

**Attitudes, motivation and methodology preferences
when learning English: a contrastive analysis between
Arabs and Nubians in Egypt**

Joseph George Mallia



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**Attitudes, motivation and methodology preferences
when learning English: a contrastive analysis between
Arabs and Nubians in Egypt**

A thesis presented to
the Department of English
Faculty of Arts, University of Malta

by

Joseph George Mallia

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Statement of Authenticity

I declare that this dissertation is original and entirely my own work. Works consulted during my dissertation have been indicated in the List of Works Cited.

Name of Student

Date

ABSTRACT

Rural Arabs', urban Arabs' and rural Nubians' attitudes towards English were explored and contrasted in Egypt. By 'attitude', participants' views, perceptions, feelings and experiences were solicited regarding native speakers of English and their countries, 'Western' culture, values and lifestyle, in addition to the specific attitude towards English as a language. The theoretical underpinning, while analyzing attitudes towards English in this thesis was based and developed following established theories that present English in its expanding role as a 'language of imperialism'. This theory, stipulating English's hegemonic role that may weaken indigenous languages and pushes fragile cultures to extinction, was of particular importance, for example when considering Nubian society, culture and language. In direct contrast, the possibility of English being used as a 'linguistic and sociocultural counterbalance' by Nubians versus Arabic and the dominant Arab cultural group was also a reality that was explored. The underlying working theory for this segment of the thesis was based on issues of language and power. In this scenario English may present as an aid, a linguistic tool for pedagogy to an oppressed cultural group: specifically the Nubians suffering from cultural erosion due to Arabic's hegemonic presence. Therefore Nubian's attitudes towards the greater presence of English in their community were particularly solicited: was English an additional infringement on their social, cultural and linguistic heritage, or was the attitude towards English positive, seen as a harbinger of new and expanding opportunities?

The three cohorts were also examined and compared for their motivation for learning English, this being fully integrated and contrasted with established theories on motivation for language learning around the world. These theories explore positive role as seen by learners of English in both interpersonal and transactional sociocultural domains. In this study, 'motivation' describes the ensemble of factors that drive learners of English to initiate or improve their language level. Thus, interpersonal motivation refers to those which explore learners wishes to know more about art, literature, world news and culture and a broad spectrum of world affairs and phenomena, with the underlying desire for the learners to connect 'self' with 'the rest of the world'. Conversely, transactional motivation refers to the underlying drive for learners to utilize English as a tool for furthering their technical training

and skills, formal education and the general package of factors needed for bettering their opportunities for employment and financial security and bettering their career.

Learners' preferences for different learning methods in the English class were also explored, particularly as Nubian and Arab students often share the same class, and generally having Arab teachers. Arabic is the compulsory language of instruction which may disadvantage Nubian learners following a curriculum as prescribed by Arab policies and using Arabic contextualization while teaching. The working rationale underpinning this aspect of the thesis is based on the reality that teaching methodologies in Egypt for English focus on the traditionally more prestigious language skills for Arabs: reading and writing. These methodologies are therefore preferred to the more communicative approaches currently used in many contemporary English classrooms. Non-communicative approaches may not necessarily reflect Nubians' preferred learning methods for learning English, accustomed to learning L1 through communicative methods. These factors, when compounded may seriously disadvantage Nubian learners in the classroom, adding to the sociocultural disadvantageous situation and further cultural erosion and cultural decay. These ideas are linked to issues of language, education and power, which are simultaneously reflected on learners' attitudes and motivation towards learning English as described above.

The use of English as a language of instruction for subjects other than English was also explored. A *Content and Language Integrated Learning (CLIL)* approach was considered to be practical and necessary by both Arabs and Nubians, and by highly-educated urbanites and rural people alike.

Research in this study consisted of a chronologically overlapping set of different studies, thereby allowing triangulation of results. A period of acculturation and a sensitizing phase for the researcher preceded the actual studies, nurturing a sociocultural appreciation, and developing an understanding for the use of language in various domains. A mixed method approach, combining the strengths and qualities of both qualitative and quantitative studies was adopted. Qualitative studies commenced with the researcher's participant observation of rural Nubians in Upper Egyptian villages. This was followed by interviews held in Nubia, oases such as Fayoum, the Nile Delta and Cairo. Information stemming from these studies was pooled and processed via the general inductive approach, based on grounded theory.

The quantitative studies consisted of a series of retrospective cohort studies, commencing with pilot studies on rural Arabs', urban Arabs' and rural Nubians' views on English, its importance in rural Egypt, and its contextualized use, i.e. for sustainable rural development.

Triangulation of results from all studies helped formulate questionnaires used in the main quantitative studies, after which triangulation of all results were collated and corroborated.

Many rural Egyptians had a very positive attitude towards English as a language, to welcome foreigners into their communities, and know more about the world. There was a strong interest to know more about the West, its people and culture. The interpersonal function of English was often considered as important as the instrumental function. Urban and rural Arabs generally did not feel their culture was threatened by English and the media. The linguistic situation between Arabic and English presents as a form of symbiosis between Western cultural values and lifestyle, spearheaded by English and English media, but coexisting with traditional values and lifestyle. However, some concerns for the presence of English were shown by rural Nubians, possibly due to the fragile sociolinguistic situation in their communities; yet the vast majority of them felt that English and education through English is important and even essential for the sustainable development of their communities, autonomy and self-determination. In contrast, many urban Arabs in Cairo, did not feel learning English was a priority, or even of any importance for rural people. This may represent an outdated, incorrect, stereotypical view of rural people. It may also be a deliberate misrepresentation of rural people by urban people. Learning a new language such as English was seen to be influenced by the differences in L1 learning experiences: rural Arabs placed most importance on reading and writing, reflecting their views of the 'superiority' of grammar-translation approaches. Conversely, Nubians reported that reading, and particularly writing were not of great importance; they consider understanding (listening) and speaking as the most important language skills, linked to their preferences for communicative approaches for language learning. These results are possibly linked to their personal L1 acquisition strategies during their childhood in rural Nubian villages, exclusively acquiring their mother tongue via these two language skills. Rural Arabs, however, are strongly conditioned by the obligation to learn modern

standard Arabic at school via structured, grammar-based methods. In contrast, urban Arabs were strongly in favour of prioritizing English instruction towards speaking (and listening) skills, unlike rural Arabs from the Delta, a reflection of their diverse learning opportunities.

Most Egyptians said that Arabic alone as a language of instruction for English was only good in earlier years at school, but subsequently handicapped their linguistic development. Subsequent English language development and consolidation was said to be preferred to be conducted through mainly, or exclusively English instruction. More than half of both the rural Arabs and rural Nubian participants also said they would prefer to follow the school curriculum (other than religion and Arabic) initially in Arabic, but then through both Arabic and English as the media of instruction.

PREFACE

The main researcher has been involved in rural development work in North and East Africa for over two decades. However, he has possibly spent more time in Egypt than any other country in Africa in the course of his rural extension work and research. Egypt is a country of extremes: extreme wealth daily rubs shoulders with poverty. For example, fleets of luxury cars whizz by decrepit carts drawn by emaciated donkeys in the congested chaos of Cairo. Neighbourhoods flaunting huge, ostentatious mansions with manicured gardens and swimming-pools are at times only minutes away from shanty-town development lacking even the most basic of services. While the elite enjoy extreme wealth, the best education and numerous privileges, thousands of Egyptians live well below the poverty-line. For the latter category, poor housing, lack of basic health care and nutrition are daily challenges. Even worse, breaking away from this 'fate' seems impossible: for many Egyptians, particularly rural people, a life of endless toil with little recompense is a stark, inescapable reality. Egypt's glorious historical past, at times, seems exactly that: past, ancient history.

But there is another side to Egypt: it's the Egyptian people themselves. Hard-working, resourceful and creative they eke out a living in a manner that commands respect. Incredibly, their daily toil doesn't seem to dent their humour, or affect their incredible sense of hospitality. With this boundless sense of optimism, *joie de vivre* and general friendliness, it is perhaps hard not to succumb to the charm of this land and its people; and succumb the researcher certainly did, developing close social and personal ties. Having established ties with Egyptians from all walks of life has encouraged the researcher to experience the country in the fullest way possible. For example, this allowed him to enter neighbourhoods and households, and frequent events and situations not normally experienced by foreign visitors. This intimate knowledge and life-experience has given him valuable knowledge about parts of the community that are often misunderstood, and at times rather cryptic. With his increasing knowledge and experience came further questions, and a thirst for better understanding. For example, it was hard to understand the dichotomy between the views of urban Egyptians in Cairo who were generally emphatic about rural people

not having an aptitude or need for learning English, or learning in general. This was often in stark contrast with his personal experiences when living in remote rural areas where people seemed to want to converse for hours, even with the little English they knew. Rural people were not always the conservative xenophobic society the author was led to believe they were. On the contrary, they often appeared to be welcoming, and interested in knowing more about the world. The researcher was also amazed at how Nubians have somehow retained their language, learning it in the villages through listening and speaking, as it is no longer a written language. He was also struck by their oral linguistic communicative competence in English. This was quite different from the calculated, often accurate but rather laborious English used by educated Arabs in Cairo: the very same people who often said rural Nubians had little or no aptitude for learning English, and even less capability to do so.

Before formally starting this body of research, the researcher had spent several years informally collecting information in Egypt during the course of his rural extension involvement in the country. In particular, he had started to contrast the views between urban and rural Egyptians, and between Arabs and Nubians, on their attitudes and motivation, if any, for learning English. He had also become increasingly interested in what could appear to be a varying way of English language acquisition, possibly based on learners' own L1 learning experience.

The possible positive interaction between English, education through English and sustainable rural development in Egypt was, and remains highly intriguing as it may affect the lives of many thousands of people. Identifying similarities and differences in the preferred ways of English language acquisition could also help make teaching more efficient, and save on resources, essential in cash-strapped societies like Egypt. The researcher felt that a grass-root, bottom-up investigation of these ideas would possibly have a useful and long-standing positive contribution to the well-being of many rural societies in Egypt. Ideally, men and women, different ethnicities, and demographically disadvantaged people from rural areas would be given a voice and help create this body of knowledge, rather than the traditional 'top-down' approach. The resulting research would therefore ideally be academically valid, but also have practical, every-day life applications that are

relevant, and positively affect the lives of the researched themselves, on whom, with whom and for whom it is primarily to be carried out.

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To conclude, and putting the last first, my warmest thanks go to the hundreds of Arabs and Nubians in Egypt and Sudan whose ideas are encapsulated in this body of research. Indeed, they have taught me their language, introduced me to their families and communities, and created the perfect backdrop for this body of research, the fruit of my friendship with them, the researched. I deeply cherish their wonderful welcoming hospitality. My greatest hope is that a better understanding of Egypt's extraordinary societies and cultures, and also needs can be fostered through the dissemination of knowledge generated here.

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CHAPTER 1

An introduction to English in Egypt and its possible role in rural Nubian society

1.1. The presence of English in Egypt

English is now the *de facto* global language (Crystal, 1997), and has also permeated Egyptian society where it has a marked, if varied role across various social sectors. It finds its way into most arenas of life, having both instrumental and interpersonal functions (Schaub, 2000). Kachru (1985) described the spread of English in terms of three concentric circles: the Inner Circle, the Outer Circle and the Expanding Circle. These circles represent how English spreads across the globe, but also the patterns of acquisition and the functional domains in which English is used across cultures and languages. Egypt is within the Expanding Circle of English (Rajadurai, 2005; Schaub, 2000). The use of English for specific domains and contexts in the Expanding Circle of English is described by Kachru (1992, p.55) as follows: “the performance varieties of English have a highly restricted functional range in specific contexts; for example, those of tourism, commerce, and other international transactions”. The contexts, and hence role of English for different Egyptians varies enormously, and it crucially involves issues of social and individual identity, and personal experience of English (Widdowson, 1998). These issues of social and individual identity may be correlated to social class, gender, ethnicity, country region and level of education, and other sociodemographic factors that interact among themselves in diverse patterns. Yet research on sociolinguistic and ethnolinguistic aspects of English in Egypt, as in many countries that fall into the expanding circle, is scarce. Berns (2005, p.85) emphatically states that there is a need for:

“Research and scholarship on the Expanding Circle to address gaps in the literature that will reflect the sociolinguistic reality of English across and within the countries and regions of this circle and to broaden current understanding of the full range of users and uses of this language”.

1.2. Is English a priority among the rural poor in Egypt?

The need for research on ethnolinguistic aspects of English in counties pertaining to the Expanding Circle of English (such as Egypt) was felt during the researcher's presence for many years in Egypt, even prior to the start of the study. One striking phenomenon experienced consistently was the enthusiasm most sectors of Egyptian society had for communicating in English. The interest in communicating in English, even if it sometimes merely amounted to an attempt, was experienced right across Egypt: Lower and Upper, and also in both urban and rural communities. Both men and women, in as much as the culture allowed, attempted to communicate with the researcher in English, and when not able to, often expressed in Arabic their wish to do so. Indeed, people of all ages and different ethnicities, such as Arab, Berber and Nubian, appeared keen to demonstrate or acquire communicative competency in English with the researcher and other non-Arab speakers present with him.

While the interest of educated urban Egyptians in English was perhaps intuitive, the researcher was surprised by the interest shown in it by rural and poorly-educated Egyptians who, *prima facie*, had no overt need to use English in their daily life. The researcher discussed with educated urban Egyptians the apparent desire of rural Egyptians, often having little or no formal education, to develop their communicative competency in English. Paradoxically, urban Egyptians generally answered that rural Egyptians, particularly those from Upper Egypt such as Nubians have little need, interest or aptitude for learning English. This has been reported by Mallia (2010, p. 238) as follows:

“Conventional wisdom in Egypt appears to assert that rural people are not capable - or even willing – to take decisions for their own community or care for themselves, nor do they have any interest in or aptitude for education”.

Research on, if and why rural Egyptians feel English may be of importance to them, based on a grass-roots approach that prioritizes their views, would be useful in addressing this point.

Another point of interest to explore is the apparent urban perception that English, and education in general is not necessary, or at least not a priority for rural Egyptians. But could this also be linked, and based, on rural Egyptians' self-perceptions, their own image of self? Lamb (2011), when speaking of Indonesia, reports that the learners' socio-economic background has a large impact on their response to the learning of English, with those from middle-class backgrounds consistently improving their English language competence, this also being a reflection on non-school factors, including the individual learners' view of themselves as future users of English. Conversely, their peers from humbler backgrounds make less progress in English, possibly because of their lack of conviction that English will be of any real use to them. What then, are rural Egyptians 'convictions', their vision of English and its possible role, if any, in the development of self and their community?

1.3. The possible instrumental role of English in rural Egypt

The inconsistency between the ideas expressed by urban Egyptians and what was observed and experienced by the researcher himself in rural Egypt left him perplexed. Moreover, it was also important to consider the instrumental role of English, particularly as it is increasingly seen to be an essential aid for accessing cutting-edge knowledge on aspects of agriculture and animal husbandry, and the marketing of produce. Alexander (1999) considers English to hold a wealth of creative, as well as scientific and technical literature and related artefacts, thereby rendering it superior to indigenous African vernaculars. The interest in English could therefore possibly reflect rural Egyptians' need for information to help advance their communities. Mallia (2010, p. 240) reports:

“Some farmers and stakeholders have suggested that English is not a priority in cash-strapped rural Egypt, and that resources would be better invested in other aspects of development. Others have acknowledged that better education of English and in English may help them be more independent in choosing what innovative agricultural concepts to integrate with traditional practice. This may enhance their quality of life through increased agricultural productivity, sustainable practices and less environmental degradation. Indeed, lack of English education and scientific

education through English constitute a major stumbling block for rural people in Egypt”.

There are other scenarios where the instrumental role of English is evident, for example, Coleman (2010) identified the role of English education for migration, studying abroad, unlocking development opportunities and accessing crucial information and more generally for increasing employability. Negash (2011) speaks of English – as a *lingua franca* within Africa, and its instrumental role for commerce, but also for education and better jobs. Lamb (2011) speaks of successful learners of English in Indonesia and their increased chances of accessing the best universities and favourable employment. Likewise, in Pakistan (Shamim, 2011) English continues to play a gate-keeping role, effectively excluding most people from higher education; as a consequence learners proficient in English get the better jobs, whereas others get the most menial of jobs in the civil service.

1.4. English as a language of instruction

Outside Africa, it is generally assumed that the languages of countries with smaller populations, such as those in Europe, should be used as the medium of instruction, even up to and including the university level. Where such a will exists, much can be done in a short period of time to safeguard the role of the mother-tongue (L1) as the language of instruction for education (Bamgbose, 2005). But as reported by Williams (2011, p.41)

“ ...there is ample research to suggest that in much of Sub-Saharan Africa the teaching is largely teacher dominated. It is not the purpose of this chapter to judge between the merits of child-centred versus teacher-dominated classrooms, but merely to point out the singular disadvantage of children in a teacher-dominated class who do not understand the teacher or the textbooks.”

Similarly, in Egypt the language of the main ethnic group, Arabic, is used as the exclusive language of instruction, irrespective of differences in the L1 that exist across various regions of the country, and the ethnic groups present within. Furthermore, no differences in school curricula exist to reflect differences in culture,

and to present an appropriate and familiar context for education. Therefore, ethnic minorities in Egypt, such as Nubians, Berbers and Beja, receive their schooling in Arabic, a secondary language (L2) for them. They must also follow an educational system that may not necessarily reflect their objectives, or be conducive to efficient cognitive learning and language acquisition (Mallia, 2009a). Yet while quality education through the community's language, L1, is appealing, economic realities may often exclude the possibility of considering the use of a minority L1 in poorer countries as a viable solution (Alexander, 2001). Comparisons with, for example Iceland, that uses Icelandic as the language of instruction in primary, secondary and also tertiary education (Holmarsdottir, 2003) cannot be drawn, as it is a small but prosperous community with a different economic reality. This refocuses the possibility, or necessity, for bilingual education. Alexander (2001, p.9) concedes that:

“The role of English in contemporary society also extends to the teaching of other disciplines in the school curriculum through English. Currently, it is widely accepted that the teaching medium for the vast majority of people in the world, consists of a range of possible combinations of the mother tongue and a global language, increasingly understood to be English”.

Improving L2-medium education, namely that lessons are conducted in English for non-native speakers of English, therefore often appears to be a practical solution (Clegg, 2002; Swarts, 2002). As a result, several sub-Saharan countries have adopted English as the language of instruction in schools (Serper & Hatano, 1997). This is often viewed favourably. Tembe and Norton (2011) cite an example, of rural and urban schools in Uganda where parents felt that their children should be exposed to an international language such as English. At the same time parents recognised the value of local languages, and the importance of their being taught at school, and judiciously being used as a language of instruction in schools. Similarly, further afield in India, English is viewed as being a symbol of people's aspirations for quality in education and fuller participation in national and international life (Meganathan, 2011). However, not all reports are favourable. For example in Indonesia, educational innovations such as bilingual schools do not favour all people, and indeed appear to give greatest benefit to an already privileged sector of society (Coleman, 2011).

In Egypt, if the possibility of using Nubian (L1) is economically impractical, the question that arises is whether Arabic should continue to be the sole language of instruction for Nubians, or should English play a greater role? Once again, bottom-up research reflecting Nubians' own perspectives is necessary. The views of Arab students on the presence of English sharing the role of language of instruction with Arabic within their classes may also reveal viewpoints that may contrast substantially with the Nubians' views on bilingual instruction.

1.5. Use of Arabic and/or English in the English class

The learning of English (L3) by young Nubians through Arabic (L2) and not their own mother tongue (L1), Nubian, is clearly an added and unnecessary challenge for them (Mallia, 2009a). The use of spoken Nubian may be an advantage over the use of Arabic as a language of instruction for Nubian learners of English. However, a fundamental question to consider is should any language other than English be used as a language of instruction when teaching English? Arguments in favour and against the use of L1 in class are thoroughly discussed by Harmer (2007, p.132-136), although no net conclusion can be derived. Behaviourist learning theory formerly considered the first language (L1) to interfere with L2 (English) acquisition, and suggested that the two languages should be kept separate; hence English is to be exclusively taught through English (Thornbury, 2006). The underlying assumption is that errors in English occur as a result of interference of L1, known as transfer errors. Yet contrastive analysis of L1 and L2 often suggests this is not so, and a more contemporary viewpoint proposes L1 as an aid to learning L2, particularly when the form in L1 matches that in L2 (Ibid, 2006).

While these researcher-centred interpretations are at variance, what is actually advocated in the English classroom? What are the perspectives and ideas of the learners? In the reviewed literature, students seem to prefer L1 use in class, and teachers often may subscribe to the judicious use of the mother tongue when teaching English (Cianfone, 2009). Research, with a bottom-up approach, may

therefore be conducted to explore the preferences of Nubians and Arabs when learning English. This could range from the exclusive use of Arabic to teach English to the sole use of English, or varying proportions of both as the language(s) of instruction for learning English. Research may reveal useful differences between their choices, or identify common grounds for adopting language of instruction strategies in class.

1.6. Preferred approaches in the English class

The mother tongue of Nubians now only exists as a spoken language, the written form being extinct. L1 is not taught at school, nor is it permitted as the language of instruction for other subjects. According to Willis (1990, p.1):

“There is general agreement nowadays that people learn a language best by actually using the language to achieve real meanings and achieve real outcomes. This belief has brought into the classroom a wide range of activities designed to promote language use”.

Communicative language teaching (formerly known as the communicative approach) involves students in real or realistic tasks which are equally weighted for importance as the accuracy of the language itself (Harmer, 2007). Wilkins (1976) pioneered the idea that the communicative functions people carry out through the use of language and appropriate use are as important as grammatical aspects of language.

This form of language learning parallels the way in which young Nubians acquire L1. The pattern of L1 acquisition is therefore quite distinct from the way Egyptian Arabs learn Modern Standard Arabic at school through a syllabus based primarily on language systems, such as grammar and lexis. This syllabus relies primarily on the grammar-translation method, so called because the deductive teaching of grammar and grammatical accuracy are the aim, and rules are practised and tested through translation (Harmer, 2007; Thornbury, 2006). The perception of how a new language such as English ‘should be learnt’ may be coloured by the differences in L1 learning experiences. A study contrasting the views of Arabs and Nubians may reflect this rationale: Arabs may favour a ‘solitary’ approach involving writing and reading, in conjunction with grammar rules and lexis. Nubian students may prefer communicative tasks centred on speaking and listening to each other.

However, some degree of caution may be necessary if English is also to be used as the language of instruction. For example, in Sub-Saharan African countries where English is the medium of instruction and where children do not use English at home, a largely teacher-centred approach puts learners who do not understand the teacher or the textbooks at a disadvantage, failing exams and increasing the drop-out

rate (Williams, 2011). Pinnock (2009) has also observed that in many developing countries children are more likely to drop out of school if the school language is not the home language.

1.7. Research on minorities in a rural Egypt?

The interaction among language, education, agriculture and poverty in Egypt emphasizes how basic human rights, such as those for education being available to all equally, are linked with those for a clean, healthy and safe living environment (Mallia, 2010, p. 234):

“Unsustainable agriculture practices in Egypt, like many other countries, may be the result of well-intentioned but misguided policies; however, low levels of education among the rural poor may exacerbate this problem. An environment that allows a healthy, balanced lifestyle is seen as an independent human right in many countries”.

This places English education, and possibly education through English as a priority for sustainable rural development in rural Egypt. However, this is a researcher-centred assessment of the possible role of English in education in Egypt, which must be corroborated by a bottom-up body of research for the effective application of policies at a local level to combat poverty. Indeed the literature is ambiguous when it speaks of the role of English (or foreign languages) on development in Africa. Therefore Africa is the only continent where the majority of children start school using a foreign language, according to a recent UNESCO report (Ouane & Glanz, 2010). Yet language policy is in fact, a significant contributory factor to the lack of development in the continent (Williams, 2011). The much-touted idea that competence in English can be equated with economic or social development, when the precise nature of that relationship is unclear, is unlikely to be successful (Sergeant & Erling, 2011).

At the end of the first decade of the 21st century, about 20% (1.3 billion people) live in absolute poverty, constituting the most severe socio-economic problem in both poorly-developed and developing countries (Mesut & Sansel, 2001). Poverty is fairly evident throughout Egypt, rural and urban. Even a few meters away from world-class monuments such as the Sphinx and the Pyramids in

(now urban) Giza, and close to the world-famous Khan-al-Khalili market in downtown Cairo, widespread and profound evidence of poverty is present for all to see.

The percentage of the population in Egypt living under the international poverty threshold, conventionally fixed at an average consumption expenditure of one dollar per capita per day, is high at 7.6%, even when compared to neighbouring Arab Mediterranean countries such as Algeria (2.5%) and Morocco (1.1%). Particularly alarming is that even to maintain this rather discouraging performance, Egypt has to generate almost 6.5 million jobs to extend the status quo till 2020. Furthermore, in Mediterranean countries poverty particularly affects rural areas, thus when focusing research on rural areas in Egypt, the situation may be considerably more serious than the reported 7.6% of the population living below the poverty line. The informal economic sector, namely labour that is ‘hidden’ and thus unregulated by the country, tends to be higher in rural areas where agriculture is the main employer; in this environment labourers are poorly educated, often not beyond the primary school level (Saglam, 2008).

Yet it is precisely because of the huge challenges in Egypt, and in particular rural Egypt, that research work aiming at education and social improvement is most likely to have a substantial impact and positively affect the lives of many people. Equal access to English in Egypt must, however, be made available to all people, otherwise English may actually widen the gap between rich and poor, urban and rural, Arab and Nubian. For example in India, the rapid spread in the use of English in education further intensifies the already existing divide between English language-rich children and English language-poor children (Meganathan, 2011). Similarly, Coleman (2011) warns that international school systems in Indonesia create (or consolidate) a social divide between those who can afford to send their children to such schools and those who cannot.

1.8. Research ‘from the ground up’: giving rural people a voice

It is pertinent to question why this body of research has specifically focused on rural minorities. The failure of many conventional policies over the years has led to a series of new initiatives and approaches ‘from the ground up’ (Glasmeier &

Ferrigan, 2003). Therefore, giving rural people a voice, precisely through a ‘from the ground up’ approach, is the rationale behind this body of research. The extremes of poverty in many rural areas are unacceptable, particularly when scenes of malnutrition, ill health, desperation and premature death often coexist with pockets of great affluence within the same country. The rapid development of poverty is partly fuelled by the intensification of agriculture, reducing its capacity to absorb the rural working-age population. Despite the marked population shifts from rural to urban areas, the high fertility rates in rural areas has resulted in a recent sharp increase of the population in some rural areas of the southern Mediterranean countries (Saglam, 2008).

Rural poverty is usually remote and outsiders usually under-perceive it: “local communities live in isolation, and the rich natural resources of the area are not owned or used for the benefit of the locals or their development” (De Lucca, 2008, p.253). Furthermore, for academics it is urban, rather than rural, research which is more cost-effective, safer and likely to be recognized. Even at an industrial level, most research and development projects are concentrated in industrialized countries, or at least urban areas of developing countries. Industrial research and development targets urbanites as they are, quite simply, generally richer than rural people (Chambers, 1983). This has resulted in a situation of deep-seated ignorance about many aspects of rural life in developing countries, and this unfortunately also covers broad areas of researchable physical and social aspects of rural life. This renews the emphasis on the need for research that is conducted on, for and with rural minorities that also benefits the group, and can help to ensure long-term sustainability, not only short-term gain (Garner, et al., 2006). The appalling situation in some rural areas, coupled with the lack of necessary information needed to regenerate rural areas and people, constitute a strong motive for focusing research precisely on these people and places. Indeed, in some Mediterranean countries, poverty afflicts rural areas in a particularly marked manner (Saglam, 2008).

1.9. Beyond research bias: giving women and ethnic minorities a voice

A bias towards which type of persons are targeted by research may often be evident. There may be a gender bias, as in many societies women have an inferior status to men and are subordinate to them. Thus, rural women are often a poor and deprived class within a class, and the contacts made in their society by prospective researchers are often with elite (and relatively wealthy) men. Micallef and Bingley (2008, p.59) add:

“The definition (of poverty) assumes that household resources are shared equally within the family but it can be argued that poverty is experienced at an individual level and should be analysed at that level if the gender dimension is to be understood. There is an implicit assumption that women have a man’s income to fall back on. The assumption, which is out of touch with the reality of today’s society, is a key reason for the greater risk of poverty faced by women.”

But there may also be bias according to ethnicity or location, such as coming from Upper Egypt, being Nubian, or coming from a rural society. For example, conditions which favour unequal opportunities for linguistic access often exist, and the lines of discrimination are often drawn on ethnic or racial lines. Alexander (2001, p.9) states that:

“In multilingual societies, where the dominant language is the mother tongue of a particular social category, the uneven distribution of the favourable linguistic capital has generally been determined by supposed ethnic or racial features”

Hence, urban Egyptians often consider rural Egyptians, particularly those from Upper Egypt and minorities such as Nubians, as incapable or unwilling to take decisions for themselves or their community, and have no interest in, or aptitude for education (Mallia, 2010). But how correct are the impressions urban Egyptians have of rural Egyptians, particularly those of a different ethnicity, language and culture such as Nubians? Brown Weiss (1989, p.27) asks: “How can we expect an impoverished community to care about future generations if it cannot even care for

its own people today?” Or are perhaps rural Egyptians, particularly Nubians, being ‘moulded’ into this stereotype? Furthermore, the voices of women, particularly emarginated rural Nubian women, are noticeable by their absence.

A prime focus for research may be to give rural Nubians a voice to express what they feel about English education, and also the possibility of education through English. Their views on, if and how these strategies may be of help to them in advancing their community should also be investigated. While general education reforms require top-down involvement, successful local application is achieved through a ‘bottom-up’ approach, incorporating the needs and perspectives of rural people (Mallia, 2010). Nubian women and their views hold a central role in any body of research, as they hold a central role in any society that strives to be sustainable.

1.10. Research, empowerment and self-determination

Ideally, research is to be held “on, for and with” the researched (Cameron et. al., 1992, p.22). But what is to be mutually gained, by both the researchers and the researched, when conducting research with people in rural areas? Traditionally, the strong association between scientific knowledge, wealth, power and prestige has resulted in the knowledge of rural people being, at best, ignored by prospective researchers. Very often rural people’s knowledge is actually regarded to be inferior and treated in a derogatory manner (Hamdy and Trisorio-Liuzzi, 2005, Gamie, 2005). There are numerous development projects worldwide with an exclusively ‘top-down approach’ that have failed, or at best widely missed their projections, are numerous and their failure may partly depend on ignoring the needs and considerations of local populations (De Lucca, 2008).

The essential role of a bottom-up approach in research and the direct involvement of the stakeholder is stated by Hamdy and Trisorio-Liuzzi (2005, p.27), based on their extensive experience in sustainable agriculture research in Egypt and other Mediterranean countries:

“Experience gained revealed clearly that sustainable use and management of natural resources couldn’t be ever achieved without the popular participation and stakeholders’ involvement. Their effective participation has often been an important means of avoiding and/or correcting external effects...In most countries of the region, the government’s failure in managing the natural resources’ sustainability could be mainly attributed to the fact that many decisions regarding the use and management of natural resources have been made without sufficient information and poor knowledge base”.

Lack of sustainability in Egyptian development is a symptom of mismanagement of Egyptian ecosystem components; examples of such mismanagement include socio-economic stagnation, land degradation and water mismanagement (Gamie, 2005).

Biases, such as those linked with person and spatial aspects (i.e. who is included and where) can be avoided once identified and acknowledged. Thus, prospective researchers have the opportunity to make an informed choice as to whether to include information from specific underprivileged subgroups in their studies, such as the knowledge base of rural women. This rationale is behind one of the main motives of the present researcher to target the rural poor, but also specifically to include the voice of rural people, including women. In rural areas of the Mediterranean region, women are often hit hardest by poverty (Saglam, 2008).

Despite the disappointments, there are also positive and encouraging aspects associated with rural research. There are government programmes, voluntary organizations and research projects that specifically target rural research, for example, the Matrouh Resource Management Project in N.W. Egypt. This was designed to provide adequate support to local communities aimed at tackling the resource degradation and achieving sustainable natural resource management and socio-economic development, adopted the participatory approach (of local farmers and stakeholders) as an essential tool for sustainable development This is one example of the overwhelming success that was achieved in Egypt when project officials recognized the role and utility of empowering communities and ensuring that development is based on indigenous knowledge and cultural values (Abdel-Kader, 2005; El-Gabbas, 2005).

1.11. English, education and environment sustainability

Increasing the general level of education may help rural people interact more fairly with other sectors of Egyptian society, and allow the use of rural peoples' knowledge to plan for sustainable development within their own communities (Mallia, 2010). The 'bottom-up' approach, now being promoted in many EU policies, and aimed at poverty alleviation in the Mediterranean basin (Akrimi, 2008), is also the basic approach taken in this research. This is based on the realization that rural development, following the rationale that knowledge flows only in one direction, namely 'top-down', is erroneous. Local knowledge is therefore usually important for initiating a successful project, and almost always important for its continued success or sustainability. Sustainability is one of the key contemporary concerns governing the judicious use of our resources, many of which are, in fact, located in rural areas. Furthermore, when focusing on sustainable rural projects such as mixed cropping and farming, the *modus operandi* based on knowledge and experience of rural people is invaluable, and may often play a greater role than information originating from scientific sources. The concept of 'sustainable development' may add new concepts to traditional economic policy-making in various areas, including alleviation of poverty (Ilgaz, 2008), however such policies can only be based on sound research, namely that which includes the researched, rural people with which reciprocal learning can be attained.

The lack of success of most economic development programmes and campaigns in many developing countries may be based on the exclusion of academic subjects essential for development, such as science and technology. Many rural people have little or no grasp of these disciplines, and only a very inadequate command of the European languages, usually English, French or Spanish, that are generally in use with new ideas and practices introduced to rural areas and people (Prah, 1996; Djite, 1993). It is thus clearly in the interest of rural people in general, to deepen their knowledge of the science disciplines as they hold the theoretical basis on which many innovative improvements that may be applied successfully to their communities are based. However, linguistic proficiency in, for example English and French, is the real key for the independent learning and application of scientific subjects. Arguably, the knowledge of both these world languages may also enhance the quality of life for rural people that would extend to well beyond the

scientific. English holds a wealth of creative, as well as scientific and technical literature and related artefacts (Alexander, 1999), but it must be remembered that rural people have their own locally-generated knowledge. This, together with modern scientific knowledge is complementary in their strengths and weaknesses, and interact synergistically together, the whole being greater than the sum of the parts.

1.12. English, education and poverty in Nubia, Egypt

The recent re-evaluation of the term ‘poverty’ has also encouraged the researcher to focus on Nubians. Indeed, the contemporary definition of poverty also includes the concept of social exclusion, and that individuals have a sense of self-respect and need to be given the opportunity to mould their own future. This clearly goes well beyond the ‘traditional’ definition of poverty given by the World Bank as the per capita disposable income and possible expenditure of under one or two dollars per day (Ilgaz, 2008).

The UN Committee on Social, Economic and Cultural Rights describes poverty as a human condition characterized by sustained or chronic deprivation of the resources, capabilities, choices, security and power necessary for the enjoyment of an adequate standard of living and other civil, cultural, economic, political and social rights (Braveman & Gruskin, 2003). The connection between sustainable development and poverty are evident in parts of the Brundtland Report by the World Commission on Environment and Development (WCED) in 1987, which identifies poverty as a major cause and effect of environmental degradation. Therefore rural poverty is positively correlated with land and water degradation, declining agricultural productivity and unsustainable land use (Ruppel, 2008).

Environmentally sustainable development in Egypt cannot be achieved if poverty is not reduced, and both are inextricably entwined with education. These human rights therefore may all depend on developing an educated rural society in Egypt. Mallia (2010, p. 241) elaborates:

“A second-generation human right, education, may be central in achieving third-generation human rights, specifically those relating to the right to development and the right to a healthy environment. In turn, these third-generation human rights may help achieve other second-generation human rights, such as those associated with the right to work, have adequate food and an acceptable standard of living. Education is therefore a key right that helps achieve several other second- and third-generation human rights that are interrelated in a complex web. But is education equally available to all in Egypt? While education is clearly a second-generation human right, fluency in English in Egypt and possibly many other countries imply that equal access to English education is also a fundamental right as otherwise the underprivileged class – based on gender, ethnicity or other criteria as it may be – will be at a clear disadvantage when seeking employment”.

With the critical importance of English and education as tools for rural development in Egypt, a decision was made to focus this body of research on a marginal language community in Egypt, the Nubians. It is also appropriate to mention that the researcher has forged many friendships there, and this may be a further incentive in itself. This also may facilitate the logistics behind organizing and executing research projects in the area, particularly those with a grass-roots approach that directly incorporate the views of the researched in the foundation principles and rationale of the research. The role of English, and education in English based on the views of rural Nubian men and women, is therefore to be investigated as it reflects the true needs of this minority ethnic group. This approach is particularly applicable to bilingual education considerations in minority environments. One of the most important considerations in the success or failure of bilingual programmes is the extent to which marginal language communities participate in the design and implementation of their own language provisions (Stroud, 2001).

1.13. The underpinning theories behind this body of research

(Freire, 2005; Crystal, 1997; Phillipson, 1992)

Numerous researchers, both Western and African have had a pivotal influence on the inception and development of the ideas embodied in this research. However, three bodies of work have held central importance in forming the

underpinning theories for the research, and development of a cohesive 'working rationale': 'Pedagogy of the Oppressed' (Freire, 2005), 'English as a Global Language' (Crystal, 1997) and 'Linguistic Imperialism' (Phillipson, 1992).

In 'Pedagogy of the Oppressed' (Freire, 2005), several key themes emerge that are central for this research work. Firstly, importance is given by the author to the need of people to experience a truly liberating education, one that fosters the 'humanization' of the learners. For the purpose of this research, this specifically applies to rural Nubians, but possibly also rural Arabs. This is set against a backdrop of '*consctentizagao*', referring to the learning of how to perceive social, political and economic contradictions, and to take action against the oppressive elements of reality, and extrapolated to this thesis, as that of living as a Nubian minority in Egypt. This theoretical rationale therefore finds use in this thesis, where 'oppressive elements' may consist of, for example, the expanding presence of English in Egypt, both rural and urban. It may also be the domineering presence of Arabic, both as a language and culture, on minority communities such as Nubians, which may influence their own language, culture, and possibly erode their identity and freedom, 'dehumanizing' them in the process. Indeed:

Freire (2005, p.40) states that:

“Concern for humanization leads at once to the recognition of dehumanization, not only as an ontological possibility but as an historical reality.....Within history^ in concrete, objective contexts, both humanization and dehumanization are possibilities for a person as an uncompleted being conscious of their incompleteness”.

Freire (2005, p.44) adds:

“This struggle (against dehumanization) is possible only because dehumanization, although a concrete historical fact, is not a given destiny but the result of an unjust order that engenders violence in the oppressors, which in turn dehumanizes the oppressed”.

Consideration of the possible role of English, but also Arabic, as dehumanizing tools of an unjust order on the Nubian minority in Egypt, is central for the working rationale of this thesis. Their possible role as guardians of Nubian culture, language and society are concomitantly explored. The oppressor-oppressed role as explored by Freire (2005) is also of concern if one considers the possibility

of Egyptian Arabs and Nubians in the role of oppressors and oppressed, respectively. In particular, the oppressor's prescription of the quantity and quality of English for the oppressed, and the methods and context of teaching it are of interest. This can be seen in relation to the presence and dissemination of English in Egypt and rural Nubia, and which would allow equal opportunity. Freire's (2005, p.46-47) underlying theory behind this concern is the following:

“One of the basic elements of the relationship between oppressor and oppressed is prescription. Every prescription represents the imposition of one individual's choice upon another, transforming the consciousness of the person prescribed to into one that conforms with the preservers consciousness. Thus, the behavior of the oppressed is a prescribed behavior, following as it does the guidelines of the oppressor”.

The dominant social group in Egypt can easily maintain (or increase) control over the weaker Nubian group by moderating the quality and content of ideas channelled through Arabic, the medium of instruction for all Egyptians, and also by the teacher-led methodology in the classroom, favouring narration on the part of the teacher, and passive listening of the learners. In “Pedagogy of the Oppressed” Freire (2005, p.71-72) states:

“Narration (with the teacher as narrator) leads the students to memorize mechanically the narrated content. Worse yet, it turns them into "containers," into "receptacles" to be "filled" by the teacher.This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits.....But in the last analysis, it is the people themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system.”

Obligatorily needing to learn more English and increasing its importance in Nubian society may, *prima facie*, aggravate their fragile situation by adding a further language burden to them. However, Mallia (2010, p. 244) acknowledges that it is a mere researcher-centred assumption to say that English presents a definite threat to the fragile sociolinguistic situation in Nubian communities, and asks:

“Does English actually constitute a further challenge to certain ethnic minorities such as Nubians, who already have to contend with the

overwhelming presence of Arabic? Or perhaps might English act as a tool for helping safeguard human rights among minorities?”

In another study, Mallia (2009a, p.42) reports that numerous Nubians’ have said that:

“...greatest linguistic and cultural threat is education though Arabic, not the introduction of English. English may actually help them re-evaluate their own language and culture, and sharing it worldwide, ending their cultural isolation and decline”.

For example, Nubian city dwellers have had to become mainly monolingual users of Arabic, adapting themselves to living and interacting with Arabs in Egyptian cities such as Cairo and Alexandria (Gordon, 2005). While representing a positive approach to social integration, it is however also disconcerting, as the preservation of one’s own language is one of the main means for guiding different people in the crossroads of culture (Yildiz & Ögeyik, 2008). This is therefore also relevant in Egypt’s multi-ethnic cities. Even more alarming is the fact that the Nubian written language is extinct in all Nubian communities, including traditional rural ones, where all aspects of education, business and politics are conducted in Arabic. The spoken language only survives within the Nubian household and at the village level, still in use for daily instrumental and interpersonal functions (Sidahmed, 2005).

Pedagogy of the Oppressed therefore also focuses on the idea that “Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students” (Freire, 2005, p.72). The teacher-led *status quo* in Egyptian classrooms is therefore also a concern that this thesis will address, specifically enquiring on learners’ preferences for learning (e.g. student-centred communicative language learning versus grammar-translational teacher-led learning). These preferences may be linked to ethnicity (Nubian or Arab) and related to the ways in which the respective L1 was learnt, considering that Nubian is acquire through listening and speaking, whereas Mean Standard Arabic is learnt at school, mostly through reading and writing.

Teacher-led education, that often equates to Freire's 'banking concept' of education, also impinges on liberty of thought and expression through dehumanization, specifically as "... the teacher chooses and enforces his choice, and the students comply.....(and).....the teacher chooses the program content, and the students (who were not consulted) adapt to it" (Freire, 2005, p.73). The possibility of English serving as a medium to different sources of information, news and ideas from the rest of the world, and as an alternative to 'facts' prescribed to Nubians in the current educational system. This will circumvent Freire's (2005, p. 76) fear that "It follows logically from the banking notion of consciousness that the educator's role is to regulate the way the world "enters into" the students".

While *Pedagogy of the Oppressed* presents the underpinning theory for the role of English in Egypt, and in particular, Nubian society, as having many several potential positive attributes, other works emphasize several concerns. Therefore, both *Linguistic Imperialism* (Phillipson, 1992) and *English as a Global Language* (Crystal, 1997) examine the same social reality: the extremely rapid and often unchecked, world-wide growth of the English language. Phillipson's (1992, p.1) underlying theory of English is that it now serves an essentially neo-imperialistic purpose:

"This book explores the contemporary phenomenon of English as a world language and sets out to analyse how the language became so dominant and why . . . whereas once Britannia ruled the waves, now it is English which rules them. The British Empire has given way to the empire of English. This book attempts to contribute to an understanding of the ways in which English rules, who makes the rules, and what role the English teaching profession plays in promoting the 'rules' of English and the rule of English".

One of the theories used in this thesis relates to the use of English and issues of power; this is grounded on the theory afforded by Phillipson (1992, p. 65), who is explicit about power as it is expressed in the English language, which is disseminated around the world and functions as a form of contemporary and expanding imperialism...linguistic imperialism:

“...imperialism theory provides a conceptual framework within which English linguistic imperialism, the dominance of English worldwide, and efforts to promote the language can be understood. Scientific imperialism, media imperialism, and educational imperialism are all sub-types of cultural imperialism. So is linguistic imperialism. Linguistic imperialism also permeates all the other types of imperialism, since language is the means used to mediate and express them. Each is a theoretical construct forming part of imperialism as a global theory which is concerned with the structural relations between rich and poor countries and the mechanisms by which the inequality between them is maintained. Each type overlaps and interweaves with the others and must be seen as aspect of imperialism as an over-arching world structure”.

