Course Contents of English Language Textbooks and their Relevance to Learners' Culture in an Islamic Context

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Abstract
The study is an attempt at analyzing the cultural authenticity of the course contents of English as a foreign language at International Islamic University Islamabad. This study assumes that these course contents increase cultural barriers for the learners who belong to a different set of cultural values and religious and educational background. It traces the limitation of foreign textbooks writers because of their unawareness of the local culture and the social, educational and religious environment. The study on the one hand questions the suitability of such textbooks for the learners (mostly from religious institutions) and on the other hand gives proposals for the development of English textbooks based on indigenous or Islamic culture. Usually, the evaluation of course contents is descriptive in nature and is done to describe or find out a problem rather than to address it. To bring an improvement in course contents is the basic goal of course evaluation. Although, it would be irrelevant to manipulate a problem statement for this type of research yet ignoring the student factor in writing English text books and selecting these books without doing a prior research into the needs analysis of the learners can be cited as the main problem which inspired the study. This study adopts both a descriptive as well as a prescriptive approach. It analyses the contents to see what is there in the contents and what is required for the learners from a cultural perspective. On the basis of its two fold description the study has given suggestions as to what should be an ideal situation for the selection, adaptation and development of English language textbooks for the learners. The main hypothesis of the study was that there was no cultural relevance between the objectives of the learners for learning English, their social and educational background and the contents of the course book. The inappropriateness of the theories that advocate the inclusion of target language culture in language courses as an essential factor for teaching and learning English in every situation and for all learners is the secondary hypothesis of the study. The study has narrowed down its focus to the cultural relevance of the course contents being taught at the IIUI, the communication gap between the authors and the target learners, and to give suggestions regarding the possibility to include the learners' culture in English language courses.   The study adopts a first glance evaluation in the light of guidelines provided by pedagogical theorists and deliberately avoids learners' response method (in which learners responses are measured) because of the   researcher's own interest in the impressionistic evaluation. The main purpose of the study was to bring the learners in the lime light of focus to make teaching of English more learners' centered, to create awareness among the teachers, policy makers and course designers to consider learners needs in the process of textbooks selection and development. The study proves that the themes, setting, characters and worldview, presented in the contents of the book represent a foreign and unfamiliar world for the learners. The study suggests that the learners would be more motivated to learn English if language were presented in the context with which the learners could identify themselves.
Keywords: language, English, Culture, Textbooks, Learners

1.   Introduction
The Muslim community of this region did not wholeheartedly welcome the establishment of British government in subcontinent. The Muslims considered the foreigners as usurpers and naturally distanced themselves from the new masters as much as possible. They always approached them with suspicion and regarded their establishment of government here as a missionary adventure. Their suspicions turned into belief when the British government

appointed a missionary, Lord Macaulay as an educational reformist for India. As a result, very few Muslims families were attracted towards English language, especially those who were closely attached with religion. The Muslim religious scholars of the age also found English language as a potential threat to their culture and social values. Moreover, no place was given to it in the syllabus of Muslims religious institutions. About the early Muslims' response towards English, Rahman (1991) observes the following:

> The initial antagonism and mistrust was deeply emotional (extra- rational) responses   to the domination, and especially the intellectual domination of alien British. The Muslims felt that such domination had deprived them of power and would continue to deprive them of their identity which, in many important ways, revolved around their religion and culture. (p.4)

Since then, much has been changed. English has firmly established itself as an international language of the present time. It has become the driving force of the economy, politics and trade (Graddol, 2006). It is used and taught almost every where in the world. The concept of Standard English is giving way to English as an international language – a language not only of America and Britain but also a collective possession of the globalized world. The objectives of learning and teaching English for international communications, has brought remarkable changes in teaching methodologies, learning strategies as well as in the attitudes of people towards it. English has become the basic necessity of the present age. Despite these changes, not much has been changed in Pakistan. Especially, people attached to religious institutions have the same negative response towards English. English is still an 'alien' language and a threat to their religious beliefs and social values. English is not taught and learnt in these religious institutions because it is considered synonymous with English culture (Rahman, 1991).

There can be many factors which are responsible for these prolonged and unchanged negative attitudes towards English language, ranging from social to pedagogical. Among the pedagogical factors, the textbooks for English language teaching, which are the focus of the present study, are the most important one. They are important because they represent English culture and society. This foreign culture is the biggest hurdle in learning English for most learners from religious background and orientation. As this study also reveals, course contents of English course books are heavily imbued with the colours of western culture and society. The writers of these books consciously or unconsciously transmit the views, values, beliefs, attitudes, and feelings of their own society – usually the United States or the United Kingdom. The cultural contents of course books directly or indirectly communicate sets of social and cultural values which are inherited in their make-up (Stapleton, 2000). In *Notes Towards the Definition of Culture* T. S. Eliot (1948) states, "Even the humblest material artifact which is the product and the symbol of a particular civilization is an emissary of the culture out of which it comes" (p.92). While T. S. Eliot comment was not made with reference to ELT material, it shows the important influences of foreign culture.

It is precisely the ambassadorial aspect of the ELT course book which has led to recent criticisms. Phillipson (1992) sees the promotion of the British global course book as a government-backed enterprise with an economic and ideological agenda aimed ultimately at boosting commerce and the dissemination of ideas. Prodromou (1992), is also critical, but focuses more on what he sees as the alienating effects of such materials on students, and how they can produce disengagement with learning. Neither have foreign governments nor their state school employees been oblivious to the cultural content to be found in materials produced for global consumption. Hence, Moroccan teachers of English have expressed their concern about the danger of 'the erosion of belief in the ability of native culture and language to deal with the modern world' (Hyde, 1994). Similarly, Saudi Arabia and Turkey have gone to the extreme of producing materials with almost no references to English-speaking cultures (Turkman & Celik, 2007).

