Leak's (2008) Faith Development Scale (FDS), the Materials Appropriation Preference Scale (MAPS) stemming from Titone et al.'s (2012) findings and the investigation's own Materials Willingness and Response Scale (MWARS). In summary, the FDS, MAPS and the MWARS instruments provided the quantitative data for research questions one and two, whereas the structured, one-to-one interviews produced the data for the third question: 'Which topics do students prefer to read?'

The analysis of results were divided into four stages, although only addressing three questions. The software SPSS was used to analyse the results for questions 1 and 2 whilst a thematic approach was taken with the interview data. As the mean for each characteristic on MAPS was greater than 2.5 for research question 1, it concluded that participants had a strong preference for culturally relevant instructional materials. However, research question 2 found no significant relationship between faith development and responses to the MWARS. The reasons for this are linked to an inaccuracy with the translation of certain questions in the FDS and will be discussed further in the limitations section.

The most fruitful data manifested during the follow up interviews as they identified three main themes: History, Culture and Personal Interests. Moreover, the data provided by participants introduced a wealth of clarification for research question 2 on the correlation between students' faith and their willingness to interact with culturally divergent topics. Additionally, it offered an insight into how learners might respond to culturally divergent reading materials with students stating that divergent topics can make the

most interesting of discussions providing they are approached in the correct manner. They further explained their point by referring to topics that were deemed to be of a forbidden nature in their culture and concluding that their faith did not hinder them nor were they offended by interacting with such content. Therefore, based on these findings it could be understood that learners' faith did not impact how they responded to divergent materials. However, it could be argued based on the data from the DRC and Sri Lanka that students who choose to remain in their native countries may respond more negatively to culturally divergent materials. It would be interesting to research whether the same results would be found if the participants were asked the same questions in their native home countries (in this case the Gulf).

Finally, the data gathered from the individual research questions does not demonstrate the significance of this investigation's findings as this can only be achieved when all the data is collectively analysed. What is important, is that the findings reinforce the wider picture that materials must reflect the lives of their users. This idea has been echoed by many, with Dörnyei's L2 ideal self, Titone et al.'s (2012) five characteristics that all culturally relevant instructional materials should contain and Benjamin's (2016) framework for developing culturally appropriate materials which focused on localising materials (i.e. making them less culturally divergent).

5.7 Limitations

Possibly the greatest limitation of the investigation was that the small sample size was not large enough to allow for adequate responses to the FDS; or so it appeared. All but two of the responses indicated relatively low faith development. This remained a conundrum until a student who had received a link to the online survey explained in passing why he had not completed it. When asked if he was able to provide feedback in an open discussion, he agreed to offer his opinion to why the translation of the FDS was wrong. The discussion took place on 02/09/2016 in the Language Learning Centre, University of [retracted] from 2.30 pm until 4 pm. The respondent stated that FDS questions were perceived as trying to make learners apostatise. The following paragraph will sum-up the main limitations that were suggested.

The student was presented with a copy of the Arabic instrument and asked if he would translate the questions that he believed were inaccurate. The learner insisted on providing verbal translations only; however, he did provide a range of revised Arabic translations (see Appendix G). It is worth noting that once the rationale was provided to four out of the eight questions, the student then withdrew a number of his original objections to the question. The student was reminded that it was clearly stated on the survey that the Arabic translations were offered as a way of facilitating the possible misunderstandings of the English questions. What appears to have happened is that the majority of participants read the translated questions and selected the corresponding answer in English; i.e. they did not read the English questions. As four of the translated questions had different inferences to what had been planned, then it would offer an explanation to the overall low level of faith displayed by participants. This left the investigation unable to carry

out a cross analysis between participants' faith development and the way they responded to the MWARS.

5.7.1 Lessons of limitations

The limitations have provided a number of distinct lessons which will certainly be implemented when carrying out future research. Although this investigation piloted its main survey and individual instruments and conducted a back-translation weeks before administering them, it demonstrates the complexity around translating contentious issues such as faith. The original FDS could have been pre-edited (i.e. simplified) before translating it as the discussion showed that Arabic had no equivalence for the terms. It also calls into question the reliability of collecting data from participants in their L2. It would seem greater rigor must be observed with translated surveys with additional piloting and back-translating. The possibility of adapting the FDS into an interview format might have been better because it would have provided an opportunity to clarify any misunderstandings.

5.8 Further Research

This investigation has been of an exploratory nature, and therefore, it seems valid to repeat the entire experiment again as the area of faith remains a new and unexplored part of SLA (See Dörnyei, 2013). As the only two reported cases of learners responding negatively to culturally divergent materials were documented in the outer and expanding circle countries with no similar incidents reported, for example, in the UK or between Arab learners, it could be argued that when students are in their native country they may respond more negatively to culturally divergent materials. It would

be interesting to conduct further research into whether the same results would be found if the participants were asked the same questions in their native home countries (in this case the Gulf). This future investigation could be conducted as a cross-correlational study evaluating responses between learners in an Anglophonic context contrasted with the responses from learners in their native setting. Would learners in their native setting respond differently to culturally divergent materials as opposed to those in more open societies, or does the learning context mediate learners' responses to culturally divergent materials?

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Appendices

Appendix A

The following is a back-translation of the FDS. The direction of translation is Arabic-English. The MT employed for the task was Google Translate.

The back-translation of the FDS question	The translated Arabic FDS Questions	
(A) I believe in wholly or almost wholly on the true teachings of the religion.	(أ) أنا أؤمن بشكل كلي أو بشكل شبه كلي بتعاليم ديني الحنيف.	Q1
(B) I find myself completely different with the religious teachings in several different aspects.	(ب) أجد نفسي مختلف تماماً مع تعاليم ديني. في عدة جوانب مختلفة.	
(A) I believe that religion provides a complete and comprehensive overview to know the Lord Freddie Sobhath and exalted cult of worship and Kiffa.	(أ) أنا أؤمن أن ديني يقدم نظرة كاملة وشاملة إلى معرفة ما يريده الرب سبحانه وتعالى من عبادة وكيفية عبادته.	Q2
(B) I believe that religion has a lot of values and principles, but can accept some of the beliefs of other religions.	(ب) أنا أؤمن أن ديني لديه الكثير من القيم والمبادئ، ولكن يمكن قبول بعض المعتقدات للديانات الأخرى.	
(A) It is very important for me to test and critique religious beliefs and values of religion.	(أ) من المهم جداً بالنسبة لي اختبار ونقد معتقدات وقيم ديني الحنيف.	Q3
(B) It is very important for me to accept the religious beliefs and values religion as it came without thinking	(ب) من المهم جداً بالنسبة لي قبول معتقدات وقيم ديني الحنيف كما جاءت دون تفكير	
(A) religious orientation comes primarily from the private my best to analyze and understand what God told me to do.	(أ) يأتي توجهي الديني في المقام الأول من جهدي الخاص في تحليل وفهم ما أمرني به الله.	Q4
(B) religious orientation comes primarily from the education received from my family and my country.	(ب) يأتي توجهي الديني في المقام الأول من التعليم المتلقاه من عائلتي وبلدي.	
(A) I do not bother to explore and look at other religions.	(أ) أنا لا أزعج من استكشاف والإطلاع على الأديان الأخرى.	Q5
(B) I do not find any benefit or the value of research and access to other religions.	(ب) أنا لا أجد أي فائدة أو قيمة من البحث والإطلاع على الأديان الأخرى	
(A) The increase in my religious faith requires from time to time difference of views with my family and my friends.	(أ) إن زيادة الوازع الديني الخاص بي يتطلب من وقت إلى آخر الاختلاف في وجهات النظر مع عائلتي وأصدقائي.	Q6