Phillipson (1992, p. 35) adds that:

“Global English usage is “evidence of linguistic imperialism and dominance....”

Moreover, Phillipson (1992, p. 52) states that:

“In order to understand linguistic imperialism, one must understand cultural imperialism which is one of six mutually interlocking types of imperialism: economic, political, military, communicative...cultural, and social....”

Linguistic imperialism can explain the unjust division of goods and resources in the world, which may also be extrapolated to the role of English in Egypt, and particularly Nubia where it may further suppress local culture and identity. Furthermore, “... linguistic imperialism is a sub-type of cultural imperialism” (Phillipson, 1992, p. 65)

Thus the need to focus on the linguistic issues of minorities is of great importance, due to the potential linguistic hegemony of dominating languages and cultures that may result in discrimination and even oppression. These are noble and worthwhile responsibilities and challenges for research within the field of ethnolinguistics among minorities. Linguistic minority speakers negotiate their way through a majority language world, and research in multilingual societies often attends to the micro level of linguistic interactions. However, research may not always engage with the social, political and historical contexts that produce and reproduce the conditions within which some languages and cultures have less weight

and importance than others. In multilingual states those who either refuse, or are unable to conform to the dominant ideology and language are marginalised and denied access to resources (Blackledge, 2006). Methodological approaches must be able to make visible those hegemonic discourses that construct discriminatory language ideologies, and this approach has also been adopted in this body of research.

Crystal (1997, p.1) is perhaps only modestly judgemental, and more exploratory, descriptive and objective when discussing (English) language and power:

“It has all happened so quickly. In 1950, any notion of English as a true world language was but a dim, shadowy, theoretical possibility.... Fifty years on, and World English exists as a political and cultural reality. How could such a dramatic linguistic shift have taken place, in less than a lifetime? And why has English, and not some other language, achieved such a status? These are the questions which this book seeks to answer”.

Rather than take the rather accusatory slant of Phillipson (1992), Crystal explains as to why English has become a global language, based on the theory that its dominance is due to power (in its various forms) and to its perceived success and promoter of opportunities. He looks to history, to Latin and the Roman Empire and uses, Latin to help explain the present Crystal (1997, p.5):

“Latin became an international language throughout the Roman Empire ...not because the Romans were more numerous than the peoples they subjugated. They were simply more powerful. ...when Roman military power declined, Latin remained for a millennium as the international language of education, thanks to a different sort of power-the ecclesiastical power of Roman Catholicism. There is the closest of links between language dominance and cultural power.... Without a strong power-base, whether political, military or economic, no language can make progress as an international medium of communication. Language has no independent existence, living in some sort of mystical space apart from the people who speak it. Language only exists in the brains and mouths and ears and hands and eyes of its users. When they succeed, on the international stage, their language succeeds. When they fail, their language fails.”

Thus, the key to the popularity and the success of a language such as English can be summarized, as does Crystal (1997, p.7-8) as follows:

“The history of a global language can be traced through the successful expeditions of its soldier/sailor speakers. And English...has been no exception. But international language dominance is not solely the result of military might. It may take a militarily powerful nation to establish a language, but it takes an economically powerful one to maintain and expand it.”

But Crystal’s perspective is that ideology, power and success (perceived or real) are not innate to any specific language. These qualities must be considered within a larger context, for example, one can consider the power of English in Egypt, but also the power and influence that Arabic exerts on Nubians, their language, society and culture.

Therefore the language of power, English or Arabic or both, as perceived by Nubians, needs to be understood within the history, the culture, the ideology and the politics of the speakers of that particular language. Matters of power and of influence--political, military, cultural, religious or economic--cannot be fully understood without considering the peoples who wield that power and influence. When a certain people or nation are perceived as powerful and successful then the language spoken by that nation or people will, by default, also become influential, as defined by Crystal, but overbearing and oppressive, as strongly implied by Phillipson. As a consequence, the attitude towards English may be a practical reality and overall, positive as presented by Crystal, or negative and the destroyer of culture and identity as presented by Phillipson.

Ultimately, only new research with a grass-roots approach, one that solicits the Nubians’ own views on these issues, can address these questions, for “Who are better prepared than the oppressed to understand the terrible significance of an oppressive society?” (Freire, 2005, p.45) The working rationale behind this thesis will therefore be one that seeks to capture, document and elaborate the views of participants into new theories about the attitudes, motivation and preferred learning methods for learning English in Egypt.

The choice for studying minorities may have both its challenges and rewards, as summarized by Garner (2006, p.64):

“Research planned and conducted along with the minority group can result in knowledge and other outcomes that are of direct benefit to the group, and can help to ensure that short-term advantages are not gained at the cost of long-term problems... We argue that as sociolinguists we must engage, through commitment to the people we study, with the moral and ethical issues, which are inseparable from the study itself. Such engagement results in more profound scholarship, since as they are expressed by and within the community's discourse, the resulting descriptions will exemplify more closely the issues we are trying to describe”.

The working definitions of ‘attitude’ for this research are based on theories and definitions developed by other researchers. A classic definition of attitude is that afforded by Jung (1971) - a readiness of the psyche to act or react in a certain way. Attitude can also be defined as a psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour (Eagly & Chaiken, 1998). A theoretical expansion of attitudes is that they serve particular functions for individuals, and that they can serve instrumental, adjustive or utilitarian, ego-defensive, value-expressive, or knowledge functions (Katz, 1960). Attitudes can be examined through direct and indirect measures. Explicit measures tend to rely on self-reports or easily observed behaviours, usually with bipolar scales such as ‘good-bad’, ‘useful-useless’ etc. being adopted (van Alphen *et al.*, 1994). Explicit measures of attitudes can also be made by measuring straightforward attributions of characteristics afforded by the researched and the use of Likert (rating) scales; these are psychometric scale commonly involved in research that employs questionnaires (Likert, 1932).

The motivation for wanting to learn English on the part of the researched is also of key importance, together with the definition of social and interpersonal motivation; Dörnyei (2003, p.1) summarizes:

“While an L2 is a ‘learnable’ school subject...it is also socially and culturally bound, which makes language a deeply social event that requires the incorporation of a wide range of elements of the L2 culture (c.f. Gardner, 1979; Williams, 1884). This view has been broadly endorsed by L2 researchers, resulting in the inclusion of a prominent social dimension in most comprehensive constructs of L2 motivation, related to issues such as multiculturalism, language globalization language contact and power relations between different ethnolinguistic groups”.

Interpersonal motivation (and its interpretation) among Arabs and Nubians in Egypt, but also their motivation for connecting with global communities are therefore key issues

Other theories and models for the motivation behind second language learning have been explored are central to this body of research. For example, Gardner (2001) and his revised *Socio-education Model* covering four segments: external influences, individual differences, language acquisition contexts, and outcomes. In this model, the motivation to learn a second language is composed of three elements: (i) individuals expend effort to learn the language; (ii) individuals seek to achieve a goal, and (iii) individuals will enjoy the process language learning.

This research's theoretical underpinning has also been influenced by Crookes & Schmidt (1991), who propose the *Theory of Integrative Motivation* identified as the learner's orientation with regard to the goal of learning a second language. It describes the learner's positive attitudes towards the target language group and the desire to integrate into the target language community. The learner is therefore 'integratively motivated' to learn the second language, having a desire to identify with another language community, and tends to evaluate learning situation positively and accurately. In this study this may include Arabs and Nubians learning English, but also Nubians learning Arabic to 'fit in' with the Arab ethnic majority.

The *Theory of Instrumental Motivation* (Hudson, 2000) describes the motivation for second language learning based on the desire to obtain something practical or concrete from the study of a second language. Instrumental motivation underlies the goal to gain some social or economic reward through L2 achievement, a theory that is highly relevant in this research due to the limited and often challenging social reality of the researched, particularly those in rural areas.

The theories on attitude and motivation for learning English, coupled with theories of language, power, globalization, and humanization have formed the theoretical backdrop in which this thesis has been nested.

CHAPTER 2

Purposes, attitudes and motivation for learning

English in Egypt

2.1. Use of English and Arabic in the Arab region: general introduction

The primary area of review for this thesis is to enquire about the impact, acceptability and use of English in certain rural Nubian communities in Egypt, and contrast it with that in analogous Arab communities. The main focus is therefore on the presence, role and perception of English among ethnic minorities in Egypt such as Nubians and Berbers, and their attitudes and motivation towards English. However, the possible influence of Arabic dominance on these minority languages is also a secondary area of research interest. This will be done by reviewing aspects of (i) the positive and negative roles English may have on education, development, and local languages and cultures internationally, with a focus on Africa and in particular, Egypt, and (ii) the impact of Arabic and English on minority languages in the North African Arab region. Farah (2005) had summarized the language policies and strategies in the Arab region during a UNESCO thematic meeting on multilingualism, and concluded as follows: (i) Arabic is the sole official language in almost all Arab countries; (ii) all governmental/administrative procedures are in Arabic; (iii) school education is essentially provided in Arabic, and (iv) higher education is largely in Arabic with technical disciplines often taught in a foreign language (English or French).

2.2. English and Arabic: Language interaction and linguistic dominance

The worldwide presence of English has positioned it as the world's '*lingua franca*', or 'Global English' (Crystal, 1997). More recently the term 'World Englishes' is in use, reflecting the acceptance of several varieties of the language,

other than the standard ones of Inner-Circle societies. A broader cross-section of language varieties, including those found in the Outer- and Expanding-Circles of English is included, reflecting other communities and cultural realities: “the sociocultural contextual information about English in various contexts that World Englishes provide” (Brown 2002, p.445). The notion of ‘World Englishes’ was proposed in part because it more succinctly characterizes the current global functions of English than does the term ‘*lingua franca*’ (Kachru, 1997).

However, it has also been said that the ‘triumph’ of English has often been at the expense of local languages (Skuntnabb-Kangass & Phillipson, 2000). Indeed, English has been said to flourish to the detriment of other peoples’ languages, pushing their languages towards extinction. This has been documented worldwide, including countries in Africa (Ngugi, 1993) and Asia (Pakir, 1997), but interestingly, a review of the literature has evidenced that the role of English on their languages may be also positive, as well as negative.

Although this research focuses primarily on the impact of English on other languages, it must also be stated objectively that the possible linguistically oppressive attributes are not specific to English, nor are they exclusive to other European ‘colonial languages’ such as French, Spanish and Portuguese. Therefore Arabic and other non-European languages may also have the same ‘oppressive attributes’, as cautioned by Widdowson (1998, p.399):

“This is not to say that we should ignore how language is used for political manipulation and the abuse of power. On the contrary, this should be central to our sociolinguistic concerns. But we should recognize that this is true, in principle, of any language. It can be said of Arabic, Russian, Serbian, Singhalese, Spanish, Turkish . . . almost every minority group would have a tale to tell of how a majority language is used to control it”.

For example, in Botswana the language of the dominant social group has been promoted as the dominant language, and now very few children speak minority indigenous languages such as Ikalanga, Otjiherero and Sesotho, even in the family environment (Louw, 2004). Similarly, Arabic dominance has resulted in a drop in the use of local languages in the Nuba Mountains (Mugaddam, 2006). This is a sharp reminder that it is not only English that may have a ‘linguicidal effect’, a term

coined by Phillipson (1992) to emphasize the detrimental effect a language can have on another (Tsuda, 2008).

With this consideration in mind, the possible influence of English dominance on the language of minorities in Egypt such as Nubians and Berbers, will also be accompanied by the possible impact Arabic may have on these minority languages.

2.3. The role of English in education, development, and local languages and cultures

Researchers, before advocating the use of English in a society whose language is one other than English, have the responsibility of holistically evaluating the possible effects of the introduction or promotion of English in that society (see e.g. Tsuda, 2008; Conduah, 2003; Holmarsdottir, 2003; Clegg, 2002; Swarts, 2002; Alexander, 2000; Heugh, 2000; Crystal, 1997; Graddol, 1997; Kreeft Peyton & Staton, 1993; Moll, 1992).

There appears to be a body of contradictory literature regarding the role of English in education, development, and local cultures, with two extreme positions being presented. One position portrays English as the creator of opportunities, linguistic, social and economic amongst others. At the other end of the spectrum, English is presented as a neo-colonial tool, obliterating other languages, cultures and communities.

2.3.1. The positive aspects of English in education, development, and local cultures.

2.3.1.1. Instrumental purpose of English

It has long been held that a language such as English, which holds a wealth of creative as well as scientific and technical literature and related artefacts, renders them superior to indigenous vernaculars (Alexander, 1999). Therefore English has an instrumental purpose, and plays a key role in allowing the learner to access and participate in a vast corpus of knowledge, and also has the value of precocious familiarization with an international language (Serpell & Hatano, 1997). For

example, a study on Zimbabwean children (Ndhlovu, 2006), unequivocally showed that speakers of native African languages are in favour of education through English due to the economic empowerment of English locally and internationally (Kamwangamalu, 1997). Therefore people do not want to be educated in their indigenous language if it has no power or influence in a broader social, political and economic perspective (Akkari, 1998).

2.3.1.2. Interpersonal purpose of English

The importance of early knowledge of an international language such as English with its interpersonal functions is another bonus for learners. Researchers such as Freire (1993) advocate the use of bilingualism, where a local language is used alongside English or another non-indigenous language. English here is not considered so much as an instrumental skill, but rather as a cultural tool for learning and living together, writing the history of a society, and for sharing solidarity. English is here perceived as a unifying force for various concomitant cultures within a country or region, where culture can be defined as peoples' shared knowledge of what they must know in order to act as they do, make the things they make, and interpret their experience in the distinctive way they do (Quinn & Holland, 1987). Learning may therefore be seen as a form of empowerment through social change, and help accomplish unity and shared power (Freire, 1993).

2.3.1.3. The positive co-existence of English with other languages

The increase in the use of English in any given domain may allow for advantages without necessarily posing an assault on the local language. The spread of English therefore need not necessarily be perceived as the *de facto* attack or obliteration of another language. For example, the judicious use of the Maori language in New Zealand has resulted in the revival of the language and cultural autonomy and of developing curricula that teach tribal knowledge and approach the academic disciplines from a Maori perspective (Middleton, 1992). English continues to be used concomitantly without having a negative impact.

An analogous situation between Spanish and native Peruvian languages is present in Peru. The judicious use of the local languages within a pragmatic Spanish

framework has resulted in a revitalization of the indigenous Peruvian languages and culture (Gashe, 1998).

Similarly, in Egypt the local language, Egyptian Arabic (EA), seems to be flourishing despite extensive and protracted Western influences and the ubiquitous presence of the English language. English seems to have peacefully found a significant role in the popular culture of Egypt and unobtrusively coexists with EA, as seen in advertising, television, clothing trends and tastes in music (Schaub, 2000).

The purported English language's role as a tool for linguistic genocide (Skuntnabb-Kangass & Phillipson, 2000; Phillipson, 1992) therefore hardly seems a concern for Egyptians, and even less so for rural Egyptians (Schaub, 2000). Rural Egyptians have a rigidly traditional lifestyle centred on religion and Arabic and tend to be shielded from phenomena, such as Western media and advertising where English has an ever-increasing presence.

2.3.1.4. English as a *lingua franca*

The spread of English as a *lingua franca*, as has happened in numerous sub-Saharan countries has resulted in this situation being far more practical and cost-effective than using several local languages. There is also the added bonus of avoiding confrontations over which local language(s) is (are) to be used in the mostly plurilingual African states (Alexander, 1999).

Consequently, a great many sub-Saharan countries have willingly embraced the language of the former colonial power, such as English, even at the grass-roots level. For example, Zimbabwe, due to factors that relate to its choice being pragmatic, economic, and convenient from an administrative perspective, uses only a single language, English, as opposed to several local languages (Ndhlovu, 2006).

However, although practical, this approach may threaten local languages: South Africa has, since 1994, had eleven official languages; in reality English is swamping the other ten languages, and Afrikaans has, in particular, come under tremendous pressure (Louw, 2004).

2.3.2. The negative aspects of English in education, development, and local cultures.

2.3.2.1. Impediment of language development and loss of local knowledge

The dominance of English in fields such as science and technology, but also in sport and music, may have consequences: it is said to be a major impediment to the development of African languages. For example, it may seriously hinder the development of scientific and technological terminology in other languages, leading to a general impoverishment of these domains of knowledge themselves (Deneire, 1998). Tietz and Dick (2008, p.119) emphasize the hegemony of English and its potentially deleterious effects:

“It is argued that the generation and dissemination of knowledge occur increasingly, almost exclusively, in and through the English language, which is seen as perpetuating particular hegemonic patterns of knowledge production”.

Knowledge is therefore increasingly produced and circulated through English as its exclusive medium. For example, in the Botswana educational system, the first language is being replaced by English as it is perceived to have greater educational importance. The problem with this rationale is that it does not validate the knowledge that community-learners bring to the learning environment about their own community, system of values, history and culture (Louw, 2004).

Further to this great loss is the danger of creating a curriculum with an exclusive focus on the school setting, and the knowledge that students receive in school is rarely related or transferable to other settings outside of school (Akkari, 1998). Indeed, Boyd-Batstone (1997) adds that bilingual students become active learners when they are encouraged to use their cultural heritage and personal experiences as a central theme in the classroom. Thus, bilingual education may be more appropriate not only because it safeguards indigenous languages, cultural knowledge and experience, but also because it prevents the detachment of the subject matter, including English, from the students' own range of experiences. Indeed, as succinctly expressed by Akkari (1998, p.15): “When students are able to speak about their own lives in a given language, they gain mastery in the language”.

These personalized units of human knowledge, resulting from the cognitive processes of deriving patterns either from our perception or from our construal of the world, are known as ‘schemata’ (Sharifian, 2006), and ‘category’ refers to the way we conceptualise entities as belonging to certain classes (Rosch and Lloyd 1978). A particular category of schemata that play a significant role in developing metaphors is what has been termed ‘image-schemata’, which are image-like mental patterns (schemata) that provide structured understandings for our various experiences (Johnson, 1987). These emergent systems are largely adopted and explored to encode and express the cultural conceptualisations of their speakers (Sharifian, 2006). The interaction between linguistic input and the cultural conceptualisations, through which the learner experiences it, facilitates its accurate use, spontaneous availability for fluency during communicative functions, and transfer to long-term memory for future use.

2.3.2.2 (i) The negative impact of English on other languages

The ever-expanding global hegemony of the English language has often been seen to be correlated to the marginalization of indigenous languages (Alexander, 1999). Many studies on the negative or linguicidal effect of English have focused on Africa, where these issues are aggravated by a long history of colonialism in various countries (e.g. Afful, 2008; Mooko 2006; Alexander, 2005; Michieka, 2005; Kehende, 2004; Alexander, 1999; Prah, 1996; Djite, 1993).

This situation is not new: English was exported to other countries such as Canada, Australia and New Zealand, together with policies of physical and linguistic genocide, and the ‘triumph’ of English has been at the complete expense of local languages and cultures (Skuntnabb-Kangass & Phillipson, 2000). In most other countries, where substantial numbers of indigenous peoples still persist, such as in South Africa, most individuals are not content to transact their most important or intimate business in a language that is not commanded by them intuitively (Alexander, 1999).

The negative aspects of English, such as its potential dominance at the expense of national languages, may even result in the reformulation of national, social and cultural identities (Ushioda, 2006). These issues are of particular concern in Africa, including Botswana (Mooko, 2006), Egypt (Warschauer, 2004), Ghana (Afful,

2008), Kenya (Michieka, 2005), Nigeria (Kehende, 2004) and South Africa (Alexander, 2005). The hegemonic impact of English may here be expected to be even greater, as these countries have a long, and often convoluted colonial past. Increasing awareness of the role and potential hegemonic effect of the English language has resulted in important (re)considerations at a national level. For example, the possible impact of the widespread use of English on indigenous languages was a major focus when discussing language policy, and the rebuilding of post-colonial South Africa (Prahala, 2006).

The ever expanding global hegemony of the English language has therefore often been seen to be correlated to the marginalization of local, national and regional languages (Alexander, 1999).

2.3.2.2 (ii) Ambiguous influence of English on other languages

It must, however, not be assumed that an increased importance of English, with or without detrimental effects on local languages is always a top-down phenomenon, forcefully induced onto the hapless inhabitants. Indeed, a bottom-up phenomenon may be at least partially responsible for this. It may reflect a voluntary individual choice on the part of the inhabitants for choosing English, and is often associated with an interest in music, computers and other grass-root situations (Skuntnabb-Kangass & Phillipson, 2000).

For example, concerns have emerged about the overwhelming voluntary use of English for and on the internet in Egypt, where English has become the dominant language of communication in web use and for formal e-mail writing, thereby displacing Arabic (Warschauer et al., 2002). Stevens (2008b) attests that a lot of informal email writing is actually done bilingually or in colloquial Arabic using the Latin keyboard. Moreover, the number of non-English sites on the internet is growing rapidly and is expected to exceed the English ones (Crystal, 2001), and this may also apply to Arabic language-based sites.

2.3.2.3. Difficulty for students to learn and interact through L2

Learning through English is not always totally voluntary: it can be dictated by educational policy, such as in Botswana where students are increasingly being taught through English (Mooko, 2006). Yet many and perhaps the majority of

children and adults alike have to learn through a language in which they are neither competent, nor feel comfortable with, thereby undergoing subtractive bilingualism (Donald et al., 1997). Wright et al., (2000) conducted a study on minority groups of students and conceded that early instruction exclusively in a societal-dominant language can lead to subtractive bilingualism among minority-language children, and that heritage language education may reduce this subtractive process. Indeed, in other parts of Africa and beyond, when the language of instruction is not the one that is used in students' homes and communities, the language of instruction has sometimes been caustically referred to as the 'language of destruction'; it may result in failure, confusion, despair and high dropout rates. This is the situation in many developing countries, not only in Africa, but across the globe from Latin America to the Far East (Marsh, 2003).

The decontextualised teaching of English and resulting low levels of achievement, hampers progress when it is the language of instruction, with concerns about the performance of native learners (Conduah, 2003). In many countries, subject matters such as science subjects are taught through English (L2), and the student must be able to express these cognitive processes in English in both speech and writing (Clegg, 2002). Yet it cannot be denied that some knowledge of English is necessary in most disciplines at university level. English is also the sole language of instruction for certain disciplines. For example in Egypt, in the faculties of medicine and engineering, text books are invariably in English as equivalent texts in Arabic are not available (Imhoof, 1977).

This problem is certainly not limited exclusively to the sciences: in a Namibian study, teachers and students alike often did not feel proficient and comfortable with English being used as the medium of instruction for all subjects (Swarts, 2002). Crucially, poor educational achievement is connected to teachers and students working in a second language (L2), and is particularly aggravated when combined with low levels of literacy and education in students' home backgrounds (Clegg, 2002). Many parents are keen on having their children learn in the mother tongue and English. It has been suggested that studies indicating that the preferred choice is having solely English as the medium of instruction are based on studies that are biased or flawed (Heugh, 2000).

The educational and consequently social under-achievement in many post-colonial countries has this as a deeper-lying, less apparent problem: namely having to learn through L2 without adequate instruction of L2. This is causative to creating a wide-spread and devastating contextual disadvantages to learning (for e.g. Wright et al., 2000; Brock-Utre, 2000; Heugh et al., 1995; Ramirez et al., 1991).

Compulsory schooling in English without adequate English instruction imposes hardship on people and entire populations, and is a disadvantage to them. In several countries where substantial numbers of indigenous peoples still persist, many individuals may not be able to conduct important interpersonal and transactional functions in their mother-tongue, and need English or another language. Yet paradoxically, for most (African) students it is clear that while in the foreseeable future it will be desirable for children growing up in most of these countries to know English well, it is equally clear that in most cases this is not happening (Alexander, 2000).

3.2.4. English: inclusion or exclusion for employment?

Disappointing results in some economic development programmes and campaigns in many African countries may well derive from the exclusion of subjects essential for development, such as science and technology. A core problem is the teaching of these subjects through English, of which most Africans have either little or no grasp, and more generally only a very inadequate command of the European languages, generally English or French. Modernization often comes packaged to Africa through subjects taught in these languages, and therefore often cannot involve many Africans for whom it is aimed (Prah, 1996; Djite, 1993). Furthermore, there are simply not enough proficient English language speakers in basically all African countries for certain professions (Alexander, 1999); this means that many locals are excluded from employment requiring this education, creating unfair hardship for them and often creating problems for projects due to the lack of involvement of the locals and their knowledge.

Paradoxically, learning a new language may not always be an aid to social inclusion and job accessibility: it may actually have the opposite function, and serve as a barrier. For example, in India, people who were excluded from work because they did not know English needed to learn it to increase their linguistic capital

(Bourdieu, 1991). They were then excluded because their English was not considered to be of a high-enough level. The demands therefore shifted, 'raising the bar' so that new means of exclusion were enforced. Similarly, labour migrants to Sweden first needed no Swedish, then they also needed to know Swedish, then a high level of Swedish was necessary, followed by proficiency in English. Now computer literacy is also needed for many workers (Skuntnabb-Kangass & Phillipson, 2000).

2.3.2.4. (i) The Egyptian 'English and employment' loop

In Egypt there is a huge divide between the small percentage of the privileged rich and the multitude that live below the poverty line. English is freely accessible to the former category, and not to the latter. Thus English may actually be aiding the disparity of resources and wealth in Egypt. Possibly more precisely, the lack of uniform availability of English may be deepening this divide.

Egypt is considered to be in the Expanding Circle of countries, where millions of people may be living in the Expanding Circle of English. The nations within the Expanding Circle of English, such as Egypt, are those where English is in the process of becoming a universal second language (Kachru, 1992). Indeed, with the exception of religion, English seems to have found a significant role in the popular culture of Egypt as seen in advertising, television, clothing trends and tastes in music (Schaub, 2000). However, within several sub-groups and in numerous specific communities in Egypt, including the American University in Cairo and medical and scientific schools at the national universities, English is so central that the EFL label does not apply (Ibid, 2000), and thus these sub-groups of Egyptians cannot be said to belong to the Expanding Circle of English. They belong to the 'Outer Circle of English', where English is already so well-established that it serves as a first language for communication between natives of the country within their own country (Kachru, 1992). Simultaneously, many millions of rural Egyptians have little or no opportunity to learn English to an acceptable and useful level, and indeed do not even feature in several key studies on the use of English in Egypt (Schaub, 2000; Nour 1992; Elkhatib, 1984; Imhoof, 1977). It may be dubious whether even the 'Expanding Circle of English' label is appropriate to these rural people. While this may be another example of English being used to exclude, rather than include

many people, one must entertain the possibility that many Egyptians, and particularly rural Egyptians, may feel little or no need for English education within their community, and have far more pressing needs. Conversely, the lack of knowledge and use of English in large sectors of rural Egypt, particularly in the south, may be due to a lack of opportunity to learn it, or due to inappropriate teaching methods. Ultimately, it is up to rural Egyptians themselves to clarify their position regarding the possible role of English within their communities, where its possible role for social advancement may extend beyond agricultural amelioration.

2.3.2.4. (ii) English in the Egyptian educational-employment domains

In contemporary Egypt, English finds an important role in at least three areas within the educational-employment domains: (i) Egyptians who speak English are more likely to be employable (Nour, 1992); (ii) English is essential to successfully follow certain university courses leading to degrees in medicine, veterinary medicine, engineering and others, where many of the better text books are in English, as are the vast majority of research papers in these disciplines (Massialas & Jarrar, 1988); and (iii) in the tourism industry, a massive revenue earner for Egypt. All those involved in this industry, down to the poorest street hustlers and merchants in tourist areas, must have communication skills in English (Stevens 1994; Elkatib 1984). Yet despite the spread of English throughout Egypt, it seems unlikely to have had an impact on interpersonal and regulative functions, where Arabic is still the language of choice (Schaub, 2000). Thus the fear of English displacing Arabic, as described by Phillipson (1992), does not seem to be a major concern in Egypt. Indeed, a preliminary overview of the use and influence of English in Egypt appears to reflect an ideal situation: people from many sectors of society, from university students to prospective job applicants, all the way down to juice vendors and street hustlers, have been advantaged by being conversant in English. Therefore, Arabic and Arabic culture have remained largely intact in Egypt, and the impact of English can hardly be considered to be negative.

2.3.2.4. (iii) English and education through English in Egypt

A challenging situation is present in Egypt, where the medium of instruction in many university disciplines is, to some extent, English (Imhoof, 1977). Indeed,

English is a core requisite and remains the medium of instruction within the university faculties of medicine, dentistry, veterinary medicine, engineering and certain other scientific subjects to the present day in countries such as Egypt and Sudan, among many others. The general opinion is that state schools in Egypt are somewhat failing in their task of teaching English language proficiency (Schaub, 2000). However, urban Egyptians from elite or middle-class backgrounds have numerous alternative opportunities for increasing their level of proficiency in English, of critical importance when one considers that English plays a crucial role in Egypt's universities. Not surprisingly, college-bound students share a primary motivation to learn English (Elkhatib, 1984). But rural Egyptians often may be at a disadvantage as they only have (at best) access to state school English education with its 450 compulsory hours. This usually results in low EFL proficiency (Zaher, 1995). It is unclear whether the markedly limited options for learning English in rural Egypt are based on poor demand on the part of the locals, or whether few opportunities to supplement their English education exists. Many rural Egyptians do not make it to or succeed in (English medium) universities precisely due to their lower levels of English proficiency. A recent positive development among rural Egyptians involves the American University in Cairo with USAID support offering scholarships to students from all governorates in Egypt, which resulted in about 200 rural students availing themselves of an English-based education.

When discussing aspects of the learning of English in Egypt, mention of rural Egyptians is sadly omitted. For example, when discussing the primary motivation to learn English, Elkhatib (1984) limits his discussion to urban Egyptians. Similarly, when likening the national urge for learning English in Egypt to a form of hysteria, the marked interest in English being described only refers to urbanites (Imhoof, 1977). The literal onset of panic for learning English among Egypt's future employees described by Nour (1992) also does not take into account rural Egyptians.

Ignored and/or oppressed people feel ignorant and they become dependent on the culture of the oppressors, the so called experts and erudite specialists in society. The needs of the oppressed, and the knowledge gained from their own experience, are not regarded as important; they are ignored, devalued, and considered inferior (Akkari, 1998). For example, agricultural knowledge and experience from rural communities may be a highly important world-resource. Indeed, farmers in Nubia

have accrued precious knowledge and expertise in the field of sustainable agricultural in the harsh desert-like environment they live in. With increasing desertification due to global warming, their wealth of knowledge is a precious resource that may be ‘exported’ to needy arid regions around the world. It is important to note that these autochthonous resources were formerly untapped due to lack of recognition. In contemporary times, these useful practices and knowledge may not circulate due to the language barrier. The challenge of understanding local knowledge in Nubia will be facilitated if local people become increasingly proficient in English, allowing the international exchange of farming and water-conservation ideas for arid environments.

2.3.2.5. English as a political tool

Widdowson (1998, p.397) succinctly sums up the correlation between English and power:

“English is the gate keeping language, and its acquisition, therefore, will often provide access to economic and political power, because power is exercised by means of that language”.

The neo-colonial elite in power in Africa therefore has an ulterior motive for maintaining English in a position of prime importance, and maintaining its restricted social access, as it keeps them in the privileged middle and upper classes. Adequate proficiency in English is largely unattainable for most other Africans, often those for whom language policy was purportedly decided for (Alexander, 1999). English may therefore possibly serve the purpose of elite formation and elite closure, with the inclusion of those wielding the language of power, and the exclusion of the rest, leaving them impoverished (Skuntnabb-Kangass & Phillipson, 2000). For example, in Botswana, the language of instruction at school, in addition to English, is Setswana, that of the dominant social group. This results in children from minority groups such as Ikalanga, Otjiherero and Sesotho being at a disadvantage while learning at school (Louw, 2004).

In South Sudan, indigenous groups have a great loyalty to English, and resist the encroachment of the Arabic language within their society. This is seen by them to be a symbol of dominance by the Arabic North, and a threat to their culture and

identity (Baker & Prys Jones, 1998). However, a drop in the use of local languages has also been seen in the Nuba Mountains in Western Sudan (Mugaddam, 2006). This is linked to the relatively new phenomenon of local women being able to receive more formal education, obligatorily followed in Arabic. This is a sharp reminder that it is not only English or other European ‘colonial’ languages which may have a ‘linguicidal effect’ (Phillipson, 1992). Moreover, this scenario is not unlike the Arabic-Nubian one found in Egypt. Interestingly, Widdowson’s (1998, p.397) parting shot on English, political power and domination presents an interesting viewpoint that reflects the underlying dynamics behind linguistic dissent:

“...the whole notion of linguistic domination (as distinct from domination through language) deflects attention from the real causes of socio-political abuse. There is no point in attacking the messenger if you do not like the message. He is not the cause but the means of conveying it”.

2.4. Impact of Arabic in the North African Arab region on minority languages

Arabic is the sole official language in almost all Arab countries (Farah, 2005), where minority languages have little or no official role. Baker & Prys Jones (1998) review the linguistic profiles of Arab counties in Algeria, Libya, Mauritania, Morocco, Sudan, Tunisia and Egypt, including the speakers of languages other than Arabic.

2.4.1. Algeria

In Algeria there are no accurate figures for the numbers of Berber speakers, since the language has no official status. Estimates for the number of speakers range at between 13%-24% of the total population; almost all Berber speakers also speak Arabic, and are therefore classed as Arabic speakers. Algeria implemented school education in Arabic only as a post-colonial strategy, designating French to a foreign language in schools. A further development was English replacing French as the main foreign language taught at school (Crystal, 1996). But this has created an

ambiguous situation as French is considered to be the language of progress and modernity, and Arabic that of family and tradition (Saada, 1983). There is no mention of minorities in their language policy.

2.4.2. Libya

In Libya, Arabic is the sole official language, and the native language of the vast majority of its citizens. An estimated 4% of the population speak dialects of Berber, mainly in the few Berber-speaking villages in the south and west. Berber was the original indigenous language before the arrival of the Arabic-speaking peoples. In Libya, English has become the most important foreign language. It is used as a means of instruction in science at college and university level. Both English and Italian are used in trade, and are widely understood in major cities, but the period of Italian colonization made little linguistic impact on the population as a whole.

2.4.3. Mauritania

The Islamic Republic of Mauritania, formerly part of French West Africa, became independent in 1960. About 80% of the population are Moors, of mixed Arab and Berber descent, and speak Hassaniya Arabic. The remainder of the population are Black Africans, who mainly speak indigenous African languages. French is widely spoken by educated Black Africans. Since 1988, Arabic has been the medium of instruction in all schools, and in 1991, Arabic became the sole official language. Three other languages were granted the status of national languages: Soninke, Pulaar and Wolof. As recently as 2010, 'black African' Mauritians have continued to object about the arabization of the country, and promote their francophone identity as an integral part of their culture and society (Anon, 2010).

2.4.4. Morocco

In Morocco, the Berber languages are not officially taught in schools, instead all children learn Arabic. However, Berber is still widely spoken among villagers, so children learn the languages (Piñon & Schuerman, 2009). El Amraoui (2007, p.1) also writes about the situation in Morocco for Berber minorities:

“In Morocco, at least 30 per cent of the country's population still considers one of the three Berber languages their mother tongue. Despite this, the Berbers are treated like a minority by members of the dominant Arab culture when it comes to promoting their culture and language. Many Berbers are bilingual in Arabic.”

French is still widely used in government, commerce and administration. It is studied and used as a teaching medium for around half of secondary school graduates, and it is the language most used by educated people. English, taught in schools as a foreign language, is beginning to gain ground at the expense of French.

2.4.5. Sudan

In Sudan, about 60 languages are spoken, but most people also speak Arabic, the official language of the country and Arabic is the official language of schools in the country. After an extended period of arabization, the Sudanese government is now encouraging the teaching of English at both the private and public sector levels, including the army, police force, judiciary and other key players in the development of the country and the maintenance of peace and stability. International conferences on English and education through English are encouraged and explore the expanding role of English and methodologies to teach it effectively (e.g. Mallia, 2012; Mallia 2013).

2.4.6. Tunisia

In Tunisia, people are of mixed Arab and Berber descent, although only 2% speak the Berber dialects, and most Berbers also speak Arabic. The post-colonial strategy of arabization in Tunisia resulted in the incorporation of Arabic in education, without the elimination of French, allowing many students to have communication skills in both languages (Saada, 1983). Therefore French, which is still widely spoken by educated people, is taught from the second year of primary school and is used as a teaching medium for most scientific subjects in higher education. Italian is increasingly spoken and understood through the media, and more people are learning English, because of its importance as a world language.

2.4.7. Egypt

In Egypt, Arabic has progressively displaced the use of indigenous languages such as Nubian in Upper Egypt, south of Aswan, and also the Berber language in Siwa, relegating these languages to local village use only (Mallia, 2009b). There are no official figures but it has been estimated that there may be as many as 250,000 Nubians living in Egypt and the 15,000 inhabitants of the Siwa Oasis, near the Libyan border, speak a dialect with a Libyan Berber component.

2.4.7.1. Language choice and social domains

Language choice may be conscious or unconscious. The patterns for language choice or obligatory language usage, and particularly the factors affecting these choices and discerning any patterns behind the linguistic choice may be investigated through two approaches: (i) domain analysis, a sociological approach, and through the (ii) accommodation theory, a social psychology approach (Sciriha & Vassallo, 2006).

Arabic is the sole official language in Egypt (Farah, 2005). Nubians may therefore be obliged to speak Arabic, the dominant language, rather than their own in particular domains of their daily life. As Nubians have had to adopt the dominant language in some or many domains, this may not only constitute a language

challenge to Nubian, L1, but also more deep-seated threat to their culture, as expressed by Sciriha & Vassallo (2006, p.82):

“It is usually members of subordinate groups who apply linguistic accommodation rather than members of the dominant groups. In fact, when linguistic accommodation is applied by the dominant groups to the subordinate interlocutors, this may be interpreted as signalling social change”.

Language accommodation is also a challenge because it often only allows an imperfect form of expression on the part of members of the subordinate group. Indeed, the translation of cultural concepts from one language to another is highly challenging (Sciriha, 2010). Unfortunately, this may also tend to emphasize the subordinate position of the accommodating interlocutor.

2.4.7.2. Arabic and Nubian in Egyptian social domains

Within the Nubian communities in Egypt and the Sudan, the Nubian language (L1) has been relegated to a secondary position as Arabic, the official language of the ethnically most powerful group in both countries has become essential to hold most jobs and positions. Arabic has become indispensable to pursue education at all levels, from primary school to post graduate university level. Indeed, Nubians and other ethnic minorities need to adopt Arabic to be able to participate in most aspects of life in Egypt (Mallia, 2009b; Baker & Prys Jones, 1998).

However, within the family and community, Nubian is universally spoken for both interpersonal and instrumental purposes (Mallia 2009b, 2010). Language choice therefore depends on the domain or social situation at hand, and is not a random process (Fishman, 1965). For example, as the family domain is less formal it is predictable that the less formal language, Nubian, is chosen. But in general, the speaker can, and must consider the setting, the interlocutors and topic being discussed prior to making a choice between the official language and mother-tongue.

2.4.7.3. Linguistic accommodation theory: Why Arabic instead of Nubian?

The linguistic accommodation theory (Giles et.al., 1973; Giles, 1977) looks at the speaker's psychological processes in choosing which language to speak in. Sciriha and Vassallo (2006, p.82) specify that:

“The basic concept in this theory is that the speaker will usually converge or accommodate to the needs of his partner in the conversation; the speaker will choose the language in which his interlocutor feels most at ease”.

In line with this theory, Nubians speak Arabic with a conscious decision to converge to the needs of the dominant Arabic ethnic group and language probably through necessity, and sometimes possibly fear.

2.5. Impact of English on minority languages and cultures in Nubian settlements

2.5.1. English as a ‘sociolinguistic buffer’: an aid to minorities

The wider introduction of English among the Nubian community, thereby removing the dominance of Arabic previously discussed, may actually aid them in rediscovering and reutilizing their own language, Nubian. English may allow them to access ideas, information and people around the world that may end their relative isolation. Isolation usually helps safe-guard cultures, language and ethnicities. Yet paradoxically, it now appears to be a detrimental factor as this society slowly but surely merges into the mainstream Arabic ethnic, cultural and linguistic group. This may result in jeopardizing the existence of the Nubian language and culture, and also the possible associated infringement of their human rights (Mallia, 2010).

Therefore a precursory assessment suggests that English may actually help minority languages and cultures, such as the Nubian one. The use of the internet, that helps re-establish contact and identity of scattered language users worldwide, is both ubiquitous and affordable, and is of special contemporary interest. This is particularly relevant when dispersed speakers belong to communities which may not have the financial resources to use other more costly media (Warschauer et al., 2002). The numerous websites featuring Nubian history, culture, agriculture and politics indicate that English, and its use through the internet, may not only help prevent linguistic genocide, but also physical genocide due to the creation of

international awareness of their current plight (e.g. see Omar, 2008; Sidahmed, 2005). Similarly in neighbouring Sudan where there has been considerable conflict between the Arab north and the (now independent) African south, English may have played a 'buffering' pre-independence role against the process of arabization. In South Sudan then use of Arabic as a medium of instruction in schools has until recently been a political issue, as many southerners regard Arabic to be an element of northern cultural domination and prefer English (*Doornebal, 2012*). Thus Anon (2012, p.1) explicitly writes:

“It is of no surprise or astonishment that South Sudan has taken the decision to phase out Arabic from the daily lives of its speakers after breaking away from North Sudan. For the new state perhaps Arabic represents a bitter and painful past and so in fulfilling and accomplishing their true freedom it has decided to articulate its nation's hopes and aspirations in a new tongue”.

The southern Sudanese have a great loyalty to English and have resisted the encroachment of Arabic (Baker & Prys Jones, 1998). A similar but fairly unsuccessful attempt is being made in Mauritania, namely using French to buffer the effects of Arabic and arabization (Anon, 2010b)

Indeed, English should be at the disposal of those who want it, particularly if it is crucial to attaining power at certain levels of the society as it may be presently structured (Alexander, 1999). The case of rural Nubian adds an even more critical aspect to this situation that goes far beyond missing out on opportunities and advancement: it touches the core survival of an entire ethnic group, their culture and language.

The role of English on minority languages, such as Nubian, remains ambiguous: the presence of English may weaken the importance of Nubian within the community, or conversely strengthen it, as explored by Mallia (2010, p.247):

“Paradoxically, there is the possibility that removing the exclusive focus on Arabic, for example by the wider introduction of English and Western values among the Nubian community, may actually help them refocus on the rediscovery and reutilization of their own language and culture. English may also allow Nubians to access and circulate ideas, information and knowledge to people around the

world and end their cultural isolation and decline. Specifically, the use of the internet has allowed the international dissemination and readership of articles and news about Nubians and their community, and the use of English has served a key role in achieving this”.

2.5.2. Possible interactions of English and Arabic education in Nubia, Egypt

Nubian villages have a school curriculum that is similar to the rest of Egypt, and teachers are invariably always Arabs. The language of instruction is also Arabic (Baker & Prys Jones, 1998), which is L2 for Nubians; the use of L1 (Nubian) is not permitted. It is easy to understand from this situation that specific needs for Nubians are not generally considered, and assumed that they can, and must follow a system of education that may not necessarily reflect their objectives, nor be conducted in a manner which is conducive to efficient learning and language acquisition (Mallia, 2010). This is a concern, as studies looking at education as a tool for poverty alleviation and the promotion of peace in schools in nine other African countries concluded that the role of the teachers was crucial (Benavente et al., 2008).

But can adaptations and modifications, which consider the sensitive educational needs of minorities such as Egyptian Nubians, be made? Research on the views and perceptions on education of minority groups such as Nubians is scarce or absent. One of the aims of this body of research is to directly enquire on their views and feelings as to the role of English in their society. Moreover, how can English, Arabic and Nubian interact for culturally-sensitive education at the local level in Nubian settlements? Education can be conducted in L1, L2, or both, as discussed in the next sections.