As for Pakistan, the learners from religious backgrounds are already suspicious with English and have stock negative responses towards it and also have a historical hostility towards it. When they find a representation of English culture through English course contents they become more hostile towards it and begin to hate the language. The learners of English as a foreign language at International Islamic University are mostly from religious background and have studied religious subjects. They have no integrative motives to know about the culture, society or literature of the native speakers. Most of the students want to pass the examination of English as it is required to obtain a degree from the University. Their intending future-careers are teaching in religious intuitions or becoming a religious scholar. The writers of the course *"Advance with English"* (Howe, Kirkpatrick and Kirkpatrick, 1997) which is currently taught at the university have tried to localize the teaching material in the course and apparently the contents of the book show a local colour. But when the material was thoroughly studied it was found that it is not only western in nature but also sometimes totally opposite to the learners' social and religious values. The writers have incorporated their thoughts, social values and worldviews despite their claims that they prepared the material according to the needs, values and social background of the learners. The study shows that there is a lack of research for understanding of the learners' culture among the foreign writers of English course books.

There has been a concern about this issue at international level also. Writers such as Alptekin (1984), suggest that we should not be teaching English with reference to English – speaking countries' cultures. Rather, they recommend that English should be taught in a way that is independent from this cultural content and refers only to the "International attitudes" (p.16). International attitudes are not easy to define and explain and the suggestion that western culture may be replaced with international attitudes may not inspire many teachers around the world as they confront different challenges and hurdles while teaching English to different categories of learners and these challenges need to be treated differently in different parts of the world.

The present study proposes indigenous or Islamic culture to replace foreign culture in English course contents. The reason behind this proposal is to restore the confidence of the learners in English language and to make them less hostile towards it. It would be like replacing the stranger with familiar.

2.   Themes of the Book

There are 12 lessons or units in the book *'Advance with English 5'*. The contents of the book include articles from newspapers; stories from magazines and essays by English writers. The major themes of the book can be classified as social, scientific, technological and fictional. Almost all the themes of the book reflect Western society and its culture. For example, the theme of the chapter three of the book 'Gentle Giants' (Howe, Kirkpatrick and Kirkpatrick, 1997:36) is wild life; its importance and the effect of human behavior on animals' behavior. Apparently the theme seems to be interesting for all those who are interested in wild life. But this theme would hardly motivate the learners of this part of the world. On surface level, this is a general theme but on deeper level it is tinged with the colors of western culture and society. Secondly, the main character of the lesson 'the gentle giant' (which is an ape), is not a part of the wild life in Asia. The writer goes one step forward when he explains the behavior of the people towards apes with reference to American society. Note the colours of American society in the following lines:

> The image took root in the public imagination. In the 1930s, Holly
> Wood built it into a nightmare with the film King Kong, in which a
> gigantic ape was captured and then eventually terrorized New York.
> (Howe,   Kirkpatrick and Kirkpatrick, 1997, p.37).

In the above lines the writer are preoccupied with American society, relate the topic with Hollywood, the film King Kong and New York and make the topic unfamiliar and uninteresting for the learners.

In chapter three of the book, 'The Age of Probot' (Howe, Kirkpatrick and Kirkpatrick, 1997:20), the readers are introduced to a household robot which will do household chores in future. The essay is all about the different activities and functions of the robot. In the end of the essay a comparison is made between a Probot and an industrial robot. A presentation of luxurious and mechanical life style of the West is evident in the whole essay. The writer mentions all the members of the family while discussing different activities of it, even the pet dog is showed as a family member. But ironically, he does not mention the wife of the owner in his discussion, which is the centre of a family in an Islamic culture and society. Husband and wife, particularly as father and mother, are the two significant pillars upon whom the entire edifice of an Islamic family rests. The Holy Qur'an has so beautifully described the type of their homogeneity when it says that husband and wife are garments for each other (2:187).
 Read the following excerpt from the essay:

> Probots will have a more immediate and direct effect on us than industrial robots because personal robots
> will actually be in the home, doing household chores, teaching the children and even walking with dog.
> (Howe, Kirkpatrick and Kirkpatrick, 1997:22).

In an Islamic society a wife plays a traditional role of working inside the home and if a kitchen robot is introduced in a Muslim family then the wife will be the sole beneficiary.   But the writer ignores her household role altogether in the essay and talks only about the   owner of the house. From the learners' perspective, the discussion in the essay is laboriously boring and dry. The writer all the times talks about the 'new technologies', like, 'bioengineering', 'personal computers', 'extensive space exploration',   'laboratories' and factories' (Howe, Kirkpatrick and Kirkpatrick, 1997). All this scientific and technological discussion will be obliviously less motivating and less interesting for the Students of religious studies and also when the students are from a poor social background where the lives of the people have not been much affected by the new technology and its inventions. Further more, Islam teaches simplicity in daily life and a self-serving attitude is always emphasized and appreciated in an Islamic culture and society.   It means that the life style of the learners is totally different from the life presented and depicted in the book. The sophisticated life style of the west does not come in harmony with the rustic life style of the learners.