(B) Does not require increasing your religious faith my difference of opinion with my family and my friends.	(ب) لا يتطلب زيادة الوازع الديني الخاص بي الإختلاف في وجهات النظر مع عائلتي و أصدقائي.	
(A) It is very important for me to be religious or compatible largely similar to the religion of my family.	(أ) من المهم جدا بالنسبة لي أن يكون ديني متوافق بشكل كبير أو مشابه لدين عائلتي.	Q7
(B) It is not necessary to be religious largely compatible with the religion of my family	(ب) ليس من الضروري أن يكون ديني متوافق بشكل كبير مع دين عائلتي	
(A) it is the religious practices and beliefs that originated them from a young age is very important to me and can not in any way changed.	(أ) تعتبر الممارسات والمعتقدات الدينية التي نشأت عليها منذ الصغر مهمة جدا بالنسبة لي ولا يمكن بأي حال من الأحوال تغييرها.	Q8
(B) became the religious practices and beliefs that Chat them since childhood is less important over time compared to the current religious Ptugeha.	(ب) أصبحت الممارسات والمعتقدات الدينية التي نشأت عليها منذ الصغر أقل أهمية بمرور الوقت مقارنة بتوجهي الديني الحالي.	

Appendix B

Faith Development Scale (adapted Arabic version)

- س1. (أ) أنا أؤمن بشكل كلي أو بشكل شبه كلي بتعاليم ديني الحنيف.
(ب) أجد نفسي مختلف تماماً مع تعاليم ديني في عدة جوانب مختلفة.
- س2. (أ) أنا أؤمن أن ديني يقدم نظرة كاملة وشاملة إلى معرفة ما يريد الرب سبحانه وتعالى من عبادة وكيفية عبادته.
(ب) أنا أؤمن أن ديني لديه الكثير من القيم والمبادئ، ولكن يمكن قبول بعض المعتقدات للديانات الأخرى.
- س3. (أ) من المهم جداً بالنسبة لي اختبار ونقد معتقدات وقيم ديني الحنيف.
(ب) من المهم جداً بالنسبة لي قبول معتقدات وقيم ديني الحنيف كما جاءت دون تفكير.
- س4. (أ) يأتي توجهي الديني في المقام الأول من جهدي الخاص في تحليل وفهم ما أمرني به الله.
(ب) يأتي توجهي الديني في المقام الأول من التعاليم المتلقاه من عائلتي وبلدي.
- س5. (أ) أنا لا أنزعج من استكشاف والإطلاع على الأديان الأخرى.
(ب) أنا لا أجد أي فائدة أو قيمة من البحث والإطلاع على الأديان الأخرى.
- س6. (أ) إن زيادة الوازع الديني الخاص بي يتطلب من وقت إلى آخر الاختلاف في وجهات النظر مع عائلتي و أصدقائي.
(ب) لا يتطلب زيادة الوازع الديني الخاص بي الاختلاف في وجهات النظر مع عائلتي و أصدقائي.
- س7. (أ) من المهم جداً بالنسبة لي أن يكون ديني متوافق بشكل كبير أو مشابه لدين عائلتي.
(ب) ليس من الضروري أن يكون ديني متوافق بشكل كبير مع دين عائلتي.
- س8. (أ) تعتبر الممارسات والمعتقدات الدينية التي نشأت عليها منذ الصغر مهمة جداً بالنسبة لي ولا يمكن بأي حال من الأحوال تغييرها.
(ب) أصبحت الممارسات والمعتقدات الدينية التي نشأت عليها منذ الصغر أقل أهمية بمرور الوقت مقارنة بتوجهي الديني الحالي.

Appendix C

The article: Should cannabis be legalised? (Cutting Edge Upper-intermediate)

module 8

Improve your writing

Writing an argument for and against

10 a) Put these sentences in the correct order, to make a logical argument. Then group the sentences together in paragraphs in your notebook.

Should cannabis be legalised?



- In addition to this, although legalising soft drugs might reduce the number of drug-related crimes, in reality it is only hard drugs that offer huge profits for the drug baron.
- Another key point is the one of personal freedom: 'Yes' campaigners believe that it is our responsibility to choose how we live our lives.
- One of the strongest arguments for legalisation is that taking cannabis is no more harmful than smoking cigarettes or drinking alcohol.
- They point to the example of Amsterdam, where, despite the apparent freedom of choice, many people are 'imprisoned' in their addiction to soft drugs, or have moved on to harder drugs, such as heroin.
- **1** People have very strong views on both sides of this question.
- In conclusion, I think it is difficult to see a clear-cut answer to this question because there are so many factors to take into account, and it probably depends on your age, experience, and beliefs.
- Furthermore, some doctors argue that it can have even more positive effects in the treatment of illnesses such as arthritis.
- Forty years ago it would have been unthinkable to even raise the question of legalising any recreational drug, whereas these days it is quite a common topic for discussion between politicians and pressure groups.
- On the other hand, many people are seriously concerned about the possible consequences of cannabis being freely available.
- What's more, excessive consumption of alcohol can lead to aggressive behaviour, whereas cannabis can actually help to reduce tension.

b) Choose the correct alternative in these sentences.

- 1 I'm in favour of the pay rise although / despite it'll cost the company a lot of money.
- 2 If you're single, you have a lot of independence. On the other hand / What's more, you can get lonely.
- 3 Banning cars in city centres would certainly reduce pollution. Whereas / Furthermore, people might get more exercise.
- 4 In conclusion / Another key point is the danger of people relying on machines to think for them.
- 5 Politicians face a lot of criticism. In addition to this / However, they can have a significant influence on people's lives.
- 6 One of the strongest arguments for / People have very strong views on the death penalty is that it discourages serious crime.