2.5.2.1. Introducing or improving L1-medium education

The question of how people best learn when instruction is given in a language which may be far removed from their daily life experience, is an issue facing experts who are concerned about educational progress in the developing world (Marsh, 2003). One method may be the introduction of high-quality education through the home/community or ‘native’ language (L1), for example, the development and teaching of courses in Nubian, particularly for very young learners in this research scenario (Alexander, 2001). However, this fails to acknowledge the costs associated

with this strategy; indeed several sub-Saharan countries have opted to use English or French, a choice that is both pragmatic and economical. This also has the added advantage of learners becoming familiar with an international language that may further enrich their education (Serpell & Hatano, 1997).

2.5.2.2. Improving L2-medium education

Another approach may be to improve L2-medium education, namely that lessons are conducted in English for non-native speakers of English (Clegg, 2002; Swarts, 2002). Indeed, if implemented appropriately, this can offer advantages for individuals and societies in relation to linguistic, communicative and cognitive development. For example, in Egypt, graduates from private English language schools or the American University in Cairo are specifically preferred for the better jobs available in the country (Nour, 1992; Schaub, 2000). This implies that top employers in Egypt place greater confidence in both the cognitive and English levels acquired by learners attending these institutions. However, if implemented inappropriately, education in English can have negative consequences (Alexander, 2001), as discussed previously.

2.5.2.3. Bilingual education: simultaneous L1 and L2-medium education

Analysis on the effectiveness of bilingual education has shown that children with limited English proficiency who were taught through the use of at least some of their native language, performed significantly better on standardized tests than similar children who were taught only in English (Greene, 1998). Extensive studies in the United States have shown that providing low English proficiency students with primary language instruction allows them to progress in other content areas (Ramirez, 1991). Other successful bilingual programs have also included the use of the local language and helped maintain local culture, for example in African countries (Benson, 2001; Benson, 2004; Jwan & Ogechi, 2004; Ndamba, G.T. 2008) and Latin America (Lopez, 1995.)

For example, Maori in New Zealand has been reinstated in schools, alongside with English. This has allowed the judicious use of the Maori language in developing curricula that teach tribal knowledge and approach the academic

disciplines from a Maori perspective (Middleton, 1992). Similarly, in Peru, Spanish and native languages are used in certain schools, using a practical Spanish framework but allowing the revitalization of indigenous Peruvian languages and culture (Gashe, 1998). Another similar situation in southern Israel involves a successful trilingual model which allows mother-tongue Arab speakers to also simultaneously study in Hebrew (L2) and English (Hauptman et. al., 2008). A better and more widespread knowledge of English on the part of Nubians may shift their exclusive focus away from Arabic. This may also help them examine world literature, events and phenomena that may enlighten them as to what is possible with regard to safeguarding one's own language and culture.

However, not all cases of bilingual education are successful, and inappropriate methods of bilingual education can also have deleterious effects. For example, a combination of geographic isolation in parts of China, poor facilities and few quality EFL teachers, resulted in students having to learn English through the intermediary language (standard Chinese), putting them at a gross disadvantage (Feng, 2005).

2.6. World Englishes –what English to teach?

2.6.1. World Englishes

While how English may find a role in education and society in rural Nubia has been discussed in the previous section, the possible varieties of English to teach will now be examined.

Over the last twenty-five years, the terms 'World Englishes' and 'new Englishes' have been widely used to refer to the localized forms of English found throughout the world, particularly with reference to the Caribbean, West and East Africa, and parts of Asia. From the early 1980s onwards, in various branches of linguistics, research and publications on world Englishes have contributed to a paradigm shift in English studies. Over the last two decades especially, there has been a growing recognition of 'Englishes' in the plural, as in 'varieties of English',

‘international Englishes’, ‘new Englishes’, ‘English languages’ and ‘World Englishes’ (Bolton, 2005).

The acceptance of World Englishes has expanded even to conservative countries such as Japan, where researchers and institutions perceive themselves to be an example to other institutions in Japan and other Expanding-Circle nations on this positive viewpoint and approach to English(es) (Sakai & D’Angelo, 2005).

World Englishes should not be examined exclusively in terms of their linguistic features, but rather as emergent systems that are largely adopted and explored to encode and express the cultural conceptualisations of their speakers (Sharifian, 2006). Clearly, a World English approach would be ideal among ethnic groups such as Nubians, where it would favour the expression and development of the indigenous customs and culture. But it will also allow other cultures to examine, learn and adopt useful practices, such as those associated with agriculture under challengingly arid conditions. Increasing world desertification makes this knowledge particularly relevant in contemporary times.

2.6.2. Teaching World Englishes in an Outer-Circle society setting

The worldwide presence of English, ‘Global English’, and ‘World Englishes’, reflecting the sociocultural realities of learners in Outer- and Expanding-Circle societies characterizes the current global functions of English (Kachru, 1997).

The vast majority of teachers of English as a second and foreign language in the world today, including Egypt, are ‘non-native’ teachers working in a wide range of settings. In Outer-Circle Asian and African societies, the maintenance of traditional target norms of English, primarily by attempting to instil Inner-Circle versions of English on their hapless students, lack realism. But they also contribute to the stigmatization of local language users, creating ‘cultures of complaint’ rather than ‘cultures of confidence’. In such societies, there are also complex patterns of contact linguistics, including lexical transfer, code-switching and code-mixing, as well as discoursal and syntactic change and accommodation (Bolton, 2004). Most urgently, English language teachers in many Outer-Circle and Expanding-Circle societies face extreme difficulties in terms of conditions and resources of a kind

unimaginable in comparable Western institutions (Bolton, 2005). For example, culturally-appropriate class materials are also often lacking, as Deneire (1998, p.393) laments:

“What do my ESL students from Western Europe, South America, and Africa, Asia have in common? They all use the same books, the same dictionaries, the same grammars, all written by people who often have no idea of the linguistic and cultural reality of these countries”.

Publishers have largely failed to become more familiar with World Englishes when teaching materials are created, and generally do not depict the Englishes from the regions they are attempting to portray. In addition, institutions in Outer- and Expanding Circles often overlook the resources available in their own environment. They tend to focus learner attention on Englishes provided by members of the Inner Circle, and sadly ignore the rich bounty they have within their own environment (Morrison & White 2005).

2.7. Use of English and Arabic in the Arab region: Conclusion

The use of English and Arabic in the Arab region has been reviewed in this chapter, looking at the language interaction and linguistic dominance of English and Arabic. The role of English in education, development, and local languages and cultures, including both its positive and negative aspects on education, development, and local cultures was also explored. The impact of Arabic in the North African Arab region on minority languages in Algeria, Libya, Mauritania, Morocco, Sudan, and Tunisia was briefly reviewed, whereas the situation in Egypt was examined in greater detail: language choice and social domains, and use of Arabic and Nubian in Egyptian social domains. This was followed by examining the impact of English on minority languages and cultures in Nubian settlements, where English might serve as a ‘cultural and linguistic buffer’, and also a closer look at its possible interactions with Arabic as the medium of education in Nubia. World Englishes, and its teaching in an Outer-Circle society setting such as Egypt, concluded this section of the literature review, with its powerful approach of including the cultural context and local nuances of language in the teaching of English.

CHAPTER 3

Methodology

3.1. Introduction

The previous chapter described the impact, acceptability and use of English in various communities around the world. Particular reference was made to rural Arab and Nubian communities in Egypt. While the presence, role and ‘acceptability’ of English among ethnic minorities in Egypt was under discussion, that of the dominant language, Arabic was also reviewed. The positive or negative impact English may have on education, development, and local languages and cultures around the world was also contrasted.

This chapter will present the research questions investigated in this ethnolinguistic study, together with a description of the research methods used in these investigations. Rural Arabs’, urban Arabs’ and rural Nubians’ attitudes towards English, towards native speakers of English and their countries, and associated ‘Western’ culture, values and lifestyle, is one major focus of this body of research.

The three cohorts will also be examined and compared for their motivation for learning English, and their preferred methods of learning English, and language skills. Various attitudes and motivation for learning English and its possible role on the development of their autochthonous societies in rural, Upper Egypt, in the vicinity of Aswan will therefore be explored. An ethnolinguistic rationale was adopted, studying the relationship between English, culture and ethnicity. Different viewpoints based on ethnicity (Arab versus Nubian) and demographics (urban versus rural) is therefore the focus.

The research in this study consisted of an overlapping set of different studies, thereby allowing triangulation of results. A brief chronological overview of the studies therefore includes the following:

A. Qualitative studies:

(i) Acculturation and sensitizing period to become familiar with the communities and their language, culture and reality and develop sensitizing concepts (conducted early 1990s-2004 in Nubia, Cairo, Nile Delta and Western Oases);

(ii) Participant observation to develop a deeper, more focussed and coherent understanding, and this information was pooled with that from interviews (conducted in 2004-2006 in Nubia and Cairo);

(iii) Interviews and the general inductive approach: this consists of interviewing the case series of Nubians, rural Arabs and urban Arabs, coupled with the integrating information gathered from case (and community) studies during participant observation. The general inductive approach, based on grounded theory, is used to develop and organize emerging ideas and form a coherent story line (conducted in 2005-2007 in Nubia, Cairo, Nile Delta and Western Oases);

B. Quantitative studies (naturalistic, i.e. non-experimental):

(iv) Pilot observational (cohort) studies on rural Nubians, rural Arabs and urban Arabs, conducted simultaneously with the qualitative studies to support the latter in also presenting an empirical, objective perspective (conducted in 2005 in Cairo, reclaimed desert areas between Cairo and the delta, and four Nubian villages near Aswan);

(v) Main observational (cohort) studies on rural Nubians, rural Arabs and urban Arabs, conducted via questionnaires. Details of the questions included stem from collated information, issues, questions and possible choices previously identified during the qualitative and pilot studies (conducted in 2006 in Cairo, reclaimed desert areas between Cairo and the delta, and four Nubian villages near Aswan).

The acculturation and sensitizing period relates to the researcher's presence for up to a decade in Egypt, up to the start of the studies. This continued into participant observation of cases within the community, which started in 2004 and extended to 2006. Concomitantly, interviews with cases in the chosen communities were held in 2005, as were the initial pilot quantitative studies among Arabs and Nubians. The general inductive approach, based on grounded theory, was used to process information pooled from participant observation (researcher-centred, subjective) and interviews of cases (participant-centred, subjective), and pilot studies (objective). Triangulation of results helped develop questionnaires to be subsequently used with the main quantitative non-experimental studies on Arabs and Nubians. Empirical results from the main studies subsequently helped refine and give an objective slant for developing the final storylines (models) developed via the general inductive approach.

A mixed method approach, combining qualitative and quantitative studies is adopted in this body of research. Qualitative studies provide detailed, information-rich aspects collected from cases, Arab and Nubian, via participant observation and interviews, and processed through the general inductive approach. Quantitative studies present an empirical, objective facet to the studies, working synergistically with qualitative studies. This is the rationale behind the choice of approach for this research.

An ethnographic approach, nested within the mixed method approach, is also adopted as it allows the researcher to include an analysis of the rural and village landscape, activities, in particular agriculture, the climate, and the habitat, make a substantial contribution toward the understanding of the social life of participants in the daily life of their own communities. This is particularly evident in the acculturation and sensitizing phase, and participant observation components of this thesis. Together with images taken during the studies, ethnographical aspects help to give an aesthetic impact to the thesis, generate a tangible backdrop to the main objectives of the work, and help create and express a credible reality.

3.2. Acculturation through observation and immersion in Nubia prior to the start of the research study

Acculturation of rural Nubian life in Egypt centred around the villages on the Nile's west bank in the vicinity of Aswan, and allowed for the development of sensitizing concepts by the researcher. These have been defined as the series of background ideas that inform the overall research problem (Charmaz, 2003). This body of research, characteristic of the social sciences, views sensitizing concepts as interpretive devices, a starting point for qualitative studies (Glaser, 1978; Padgett, 2004; Patton, 2002). Gilgun (2002, p.4) states that "research usually begins with such concepts, whether researchers state this or not and whether they are aware of them or not". Therefore sensitizing concepts offer ways of seeing, organizing, and understanding experiences for the researcher, and often draw attention to important features of social interaction, providing guidelines for research in these specific settings.

3.2.1. Rural extension work: acculturation and sensitization

The researcher's experience in Egypt, both urban and rural, extends from the early 1990s, when the researcher frequented Egypt as an independent traveller, and later as a rural development consultant until 2004. The researcher visited Aswan and made himself familiar with the villages of Gharb Aswan, Gharb es Sehel, Elephantine and Geziret es Sehel. He visited Nubia several times from 1992-2004, generally for 2-4 week periods. This helped him explore the most expedient ways of moving around these areas, and the logistics for moving around safely and economically were therefore established. Furthermore, in winter 1995 he spent two months in Nubia, this giving him the opportunity to deepen certain local friendships, boost his knowledge of Arabic and learn how to integrate with the day to day life of the villagers.

Aspects of dress codes and social exchanges were among the first things to be observed and adopted, allowing for pleasant social exchanges with the villagers. He also spent time in the fields with the farmers and their crops and animals. This greatly increased his knowledge of local agricultural customs, and also gave him an opportunity to understand what was necessary to help optimize agricultural practices

and create new economic opportunities. It also gave the locals an opportunity for asking questions relating to animal husbandry and animal health, making use of the professional experience of the researcher, creating a very strong bond between them. The researcher and farmers discussed crops, animals, disease and productivity on a daily basis. However, there were also opportunities for discussions on other ancillary activities, such as the selling of produce, the availability of state help for agricultural development and marketing, and general agricultural support for the community. The presence and use of a regional extension service to help farmers was also a topic that was frequently discussed, and aspects of existing services and possible improvements were explored. Importantly, daily exchanges allowed the researcher to develop his integrative and social skills, interacting with the locals naturally and using the local dialect of Egyptian Arabic.

The researcher's regular periods of immersion in Nubia until autumn 2004 had, among other things, indicated that the Nubian community was far more dynamic in the crop growing season, extending from autumn to early spring. There were also clear opportunities for the infusion of new ideas in agriculture and animal husbandry, which would certainly serve well when coupled with local knowledge and practices. Yet there was a linguistic barrier between Nubians and the rest of the world. The general poor level of English observed made it difficult, even virtually impossible, for them to make use of international scientific knowledge for agriculture, or participate directly with visiting international consultants. It also blocked them from being able to share their own ideas and home-grown experiences with the world community.

3.2.2. Identification of areas for research through acculturation and emerging sensitizing concepts

The researcher's repeated visits and immersion with Nubians in their villages resulted in two important factors, namely (i) familiarization with Arab and Nubian cultures, both urban and rural, and (ii) learning how to understand and speak 'Egyptian Arabic'. There was, of course a third additional consequence: his becoming sensitive to the social reality of Egyptians from all walks of life, including certain communities living under highly challenging conditions. For example, the

researcher's extended presence in Nubia also gave him the opportunity to discuss Nubians' views on their experiences of learning English at school.

3.2.3. Need for English

Positive social interaction between the researcher and the Nubian communities led to discussions on other aspects of their life, and invitations to their homes to meet the extended family were frequent. The researcher was thus given valuable opportunities to meet other members of society that were perhaps normally less available, particularly women, unemployed men and older members of society. This also gave the researcher the opportunity to familiarize himself with Nubian cooking, aspects of domestic life, traditional music and crafts, and more generally, have an intimate experience of life within Nubian families. Very often, their interest in the researcher's life overseas and the Western World in general, equalled his interest in them and their culture. The attitude presented by Nubians of both genders and all ages suggested that they were rather wistful that dialogue, interactions and business with visitors were limited, even impossible, because that elusive lingua franca, English, was beyond their grasp.

3.2.4. Need for better English education

Many Nubians indicated that they were dissatisfied with the way they learnt English at school, and felt unmotivated. The challenge at school may also be explained by the necessity of Arabic (L2 for rural Nubians) for all schooling. At university level, education is also in Arabic or English, thus requiring yet another language for enrolment, and for being able to have full access to information. It became increasingly clear that knowledge of English, coupled with IT could possibly be part of the needed solution for long-term sustainable development in rural Nubia. The researcher's presence in Egypt also allowed for triangulation of ideas and experiences with other ethnic groups, such as urban Arabs in Cairo. Interestingly, their view was that rural farmers, in particular southerners had little need, and even less aptitude for English or indeed for education in general. These conflicting experiences sensitized the researcher to several realities about ethnicity, education and opportunities in Egypt, and were central in the development of a

strong interest in the possible role of English as a tool for rural development in Egypt.

3.3. Preliminary emerging ideas, challenges and solutions

Understanding the needs and views of autochthonous rural Nubians and rural Arabs on the possible role of English and computing technology in their society help prioritize the needs of these communities and create a research ‘rationale’ and the associated methodology. This was achieved through acculturation of the researcher with the populations of interest (see section 3.2), and also with locally-based experts in Egypt. A number of key publications focussing on the role of English in Egypt and other countries were also reviewed in Chapter 2 (eg. Schaub, 2000).

3.3.1. Preliminary ideas

The emerging preliminary ideas of interest can be summarized as follows:

- (i) English may be a priority to directly aid rural framers improve their farming knowledge and help establish international contacts for dialogue, although differences between the views of rural and urban Egyptians may emerge;
- (ii) The attitude of Egyptians towards the penetration of English in rural communities may be particularly linked to differences in ethnicity, or being located in rural or urban centres. For example, English may be perceived as a threat to certain local languages and culture, accompanied by a cautious or even negative attitude;
- (iii) The motivation of rural farmers towards learning English may vary according to ethnicity with interpersonal, transactional, both or neither type of motivational factor being present;
- (iv) The views of both male and female participants should be solicited when possible.

3.3.2. Preliminary challenges

Several potential hurdles were envisaged at the start of the study. These can be summarized as follows:

- (i) Having access to persons (cases) of both genders, with the particular difficulty of accessing female participants for the male researcher;
- (ii) Having access to persons (cases) of various ethnicities, particularly Arab and Nubian;
- (iii) Focussing on both truly rural autochthonous populations that were accessible for studies and identifying an equivalent urban reference group;
- (iv) Developing and refining background ‘sociolinguistic’ knowledge;
- (v) Developing meaningful questionnaires;
- (vi) Translation of questionnaires into Arabic;
- (vii) Security issues for the researcher and the researched, particularly with recording data.

3.3.3. Identification of research resources and study populations (urban and rural)

To fully explore, prevent or overcome the hurdles described in Section 3.3.2. the researcher approached experts in the field in Egypt and engaged in dialogue with them. The English Language Institute (ELI) and Desert Development Centre (DDC) at the American University in Cairo (AUC), Egypt were identified as academic institutions offering resources and support.

The ELI has a vast expertise regarding English in Egypt, including sociolinguistic aspects. They were interested in exchanging ideas on the possible role of English in rural communities in Egypt, and also allowed access to library resources. They also critically assessed ideas and methods related to this research, and helped organize access to participants in the main urban Arab study. ‘Urban’, in these studies specifically refers to people living in Cairo, Alexandria or other major Egyptian city, but importantly, whose own occupational activity (and that of their

immediate family nucleus) is not agricultural, and who live well within the city confines.

Another suitable group of urban Arab participants (for the preliminary study) was accessed by the researcher enrolling as a student-teacher for the Cambridge ESOL CELTA certification course. This took place in a well-known English language school in Heliopolis, Cairo (the International Language Institute, ILI, associated with International House, IH).

The DDC, as one of its main aims, fosters sustainable development in desert lands (Tutwiler, 2002), an objective shared by this body of research. The centre was ready to aid the researcher by supplying a vehicle and rural accommodation. They also aided access to rural Arab farmers in the reclaimed desert lands, beyond the Nile Delta where they regularly carry out extension and educational projects. 'Rural' refers to farmers who are in communities of a mainly agrarian nature. Satellite agricultural communities at the periphery of cities such as Tanta or Mansoura may therefore also be included.

The DDC also helped by supplying a 'sponsor', or local helper, in the form of their extension veterinarian. Sponsors, often being key informants and serving as gatekeepers (Kawulich, 2005), were also willing to vouch for the researcher's presence to the other group members. The researcher's presence was more likely to be accepted when his presence was both explained and justified by sponsors.

Two Nubian sponsors, one male and one female, encountered during the sensitizing period, and well known within the groups and areas under study, often accompanied the researcher. Different genders may have access to different information, as they have access to different people, settings, and bodies of knowledge in certain societies (DeWaal & DeWalt, 2002). The Nubian cohort identified for the studies in this body of research was the same community of autochthonous Nubians where the researcher had spent his 'sensitizing phase'.

The interactions with the academic institutions and sponsors here mentioned facilitated the researcher in developing and actuating the necessary research methods and ideas. They were, however, solely generated by him, and studies were spearheaded and under the sole control of the researcher at all times.

3.3.4. Reliability, validity and ethical aspects

3.3.4.1. Reliability

Interviews were conducted with the same tools: a fixed schedule guided the respondents in a similar manner, and the same ‘human tool’, the researcher interacted with the interviewees throughout the study, generating consistency. Analogously, questionnaires were used for both the pilot and main observational studies, and the same person(s) were consistently used.

In contrast, the participant observation study describes a series of unique, often unrepeatable events and experiences that the researcher underwent while immersed within the society of interest. Events were invariably unplanned and spontaneous and the resultant product of interaction among the researcher, researched and environment.

Interviews and observational studies were therefore reliable, whereas participant observation was characterized by poor reliability.

3.3.4.2. Content validity

Content validity involves “the systematic examination of the test content to determine whether it covers a representative sample of the behaviour domain to be measured” (Anastasi & Urbina, 1997 p.114).

The researcher’s acculturation phase and dialogue with both subject matter experts and the researched helped achieve content validity before the start of the study. Participant observation, interviews and the general induction approach helped gather and analyze and organize data before and during the pilot observational studies. Performing pilot studies prior to the main studies also helped achieve content validity for the observational studies.

3.3.4.3. Internal validity

Internal validity was strengthened by adopting the following procedures:

- (i) Adding a reference group (Arabs) that was comparable to the researched group (Nubians);
- (ii) Selection: gender and age were identified as potential confounding variables and accounted for by matching; biases resulting from differential selection of respondents for the comparison groups was avoided by selecting the same proportion of men and women, and of approximately the same ages in both the Arab and Nubian groups for the observational studies;
- (iii) Testing: the effects of repeated questioning on the same subjects may result in bias introduction due to the influence of the first episode on the second. Participants in the various groups of the pilot studies (i.e. rural Nubians, rural Arabs and urban Arabs) were never used again for the main studies;
- (iv) Instrumentation: bias due to changes in calibration of a measurement tool or changes in the observers or scorers may produce changes in the obtained measurements. In this body of research: (a) the same interview schedule was administered by the same person throughout; (b) the same person administered identical questionnaires for the pilot, and main urban Arab studies; (c) the same pair of persons administered identical questionnaires to rural Arabs, and (d) ‘sponsors’ were always used when administering identical questionnaire to rural Nubians;
- (v) Possible bias due to the specific events occurring between the first and second measurements in addition to the experimental variables (history bias), and processes within the participants as a function of the passage of time (maturation bias) were avoided due to the brevity of time that the researcher employed in any one place during interviews and observational studies.

3.3.4.4. Ecological validity

To be ecologically valid, the methods, materials and setting of a study must approximate the real-life situation that is under investigation. With observational research, which does not occur under contrived, experimental settings, and

measurements are made in the natural (ecological) environment, at the place where behaviour normally occurs, high ecological validity is expected.

Although confounding variables cannot be easily eliminated in this natural setting, they can be controlled through practices such as matching that strengthen the internal validity.

3.3.4.5. External validity

This body of research culminated in a set of observational (cohort) studies, where drawing comparisons between two ethnically different groups was the main thrust. Focus on internal validity through making the two groups comparable and eliminating known confounding variables was given priority. Extrapolating results to the Nubian population level from a random sample was not the objective and not attempted.

3.3.4.6. Ethical aspects

Ethical aspects adopted during the course of this study can be summarized as follows:

- (i) Cultural and gender sensitivity towards all participants at all times was adopted;
- (ii) Confidentiality of the participants' identity was of paramount importance, and their involvement in all studies, direct or indirect, was conducted with their full awareness;
- (iii) Participant observation was overt, with the full knowledge and co-operation of the researched;
- (iv) Interviews did not include the names of the participants, and only essential aspects of autobiographical information were documented. Voice recording was not actuated. Hard-copy annotations were expanded and stored, and a facsimile electronic 'working copy' was immediately created;

(v) An exception was the participant observation study, where its nature necessitates extended periods of time; the researcher's presence was overt but non-invasive and low-key.

On-site studies, involving interviews and questionnaires were focussed, intense and brief, minimizing the exposure of participants to the research to the essentials only

3.4. Research studies: objectives

The overall questions to be discussed in this chapter can be summarized as follows:

(1) To explore the motivation, attitude and language-learning method preferences of rural Nubians and rural Arabs in Egypt for English language acquisition, and contrasting them on the basis of ethnicity and cultural differences;

(2) To investigate the motivation, attitude and language-learning method methodology preferences of urban middle-class Arabs in Egypt for learning English, and also their perceptions on the utility of English for rural people and societies in Egypt;

(3) To contrast differences in views on the role and impact of English in the life of rural Egyptians and the development of their society based on ethnicity, specifically contrasting rural Nubians' views with those of rural Arabs;

(4) To contrast differences in views on the role of English in the life of rural Egyptians and the development of their society based on demographic distribution, specifically contrasting the views of urban Arabs with those of rural Arabs and Nubians.

3.5. Research studies: main phases

3.5.1. Triangulation through mixed methods (multi-strategy research)

A mixed method approach (Croker, 2009), or multi-strategy research (Bryman 2001) was adopted in this body of research. This allowed the triangulation of results from various sources, benefiting from the combined strengths of various research methods (see Atkinson, 1995; Bryman, 1988; Seale, 1999), but also allowed cross-checking the results of an investigation employing a method associated with one research strategy, against the results of using a method associated with another strategy (Bryman, 2001). A flexible research framework was adopted, allowing development and changes of subsequent research in the light of emerging results.

3.5.2. Observation and Interviews

Acculturation and sensitizing concepts were developed for several years prior to the commencement of these studies while working and interacting within Nubian villages. These suggested that qualitative data collection methods, such as the building of case series by pooling information gather from case studies during participant observation and interviews, were both appropriate and feasible. Grounded theory, the adoption of an inductive process of discovering theory from data collected from the cases (i.e. Nubian, rural Arab and urban Arab participants) was also planned (Glaser & Strauss, 1967). Thomas (2003) presents a pragmatic form of grounded theory, the general inductive approach, which was applied here.

3.5.3. Observational studies

The observational studies proposed are non-experimental studies, so called because the researcher ‘simply observes’, and uses situations that occur naturally: “those in which nature contrives to produce the conditions that would have been achievable if an experiment had been conducted” (Rothman, 1986, p.56). They are also known as ‘analytical observational studies’, once again, so called as the researcher ‘simply observes’ and does not experiment. As they are often simply

referred to as ‘observational studies’ or ‘observational methods’, this often results in confusion among researchers from various fields, who often use similar terms to refer to very different study types and approaches, thus (Mays & Pope, 1995, p.112) note that:

“The term ‘observational methods’ seems to be a source of some confusion in medical research circles. Qualitative observational studies are very different from the category of observational studies (non-experimental research designs) used in epidemiology, nor are they like the clinical observation of a patient. Observational methods used in social science involve the systematic, detailed observation of behaviour and talk: watching and recording what people do and say”.

They also postulate the presence of facts that are independent of the researcher, i.e. objective (Nunan, 1997), and results are very useful for triangulation with those stemming from other (subjective) methods, such as observation and interviews. Variables, viewpoints and categories may be identified by the researcher a priori, and quantifiable data is collected and analysed to determine the relationship between the variables, and to test research hypotheses as suggested by Dörnyei (2001).

Despite the non-experimental approach, observational studies allow for the generation of summary statistics such as the odds ratio and relative risk (see Rothman, 1986; Kelsey, 1986; Shoukri & Edge, 1996). It is essential to note that statistics generated in these studies are valid within the confines of the specific target groups being assessed, but cannot be extrapolated to the general population, i.e. other groups of rural Nubians and rural Arabs. However, the statistics serve as a useful aid for objective contrastive analysis of the people observed and interviewed in this study. The use of objective statistics triangulate well, and are complementary to the subjective assessment derived through observation and interviews. The latter categories capture numerous ethnolinguistic nuances, but are highly subjective in nature.

Cohort studies were the observational studies used for this body of research. When used in their well-established natural science context, two cohorts are utilized: one group has been ‘exposed’ to the ‘factor of interest’ and the other has not. In this body of ethnolinguistic research, the ‘factor of interest’ referred to was ethnicity,

i.e., 'being born to Nubian parents and raised in a rural Nubian village', and being 'exposed' to Nubian culture and language from birth within a family and village setting. The 'non-exposed' cohort consisted of analogous rural people of Arab ethnicity raised in an Arab socio-cultural context, and their L1 was Arabic; this cohort was clearly not 'exposed' to the factor of interest: 'being born and raised in a Nubian environment'.

Only retrospective (historical) cohort studies were used: two cohorts of people based on their characteristics in the past (hence 'historical', but also extending to the present in this case). Such characteristics may include ethnicity (Nubian or Arab) and gender (male or female). The outcome to be assessed, based on these characteristics, is done in the present, i.e. during the course of the study itself. An outcome of interest may ascertain if English has a role (or not) in rural development. Simply put, what are the odds of English being seen as useful for rural development if the Egyptians in question are Nubians, versus Arabs? Does ethnicity influence the viewpoint? If so, what is the strength of this relationship within the groups of people observed and interviewed in this study?

The summary statistics from cohort studies added objectivity, for example, via triangulation with other concomitant studies, as suggested by Bryman (2001, p.447). The same research subjects were often simultaneously involved in all studies in this body of research. Therefore, triangulation of results from observational studies were simultaneously compared to those emerging inductively from observations, interviews and their inductive processing via the grounded theory and general inductive approach (Bryman, 2001). This emphasizes the validity of using mixed methods.

3.6. Participant observation

3.6.1. General overview

Participant observation consisted of the researcher 'getting to know' the people being studied by entering their world and participating, either openly or

secretly, in that world (Schensul et. al., 1999; Schatzman and Strauss, 1973). The methodology is primarily interpretive, and maintaining a ‘social distance’ or objectivity was paramount, and the researcher remained detached, avoiding the intrusion of personal beliefs or values into the research process, or influencing the way respondents behaved, or replied to questions (Bernard, 1994). Empathy, the ability to take the part of ‘the other’, was a valuable human ability that the researcher exploited in order to understand how people experience the social world. The main objective therefore was being able to participate in a social group while, at the same time, employing the insights and understanding of an objective observer.

3.6.2. Uses of participant observation in this study

Participant observation was chosen by the researcher as it often is the initial step in ethnolinguistic studies and could give the researcher a feel for how things are organized and prioritized, how people interrelate, and an understanding of what the cultural parameters are. It could also show the researcher what the cultural members deem to be important in manners, leadership, politics, social interaction, and taboos.

Participant observation helped the researcher become known to the cultural members, thereby facilitating the research process. It generally reduced the possibility of people reacting adversely when they were aware of being observed.

Participant observation provided the researcher with a source of questions to be addressed to participants, check definitions of terms that participants use in interviews, and observe situations informants may describe in interviews. The questions developed for interviews are also more likely to be culturally relevant (Bernard, 1994; Marshall & Rossman, 1995; Schmuck, 1997; Schensul et al., 1999).

3.6.3. Researcher’s stance: overt participant observation

This involved the researcher being open with the group under study in its ‘natural setting’. The research was therefore done with the permission and co-operation of the group under study, and the researcher often adopted a situational identity (Angrosino & Mays de Perez, 2000). Researchers also have to reinvent themselves in diverse sites and situations, and this approach was here adopted.

Therefore the flexible role of an ‘active-member researcher’ was used, namely the researcher was involved with some of the central activities of the group, varying his position accordingly. For example, he discussed methods of weaving palm fibres and developing a variety of appealing weaving patterns to learn more about this tradition, but also used this as a means of accessing women, their homes, observing their routines, and other aspects of their daily lives. At other times the researcher also assumed responsibilities, for example those relating to animal health and production, allowing him to learn more about agricultural practices and engage with (mostly) male workers while giving his professional advice (Adler & Adler, 1987).

‘Focussed observation’ on aspects of culture and norms (Angrosino & Mays de Perez, 2000) was possible, restricting activity to those identified as important during the sensitization phase. The help of ‘sponsors’, or local helpers, also aided the focus. Sponsors are generally willing to vouch for the researcher’s presence to the other group members. The other group members are more likely to accept the researcher if his presence is both explained and justified by the sponsors. This research made use of sponsors or personal contacts to ease entry; these include key informants who serve as gatekeepers (Kawulich, 2005). In this study, two Nubian sponsors, one male and one female, well known within the groups and areas under study, accompanied the researcher. They were useful for helping the researcher gain entrance to a group as they both have relatively high status within the group.

Members of the community also reacted to the cues projected by the researcher. Some of these cues were ‘flexible’ such as dress code and rapidity of speech. In this study the sensitizing period before the study, and interaction with sponsors during the study also helped in allowing him to minimize the possible negative impact they may have during participant interactive observation. Other ‘fixed’ cues, such as ethnicity, gender and age which may also have conditioned what could be observed, were mitigated by having a local male or female sponsor. This is important as males and females may have access to different information, as they have access to different people, settings, and bodies of knowledge in certain societies (DeWaal, 2002). For example, in Siwa Oasis, which was also initially considered for this study, there was no access to Berber women as the researcher is male.

3.6.4. Participant observation: entering the field

Before entering the field, there were several issues that had to be addressed. These included choosing a site, enquiring if official permission from local village committees or ethnic chiefs was necessary, selecting sponsors and key informants, and familiarizing oneself with the setting or culture (Bernard, 1994).

Bearing this in mind, overt participant observation in Nubia was conducted from late summer to autumn 2004 in areas that had become familiar to the researcher over the previous years. Choosing a site that facilitated easy access to participants and data, as the researcher had previously lived and visited the culture repeatedly over time, had enabled him to learn the language and participate in everyday activities (Kawulich, 2005). The needed period of participant observation after the start of this study was therefore relatively short, but still allowed the generation of trustworthy data (Lincoln & Guba, 1985b).

During this period, the researcher continued his usual involvement and role in agricultural aspects. But he also developed an overt agenda that also focused on an understanding of general Nubian culture, and where a better education of English and education through English may be advantageous. The researcher also spent most of his free time with the villagers. He pursued several activities such as swimming, bird watching, chatting over coffee, visiting homes, playing cards, and socializing in general. Indeed, 'hanging out' helped the researcher gain trust and establish rapport with participants (Bernard, 1994), and for the majority of the villagers this was the only opportunity to interact with the researcher outside his professional role (deMunck & Sobo, 1998).

The ethnic population of Nubians observed was from Elephantine, Geziret es Sehel, Gharb es Sehel, and Gharb Aswan. These sites were chosen as they (i) represent relatively pure rural communities of Nubians; (ii) are positioned geographically to allow for the real possible use of English for trade, employment in the tourism sector, and (iii) to allow for easy access due to the numerous contacts and friends the researcher has in these particular villages.

3.6.5. Conducting observations and recording of data

Observations were conducted allowing for the cultural norms identified during the sensitization period and indicated by the sponsors. This included being unobtrusive in dress and actions, being familiar with the setting and always being upfront with participants as to the objectives and the actual role of the researcher (Taylor & Bogdan, 1984). The *modus operandi* also included actively observing a situation being given priority to writing about it: for example, accurately observing the method of mixing of different proportions of various feeds for camels, and subsequently jotting down details at a later stage to record observations of the feed preparation.

When included in, or while observing group activities, particular attention was given to the interactions occurring in the setting. These included who spoke to whom, whose opinions were respected, and how decisions were made. Paralinguistic features during communication, such as non-verbal expressions and gestures were also important and noted (DeWalt & DeWalt, 2002).

The researcher adopted good practices for interacting with others in a culture different than his own, allowing for reciprocation appropriate for the culture, and also to be tolerant of ambiguity, including being adaptable and flexible, as suggested by Wolcott (2001). A good rapport was therefore developed based on reciprocity. The cultural members shared information with the researcher, making him welcome in the community, inviting him to participate in and report on their activities. The researcher had the responsibility for reciprocating the help given to him. He did this by volunteering English lessons, translating letters, offering gifts or material goods, helping in the gardens and giving veterinary advice.

The jotting down of notes during or immediately after each observation was employed as suggested by Lofland & Lofland (1984), depending on the nature of what was being observed, and in particular the degree of involvement of the researcher. For example, observing the practices, gestures and language use of cameleers when interacting with tourists was documented 'on the spot'. Therefore another advantage of adopting overt participant observation was that it helped resolve a major problem, namely that of how to record data while observing people's behaviour. With overt participant observation the researcher was, for example, able

to ask questions, take notes and the like with the knowledge and co-operation of the people involved. Although group members were aware of the researcher, these activities become an almost natural, imperceptible, aspect of group interaction and, consequently, did not change the way the group members behaved. Stating and clarifying issues of confidentiality were both ethically correct and ensured quality data as participants were fully aware of the process.

But participant observation may be challenging as at times it required field notes be jotted down at a later time, after the activity was concluded (Kawulich, 2005). For example, notes stemming from the discussion and observation of local practices on raising free range poultry, such as checking the birds for disease or signs of malnutrition, were accomplished after the activities were concluded. The expansion of these jottings to form field notes became part of the daily evening routine, keeping the entries coherent and up to date (Hoepfl, 1997). This ensured that they were converted into field notes while the information and observational experiences were still fresh. Specifics such as day, date, and time, and reflections on and about the researcher's impressions, mood, personal reactions, and random thoughts, were also included to capture the full meaning of what was observed and help recall details, if necessary.

Photographic images of Nubian villages, agrarian and riparian landscapes, handicrafts and activities were taken. Handicraft samples and other miscellaneous objects such as local cooking utensils were also collected, labelled and stored.

3.6.6. Participant observation: confidentiality

A classic concern is the exploitation of the researched by the researcher, even in the mildest of forms; of this, Cameron et al. (1992, p.14) caution against:

“Deliberately misleading them as to the nature and purpose of the research, or perhaps concealing the fact that research is going on at all”.

During participant observation, for example while planting young date palms, potential participants were therefore clearly informed about the overall aims of this study. They were also informed that the information being gathered would

contribute towards a postgraduate degree at the Department of English, University of Malta. In addition, they were given any other relevant information when required, allowing them to make an informed choice whether they wished the researcher to be present or not during activities.

During (non-participatory) observation, field notes taken ‘on the spot’ were done so publicly to reinforce the idea that the researcher was collecting data for research purposes (DeWalt et al., 1998). Moreover, the researcher was usually introduced as ‘a researcher from overseas’ by the sponsors.

As this study is an example of cross-cultural research, it was also necessary to have an understanding of the cultural reality within Egypt, and the possible potential exploitation of this minority ethnic group stemming from findings in this study (Marshall & Batten, 2004). Another ethical responsibility was to preserve the anonymity of the participants while taking during the study, and also in the final write-up, preventing their identification.

There was a need to ensure that research on minorities did not focus on short-term advantages, gained at the cost of long-term problems. The research objectives were also chosen in a manner to generate knowledge and have outcomes that are of direct benefit to the group; this was central in the researcher’s rationale (Garner, 2006). The research process was conducted in a manner such that it did not endanger them. Croker (2009, p.20) says that it is essential that after conducting research “you will not have harmed the worlds that you have tried to understand”.

3.7. Interviews and the general inductive approach

Another form of data collection used in qualitative studies, often in conjunction with observation, is the interview (Hoepfl, 1997). In this study, participants were procured through purposeful sampling, with the objective of seeking information-rich cases. The maximum variation sampling method was adopted for this study as it is ideal for capturing emerging patterns from as diverse a sample of participants as possible (Patton, 1990). The data collected through the interviews was then subsequently analysed. The rationale behind qualitative data analysis was that described by Bogdan & Biklen (1982, p.145), “working with data,

organizing it, breaking it into manageable units, synthesizing it, searching for patterns, discovering what is important and what is to be learnt, and deciding what you will tell others”. Qualitative studies generally undergo inductive analysis of their data, with critical themes emerging from the data collected (Patton, 1990), and this strategy was here adopted.

The general inductive approach (GIA) was used in this study for developing theory from data and information gathered in interviews (Thomas, 2003). Typical of inductive analysis of qualitative data, this resulted in the emergence of critical themes. Other types of qualitative data analysis similar to the GIA have been described (Strauss & Corbin, 1990), but the GIA is the one that closely approximates the grounded theory approach (Strauss & Corbin, 1990; Glasser & Strauss, 1967). The GIA is, in fact, a simplified, pragmatic version of the grounded theory approach (GTA), from which it differs primarily (and conceptually) as it does not impose the necessity to be able to extrapolate the theory generated to a multitude of different situations (Hoepfl, 1997). Indeed, the purpose of this study is not to extrapolate results beyond the actual study populations. The GIA is a less extreme form of naturalistic enquiry, as suggested by Patton (1990) and Guba (1978), and it has been described in detail by Thomas (2003).

The GIA has the main aims of (i) condensing extensive and varied raw text and notes into an orderly summarized format; (ii) outlining links between the data in summarized format and the research objectives and (iii) developing a theory or model about the experiences or processes present in the raw data (*Ibid*, 2003).

3.7.1. Interviews

In this study, the categorizing or coding of interviews, consisting of ordering a system of themes or categories, was presented before the interview commenced. This is a deductive procedure, whereby themes (topics) that reflect research objectives were categorized before the interviews. This series of themes (topics) served as a template for coding during, and after completion of the interviews (Thomas, 2003). Thomas & James (2006) have suggested that it is impossible for

researchers to completely free themselves from preconceptions in the collection and analysis of data, thereby implying that a certain degree of deductive procedure is actually the norm.

It is interesting to note that deductive procedures go against the rationale of grounded theory as advocated by Glaser (1992), who as one of its initial proponents argues strongly against having any *a priori* objectives (i.e. a deductive approach). He feels that these should emerge entirely during the research process itself via an entirely inductive approach. Conversely, the other proponents, Strauss and Corbin (1998), believe in making explicit the objectives guiding the researcher's choice of themes (topics); in other words, the process also has a deductive component. This body of research adopted the latter application to the grounded theory, following the protocol described by Thomas (2003).

The base information that was used for helping establish and organize the themes was that established through observation and dialogue with Nubians and Arabs in the pre-research 'sensitizing phase' and via participant observation during this study. The researcher's personal experience and knowledge were highly important in forming a basis for developing appropriate research questions, and developing them by having (i) *a priori* objectives before the start on the interviews and grounded theory approach, and (ii) an understanding of the data, beyond the abstract presentation of the data itself (Charmaz, 1990; 2003). This is the 'deductive' part of the data analysis that was used in combination with the inductive procedure (Thomas, 2003).

3.7.2. Method for sampling for interviews

Random sampling was not used for this study. Marshall (1996, p.523) specifies the rationale behind not adopting random strategies in certain situations:

“...a random sample provides the best opportunity to generalize the results to the population but is not the most effective way of developing an understanding of complex issues relating to human behaviour.”

Indeed, qualitative research uses non-probability sampling as it does not aim to draw statistical inferences based on a statistically representative sample (Wilmot, 2005).

Rather, the goal of qualitative research is to raise the level of understanding of phenomena, with enough information about the sampling strategy adopted being given by the researcher so that others can ascertain if the findings apply to their own situations (Byrne, 2001).

Therefore purposeful sampling is often the sampling method of choice in qualitative studies, seeking information-rich cases (Patton, 1990). Maximum variation sampling (MVS) is a strategy for purposeful sampling aiming to capture and describe the central themes or principal outcomes that cut across a great deal of participant or program variation. The logic behind MVS is that any common patterns that emerge from great variation are of particular interest and value in capturing the core experiences and central, shared aspects of the Nubian communities (*Ibid*, 1990). MVS was considered to be an appropriate strategy, as it included a wide range of individuals within the population. This renders highly meaningful any emerging patterns or similarities that may be identified among the highly variable cohort (Lincoln & Guba, 1985). Variation was maximized by starting with the identification of diverse characteristics or criteria for constructing the sample. For example, four different sites were chosen for sampling rural Nubians, two on the western bank of the Nile (Gharb Aswan, Gharb es Sehel), and two islands in the Nile (Geziret es Sehel, Elephantine). Two locations had a strong agricultural tradition (Gharb Aswan, Elephantine), and two had a stronger tradition for fishing and boating (Geziret es Sehel, Gharb es Sehel). This yielded four contrasting sites: insular, agricultural (Elephantine); mainland, agricultural (Gharb Aswan); insular, mostly non-agricultural (Geziret es Sehel), and mainland, mostly non-agricultural (Gharb es Sehel).