The story of chapter seven, 'The Tripod', (Howe, Kirkpatrick and Kirkpatrick, 1997), will be beyond the understanding of the learners. Tripod is a character from Greek mythology. The whole story is ridden with strange and difficult names and unusual actions. The story is highly unrealistic and unacceptable for mature and serious minds. The story will create no impression on the readers who are familiar with 'Sachi Kahanian' (true stories), from the Holy Qur'an[3]. The content of the story is unfamiliar to the learners, as it has no connection with their history, traditions and culture.   The following lines explain the alien themes of the story:

> The Tripods had been the rulers of the earth for more than a hundred years. They governed simply and effectively, by dominating the minds of men. This was achieved through the caps… capping occurred in one's fourteen years, marking the point at which one ceased to be child and became adult. It was taken for granted, an expected, and looked- for things, attended by feasting and celebration.   (p.96)

The oddness of the story is further increased by the introduction of some odd characters in it. In the story 'Ozymandias', is introduced as a big red – haired, red-bearded man who sang strange songs, and mixed sense and nonsense when talked. On the whole, the story will make little sense for the learners and obliviously make them disinterested and will negatively affect their input level.

This tendency to focus mainly on Western English-speaking cultures is also evident in chapter nine 'London Roads' (Howe, Kirkpatrick and Kirkpatrick, 1997), a lesson from the same text book. In the story, a young man 'Laurie Lee' goes to London to make his fortune. This helpless and penniless young man lives in London by playing violin and working on London building site. Later, he learns one Spanish phrase and develops a fascination for Spain. He goes to Spain and captures the atmosphere of Spain in thirty long years. Though, from a literary point of view the story is a beautiful piece of writing, having the lucidity, clearness and natural flow of language and verbal expression but from a social stand point, the story would hardly create any stimulating impression on the learners. Because the heroic and long suffering adventure of the hero would seem useless for the learners, as it has no moral and social purpose. Most importantly, the social, historical and geographical setting of the story is alien and foreign for the learners.

> It was 1934. The young man walked to London from a security of the Castwolds to make his fortune. He was to live by playing violin and by a year's labouring on a London building site. (p.126)

The dialogues in the book, (Howe, Kirkpatrick and Kirkpatrick, 1997), tell the same story of Western culture and its social setting. They represent western way of thinking, their outlook on the world and an attitude which is 'other' and 'odd' to Islamic way of thinking and its social values. The discussion in the dialogues can not be related with the learners in any ways. The following is an extract from a dialogue in the book:

> S1: Are you staying with your aunt in London?
> S2: Yes, I made up my mind last week. I shall stay three days there.
> S1: Are you sure the train to London leaves from this platform?
> S3: Yes, I am sure, look it says so, on the board. (p.132)

Later, in the book the dialogue between Laurie and Alan shows the same Western attitude, which is highly individualistic and unemotional. In the dialogue Alan is intending to go to London because his own town has made him feel like a prisoner. The tone of the dialogue lacks seriousness and reasonableness. The following is a vivid example of the western way of thinking:

> Alan: Are you sure you want to go?
> Laurie: Yes, I am certain. I have got to get away from this place and see the world. This place makes me feel like a prisoner.
> "Alan: Oh, come on now! It's not that bad in the valley. Have you thought about your mother? How are you going to tell her?
> Laurie: I am not sure about that. The last thing that I want to do is upset her.
> Alan: It will be difficult. Are you quite sure you want to go? I mean, would you be willing to stay if you got a good job, or met a nice girl to settle down with? (p.132)

The boy in the dialogue is bored of his native town and even does not consider the possibility to upset his mother. On the other hand the girl discusses the incentives as getting a good job or finding a girl sufficient to leave the town and her mother forever. This also shows the weaker nature of family system in the West. In an Islamic society, this type of attitude would fall under the category of extreme selfishness and carelessness.

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[3] There are a number of true stories in the Holy Qur'an about the lives of God's prophets.

3.   The Pictorial Material in the Book

The problem of alienation and de-motivation does not stop at unfamiliar themes and expressions. The pictures in the book show the same line of thinking, which is Western in nature and foreign to the learners. The first impression one gets from the pictures in the book is the representation of female in a Western manner. Almost, all the females in the book are dressed in a Western style. They are in tight and short western dress without 'hijab', which is an essential feature of an Islamic culture. In the Holy Qur'an Allah has clearly directed Muslim women to wear hijab outside their homes and adopt moderation in the use of dress.

The Qur'an says:

> O; Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go outside).   That will be better, that so they may be recognized and not molested. (The Qura'n. 2007.33:59). (A. Y. ALi, Trans.)

A negligible portion of Pakistani society likes adopts and practices western styled dress. In most areas of the country, woman is considered an honourable and respectable member of the society. Dress plays a vital role in maintaining the respect and honour of a woman in the society. Women usually wear lose and full dress and in some parts of this region they are covered from toes to head. These bareheaded and tightly dressed women in jeans and coats represent Western women not Muslim. The following pictures from the book (Howe, Kirkpatrick and Kirkpatrick, 1997: 41-121) reveal the writer's outlook and its western orientation.
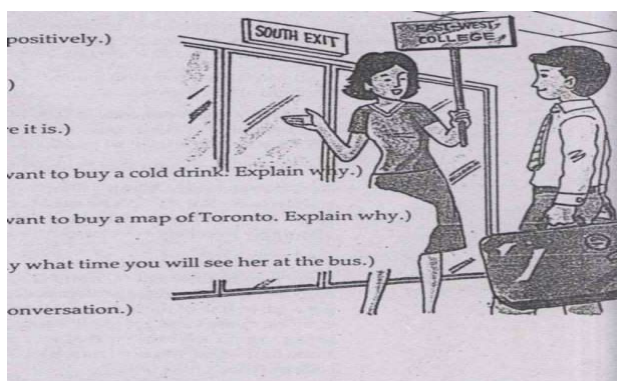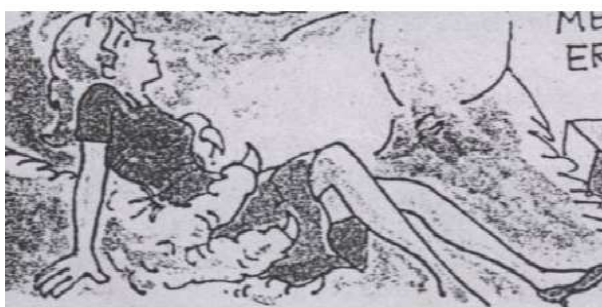

Fig: No.2

Fig: No. 3

Fig: No .4

The above pictures prototypically represent women from the Western society. Even, women from the elitist class in an Islamic society can not think such a dress as shown in the above pictures.