Appendix D



INFORMATION SHEET AND CONSENT FORM

MA Dissertation Research - University of Hull

Area of research: EFL materials and the influence of faith

Name of Researcher: Alaa Dean Alzalam

Name of Supervisor: Geoffrey Gibson

Thank you for agreeing to participate in the 15 minute, recorded interviews. I am currently collecting data for my MA thesis in TESOL with Translation. I want to look at the relationship between textbook materials and how students respond to them. There are no 'right' or 'wrong' answers. In fact, the more your responses reflect your opinion the better. Your data will only be used for research purposes and your opinions will be respected and kept confidential.

Please initial box

1. I confirm that I have read the information sheet for the above study.
I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily. J
2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason, without my medical care or legal rights being affected. J
3. I understand that my recorded interview will be transcribed and may be looked at by individuals from the University of Hull. I give permission for these individuals to have access to my records. J
4. I understand that the information collected about me may be used to support other research in the future and may also be shared anonymously with other researchers. J
5. I understand that while information gained during the study may be published, I will not be identified and my personal results will remain confidential. J
6. I agree to take part in the above study. J

Jane

Name of participant

Alaa Dean Alzalam

Name of person taking consent

18/8/16

Date

16/08/2016

Date

[Signature]

Signature

[Signature]

Signature

INFORMATION SHEET AND CONSENT FORM

MA Dissertation Research - University of Hull







Area of research: EFL materials and the influence of faith

Name of Researcher: Alaa Dean Alzalam

Name of Supervisor: Geoffrey Gibson

Thank you for agreeing to participate in the 15 minute, recorded interviews. I am currently collecting data for my MA thesis in TESOL with Translation. I want to look at the relationship between textbook materials and how students respond to them. There are no 'right' or 'wrong' answers. In fact, the more your responses reflect your opinion the better. Your data will only be used for research purposes and your opinions will be respected and kept confidential.

Please initial box

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I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily. 
2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason, without my medical care or legal rights being affected. 
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5. I understand that while information gained during the study may be published, I will not be identified and my personal results will remain confidential. 
6. I agree to take part in the above study. 

Hoor

Name of participant

Alaa Dean Alzalam

Name of person taking consent

16/08/2016

Date

16/08/2016

Date

pp.d.1

Signature

[Signature]

Signature

INFORMATION SHEET AND CONSENT FORM

MA Dissertation Research - University of Hull

Area of research: EFL materials and the influence of faith

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Thank you for agreeing to participate in the 15 minute, recorded interviews. I am currently collecting data for my MA thesis in TESOL with Translation. I want to look at the relationship between textbook materials and how students respond to them. There are no 'right' or 'wrong' answers. In fact, the more your responses reflect your opinion the better. Your data will only be used for research purposes and your opinions will be respected and kept confidential.

Please initial box

1. I confirm that I have read the information sheet for the above study.
I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily. ☒
2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason, without my medical care or legal rights being affected. ☒
3. I understand that my recorded interview will be transcribed and may be looked at by individuals from the University of Hull. I give permission for these individuals to have access to my records. ☒
4. I understand that the information collected about me may be used to support other research in the future and may also be shared anonymously with other researchers. ☒
5. I understand that while information gained during the study may be published, I will not be identified and my personal results will remain confidential. ☒
6. I agree to take part in the above study. ☒

Abdullah Al Jizani

Name of participant

16/08/2016

Date

[Signature]

Signature

Alaa Dean Alzalam

16/08/2016

[Signature]

Signature

Name of person taking consent

Date

Appendix E

Transcript: 1 (Abdullah Aljizani)

Interviewer: Here are some materials, which sort of materials are more interesting?

Interviewee: I think I like the picture which is have different kind of have a picture from different countries so it's not just from gulf countries, China maybe, Japan. This kind of things I like, I like them.

Interviewer: and... which sort of materials appeal to you and your culture?

Interviewee: In our culture, honestly some people can't accept picture of girls from my country or something like this. For people who want to learn something they accept anything, whatever work. like they accept even if it is religion they're they just want to get their knowledge more and more and that how we can learn especially in the UK. When I come to the UK, but when I study in my country the picture just stay in Saudi, Saudi pictures for Mecca, Medinah and these kind of things.

Interviewer: So what about reading topics, which topics do you like to read about?

When I come, when I came here I can read any topics, but in Saudi Arabia they just give us topics about Islam

and sometimes Shakespeare, nobles right, and stories about Shakespeare and these kind of things.

Interviewer: So you have been studying for a year here?

Interviewee: This my second year.

Interviewer: Were there any topics you enjoyed reading about in your English classes?

Interviewee: I love sports, food this kinds of topics, but I'm not that good at music, musics topic because we don't subjects about music in my country so we are not interested in music in this kind of topics. We love food, sports, history geography this kind, this kind topics... sometimes economy, jobs.

Interviewer: [02:49]

During the year, studying, have there been any topics that you didn't like? Were there any topics that you didn't like?

Interviewee: mmm I can't remember exactly but I don't like musics topics. I don't like sometimes...movies, I'm not interested in these topics I think is not useful for my academic English it's just useful for general.

Interviewer: [03.20]

Do they give you a lot of topics on movies?

Interviewee: [03.23]

Yes when I was in pre-intermediate sometimes in intermediate but when I went to IELTS I got more

important topics like jobs economy global warming – problems, solutions- and history that what I got in IELTS. I remember in IELTS more topics than in general course.

Interviewer: [03.53]

So what happens when you read topics that you don't like or you're not interested in?

Interviewee: [03.58]

If I have to read it I just read it to do my job but if it's optional I read it just to get some new vocabularies. Not just to enjoy it to enjoy reading this. But I just read it to get new vocabulary that's it but I read it slowly. I wasn't interested when I read that so I stop reading sometimes in the middle sometimes I said I can't read this topic and sometimes if I it is necessary I read it until the end to get new vocabulary that's it.

Interviewer: [05.01]

Do you think it's important to, when you are looking at reading materials that they reflect your life?

Interviewee: [05.08]

I think yes but I try as much as I can to get the positive things from materials and ignore negative things for example like... I want to know, I want to study materials told me what kind of criminals, crimes, what the name of this crime just know to have this knowledge about, for example there is some problem happen in the street and I want to call police I need this kind of vocabulary to talk with police that happen somebody steal this, somebody

just killed this guy something like this to communicate with people...in general, so that how can effect my life ...some materials but other materials like as I told you the new of equipments like the name of equipments music like org* [organs] I don't need that actually I don't need that in my life.

Interviewer: [06.13]

Do you enjoy reading all the English materials in your class?

Interviewee: [06.16]

Really I hate reading...in general...I hate reading... but when I come here to get new...more knowledge and things you have to change I was, I was hate reading...since I was 13, 14 because I don't I spend my time learning math and science subjects rather than to read some books but when I came here I notice that English depends on how, how much you read books these kind of things get more knowledge and for example IELTS you get more articles you don't know about it so you have to read before you go to IELTS or do some exam to get more knowledge and can be helpful for exam so I change right now I start reading.