The data collection and analysis yielded two kinds of findings: (1) high-quality, detailed descriptions of each case, which were useful for documenting uniqueness, and (2) important shared patterns that cut across cases and derive their significance from having emerged out of heterogeneity. It is important to note that the researcher, using MVS was not attempting to generalize findings to all people or all groups but was looking for information that identifies both aspects of variation within the communities and significant common patterns within that variation (Patton, 1990).

Being a purposive, non-random sample, the number of people interviewed was less important than the criteria used to select them (Wilmot, 2005, p. 3). As a MVS was required, selection criteria were reduced to a minimum to allow for variation. However, some exclusion criteria were necessary to strengthen the internal validity of the study. For example, Egyptians who had spent substantial periods of time overseas were excluded from the study. Only participants having Arab or Nubian ethnicity were included in the Arab and Nubian studies, respectively. Also, potential participants needed to have a rural or urban background to be able to participate in the respective studies. These criteria helped establish three basic groups of interest: rural Nubians, rural Arabs, and urban Arabs. A sample of rural Nubians was collected from Elephantine, Geziret es Sehel, Gharb es Sehel, and Gharb Aswan, which included 51 men and 39 women. Rural Arabs were recruited from Kharga Oasis, Fayoum, and settlements in the Nile Delta, which included 52 men and 27 women, and urban Arabs from Cairo which included 69 men and 67 women.

In this qualitative study, subject recruitment for creating a sample took place in the field with potential respondents being recruited when fulfilling the inclusion criteria. The sampling frame was constructed via focussed enumeration (*Ibid*, 2005): the researcher called at a number of addresses (where people lived or worked), such as homes, shops, and adjacent fields or any other situation encountered during his participant observation. The potential participants were identified through daily interaction with villagers, at times through the use of ‘sponsors’ or acquaintances. This method is effective where there is a high level of clustering of potential participants, such as for certain ethnic groups living in well-circumscribed areas such as those chosen for these studies. It is worth recalling that random sampling was not necessary, as inferences regarding the entire target population were not the objective of these studies.

Regarding the size of sample, Patton (1990, p.184) says:

“There are no rules for sample size in qualitative inquiry. Sample size depends on what you want to know, the purpose of the inquiry, what's at stake, what will be useful, what will have credibility, and what can be done with available time and resources”.

The decision when to stop sampling followed the suggestions by (Hoepfl, 1997). Thus sampling ceased when the emergence of regularities was observed; this was particularly significant as through a maximum variation sampling strategy, the study accrued the most diverse sample possible (Lincoln & Guba, 1985). Hence the observation of any emerging regularity was particularly worthy. Therefore the strategy adopted, also a general rule in qualitative research, was that the researcher continued to sample until there was no new information or new insights. However, Wilmot (2005, p.4) does give some numerical insights to sample sizes:

“To provide some idea of the scale of qualitative investigation one might expect to achieve between 20 and 50 interviews for a one-to-one investigation and around 60 to 100 participants at group interviews, depending on the research question”.

The sample sizes in these studies all fell within those suggested by Wilmot (2005).

3.7.3. Method for conducting interviews

In this body of research the semi-structured type of interview was adopted (D’Arcy, 1990; Patton, 1990). Each and every participant had a face to face interview with the same interviewer (i.e. the researcher). This also allowed for the exploration of ideas and issues within the predetermined areas of inquiry, despite the ordering of a series of topics before the start of the interviews (Hoepfl, 1997). Semi-structured interviews were conducted within a fairly open framework which allowed for focused, conversational, two-way communication. They were used both to give and receive information, starting with the more general questions or topics. Relevant topics were initially identified and the possible relationship between these topics and the issues become the basis for more specific questions which did not need to be prepared in advance. Not all questions were designed and phrased ahead of time. Many questions were created during the interview, allowing both the interviewer and the person being interviewed the flexibility to probe for details or discuss issues. The semi-structured interviewing was therefore guided only in the sense that some

form of interview guide was prepared beforehand, providing a framework for the interview (D'Arcy, 1990).

An interview guide or schedule helped the researcher interview the wide variety of participants (see *Table 4.1* and *Table 4.3*). It served to help establish a systematic and comprehensive form of interview, and to maintain focus on the interaction, yet retain the possibility of change due to the flexible nature of this interview type (Lofland & Lofland, 1984).

The face to face interviews were conducted individually or in small groups of up to three individuals, and conducted either in (i) English only, or (ii) a varying mixture of Arabic and English, or (iii) only in Arabic, as the situation required. Having a maximum of three individuals was necessary due to the varying level of English among the researched that was encountered. Brief points were taken during the interviews and expanded during, or immediately after the interviews were over. The researcher's working-knowledge of Arabic allowed him to have two individuals simultaneously during bilingual interviews (using English and Arabic), and only one individual at a time for those conducted solely in Arabic. The interviews were not conducted in any specific location, but aimed at places and times that were mutually convenient for the researcher and the researched.

The interview schedule was permitted to change over time if questions in it were found to be irrelevant, and if new questions needed to be included (Lofland & Lofland, 1984). Concise jotting of notes in shorthand were taken in front of the person being interviewed and written adjacent to the research schedule outline to help the researcher's memory when the expanded information stemming from the researcher-researched interaction was developed (*Ibid*, 1984). This information, covering the participants of the day was entered electronically and processed the evening of the same day it was collected (*Appendix 1.1*). Stored as a Word Document, this approach eliminated the risk of data loss, theft or compromising the confidentiality of the researched and researcher. The writing of notes in point form was only conducted with the consent of the researched, and with absolute guarantees on issues of confidentiality.

Recording devices were not used as they may be intrusive, and even introduce fear, bias and lack of participation into the study in this scenario (Lincoln & Guba 1985, p.241). The researcher also decided not to record voices and opinions because this constitutes permanent evidence ‘against’ participants should they be chosen be interpreted in this way. Most participants agreed to become involved under this specific condition. The 2010 Amnesty International report on Egypt succinctly assesses the potential risks; it states the following (Anon, 2010, p.1):

“Torture and other ill-treatment remained widespread in police cells, security police detention centers and prisons, and in most cases were committed with impunity. The rights to freedom of expression, association and assembly were curtailed; journalists and bloggers were among those detained or prosecuted.”

Most of the research work was conducted pre-Arab Spring, where these potential danger were a daily reality. Regretfully, episodes of torture and ill treatment in the current post-revolution state of flux are not unheard of.

3.7.4. Main interview topics for rural Arabs and Nubians

As previously indicated, a sample of rural Nubians from Elephantine, Geziret es Sehel, Gharb es Sehel, and Gharb Aswan including 51 men and 39 women, and one of rural Arabs was from Kharga Oasis, Fayoum, and settlements in the Nile Delta including 52 men and 27 women were taken.

A list of primary questions or general topics that needed to be explored during interviews was used as an interview guide or schedule to help the researcher (Lofland and Lofland, 1984). The schedule, consisting of a list of questions and topics broached, was used to ensure that approximately the same information was elicited from each participant, and also to help keep the interactions focused. The research schedule for interviews with rural Arabs and Nubians, and urban Egyptian Arabs is presented in *Table 4.1.* and *Table.4.3.*, respectively. However, no predetermined responses were required, and the researcher was free to explore

various aspects, within these predetermined areas, according to the particular individual in question.

3.8. General inductive approach to the grounded theory (Thomas, 2003)

The next step of data processing was to form the core elements of the grounded theory, whereby theory is discovered from data through an inductive process (Pidgeon and Henwood, 2004). The first step in the qualitative data analysis involved identifying segments of texts within each topic; these were colour-coded to rapidly allow the viewing of emerging categories. These ‘broad categories’, referred to in the general inductive approach, GIA (Thomas, 2003), are analogous to the ‘open coding’ described by Strauss and Corbin (1990) and (Hoepfl, 1997). Further refinement of the categories GIA resulted in progressively fewer categories, and the elimination of redundant categories; this is equivalent to ‘axial coding’ (*Ibid*, 1997). A model incorporating the most important categories, those summarized by the process of axial coding, was then developed (Thomas, 2003).

It is counterproductive to apply the suggested protocol for grounded theory too rigidly, as this does not allow flexibility for the particular research objectives in questions; lack of flexibility also not allowing for the emerging nature of theory from data (Silverman, 1993; 1997). Therefore a fully-defined, detailed *a priori* procedure was not presented, but was based on the outlines in this section. The detailed form therefore emerged with the formulation of results, to be examined in the next chapter.

3.9. Observational studies

Observational studies were conducted to complement the studies described in the previous sections of this chapter. Observational studies are those that generate knowledge on groups and phenomena that already exist, namely naturally occurring

groups, so no new ‘experimental’ groups are created (Fink, 2003; Kelsey, 1986; Rothman 1986).

3.9.1. Cohort studies

The type of non-experimental (observational) study used was a cohort study (Fink, 2003; Kelsey, 1986; Rothman 1986). Cohort studies consist of contrasting two groups, where only one is ‘exposed’ to the factor(s) of interest, and then determining one or more outcomes. For example, one group of people (cohort) was ‘exposed’ to the factor(s) of interest, such as Nubian heritage and culture, i.e. being born to Nubian parents, and raised by them in an autochthonous Nubian community. Members of this cohort, having been ‘exposed’ to Nubian values and viewpoints, are then assessed for the outcome of interest: their views on the role of English in their lives and community. An equivalent, but ‘unexposed’ cohort can be composed of Egyptian Arabs born and raised in Arab communities, and therefore not ‘exposed’ to Nubian values and viewpoints. Their views on the role of English in their lives and community are also assessed, and then contrasted with those of Nubians, the exposed cohort.

3.9.2. Retrospective cohort studies

A retrospective cohort study is one where exposure and outcome have already occurred at the time when the researcher is conducting the study. Typical of this study type, all the events, namely exposure (e.g. being born within a rural Nubian society), latent period (e.g. being raised and developing ones’ views within an Arab or Nubian society), and subsequent development of opinion or point of view about the role of English within the community, have already occurred in the past, i.e. before the start of the study (Martin et al., 1987; Kelsey, 1986; Rothman, 1986).

Three pairs of retrospective studies were conducted, each pair consisting of a pilot and associated main study: (i) contrasting rural Arab males with rural Nubian males, and specifically how they considered English to be a possible tool for rural

development in their own society; (ii) contrasting the views on the same topics of middle-class, highly-educated Arab males, with those of rural Arab males, and (iii) contrasting the views on the same topics of middle-class, highly-educated Arabs with those of rural Nubians.

This study type therefore collected data to establish the odds of having a positive or negative opinion on determined topics after ‘exposure’ to a particular ‘factor’, for example being raised in a Nubian cultural milieu (exposed), versus being raised in a ‘regular’ Egyptian Arab community (unexposed). The relationship was summarized through the odds ratio (Shoukri & Edge, 1996; Martin et al., 1987; Kelsey, 1986; Rothman, 1986).

3.10. Pilot cohort study on rural Arabs and rural Nubians

The main objectives of this study were to:

(i) Explore differences between rural Nubian males and rural Arab males, in their views regarding the possible role of English in the development of their societies;

Subsidiary aims included:

(i) Assessing how Arabs and Nubians handle the topics in the questionnaire;

(ii) Estimating the time to be taken to answer multiple choice questions of varying complexity;

(iii) Establishing estimates for generating scientifically-estimated sample sizes for future quantitative studies (particularly as specific data from the literature is not available);

(iv) Generating data for triangulation with that produced in the same communities via other studies described in this chapter.

3.10.1. Questionnaire design for the pilot rural study

The questionnaire consisted of 14 questions (*Appendix 1.2.*), grouped into five broad categories in order to accomplish the following purposes:

Purpose 1: Determination of personal information

Purpose 2: Establishing the general level of schooling and occupational activities

Purpose 3: Estimating the perceived utility and self-influence of English

Purpose 4: Examining the strength of family ties and previous exposure to English at school

Purpose 5: Exploring variables concerning the learning of English and computing.

3.10.2. Identification of the rural Arab and Nubian cohorts, pilot study

Successful access to villages and participants was more likely if use of contacts was made to lessen or remove barriers between the community and the researcher (Lofland & Lofland, 1984). Liaising with the English Language Institute (ELI) and the Desert Development Center (DDC) at the American University in Cairo (AUC) helped identify the rural Arab cohort. Furthermore, the DDC made available their rural extension veterinarian to help the researcher. The presence of the extension worker was very important since most of the researched cannot read or write. As the extension worker is Egyptian, and conversant with 'Egyptian Arabic' (EA) he was the most appropriate person to help participants compile the questionnaire by reading out the questions and the answer choices in their native dialect. He was also very familiar with the farming members of this community in a professional and often even personal capacity. His presence, plus the fact that interviews were conducted in the villagers' own respective village, reduced the possible introduction of 'awkwardness' due to the presence of the researcher. Indeed, the presence of the researcher should not be seen as an unwanted intrusion, but as one element in the human interactions that comprise the object of study (Kellenberger, 2001; Robert, 1999). Some of these aspects were positive, such as the

prestige associated with interacting with a foreign researcher, and being encouraged to communicate their own personal views.

The methodology adopted in the body of research defocuses the positivist perspective, which views the researcher's presence as a 'source of bias' due to the interactions between the researcher and the researched, and their exchange of views and ideas. The research subjects themselves are active and reflexive beings who have insights into their situations and experiences. Therefore the observer's paradox (Hawthorne effect) was not considered to be an issue in these contexts (Rorty, 1991; Laudan, 1990).

Analogously, in Nubia, the researcher operated in villages where he has long-lasting friendships with a local Nubian landowner and camel driver in Gharb Aswan, and also of a local (quasi-celebrity) Nubian lady in Geziret Sehel. Both these Nubians ('sponsors') had an equivalent role like that of the rural extension veterinarian with the rural Arab group, and therefore achieved the same benefits for the Nubian group (local language, familiarity with sponsor and situation etc.) as was achieved for the Arab group. It also helped create an equivalent researcher-researched scenario, thus eliminating any possible concern that varying the methodology would bias the questionnaires by having unequal conditions for both ethnic groups.

In conclusion, two Arab villages (Al Tabrani and Tawfeek el Hakeem) and two Nubian villages (Geziret Sehel and Gharb Aswan) were selected for this rural study. Participants in both the Nubian and Arab groups were also matched for age and gender to further eliminate the possible introduction of bias and strengthen internal validity. However, although 15 Nubian males and 15 Nubian females were successfully recruited, female Arabs were not made available due to sociocultural constraints (or bias).

3.10.3. Study organization and design for the rural Arab and Nubian cohorts (pilot study)

There were some inherent advantages associated with this study design. The questionnaire could be delivered at village civic centres for rural Arabs, and private compounds for rural Nubians. The participants were helped to fill in the questionnaire by the researcher and his ‘sponsors’ on site, and the latter could read out the question and possible answer choices to the respondent in L1. This strategy was here essential as the majority of the participants cannot read or write. This strategy also ensured a 100% response rate, and contrasted favourably with, for example, the return rates of other studies where questionnaires are delivered by mail, as these may have a high non-response rate.

Explanations of the question and all the possible answer choices were given as needed, in particular when complex answer options were supplied. The same procedure was repeated while administering the questionnaire, until all questions and their corresponding answer choices were presented. This interactive method, aiding clarification and increasing answer validity, was another positive factor that is not possible with mail questionnaires.

The questionnaire for Arab Delta farmers was conducted in Egyptian Arabic (EA), the participants’ language, and through the use of the DDC on-site agricultural consultant with whom they were familiar and comfortable. The questionnaire for Nubians was conducted in EA and with clarifications in Nubian as necessary. The questions and possible answer choices were read out to the respondent, and the choice given written down by the researcher simultaneously as the answer was supplied.

As previously discussed, sample sizes were modest as is typical of preliminary observational studies, the focus being given on the equivalency of the two groups being contrasted, rather than large sample sizes. This is not to be considered as a disadvantage or advantage, but a characteristic of these types of field studies.

The researcher, being able to speak and understand Arabic, ensured that the respondents had their questions or concerns addressed to help them fully understood

the question and answer choices. He also ensured that all answer choices were presented to the respondents by the sponsor, prior to collecting their feedback. He was present for all the questionnaires administered to the participants.

There may also be potential disadvantages associated with this study: the questionnaire was orally administered using EA, possibly introducing bias, as this is L1 for the Arab group, but L2 for the Nubian group. To overcome this potential introduction of bias, the language used was EA (as it allowed the researcher to keep check on the interactions), but supplemented with Nubian as necessary for the Nubian cohort. A written copy of the questionnaire in English was used as a checklist by the researcher to ensure that all questions were asked to the researched by the sponsors, and that all answer options were presented.

As previously discussed, the presence of the researcher alone with the respondents during the oral administration of the questionnaires may introduce bias, and the involvement of the DDC on-site veterinary consultant helped minimize this. As this veterinarian is also involved with foreign groups giving rural aid, it was very natural for a foreign vet (the present researcher in this study) to be introduced to the agricultural community through him. This eliminated most, if not all of the possible bias that may have been introduced by the presence of the researcher. Analogously, as indicated, a local Nubian man and woman (sponsors) were involved with the questionnaires for the Nubian cohort, and one of them was always present with the researcher.

The sample frame from which the purposive sample was extracted only included workers participating in another Desert Development Centre survey (Arab Delta farmers). Therefore only fifteen males 25-40 years of age were recruited for the control group as no women were made available. Consequently, this conditioned the profile of the equivalent fifteen participants from the Nubian cohort that were selected with the same 'age' and 'gender' profile, i.e. Nubian women were excluded, even if available. It is important to note that the exposed (Nubian) and unexposed (Arab) cohorts in the study were approximately equivalent for factors such as age and gender to eliminate the possible introduction of bias into the study. This procedure is known as 'matching' and the resulting two groups to be contrasted have the same characteristics, possible bias due to these characteristics being avoided.

It is regretful that Nubian women were available for this study but had to be omitted. Optimistically, playing by the rules and ‘adopting values’ of the rural Arab community by having only males in the sample ensured that the researcher’s presence was unobtrusive, and his first contact with them was positive. Leaving this positive experience with the community was an opportunity to help them reconsider their stance of forbidding (or merely not considering) women for future ethnolinguistic studies with this researcher and others.

3.10.4. Pilot cohort study on urban Arabs

The main objectives of this study were to investigate the views regarding the possible use, if any, of English for farmers and rural people in Egypt, and if this could be a means of improving the quality of life:

(i) contrasting the views of urban middle-class (formally educated) Arab males with those of rural Arab males;

(ii) contrasting the views of urban middle-class (formally educated) Arabs with those of rural Nubians.

Other aims included:

(iii) assessing how the topics in the questionnaire are handled;

(iv) estimating the time needed to answer multiple choice questions of varying complexity;

3.10.5. Questionnaire design for the urban Arab pilot study

The questionnaire for urban students consisted of 15 questions (*Appendix 1.3.*), grouped into five broad categories in order to accomplish the following purposes:

Purpose 1: Determination of personal information;

Purpose 2: Establishing the general level of schooling and occupational activities;

Purpose 3: Assessing the perceived utility and self-influence of English;

Purpose 4: Establishing the perceived utility of English for the respondents if they were to be rural farmers;

Purpose 5: Establishing the perceived utility of English for other rural farmers

3.10.6. Identification of the urban Arab cohort, pilot study

The researcher initially did not have access to a suitable group of urban Arab participants. In order to initiate the pilot study, the author enrolled as a student-teacher for the Cambridge ESOL CELTA certification course in a well-known English language school in Heliopolis, Cairo (the International Language Institute, ILI, associated with International House, IH).

In class, the students progressively become more familiar with their teacher, i.e. the researcher. He then orally administered the questionnaire to all participants after teaching them for two months, thus minimizing the introduction of possible bias that may have been associated with the gender, age and appearance of the person leading the research. Bias, through the misunderstanding of language when administering the questionnaire, was also not a concern as the questionnaire's level of English was appropriate for the students' level of English, and the researcher was present to ensure understanding of both content and language of the questionnaire.

3.10.7. Study organization and design for the urban Arab cohort, pilot study

The respondents were interviewed in their own classes to further help them feel at ease, always in the presence of their teacher (the researcher). The researcher read the questions systematically, clarifying vocabulary and ideas as necessary. The answer of choice was then written down by the students.

A purposeful sample of fifty 'unexposed' students was selected and participants were asked to fill in a questionnaire (questions 1-10). The same fifty students were then 'exposed' to the factor of interest, namely educational information regarding the role of English in rural development, and asked to complete another series of questions (questions 11-15). The study type was chosen with the aim of increasing the internal validity of the study through the choice of representative individuals (for example, choosing an equal proportion of male and female students), and also focused on those who are willing to participate and share their genuine views. Typical of a cohort study, participants were not chosen randomly from the complete list of students, but purposively recruited according to willingness to participate, and also according to gender. This strategy avoided the problem that some (and possibly many) students may prefer not to participate, or even more worryingly, participate without contributing any genuine input, decreasing the internal validity of the study. The basic strategy was therefore to obtain a sample guaranteeing a balanced numbers of both genders of Arab students, interested in sharing their views with the researcher. The sample size retained for analysis consisted of 25 males and 25 females, with the first 25 students of either gender interested in participating retained for the study. This same cohort of urban students was included in both the cohort studies.

3.11. Main cohort study on rural Arabs and rural Nubians

The main objectives of this study were to:

- (i) Explore differences between rural Nubians and rural Arab, in their views regarding the possible role of English in the development of their societies.

Subsidiary aims included:

- (i) Assessing how Arabs and Nubians handle the topics in the questionnaire;

(ii) Generating data for triangulation with that produced in the same communities via other studies described in this chapter.

3.11.1. Questionnaire design for the main rural study

The questionnaire consisted of 34 questions (*Appendix 1.4*), grouped into seven broad categories in order to accomplish the following purposes:

Purpose 1: Identify the number of years of English language instruction and the age when this was received. The general educational level also has to be determined, for example the number of academic years of Arabic and other subjects at school and the school-leaving age.

Purpose 2: Determine if Arabic was the exclusive language of instruction in school and university, if attended. Was English learnt through Arabic? Were other subjects learnt through English, and if so which ones and for how many years?

Purpose 3: Enquire, if Arabic was mainly used to teach English, if it helped language acquisition or not. Gather feedback on the ‘ideal’ way of using language(s) of instruction for learning English.

Purpose 4: If English was mainly or/ only used to teach the researched English, enquire if this facilitate or impede language acquisition, and how students felt about learning another subject through English.

Purpose 5. Gather feedback on the participants’ perception of their own general level of reading, writing, speaking and listening skills, in both Arabic and English, and rank skills in order of importance.

Purpose 6: Determine the main motivational factors for learning English and attitude towards the language.

Purpose 7: Document personal information.

3.11.2. Identification of the rural Arab and Nubian cohorts, main study

In Nubia, the researcher operated through the same ‘sponsors’, based on the same strategy as for the pilot study. Participant selection criteria consisted of being autochthonous rural Nubians, hailing from Geziret Sahel, Gharb is-Sehel, Elephantine Island or Gharb Aswan. People from these regions were not exposed to aid from development organizations and agencies, except for the standard state support received by farmers throughout Egypt. Inclusion criteria also specified that participants must: (a) have been born in, and living in Geziret Sahel, Gharb is-Sehel, Elephantine Island or Gharb Aswan, at least intermittently, for the last three years, and (b) the primary activity of the participant or at least one of the family must involve agriculture, fishing, crafts (made from local resources), agritourism, cultural tourism, any other activity with strict village-rural connections, for example running the village grocer.

Participating rural Arabs were selected from the following towns in the Nile Delta region: Imam Melik, Al Tabrani, Abdelazem Zeher, Awzeer, Tawfeek El Hakeem and El Houda Wa Altakwa. These specific agricultural areas were selected as the DDC has ongoing projects within the area that facilitated logistics as described for the pilot study. The following inclusion criteria were adopted: (a) being born in, or having lived in at least one these villages for three years or more; (b) the primary activity of participant or one member of the family nucleus must be agriculture (also including fishing from the canal network system) or processing of agricultural products or “value-addition”.

Another significant difference between the rural pilot studies and the main studies was that female participants were freely available among both the Nubian and Arab cohorts.

3.11.3. Study organization and design for the rural Arab and Nubian cohorts (main study)

As for the pilot study, the main study questionnaire for Arab Delta farmers was conducted in Egyptian Arabic (EA), the participants’ language, and through the use

of the DDC on-site agricultural consultant with whom they were familiar and comfortable. The questionnaire for Nubians was conducted in EA and with clarifications in Nubian as necessary through the use of accompanying ‘sponsors’. The protocol followed follows that described for the pilot studies.

3.11.4. Main cohort study on urban Arabs

The main objectives of this study were to:

- (i) Explore differences between urban Arabs and rural Arab, in their views regarding the possible role of English in the development of their societies;
- (ii) Explore differences between urban Arabs and rural Nubians, in their views regarding the possible role of English in the development of their societies.

Subsidiary aims included:

- (i) Assessing how Arabs and Nubians handle the topics in the questionnaire;
- (ii) Generating data for triangulation with that produced in the same communities via other studies described in this chapter.

3.11.5. Questionnaire design for the urban Arab main study

The questionnaire for urban students consisted of 22 questions (*Appendix 1.5*), also grouped into seven broad categories with similar purposes as described for the rural main study.

3.11.6. Identification of the urban Arab cohort, main study

The urban Arab cohort was procured at the English Language Institute (ELI), American University in Cairo. The selection criteria for urban Arabs included the following factors: (a) being an urban middle-class Egyptian undergraduate or graduate student enrolled at the ELI; (b) have mother and/or father that are Egyptian; (c) have mother and/or father that are professional, and (d) not have lived outside Egypt for the two-year period preceding the questionnaire.

The respondents consisted of two main groups: (i) undergraduates of about 17-19 years of age and (ii) graduates from a wide range of disciplines such as architecture, B.A. English, B.Sc., business administration, commerce, computer science, engineering, and social science, among others. Their ages ranged from the mid-20s to the mid-30s. Most of the respondents in both groups hailed from Cairo, but other cities such as Alexandria, Zagazig and Luxor, among others were represented.

3.11.7. Study organization and design for the urban Arab cohort, main study

Questionnaires were conducted in the students' actual classroom at the American University in Cairo (AUC). Questionnaires were delivered during students' regular lesson time-slots, with the presence of both the researcher and the actual teacher present in the given time-slot, and took under one hour to administer. The method of subject recruitment for AUC students was quite direct – all students in the class were asked to participate as part of the curriculum. Students not eligible to be included in the study, for example if they were not Egyptian, also compiled the

questionnaire, but their responses were not included in the analysis. Clarifications regarding the questionnaire were made in English by either the researcher and/or the class teacher as students filled in their own questionnaires. The students were therefore comfortable with both the location and by the presence of their regular teacher. The presence of the researcher and objectives of the questionnaire were clarified jointly by the teacher, and any questions relating to language or content in the questionnaire were jointly clarified by the researcher and teacher.

It was made clear that the questionnaire was not a school exercise, but a genuine investigation of the participants' views and opinions. It was also made clear that individually held ideas were being sought, rather than generally-held views in Egypt about the questions, and hypotheses would be formulated according to the ideas stemming from the students themselves.

CHAPTER 4

Results from observations, interviews and pilot studies

4.1. General introduction

This chapter presents and discusses the results and findings from observations made during periods of immersion, and those generated through interviews and questionnaires. Descriptions and differences, if any, based on gender (male, female), location (urban, rural), part of the country (Lower or Upper Egypt) and ethnicity (Nubian, Arab) are highlighted. The general induction approach (Thomas, 2003), based on the grounded theory approach (Glaser & Strauss, 1967), was used to process raw data from the qualitative studies. The findings from both qualitative studies, namely those stemming from observation and interviews, are presented together as one body, as suggested by Bogdan & Biklen (1982). Preliminary quantitative studies are also presented concomitantly. This choice was taken as both methods of data collection overlapped chronologically and also because this helped to assess the trustworthiness of the results derived from this study through data triangulation.

4.2. Participant observation in four stations in rural Nubia

4.2.1. Social interaction choices and options for rural Nubians

Many Nubians from all four rural areas under observation regularly commute to the nearest big city, Aswan. This is facilitated by regular ferries from Elephantine and Gharb Aswan, and by road to Geziret Sehel and Gharb Sehel. For many Nubians, this serves as an escape from the village social routine. While many men appear to prefer to mix with socially similar people in cafes, others see this as an opportunity to mix with Egyptians of different ethnicities and social backgrounds, from other cities, or even with foreigners. Some men increasingly have been taking

the opportunity to use internet cafes to broaden their social horizons with other Egyptians and foreigners, and the interaction was said to be of primarily social value. Relatively few said that the knowledge exchange was of any pragmatic use in their rural setting. Information stemming from social exchange with foreigners in person is also not seen as particularly useful for application in rural areas. Women often go to Aswan in small groups, primarily for shopping or meeting relatives. Many Nubians also tend to spend extended periods of time pursuing at least part of their schooling in nearby Aswan.

Virtually all Nubian families have at least one, and usually several family members, working for extended periods of times in other cities such as Cairo and Alexandria. They generally leave their wives and children in the Nubian villages and commute periodically, or emigrate permanently with them. Many rural Nubians also have regular commercial ties with Aswan or other cities such as Kom Ombo which has a sizeable displaced Nubian community. There is also a sizeable Nubian community living worldwide.

4.2.2. Family fabric and unity, sharing of English and IT knowledge

Very strong family ties among the immediate and extended family were observed, with regular (daily or weekly) visits among relatives of the same community, but also extending to the four areas under observation. The sharing of knowledge and discussion of events appears to be routine. For example, older people speaking little Arabic and no English are facilitated by their grandchildren to interact with foreigners, and were a great aid to the researcher. Furthermore, although only two 'sponsors' were engaged, easy access and integration with all four communities under observation was possible as they had relatives and close friends in the other communities. These close ties suggest that the better-educated Nubians can share any knowledge learnt via English from books and the internet with other family members. The internet's role in urban Egyptian society increased dramatically over the years during this period of observation, and is still in the process of doing so. Although having considerably less impact in rural areas, internet access has become more readily available, affordable and increasingly popular. The extent of computer knowledge and willingness to learn more is regularly observed. While Arabic was

(and remains) highly popular for internet use, English is seen as essential for accessing certain internet domains. It is also used to share knowledge and experiences worldwide with non-Arab speakers.

4.2.3. Degree of acceptance of foreigners in rural Nubia

The rural Nubian communities, possibly because nearby Aswan is on the tourist trail is exposed to a regular, if a discreet number of visitors. However, the social interaction observed with them was highly structured and brief. This essentially consists of a guided walk through the village, organized house visits, camel rides and other touristic activity. More spontaneous forms of social interaction were rarely, if ever observed. However, the use of 'sponsors' by the researcher was a highly successful strategy, easily allowing access to numerous households, including those with no other males present. This social interaction was made possible through the female 'sponsor'. Accommodation for the researcher was provided within the compound of the male 'sponsor' in Gharb Aswan, and it was therefore possible to interact socially with the rural communities at all times. It was observed, however, that Nubian society is conservative and the wearing of appropriate clothing, having low-key demeanour, and practicing ritualized greetings with the community greatly facilitate social interactions. Avoiding offense by following simple guidelines allowed for pleasant, natural and highly rewarding social interaction in various domains. Many Nubian were curious, friendly and welcoming in their behaviour towards the researcher. Cordial behaviour was shown by Nubian men and women of all age groups and social background.

4.2.4. Schooling and employment

Primary and secondary schooling is available in all four communities being observed. Adults reported that there was currently less absenteeism as parents increasingly insist on their children attending school. Furthermore, absenteeism due to child labour in fields or other sectors was not observed. However, absenteeism was observed during this research, particularly at the secondary level, where students lacked focus at times.

Several students have a positive perspective for schooling and English, in particular. They feel the curriculum and English are useful for employment and learning about the world, and would often attempt to chat to the researcher in English. Conversely, others felt the (Arabized) curriculum did not meet their expectations, being Nubian, and it did not fit their needs. These contrasting feelings are also shared by adults past school-leaving age.

There are mixed attitudes towards the utility of English in rural areas, by students and adults alike. Some felt that their efforts should be directed elsewhere, while others thought English, and education through English, is becoming increasingly important. Many attributed the high local unemployment rate or restricted working opportunities to poor quality education, while others thought it was part of a greater social problem.

4.2.5. Rural employment

Rural employment consists of mainly mixed farming, primarily in Gharb Aswan where it is the predominant activity. Agricultural plots are also widely present in Elephantine Island, although the restricted territory limits the extent and possibilities. Agriculture is of minimal importance on Geziret Sehel and Gharb Sehel. Fishing and shipbuilding were of great importance in the past in all four areas, although these activities were, and remain in decline. The variety of fish species now caught in the Nile in Nubia has become markedly reduced due to modifications of the ecosystem, and introduction of species such as the Nile Perch that are voracious predators on other fish species.

Tourism is very important and well-established in Gharb Sehel, with regular organized groups coming through the settlement generating sales of souvenirs, Nubian house tours, jeep and camel tours and other activities. Low-key presence of tourism is present in the other three areas. Economical viability in these rural communities hinges on much of the workforce being employed in Aswan, other Egyptian cities and overseas and sending back money to the extended family.

4.2.6. Agriculture activities

Agricultural activities have traditionally been important in Nubia, with the area formerly being self-sufficient for staples and spices. Many people were observed working in their own garden plots, or employed by others, growing dates, citrus, mango, guava, figs, bananas and prickly pears. Several cereals and vegetables are also grown, such as wheat, barley, beans, peanuts, tomatoes, peppers, aubergines, onions and garlic. Other cultivated plants of interest, include mint to flavour tea, ochra for boiling or stewing, Jew's mallow for soup, and hibiscus for making special teas.

Animal husbandry is seen to be vitally important in Nubia. Large numbers of sheep, goats, buffaloes and cattle are raised, foraging under supervision. Fodder plants such as alpha-alpha are also grown to supplement their diet. Donkeys are common beasts of burden, but horses are largely absent. Camels are kept mainly for tourist safaris, and imported from nearby Sudan. Bees are raised for the production of honey. Chickens, but also rabbits, ducks, geese, pigeons and turkeys are commonly held in modest quantities by Nubian women, and dogs commonly kept around compounds. Young crocodiles harvested from the wild are kept as curiosities for tourists. The sale of animal and vegetable produce often occurs at the village level, or in nearby towns and cities such as Aswan.

4.2.7. Possible role of English on agricultural development

It was initially difficult to observe how English in rural Nubia could help in agricultural development, for example by preventing and curing animal and plant diseases. Many animal and plant varieties grown are autochthonous and disease resistant, and local expertise is available for disease control. However, a small percentage of farmers grow newer crop cultivars which have higher yields but are more prone to disease. Learning about new plant and animal genetic resources and growing them for higher yields and greater profits can might be facilitated if conducted through English. The harsh climate initially suggested that the introduction of lucrative genotypes was inappropriate, however, modifying agricultural practices can allow for success. For example, massive commercial stands of citrus in other parts of Nubia such Toshka are present, as are in nearby

‘Sudanese’ Nubia. Cutting-edge information will therefore be increasingly useful and English can help access fresh information via the internet or visiting foreign experts through English. Existing local agricultural cooperatives can, by adding a few fluent English speakers, help achieve this, serving as a forum for information exchange of agricultural practices.

It was observed that currently, experts have to work via Egyptian personnel that do not necessarily come from Nubia or have the locals’ best interests at heart. English can therefore help rural Nubian communities achieve greater autonomy from centralized urban control. Autonomy would be realistically restricted to agricultural choices and practices, as other political aspects are tightly controlled by Cairo (pre-Arab Spring Revolution), or in a state of flux in the years that have followed. The social stagnation evident in the rural Nubian areas has been aggravated by the revolution, and new work opportunities in this socio-political climate are currently not seen to be realistic. Development of agritourism appears to be a viable option due to the rich historical and agricultural profile of this region, set against a stunning desert backdrop. While this sector has been temporarily stalled due to the revolution, there is scope for development when political stability is achieved. Successful traditional farming practices in Nubia can also be identified and ‘exported’ to benefit arid-land farmers around the world.

4.3. Interviews, primary topics and inductive analysis

Participant observation provided the base on which ideas for the formation of an interview guide of primary topics to be used in semi-structured interviews (Patton 1990), which encouraged maintaining focus without being too restrictive and allowed for flexibility as the interview process progressed (Lofland & Lofland, 1984). The primary topics emerging inductively from participant observation had the following labels: (1) ‘rural and urban life experience’; (2) ‘schooling and occupation’; (3) ‘utility and influence of English’; (4) ‘family unity and English use’, and (5) ‘sharing of English and IT knowledge’.

These primary topics formed the deductive component, a preliminary framework for the inductive analysis procedure of data (an example is shown in

Appendix 4.1.). These allowed categories of critical themes to emerge from raw data via open coding (Hoepfl, 1997; Patton, 1990; Straus & Corbin, 1990), also known as *in vivo* coding (Thomas, 2003). Progressive refining of categories resulted in less than eight within each primary topic, as suggested by Thomas (2003). Axial coding allowed for the formation of links between categories, and the linked categories were developed into a model. Quality concerns for results and interpretations stemming from grounded theory were tackled through the use of triangulation; this involved contrasting results from all studies within this body of research for compatibility or discrepancies. This exercise will be computed in *Section 4.14.3.* of this chapter, and more fully in *Chapter 5* after results from the main studies have also been presented.

4.3.1. Open coding (Straus & Corbin 1990)

Categories were created inductively through open coding of information collected for the five primary topics for rural Nubians and urban Arabs, respectively. The reading of transcripts, namely those derived from the structured, concise notes taken during or immediately after the interviews, led to the identification of text segments having information that could be grouped under a label for each emerging category. This was the *in vivo* (open) coding phase, and the resulting preliminary categories were given a label and a description, as suggested by Williams & Irurita (1998). Pidgeon & Henwood (2004, p.637) underscore the purpose and critical importance of coding within the context of generating grounded theory:

“The exercise of coding to explore similarities and differences is basic to implementing the analytic method of constant comparison, upon which the generation of grounded theory is founded”.....“By making such comparisons the researcher is sensitized to similarities and nuances of difference as a part of the cognitive exploration of the full range and complexity of the data”.

4.4. Open (*in vivo*) coding of raw data from interviews and observation of rural Nubians

Primary topics were labelled and described by a brief topic description in *Table 4.1*. Topics were divided into categories, each with label and its description (*Table 4.2*.)

Table 4.1. Rural Nubians: primary topics emerging inductively from participant observation

Primary topics	Description
1. rural and urban life experience	examination of personal characteristics, and the rural and urban life experience of interviewees and their families; exposing interests and lifestyles where English may play a role was of particular interest; degree of cultural identity and protectionism
2. schooling and occupation	establish the general level of schooling of the participants, their occupational activities, both past and present, and job satisfaction and expectations
3. agricultural activity	involvement in rural life through the main employment opportunities available; views regarding the nature, complexity and expectations for animal husbandry and growing of crops, fruits and vegetables
4. new agricultural ideas and role of English.	role of English to help the rural community, such as the use of English as an aid to form cooperatives and interact with cooperatives overseas; explore if English may allow farmers to learn about new genotypes, tackle disease, become more autonomous, and develop other things such as agritourism
5. sharing of English and IT knowledge	The purpose of this primary question was to examine the possibility of information exchange through family. This included contact with the greater family in the village itself, and also nearby villages. However, it primarily examined good communication within the family nucleus itself and the sharing of knowledge associated with the use of English and computing

Table 4.2. Rural Nubians: categories emerging inductively from primary topics through *in vivo* coding

Topic category label	Label description
1a. rural employment	farming, fishing, tourism or other jobs
1b. rural work with urban connections	activities showing rural work, but also links with nearby urban centres, e.g. animals, fruits and vegetables grown and sold locally or in the city
1c. social experiences in the city	activities such as shopping, film, café life, schooling and change from rural scene
1d. urban experiences of the extended family	family members with urban connections for work, education or social reasons
1e. cultural identity and protectionism	being conservative; innovative; curious about new things and people; xenophobia
2a. formal education completion and satisfaction	completion of primary & secondary school; tertiary school; trade schools; English; education in English interesting/necessary/obligatory; child-workers; no supervision; path to a better life
2b. job satisfaction	job satisfaction & adequate, safe, working conditions; uncertain income due to seasonal jobs; wider job via English education
3a. knowledge of animal and plant health	issues about animal and plant health issues': sick animals; curing animals; preventing animal disease; sick plants; curing and preventing disease in crops and vegetables
3b. knowledge of animal and plant production	issues about animal and plant productivity: animals with better productivity; plants with more productivity; better food conversion; better disease resistance
3c. sharing knowledge worldwide	importance of information exchange: local organization farmers, dialogue with foreign experts, visits from foreigner experts
3d. self-reliance and leadership	detachment from urban control & self-autonomy: urban help, direction & control; local social and agricultural knowledge; ; local values and culture; abuse of power

3e. creating local alternative sources of revenue	alternative sources of revenue: non-existent; industrialization; mixed economy; sustainable development; general tourism; tourism with agriculture
4a. agricultural cooperatives	role of English for the formation of agricultural cooperatives: by region; by species or interest
4b. new genotypes	role of English for the introduction of lucrative genotypes: plants; animals; greater production and disease resistance
4c. autonomy	role of English for achieving greater autonomy: decision making at community level; personal; family level
5a. information exchange among family	exploring family ties among greater family members
5b. computer knowledge and access	Accessibility: cost, distance and time; willingness to learn (more); level of training; internet language preferred; education; English

4.5. Axial coding and development of a conceptual framework

Axial coding which was the next stage of results, helped in relationship building among categories emerging from *in vivo* coding, giving a more detailed and meaningful arrangement and interpretation. Axial coding (Strauss & Corbin, 1998) is therefore an intermediate stage of theoretical analysis in grounded theory that follows open coding, and is one of “many potential pathways” for doing so (Pidgeon & Henwood 2004, p.640). It also allows for “a properly emergent *integration* of theory” while pursuing the grounded theory method (*Ibid*, p.640, emphasis in original).

Specifically, descriptive details, ramifications and causality were therefore explored by axial coding as suggested by Hoepfl (2008) and results grouped under the following headings: (i) ‘importance of agriculture’; (ii) ‘impact of English of agricultural development’; (iii) role of English for developing self-determination;

(iv) sources of employment; (v) links with urban centres and (vi) English and IT as a tool for rural development in rural Nubia.

4.5.1. Importance of agriculture

Not all rural respondents necessarily had extensive agricultural experience, although all had some involvement with animal husbandry or agriculture. A wide variety of vegetables, fruits, fodder crops and a single cash crop, the date, are said to be grown by respondents. Most are for local consumption, although some made it to the markets in nearby Aswan and beyond, particularly dates.

Many local animal breeds and plant cultivars are in use in Nubia. Although no longer commercially viable, several Nubians insist on their being tastier than modern produce. Moreover, autochthonous breeds of animals and plant cultivars may also be hardier in the local climate. However, commercial plantations of fruit such as citrus are also present around Toshka (Nubia, Egypt) and Dongola (Nubia, Sudan).

Local agricultural activities provide a substantial component of village food needs. The prevention or curing of diseases is therefore a priority for locals. Several participants outlined the presence of state officials and extension workers that gave technical support and help. However, most people of all ages and both genders across all villages indicated that farming knowledge is mostly passed on through family members and to a lesser extent via neighbouring farmers. The need to introduce new subject knowledge was felt to be necessary, though most seem unsure how. The challenges include low literacy rates, particularly among older Nubians, poor or non-existent educational facilities, no organization of courses or workshops that can help farmers understand, and therefore act preventively when confronted with disease of animals and crops.

4.5.2. Impact of English on agricultural development

Many Nubians are unsure about the possible impact of English on agricultural development. The use of English to help directly gain access to knowledge from foreigners or the internet is clearly beyond the range of experience

of most Nubians, including the young. This approach is, therefore, not readily identified as a practical source of information for prevention and curing of animal and crop disease. But a cautious interest was expressed by many interviewees, who agree in the principle of making better use of English for self-directed development, and only have reservation as to the logistics of developing this approach in rural Nubia. Internet accessibility and use have started to change over the course of this study and may open several realistic options in the future.