The second problem related to the pictures in the book (Howe, Kirkpatrick and Kirkpatrick, 1997) is the unacceptable and unnecessary negative criticism by the writers on Eastern and Islamic values through these pictures. For example, in an Islamic society, there is a proper division of responsibilities between male and female members of a family. Usually, male members of the family are responsible for arranging livelihood for the family and female for doing and taking care of house hold activities. In other words man does out door work and woman is assigned indoor responsibilities. This division is not a result of any gender bias or any male female discrimination. Women are more respected and honored so they remain indoor for their assigned responsibilities. In the following picture (p. 34) a family is depicted where the women of the family are busy in their household jobs while the male members of the family are involved in different recreational activities. Apparently, the picture is not a depiction of a western family. It depicts an eastern family. The picture shows a familiar scene to the learners and indeed an unfamiliar situation for the writers of the book. The writers of the book deliberately subject the scene in the book to an indirect criticism. The Questions which are based on the picture are an intentional effort to challenge the gender roles of the learners' culture.
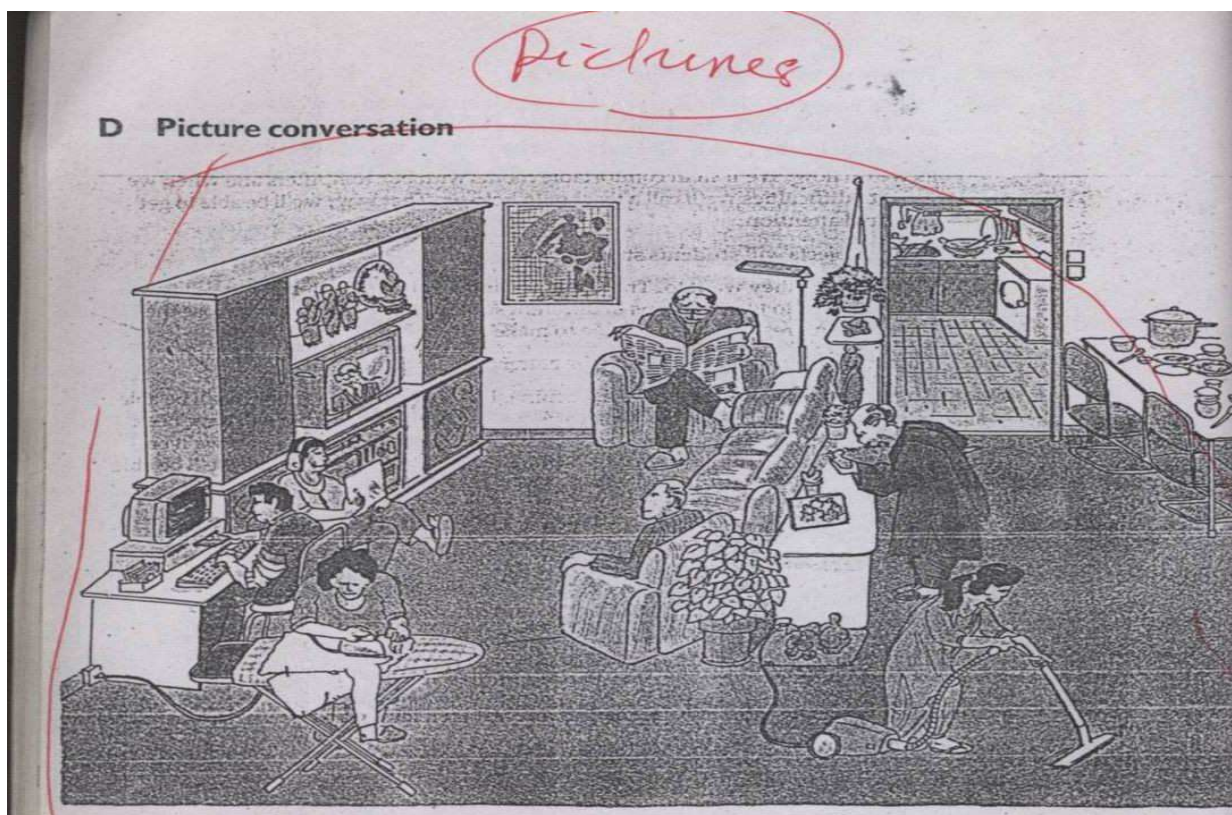

Fig: No.5

The following activity follows the picture.
Study the picture and answer the questions below.
1. What might be the family relationships who are doing the chores?
2. Can you see anything else that the females have been doing or will do?
3. What are the boys doing?
4. What are the middle-aged man and the elderly man doing?
5. How many pieces of equipment for making chores easier can you see?
6. What is the main difference between the things the females are doing and what the males are doing?
7. Do you think the artist who drew this picture is trying to tell us something?
8. Do you think what is happening is fair?
9. How could the situation be made fairer?
10. What might be some of the difficulties involved in trying to make it fairer?   (P. 34)

In the above questions the writers give a clear message that learners' culture, especially when it comes in treatment with women is unfair and unjust. This also shows that how the west badly misconceives and misrepresents Muslims' culture. The readers of the book would easily perceive the didactic intentions of the writers and would consider it an unnecessary and unfair effort on the part of the writers. Islam advocates justice and injustice is regarded as the biggest 'zulum'(cruelty) in Islam. A woman enjoys her respected mother status as well as a wife. The Holy Prophet has clearly directed the Muslims to treat "your wives with justice" and "paradise lies under the feet of mother". In the presence of such clear instructions a Muslim even can not think of inflicting injustice upon women.