Interviewer: [07.10]

So reading a wide range of materials

Interviewee: [07.12]

Yes, and I start reading be it help me in my exam but now I try to change my think to like to enjoy reading understand me just to love this, this, this books and this articles and I hope I can change.

Interviewer: [07.34]

In class, has there ever been a time in class in which you feel students haven't enjoyed the materials? Like a reading article.

Interviewee: [07.44]

Yes.

Interviewer: [07.46]

Can you remember any particular example? What was it?

Interviewee: [07.57]

Ok. It was about space. It was about space. Some people don't like, they said it was hypothetical. It's not real or we don't need it necessarily in this days and some people like from business they don't need to read about space or about physics or about this kind of thing.

Interviewer: [08.19]

It didn't relate to them?

Interviewee: [08.20]

Yes it didn't related to their major.

Interviewer: [08.23]

So how did they react?

Interviewee: [08.26]

They I felt bored...they felt board they feeling like they don't accept this, unacceptable, this topics. If you ask

them they get like low marks because they don't know anything about.

Interviewer: [08.47]

Can you remember the teacher that gave the material out?

Interviewee: [08.53]

I think it wasn't like in listening it was like mock exam and they get low marks...they didn't get high marks because there wasn't interested in the topic... they said that the topic wasn't that interesting

Interviewer: [09.14]

So the topic is very important?

[09.17]

Yes, yes for me like if they give me two topics one about space and one about sport, I will choose sport because I know a lot of things about sport.

Interviewer: [09.30]

So what does that mean though? Do you think you'd do better with one?

Interviewee: [09.33]

Yes I mean I feel like the...the topic which I don't like it I'm not going to get good marks in it but that what I meant so the topic is like too important for the person learning English.

Interviewer: [09.49]

Okay, thank you. During you the time you have been studying here, has there been any materials that have offend people...and if so, did they report it to the teacher?

Interviewee: [10.09]

We don't take a lot of reading honestly for reading if you talk about reading we don't that a lot we didn't take that a lot of reading topics we just focus on writing and we focus on reading two weeks before the exam then we take...we took the reading exam. I passed the exam then we didn't take any. And I remember also I remember this as I told you about space it talk about something elevator from Earth to the space. You remember that elevator from the Earth to the space. They are planning to build this elevator from...to travel from the Earth to space so some people didn't believe that and said it's stupid... idea. And they react say we don't believe in that. That was their reaction.

Interviewer: [11.06]

So because they couldn't believe it

Interviewee: [11.07]

Yes, they didn't like it.

Interviewer: [11.14]

And they said it affected their marks?

Interviewee: [11.15]

Yes

Interviewer: [11.19]

Okay...if you were to read something, if you were to read some materials you that you didn't agree with, would you consider scribbling on it?

Interviewee: [11.29]

Yes, yes

Note: *Interviewee has misunderstood the question and thought it meant to make notes. During the next few minutes it is clarified what the question actually meant. Transcription restarts at: [12.01]

Interviewee: [12.09]

No, no, no! I'll leave it like

Interviewer: [12.13]

Have you ever seen anyone do that, scribble over something they don't like?

Interviewee: [12.18]

I don't know because when we have some articles or something in the listening I just focus on my own, in my own paper but I think some people do that maybe.

Interviewer: [12.31]

If you were able to create your own course book which three reading topics would you like to be inside?

Interviewee: [12.45]

Okay, first sport, second I think culture because when we, we are international student when you go to college here to study English for long time you'll get new culture from each country. For example I've met a lot of people from Japan, Turkey, South America, North America sometimes

some people come from Canada and or maybe most of European countries. Most of the Asian countries most of the Gulf countries so I get some culture from each country so I can remember for example when you go with Korean people it is rude when you touch their head or something like this they said you don't respect me. And you're not polite and you don't respect me if you touch my head- don't do that. I believe. I just put some culture and I put some culture for each country in my book.

Interviewer: [13.51]

So the first one is sport and second one is culture, one more for your EFL book.

Interviewee: [13.59]

I think history, history

Interviewer: [14.04]

History in general or modern history?

Interviewee: [14.06]

In general like I talk about traditional of Egyptian, history and and UK history, Islam history. Just to if you put this in one book and you put culture in one book and you put like sport because it's modern like if you say that put two topics, put two serious topics and one enjoyable topic like sport, people will accept that work if you put culture and history a lot of people are other people who people are learning English they will know most of culture around the world, they will be not scared of communicate with others peoples because they understand culture and they would

understand their history. And the second reason why I want to put culture and history some people have wrong idea about Islam. The, just see the Islam in the news but they don't know the history of Islam. So they, get more knowledge about Islam and they will know how the good Muslim behave and who is the person who's said I am Muslim behave is not just bad Muslim because if he like, like what's happening in nowadays I think I believe this three topics will get more clear idea about others around the world that's what happened.

Interviewer: [15.41]

Thank you

Interviewee: [15.42]

Thank you

Appendix F

Transcript: 2 (Hoor)

Interviewer: [00.08]

Here. Is a pile of different reading materials? I would like you to look through them and tell me which materials appeal more to you and your culture?

Yes this is 13 in 1 could you go through them and tell me why they are teething this one is a preparation for listening I'm good at listening and that's why I chose this type it's like a gathering of a family topic is about who decides to come to dinner second one is a family tree and there are questions and I think it's really appealing because you know in our culture we have a lot a lot of members so you like the idea of looking at your family history and err what does cannabis mean?

Interviewer: cannabis is an illegal drug, in Arabic it is hashish.

Interviewee: I've read a lot about this topic and I'm just curious why do people use it anyway so I don't think it should be legal I think it will ruin societies so this one I think we will have have a big phenomena about drugs about a culture I think so

Interviewer: So do you think that people would like to read about this from your culture?

Interviewee: I think everything that is forbidden... it's interesting to our culture I think so it's I think so I'm not sure

Interviewer: OK are you saying topics and materials in these examples here if they're more different to your culture people like to eat them more?

Interviewee: Yeah see I'm not answering like from a cultural perspective from your understanding of your culture don't you like reading about something you something interesting yes yes that's my point it's good to take two steps from your box and see the other things

Interviewer: You use the word forbidden does nu mean

Interviewee: forbidden...forbidden is different it's like it some people see it as different OK for example people smoke in our culture it's forbidden but they smoke anyway so it's different and forbidden so people are curious to do it

Interviewer: So what about in your culture um in your culture that idea of having a lady president is strange!

Interviewee: I don't think that will happen anytime soon.