Similar attitudes prevailed when discussing issues about animal and plant productivity. Clearly, animals and crops with better productivity are of central importance to maximize the production of food at the village level and also allow for some of it to be bartered or sold at nearby markets. Identification of animals and plants that are genetically more resistant to disease, have better food conversion rates, superior organoleptic qualities of products (for example juicier fruit, tastier meat), and better fertility were specific elements of productivity that were identified as being necessary. Also necessary is the need for better education, helping agriculture to become more competitive and economically viable, long-term. Education and English can also help assess the suitability of new breeds and strains for introduction for the Nubian climate. While some respondents were keen, others appeared undecided and even confused when considering the logistics of developing this approach at a local village level in Nubia.

An interesting solution emerged on how to overcome these organizational problems, centred on the possibility of information exchange through the local organization of like-minded farmers. A limited range of agricultural cooperatives are already present, and encouraging dialogue with foreign experts can facilitate the introduction of new ideas if a core nucleus of farmers is sufficiently fluent in English. The creation of more specific organizations, possibly based on region, or on what is grown, raised or produced would strengthen the exchange. For example, specific cooperatives for poultry processors, citrus growers and juice producers could be set up and twinned with similar organizations around the world. Presented in this pragmatic manner, the idea of better education, and particularly better linguistic skills in English, became intuitively more appealing to the participants.

4.5.3. Role of English on developing self-determination

One of the major obstacles that became apparent via *in vivo* coding is the excessive reliance on central authorities for personnel recruitment, development and implementation of ideas and a general sense of direction. The necessity for fostering detachment from urban control and allowing rural individuals and societies to be more independent is therefore seen as being crucial for encouraging rural development. This is particularly relevant as urbanites may not necessarily have the expertise or motivation to adequately help guide the lives of thousands of rural people in Nubia. Urban ‘help and direction’ may, in fact result in urban control, and local socio-agricultural knowledge and practices may accidentally or intentionally be discouraged. This would result in a further loss of culture, local values and practices, erosion of autonomy, and loss of employment opportunities for rural Nubians. Many interviewees felt that better education, including English, may buffer these negative effects, and be a useful tool for creating a sustainable and autonomous rural society that reflects the needs and values of its inhabitants.

4.5.4. Sources of employment

Alternative sources of revenue beyond those directly linked with farming or the necessary supporting services, such as welders, carpenters and mechanics were said to be currently non-existent by many participants. The idea of agritourism is virtually unheard of, although it prompted a rather positive response when presented. Intuitively to all interviewees, bettering their education about their own culture and heritage and good spoken English are key factors behind this initiative. Nubian historical monuments from Abu Simbel to Kom Ombo are highlights of the tourist circuit in Upper Egypt, and a very small volume of foreign visitors percolates into rural villages, particularly around Aswan and the rural areas where this research was conducted. Even this small volume generates substantial income, locally. But more generally speaking, local tourism is undersold, and Nubian historical monuments and culture are not adequately marketed.

Many Nubians of working age expressed disappointment about their employment. Work was often said to be repetitive, poorly paid and exhausting. Mentally challenging, interesting and well-paid jobs are very rare. Often Nubians

land jobs characterized by a poor work environment, which exposes them to high risks, affords only uncertain income, or are temporary and/or seasonal. Many jobs have abusive superiors associated with them who take advantage of the workers' helplessness and lack of alternatives. However, even such category categories of employment help pay the bills, despite low job satisfaction. There are usually no alternatives, but English and computing were mentioned as being two fields that, alone or combined, could possibly lead to better employment opportunities.

Some of the female respondents gave valuable insight as to some of the hidden nuances of unemployment and job satisfaction. It is not uncommon among the younger men in rural Nubian society not to work unless the job is easy and well paid, which, combined with the hidden problems of alcoholism and use of drugs created tension within many families. The women pointed out that women are used to working for long hours for little payment. Men are at times resentful when a woman has one or even two occupations that allow her to earn a good living, be independent and be a provider for the family.

While work opportunities in the villages were limited, many interviewees also had some degree of work experience in an urban setting, and some even attended some years of their schooling (generally secondary school) in a large town or nearby city (Aswan, Dongola), commuting daily to their rural village. All participants, even those with no direct urban experience, had close relatives who had lived or worked in an Egyptian city, and therefore had detailed 'second-hand' knowledge of urban life.

4.5.5. Links with urban centres

While the principal motive for commuting to urban centres, as an adult, is work-related, a substantial number of people mentioned the social benefits of seeing new things and making new experiences that would be impossible in a rural scenario. Visiting relatives is an often-mentioned bonus when visiting a larger city as many Nubians are displaced from their home towns to large cities across Egypt (and across Sudan for Sudanese Nubians). The cultural exchange between rural and urban people in cities, also has allowed for ethnic mixing, and the opportunity for more 'international experiences' with the numerous visitors to nearby cities such as

Aswan and Khartoum. This can occur through film, books and meeting foreigners, and was said to be a positive bonus for many; English was said to facilitate these exchanges. Some people had concerns that this, despite the benefits, might eventually undermine local traditions and culture. However, this was vehemently contested by many 'pro-English' interviewees. Thus attitudes towards foreigners ranged from cautious to enthusiastic, curious and more rarely, xenophobic. However, irrespective of the point of view, English was consistently seen to play a pivotal role in facilitating this type of exchange.

4.5.6. English and IT as a tool for rural development in rural Nubia

While most interviewees in Nubia (Egypt) had little or no knowledge of computing (IT), many have close relatives who have some basic experience, such as being able to access the internet, send emails, access websites of interest and so forth. Moreover, contact and information exchange within the greater family in the village and also with those from villages close by are good. It can therefore be envisaged that, for example a cousin in a nearby village with adequate computer skills and knowledge of English would be willing and able to help related farmers in an adjacent village. Many participants showed marked willingness to learn or improve their level of training in IT. Most agreed that the language preferred on internet is English for all topics except local news and religion.

Computer accessibility at the village level is still absent, but has become widely available in nearby Aswan and large towns and cities. The cost involved, in addition to the distance and commuting time signify that real computer access was limited for many rural Nubians, particularly those actively involved in farming. Training opportunities are also very scarce. Despite these limitations, observation and interviews with rural Nubians revealed a cautious optimism about the role of English and IT in rural development, as summarized by the conceptual model below.

4.6. A conceptual framework of Nubians' views on English language acquisition for rural development: Summary of findings and interpretations

Axial coding allowed for the emergence of a conceptual framework in the previous section that created the foundations for the development of this 'story line that will be read by others....a rich, tightly woven account' (Hoepfl 2008, p.9) that 'closely approximates the reality it represents' (Strauss and Corbin 1990, p.57). The summary of findings and interpretations are therefore summarized below.

In the four rural areas in Egyptian Nubia under study, Nubians' views on the possible influence of increased English language acquisition on their rural societies is generally seen to be both possible and beneficial. Thus, increased English language acquisition results in better educational opportunities and broader social interaction. The former may lead to better employment opportunities through an improvement of the current jobs, and the creation of new job opportunities in the rural scenario. An improvement of current jobs may be achieved through better plant and animal health, improved productivity, greater international exchange of information, the generation of alternatives to agriculture, and greater autonomy from central political entities. However, new jobs may aid in the erosion of the tradition lifestyle and culture, but also lessen the need for emigration and diminish the demographical shift to urban areas. Paradoxically, the last two points may actually help maintain tradition and culture. New jobs also possibly result in members of rural societies having a better income, less hardship at the workplace, and greater job satisfaction. Greater autonomy may also have a direct and positive effect on the amelioration of educational and job opportunities, and further improve social interactions. Broader social interactions may result also result in the loss of tradition and culture, lessen the need to emigrate, and reduce the demographical shift to urban areas. The last two points may also, once again, help maintain tradition and culture, reflecting the complexity and interdependence of outcomes, and the necessity to view them interactively and holistically. Nubians have suggested that influences other than English, such as television, or interacting with non-Nubian when visiting urban areas or emigration, have a far more profound influence on local culture. The direct negative impact of English on culture is inconsequential when compared to these. The possible positive contribution of English on agriculture, development and

as an aid to awareness to world affair Nubian societies was felt to be, overall, positive for Nubians. However, many expressed doubts on how this could be pragmatically implemented, considering the tight political control (pre-revolution) or current political state of flux.

4.7. *In vivo* coding of raw data from interviews and observation of urban Arabs

Primary topics are labelled and described by a brief topic description in *Table 4.3*. Primary topics are divided into categories, each with label and its description (*Table 4.4*).

Table 4.3. Urban Arabs: primary topics emerging inductively from pilot studies

Primary topics	Description
1. Rural life experience	extent of the interviewees' direct or 'second-hand' rural experience
2. Work experience	exploring present and past work experience; perceptions of how useful English may be in helping them procure a new job of interest to them, or helping them perform their current jobs in a more expedient manner; role of English in tertiary education, for better employment possibilities
3. motivation for learning English	this primary topic explored the participants' motivation for learning English
4. perceived utility of English for rural people	interviewees' perceived utility of English for rural people, their families and society.

Table 4.4. Urban Arabs: categories emerging inductively from primary topics through *in vivo* coding

Topic category label	Label description
1a. rural interaction	urban & rural experience: birth, schooling & work location; travel experience & friendships in rural areas; rural relatives
1b. knowledge of agricultural activity	personal agricultural experience; friends with agricultural experience; relatives with agricultural experience
2a. nature of employment	private company; state employed; exclusively urban; with rural links; national; international; level
2b. English and employment	English and job prospects: better pay & work conditions; more interesting; safer working condition; better long-term prospects & job security; international opportunities
2c. Tertiary education	English as a facilitator for higher education opportunities
3a. Employment: business and trade	business & career-oriented motivation for learning English: company image & credibility; import and export needs analysis and regulations; recruitment of international personnel; setting up a franchise
3b world culture and knowledge	social, artistic and cultural type of motivation for learning English: music; film etc., Also: writing; journalism; international news and events; political maturity; making overseas contacts
3c. rural development	rural development and social equality: health; schooling; living conditions; easier access to jobs around Egypt and overseas; loss of tradition and lifestyle; less food production
4a. knowledge of	categories dealing with issues about animal and plant

animal and plant health	health'; interaction with foreigners for knowledge; reading; internet
4b. knowledge of animal and plant production	categories involving issues about animal and plant productivity: better education; role of English
4.c. sharing knowledge worldwide	importance of information exchange: local co-ops, foreign experts, better education; role of English
4d. self-reliance and leadership	detachment from urban control and self-autonomy; self-direction & control; local social & agricultural knowledge; local values; local culture
4e. work diversification in rural areas	industrialization; mixed economy; sustainable development; tourism/agritourism; better education; role of English

4.8. Axial coding and development of a conceptual framework

4.8.1. Rural life knowledge and experience

Discussion with urban Arabs on general topics, interests, entertainment, food and choice of clothes demonstrated a broad exposure and understanding of both Arabic and Western cultures. Most are aware of, and have at least modest exposure to a rural lifestyle and mentality in Egypt, although all do not necessarily have first-hand experience with animal husbandry or agriculture. Urban Arabs see rural Egypt as a static socio-economic reality, with poverty as being a permanent feature of the rural lifestyle.

But working-class respondents, such as the poultry vendors, have substantial insight and hands-on experience with rural life, its challenges, limitations and potential; their views on the role of English for rural Egypt differed substantially

from the middle-class respondents. Despite living in an urban scenario in Cairo, many have roots in Upper Egypt and were able to contextualize discussions, nesting them within that reality. Rural lifestyles need not necessarily equate to poverty, and change is both needed and possible.

4.8.2. Middle-class urbanites' views on the role of English for education, employment and cultural awareness

Perhaps not surprisingly middle-class students of English were fully aware of the positive impact English has on their own lives, professionally and also socially. But most other middle-class urbanites also shared their views. Further to increasing employment possibilities, English was presented as an ideal medium for widening one's cultural and social horizons.

However, their reactions to the role of English for rural people were in direct contrast. The overall consensus was that restricted national funds could be better allocated in strengthening the network of extension services and rural experts, rather than the 'impossibility' of developing a self-reliant rural population. Hence, most middle-class urbanites consider the adoption of policies that encouraged independence, autonomy, a new educational curriculum, and most of all disciplines such as English and IT as irrelevant, or at best idealistic.

Middle-class urbanites felt that the central issue of the Nubians' mentality, and indeed that of many southern Egyptians in general, centres round their limited needs and interests. This specifically centres on how to grow or buy food, raising a family and hand-to-mouth survival. Rural Egyptians and Nubians have different interests, and English is not one of them. They have little capability to learn in general and even less so if there is no motivation, like for learning English that could not possibly be useful to them.

Rural populations, such as Nubians are seen to be conservative, honest and traditional, and live a different reality from Lower Egypt. Careers are said to be viewed differently from how they are viewed in the West, and therefore many of the advantages associated with English are irrelevant and even alien to Nubians. Indeed, their interests are traditional and conservative, and limited to a few local things

within their range of their experience. These interests centre on the family, mosque and their work in the fields, fishing, some small shops or manual work.

Middle-class urbanites felt that rural people have little time and even less motivation for learning English, and due to their relative isolation attitudes change slowly. Many interviewees were also adamant in that English and education through English would not help in the agricultural sectors or rural development in general.

It is important to note that many of the working-class Arab urbanites interviewed were less emphatic in the views expressed in this section, and even had opposing ideas, as expressed in the next section.

4.8.3. Working-class urbanites views' on the role of English for education, employment and cultural awareness

In contrast to middle-class urbanites, working-class Cairenes' views were far closer to those of rural Egyptians. English and education through English were said to be a wise and justifiable investment, and could be an aid to employment diversification for rural, uneducated Egyptians. They also see English as being able to help them become more competitive and within the traditional major employer in rural areas, agriculture. They consider this as being achievable through the topics discussed namely, scientific access to plant and animal health issues, improved productivity, greater international exchange of information, the generation of alternatives to agriculture, and being able to form agricultural policies independently from central bodies. The possible influence of a larger presence of English in rural societies is generally seen to be both possible and beneficial.

Interestingly, many relatively uneducated Egyptians also consider English as being of great social value, to help them become aware of what was going on around the world. The pre-revolution comments gathered in the study certainly have a deeper significance when considering the role of English, the internet and 'social sites' such as 'Facebook'. English has helped Egyptians cultivate a sense political awareness and understanding of human rights, and an evaluation of the shortcomings in their own country. English has also helped Egyptian bloggers communicate developments around the world in infinitesimally short periods of time, fostering international moral support that led to unstoppable reforms.

Working-class urban Egyptians perhaps have an even stronger conviction than their rural counterparts (from the other study) that English and education can make the difference.

4.9. A conceptual framework of urban Arabs' views on English language acquisition for rural development: summary of findings and interpretations

Middle-class respondents are not convinced that English would help rural development through English via the introduction of better disease control, new breeds, and fostering the international exchange of information with like-minded farmers. They are intrinsically against these strategies and feel that the current *status quo* is achieving its objectives. This consists of having centrally-appointed experts and extension officers, hence the role of English would be irrelevant, and an extra cost the country could not afford. Funds could be better channelled into strengthening the current setup.

There may have been other hidden motives behind opposing the improvement of English education, greater independence and self-determination for rural populations. Arguably, the (pre-revolution) situation created a comfortable equilibrium for certain middle-class urbanites, made possible by the privileges of education and power. This is a hard-earned position which many are reluctant to share.

At a pragmatic level, rural people living on the poverty line, supply the country with cheap labour and cheap agricultural produce. Staples such as bread and wheat products, fruit, vegetables and sugar sell at comparatively low prices, but also reflect the trivial profit margins for which rural people must work for.

However, it can be argued that by maintaining the current educational and socio-political situation there can only be, at best, a slow change in the socio-economic and cultural scenario in rural areas. This may result in the stagnation of the rural mindset and the perpetuation of an inadequate and non-reactive inflexible workforce, leading to the maintenance of a poor infrastructure. This could ultimately affect the socio-economic stability of the entire country. Furthermore, this situation aggravates the current demographical problem of mass-shifting of people from rural to urban areas within Egypt, creating social and even political instability. While

displaced rural Egyptians into Cairo did not start the Arab Spring Revolution, they certainly added volume and momentum to it. Emigration overseas was, and remains another negative consequence.

Working-class urbanites suggested an alternative scenario, one where funds can be invested into the restructuring of the academic curriculum with the greater inclusion of English and IT. This will result in new ideas, a change of the social structure and culture, and the backdrop of factors, will in turn facilitate (i) progression of the rural mindset, (ii) improving and adapting the local workforce, and (iii) the possibility of improving the local infrastructure.

These factors can therefore positively affect the success with which rural experts and extension workers can more effectively carry out their agenda. Perhaps more importantly, this scenario may allow rural people to guide themselves in creating a sustainable society, and allow for self-determination.

Many local ideas and experiences may, with minor input via education be refined and reapplied more effectively locally, but possibly also overseas to rural populations with similar needs. While the majority of the interviewed disagree about the plausibility of this scenario, it is evident that the two strategies, namely centrally appointed experts and better use of local ideas and experiences, are not mutually incompatible. Indeed a combined approach may result in a favourable situation where the combined effects are greater than the sum of both parts.

4.10. Quantitative studies

4.10.1. Estimation of the time needed to answer questions of varying complexity

One of the main purposes of the studies was to establish the time taken to complete the multiple choice questions of varying complexity; excessively long questionnaires could have resulted in dwindling attention while answering questions, or even submission of incomplete questionnaires on the part of the respondents. All respondents successfully completed the questionnaires in slightly less than half an hour, within the generally acceptable timeframe for the compilation of a

questionnaire. The complete questionnaire for rural Nubians and rural Arabs is found in *Appendix 1.2.*, and that for urban Arabs in *Appendix 1.3.*

4.10.2. Assess how the topics in the questionnaire are handled

Another concern was to generally assess how the topics were handled and viewed by the respondents, and if the time taken it was appropriate. Particular attention was given to the presence of excessively long and complex answer options. Conversely, attention was also given to the possibility of overly limited answer options that did not cover the needs of the respondents.

The topics were handled well by the respondents who appeared interested and motivated in answering the questions. However, some questions needed concise and quick paraphrasing to ensure that all students understood the proper meaning of what was being asked. For example, *Question 8* and *Question 9, Appendix 1.3.* Furthermore, *Question 10* of the same questionnaire also needed substantial subject presentation and development as this was central to the completion of the questionnaire. This underscored the benefit of having an oral administrator for the questionnaire for all participants, thus ensuring that full comprehension of what was being presented, and what was being asked made clear to the respondents before attempting to answer the question. *Questions 11-15* also required some paraphrasing and clarification of some specific terms was also necessary, such as the terms ‘agritourism’ and ‘agricultural cooperatives’. The same issues were encountered in the study with rural Nubians and Arabs (*Appendix 1.2*), but they tended to be more extreme than those encountered with urban Cairenes. However, it must be emphasized that rural people were quick to comprehend many new concepts and terms once the researcher and ‘sponsors’ outlined the meaning and rationale behind the topic or term under discussion. If having an oral administrator for the questionnaire for all urban participants was important, having both the researcher and the L1 ‘sponsors’ present at all times was absolutely critical. This necessity was due to the ‘sponsor’s’ accidental or deliberate omission of answer choices during the administration of the questionnaire. It must be emphasized that many of the rural respondents could not read or write and both the questions and answer choices had

to be read out to participants. Attempts, on the part of the aiding sponsor, to omit answer choices or place undue emphasis on certain answer choices was observed repeatedly by the researcher, and had to be prevented systematically to avoid invalidation of the study.

4.11. Role of English in rural development: attitude and motivation of rural Nubians and rural Arabs

A major focus of the pilot study on rural Nubians and Arabs is to determine similarities and differences in their attitude, and motivation towards learning English.

Ethnicity and exposure to its associated set of cultural values and attitudes while growing up and living in the community was the main variable under research. Two cohorts for comparison were therefore established on the basis of: (i) being Nubian, and born and raised and exposed to a rural Nubian socio-cultural milieu, and (ii) being Arab, and born and raised and exposed to a rural Arab socio-cultural milieu.

Gender-related differences in responses for the attitude and motivation towards learning English were also explored, as in Egypt men and women often have segregated lives and different experiences. Therefore, possible differences may have been present in the level of education, views and values that could confound the research issue at stake, ethnicity. Gender-related differences were not found among rural Nubians. Only males were present in the rural Arab sample so this was not a concern.

The results identifying differences in the attitude towards English and motivation for learning it are described below. They explore gender-related differences between rural Nubian men and women, and also ethnic-based differences, namely those between rural Arab males and rural Nubian males.

Decontextualized questions enquiring upon rural Egyptians' views on the possible use of English for them were not asked. Instead, a contextualized enquiry was attempted, with rural development and agriculture serving as contexts. These

were used as tangible contexts, being assumed to be interesting and relevant for most, if not all participants. Another main aim of the pilot study on rural Egyptians was therefore to evaluate the suitability of rural development and agriculture to serve as a context while examining the role of English in rural Egypt. The following sections (*sections 4.11.1-4.11.10*) will examine specific aspects of rural life, and contrast the views of rural Nubians with those of rural Arabs. The relevant statistical analyses are summarized in *Table 4.5*.

4.11.1. Formation of cooperatives for international exchange

Almost all Arabs felt that English could help them and other farmers establish links with other specialized growers internationally to help improve their knowledge of farming and animal husbandry. English was felt to be a key element in allowing for the possibility of helping them organize themselves in forging links with other cooperatives overseas. Their strong conviction in this is interesting, considering their relatively low level of education, as only about one fifth of the respondents had completed secondary school. None of the respondents had even a basic knowledge of English, yet their enthusiasm for its introduction was notable.

In contrast only slightly more than half of the Nubians felt that English could have an important role, despite the fact that almost all of them had completed secondary school and at least one third had basic conversational skills in English. Although there was no significant statistical difference, the Nubian group's overall lack of enthusiasm contrasted sharply with that demonstrated by the Arabs. No differences between male and female Nubian respondents were observed.

4.11.2. New agricultural genotypes

Almost all Arabs felt that English could help them and other farmers learn about new types of seeds, animals and plants. New hybrids and genotypes may often have a higher yield, and therefore can grow for better profits. In contrast only about half of the Nubians felt that English could have any impact on supplying their

community with more profitable types of animals, fruits and vegetables (the p-value from Fisher's exact test indicates a significant difference between Arabs and Nubians). The Nubian group's lack of conviction was in contrast to that shown by the Arab's group, as the latter were more than 12 times as likely to consider English as a useful tool for improving their agricultural stock (odds ratio 12.25). No differences between male and female Nubian respondents were observed.

4.11.3. Prevention and cure of animal and plant diseases

English was considered useful for helping understand animal and plant diseases and how to prevent or cure them. There was no significant difference between the groups' viewpoint as evidenced by the p-value from Fisher's exact test. The Arab farmers are used to extension workers from the Desert Development Centre helping them through the provision of a local Egyptian veterinarian extension worker. They therefore understand, firsthand, the use of English to help explain their problems and receive technical advice. No equivalent service exists in the rural Nubian areas where the study was conducted, but many of the locals also appreciated the possible use of English as an aid in helping prevent or understand animal and plant diseases. Nubians and Arabs alike feel that English can play a positive role in this aspect of rural development. No differences between male and female Nubian respondents were observed.

4.11.4. Self-determination and independent decision-taking

Rural Arabs were almost unanimous in saying that English may help give them more autonomy from urban policy makers and the odds of Arabs saying this was sixteen fold greater than Nubians. Most urban policy makers are Arab, thus belonging to the dominant ethnicity in Egypt. This may explain why people of Nubian ethnicity, overwhelmingly in the minority, feel that it will take more than just an improved knowledge of English on the part of rural Nubians to help give them a voice. Results showed that the odds of a rural Arab saying so are 16 times

higher than a rural Nubian. No differences between male and female Nubian respondents were observed.

4.11.5. Creation of alternative employment

Almost all Nubians were enthusiastic about the concept of agritourism and had high hopes it would be positive for their community, and English had a key role in developing it in rural Nubia. Fewer, but many Arabs also believed that agritourism could have a positive contribution for them; there was no significant difference between them in the positive reaction towards English in helping the development of agritourism as shown by the p-value from the Fisher's exact test. The lower percentage of Arabs agreeing to this may centre on the viability of agritourism as a sustainable industry in their areas as rural tourism is here virtually unheard of. No differences between male and female Nubian respondents were observed.

4.11.6. Family ties

Nubians and Arabs alike were unanimous in saying that there are strong family ties among members of the extended family unit (p-value from Fisher's exact test equal to unity). This was an essential point to clarify as often actual farmers have no time to start to learn or improve their English or become computer literate. No differences between male and female Nubian respondents were observed.

4.11.7. Frequency of within-family English speakers

Nubians and Arabs alike were again unanimous in saying that at least one member of the extended family was able to speak English (p-value from Fisher's exact test equal to unity). This was essential to establish, as often actual farmers have no time to start learning or improving their English, or become computer

literate, and would therefore have to rely on a near relative. No differences between male and female Nubian respondents were observed.

4.11.8. English knowledge as a benefit for farming

Although not statistically significant (p-value from Fisher's exact test equal to 0.8), Nubians were convinced that Arabs, when saying that having at least one family member with a good knowledge of English and computing would benefit the family farming unit. Thus, even though Nubians concurred that at least one member of every Nubian family spoke some English, and that there were strong family-ties among members of the extended family, there was some concern as to if there would be a beneficial impact on rural development in Nubia. Conversely, most Arabs felt a good knowledge of English by at least a single family member would be beneficial to the entire family unit.

Nubians and Arabs alike were unanimous in saying that at least one family member has some knowledge of English, and also with the presence of strong family ties among members of the extended family unit. Thus, one can predict that the framework for English having an impact on actual farmers is possible, even if respondents had no time for English or computing. No differences between male and female Nubian respondents were observed.

4.11.9. Willingness to learn English and computing

Nubians and Arabs alike were also unanimous in considering that family members are willing to learn more English, and either expand or initiate their knowledge in computing (p-value from Fisher's exact test equal to unity). It is interesting to note this response from all Nubians since many were sceptical about the use of English to help in farming and rural development. They possibly thought that it may help in activities other than farming. No differences between male and female Nubian respondents were observed.

4.11.10. Computer access

More than half of the participating Nubians and Arabs consider computer access in their villages as limited and hard to access, and no differences in the proportions of answers from the two cohorts were observed (p-value from Fisher's exact test equal to unity). It should be noted that despite their relatively isolated position, rural Nubian communities in this body of research are well-connected to Aswan where internet connection is readily available. No differences between male and female Nubian respondents were observed.

4.12. Biographical data for rural Nubians and rural Arabs

Biographical particulars, including the age, schooling, past and present occupations, and urban and rural experience were collected through the use of a questionnaire (*Appendix 1.2*). Details are described in the following sections (*4.12.1-4.12.5*), and statistical analyses are reported in *Table 4.5*.

4.12.1. Age range of respondents

Both ethnic groups were balanced for age categories; the age range of respondents included a range from young to middle-aged men (18-50 years of age) that were old enough to have an understanding of the overall possible importance of English for their rural society, yet young enough to feel it could make a difference to them or their families. For the Nubian cohort, both genders were balanced for age categories, with no significant differences present between categories.

4.12.2. Respondents' schooling

Significantly more Nubians had completed some degree of schooling. Most Nubian males had completed their secondary school whereas their Arab counterparts were less likely to have done so, with many Arab males having dropped out of

school at some stage during their secondary education. Nubians place a lot of importance on education; however, the often highly limited possibility for work locally (at the village level or the vicinity) may also suggest that schooling is the only option for local teenagers. The often-intact social structure in rural Nubian villages, with the tightly-knit extended family being present within the village, allows for highly efficient division of labour and chores. This also alleviates the necessity for children and teenagers to be constrained to sacrifice their education to help the family make ends meet. However, discussion with them also revealed a problem of absenteeism. At a later age many Nubian men leave the village to seek work in neighbouring towns in Nubia, but also distant cities such as Cairo and Alexandria, which have sizeable Nubian communities.

The Arab communities in the farming districts derived from reclaimed desert adjacent to the Nile delta often do not have family within the same village as these settlements are of recent origin. The extended family may be as far away as Alexandria, Mansoura or other urban centres that are distant and do not allow for daily social interaction. Farming families often resort to their own family members for performing most, if not all, the household and farming chores. The older sons frequently stay on to help on the farm, taking on major responsibilities even in their early teens, sacrificing most of their schooling in the process.

No gender differences were seen between Nubians. However, fewer female Nubians aged forty years and over (not included in this study) would have completed secondary school.

4.12.3. Experience with growing crops or raising animals

All respondents, Nubian and Arab, had at least some experience in animal husbandry, growing cash crops, vegetables and fruits. No significant difference between the two groups was observed. Farming is still the main activity in all rural areas over Egypt where the climate permits some form of activity, and many highly adaptive strategies have been devised to farm under the harsh conditions, particularly in Nubia. Many of the indigenous animal breeds are also very well

adapted to the challenging environment, succeeding where exotic breeds would possibly fail. There were no differences between the responses of Nubian men and women as they were from the same community and extended family.

4.12.4. Past and present occupations, male respondents

All Arabs had, at a certain point, some type of employment in the agricultural sector. Indeed, all were actively working fields, orchards or involved in animal husbandry at the time of this study. The Nubian cohort showed a similar profile to the Arab one (no significant difference), except that they were less likely to be involved in the growing of crops than Arabs. This possibly was due to some of the Nubian communities chosen for the study (e.g. Geziret Sehel and Gharb is Sehel) having modest irrigated arable land close by that permitted the extensive growing of crops. In Nubia, work opportunities in sectors not directly related to agriculture are available, specifically in the tourism sector. Thus, Nubians' opportunities for employment in the tourism sector are also present. Activities include camel safaris, felucca boat rides along the Nile, and the setting up of small shops in the village that produced and/or sold local Nubian handicrafts. On a more distressing note were the two young men in their 'twenties that had completed school but little desire to engage in any form of employment. They claimed absolutely no work was available. Nubian women in the village, including the sister of one of these men, claim that they were in fact lazy and unrealistic, wanting employment that was both lucrative and effortless. Not having found that opportunity they expected their families to support them indefinitely, even if younger family members (sisters) worked for long hours and very modest wages to help maintain the family.

Nubians are involved in tourist-associated activities, but males are generally involved in felucca rides and camel excursions, while women tend to produce and sell souvenirs. Both men and women participate in showing visitors around the villages and inside typical Nubian houses. No significant differences were seen, but with regards to farming, specific differences do occur. For example women and

children are often involved in raising small ruminants (sheep and goats) and poultry, whereas men tend to care for large ruminants (buffalo, cattle, camels).

4.12.5. Urban and rural experience

All male respondents, Arab and Nubian, had spent all their life in rural areas and not lived in cities. All Arabs and most Nubians had relatives (brothers, sisters, uncles or aunts) that were located in urban centres, and were in contact with them. Therefore, despite their rural location and lifestyle, both ethnic groups are fully aware of urban life and opportunities through social contact within the

All Nubian respondents, male and female, had extensive rural life experience. They never lived in cities but all had some relatives from the extended family that did.

Table 4.5. Family and social fabric, role of English and IT for rural development [rural Arab males (n=15), rural Nubian males (n=15, rural Nubian females n=15)]

English as an aid for career opportunities & personal development							
	<i>Rural Nubian males</i>	<i>Rural Arab males</i>	<i>P-value</i>	<i>Odds ratio</i>	<i>Rural Nubian females</i>	<i>Rural Nubian males</i>	<i>P-value</i>
Agricultural co-op creation	9	14	0.08	-	9	8	1.00
Knowing new genotypes	8	14	0.04*	12.25	8	9	1.00
Prevent & cure disease	9	13	0.22	-	10	9	1.00
Self-determination	7	14	0.01*	16.00	7	8	1.00
Employment diversification	11	14	0.33	-	14	14	1.00
Benefit for farming	9	14	0.08	-	9	8	1.00
Family & social fabric; English & IT access in rural Egypt							
	<i>Rural Nubian females</i>	<i>Rural Nubian males</i>	<i>P-value</i>	<i>Odds ratio</i>	<i>Rural Nubian females</i>	<i>Rural Nubian males</i>	<i>P-value</i>
Family ties	15	15	1.00	-	15	15	1.00
Presence of English-speaker in family	15	15	1.00	-	15	15	1.00
Willingness to learn English	15	15	1.00	-	15	15	1.00
Internet and computer access	9	10	1.00	-	9	8	1.00
Completed secondary school	12	3	0.01*	7.10	15	15	1.00
Agricultural experience	15	15	1.00	-	15	15	1.00
Occupational profile	15	15	1.00	-	15	15	1.00
Urban & rural life experience	14	13	1.00	-	14	14	1.00

*The calculated p-value from Fisher's exact test is significant if it is equal to or less than the significance level $\alpha = 0.05$. The null hypothesis is accepted and the observed results are due to chance, not gender or ethnicity.

Table 4.6. Differences between Urban Arab women and men for motivational factors for learning English, and its perceived utility

Motivation for learning English				
	<i>Urban Arab females(n=25)</i>	<i>Urban Arab males(n=25)</i>	<i>P-value</i>	<i>Odds ratio</i>
Better job prospects	25	25	1.00	-
Aids independent thinking, & develop new ideas	25	25	1.00	-
Expand business knowledge base	25	25	1.00	-
Helping small-scale rural farmers	6	7	1.00	-
Educational background, work experience and rural familiarity				
	<i>Urban Arab females(n=25)</i>	<i>Urban Arab males(n=25)</i>	<i>P-value</i>	<i>Odds ratio</i>
University graduates	6	7	1.00	-
Work experience	18	18	1.00	-
Rural familiarity	14	13	1.00	-

*The calculated p-value from Fisher's exact test is significant if it is equal to or less than the significance level $\alpha = 0.05$. The null hypothesis is accepted and the observed results are due to chance, not gender or ethnicity.

4.13. Role of English in rural development: attitude and motivation of urban Arabs

The main focus of this pilot study was to determine the views of urban Egyptians on English for rural people and its role for rural development. Although gender-related differences were a major concern, and analyses were separated by gender, no differences were found in all the issues examined in the urban study. Biographical analyses indicated close similarities between the genders for factors such as age, work experience and educational background. Urban respondents were also questioned about specific topics related to the possible role of English for rural people and development of their societies. This was done by asking a generic question at the start of the study (*question 10, Appendix 4.3.*), followed up with more detailed questions (*questions 11-15*). Answers patterns from both genders were analogous, and no statistically significant differences found. However salient differences were found in the viewpoints of the same urban respondents, before and after detailed discussions focussing on how English may tangibly have an effect role for Egyptians in Nubia. Differences in response rates between these respondents and those from the previous pilot study were also contrasted specifically between urban Arab males and rural Arab males. There were no differences in response rates between urban men and women summarized (in part) in *Table 4.6.*, and detailed in the following sections.

4.13.1. Motivation for learning English – employment prospects

All respondents, male and female, said they want to improve their English to better their performance in their current job, consolidate their position, aim for a promotion, seek a better form of employment elsewhere, or find a job where English is useful.

4.13.2. English aids exposure to ideas and independent thought

All respondents, male and female, felt that English can help them broaden their knowledge of world affairs, news and events. They said it could also help them form independent opinions on a wide range of issues.

4.13.3. English helps in business

All respondents, male and female, said that English is a help in setting up businesses or expanding an existing one. English could help establish new business contacts and partners, and help serve as a medium for exchange of ideas. It is said to be an essential tool in post graduate studies, and for general reading of advanced texts in subjects of interest related to business, often not available in Arabic.

4.13.4. English as a help for uneducated farmers

Middle-class Cairenes, male and female alike, were not overwhelmingly convinced when asked to answer spontaneously at the start of the study if they thought English is useful to farming families in rural areas with little or no formal education. Only slightly more than a quarter of the respondents felt positively about the possible contribution English can have for rural farmers, and no difference in the response rates was found between the two.

To summarize, there were no differences between males and female respondents in their age, past and present occupations, motivation for learning English and general views regarding its general use for career advancement. There also were no differences between males and female respondents in their rural experience or general view as to whether English would be useful to them and their families if they were farmers with little or no formal education. Thus the two groups, 25 males and 25 females, were considered to be equivalent for the above characteristics.

4.14. Biographical statistics for urban Arabs

No significant differences were found between the genders for age, proportion of university graduates, occupation and rural experience, as summarized in *Table 4.6*, and detailed in the following sections.

4.14.1. Age

The p-value from Fisher's exact test indicates no significant differences in the age breakdown between the two genders. Most participants who were in the 18-25 year age group, comprised mainly of school-leavers or university students seeking to upgrade their level of English; and over 80% for both genders was in this category. The 33-50 year age group was composed of four males and three females.

4.14.2. Occupation

The p-value from Fisher's exact test indicates no significant differences in the occupational breakdown between the two genders. Most students had some type of work experience, and slightly more than one quarter of both male and female participants had a university degree, or was in the process of obtaining one. The remaining quarter of all respondents had no work or university experience. The group consisted of (i) employed people sent by their company; (ii) workers frequenting classes on their own initiative to upgrade their linguistic skills and fluency, and (iii) one female participant had stopped working and was hoping to improve her English to help her return back to the labour force.

4.14.3. Rural experience

The p-value from Fisher's exact test indicates no significant differences in the rural experience between the two genders. The same students that had 'extensive rural experience' were those having close relatives in rural villages. None were born, or had actually ever lived in rural villages (*Question v*). Almost half the male and female participants had no experience of rural life; this not only showed that they

had no experience of actually living in a rural village, but also not having contacts with the people and lifestyle living in rural areas. Slightly more than half had limited to extensive experience of rural life.

4.15. Urban and rural peoples' views on English for rural development

Results from contrasting rural and urban peoples' views are summarized in *Table 4.7*. The table also includes results from an experimental study with a before-and-after design (self-control design). This was used to examine differences in views on relevant topics over time expressed by the same participant. The initial views of participants were captured by the pre-discussion question on English for rural farmers (*Question 10*). This was followed by the delivery of a detailed, pragmatic briefing and discussion on how English could aid rural development. This was then followed by more detailed investigation, (Questionnaire, *Questions 11-15*), gathering post-discussion responses. Each group of post-discussion responses, e.g. those stemming from *Question 11*, were statistically contrasted with those from *Question 10*, the pre-discussion responses.

4.15.1. Creation of cooperatives for international exchange

Before briefing, around half the urban Arab respondents felt that English did have a role in helping farmers organize themselves better to help link with other cooperatives overseas. There was no difference in the response rates between men and women. The principal rationale in the briefing was that English could encourage a situation where ideas could be exchanged, an international forum for discussing practical agricultural experiences worldwide with the aim of keeping abreast of new ideas in the field and problem-solving. After briefing, significant numbers of both urban Arab men and women changed their views and considered it to be viable.

The proportion of rural Arab men saying that English was useful for organizing international cooperatives was significantly higher than urban Arab males.

4.15.2. English to help explore commercially advantageous genotypes

Slightly more than half the participants said that English has a role in helping farmers learn about new types of seeds, animals, plants which they could grow for greater profit. No difference between the gender responses was observed. Doubts were expressed prior to and during the briefing, by virtually all participants about books and magazines having any impact, due to the dire lack of resources in rural (and urban) areas. There was a significant change post-briefing in both males and female urban Arabs, particularly when the possibility of using inexpensive information via the internet, and also through visiting international experts were proposed as viable and realistic solutions.

The proportion of rural Arab men saying that English is useful for exploring the use of new genotypes was significantly higher than urban Arab men.

4.15.3. Lessening impact of plant and animal diseases

Slightly more than half the respondents feel that English could help farmers understand animal and plant diseases, and how to prevent and cure them. No gender differences were observed. Once again, during pre-briefing, books and magazines were said to be unlikely to have an impact due to lack of availability. After briefing from the researcher, information via the internet was said to be feasible, particularly through cooperative membership and group discussion. Significant differences in 'before and after opinions' were observed for both urban Arab men and women. Being able to have direct and meaningful interaction with visiting international experts and extension officers was also suggested as being useful to help understand animal and plant diseases and how to prevent them and/or cure them.

There was no difference in the proportion of rural Arab men and urban Arab men of saying that English was useful in the question about disease.

4.15.4. Greater independence from central administrations

English was said to have a role in helping rural communities be more independent from urban decision makers, who often had little knowledge about the real needs of rural farmers. English was perceived by roughly half the male and female participants as a tool for knowing more about the world in general, beyond mere agricultural practices. No difference in the proportion of respondents based on gender was observed. During the discussion, English was presented as a possible tool for greater political development and maturity on the part of rural chiefs through an increased awareness as to what occurred overseas through being able to follow international events. There is also the possibility of direct interaction with overseas leaders, groups and unions, clearly greatly facilitated through an international language such as English. The proportion of post-discussion male and female urban Arabs in favour significantly increased post-discussion. There proportion of rural Arab men saying that English was useful for greater autonomy was significantly higher than the urban Arab men.

4.15.5. Development of alternative employment

Pre-discussion, slightly more than half the respondents felt that English could help farmers develop other forms of livelihood other than direct agricultural practices, such as through agritourism. No difference in the proportion of respondents based on gender was observed. The discussion expanded on the direct monetary gain for rural communities, but also that rural people also have much to gain through social interaction with foreigners. Post-discussion views showed a significant increase in both urban Arab men and women.

There was no difference in the proportion of rural Arab men and urban Arab men of saying that English was useful for alternative employment such as agritourism.

Table 4.7. Differences between women and men for motivational factors for learning English, and its utility [urban Arab females (n=25), urban Arab males (n=25), rural Arab males (n=25)]

Helping farmers organize cooperatives, and aid interaction overseas			
Urban Arab females	Urban Arab males	χ^2^*	P-value
15	13	0.082	3.8420
Rural Arab males	Urban Arab males	P-value	α
14	13	0.013	0.05
Urban Arab females (initial +ive opinion ; -ive after briefing)	Urban Arab females (initial -ive opinion ; +ive after briefing)	χ^2^{**}	P-value
1	8	4.000	3.8420
Urban Arab males (initial +ive opinion ; -ive after briefing)	Urban Arab males (initial -ive opinion ; +ive after briefing)	χ^2^{**}	P-value
1	8	4.000	3.8420
English as a help to explore commercially advantageous genotypes			
Urban Arab females	Urban Arab males	χ^2^*	P-value
15	14	0.000	3.8420
Rural Arab males	Urban Arab males	P-value	α
14	14	0.015	0.05
Urban Arab females (initial +ive opinion ; -ive after briefing)	Urban Arab females (initial -ive opinion ; +ive after briefing)	χ^2^{**}	P-value
1	8	4.000	3.8420
Urban Arab males (initial +ive opinion ; -ive after briefing)	Urban Arab males (initial -ive opinion ; +ive after briefing)	χ^2^{**}	P-value
1	8	4.000	3.8420

(Table continued on next page)

(.....continued)

Learning through English may help access more knowledge on disease			
Urban Arab females	Urban Arab males	χ^2^*	P-value
14	15	0.080	3.8420
Rural Arab males	Urban Arab males	P-value ^	α
13	15	0.015	0.05
Urban Arab females (initial +ive opinion ; -ive after briefing)	Urban Arab females (initial -ive opinion ; +ive after briefing)	χ^2^{**}	P-value
1	8	4.000	3.8420
Urban Arab males (initial +ive opinion ; -ive after briefing)	Urban Arab males (initial -ive opinion ; +ive after briefing)	χ^2^{**}	P-value
1	9	4.900	3.8420
Greater autonomy and self-direction			
Urban Arab females	Urban Arab males	χ^2^*	P-value
16	14	0.084	3.8420
Rural Arab males	Urban Arab males	P-value ^	α
14	14	0.015	0.05
Urban Arab females (initial +ive opinion ; -ive after briefing)	Urban Arab females (initial -ive opinion ; +ive after briefing)	χ^2^{**}	P-value
1	98	4.900	3.8420
Urban Arab males (initial +ive opinion ; -ive after briefing)	Urban Arab males (initial -ive opinion ; +ive after briefing)	χ^2^{**}	P-value
1	8	4.000	3.8420

(Table continued on next page)

(.....continued)

English may help rural communities develop alternative employment			
Urban Arab females	Urban Arab males	χ^2^*	P-value
14	16	0.084	3.8420
Rural Arab males	Urban Arab males	P-value ^	α
11	16	0.073	0.05
Urban Arab females (initial +ive opinion ; -ive after briefing)	Urban Arab females (initial -ive opinion ; +ive after briefing)	χ^2^{**}	P-value
1	9	4.900	3.8420
Urban Arab males (initial +ive opinion ; -ive after briefing)	Urban Arab males (initial -ive opinion ; +ive after briefing)	χ^2^{**}	P-value
1	9	4.900	3.8420
<p>*The p-values from the Yates corrected Pearson's χ^2 test are significant at $\alpha = 0.01$ level, if the value is equal to or greater than $P= 6.6359$; they are significant at $\alpha = 0.05$ level, if the value is equal to or greater than $P= 3.8420$</p> <p>** χ^2 derived from McNemar's test for paired data, where answers from the same respondent are contrasted (question 10 with question 15); they are significant at $\alpha = 0.05$ level, if the value is equal to or greater than $P= 3.8420$</p> <p>^ If the calculated p-value from Fisher's exact test is equal to or less than the significance level $\alpha =0.05$, the null hypothesis is rejected, i.e. the observed result cannot be ascribed to chance alone and <u>is associated to location</u> (urban or rural).</p>			

4.16. Trustworthiness of findings and interpretations

4.16.1. Stakeholder checks

Specific stakeholder checks for this study to judge the trustworthiness, based on the classification adopted by Thomas (2003) included: (i) encouraging interview participants to critically review and help the researcher interpret emerging ideas that ensured credibility and dependability; (ii) asking interviewees to review and comment on other participants' views and comments; (iii) informal conversations with professors or senior staff from the Desert Development Center and English Language Institute, American University in Cairo to corroborate findings in this study with their broad range of hands-on experience; (iv) providing written copies of the preliminary version to the Department of English, University of Malta and the English Language Institute, American University in Cairo and receiving feedback on aspects of coherence, consensus (agreement with critics' own views) and its instrumental utility, as suggested by Hoepfl (1997).