Another picture of the text book, (Howe, Kirkpatrick and Kirkpatrick, 1997: 47) shows a charity walk show. In the picture different pets are accompanied with the participant of the walk. These pets include dogs, tortoise, elephants and cats. Mostly, those animals have been shown in the pictures which are considered 'haram' (forbidden) in Islam. In an Islamic society animals which are 'halal' (allowed) or which are useful to human beings in one way or another like cow, goat, horse and sheep are kept as pets. In a western society pets are kept as leisure while in the learners' society, pets are kept as a need. This picture has no social link with the learners and it depicts a western society and its way of life. In fact, the picture demonstrates a total unawareness of the learners' culture and society on the part of the writers of the book.
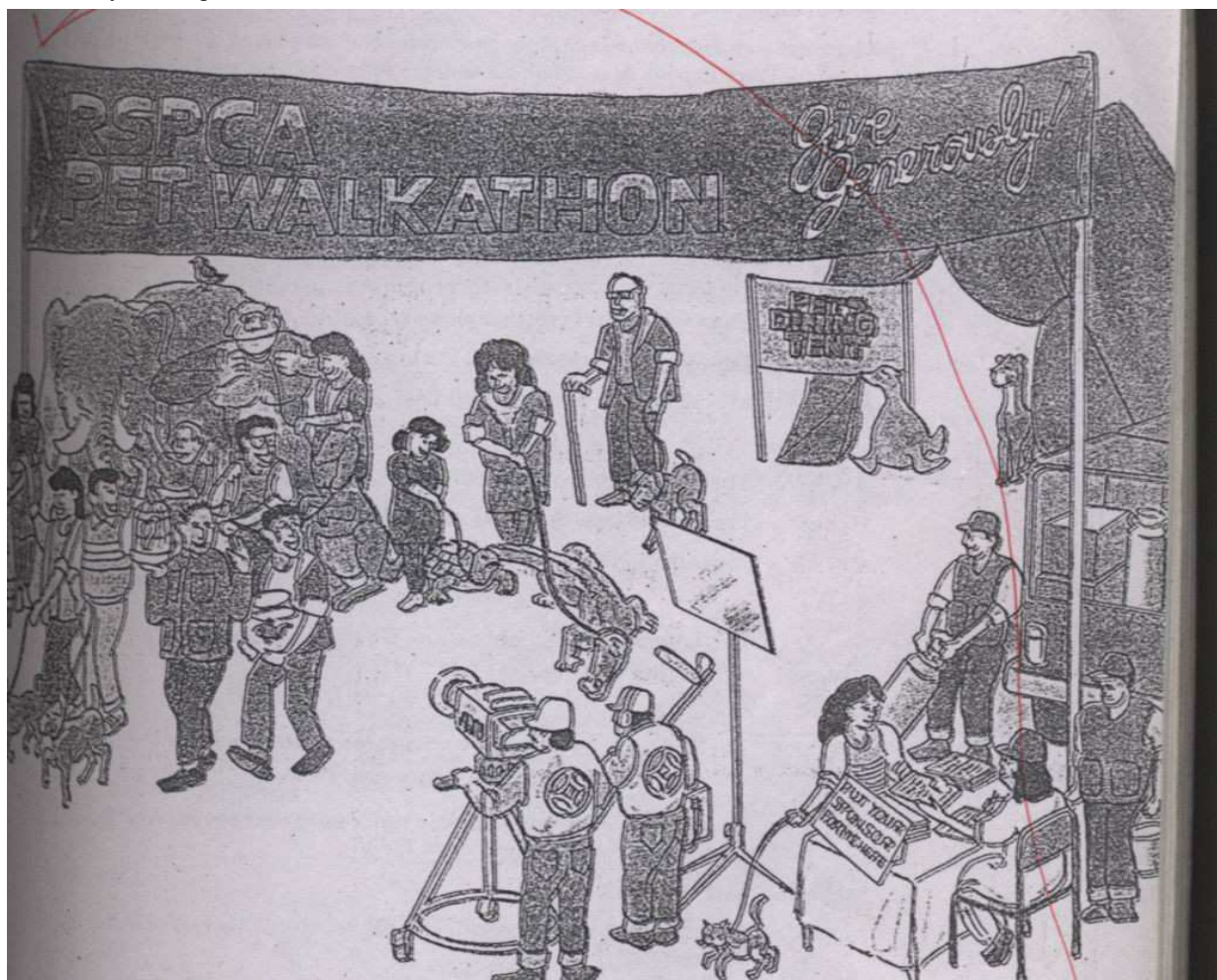

Fig: No.6

Some of the pictures in the book are complete prototypes of western individuality, its culture and society.

The following picture (Howe, Kirkpatrick and Kirkpatrick, 1997:83) shows pop western culture with its popular

representation of music and musician.

Fig: 7

Though this type of pop culture is gaining popularity in South Asia also, but the learners of the course may not appreciate this culture and its representation will affect their motivation and learning.

4.   The Characters and their Actions in the Book

A variety of characters are presented in the book, (Howe, Kirkpatrick and Kirkpatrick, 1997). They do different activities and carry out different actions. The characters and their activities are illustrated in the following table.