Interviewer: if you were to read about female leaders too many people reading about female leaders running a country is different but it is not forbidden

Interviewee: it is not forbidden but in our tradition and culture I think people see women as vulnerable and that's why it's not forbidden but it's like unusual

Interviewer: So if I were to give you an article about which would be more interesting something forbidden and you or something that's just new this is something forbidden in your religion you're not a lot to do it and it's new a new idea and this is something that is a new idea but you can do it. Which one would you choose? Which one seems more appealing?

Interviewee: OK do you like working mums? I was reading yesterday something yesterday it mention that a Muslim mum the minute that she has a child she should stop working... and yesterday I was so like... I don't know... I want to explode, seriously and they said that that woman do not add anything to society and woman

Interviewer: Where did you read that?

Interviewee: It was a blogger. that you're leaving your child alone were as you should be with him and they then there was this huge argument and everything and twittered happened it was really fascinating I really loves it

Interviewer: Was this in English or Arabic?

Interviewee: It was in English the blogger is half American, half Kuwaiti and she was a working mum and like the woman who confronted her, so she's saying it's not forbidden it's not forbidden but it's different and people don't like different things and seriously like it hurt me woman are great.

Interviewer: Women are great, women make a society

Interviewee: ...and there's a word saying, like a sentence after a great man a great woman... so I was really frustrated about the woman's view like she has a child and her child will have this idea like womans are nothing and that's wrong I feel like I don't know

Interviewer: If you were to read something in an EFL magazine or book that was about women working in a society with your cultural like that? Imagine?

Interviewee: I think it would be like next time you go to a cross you open up a book and it mentions how women should work it all jobs I think like it would be genderised like men what's like it and want to read it and won't bother and woman will be fascinated

Interviewer: Ok then next...

Interviewee: The next article I think history is really... attractive thing to me so here it talks about Ireland and I don't know lots of things about Ireland only that it had an issue with UK and more everything so when I saw it it's really attracted to it yeah and

Interviewer: Do you think this would appeal to other people from your culture?

Interviewee: Maybe I think so yeah

Interviewer: and the next sheet

Interviewee: it's about a poetry it's a woman who was raised in Cleveland

Interviewer: Did you select it because she's a lady

Interviewee: okay see I'm not a feminist but I was

Interviewer: Okay, why did you like it?

Interviewee: Okay I liked it because I thought about history to and like she wrote poetry and I think it's really hard to write poetry in English it's really you have to do the same it's so hard yeah, yeah, and that's why I chose it have you read the lines of poetry. It's about poverty you see it's another woman who suffering from the world

Interviewer: Do you see her name? Her name is Tracy Chapman she was an African American lady who wrote very politically very political songs politically charged songs

Was she the first one who wrote political songs?

No but famous very famous

it is interesting

it is interesting because her voice doesn't sound like a lady it is very deep like a man really yeah if you just hear it is very, very

Interviewee: umm it's comes from here?

Interviewer: yeah but it's very interesting after malta Airlines a very powerful OK the last two what needs you why do they appeal to you and your culture?

Interviewee: ok this one social media it's remind me about social media and how it's now the new thing about everybody is intrigued by it so I found it interesting and it's like social media here is not like so strong as in the golf yeah explain to me why how do we have lots of blogger lots of fascists lots of everything seriously like, like, like everyone likes... everyone's a blogger to me I think nowadays it's really huge going really huge and anyone can be in social media and anyone can be famous even for stupid things

so you're saying it gives people credit and to make them become famous

yeah, yeah, and who doesn't like famous being famous

Interviewer: and the last piece of material and last material that you chose why did you like that one?

Interviewee: oh because it has could you say that again because it has an Oman flag and I am from Oman and I'm loyal to my country course

Interviewer: What are the people doing in the picture?

Interviewee: they are an audience for a football match so which what we do this piece other tile covers I didn't see it was an hour many fight but I saw the colours and the colours the colours are attracted to yeah

Interviewer: OK my last question to you if you could create your own course book which three topics would you like to include in the reading section and why covering it which three topics would you like and why from these awful of Us any thing you would like

[Silence as participant is thinking]

ok so I choose three topics first of all I would include in my reading, like a section about people who really changed the world and like lots of people change the world but like not all of them are no more like there in the bars and hidden so I think it would be interesting like to have to know people who really, really changed the world and the second part is about environment I think environment is very important we should tell like generations of citizens that they should use it the habitat of environment use it wisely it's not lasting and the second thing is about I forgot the third scene III is about the first thing is about famous people who have changed the world

Interviewer: and the reason was because why

Interviewee: why because looked only inventor like the people who invent new things can change the world like people who just study or Influence People can change the world and it may seem like it's not effective, effective all but it is like in a way or another and the second part of the environment so that for our cycle to complete and the

generation after I think we should we shouldn't be selfish
and use it for just us we should use it for other purpose
and the third one I forgot wait that's me remember

[silence participant is thinking of a third topic]

I think it's an about not being afraid who you really are
because people nowadays are afraid who they are like I
am afraid of being a Muslim because everybody hates
Muslims nowadays

Interviewer: And what are you suggesting now if you were making an
EFL book what would article be about

ok like you know ok you know when you open the BBC
you will see this one side of an argument about a person
who killed someone and his a Muslim and his name is
Muhammad and this is one side of the argument but like
send me like I'm not saying the BBC is bad this is an
example don't come and see me later but I'm saying like
they give the one parts of the argument so they can
convince people this is wrong and I want to tell them like
there is two parts to the story I'm saying in the EFL book
so one of the things who who who who are ready don't be
afraid of who you are don't be afraid of who you really are
like people are afraid of saying what do they think inside

Interviewer: So would you like some things that makes people not
afraid of saying what they believe or would you like

something that teaches other people about other people's cultures?

No, no, no the first one.

So you want reading materials that encourage that encourage you to speak about who you are

Interviewee: yeah

Interviewer: thank you

Appendix G

Transcript: 2 (Jane)

- Interviewer: Hi Jane I'm going to give you some materials, these are mainly reading materials, look through them and select the ones you like best and the ones you don't like. Make two piles.
- Interviewee: I'm like not sure [Jane is looking through the materials]
- Interviewer: There's no rush take your time. Which materials would like to read about?
- Interviewee: Those ones. Okay, I've chosen them.
- Interviewer: Okay, my question to you is: which materials appeal to you and your culture more and why?
- Interviewee: emm I think because it's interesting and em and emm
- Interviewer: go through them one by one
- Interviewee: Okay, well a choose this one because there's places where it's legalised and places where it's not
- Interviewer: just for the recording Jane has picked up the sheet which discusses whether cannabis should be legalised
- Interviewee: yeah emm I think it's an interesting topic that everyone has their own opinion and there...emm... it's I think it is something interesting to go over it in class or maybe something grammar the Tracy Chapman. It's about someone.
- Interviewer: Tracy Chapman was an American singer
- Interviewee: I don't know her. Maybe that's why. This one is err interesting...emm
- Interviewer: what do you like about it?
- Interviewee: Maybe because it's comedian it would be funny in class to discuss and I like that one because it's about facts. I like learning about geography it's interesting... Another sheet is this once a family tree I don't know I thought it's different from the others. emm that one... err sports I'm not so much into sports but like I think during the lesson it's a sports discussion everyone has an opinion to get involved it's so that's why I liked there's ones

Interviewer: and do you think other people from Kuwaiti culture would like those materials, or is this just personal?