4.16.2. Comparison with findings from previous research

Previous studies corroborate the studies identified in this study. For example Mallia (2009a), referring to the distribution of English (and power) across Egypt concluded that unequal opportunities to learn English may favour certain groups over others for social and economic advancement, and adds that Egyptians generally do want to be educated in a non-indigenous language if it allows access to power or influence in a broader social, political and economic perspective. This reflects the findings in the current study where most Nubians also appear to favour the broader teaching and use of English, better the economic reality, and possibly favour self-determination.

Another study, specifically referring to Nubians (Mallia, 2009b) suggests that the greatest linguistic and cultural threat is education though Arabic; learning English may actually help them develop a rationale for re-evaluating their own language and culture, and also to share it internationally, slowing and possibly reversing their cultural degradation and loss of identity. This suggests, and is in line

with why Nubians in the current study, overall, do not feel threatened by the expansion of English.

A third study (Mallia, 2010) explores the conflicting issue of resource use in rural Egypt: some parties feel that learning English is not a priority in rural Egypt and resources could be invested elsewhere. Conversely, others are emphatic that it could lay a solid foundation to help integrate innovative agricultural concepts with traditional practice, enhancing their quality of life through increased agricultural productivity, sustainable practices and less environmental degradation. The latter rationale proposes English as a guarantor of the Egyptian rural culture and lifestyle, rather than a threat to it.

The studies above present a well-defined rationale as to why English and education through English are crucial for rural development in Egypt, and are similar to that which emerged from this series of studies.

Studies outside this body of research help establish the credibility, dependability and ‘confirmability’ of this study and also suggest that its interpretations have a good degree of transferability.

4.16.3. Triangulation among participant observation, general inductive approach and pilot studies

Triangulation of the results from various studies in this body of research, based on different methods, is one method of assessing the trustworthiness of the model developed using the general inductive approach (Patton, 1990). Thus, ideas and results stemming from observation, interviews and observational studies are assessed in parallel to examine for conflicting ideas, or if a consistent storyline is present. The use of quantitative studies (observational studies) and the generation of statistically significant findings that corroborate with the results of those of a qualitative nature such as participant observation, interviews and the general inductive approach greatly enhance the credibility due to the objectivity of the method and interpretation.

Triangulation of data derived from different communities in the interviews in this study is another method of assessing the trustworthiness of results and

interpretations stemming from the interview. Thus interviewees were derived from different villages, and patterns of responses based on village of origin were contrasted for discrepancies and inconsistencies, rather than differences (Patton, 1990). Data from different communities was found to be free of inconsistencies.

Triangulation of data, observations and interpretations also has yielded the following results that have a bearing on the next phase of studies within this body of research. These include:

(i) no gender differences in attitudes and motivation towards learning English or its use in an urban or rural setting among Nubians or Arabs, allowing for pooling of both genders for future studies;

(ii) reliance on the strong family unit and sharing of knowledge gleaned through English even if only a single family member was educated in English were views shared by Arabs and Nubians in both rural and urban settings; this also facilitates the researcher's investigations;

(iii) the belief that IT can make a difference even in rural areas, particularly when coupled with English, is strongly doubted by urban middle-class Arabs, but felt to be more credible by Nubians, even if they are unsure how this can be implemented; the perception of utility encourages these communities to participate in future studies;

(iv) urban Arabs are generally ambivalent about the utility of English in a rural setting for (1) the formation of international agricultural cooperatives with international links; (2) the introduction of new, advantageous genotypes; (3) cutting edge knowledge for disease prevention and cure; (4) greater autonomy and self-determination. Many middle-class Arabs think resources can be invested elsewhere, whereas rural Nubians are cautiously optimistic; the ambivalent results emphasize the need for further research;

(v) Arabs and Nubians are both optimistic about specific new employment such as agritourism which could be greatly aided through the wider use of English; it is seen to have lucrative potential and a positive social role and should greatly motivate the communities into participating in future research;

(vi) dialogue with middle-class Arabs and rural Nubians generally appears to strengthen the belief that English and IT can have a beneficial impact on the lives of underprivileged rural Nubians; it fortifies the conviction that research along these lines can make a difference.

CHAPTER 5

Results from the main studies

5.1. General introduction

This chapter presents results from the two main studies, that on rural Arabs and rural Nubians, and the other on urban Arabs. Hypotheses testing, specifically of those developed from theories stemming from, and expanded in the previous chapter is the main thrust of this chapter.

Results in the previous chapter have shown that gender differences do not impinge on Nubians' or Arabs' general attitudes towards, or motivation for learning English. Nonetheless, potential participants were sampled purposively to ensure an equal balance of both genders in all groups considered in this chapter. It was also seen that rural people could rely on the strong family unit for sharing knowledge gleaned through English in both Arab and Nubian communities. These ideas were central in the organizing of the logistics for the research in this chapter. However, they have also shown the possible pragmatic use of information and ideas stemming from this body of research for the researched themselves.

Ambivalent results have been unearthed in both the qualitative and quantitative research in the previous chapter. These have emphasized the need for further research and have been explored in greater depth in this chapter. In the studies carried out so far, Nubians and Arabs share the view, albeit to different degrees, that English and IT can have a beneficial impact on the lives of underprivileged people in rural Egypt.

Another example is the role of English, if any, for the development of agriculture and the rural community. Interesting, if somewhat inexplicable differences between ethnic groups were observed about the use English in a rural setting, particularly for improving the range of agricultural activities, efficiency, lessening of risks on the workplace, greater autonomy etc. For example: the formation of international agricultural cooperatives with international links; the

introduction of new, advantageous genotypes; availability of up to date knowledge for disease prevention and cure, and greater autonomy and self-determination.

The belief that IT can make a difference even in rural areas, particularly when coupled with English, is strongly doubted by urban middle-class Arabs, but felt to be more credible by Nubians, even if they are unsure how this can be implemented. Conversely, the general perception of utility has been encouraging for the research to be continued, and also for these communities to further participate. Yet while Arabs and Nubians, rural and urban, appeared to share attitudes and motivation for learning English, at times, the diversity in the specifics, or extent of agreement have warranted their exploration to a greater degree. This has been the main purpose behind the studies in *Chapter 5*.

Quantitative studies have explored differences between rural Arabs and rural Nubians in the first main study, and those among them and urban Arabs in the second. These have allowed a highly objective picture to emerge that complement the (mainly) qualitative approach and personalised detail experienced and detailed for studies in *Chapter 5*.

5.1.1. Quantitative research

The hypotheses in this body of research involve the comparison of various: (i) socio-linguistic variables, for example, those between Arabs living in rural and urban societies, and (ii) ethno-linguistic variables, for example between rural Arabs and rural Nubians. The two studies that follow are therefore quantitative studies, as defined by numerous authors (for example see Sukamolson, 2010; Wilmot, 2005; Shields and Twycross, 2003; Shoukri and Edge, 1996; Martin et. al., 1987). Creswell (1994) concisely defines them as the types of research that explain phenomena by collecting numerical data that are subsequently analyzed using mathematically based methods such as statistics. Many data, for example attitudes and beliefs that feature prominently in this body of research, do not naturally appear in quantitative form but can be collected in a quantitative way. This is achieved by designing the research instruments that specifically convert such phenomena into quantitative data that allow for statistical analysis (Sukamolson, 2010). For example,

a questionnaire that asks Nubians and Arabs to rate a number of statements (e.g. the ideal language of instruction(s) combination for learning English) allow for quantitative analysis of the data – in this case via Wilcoxon rank-data analysis. Shields and Twycross (2003, p.24) also define, and make the link between quantitative data and the type of variables of interest explored in this body of research:

‘Quantitative research usually contains numbers, proportions and statistics, and is invaluable for measuring people’s attitudes, their emotional and behavioural states and their ways of thinking’.

Wilmot (2005, p.1), when defining quantitative studies also raises several valid points:

‘Quantitative research, by definition, implies a measurement or numerical approach. The methodology employed is based on the testing of hypotheses deduced from theory. Using statistical inference the results may be generalized to the population’.

It is important to note in the definition above that being able to extrapolate results to the general population is not an essential, though an important characteristic of quantitative studies. It is also worth noting that the generation of population estimates is not the objective of the studies discussed in this chapter. Hence, purposeful sampling for comparing social or ethnic groups to each other, and not random sampling has been adopted, allowing for valid comparisons to be made by ensuring that the groups are truly comparable. In this scenario, groups being compared tend to have several similar characteristics, such as the age and gender profile. This ensures that any differences found between them, if any, are not due to any bias present in the study due to dissimilar ‘baseline’ characteristics such as age and gender.

5.1.2. Experimental and non-experimental studies

To conduct an experiment, researchers change and manipulate an independent variable: for example, the use and dosage of a certain substance thought to have medicinal properties, and then measure its success in curing a disease (the dependent variable). Therefore disease occurrence ‘depends’ on the dosage of substance which one is experimenting with, hence ‘disease’ being called the ‘dependent variable’. Conversely, the substance under study is called the ‘independent variable’, as we can ‘independently’ set and manipulate the dosage, in this example. Simply put, the dependent variable is the outcome, that which can be influenced; the independent variable is that which may influence the outcome. The terms ‘response variable’ and ‘explanatory variable’ are also used for ‘dependent variable’ and ‘independent variable’, respectively (Everitt, 2002; Dodge, 2003).

An analogous example in ethnolinguistic studies may be that of an independent variable such as ‘ethnicity’, which may have two levels of interest, ‘Arab’ and ‘Nubian’. One can then measure their impact, if any, on the dependent variables, for example: (i) the willingness to learn English; (ii) its use in Egypt in various domains, or (iii) the general perception on the importance of various language skills.

When conducting research in the social sciences, however, the situation is often considerably more complex. From a logistical perspective, conducting an experiment where people are randomly selected from a ‘society’ (urban or rural) or ‘ethnicity’ (Arab or Nubian) is not practical, and at times impossible. Seeking out naturally-occurring people (or naturally-distributed groups of people) having these independent variables (characteristics) may therefore be one way to conduct quantitative studies. Studying naturally occurring variations such as these are, however, not experiments; they are known as non-experimental studies. Rothman (1986, p.56) writes the following about them:

‘The goal of non-experimental research is to simulate the results of an experiment had one been possible.....the ideal circumstances....are those in which nature contrives to produce the conditions that would have been achievable if an experiment had been conducted’.

Non-experimental studies also include observational studies, of which there are two main types, cohort studies and case control studies (Ibid, 1986). Cohort studies can be further divided into prospective and retrospective cohort studies. In retrospective cohort studies, all the events of interest, namely the: (i) ‘exposure’ (for example being born Nubian and ‘nurtured’ in a Nubian society versus an Arab being born and raised in an Arab society); (ii) latent period (for example growing up within that community and acquiring those values), and (iii) subsequent outcome (for example, the development of certain ideas regarding the role of English in rural society) have already occurred in the past, prior to the start of the study. This body of research has the role of collecting and collating such data and generating a statistics-based, (i.e. quantitative) interpretation, when possible. These statistical estimates demonstrate the relationship between for example, peoples’ opinions and actions (the outcome, or dependent variables) related to being Nubian and living in a Nubian society, or an Arab one (exposure to the two levels of the independent variable).

5.1.3. Sample size

The sample size for equally-sized groups (rural Nubians and Arabs) was determined following established scientific criteria and formulae.

The size calculated was that for a study having a significance level (‘alpha’) of 0.05, and a power of 0.8 (i.e. an 80%). ‘Alpha’ is the probability of a type I error, i.e. the rejection of a correct null hypothesis, and conversely the probability of correctly accepting the null hypothesis is equal to ‘1-a’, i.e. 0.95 for these studies.

Sample size calculation also included consideration of ‘beta’, i.e. the probability of a type II error (the erroneous acceptance of the null hypothesis). The probability of correctly rejecting the null hypothesis is equal to ‘1-b’, which is called ‘power’; the larger the sample size, the greater is the power. Simply put, the power of a test is the probability of finding what the researcher is looking for, given its size.

A meaningful difference in the proportions of responses of 0.2 was also utilized to calculate sample sizes, as indicated by the pilot studies. This refers to the difference between the average proportions of positive response rates for Arabs (0.5)

and that for Nubians (0.3). A sample size of 93 per group was established using these parameters. The power and significance levels chosen above are the standard values for a great number of studies, and were used for comparisons involving rural Nubians and rural Arabs.

However, when making comparisons between urban and rural Arabs, a higher power was requested for comparing people of the same ethnicity; based on the rationale that detecting differences would be more challenging. A power of 0.85 was therefore adopted (i.e. an 85% chance of detecting differences between the groups under study). The sample size to be recruited was therefore required to have unequally-sized groups. A significance level (alpha) of 0.05 was once again used, and the meaningful difference in proportions of 0.2 was maintained, as for the rural study. A sample size of 94 rural Arabs and 127 urban Arabs was therefore calculated to be needed to achieve these characteristics for the study. The rural Arab group was therefore increased by one participant to 94, as was the rural Nubian one for balance.

The calculation of appropriate sample sizes is important; using samples that are substantially smaller than the calculated value would result in a study that might fail to detect any differences between the two groups, i.e. due to a study with low power. Conversely, a sample that is substantially larger than the calculated value could result in studies that might report even unimportant differences as being 'significant'. Deviations from the calculated sample size using established mathematical parameters, when substantially smaller or larger will therefore generate results that may be misleading.

5.2. Results for the main study on rural Arabs and rural Nubians

The main objective of this study was to explore differences in the views of rural Nubians and rural Arabs regarding: (i) the possible role of English in bettering their education and contact with the outside world, and (ii) to evaluate their perception and 'acceptability' of English as one of the means in helping them develop their society sustainably. Results from the main study questionnaire are organized under the following sub-headings:

- (1) English language instruction among the rural Nubian and Arab communities;
- (2) Arabic instruction among the rural Nubian and Arab communities;
- (3) Level of English language skills and perception of their importance;
- (4) Motivational factors for learning English;
- (5) Agricultural activities and related sources of information;
- (6) Role of English for improving agricultural activities and rural development
- (7) Cultural erosion through the greater presence of English.

5.2.1. English language instruction among the rural Nubian and Arab communities

Differences between the average number of years of English language instruction between Arabs and Nubians are important as they may shed light on their choices when learning English, their priorities when learning English, and their attitude about and motivation for learning English. These differences were examined through an unpaired t-test: the average number of years for Nubians was significantly higher than that of Arabs ($P < 0.01$).

English language instruction commenced at 10-12 years of age and generally ended around 16-19 years for both rural Arabs and Nubians (*Table 1*). Three Arabs had undertaken their tertiary education in Cairo (one law and two economics graduates), graduating at around 22 years of age. They had returned to their rural areas of origin, pursuing mainly agriculture until the occasion for utilizing their profession became possible.

All participants of both ethnicities who had actually studied English (Arabs = 36.17%; Nubians = 86.17%) had done so with solely Arabic as the language of instruction. The proportion of rural Arabs who studied English was significantly

smaller than that of rural Nubians (chi-square test, $P < 0.01$). Arabic was also the sole language of instruction for all other subjects at school for all participants, both Arab and Nubian. However, the three rural Arab university-educated participants immediately used English as the language of instruction in a substantial proportion of their lectures, and had several textbooks in English. Two of the graduates said that using English created some problems for learning their subjects, mainly at the start. The third graduate said it was good, the advantages of using English exceeding the disadvantages.

There was no significant difference in rural Arabs' and Nubians' views about the benefits of using English and/or Arabic as the language(s) of instruction for learning subjects other than English. These views were examined after allowing the participants to rank them in order of importance, and then examined Wilcoxon rank-sum test, *Table 1*. Given the choice, none of the rural Arab and very few Nubian respondents (5.32%) said they would choose to learn their curriculum entirely through English. Several rural Arabs and Nubians would prefer to learn the subject in Arabic for the first 2-3 years and then move to a situation where some or all lessons are in English (15.96% and 12.70%, respectively). However, 65.96% of the rural Arabs and 53.19% of the Nubian respondents would prefer to learn the subject initially in Arabic for the first 2-3 years, and then move to a situation where some lessons are in Arabic and others in English. A further 18.08% of rural Arab and 27.66% of the Nubian respondents want to learn the subject in both English and Arabic for the entire duration of the programme. None of the rural Arabs and only a few Nubian respondents (2.13%) would choose to learn their curriculum through English. Summary statistics are presented in *table 1*, and results are summarized in *Figures 5.1-5.2*.

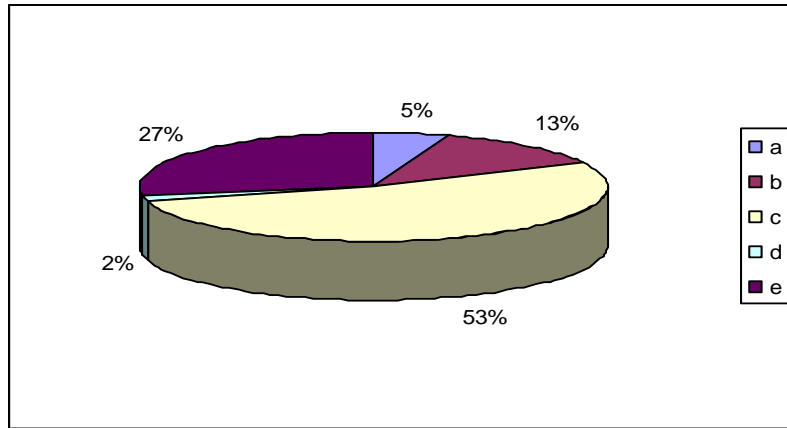


Figure 5.1. Rural Nubians –preferred language of instruction for subjects other than English (n=94)

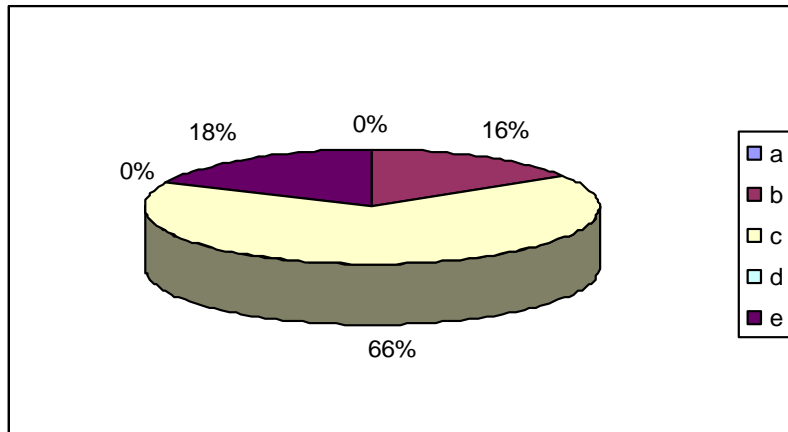


Figure 5.2. Rural Arabs –preferred language of instruction for subjects other than English (n=94)

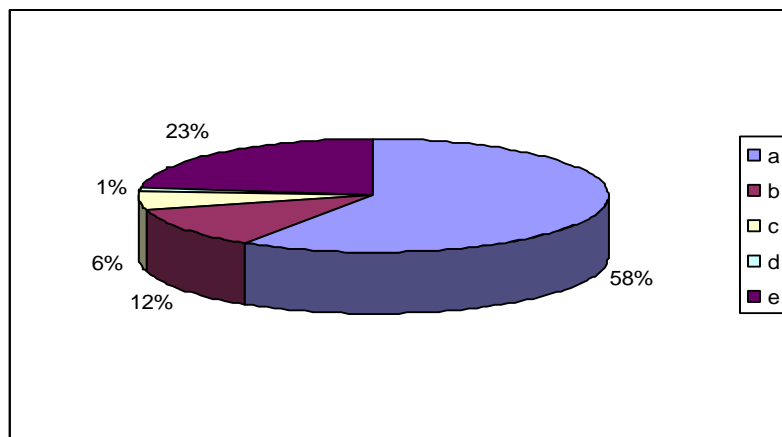


Figure 5.3. Urban Arabs – preferred language of instruction for subjects other than English (n=127)

(Key for Figures 5.1-5.3 on page 147)

Key for Figures 5.1-5.3

a. learn the subject completely in English;

b. learn the subject initially in Arabic and some English [first 2-3 years] then move to a situation where some or all lessons are in English;

c. learn the subject initially in Arabic [first 2-3 years] then move to a situation where some lessons [e.g. 2 hrs a week] are in Arabic, other lessons in English;

d. learn the subject completely in Arabic;

e. learn the subject in both English and Arabic throughout.

5.2.2. Arabic instruction among the rural Nubian and Arab communities

Differences in the average number of years of Arabic language instruction between Arabs and Nubians are important as it is usually, if not always, the language of instruction for all education, including the learning of English. These differences were examined through an unpaired t-test. The average number of years for Nubians was found to be significantly higher than that of Arabs ($P < 0.01$). Arabic instruction commenced at 5-6 years of age and generally ended around 15-18 years for both rural Arabs and Nubians. However, many rural Arabs in this study said they stopped their schooling as early as 11-12 years of age. Indeed, while all Nubian respondents (100%) said they could both read and write Arabic, 53.19% and 52.13% of the rural Arabs, respectively, said they could; the remainder said they had had little or no competency in reading and writing it. The difference between the two ethnic groups was significantly different (chi-square test, $P < 0.01$, reading; chi-square test, $P < 0.01$, writing).

Overall, there was no significant difference in rural Arabs' and Nubians' views about learning English through Arabic or English as a language of instruction (Wilcoxon rank-sum test, *Table 1*). A more specific analysis shows that while 22.34% of rural Arabs reported that learning English entirely through Arabic was the best way of learning it, as many as 40.43% rural Nubians agree with this. The

proportion of rural Nubians is significantly greater than that of rural Arabs (chi-square test, $P < 0.01$). Rural Arabs also said that learning English through Arabic was good at the start but then did not allow them to maintain their progress (4.26%), whereas 27.76% of the rural Nubians agreed with this. This proportion of rural Arabs was also significantly smaller than that of rural Nubians (chi-square test, $P < 0.01$). Results are summarized in *Figures. 5.4-5.5*.

Table 5.1. Duration of language education & preferred language of instruction [rural Arabs, N=94; rural Nubians, N=94, urban Arabs, N=127]

Number of years of English & Arabic school education							
Socio-ethnic group	Average	95% confidence interval	Standard deviation	Highest	Lowest	Median	Absolute median deviation
Rural Arabs, English	2.30	1.73-2.98	3.23	10.00	0.00	0.00	2.30
Rural Arabs, Arabic	6.35	15.54-7.16	5.00	17.00	6.00	6.00	4.14
Rural Nubians, English	5.21	4.65-5.7	2.24	11.00	0.00	6.00	1.13
Rural Nubians, Arabic	11.00	10.17-11.79	2.57	15.00	5.00	12.00	1.79
Urban Arabs, English	11.60	10.76-12.42	1.84	15.00	5.00	12.00	1.21
Urban Arabs, Arabic	12.20	11.28-12.60	1.12	17.00	11.00	12.00	0.83
Preferred language of instruction							
Language of instruction when:	Rural Arabs mean value	Rural Arabs rank	Rural Nubians mean value	Rural Nubians rank	Z-score	P-value	Significant difference*
When learning other subjects	4.18		3.83		-01.57	0.12	No
When learning English	3.73 (N=37)		3.40 (N=58)		0.73	0.47	No

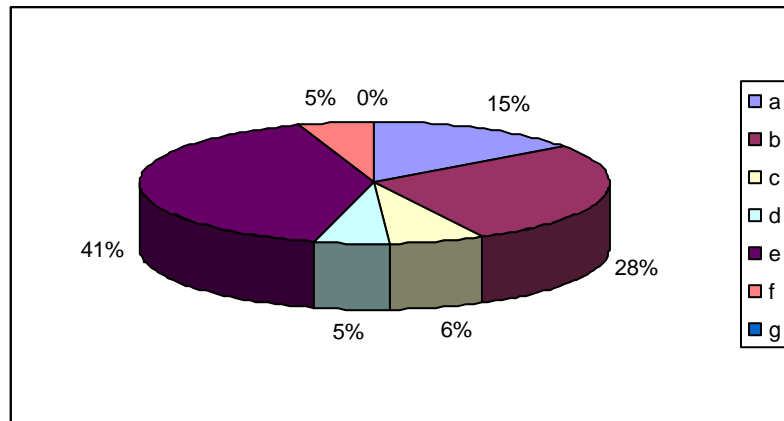


Figure 5.4. Rural Nubians – concerns over Arabic as a language of instruction for English (n=94)

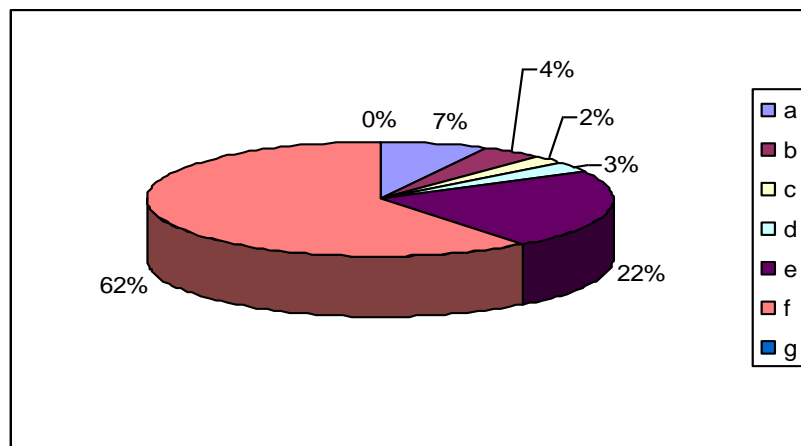


Figure 5.5. Rural Arabs – concerns over Arabic as a language of instruction for English (n=94)

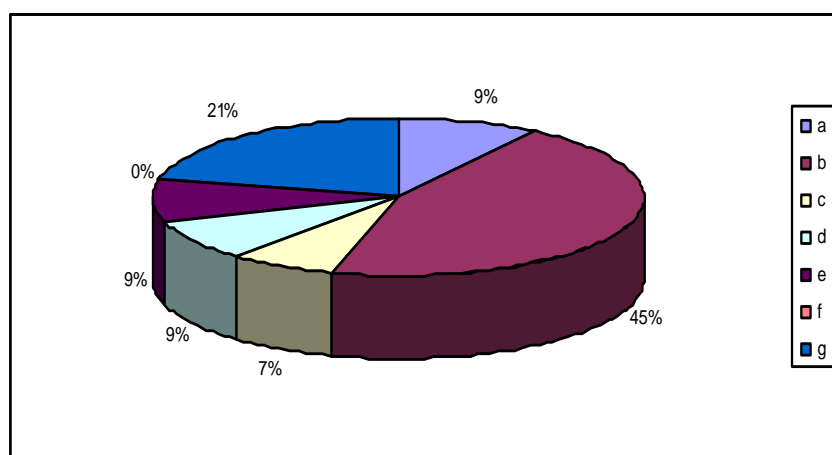


Figure 5.6. Urban Arabs – concerns over Arabic as a language of instruction for English (n=127)

(Key for figures 5.4-5.6 on page 150)

Key for Figures 5.4-5.6.

- a. Created some problems for learning from the beginning till the end;*
- b. Was good at the start but then did not allow you to improve;*
- c. Made no difference;*
- d. Was good, the advantages being greater than the disadvantages;*
- e. Was the best possible way to learn English;*
- f. Learnt no English;*
- g. No Arabic was used to learn English.*

5.2.3. Level of English language skills and perception of their importance

5.2.3.1. Language skill ability

Differences between the language skill abilities of the two ethnic groups was investigated as it could shed light on language choices, attitudes and motivation, based on ethnicity. While 12.77% of the Nubian respondents said they could speak and listen, (understand) English, only 3.19% and 1.06%, respectively, of the Arabs said they could. The others said they had had little or no competency in speaking and listening in English. The difference between the two ethnic groups was significantly different (chi-square test, $P < 0.02$, speaking; chi-square test, $P < 0.01$, listening and understanding). In this study Nubians were 4.4 times and 13.6 times more likely to feel strongly about the strength of their performance when speaking and listening than rural Arabs (odds ratio = 4.4, 95% confidence interval 1.21-16.23; odds ratio = 13.60, 95% confidence interval 1.73-106.95, respectively).

Of the Nubian respondents, 9.58% and 6.38% respectively said they could read and write English, respectively. Correspondingly, 11.70% and 12.77% of the

Arabs said they could; the remainder said they had had little or no competency in reading and writing it. The difference between the two ethnic groups was not significantly different (chi-square test, $P < 0.81$, reading; chi-square test, $P < 0.14$, writing). Results are summarized in *Figures 5.7.-5.12*.

5.2.3.2. Language skills: perception of their importance

Rural Arabs' and Nubians' views about the perceived importance of learning or improving their English language skills are of critical importance for their own intrinsic value, but also as learning or improving these skills reflect attitudes and motivation for learning English. These perceptions were examined after allowing the participants to rank them in order of importance, and then examined by using the normal approximation of the Wilcoxon rank-sum test (*Table 5.2*), and results are summarized in *Figures 5.7.-5.12*.

There was a significant difference between rural Arabs' and rural Nubians' views about considering listening in English as the most important skill. Rural Arabs and Nubians who considered this skill as the most important were 41.48% and 85.11% of the totals, respectively.

There was a significant difference between rural Arabs' and rural Nubians' views about considering reading in English as the most important skill. Rural Arabs and Nubians who considered this skill as the most important were 34.04% and 13.83% of the totals, respectively.

There was a significant difference between rural Arabs' and rural Nubians' views about considering writing in English as the most important skill. Rural Arabs and Nubians who considered this skill as the most important were 23.40% and 0% of the totals, respectively.

There was a significant difference between rural Arabs' and rural Nubians' views about considering speaking in English as the most important skill. Rural Arabs and Nubians who considered this skill as the most important were only 0% and 1.06% of the totals, respectively. However, 28.72 % of participating Nubians -

but only 5.32 % of the Arab group - chose speaking as the second most important language skill when learning English.

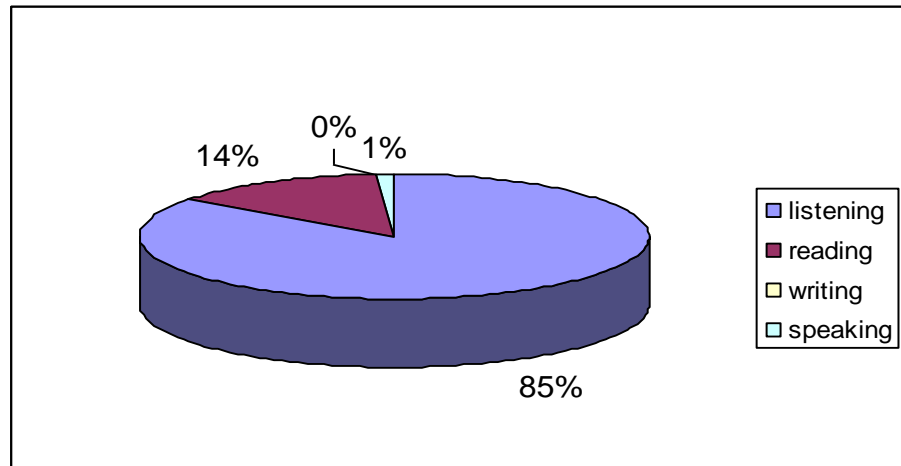


Figure 5.7. Rural Nubians: language skills to prioritize when learning English (n=94)

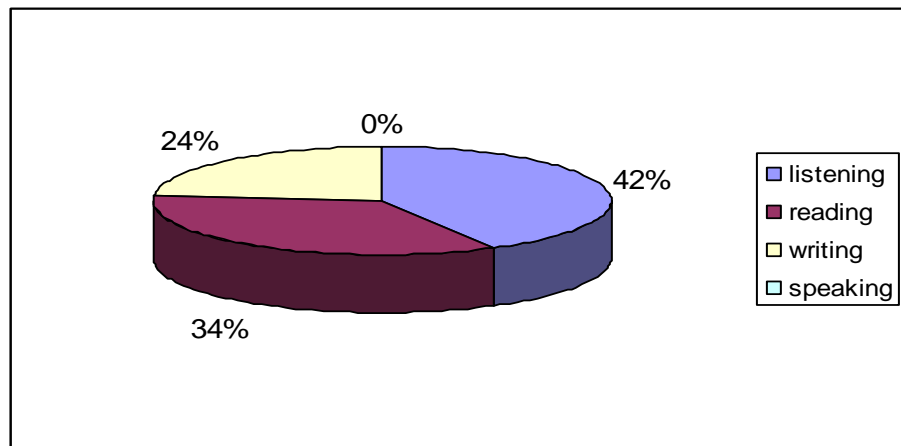


Figure 5.8. Rural Arabs: language skills to prioritize when learning English (n=94)

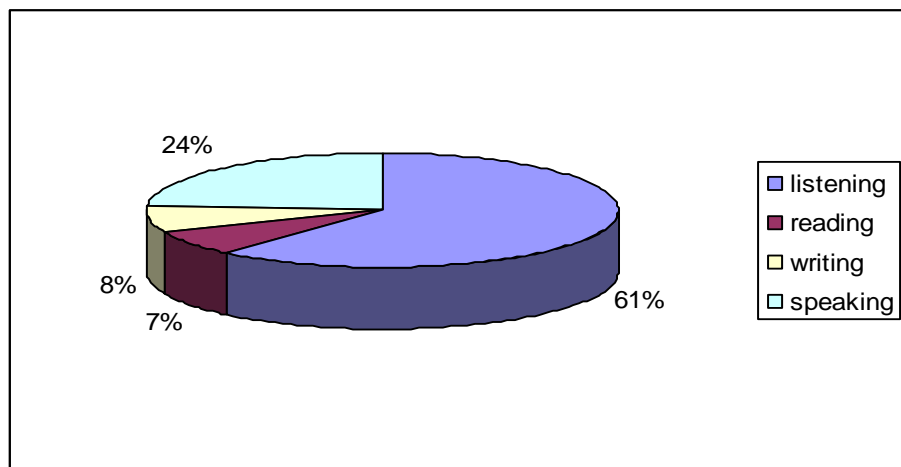


Figure 5.9. Urban Arabs: language skills to prioritize when learning English (n=127)

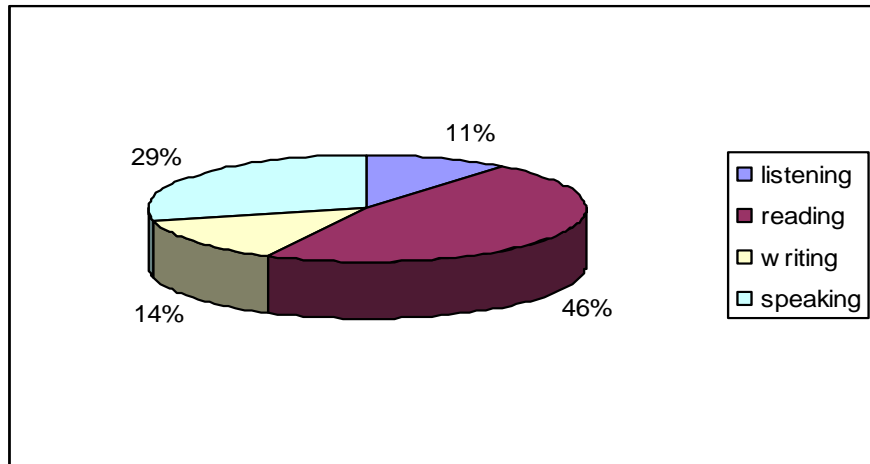


Figure 5.10. Rural Nubians: second most important language skill when learning English (n=94)

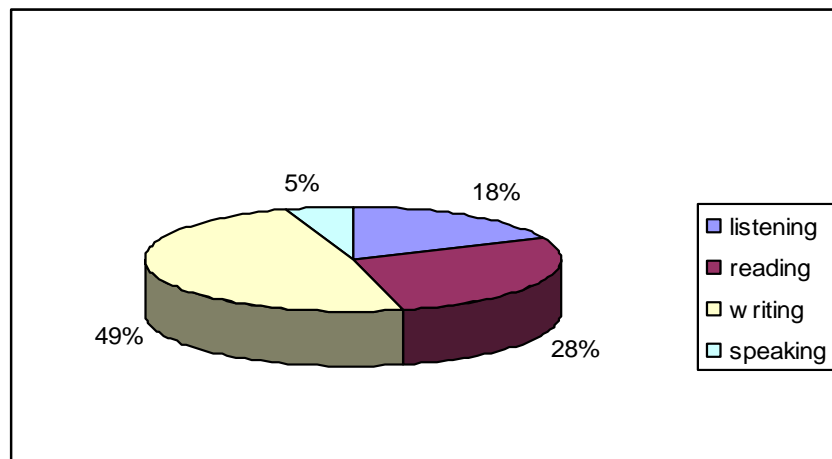


Figure 5.11. Rural Arabs: second most important language skill when learning English (n=94)

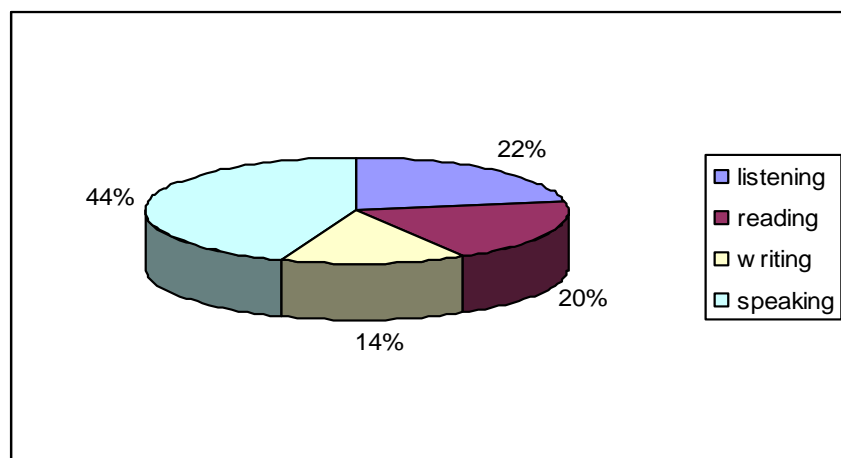


Figure 5.12. Urban Arabs: second most important language skill when learning English (n=127)

5.2.4. Motivational factors for learning English

The views of rural Arabs and Nubians about the main motivational factors for learning or improving their English were also explicitly asked. Motivation is important to help generate an understanding from an ethno-linguist perspective *per se*. It may also be fundamentally useful when creating a language curriculum for specific ethnic groups: rich contextualisation reflecting life-aspects that motivate specific ethnic group may be a strong aid in generating and sustaining interest in the language course. The motivational factors were ranked by the respondents and examined by using the normal approximation of the Wilcoxon rank-sum test. Statistics associated with these tests are summarized in *Table 5.2*.

There was no significant difference between rural Arabs' and rural Nubians' views about learning English as a means for knowing more about the world by listening to television, going to the cinema, reading foreign newspapers in English and so on. Rural Arabs and Nubians who considered this motivational factor as the most important one were 39.36% and 38.30% of the totals, respectively.

There was a significant difference between rural Arabs' and rural Nubians' views about learning English as an aid to get a better job in an Egyptian city such as Cairo or Alexandria. Rural Arabs and Nubians who considered this motivational factor as the most important were 5.32% and 17.02% of the totals, respectively.

There was a significant difference between rural Arabs' and rural Nubians' views for learning English as an aid to emigrate and start a new life in an English speaking country such as the U.K. or Canada. Rural Arabs and Nubians who considered this motivational factor as the most important were 8.51% and 19.51% of the totals, respectively.

There was a significant difference between rural Arabs' and rural Nubians' views about learning English as an aid to learning more about raising animals and crops from books, the internet, visiting English-speaking agricultural specialists and so on. Rural Arabs and Nubians who considered this motivational factor as the most important were 29.79% and 19.51% of the totals, respectively.

There was a significant difference between rural Arabs' and rural Nubians' views about learning English as an aid for learning about agribusiness, and the marketing of crops, fruit, vegetables and animal products. Rural Arabs and Nubians who considered this motivational factor as the most important were 13.83% and 0.00% of the totals, respectively.

There was no significant difference between rural Arabs' and rural Nubians' views about 'other' motivational factors for learning English. Rural Arabs and Nubians who considered this motivational factor as the most important were 3.19% and 6.38% of the totals, respectively. Results are summarized in *Figure 5.13*.

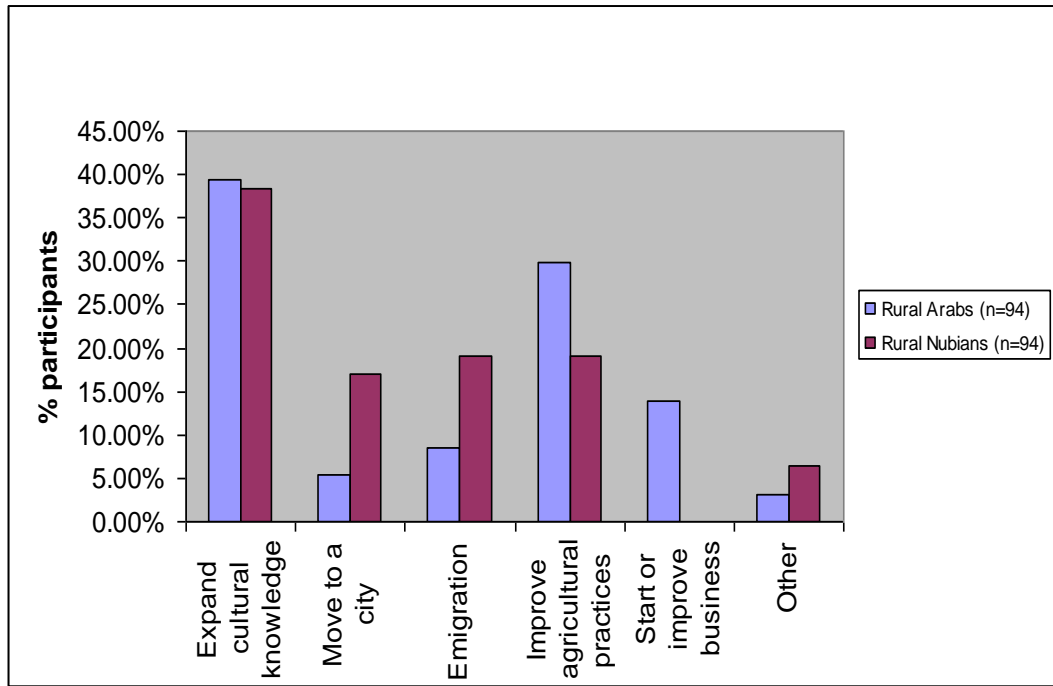


Figure 5.13. Main motivational factor for leaning English in rural Egypt

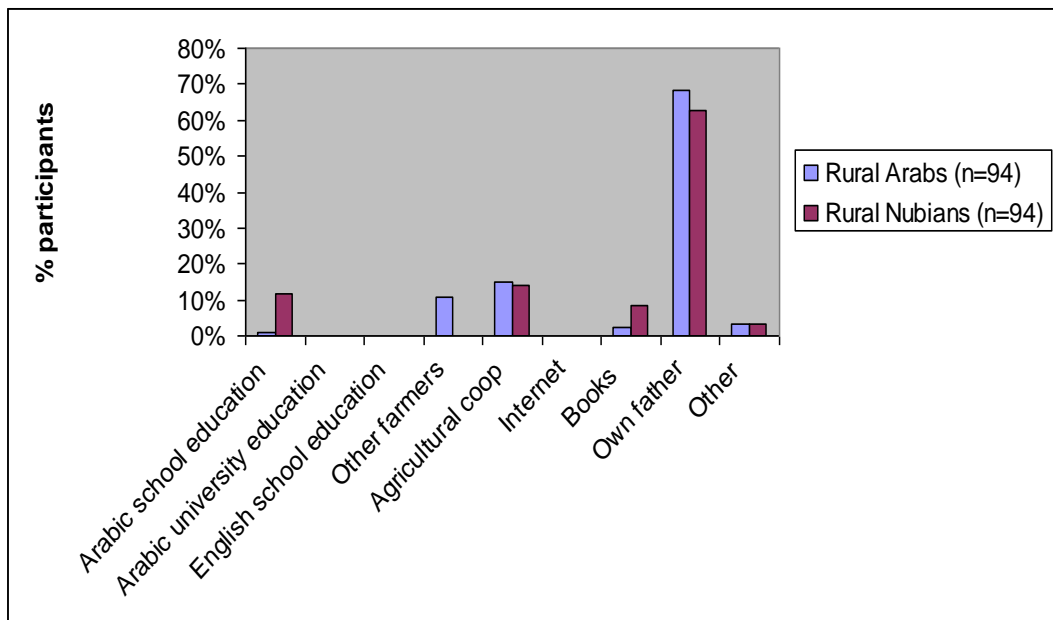


Figure 5.14. Primary source of agricultural knowledge in rural Egypt

5.2.5. Agricultural activities and associated sources of information

5.2.5.1. Agricultural activities

The involvement of both rural Arabs and rural Nubians with agriculture was a key factor to be ascertained: many of the possible uses suggested for improving English and IT knowledge centred on the individual and society becoming more efficient in agriculture. The involvement of all individuals of both ethnicities was overwhelming: all rural Arabs and Nubians interviewed (100%) have some connection with agriculture or animal husbandry.