Table No.3

Page No.	Title of the Lesson	Characters	Activities
2	Beach Road Traffic Nightmare	The Beach road residents	Protesting against the new traffic rules.
20	The age of the Probot	The Robot, Head of a family, children of the family and a pet dog	The Probot does different household chores for the family.
36	Gentle Giants	An ape, a small child, visitors and the zoo staff members. Students,	The child falls into the cage of the ape, the people are surprised by the loving behaviour of the ape.
52	The Door Swings Open	Administrators, professor and the central character of the story Miss Elizabeth.	The admission of Elizabeth into a medical college which is originally meant for boys, the changed behaviour of the students in the new set of co-education.

68	At the Hotel reception desk	A lady hotel receptionist and a visitor.	A dialogue between the two characters about the hotel.
		No characters	
76	How to Study	Some alien characters from the other planet, Tripods- the rulers of the earth, like Jack and his cousin, Ozymandias and vagrant.	No action
94	The Tripod	A shopkeeper, some customers and Policemen.	The expedition of the Tripods to defend the earth against the invasion of the alien forces.
108	The Great Jewel Robbery	Laurie Lee, a young man from Catswolds, his friend and his mother.	The investigation of the police men to probe the great London jewelry and capture the robbers.
126	London Roads	No characters	Laurie Lee's going to London from his village to make his fortune.
162	A Job Advertisement		No action

The analyses of the characters in the book show that the characters in the book are not from the learner's world. Their names, their dresses, their behaviour and attitude are from the culture of the writers of the book. These characters have their western uniqueness and specialty. All their actions represent them as Americans and British not Pakistani Muslims.

5. Setting of the Book

Table No.4

Page No.	Title of the Lesson	Setting of the Lessons
2	Beach Road Traffic Nightmare	The setting of the first lesson in the book is not clear. Places Beach Road, Hill Street etc are frequently mentioned in the lesson.
20	The age of the Probot	The setting of this lesson is an imaginary family, where Probot will be introduced in future. The setting is highly modern and the house is full of modern inventions.
36	Gentle Giants	The action of this lesson takes place in a zoo at New Jersey.
52	The Door Swings Open	The setting of this lesson is at Geneva college in America.
68	At the Hotel reception desk	The hotel in the lesson gives a picture of modern leisurely type setting, where a lady receptionist receives the newly arrived guest. The name of the hotel is *Bay Side Inn*.
76	How to Study	No Setting
94	The Tripod	The setting of the lesson is villages in England and France
108	The Great Jewel Robbery	A Jewelry shop in England
126	London Roads	A small village, a hundred miles to the East of London
162	A Job Advertisement	No Setting

The above table shows that the actions in the book, (Howe, Kirkpatrick and Kirkpatrick, 1997), take place in the West. The writers use western countries, western cities and western places to describe and narrate the action in the book. The learners who hardly would have got the chance to see these places ever in the lives confront with such an action which takes place in these places. More over, the description of these places is not interesting enough to create any interest among the learners. The way they are presented is not sufficient for the learners to visualize these places or make any imaginary pictures of them. As the learners have no prior knowledge of the setting, so they have no attachment with it. The places mentioned in the book are different from Karachi, Lahore, Quetta and Peshawar. The 'London Roads' and villages hundred miles to the East of London are not familiar to the learners. They are familiar with the roads of Islamabad and have an emotional attachment with their own villages.

6. Unfamiliar Expressions

A careful study of the book, (Howe, Kirkpatrick and Kirkpatrick, 1997) reveals that the basic source of inspiration of the vocabulary in the book is Western world views. There are many expressions in the book which are not only unfamiliar and stranger to Muslim students but also totally opposite to Islamic world view. For example, in the

book man is declared as *'the closest relative of ape'* (p.41). This expression is taken from Darwin's theory of evolution in which man is considered an out- come of gradual changes in the physical structure of apes. But Islamic world view contradicts this theory of evolution. Islam believes in the supremacy of human race. Allah declares man as 'the glory of creation' and 'Eve and Adam" as the original parents of human beings. From an Islamic perspective the above phrase is a direct degradation of humanity. Islam lays great emphasis on human soul rather than its physique. Spirituality is what distinguishes man from animals. The Holy Qur'an teaches that human soul is Divine in nature.

> Then He shaped Him, and breathed His spirit into him and gave him hearing and seeing and hearts; what thanks do ye return? (32:7-9)

Islam teaches that Allah has created things with his '*Amr'* (command) and He has the power to create things at once. Allah says in Holy Qur'an, "To Him is due the primal origin of the heavens and the earth: when He decrees a matter, He says to it: "Be" and it is" (p. 117).The Qur'an has used two words for creation "Khalaq" and "Amr". "Amr" is immediate command and immediate creation.

The following lines from the course book (Howe, Kirkpatrick and Kirkpatrick, 1997) show the distance between the writer's and the learners' attitude towards life and its origin. In these lines the writer calls the ape as the grandfather of human beings.

"The dominant male allowed young babies to crawl over him and pull his ears with the tolerant affection of human grand father…" (p.37). *The* learners, who are grounded in their religious understandings, expressions like these are simply annoying for Muslim learners. Moreover, Muslims are already suspicious with West and consider that English is one of the major weapons with which the West launched its cultural and intellectual onslaught against the Muslims (Argungu, 1996).

The readers of the book who are unfamiliar with these thoughts would obviously be disoriented when they read '….the local girls whisper Marry….' *(p.128)*. The girls do this exercise as it gives spiritual and moral strength (from the point of view of Christians).   This small expression shows a lot on the part of the writer and means a lot for the learners. It shows that the writer consciously or unconsciously uses Christian religious terms. And the learners would automatically relate English language with English race and their religion. In addition, they would develop a negative attitude towards it.   It would also become very difficult for the teacher to explain expressions like these without a prior knowledge of Christianity.