Interviewee: they are just personal but I think people would like my opinions

Interviewer: so for example what's appealing about this particular?

Interviewee: it's a big topic and it's involving every country and everyone has their country sport and everyone likes something different about this topic

Interviewer: so again way to people Kuwaiti people like this sort of topic a family tree

Interviewee: yes I think so I think this is a topic that would make the discussion keep on going more interesting than others

Interviewer: perfect. This one, these are real materials that has taken from the library and I found this one, should cannabis be legalised it's a reading article taken from the University of [retracted]

Interviewee: I think so yes,

Interviewer: Why

Well in our country its illegal I think there are people would this be a bit office in our country it's illegal and I think people that there are people who think it should be legalised so I think there's a debate that's going on in the cross two different opinions and they're both going to be strong but I maybe different I think it would be keep the conversation going, going and going on and on and I like that about a discussion about like if it keeps on going on and on and doesn't stop and everyone pops another opinion in and keeps on going

Interviewer: do you think an opinion could keep on going if it was about Ireland or facts about Ireland or something that wasn't different or not controversial which one gets the most

Interviewee: I thinking that one would get the most about other topics I think it's not only a personal opinion ok Thinking about other topics I think it's not only a personal opinion its more than that

Interviewer: now I would like you to imagine that I've asked you to make your own EFL book to teach students Jane, if you were going to make your own English language book which three reading top would you like to put it not just from the reading materials here but any three reading

topics that you would like to see included in an EFL coursebook?

Interviewee: emm I would like something about countries, geography

Interviewer: what about geography

emm I like maybe something about weathers, emm or like maybe the history of like a country emm

Interviewer: What do you like about the history of a country?

Interviewee: well I think it has a meaning to a country and there, to people who lives in that country it means something to them I think

Interviewer: you said history is mention art of art history do you have another one another topic?

Interviewee: Other topics! emm maybe stuff with maybe stuff that you know are connected to the United States, emm...

Interviewer: why things connected to the United States

Interviewee: because I know like singers from there maybe something I know emm

Interviewer: is it important to read something that you know

Interviewee: maybe I have a little background of it I like more than just having the topic I know about, I would rather have something that I now and little background about Yeah and emm more about movies I think movies is a big, big, topic

Interviewer: Why?

Interviewee: why? I move is a big topic because in every country there's different kind of movies that are you know maybe emm gets the top 10 for maybe for example and emm, emm ...

Interviewer: are you suggesting to only include American movies or world cinema, every one's cinema

Interviewee: no world cinema do you watch other films yes I watch other films like I get into Indian movies sometimes they're so dramatic and long but like it's nice some of them and I like American movies of lot they're the ones I watch the most, I watch is American movies the most I watch are American moves

Interviewer: what is your favourite American movie?

Interviewee: I will go with a serious better American Horror Story am I like season three the one about the witches I like something with fairy tales so yeah I like things with

movies and series because binge watch a lot that's a topic I would really relate to her think

Interviewer: thank you very much

Appendix H

part. 1

F

Global EFL Textbook Materials and Their Impact on Language Learner Motivation

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I prefer learning materials that...

- | | |
|--|---|
| 1) have stories that I am aware of | (strongly agree 1 <u>2</u> 3 4 strongly disagree) <u>9</u> |
| 2) have pictures of people from my country | (strongly agree 1 <u>2</u> 3 4 strongly disagree) <u>10</u> |
| 3) use my native language in some way | (strongly agree <u>1</u> 2 3 4 strongly disagree) <u>11</u> |
| 4) portray my country respectfully | (strongly agree <u>1</u> 2 3 4 strongly disagree) <u>12</u> |
| 5) reflect a positive outlook on my life | (strongly agree 1 <u>2</u> 3 4 strongly disagree) <u>13</u> |
| 6) show the scenery in and around my country | (strongly agree <u>1</u> 2 3 4 strongly disagree) <u>14</u> |
| 7) reflect my current life | (strongly agree <u>1</u> 2 3 4 strongly disagree) <u>15</u> |
| 8) make reference to my first language | (strongly agree <u>1</u> 2 3 4 strongly disagree) <u>16</u> |
| 9) take into account my culture's feelings | (strongly agree <u>1</u> 2 3 4 strongly disagree) <u>17</u> |

please turn over the page for questions 10–20

I prefer learning materials that...

- 10) allow me to help my fellow learners (strongly agree 1 2 3 4 strongly disagree) 18
- 11) make other learners aware of my first language (strongly agree 1 2 3 4 strongly disagree) 19
- 12) allow me to learn from my fellow learners (strongly agree 1 2 3 4 strongly disagree) 20
- 13) have illustrations which are culturally respectable (strongly agree 1 2 3 4 strongly disagree) 21
- 14) show images of people in culturally acceptable clothing (strongly agree 1 2 3 4 strongly disagree) 22
- 15) use language which shows respect for my way of life (strongly agree 1 2 3 4 strongly disagree) 23
- 16) mention childhood experiences (strongly agree 1 2 3 4 strongly disagree) 24
- 17) mention my native language (strongly agree 1 2 3 4 strongly disagree) 25
- 18) images which are familiar to my culture (strongly agree 1 2 3 4 strongly disagree) 26
- 19) reflect my day-to-day life (strongly agree 1 2 3 4 strongly disagree) 27
- 20) communicate hope for my future (strongly agree 1 2 3 4 strongly disagree) 28

Additional Personal Question (Please circle the correct information and write in the required information.)

Which country are you from?	Saudi	
What is your gender?	male	female
How long have you been studying English at Hull for?	1 year	
Have you taken the IELTS exam?	Yes	No
If Yes, what was your overall IELTS score	4.5	
Do you watch English films/movies?	Yes	No
If you answered yes, what is your favourite movies?	Comedy	
Do you read magazines or newspapers in English?	Yes	No
If you answered yes, what magazines or newspapers do you read?		

My name is Alaa Dean Alzalam and if you have any questions regarding my project, then please feel free to contact me: alaadeanalzalam@hotmail.com. If you are interested in receiving a summary of my findings, then please provide your email address: mnapoor-net@hotmail.com

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| 3) use my native language in some way | (strongly agree 1 2 3 4 strongly disagree) ✓ |
| 4) portray my country respectfully | (strongly agree 1 2 3 4 strongly disagree) ✓ |
| 5) reflect a positive outlook on my life | (strongly agree 1 2 3 4 strongly disagree) |
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Additional Personal Question (Please circle the correct information and write in the required information.)