A wide variety of crops, fruit, vegetables, cereals and animal fodder are said to be grown in the desert-reclaimed areas close to the Nile delta. These include beans, peas, eggplants, capsicums, tomatoes, cucumbers, potatoes, lettuce, onions, garlic, wheat, barley, sesame, maize, sugar beet, alpha-alpha, soya beans, watermelon, peaches, guava, citrus, apples, grapes, mangoes and bananas. Animals kept here include donkeys, horses, mules, cows, buffaloes, sheep, goats, pigeons, chickens, ducks, geese, turkeys and rabbits.

In the rural Nubian villages near Aswan, beans, sorghum, okra, mint, dates, alpha-alpha, guava, citrus, fig, pomegranates, mangoes, bananas, prickly pears and hibiscus for tea, amongst others, are grown. Animals raised include donkeys, camels, cows, buffaloes, sheep, goats, pigeons, chickens, ducks, geese, turkeys, rabbits, bees, cats and dogs. Crocodile hatchlings are often captured from the wild and hand-reared. They are housed in aquaria within many homes for visitors touring Nubian villages that are (usually) brought over through organized tours.

5.2.5.2. Sources of information for agricultural activities

Participants were asked to rank their sources of knowledge about farming. These were then analysed through a Wilcoxon rank-sum test (*Table 5.2*). There was no significant difference between the rural Arab and rural Nubian groups when considering school education in Arabic as a primary source of agricultural

knowledge. Rural Arabs and Nubians who considered this source as the most important were 1.06% and 11.70% of the totals, respectively.

No significant difference between the rural Arab and rural Nubian groups was found when considering university education in Arabic as a primary source of agricultural knowledge. Rural Arabs and Nubians who considered this source as the most important were 0.00% and 0.00% of the totals, respectively.

There was no significant difference between the rural Arab and rural Nubian groups when considering the internet as a primary source of agricultural knowledge. Rural Arabs and Nubians who considered this source as the most important were 0.00% and 0.00% of the totals, respectively.

There was no significant difference between the rural Arab and rural Nubian groups when considering school education in English as a primary source of agricultural knowledge. Rural Arabs and Nubians who considered this source as the most important were 0.00% and 0.00% of the totals, respectively.

There was a significant difference between the rural Arab and rural Nubian groups when considering information stemming from other farmers as the primary source of agricultural knowledge. Rural Arabs and Nubians who considered this source as the most important were 10.63% and 0.00% of the totals, respectively. The proportion of rural Arabs considering other farmers as an important source of agricultural information was therefore considerably higher.

There was no significant difference between the rural Arab and rural Nubian groups when considering farmers' cooperatives as a primary source of agricultural knowledge. Rural Arabs and Nubians who considered this source as the most important were 14.89% and 13.83% of the totals, respectively.

There was no significant difference between the rural Arab and rural Nubian groups when considering their own father or close family members as a primary source of agricultural knowledge. Rural Arabs and Nubians who considered this source as the most important were 68.09% and 62.77% of the totals, respectively, which is high for both ethnicities. All results for Arabs' and Nubians' views on the primary source of agricultural knowledge are summarized in *Figure 5.14*.

Participants' views on whether English plays an important part in obtaining new information to help raise animals and grow crops fruits and vegetables were examined. There was no significant difference between the views of rural Arabs and Nubians, as both ethnicities were strongly in favour of English (98.94% and 93.61% respectively).

Respondents were questioned about the use of having at least one family member who is communicatively competent in English and if this would be a help for farming activities. All rural Arab (100%) and 95.75% of the Nubian respondents feel it would be beneficial as one could: (i) speak directly to an expert who knows only English, and (ii) read relevant information from books, magazines, the internet etc.

All rural Arab (100%) and rural Nubian respondents (100%) affirm that farming activities can be facilitated as people could: (i) learn more about marketing produce; (ii) learn about plant and animal disease and how to cure them, and (iii) learn about new types of crops, vegetables, fruit and domestic animals that are more productive. There were no statistical differences in the views on the importance of English to help rural communities in Egypt optimize their agricultural activities based on ethnicity; both rural Arabs and Nubians are overwhelmingly in favour. Results are summarized in *Figure 5.15*.

Table 5.2. Wilcoxon rank-sum tests for rural Arabs (N= 94) & rural Nubians (N=94) [*research hypothesis: rural Arab ranks are not equal to rural Nubian ranks]

Perception of the most important language skill when learning English					
Independent variable	<i>Rural Arabs +</i>	<i>Rural Nubians +</i>	<i>Z-score</i>	<i>P-value</i>	<i>Significant difference*</i>
Listening	1.99	1.19	-5.58	0.00	Yes
Reading	2.05	2.37	2.16	0.03	Yes
Writing	2.09	3.28	8.27	0.00	Yes
Speaking	3.87	3.16	-5.32	0.00	Yes
Learning English as an aid for career opportunities & personal development					
Independent variable	<i>Rural Arabs +</i>	<i>Rural Nubians +</i>	<i>Z-score</i>	<i>P-value</i>	<i>Significant difference*</i>
World culture	3.34	3.84	1.86	0.06	No
Finding urban employment	4.81	3.04	5.23	0.00	Yes
Emigration	4.30	2.81	-5.42	0.00	Yes
Agricultural knowledge	3.19	4.12	4.64	0.00	Yes
Agribusiness & marketing	3.47	4.57	6.06	0.00	Yes
Other	1.12	1.27	0.52	0.61	No
Primary source of information for agricultural activities					
Independent variable	<i>Rural Arabs+</i>	<i>Rural Nubians +</i>	<i>Z-score</i>	<i>P-value</i>	<i>Significant difference*</i>
School education, Arabic	8.63	8.83	0.49	0.63	No
University education, Arabic	9.00	9.00	0.00	1.00	No
Internet	9.00	9.00	0.00	1.00	No
School education, English	9.00	9.00	0.00	1.00	No
Other farmers	3.09	5.96	5.95	0.00	Yes
Farmers' cooperatives	3.66	4.76	1.18	0.24	Yes
Father/ close family members	8.94	9.00	0.13	0.90	No

5.2.6. Role of English for improving agricultural activities and rural development

Respondents were asked how they felt about local and foreign knowledge and ideas about raising crops and animals. When asked if the only important ideas are local, or if local ideas are more important 25.53% of both Nubian and Arab respondents agree, while 63.82% Nubians and 58.52% Arabs feel that local and outside are equally important, 10.63% Nubians and 15.95% Arabs said local ideas are less important than outside, and none said only foreign ideas are important. There was no significant difference between the two ethnicities' responses (chi-square test). Results are summarized in *Figure 5.16*.

Respondents were further asked if they thought English could help farmers organize themselves better, for example into cooperatives that would be able to link with other cooperatives overseas. All Arabs thought this can be facilitated through the use of English as the language of communication, and only 3.19% of the Nubian respondents feel English does not play a role. There was no significant difference between the two ethnicities' responses (chi-square test).

Respondents were also asked if they thought English could allow them to learn about new types of seeds, animals, plants that one may grow for better profit margins. All Arabs (100%) and Nubians (100%) confirm that commercial opportunities can be facilitated through the use of English, as it is the language for business.

Respondents were asked if they thought that English could help them understand more about animal and plant disease, and how to prevent or cure sickness. All Arabs (100%) and Nubians (100%) consider English as useful in contributing to the expansion of rural peoples' knowledge and help them be more successful.

Furthermore, respondents were asked if they thought English could help a rural community take more control of decisions that affected them, and not rely excessively on urban people who might speak good English but who may not understand or even care about the real problems of rural people. All Nubians (100%)

and the overwhelming majority of rural Arabs (97.87%) consider knowledge of English can favour rural people in achieving greater autonomy and self-determination. There was no significant difference between the two ethnicities' responses (chi-square test). Results are summarized in *Figure 5.17*.

Respondents were finally asked if English could help the rural community to develop other employment opportunities besides growing animals & plants for food, such as agritourism. All Arab and Nubian respondents (100% and 100% respectively) feel that English can aid in the diversification of employment opportunities in rural areas.

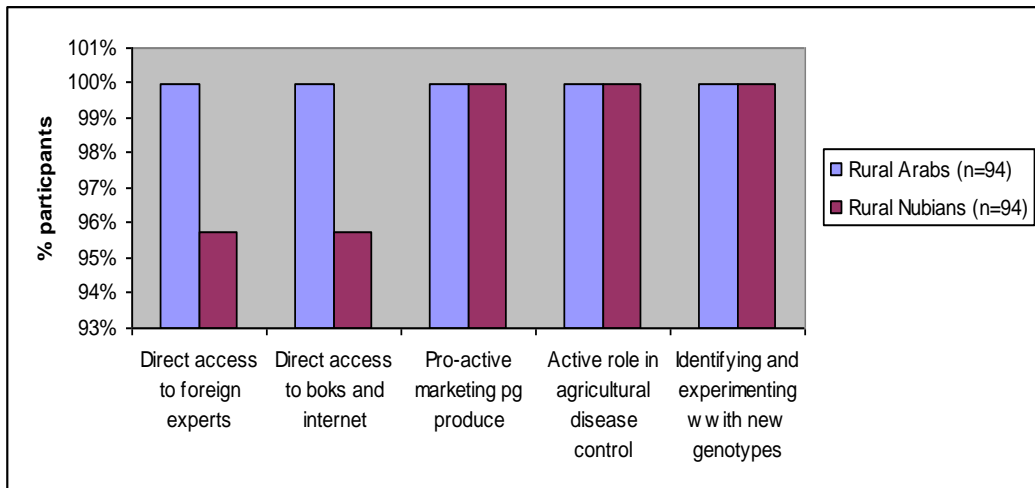


Figure 5.15. English as an aid to rural development in Egypt by fostering self-determination

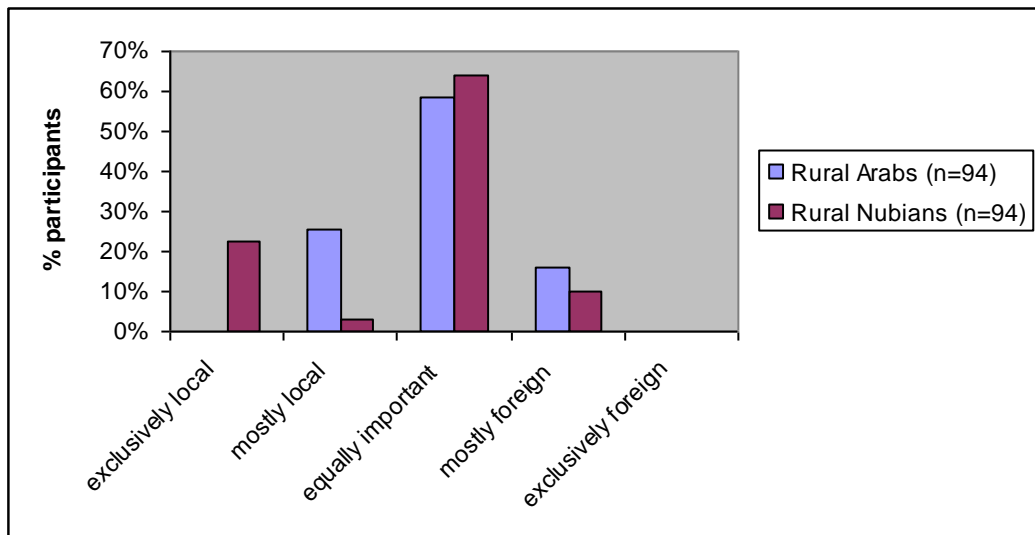


Figure 5.16. Importance of local knowledge and foreign expertise for small-holder agricultural practices in rural Egypt

5.2.7. Cultural erosion through the greater presence of English

English and ‘linguistic imperialism’ have been a major concern over the past few years. It is therefore essential for researchers promoting, or even merely studying the use and spread of English, to closely consider what the cultural implications may be. This concern was explicitly included in the questionnaire administered to all participants. Overall, both ethnic communities were very open to the presence of English speakers and their ideas, such as the researcher. However several participants, as shown by the results in the section below, have concerns about the possibility linguistic and cultural erosion.

Only some rural Arab respondents (10.64%) are concerned that having more English in the community may make people less interested in farming and take another job, whereas 43.62% of the Nubian respondents also have this concern. There was a significant difference between the two ethnicities’ responses (chi-square test, $P < 0.01$). In this study Nubians are 6.5 times more likely to feel this way than rural Arabs (odds ratio = 6.50, 95% confidence interval 3.00-14.06).

Several rural Arab respondents (19.15%) feel that having more English in the community may make people less interested in staying in this village and go to another place in Egypt or even overseas, and 37.23% of the Nubian respondents concurred. There was a significant difference between the two ethnicities’ responses (chi-square test, $P < 0.01$). In this study Nubians are 2.5 times more likely to feel this way than rural Arabs (odds ratio = 2.51, 95% confidence interval 1.29-4.86).

Rural Arabs also feel that having more English in the community may make people develop ideas that spoil tradition and the way of life they were used to; such as cuisine and dress-code (10.64%); 53.19% of Nubians have the same views about this possibility. There was a significant difference between the two ethnicities’ responses (chi-square test, $P < 0.01$). In this study Nubians are 2.5 times more likely to feel this way than rural Arabs (odds ratio = 2.51, 95% confidence interval 1.29 - 4.86).

Differences in views due to ethnicity were therefore significantly different for all the three possible concerns examined (Pearson’s Chi-squared test, $P < 0.01$,

P<0.01, P<0.01 respectively). Nubians therefore show a significantly greater sense of apprehension than rural Arabs about the impact on their culture and traditions by having more English made available in their rural communities. Results are summarized in *Figure 5.18*.

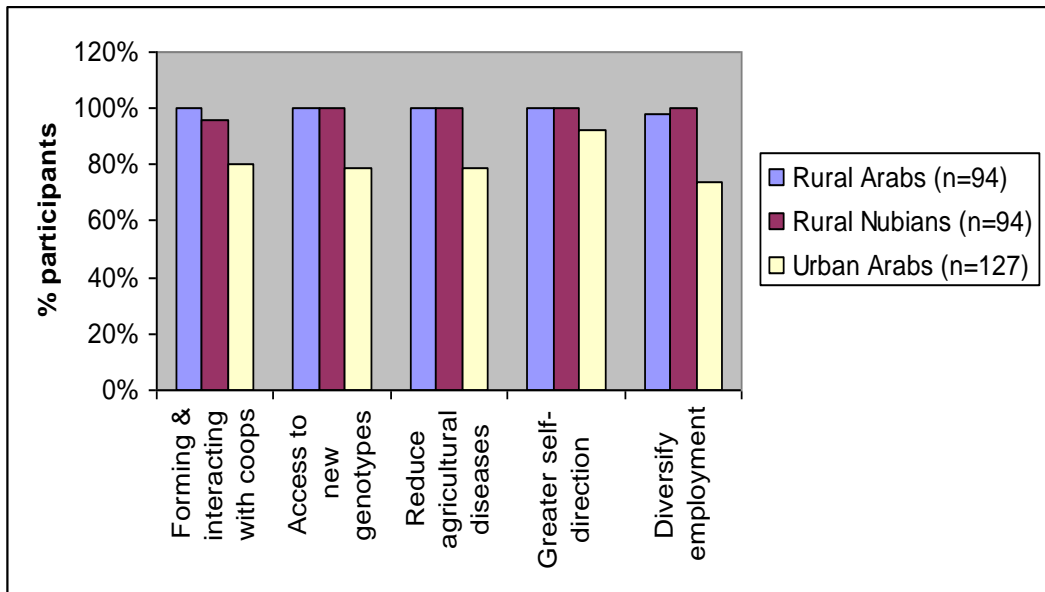


Figure 5.17. Role of English in rural development, Egypt

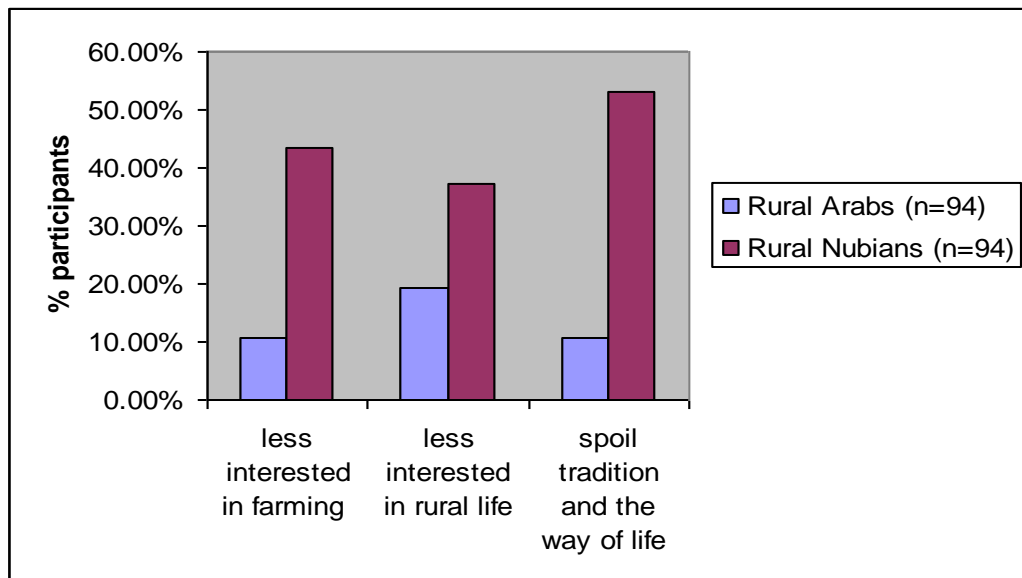


Figure 5.18. Greater presence of English: influence on Egyptian rural community

5.3. Results for the main study on urban Arabs

The main objective of this study was to explore the views of urban middle-class Arabs on the possible role of English for sustainable rural development in rural Egypt. Results from the questionnaire are grouped under the following sub-headings:

- (1) English language instruction among the urban Arab cohort;
- (2) Arabic instruction among the urban Arab cohort;
- (3) Level of English language skills and perception of their importance;
- (4) Motivational factors for learning English;
- (5) Sources of information for career;
- (6) Possible influence of English in aspects of daily life;
- (7) Purported cultural erosion due to English, Western culture and values;
- (8) Role of English for improving agricultural activities and rural development.

5.3.1. English language instruction among middle-class urban Arabs

Differences between the average number of years of English language instruction between urban Arabs and Nubians are important as they may shed light on their choices when learning English, their priorities when learning English, and their attitude about and motivation for learning English. These differences were examined through an unpaired t-test: The average number of years for urban Arabs was significantly higher than that of rural Nubians ($P < 0.01$). The summary statistics for the number of years of English learnt by urban Arabs are summarized in *Table 5.1*.

Most urban Arabs (82%), prior to studying at the American University in Cairo (AUC), learnt English through Arabic as the main (or only) language of

instruction at school; the other 18% learnt English with English as the main (or sole) language of instruction. Of the latter 18%, 15% said this was the best way of learning English, while 3% said the advantages outweighed the disadvantages. Most urban Arabs (93%) at the university level learnt, or were in the process of learning English with English as the only language of instruction. The other 7% learnt English with Arabic as the main (or sole) language of instruction, and these were students who had graduated outside the AUC prior to following a degree at the AUC when the questionnaires were administered.

Arabic was not the sole language of instruction for all other subjects at school for all participants: 19% of the urban Arab respondents had one or several subjects taught to them through English, of which 17% immediately started learning these subjects with English as the language of instruction, and 2% learnt the subjects initially in Arabic then a mixture of English and Arabic. None of these learners said that the use of English made things very difficult and did not allow the subject to be learnt properly. A mere 1% of the learners said it created some problems for learning the subject, mainly in the beginning, while 4% said it made no difference for learning the subject, and a further 4% said it was good, the advantages in learning the subject through English being greater than the disadvantages. Furthermore, 9% said it was the best way to learn both the subject and also practice English in a natural manner.

When urban Arab respondents were asked how they would like to learn a subject other than English, 59.05% of them said they would prefer to learn the subject completely in English. Moreover, 7.87% said they would learn the subject initially in Arabic and some English (first 2-3 years) then move to a situation where all lessons are in English. Relatively few, 3.93% would learn the subject initially in Arabic (first 2-3 years) then move to a situation where all lessons are in English; 3.93% would learn the subject initially in Arabic (first 2-3 years) then move to a situation where only some lessons (e.g. 2 hours a week) are in Arabic, and the other lessons in English. Only 1.57% would learn the subject initially in Arabic (first 2-3 years) then move to a situation where only some lessons (e.g. 2 hours a week) are in English, other lessons in Arabic; 0.79% would learn the subject completely in

Arabic and 22.84% would learn the subject in both Arabic and English combined, from the start. Results are summarized in *Figure 5.3*.

There was a significant difference in the views between urban Arabs and rural Nubians when asked about learning a subject (other than English) through English alone, or with varying degrees of Arabic as a language of instruction. Over half (59.05%) of the urban Arab respondents opted to learn subjects with English as the language of instruction immediately, and continue their learning this way.

There was also a significant difference in the views between urban Arabs and rural Arabs when asked about learning a subject (other than English) through English alone, or with varying degrees of Arabic. However, there was no significant difference in urban Arabs' and Nubians' views about learning a subject other than English, on the benefits of using English and/or Arabic as the language(s) of instruction (*Table 5.1*).

5.3.2. Arabic instruction among urban middle-class Arabs

Differences in the average number of years of Arabic language instruction between urban Arabs and Nubians are important as it may varyingly be the language of instruction for all education, including the learning of English. These differences were examined through an unpaired t-test.

The average number of years for urban Arabs was significantly higher than that of Nubians ($P < 0.01$). The summary statistics for the number of years of Arabic learnt by urban Arabs are presented in *Table 5.1*. Differences between the average number of years of Arabic language instruction between urban Arabs and rural Arabs were also examined through an unpaired t-test. The average number of years for urban Arabs was significantly higher than that of rural Arabs ($P < 0.01$).

There was a significant difference in the views between urban Arabs and rural Nubians when they were asked about learning English through Arabic (*table 5.4*). More than half (57.57%) of the urban Arab respondents said they found

learning English through Arabic was good at the start but then did not allow you to sustain their progress.

There was also a significant difference in the views between urban Arabs and rural Arabs when they were asked about learning English through Arabic (*Table 5.4*). Urban Arab respondents who learnt English through Arabic had various reactions, and some said it created some problems for learning from the beginning till the end (9.45%). Others said it was good at the start, but subsequently obstructed their progress (44.88%), that it made no difference (7.09%), that it was good, the advantages being greater than the disadvantages (8.66%), or that it was the best possible way to learn English (8.66%). Results are summarized in *Figure 5.6*.

5.3.3. Level of English language skills and perception of their importance

5.3.3.1. Language skill ability for urban Arabs

The language skill abilities of urban Arabs was investigated as it could shed light on language choices, attitudes and motivation, based on ethnicity and their urban setting. Results are summarized in *Figures 5.7-5.12*. Urban Arab respondents said that they were fully proficient in: reading English (99.21%), writing English (99.21%), speaking English (97.63%) and understanding English (98.42%).

5.3.3.2. Urban Arabs' perception of the importance of language skills

Urban Arabs' views about the perceived importance of learning or improving their English language skills are intrinsically important, and also to see if learning or improving these skills reflect attitudes and motivation for learning English. These perceptions were examined after allowing the participants to rank them in order of importance, and then examined by using the normal approximation of the Wilcoxon rank-sum test (*Table 5.4*).

There was a significant difference between urban Arabs' and rural Nubians' views about considering listening in English as the most important skill. There was also a significant difference between urban and rural Arabs' views when considering listening in English as the most important skill. Urban Arabs, rural Arabs and Nubians who considered this skill as the most important were 61.41%, 41.48% and 85.11% of the totals, respectively.

There was a significant difference between urban Arab and rural Nubian groups when considering reading in English as the most important skill. There was also a significant difference between urban Arabs' and rural Arabs' views when considering reading in English as the most important skill. Urban Arabs, rural Arabs and Nubians who considered this skill as the most important were 7.08%, 34.04% and 13.83% of the totals, respectively.

There was no significant difference between urban Arabs' and rural Nubians' when considering writing in English as the most important skill. Conversely, there was a significant difference between urban Arabs' and rural Arabs' when considering writing in English as the most important skill. Urban Arabs, rural Arabs and Nubians who considered this skill as the most important were 7.87%, 23.40% and 0% of the totals, respectively.

There was no significant difference between urban Arabs' and rural Nubians' when considering speaking in English as the most important skill. However, there was a significant difference between urban Arabs' and rural Arabs' when considering speaking in English as the most important skill. Urban Arabs, rural Arab and rural Nubians who considered speaking as the most important skill were 23.62%, 0% and 1.06% of the totals, respectively.

5.3.4. Motivational factors for learning English

The views of urban Arabs about their prime motivational factor for learning or improving their English were explicitly investigated, and views are summarized in detail in *Table 5.5*. It is worth noting that English for use in 'functional' situations, such as finding or bettering local or international employment prospects

and interacting with foreign workers and professionals at the workplace is considered to be a priority for 49.64% of the respondents; this is comparable to those (50.36%) who consider the 'social and recreational' role of English as the primary motivation for learning it. These include: learning and knowing more about art and culture from television, cinema, magazines in English; learning and knowing more about the what is happening in the world from television, cinema, foreign newspapers in English, and to interact with foreigners socially in Egypt and overseas. Another important reason mentioned by the participants is the prestigious social status associated with speaking English (besides Arabic) in certain social circles.

5.3.5. Sources of information for career

The main sources of information on which urban middle-class Arabs at the AUC, Cairo based choices for their future career are summarized in *Table 5.6*. School or university education where English was the language of instruction was said to be the main source by 46.45% of the respondents, 30.70% of them said their family was the main source of help and information and 4.72% of the participants quoted school education in Arabic. Furthermore, 3.14% of the participants said university education in Arabic was the primary source of information, 1.57% said it came from other students, 4.72% internet, 3.93% books, magazines etc., and 4.72% from other sources.

Table 5.3. English as a source of information, career opportunities & personal development [Rural Arabs (N=94) & Rural Nubians (N=94)]

Learning English as an aid for career opportunities & personal development					
Independent variable	<i>Rural Arabs mean rank value</i>	<i>Rural Nubians mean rank value</i>	<i>Z-score</i>	<i>P-value</i>	<i>Significant difference*</i>
World culture	3.34	3.84	1.86	0.06	No
Finding urban employment	4.81	3.04	5.23	0.00	Yes
Emigration	4.30	2.81	-5.42	0.00	Yes
Learning about agricultural	3.19	4.12	4.64	0.00	Yes
Agribusiness & marketing	3.47	4.57	6.06	0.00	Yes
Other	1.12	1.27	0.52	0.61	No
Primary source of information for agricultural activities					
Independent variable	<i>Rural Arabs mean rank value</i>	<i>Rural Nubians mean rank value</i>	<i>Z-score</i>	<i>P-value</i>	<i>Significant difference*</i>
School education, Arabic	8.63	8.83	0.49	0.63	No
University education, Arabic	9.00	9.00	0.00	1.00	No
Internet	9.00	9.00	0.00	1.00	No
School education, English	9.00	9.00	0.00	1.00	No
Other farmers	3.09	5.96	5.95	0.00	Yes
Farmers' cooperatives	3.66	4.76	1.18	0.24	Yes
Father and/or close family members	8.94	9.00	0.13	0.90	No

* Wilcoxon rank-sum test, null hypothesis: rural Arab ranks = rural Nubian ranks

Table 5.4. Preferred language of instruction & language skills [Rural Arabs (N= 94), Urban Arabs (N=127) & Rural Nubians (N = 94)

Perception of the most important language skill when learning English					
Independent variable	Urban Arabs mean rank value	Rural Nubians mean rank value	Z-score	P-value	Significant difference*
Listening	1.61	1.19	3.13	0.00	Yes
Reading	2.82	2.37	-6.45	0.00	Yes
Writing	3.26	3.28	1.04	0.31	No
Speaking	3.26	3.16	-1.01	0.31	No
Independent variable	Urban Arabs mean rank value	Rural Arabs mean rank value	Z-score	P-value	Significant difference*
Listening	1.61	1.99	3.02	0.00	Yes
Reading	2.82	2.05	-5.53	0.00	Yes
Writing	3.26	2.09	-7.96	0.00	Yes
Speaking	3.26	3.87	-7.96	0.00	Yes
Preferred language of instruction (English or Arabic)					
Language of instruction when:	Urban Arabs mean rank value	Rural Nubians mean rank value	Z-score	P-value	Significant difference*
Learning other subjects	1.76	3.86	8.95	0.00	Yes
Learning English	2.55 (N=99)	3.35 (N=88)	3.10	0.00	Yes
Language of instruction when:	Urban Arabs mean rank value	Rural Nubians mean rank value	Z-score	P-value	Significant difference*
Learning other subjects	1.76	4.18	10.24	0.00	Yes
Learning English	2.55 (N=99)	3.73 (N=37)	3.50	0,00	Yes

* Wilcoxon rank-sum test, null hypothesis: rural Arab ranks = rural Nubian ranks

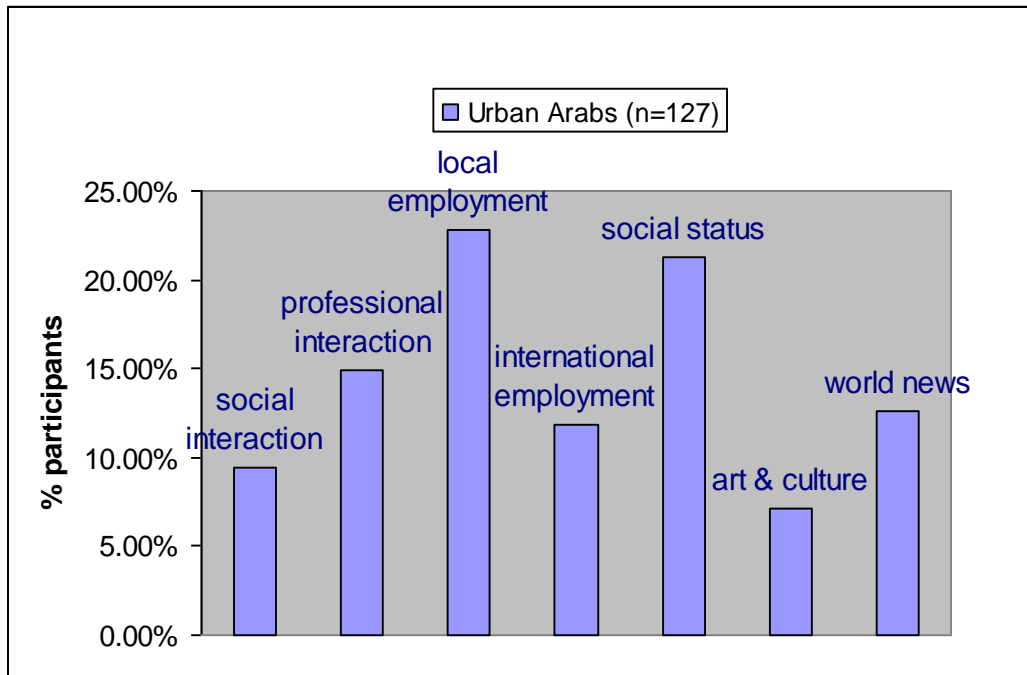


Figure 5.19. Main motivational factor learning English

social interaction	9.44%	social status	21.25%
professional interaction	14.96%	art & culture	7.08%
local employment	22.83%	world news	12.59%
international employment	11.81%		

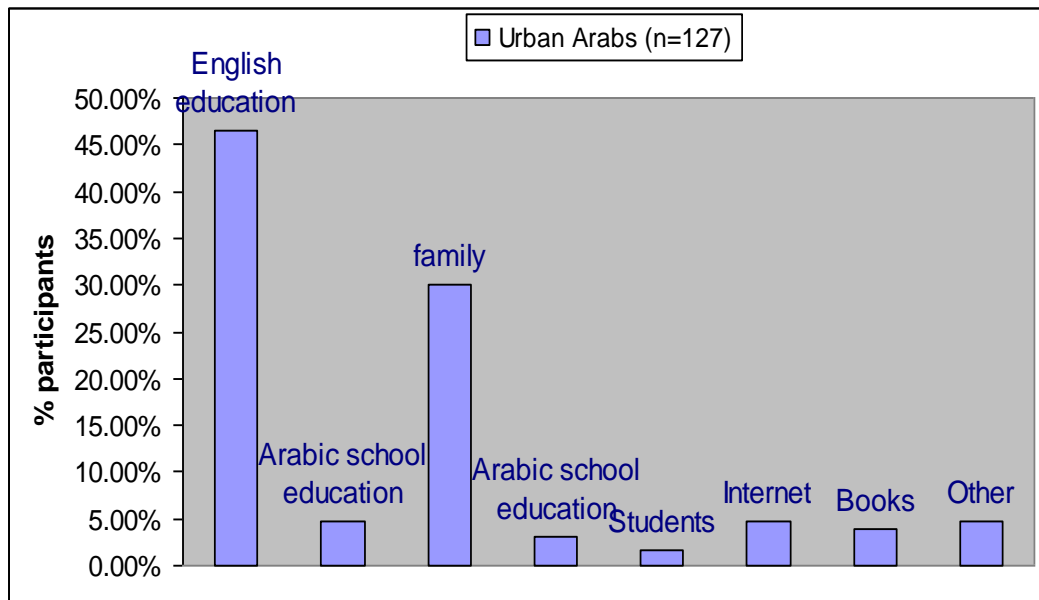


Figure 5.20. Main source of career choice information

English education	46.45%	students	1.57%
Arabic school education	4.72%	internet	4.72%
family	30.07%	books	3.93%
Arabic university education	3.17%	other	4.72%

5.3.6. Possible influence of English in aspects of daily life

The possible influences of English on aspects of daily life are of intrinsic interest in themselves. However, they also shed light, in a subtle manner on the attitudes towards and perceptions of English, and also those towards native speakers of English and their country of origin. When referring regard to the participants' preferred language for reading, 33.85% of the participants said this is English, while 15.74% of them said Arabic is their first preference. However, half the number of participants (50.41%) said their preferred language for reading varied according to the topic, the author, the type of novel, whether they are reading national or international news etc. The preferred language choice depended on the respondents': comfort level with the chosen language (26.77%); preference of the types of reading material the language(s) has to offer (25.19%); level of comfort with the language and preference of the types of reading material (29.13%), and 18.91% of the respondents gave various other specific reasons. For example, 'mood', 'frame of mind', 'according to topic and author', 'to read in the original language', among others, were quoted.

The participants' preferred language when going to the cinema or watching television also varied: 58.26% said they prefer English language films or T.V. channels, while 6.29% said Arabic language films or T.V channels are their first preference. The remaining 35.43% said their choice varies according to what is being screened, and also depends on their mood. The preferred language choice depends on the respondents': comfort level with the chosen language (11.81%); preference of the types of screenings associated with the language(s) (38.58%); level of comfort with the language and preference of the types of screening (29.92%), and 19.68% of the respondents gave various other specific reasons. For example, 'my mood', 'the friends I happen to be with', 'according to type of film', and 'to improve my English', among others, were reported.

The participants' preferred language when browsing the internet also presented varied responses: 81.10% said they prefer English language sites, while 1.57% prefer Arab language sites. The remaining 17.33% said their choice varies according to the topic, needs, 'English for international news', and 'English for

academia but Arabic for entertainment'. The preferred language choice depended on the respondents' comfort level with the chosen language (33.85%), or their preference of the internet sites that generally use a specific language(s) (35.43%). Both the; level of comfort with the language and preference of the types of sites were given by 22.04% of the respondents, and 8.66% of them gave various other specific reasons. For example, 'Egyptian news in Arabic as they are more accurate', 'the friends I happen to be with', 'according to what I'm looking for', and 'to make my English better', among others, were quoted. The results are summarized in *Table 5.7*.

5.3.7. Purported cultural erosion due to English, Western culture and values

The impact of English on culture and identity was also investigated for urban Arabs. The participants' reported that English has affected several aspects of their lives positively, negatively or sometimes not at all. Aspects of life related to education, career, and entertainment, such as 'reading choices' 'cinema and TV options', 'internet choices' 'general knowledge', 'career possibilities' and knowledge of 'world politics' were said to be affected positively by around three quarters of all respondents.

Interestingly, while greater exposure to English was also said to enable them to be more 'open-minded', most did not feel it affects their cultural identity negatively. Other cultural identity indicators, such as eating habits and dress choices, were also said to be unaffected by English and Western culture. The results are summarized in *Table 5.8*.

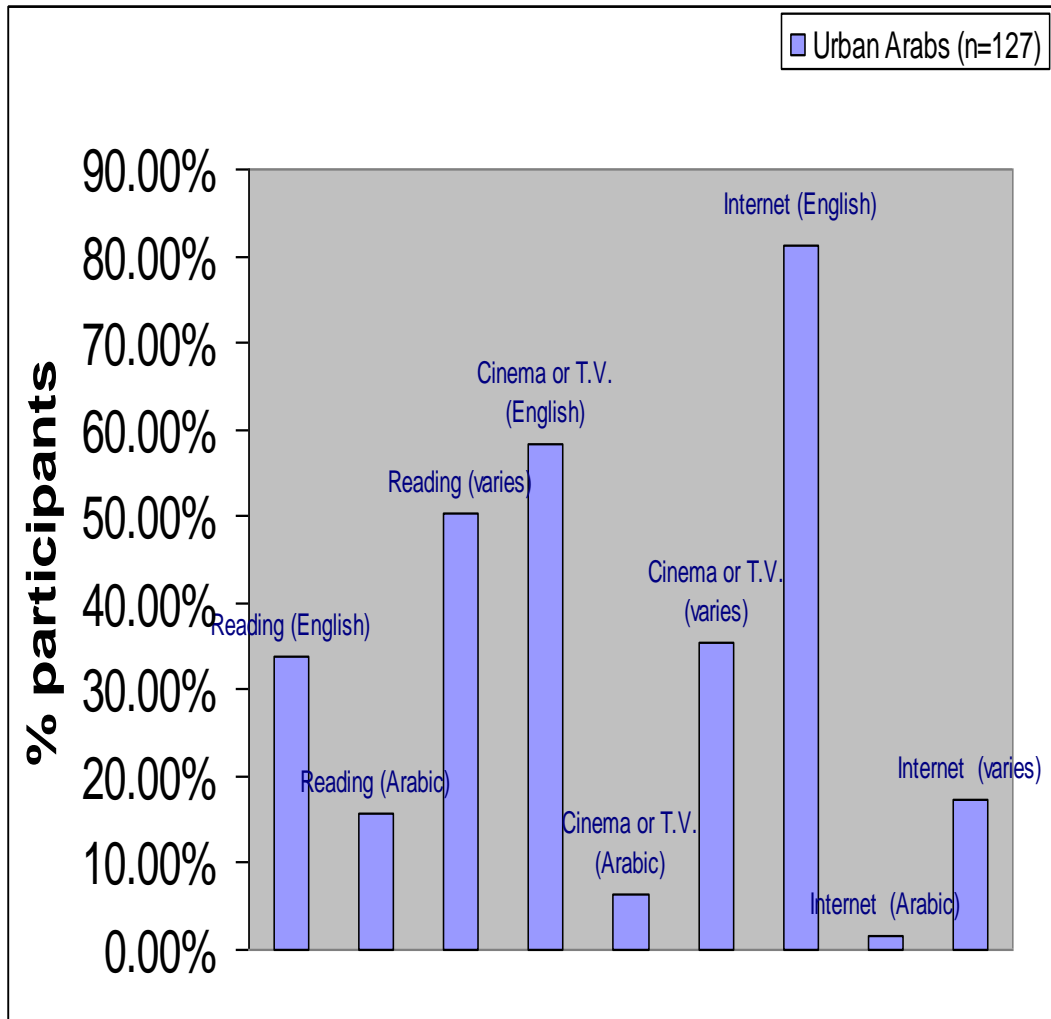


Figure 5.21. Influence of learning English on cinema, TV, reading & internet choices

Key: *'Englihs'* = English preferred;

'Arabic' = Arabic preferred;

'varies' = depends on what is being viewed

Table 5.5. Effect of English on aspects of life of middle-class urban Egyptians (N=127)

PARAMETERS	<i>Improved (%)</i>	<i>Worsened (%)</i>	<i>No influence (%)</i>
<i>Reading choices</i>	75.59	3.14	21.25
<i>Cinema / TV choices</i>	86.61	1.57	11.02
<i>Internet choices</i>	78.74	3.14	18.11
<i>Dress choices</i>	45.66	7.08	47.24
<i>Eating choices</i>	38.58	5.51	58.26
<i>General knowledge</i>	94.48	1.57	3.93
<i>Career possibilities</i>	94.48	0.78	4.72
<i>World politics</i>	70.86	7.87	21.25
<i>Being open-minded</i>	96.06	4.72	14.96
<i>Cultural identity</i>	50.39	10.23	39.37

5.3.8. Role of English for improving agricultural activities and rural development

The possible role of English for improving agricultural activities and rural development was asked to urban Arabs to enquire what their perceptions of rural people, education and sustainable development are. These views are of great importance as people of precisely this social stratum of Egyptian society are the decision makers for many aspects of policy that influence the lives of thousands of rural people across Egypt. While this was wholly true pre-revolution the situation has perhaps changed only marginally, post-revolution.

The respondents were asked if English and computing would be useful to them if they had little or no formal education, and were part of a farming community in a rural area. Slightly more than a fourth of the respondents said English and computing would not be useful (26.77%). Some of these respondents said these

would not be useful as rural life in Egypt does not require this type of knowledge, and being isolated means it would be particularly useless. Business and life are conducted in Arabic in rural areas, so English is low priority. Others commented about the low levels of education, and perhaps rural people should focus on learning about their rights, health and other essential issues. Consolidating their knowledge in Arabic, and what can be learnt through Arabic should perhaps be achieved before focussing on English and computing. The very low levels of education, restricted lifestyle and cultural constraints would not allow them to use the advantages that English and computing would bring, so it would be more advantageous to focus on training, such as new aspects of farming that would be able to help them more directly.