The book, (Howe, Kirkpatrick and Kirkpatrick, 1997), is also full of expressions which give an idea that there is a distance between the writer's and the learners' attitudes. Attitudinal differences are evident from all these expressions. For example, the concept of happiness, which is a fundamental concept in western society, refers primarily to the attainment of physical as well as emotional needs, which are temporary and elusive, whereas in Islam, happiness means the satisfaction of soul and inner self. The following example from the book is noteworthy where the writer discusses the advantages of technologies in relation to human leisure. The focus of the writer is always on material, instead of spiritual.

> The factors guiding us to more productive, less strenuous, and much more leisurely life style are centered around one thing: new technologies (p.22).

It's true that Islam gives importance to spiritual satisfaction but it does not mean that in an Islamic society, new technologies and inventions are not welcome; in fact, Islam does not forbid it but all these technological advances are not central to human life in an Islamic culture. They are secondary and less important. Mutual relation, joint efforts and work with collective contribution is more appreciated than individual efforts and leisure. Moreover, the concept of spiritual happiness is known to every Muslim and the belief that doing right actions bring happiness and committing sins destroys both this and the life hereafter. Qur'an utters the following words of caution:

"Those who believe and do right: joy is for them, and bliss their journey ends" (13.29).
In another verse in the Holy Qur'an Allah explains this concept of spiritual happiness in more explicit terms:

> By the soul and Him who balanced it and infused into it the sense of discrimination between the wrong and right, happy is he who keepeth it pure and unhappy is he who corrupteth it.   (42.30)

The following extract from the book, (Howe, Kirkpatrick and Kirkpatrick, 1997)   explains this gap between an Islamic and western society in a much better manner:

> Q No2.   Robot and other machines will enable us to…………..
> A. get to work faster and play more games.
> B. work less and get more leisure (p: 21).

In the above example, both the choices reveal the western make up of the writer's personality. The choice is between playing more games and getting more leisure.

Western literary terms can also be cited as examples that the writers are unaware of the learners' needs. They use expression from English, Roman or Greek literature. These literary terms need a thorough understanding of English literature on the part of the learners.   The following example is taken from the course book, (Howe, Kirkpatrick and Kirkpatrick, 1997):

A day like this would make many people think that they were in Utopia….. (p.22).

The word 'Utopia' is derived from Greek language. . Thomas More (1516) coined the word "utopia" in his book by that name. A utopia is an imaginary place, situated in a particular time and space, that is socially, morally, and politically ideal. This world has no link with the history, culture and society of the learners. Muslims have their own alternative of this expression i.e. paradise. Paradise has metaphorical truth, while utopia is far more literally fictive. The learners are required to have a sound understanding (which they don't need to have) of English literature to understand terms like this.   The book, Howe, Kirkpatrick and Kirkpatrick, 1997) is strongly rooted in Greco-Roman world views as can be seen in the following example:

… Which could boast that it was training some sort of Amazon as a woman doctor?
    (p.54).

According to Wikipedia (2008), **"Amazon"**, is a member of a legendary race of female warriors believed by the ancient Greeks to exist in Scythia or elsewhere. She is a very tall and strong woman in Greek mythology.

The text of the book, (Howe, Kirkpatrick and Kirkpatrick, 1997), is abundant with expressions which show a geographical distance between the text and the learners. The learners have no practical and even imaginary access to the places in the text. These unseen places in the text create an unseen hurdle for the learners in their learning. The learners have no emotional, cultural, historical or geographical attachment with these places.

He walked towards the coast because that was the quickest way to London" (p.127).
In the above example the coast which is the quickest to London is not a known reality to the learners. They have no physical and emotional connection or attachment with the place. It would be very hard for them to visualize an unseen place.

On the whole, the book (Howe, Kirkpatrick and Kirkpatrick, 1997) is full of expressions, which are less fascinating and motivating for the learners. The analysis of expressions in the text reveals that the writers of the text have their own cultural and historical roots. They include all their accepted beliefs in the texts without taking into consideration the reaction from the learners. This negligence on their part affects the learning of the learners. Until and unless there is no genuine motivation for the learners, an effective learning can't take place.   The text and the learners must share a common cultural, historical, emotional and moral code which could be easily comprehensible, appreciated and assimilated by all learners (McGrath, 2002)

7.   Conclusion

The evaluation of the contents of the book reveals that the book has been selected for the learners without taking the learners needs, objectives and attitudes into consideration. The themes of the book are not related to the learners' social environment, their history and religion. The themes of the book are less familiar to the learners and represent a different social set up. The setting of the book is also unfamiliar to the learners and shows a physical gap between the learners and the world presented in the book. The objects, scenes and social environment of the book represent a western social milieu. The characters which are given roles in this western social set-up are also western. Their habits, likes and dislikes, whimsicalities and attitudes are taken from the world of the authors not from the learners. They are dressed   in a typical western style and far away from any resemblance with the learners' world.   There are many unfamiliar expressions in the book. The analyses of these expression show that they stand for western worldviews, religion and society. At times the expressions in the book contradict Islamic teachings and can be a source of dislike for the learners. The overall analyses of the contents expose that the authors of the book are totally unaware from the learners' social, geographical and educational needs. They have depicted their own social world in the book and have neglected the learners' world.

The analyses of the literature review about the topic tell that the inclusion of target language culture has been greatly emphasized from 18th century till late 19th century.   Pedagogical theorists emphasized upon the inclusion of target language culture as it was considered as an inseparable element of language teaching. However, the emergence of English as an international language and leaning English as a foreign language for instrumental purposes changed the views of the people in favour of the learners' centered approach to language teaching. Writers like Graddol (2006), considered English as a language of international status and challenged the boundaries of native speakerism. Angry voices also rose from those countries and society who were greatly conscious about language imperialism and teachers and experts voiced against the cultural component of the

language. They backed their voices with the argument that different learners have different objectives of learners English and they belong to different social and cultural set up. This variant nature of learners demands for variant approaches in language teaching and leaning. Heavily relying upon the theories given by those experts who belong to native English speaking countries can be greatly misdirected and can badly affect the motivation of the learners (see chapter No.2 of this study).