Which country are you from?	Saudi Arabia	
What is your gender?	male	female <input checked="" type="checkbox"/>
How long have you been studying English at Hull for?	3 months	
Have you taken the IELTS exam?	Yes <input checked="" type="checkbox"/>	No
If Yes, what was your overall IELTS score	4.5	
Do you watch English films/movies?	Yes <input checked="" type="checkbox"/>	No
If you answered yes, what is your favourite movies?	Comedy / children's movies	
Do you read magazines or newspapers in English?	Yes <input checked="" type="checkbox"/>	No
If you answered yes, what magazines or newspapers do you read?	Sometimes / dailymail - metro	

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| 3) use my native language in some way | (strongly agree 1 <u>2</u> 3 4 strongly disagree) ✓ |
| 4) portray my country respectfully | (strongly agree <u>1</u> 2 3 4 strongly disagree) ✓ |
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Additional Personal Question (Please circle the correct information and write in the required information.)

Which country are you from?	Saudi Arabia	
What is your gender?	male	female
How long have you been studying English at Hull for?	one year	
Have you taken the IELTS exam?	<u>Yes</u>	No
If Yes, what was your overall IELTS score	4	
Do you watch English films/movies?	<u>Yes</u>	No
If you answered yes, what is your favourite movies?	Action, children's movies	
Do you read magazines or newspapers in English?	<u>Yes</u>	No
If you answered yes, what magazines or newspapers do you read?	any topic easy to understand it.	

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- 19) reflect my day-to-day life (strongly agree 1 2 3 4 strongly disagree)
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Additional Personal Question (Please circle the correct information and write in the required information.)

Which country are you from?	Saudi	
What is your gender?	male	female <input checked="" type="checkbox"/>
How long have you been studying English at Hull for?	about 2 months	
Have you taken the IELTS exam?	Yes <input checked="" type="checkbox"/>	No
If Yes, what was your overall IELTS score	4.5	
Do you watch English films/movies?	Yes <input checked="" type="checkbox"/>	No
If you answered yes, what is your favourite movies?	Harry Potter	
Do you read magazines or newspapers in English?	Yes	No <input checked="" type="checkbox"/>
If you answered yes, what magazines or newspapers do you read?	—	

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- 17) mention my native language (strongly agree 1 2 ☒ 3 4 strongly disagree)
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- 19) reflect my day-to-day life (strongly agree 1 2 ☒ 3 4 strongly disagree)
- 20) communicate hope for my future (strongly agree ☒ 1 2 3 4 strongly disagree)

Additional Personal Question (Please circle the correct information and write in the required information.)

Which country are you from?	Saudi Arabia	
What is your gender?	<input checked="" type="radio"/> male	<input type="radio"/> female
How long have you been studying English at Hull for?	3 months	
Have you taken the IELTS exam?	<input checked="" type="radio"/> Yes	<input type="radio"/> No
If Yes, what was your overall IELTS score	5.0	
Do you watch English films/movies?	<input checked="" type="radio"/> Yes	<input type="radio"/> No
If you answered yes, what is your favourite movies?	action movies	
Do you read magazines or newspapers in English?	<input checked="" type="radio"/> Yes	<input type="radio"/> No
If you answered yes, what magazines or newspapers do you read?	I newspapers	

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Once again, thank you for your participation.

Ali 07440 600088

Q6. not
answered

Part 8

M

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| 2) have pictures of people from my country | (strongly agree 1 2 ③ 4 strongly disagree) |
| 3) use my native language in some way | (strongly agree 1 2 ③ 4 strongly disagree) ✓ |
| 4) portray my country respectfully | (strongly agree 1 2 ③ ④ strongly disagree) ✓ |
| 5) reflect a positive outlook on my life | (strongly agree 1 2 ③ 4 strongly disagree) |
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please turn over the page for questions 10–20

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- 20) communicate hope for my future (strongly agree 1 2 3 4 strongly disagree)

Additional Personal Question (Please circle the correct information and write in the required information.)

Which country are you from?	Saudi Arabia	
What is your gender?	male <input checked="" type="checkbox"/>	female <input type="checkbox"/>
How long have you been studying English at Hull for?		
Have you taken the IELTS exam?	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>
If Yes, what was your overall IELTS score		
Do you watch English films/movies?	Yes <input type="checkbox"/>	No <input checked="" type="checkbox"/>
If you answered yes, what is your favourite movies?		
Do you read magazines or newspapers in English?	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>
If you answered yes, what magazines or newspapers do you read?	guardian / sometime.	

My name is Alaa Dean Alzalam and if you have any questions regarding my project, then please feel free to contact me: alaadeanalzalam@hotmail.com. If you are interested in receiving a summary of my findings, then please provide your email address: A.Sari@2014.hull.ac.uk

Once again, thank you for your participation.

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- 19) reflect my day-to-day life (strongly agree 1 2 3 4 strongly disagree)
- 20) communicate hope for my future (strongly agree 1 2 3 4 strongly disagree)

Additional Personal Question (Please circle the correct information and write in the required information.)

Which country are you from?	Saudi Arabia	
What is your gender?	<u>male</u>	female
How long have you been studying English at Hull for?	2 months	
Have you taken the IELTS exam?	<u>Yes</u>	No
If Yes, what was your overall IELTS score	5	
Do you watch English films/movies?	<u>Yes</u>	No
If you answered yes, what is your favourite movies?	Action movies	
Do you read magazines or newspapers in English?	Yes	<u>No</u>
If you answered yes, what magazines or newspapers do you read?		

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Additional Personal Question (Please circle the correct information and write in the required information.)

Which country are you from?	saudi	
What is your gender?	male	female
How long have you been studying English at Hull for?	for few months	
Have you taken the IELTS exam?	Yes	No
If Yes, what was your overall IELTS score	4.5	
Do you watch English films/movies?	Yes	No
If you answered yes, what is your favourite movies?	Comedy	
Do you read magazines or newspapers in English?	Yes	No
If you answered yes, what magazines or newspapers do you read?		

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- 20) communicate hope for my future (strongly agree 1 ☒ 2 3 4 strongly disagree)

Additional Personal Question (Please circle the correct information and write in the required information.)