The present study also favours the idea that 'one man's food is another man's poison '.The learning environment at International Islamic University, the learners and their motives for learning English are different from that of United Kingdom, United States, and India and even in many cases from the environment at different learning institutions in Pakistan. Kachru (1977) categorizes three different rings of nations using English: the inner, outer and expanding circles of English. The inner circle includes countries like America, Britain, Australia and Newsy Land, where English is used as native speakers' variety. The outer circle comprises of nations like India and Singapore, where English is used as a second language as a colonial heritage. The expanding circle is formed by China, Japan and Germany, where English is used as a foreign language. Pakistan falls both in the outer and expanding circle. In limited cases English is used and taught as a second language and in most cases as a foreign language. All these three circles of nations carry different motives and objectives for using and learning English. Most of the above cited arguments in favour of teaching target language are for the teaching of English as a second language, where the motives of the learners are largely integrative**.** As the learners of the courses under discussion have little interest in learning the western culture and attitudes. So, the essentialization of target language culture does not seem convincing in this case. The results of the questionnaire show that most of the students learn English for instrumental purposes and they have no intentions to visit United Kingdom and United States in pursuit of their carriers.

Motivation is considered a key to learning a foreign language. McDonough (2007, p.369), defines Motivation as what move us to act, in the context to learn English. He describes that four elements are largely involved in Motivation: 1. the reason why we want to learn English, 2. the strength of our desire to learn English, 3. the kind of person we are and 4. the task and estimation of what is required of us. Taking all these four elements into consideration it is evident that the level of motivation of the learners of English at the University is not very high. The reason for learning English is marginally instrumental. English is a part of the university syllabus and it is required from every student of the university to study it before obtaining his or her degree. Their desire to learn English does not go beyond the fulfillment of university requirement. It means that they have, to some extent *extrinsic motivation but no intrinsic motivation.* Its true that fifty percent of their courses are taught in English especially to the students of various faculties but most of the contexts and vocabulary used in these courses is Islamic.   In this case, the importance of cultural relevance increases more than the normal cases. And courses with Western cultural contents can prove demotivating and disinteresting for the learners and also their extrinsic motivation can be developed by making the course contents relevant to their lives, past, present and future. As they are orthodox Muslims and their past has been spent mostly in religious educational institutions and also they are studying religious subjects and their intending future careers are largely connected with religion.

The logic for the inclusion of target language culture in English course contents that language and culture are inseparable and language reflects the culture of its native speakers is also losing its ground. The idea of native speakers is an old phenomenon. According to Kachru (1977), the expanding circle of English speakers has reached the number of 150 to 300 million and English is considered an International language. The advent of English as an International language has brought numerous changes not only in teaching methodologies, purpose for learning and teaching English but also in teaching material and course contents (as cited in Graddol, 2006).

Apart from pedagogical benefits of such courses some social and political benefits can also be achieved through these courses in the post- 9/11 context. These courses can prove a good starting point for bridging the widening gap between Islam and the West. Because of Western culture, English is now being considered the language of 'others' by the Muslim learners and they feel little fascination for learning it. This situation is proving instrumental in creating misunderstandings between the two poles of the world.

 By colouring the courses in the local culture, the Muslim learners can make a bond and affiliation with it and ultimately it will prove beneficial in understanding of each other's point of view in a better and easier manner. This is an age of communication and there can be no dialogue between West and Islam in the presence of language barriers.

As said earlier, making language course contents relevant to the learners can be a positive step towards making the learners less hostile towards English language in particular and western nations in general. Once the confidence is restored and the misunderstandings are removed then ground is set for introducing the West and its culture for the learners. And even the learners themselves would be able to know and explore British and American culture after the language is learnt. In short, learning English can prove as a launching pad for bringing the two races and cultures together.

It is very important for every teacher to keep in mind that teaching is a multi-dimensional profession and a teacher plays a multi-dimensional role. Beside the main role of teaching, a teacher also plays a very important role of a researcher. A teacher must be a researcher as teaching has no fixed and universal rules and principles. A teacher always needs to adopt his/her teaching according to the ever-changing and varied needs of time, the learners, the society and the institution. Research based teaching brings the required authenticity, the needed improvement, the desired refinement and unavoidable adjustments to the teaching and learning activity.

In the light of the inseparable relationship between teaching and research, the present study demonstrates that the selection of the English courses for this special group of learners has been done without looking into their needs, objectives, psyche, educational and social background and even the authenticity of the courses has not been properly evaluated. So much so, the age factor has been completely overlooked in selecting the courses; the activities and illustrations in the course give a childish look in comparison with the mature learners. The learners belong to a very special category- a category of English learners which has its own special sensitivity, whimsicalities and attitudes towards English language. These learners should be dealt differently. A thorough research is needed to investigate their choices and priorities. This study is only the beginning. Further research in areas like determining the attitudinal differences of the learners from other learners and their causes and remedies, adopting appropriate teaching methodology for them and designing courses for them would be greatly helpful to bring them closer to English language. The researcher intends to lay some broad outlines for designing appropriate language courses for the learners in his PhD research. Studies like this may be very much helpful in restoring the trust of the learners in English language. The results and product of the research can be extended to the Madrassahs in Pakistan where million of students complete their degrees without learning English language.

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