Which country are you from?	Saudi	
What is your gender?	male	<input checked="" type="radio"/> female
How long have you been studying English at Hull for?	From one month	
Have you taken the IELTS exam?	Yes	<input checked="" type="radio"/> No
If Yes, what was your overall IELTS score	—	
Do you watch English films/movies?	Yes	<input checked="" type="radio"/> No
If you answered yes, what is your favourite movies?	—	
Do you read magazines or newspapers in English?	Yes	<input checked="" type="radio"/> No
If you answered yes, what magazines or newspapers do you read?	—	

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- 20) communicate hope for my future (strongly agree 1 ☒ 2 3 4 strongly disagree)

Additional Personal Question (Please circle the correct information and write in the required information.)

Which country are you from?	Saudi Arabia	
What is your gender?	male	<u>female</u>
How long have you been studying English at Hull for?	6 month	
Have you taken the IELTS exam?	Yes	<u>No</u>
If Yes, what was your overall IELTS score	—	
Do you watch English films/movies?	<u>Yes</u>	No
If you answered yes, what is your favourite movies?	Action but I don't now what is the name.	
Do you read magazines or newspapers in English?	<u>Yes</u>	No
If you answered yes, what magazines or newspapers do you read?	Fashion and newspaper	

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Appendix I

This appendix groups together all items used within the survey according to their scales.

Part 1

In order to determine the influence that faith has on participants' lives, Leak's (2008) FDS has been adapted for the task. It is a self-report measurement of post conventional religious reasoning and is based on eight questions. It forces respondents to make a clear, bold choice between the two options (i.e. A or B).

The key for the options and how they relate to level of faith.

Questions 3B, 4B, 5B, 6B, and 1A, 2A, 7A, 8A reflect relatively low faith development.

Questions 1B, 2B, 7B, and 8B and 3A, 4A, 5A, 6A all reflect greater faith development.

Part 2

The following 20 questions are based on Titone et al.'s (2012) five distinct characteristics that all culturally relevant instructional materials should have. The characteristics will be summarised and condensed as follows:

1. Content that is true to the students' lived experiences

I prefer learning materials that...

- 1) have stories that I am aware of (Q.9)
- 2) reflect my current life (Q.15)
- 3) mention childhood experiences (Q.24)
- 4) reflect my day-to-day life (Q.27)

2. Illustrations in which learners can see themselves, their surroundings and their values

I prefer learning materials that...

- 1) have pictures of people from my country (Q.10)
- 2) show the scenery in and around my country (Q.14)
- 3) show images of men and women in culturally acceptable clothing(Q.22)
- 4) images which are familiar to my culture (Q.26)

3. Use or mention of learners' first language - even if only minimally

I prefer learning materials that...

- 1) use my native language in some way (Q.11)
- 2) make other learners aware of my first language (Q.19)
- 3) mention my native language (Q.25)
- 4) make reference to my first language (Q.16)

4. Content, illustrations, and language which directly communicate respect for the students' native/home culture

I prefer learning materials that...

- 1) have content which that portray my country respectfully (Q.12)
- 2) have illustrations which are culturally respectable (Q.21)
- 3) use language which communicates respect for my way of life (Q.23)
- 4) take into account my culture's feelings (Q.17)

5. Content, illustrations, and language which explicitly communicate hope, care and/or positive regard of the learner to the learner

I prefer learning materials that...

- 1) allow me to learn from my fellow learners (Q.20)
- 2) allow me to help my fellow learners (Q.18)
- 3) reflect my positive outlook on life (Q.13)
- 4) communicate hope for my future (Q.28)

Part 3

This set of eight questions have been formed in order to gain enough data to answer the first research question 'what influence does faith have on students' response to culturally divergent reading materials. The questions in this part use the following scale: 1) Absolutely true, 2) Mostly true, 3) Partly true/partly, untrue, 4) Not really true, 5) Not true at all.

The function of the questions below is to find out students' willingness to read culturally divergent reading materials/ articles. (The following questions 1-4 refer to questions - 29, 31, 33, 35 – in the original survey)

1. I am willing to read any English materials in order to improve my English.
2. I enjoy using all the English language materials given to us in class.
3. I am willing to read articles that contain subjects that are forbidden in my religion.
4. The topics in the articles that we read are interesting.

The function of the questions below is to find out how students would respond to cultural divergent materials. (The following questions 1-4 refer to questions - 30, 32, 34, and 36 – in the original survey)

1. Students around me tend to think that it is acceptable to draw on materials that they do not agree with.
2. Nobody really cares if reading materials in class contains things that are different to their culture.
3. Whenever I read something that is offensive to my culture, I inform the teacher.
4. I believe that it is acceptable for students to write or draw over material containing topics that they don't agree with.

Appendix J

Back Translation

Faith Development Scale (adapted Arabic version)

- س1. (أ) أنا أؤمن بشكل كلي أو بشكل شبه كلي بتعاليم ديني الحنيف
(ب) أجد نفسي مختلف تماماً مع تعاليم ديني في عدة جوانب مختلفة.
- س2. (أ) أنا أؤمن أن ديني يقدم نظرة كاملة وشاملة إلى معرفة ما يريد الرب سبحانه وتعالى من عبادة وكيفية عبادته.
(ب) أنا أؤمن أن ديني لديه الكثير من القيم والمبادئ، ولكن يمكن قبول بعض المعتقدات للديانات الأخرى.
- س3. (أ) من المهم جداً بالنسبة لي اختبار ونقد معتقدات وقيم ديني الحنيف.
(ب) من المهم جداً بالنسبة لي قبول معتقدات وقيم ديني الحنيف كما جاءت دون تفكير.
- س4. (أ) يأتي توجهي الديني في المقام الأول من جهدي الخاص في تحليل وفهم ما أمرني به الله.
(ب) يأتي توجهي الديني في المقام الأول من التعاليم المتلقاه من عائلتي وبلدي.
- س5. (أ) أنا لا أنزعج من استكشاف والإطلاع على الأديان الأخرى.
(ب) أنا لا أجد أي فائدة أو قيمة من البحث والإطلاع على الأديان الأخرى.
- س6. (أ) إن زيادة الوازع الديني الخاص بي يتطلب من وقت إلى آخر الاختلاف في وجهات النظر مع عائلتي وأصدقائي.
(ب) لا يتطلب زيادة الوازع الديني الخاص بي الاختلاف في وجهات النظر مع عائلتي وأصدقائي.
- س7. (أ) من المهم جداً بالنسبة لي أن يكون ديني متوافق بشكل كبير أو مشابه لدين عائلتي.
(ب) ليس من الضروري أن يكون ديني متوافق بشكل كبير مع دين عائلتي.
- س8. (أ) تعتبر الممارسات والمعتقدات الدينية التي نشأت عليها منذ الصغر مهمة جداً بالنسبة لي ولا يمكن بأي حال من الأحوال تغييرها.
(ب) أصبحت الممارسات والمعتقدات الدينية التي نشأت عليها منذ الصغر أقل أهمية بمرور الوقت مقارنة بتوجهي الديني الحالي.