The remaining 73.22% of the participants said English and computing would be useful, for example by improving and allowing for more creativity in farming, diversification. Others said it would also allow them to be more 'open-minded, knowledgeable, civilized and improve the social life'. It would also allow them to receive and interact with more visiting foreigners, and also communicate directly with them around the world. These international contacts would help in advancing farming, but also help modernize and integrate rural Egyptians with the rest of the world.

Respondents also commented on English and computing as a possible help for farmers to organize themselves better, for example into agricultural cooperatives that would help them link with other cooperatives overseas. Some of the 80.325% respondents who answered positively thought that the way to rapid rural development is through international exchange of information with other farmers and experts in the field. Growing crops, animal husbandry, irrigation, machinery and virtually all aspects of agriculture could benefit from this exchange. But 19.68% of all respondents that said it would not be useful and would not affect their lives too much as rural people are too traditional, poor and sell most of their produce to Arab-speaking buyers anyway. The priority in the village is working to survive, focussing on family life and keeping up the traditions, including those about farming. Specialized companies were said to take charge of these aspects (none specified), rather than the farmers themselves.

The possible use of English and computing to facilitate rural farmers to learn about new, lucrative animal and plant genotypes was also asked. Respondents who responded positively (78.75%) said that farmers could participate in ‘the great science revolution’, ‘ways of increasing production round the world can be shared on the internet’ and rural Egyptian farmers can, this way, ‘catch up with new developments in the farming field and make profits from the experiences they gain’. The other 14.96% said they would not have an impact, as ‘rural people can hardly adapt to new types of seeds, animals and plants - in my opinion most Egyptians don’t like change’ and ‘these issues are already being handled properly through Arabic’.

Respondents were also asked if English and computing could help rural farmers better understand animal and plant diseases, and how to prevent or cure them. The 78.75% respondents who said they would, namely by means of cooperative exchange with people around the world and by being readily able to access information. Much of the medical research worldwide was available in English and would never be available in rural areas of Egypt, so computing and English could be a possible solution to extend the options available for rural farmers, further to the extension service that is available through Arabic-speaking (and trained) Egyptian extension workers. The other 21.25% of the respondents said this would be of no benefit as local knowledge is adequate and even better than that available overseas. Furthermore, other ways of getting information such as through the Ministry of Agriculture, are already in place so anything else would be unnecessary.

The role of English and computing in helping a rural community develop other sources of income such as agritourism was also asked. Most respondents, 92.13%, said they would, in general, give them new and useful ideas for employment alternatives. With specific reference to agritourism, this would enable rural farmers to communicate better with foreigners, understand their needs, and give a better touristic product; it would also help locals learn more about world affairs and different cultures from the visiting tourists. Only 7.87% said alternative ideas would not succeed, and if funds were available they ‘should be directed towards other activities’ (no specifications as to which). Other said that ‘many

farmers could not think of doing anything else apart from what they already did’, and ‘Egyptians think that only one type of tourist exists, that which was already coming to Egypt for its history and beaches’.

Respondents were also asked if English and computing could help self-determination in a rural community, and not rely excessively on centralized control. Around three quarters (74.02%) said they could have a significant role: rural people have a more intimate and detailed understanding of rural problems and challenges and opportunities than urban people. Having access to English and computing could help them be more independent and less reliant on urban people. It will also make things easier for people to understand each other and exchange ideas, both among rural people but also urban – yet the rapport will be on a more equal basis if English and computing allows them to have a broader, worldlier experience and way of communicating. This would also ensure that rural people are not exploited. The other 25.98% said this would have no impact, and language learning helps in communicating but is not needed for self-determination, as Arabic alone would be sufficient for the latter. Results are summarized in *Figure 5.17*.

When asked if overall, English and computing could help rural agricultural communities develop sustainably, 13.38% of the respondents answered negatively, for example because they are not seen to be priorities: ‘No – there are other things that will affect their lives more’; ‘No- not really because most people in these places don’t care of learning foreign language’. Others considered English as ‘interference’ and a sense of ‘national pride’ pushed them into answering negatively: ‘No - we can do it without help and with our information’. Others still felt that aid, and not education was the solution: ‘No - they need more care and financial aid’, or that perhaps education would result in a rural brain-drain: ‘No - because every farmer wants to work something else as a doctor and this don’t help agriculture but it effect on it’. Regarding the role of English and computing with sustainable rural development, one respondent succinctly concluded ‘No - there simply is no improvement’.

But 86.62% of the respondents had markedly contrasting and positive views, stating that English and computing would benefit sustainable development of rural areas in Egypt: ‘It may revive the farming career and make it a profitable career

once again by opening new ways to gain money’, and rural farmers can achieve this as they ‘gain knowledge and experience and be able to choose their decisions and solve their problems’. Interestingly, the majority of respondents felt English, computing and internet access would have an even more significant, far-reaching positive influence on rural Egyptian society as a whole, to help them ‘know more and be broad minded’; to be more politically-focussed, and aware of human rights, and ‘to be more aware as to what is happening in the world’.

5.4. Handling of topics during the interview

The length of time needed for participants to answer the questionnaire, on average, ranged from about 35-45 minutes. At times this felt somewhat long for certain respondents, particularly those called away from their agricultural and domestic duties.

The presence of a Nubian or Arab ‘sponsor’ when dealing with respondents of the respective ethnicities greatly facilitated the process from both a social and technical perspective. However, the presence of the main researcher for the entire times of delivery of the questionnaire, and for all participants was also necessary: this ensured standardization of the process across all participating respondents.

5.5. Conclusions

Triangulation of data and results from participant observation, interviews and the general inductive approach in *Chapter 4* has given a holistic, yet detailed and often personalized assessment of English and its possible role in rural development in Egypt. The attitude towards the language and motivation for learning it has been also examined through several studies. The results that have been generated encompass both quantitative and qualitative dimensions of research. This has resulted in the formation of an intricate analysis that focuses on both the micro- and

macro-level, and where the views of the researched are intimately intertwined with those of the main researcher.

The strengths associated with qualitative studies such as those in *Chapter 4* have given depth and perspective, and also humanized this body of research. Conversely, the quantitative studies that have been described in this chapter allow for specific testable research questions to be explored and quantified. This has also allowed portions of this body of research to be developed in a manner that is detached from the perceptions of the researcher, thus adding an objective dimension to it.

Triangulation of results stemming from the combination of qualitative and quantitative studies has allowed for a powerful integration and synthesis of results, combining the strengths of both approaches. The salient results described in this chapter have been collated and grouped in the following sections below.

5.5.1. Comparative education levels in rural areas

There are ‘pockets’ in rural Nubia where people receive a regular and full education, including Arabic and English, that are comparable to equivalent rural Arab areas in the Delta. At times the average education level of rural Nubians may exceed that of rural Arabs, as seen in the areas covered in this body of research, although this is not to be taken as being necessarily true for all communities.

5.5.2. Comparative language acquisition strategies for rural Arabs and Nubians

Nubians attempted to ‘pick up’ English through interaction with English-speaking foreigners as they felt it was important for language acquisition. However, they also felt they could use this as a successful strategy for improving their listening and speaking skills in English. These strategies and views were not shared by rural Arabs.

5.5.3. Perceived importance of linguistic skills

Rural Arabs placed most importance on reading and writing for learning English. Rural Nubians, like urban Arabs placed more emphasis and importance on understanding (listening) and speaking, but very little importance on writing. Nubians reported that reading, and particularly writing, were not of great importance to them while learning English. Listening is the skill given high importance across all three groups.

5.5.4. Motivating factors for learning English

Both rural Arabs and Nubians place substantial importance on English as a tool for ‘knowing more about the world’. For example this included general knowledge, following objective world politics, and experiencing the arts. These observations were quantified, where it was shown that over one third of Arabs and Nubians stated this was their primary motivating factor for learning English.

Very few rural Arabs from the Delta felt that learning English would help them get a better job in an urban area in Egypt; conversely, rural Nubians appeared to think that it could diversify their prospects when going to a city in Egypt to look for work. Over one third of the Nubian participants stated this was their primary motivating factor for learning English.

Both rural Arabs and Nubians place some importance on learning English as an aid for emigration to other countries. These observations were quantified, where it was shown that around one fifth of Arabs and Nubians stated this was their primary motivating factor for learning English.

5.5.5. English and capacity-building in rural areas

Very few rural Nubians (less than one in ten) said that the use of English to aid capacity-building for themselves as farmers in rural areas, was a primary motivating factor for learning English. This doubt was also evident when

triangulating with other studies. In depth qualitative analysis showed Nubians to be cautiously in favour, but largely unsure (and on balance, mostly unconvinced) that it could be effective.

5.5.6. English and agro-industrial marketing

When specifically asked, more than a quarter of rural Nubians said that the use of English to help in directly marketing their produce was a primary motivating factor for learning English. Very few rural Arabs (less than one in ten) said it was a primary motivating factor for learning English. Only within-study triangulation was possible as this specific topic was not discussed in earlier studies. While not of primary importance, both cohorts were unanimous in saying that English could play a role in the successful marketing of produce.

5.5.7. English and expanding the agricultural knowledge-base

There was a positive attitude for the use of English as a source of new information for agriculture among rural Nubians although they were mostly unsure how the current major source for agricultural knowledge was via family members, and to a lesser extent via neighbouring farmers. Mention was also made of state officials and extension workers that gave technical support and help. Subsequent results reiterated the importance of family members, particularly the father, as the main source of agricultural knowledge and good practices.

5.5.8. English and genetics for agriculture

Rural Nubians and Arabs had a very positive attitude towards English as a medium for learning about new animal and plant genotypes. This was quantified to being almost unanimous for both cohorts.

5.5.9. Sharing English within the extended family

Rural Nubians and Arabs also had a very positive attitude towards ensuring at least one family member was communicatively competent in English, and that this could be exploited by the rest of the family due to close family. This was quantified to being almost unanimous for both cohorts.

5.5.10. Sharing the agricultural knowledge-base worldwide

Both rural Arabs and Nubians had a strongly positive attitude towards setting up product-specialized agricultural cooperatives, and strongly motivated in learning English to help participate in an international exchange with farmers having similar interests and experiences from around the world.

5.5.11. English as an aid to preventing and curing disease

Both rural Arabs and Nubians had a strongly positive attitude towards using English to increase their competence in preventing and curing plant and animal disease, and strongly motivated in learning English to help interact with visiting international specialists, access information from the internet etc.

5.5.12. English as an aid to diversification of rural employment

Rural Arabs and Nubians had strongly positive views about using English to diversify work opportunities within their rural communities. This particularly included agritourism as it was seen to be feasible, sustainable and also encouraged international cultural exchange, further to being a source of revenue for the community.

5.5.13. English and cultural erosion

Almost half the rural Nubian respondents had concerns about the possible impact of more English being taught in their rural. While this concern was identified in other studies through triangulation, it was also stated that the benefits would clearly outweigh the possible risks. Less than one in ten of the rural Arab respondents had similar concerns.

5.5.14. English, autonomy and self-determination

The general attitude towards learning English was positive, and also seen to be imperative for the sustainable development for rural communities, for both rural Arabs and rural Nubians in Egypt. Rural people, Nubian and Arab feel that English can help in the decentralization of decisions and therefore aid in creating a sense of autonomy. Some concerns were expressed by Nubians over how English may influence their culture of autonomy and foster self-determination.

5.5.15. English and sustainable development

Between one tenth and one half of urban Arabs persistently claimed that rural Egyptians, such as Nubians in Upper Egypt would not benefit from better education, particularly English and IT, and that there were other more pressing priorities. However, the vast majority of better educated urban Arabs did, on balance, feel that English and IT would have a positive and sustainable impact that would touch the lives of thousands of rural Egyptians. This would aid them in bettering their agricultural practices and general rural needs, but also helping them to be more aware of their rights, the world, and different cultures.

CHAPTER 6

DISCUSSION AND CONCLUSIONS

6.1. Discussion and conclusions: introduction

This chapter collates, explores and discusses results from *Chapter 4* and *Chapter 5* and contextualizes them within ideas introduced, and research questions developed in *Chapters 1* and *Chapter 2*, respectively. It also nests the findings of the thesis within the literature and widely-held theories on which the rationale of this body of studies was based and fostered: 'Pedagogy of the Oppressed' (Freire, 2005), 'English as a Global Language' (Crystal, 1997) and 'Linguistic Imperialism' (Phillipson, 1992).

The importance given by Freire (2005) in *Pedagogy of the Oppressed* about the need of people to experience a truly liberating education that fosters the 'humanization' of the learners was also made strongly evident by both the rural Nubian and rural Arab populations. Urban Arabs from socially elevated and economically secure backgrounds were also in favour of this for themselves, but the majority also conceded that it was a useful and positive thing for rural people in Egypt. 'Struggling', middle-class, urban Egyptians were in favour of 'liberating education' for themselves but said it was largely irrelevant in rural Egyptian societies which had other 'hand-to-mouth' priorities.

Both urban and rural Egyptians were found to have a strong sense of '*conscentizagao*' (Freire, 2005) perceiving social, political and economic contradictions, and the need to take action against the oppressive elements of reality. This is in keeping with the 'Arab Spring revolution' that actually took place during the course of this thesis. English was not ever quoted as being part of the oppressive elements. Indeed, English and its expanding role were overwhelmingly perceived as being a positive contributor to societal development in Egypt, urban and rural alike.

Some concerns were shown by a small number of rural Nubian people about further possible cultural erosion and loss of identity. However, the 'dehumanizing' process (Freire, 2005) referring to linguistic and cultural erosion, is attributed more to education of Nubians through Arabic and teaching through a context that is alien to them, and not the introduction of English (Mallia, 2009a). Understanding these underpinning causes of 'dehumanization' in rural Nubia have been a central question in this thesis, particularly as they should not be seen to be as a concrete historical fact. Freire (2005) emphasizes that is not a predetermined destiny, but the result of an unjust order actuated by the oppressors, now deposed as a consequence of the Arab Spring.

The oppressor-oppressed role (Freire, 2005) was explored at the start of this thesis, based on the possibility of an urban Egyptian Arab elite and Nubians in the role of oppressors and oppressed, respectively. Absolute control of the education system by the oppressor class, in particular, the oppressor's prescription of the quantity and quality of English for the oppressed, and the methods and context of teaching it have been are of interest, in relation to the presence and dissemination of English in Egypt and rural Nubia, and allowing equal opportunity. Freire's (2005, p. 46-47) underlying theory behind this concern is precisely that "One of the basic elements of the relationship between oppressor and oppressed is prescription". Differences between the wishes of rural Nubians in how they prefer to learn English (in terms of methodology and focus on the different language skills) were, in fact, evidenced by these studies, as were the concerns shown over decontextualized teaching for Nubians which creates learning problems for them and also lowers cultural self-esteem.

A central thought lifted from *Pedagogy of the Oppressed*, used as an underpinning theory for this thesis, focuses on the idea that "Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students" (Freire, 2005, p.72) This is reflected in the teacher-led *status quo* in Egyptian classrooms, evidenced in these studies, and not favoured by rural Nubians, while perceived to be the method of choice by rural Arabs. The teacher-led education, evidenced in this thesis is analogous to Freire's 'banking concept' of education, where "... the teacher chooses and enforces his choice, and the students comply.....(and).....the teacher

chooses the program content, and the students (who were not consulted) adapt to it” (Friere, 2005, p.73) This raises the further concern that, further to using a teaching method that discriminates against the intrinsic needs of Nubians and uses a context that is not culturally relevant, and also can regulate the type of information reaching young rural Nubians in their formative years.

As postulated at the start of this thesis, Nubians in these studies have presented English as a tool for helping safeguard their human rights, as a minority group, and that English may actually help them re-evaluate their own language and culture, and sharing it worldwide, ending their cultural isolation and decline (Mallia, 2010; Mallia 2009a).

Another theory explored at the start and during the course of this thesis relates to hegemonic discourse and the expanding use of English and issues of power; this is grounded on the theory afforded by Phillipson (1992). He emphatically denounces power as it is expressed in the English language, which while being disseminated around the world, functions as a form of contemporary and expanding imperialism...linguistic imperialism. This body of research has repeatedly shown, from information and views stemming from the researched themselves, that this is not their view.

Whether considering rural and urban Egyptians, or Arab and Nubian Egyptians, participants have unequivocally accepted, usually with great enthusiasm, the role English can have (and for some, is having) in both the transactional and interpersonal domains of their lives. The ideas of neo-imperialism were therefore not found to be applicable to Egyptians in these studies. Phillipson (1992) also mentions the ‘linguicidal’ effect of English, yet while some concerns were shown by rural Nubians in this regard, they overwhelmingly felt that: (i) English was, in any case, permeating their society, for example via television and the internet; therefore it would make sense for their communities to be exposed to more (and better taught) English at schools, and to benefit from it in the transactional and interpersonal domains of life in their society; (ii) this study, in line with previous studies (Mallia, 2010; Mallia 2009a) develops the idea that English, used judiciously and coupled with educational policies that allow local languages to also have an educational role,

actually fosters the welfare of local languages and culture in Nubia. Conversely, the indiscriminate use of Arabic may actually be having a far more detrimental effect.

Crystal (1997) and his theories about how and why English has rapidly expanded to become a world language, and perhaps *the* world language, based on the theory that its dominance is due to power (in its various forms) and to its perceived success and promoter of opportunities. This rationale was and continued to be a central point of investigation in this thesis. Thus, participants were examined for attitudes towards English Western society and associated values. They were also examined for the motivation(s) behind wanting (or not) a greater presence of English in their personal lives and societies. Exploring in detail both interpersonal and transactional motivation revealed, perhaps surprisingly, that interpersonal functions were equally important to rural people as transactional functions. This was felt to be surprising when viewing the daily struggle linked to the poverty of many members living in the said rural communities. Yet they overwhelmingly viewed English as ‘a window on to the world’, a source of new information, art culture and ideas to blend in with – rather than challenge and obliterate – their own culture.

This fits in with the *Theory of Integrative Motivation* (Crookes & Schmidt, 1991), which identifies the learner's orientation with regard to the goal of learning a second language, and that is also important for understanding participants in this thesis. It helps describe the Nubians' positive attitudes towards the target language group (English and the West) and the desire to selectively integrate and participate with the target language community and its culture.

Another theory, that of *Instrumental Motivation* (Hudson, 2000) which describes the motivation for second language learning based on the desire to obtain something practical or concrete from the study of a second language was found to be important for all groups in these studies. Urban Arabs, rural Arabs and rural Nubians therefore all felt that English had a significantly important instrumental role.

The concluding theory underpinning this body of research is Gardner's revised *Socio-education Model* (2001). This thesis has shown that urban Arabs, rural Arabs and rural Nubians are keen to invest time and effort for learning English and have clear goals, both interpersonal and transactional. However, individuals will

enjoy the process of English language learning if the teaching methodology parallels that with which they learnt their mother tongue (L1), is more focussed on the language skills they perceive to be more useful to them, and use rich cultural contextualization that reflects their own community.

This body of research has therefore had three main areas of enquiry, namely Arabs' and Nubians': (i) attitude towards English, towards native speakers of English and their countries, and associated 'Western' culture, values and lifestyle; (ii) motivation for learning English, and (iii) preferred methods of learning English, and language skills. These will be addressed in greater detail in the following sections.

6.2. Attitude of Arabs and Nubians towards English, English speakers and 'Western' culture

English has broadly permeated Egyptian society, particularly in urban areas, where it has a varied role across different social strata and sectors for both instrumental and interpersonal functions. But what is the attitude of Egyptians towards this change? How does this specifically relate ethnicity, Arab and Nubian, and to demographically diverse locations such as urban Cairo, rural villages in the Nile Delta, and rural villages in Upper Egypt?

Contrasting attitudes towards the instrumental role of English in rural Egypt have clearly emerged from this body of research. This is of particular interest as it is increasingly seen to be an essential aid for accessing cutting-edge knowledge in various fields, including agriculture and animal husbandry, as it is in other parts of Africa (e.g. see Alexander, 1999). The interpersonal role of English met with a strongly positive attitude from the various cohorts in this study. However, contrasting views do exist: many Egyptians feel English is critically useful for their rural communities, but others appear to think that there are other, more pressing priorities (Mallia, 2010).

6.2.1. Attitude of rural Egyptians towards English in the interpersonal and instrumental domains

Rural people in this study, both Arab and Nubian, feel that it is important to deepen their knowledge of the science disciplines, as they hold the theoretical basis on which many innovative improvements can be applied successfully to their communities. Indeed, it was said that linguistic proficiency in English is the real key for the independent learning and application of scientific subjects. Many had a very positive attitude towards English as a language to meet and welcome foreigners into their communities, and also to know more about the world, such as international affairs and the arts. This revealed a strong interest to know more about the West, its people and its culture, despite the isolation of their communities. Yet the isolation itself may be the major factor as to why the positive attitude towards the interpersonal role of English is at least as strong as the instrumental one.

Some concerns were shown by rural Nubians; the negative attitude towards having more English is a reflection of the perceived threat to the fragile sociolinguistic situation in their communities. But English might actually help Nubians re-evaluate their own language and culture, sharing it worldwide and ending their cultural isolation and decline (Mallia, 2009a). Overall, the general positive attitude towards English is an asset when considering rural peoples' approach for receiving foreigners and wanting to interact with them in English.

6.2.2. Attitude of urban Egyptians towards English, English speakers and 'Western' culture

Urban Egyptians are strongly in favour of the interpersonal role of English. It does not interfere with their own culture, and indeed Western ideas and culture experienced through English were complementary to their own. The attitude towards the instrumental function of English has been said to be important, and even essential for the success of their career.

Participants reported that English has affected several aspects of life related to education, career, and also entertainment, such as 'reading choices' 'cinema and TV options', 'internet choices' 'general knowledge', 'career possibilities' and knowledge of 'world politics'. These life-aspects were said to be affected positively

by around three quarters of all respondents. Egyptians in this study assert that greater exposure to English enables them to be more ‘open-minded’, yet does not affect their cultural identity negatively. Other cultural identity indicators, such as eating habits and dress choices, are also seen to be unaffected by English and Western culture. This linguistic situation therefore appears to be an excellent form of symbiosis between Western cultural values and lifestyle, spearheaded by English and English media, and traditional values and lifestyle in the urban parts of Egypt. The label of English as a destroyer of language and culture (Phillipson, 1992) certainly does not apply here, on the basis of the participants’ own feelings and words.

Many urbanites, however, did not feel learning English is a priority or even of any consequence for rural people. The commonly-held perception of urbanites in Egypt is that rural people have an indifferent attitude towards education and English, they tend to drop out early from school, and that they generally under perform. Traditionally this may have been so, although this research did not find any evidence, even circumstantial, to support these perceptions. Indeed, urban Arabs and Nubians alike were unequivocal in their support for the wider presence of English in their communities. They are keen to support their children and youth for better, and further education, including English.

Urbanites’ views may therefore represent an outdated, incorrect, stereotypical view of rural people and of farmers, in particular. It may also be a deliberate misrepresentation of rural people by urban people. The regrettably perpetuation of these notions appears to have become self-fulfilling, ensnaring thousands of rural people into a life without the prospects of a full education, and of equal life-opportunities. Effectively, thousands (and possibly millions) of rural Egyptians are cut-off from mainstream events and decision-making in Egypt, exclusively leaving these pivotal roles and opportunities for ‘educated’ urbanites. Unrivalled access to these privileged positions may therefore be the main motive behind the perpetuation of the idea that rural people cannot and will not better their general level of education no matter what opportunities are presented to them. It therefore appears to be important to carefully consider and interpret the views of urban Egyptians when planning English training courses in rural Egypt, particularly as the project logistics are often initially discussed with urban-based officials.

It is still to be seen if the ‘Arab Spring’ will effectively improve the plight – or at least the perception – of rural people and education. This would be opportune, as evidence collected directly from rural Egyptians in the Nile Delta and Upper Egypt during this body of research has clearly shown these stereotypical perceptions to be incorrect.

6.3. Arabs’ and Nubians’ motivational factors for learning English

Rural people in Egypt generally come from poor, deprived and underprivileged areas. It was therefore surprising to find that over one third of rural Arabs and rural Nubians feel that learning more about the world is their primary motivating factor for learning English. This underscores the importance that English education and education through English in rural Egypt serves, or can serve as a link with the world for a range of things. These include broadening general knowledge, following objective world politics, and experiencing the arts. This shatters the stereotype that under-privileged rural Egyptians are solely focussed on ‘getting by’ and have no time, interest or aptitude for arts, culture and world affairs. When talking directly with rural people, many never seem to expect English to alter their rural life in terms of monetary gain and financial advancement. What they do hope for is for English to add a new, exciting facet to their life through art, culture and (unbiased and uncensored) knowledge of world affairs. Being able to interact freely with visiting foreigners in English is important for rural people in Egypt; this broadens their social repertoire and allows them to ‘experience the world’ on their doorstep at the village level. Perhaps not surprisingly, urban Arab Egyptians also place a marked importance in the recreational and cultural roles of English, on par with its more ‘functional’ roles for career and professional development.

Very few rural Arabs from the Delta feel that learning English will help them get a better job in an urban area in Egypt, convinced that education alone is not sufficient. Education, coupled with social connections is what most rural Arabs feel is essential. There is an ever-increasing number of qualified, educated young Egyptians who have spent many years, and monies they could ill-afford to further their education, only to find that they are not even considered for jobs which they

are qualified for, unless they have the right connections. This emerging category of the population has certainly been an important element of the Arab Spring in Egypt. Conversely, more than one third of rural Nubians in this study still appear to think that English and education can diversify their prospects when going to a city in Egypt to look for work. However, their expectations of what constitutes a 'good job' may be substantially different to that of Arabs.

The importance on learning English as an aid for emigration to other countries was said to be of prime importance for around one fifth of rural Arabs and rural Nubians. This proportion is perhaps not surprising, when one considers how extensive sea-borne unauthorized immigration across the Mediterranean has become. Interestingly, four fifths of the respondents still hope that English can impact their lives positively at home in Egypt: through better work prospects or through amelioration of life-quality, such as through the arts.

Significantly more rural Arabs than rural Nubians said learning English can be a useful aid to learning more about raising animals and crops from books, the internet, visiting English-speaking agricultural specialists and so on. This is probably because the rural Arabs in this study were routinely interacting with specialists from the Desert Development Centre (DDC) with its quality, Anglo-centric resources. Rural Nubians have not had this opportunity, and perhaps quite reasonably are not as aware of the possibilities. This difference between the two groups is even more evident when considering English as an aid for learning about agribusiness, and the marketing of crops, fruit, vegetables and animal products. Once again, rural Arabs are exposed to DDC ideas and possibilities, rural Nubians are not. Furthermore, in the delta region the formation of large agribusinesses and export-oriented agriculture, generating massive profits, can be appreciated by rural Arabs; the advantages of English for market research and communication are clearly evident. Conversely, rural Nubians have been isolated from these experiences and opportunities.

6.3.1. Sources of agrarian knowledge: a further motive for learning English in rural Egypt?

More than half of both the Arab and rural Nubians in the study consider their own father or close family members as the primary source of agricultural knowledge. The handing-down of knowledge verbally from father to son constitutes a priceless, unwritten and thus undocumented body of knowledge on farming under challenging arid conditions. This may be particularly useful to share with other arid-land farming communities worldwide, including those being progressively afflicted due to global warming. These latter communities have relatively modest experience in arid-land farming as aridity for them is a relatively new affliction.

Although most rural people obtain their farming knowledge from within the family, most consider foreign and new ideas to be equally important for sustainable agricultural practices and development. Community members will therefore be expected to be open to education and new ideas. The challenge, however, is to ensure that new agricultural practices will not displace traditional ones with a rapidity that does not allow the latter to be thoroughly understood and documented by the international scientific community. The particular concern is that these are often verbally passed on to the next generation and that relatively few, if any, comprehensive gatherings of this knowledge are available to the world community.

Around one in ten of both rural Arabs and Nubians consider farmers' cooperatives as a primary source of agricultural knowledge. This can be exploited positively and is useful, encouraging others within the community to participate. English-speakers within agricultural cooperatives can also subsequently help communicate in agricultural issues and international marketing.

6.3.2. Influence of English on career choices and other aspects of life for urban Egyptians

The main sources of information on which urban middle-class Arabs at the AUC, Cairo based choices for their future career yielded one surprise: school or university education where English was the language of instruction was said to be

the primary source for nearly half of the respondents. This exceeds the one third who quoted 'family' as the main source of help and information. This is quite surprisingly, as being a traditional society the family generally has a decisive role in decision-making, for children (irrespective of their age), including career and marriage choices. English is increasingly popular among urban Egyptians when reading, watching television, going to the cinema or browsing the internet. But Arabic still remains at least as popular and choices between the two languages often depend on what is being viewed. Respondents, largely competent in both languages, usually change their language choice accordingly. The comfort-level with which many middle-class Egyptians use both English and Arabic in these aspects of their daily life, including social sites on the internet, is a relatively new phenomenon in Egypt. It has arguably been instrumental in ensuring that a 'critical mass' of people, comfortable in both languages has emerged in contemporary Egyptian society, one that favours and demands change, obtaining it in Egypt's home-grown Arab Spring.

6.3.3. English, capacity building and sustainable development

Participants from the main study hailed from the American University in Cairo, and generally pertain to a fairly privileged socio-economic background with one (or both) parents being professional or successful business entrepreneurs. Many of these participants have a fairly secure future, and have also fostered an admirable 'social-conscience'. They were extremely intrigued by the idea of English as a tool for development of their country's rural areas. However, between one tenth and one half of urban Arabs in the main study persistently claimed that rural Egyptians, such as Nubians in Upper Egypt would not benefit from better education, particularly English and IT, and that there were other more pressing priorities.

It is worth noting that this statistic is far lower than that recorded for the pilot study group of urban Arabs, where half the group were persistently contemptuous of the idea of investing in the education of rural people in Egypt, most particularly for English language teaching. The less privileged socio-economic background of this pilot group may have had a marked bearing on this. The participants came from families where substantial sacrifice was made for good education levels to be

achieved, including English. Perhaps people pertaining to this social stratum may be far less than willing to share their hard-earned (if modest) privileges and advantages. These have often been achieved through better English which gives them a cutting-edge over others when applying for the few ‘good jobs’ available. The markedly negative response towards favouring the teaching of English to rural people may therefore reflect the genuine opinion and fears of such participants. It may also represent an attempt to maintain the *status quo* for working-class rural people, where almost all have little or no formal education, or one of fairly poor quality, at best. This helps many middle-class Egyptians maintain a slight but significant advantage when seeking employment.

However, the vast majority of better-educated urban Arabs did, on balance, feel that English and IT would have a positive and sustainable impact that would touch the lives of thousands of rural Egyptians. This would aid them in bettering their agricultural practices and general rural needs, but also help them to be more aware of their rights, the world, and different cultures.

Sadly, very few rural Nubians (less than one in ten) said that the use of English as an aid for capacity-building in rural areas, was a primary motivating factor for learning English. Indeed, most Nubians feel that policies of ethnic discrimination and exploitation of their people and lands are the primary problem to be tackled. Perhaps not surprisingly, they feel that it will take a lot more than merely ‘learning English’ to rectify matters.

While these doubts are also evident when triangulating with other studies within this body of research, rural Nubians’ are cautiously optimistic that English and education through English may have an impact if nested within a new reality, namely one of equal opportunities in Egypt. Once again, it is to be seen if the results of the Arab Spring will percolate as far as distant Nubia, tucked-away far from Cairo, and if freedom and equality will prevail.

6.3.4. English and agro-industrial marketing

Very few rural Arabs (less than one in ten) said that the use of English to help in directly marketing their produce was a primary motivating factor for learning English. Yet import-export regulations, food hygiene standards and other scientific issues necessitate the use of English. English may help understanding international markets and their often highly specific requirements. For example, only certain cultivars of oranges are ‘exportable’ internationally; these often require specialized knowledge for their successful cultivation.

The overall lack of conviction, *prima facie* is surprising, as modern-day Egypt has emerged as an agricultural export power-house in the Mediterranean. Yet this is a typical scenario of pre-Arab Spring Egypt: only the lives of a small handful of the super-wealthy elite being positively affected despite the monies being made through exports,

Yet more than a quarter of rural Nubians in this study said that the use of English to help in directly marketing their produce was a primary motivating factor for learning English. They believe that English can help them turn their local, inward-looking agribusiness into a successful international one. This may indeed be possible, and one would hope that profits and benefits would be shared more fairly across the entire Nubian population.

6.3.5. English and expanding the agricultural knowledge-base

The villages in the Nile Delta area of the rural Arabs included in this research are well-linked with the Desert Development Centre of the American University in Cairo. These communities have benefited directly from the new ideas in agriculture that have been brought to them. The language of instruction for them is essentially Arabic, as most farmers are not communicatively competent in English. However, they almost unanimously see the strong benefits if English, and its use in expanding their agricultural knowledge-base.

Conversely, the rural Nubians cohort in this study had considerably less contact with the outside (English-speaking) world for agricultural purposes, and the beneficial use of English is far from intuitive. However, it is worth noting that the rural Nubian community is routinely in touch with English-speakers: tourists, archaeologists, sociologists, linguists studying the Nubian language, and so forth. This was sufficient for them to have a positive attitude for the use of English as a source of new information for agriculture in their community, even if they are mostly unsure how. The actual current major source for agricultural knowledge is via family members and neighbouring farmers, so the same local ideas are recycled with very little new input of ideas. A modest team of Egyptian extension workers currently supplements this knowledge.

6.3.6. English as an aid to diversification of rural employment

Rural Arabs and Nubians have strongly positive views about using English to diversify work opportunities within their rural communities, albeit not being explicitly clear on how this could actually be put into effect. Rural youth in both Nubia and the Delta are disappointed about their current employment, or job prospects. Work is seen to be generally laborious, dull, unchallenging and poorly-paid.

The concept of agritourism was new for both rural Arabs and rural Nubians, and details of what it consists of, its benefits, and how it can be adapted to their respective rural communities were outlined for the first time to them in the course of this research. After extensive and detailed discussions, agritourism is now considered to be a feasible and sustainable activity, and one that encourages international cultural exchanges. Therefore agritourism is also seen as an opportunity for creating opportunities that allow contact with diverse people from around the world. The presence of foreigners within the community is not perceived to be a 'cultural threat'. However, discussion of a foreign cultural presence in the Nubian community revealed that some do have concerns about the possible negative influences on their own culture.

6.4. Preferred methods of learning English, through English, and language skills

Ethnic minorities in Egypt, such as Nubians, Berbers and Beja receive their schooling in Arabic, a secondary language (L2) for them. They must also follow an educational system that may not necessarily reflect their objectives, nor be conducive to efficient cognitive learning and language acquisition (Mallia, 2009a). The question that has therefore arisen is whether Arabic should continue to be the sole language of instruction for Nubians, or should English play a greater role when learning subjects other than English? Another important question is if any language other than English should be used as a language of instruction when teaching English? Contemporary viewpoint proposes L1 as an aid to learning L2, particularly when the form in L1 matches that in L2 (Thornbury, 2006), however Nubians in Egypt must learn English through Arabic, and do not have the opportunity to do so through Nubian. This underscores the importance of this research objective: exploring the preferences of Nubians and Arabs when learning English.

Another issue is the language(s) of instruction to be used when learning subjects other than English. It was made evidently clear by Arabs and Nubians, rural and urban, that a *Content and Language Integrated Learning* (CLIL) approach was favoured. In this manner, learners would have the opportunity to learn subjects in both the sciences and arts while simultaneously enhancing their English language skills. These are very positive attitudes and beliefs, if one is to consider current world trends for teaching and learning English: in schools worldwide it is increasingly being seen to be a basic skill, rather than a foreign language. The learning of English will increasingly tend to commence at the primary school level, and several other subjects will be taught, at least in part, through English in secondary schools around the world (Hillyard, 2010).

In *Chapter 1* we have seen how the preferred form of foreign language learning parallels the way in which young Nubians acquire L1: the mother tongue of Nubians now only exists as a spoken language, the written form being extinct. L1 is not taught at school, nor is it permitted as the language of instruction for other

subjects in Egypt: it is learnt through everyday interactions with the family, friends and generally in the village. Communicative language teaching which involves students in 'real life' situations may therefore be the preferred method for learning a second language.

Egyptian Arabs also acquire their local variety of Arabic in a similar way, however the following are to be noted: (i) local varieties do have a written form, so the importance of reading and writing skills are ingrained at an early age, and (ii) this local vernacular is considered inferior, linguistically, to Modern Standard Arabic, reinforcing the idea that acquiring a language this way results in an inferior product. Egyptian Arabs (ideally) learn Modern Standard Arabic at school through a syllabus based primarily on language systems such as grammar and lexis, adaptations of the grammar-translation method. Therefore these are the methodologies that result in the learning of 'proper' Arabic (L1); these values acquired at an early age are also reinforced by the society. They may substantially influence the views of Arabs on the 'best' ways when learning a new language such as English.

The perception of how a new language such as English 'should be learnt' may therefore be coloured by the differences in L1 learning experiences. Identifying any different or similar views for Arab and Nubian learners has been a prime objective for this body of research.

In *Chapter 1* and *Chapter 2* the role of English education, and possibly education through English as a priority for sustainable rural development in rural Egypt has been extensively reviewed and discussed. Giving equal opportunities to all categories of Egyptians, including rural women, was seen to be not only morally correct, but also results in a secure social fabric. Indeed, Nubian women and their views have held a central role in this body of research, and generally speaking, women hold a central role in any society that strives to be stable and sustainable.

Environmentally sustainable development in Egypt cannot be achieved if poverty is not reduced, and both are inextricably entwined with education. These human rights therefore may all depend on developing an educated rural society in Egypt. A balanced rural lifestyle with equal opportunities may also mitigate the

uncontrolled emigration of rural youth towards urban centres in Egypt and beyond to other Mediterranean countries (Mallia, 2010).

6.4.1. Comparative language acquisition strategies for rural Arabs and Nubians

Nubians attempt to ‘pick up’ English in real-life through interaction with English-speaking foreigners as they feel it is important for language acquisition. This strategy may be considered to be important to them because it is analogous to how they learn Nubian, their L1, where reading and writing are no longer practiced. Communicative language learning (CLL) in the classroom, achieved by listening and speaking the language with tangible, ‘real-life’ tasks and objectives, is therefore highly important to Nubians.

These strategies and views are not generally shared by rural Arabs, possibly because their perceptions on language-learning vary: a formal, solid grammar and lexical background ‘must’ be established to learn a new language ‘properly’. Therefore, adaptations of the grammar-translation approach are perceived to be ‘superior’ by rural Arabs.

It is worth noting that when given the opportunity, both rural and urban Arabs with little formal education actually do experiment with listening and speaking with English-speaking foreigners, for example around touristic sites and monuments. Opportunity therefore appears to help them overcome these inhibitions, encouraging them to experiment with language-learning strategies (specifically, CLL) for information exchange. Another example involves urban Arab Egyptians attending the American University in Cairo. They tend to favour CLL, such that they consider it to be at least as important as the more traditional methods of language learning. This suggests that the living and learning environment may play an equally important role for English language learning as the way in which L1 was learnt.

Both L1 acquisition strategies and the living-learning environment, working in concert, therefore appear to influence students’ English language learning strategies and preferences.

6.4.2. Perceived importance of linguistic skills

The language skills of choice for the various groups of participants can be linked to their preferred English learning approaches. Therefore rural Arabs appear to place most importance on reading and writing when learning English, which is in concordance with their view that grammar-translation approaches, and not communicative language learning, are ‘best’, or closest to their preferred approach.

Conversely, Nubians reported that reading, and particularly writing, are not of great importance. They consider understanding (listening) and speaking as the most important language skills, linked to their preferences for communicative approaches for language learning. This is possibly linked to their personal L1 acquisition strategies during their childhood in rural Nubian villages, exclusively acquiring their mother tongue via these two language skills.

Urban Arabs in this study, attending the American University in Cairo, are strongly in favour of prioritizing course instruction towards speaking (and listening) skills, unlike rural Arabs from the Delta. This is clearly a reflection of the learning opportunities offered to them, a response based on their satisfaction with communicative approaches used while learning in their specific learning environment. The immediate use of the spoken language by learners in this essentially English-speaking enclave may therefore influence participants in being systematically in favour of improving their speaking skills. Interestingly, this is not unlike Arabs with little or no formal education who appear to readily gain communicative competence while communicating ‘in the streets’ with foreigners, prioritizing speaking and listening. The views of urban Arabs in this study therefore have to be interpreted in a broader perspective. For example in another study (Mallia, 2012) on urban Sudanese Arabs and Nubians (and other ethnicities), writing was considered to be highly important. Moreover, writing that was totally error-free was reported to be very prestigious by the vast majority of the participants (in excess of 200 adult learners of English). Although urban, these learners did not form part of an English-speaking enclave, and their views were dissimilar to the urban Arabs in

this study. In fact their views, placing marked emphasis on writing accuracy during English instruction, were closer to the rural Arabs in this study.

Listening is the skill given high importance across all three groups. This area of common ground is highly useful when organizing language courses consisting of ethnicities, or when rural and urban students of English are mixed together in the same class.

6.4.3. Language of instruction for learning English and subjects other than English

Almost a quarter of rural Arabs in this study said that they were satisfied with Arabic being the sole language of instruction when learning English. But surprisingly, almost half of the rural Nubians also think that learning English entirely through Arabic is the best possible way.

The idea that education may be conducted, at least partially, in their own native Nubian tongue is quite unknown within Nubian communities in Egypt as it was actively discouraged by the former regime. It is interesting to note that in equivalent Nubian communities in Sudan, the Nubian language is successfully used as an aid to learning English and other subjects, alongside Arabic, thus a *Content and Language Integrated Learning* (CLIL) approach is successfully used. In Egypt, the Nubian language does not make any contribution in class, and teachers in Nubian communities are often of Arabic, and not Nubian extraction. This excludes the use of the Nubian language and limits or even excludes any Nubian contextualization for learning (Mallia 2009a; *Ibid* 2009b; *Ibid* 2010). Perhaps many Nubians prefer Arabic to English as a language of instruction as having to learn English through English alone without the help of L1 (Nubian) appears to be too daunting a task. Furthermore, a CLIL approach, encompassing Nubian with Arabic or English, may be useful for very young Nubian learners in Egypt when learning other subjects of their curriculum, in the same manner as is (unofficially) done in Sudan. The sole use of Arabic to teach subjects other than English was not universally approved of by Nubians and Arabs alike, and not felt to be successful strategy for today's educational needs.

Only very few rural Arabs also said that learning English through Arabic is good at the start but then does not allow them to maintain their progress, but more than a quarter of rural Nubians participants are concerned about this. Therefore Nubians feel that Arabic (and perhaps Nubian, as happens at times in Sudan) is a good language of instruction for clarifying and initially developing their English skills. But subsequent linguistic development and language consolidation is said to be preferred to be conducted through English.

Most of the urban Arabs in this study who have learnt English through Arabic also have opportunities to learn English through English. More than half of them said that Arabic is initially a good choice as a language of instruction for English, but subsequently has handicapped their linguistic development.

The role of English in helping develop the general education of rural people in Egypt is seen to be positive by the vast majority of the participants. Some of the various ideas proposed as to why the presence of English in the classroom is beneficial include: (i) general and work-related knowledge through English is more up to date; (ii) allows for a curriculum that is more relevant to contemporary needs, and (iii) allows learners to apply their scholarly skills to a wider range of scenarios and make them more 'employable'. Indeed, more than half of both the rural Arabs and rural Nubian participants said they would prefer to learn most subjects (except Arabic and religion) initially in Arabic for the first 2-3 years, and then move to a situation where some lessons are in Arabic and others in English. Around a quarter of both ethnicities want to learn the subject in both English and Arabic for the entire duration of the programme. Slightly more than one in ten of both ethnicities would prefer to learn the subject in Arabic for the first 2-3 years and then move to a situation where some or all lessons are in English. Learning the curriculum through English alone is considered inappropriate and overly challenging for rural Nubians and rural Arabs alike. In contrast, more than half the urban Arabs said this is their preference, probably because they were (i) in the process of experiencing quality education through English and had first-hand experience in the benefits, and (ii) could clearly see the use of working-proficiency in English when applying for jobs in an urban environment such as Cairo.

Clearly there is wide acceptance of the CLIL approach, learning English alongside the content subjects, among both Arabs and Nubians. The acceptance for CLIL was also evident among both educated urbanites and less formally-educated rural Egyptians.

6.5. Strengths and limitations of this body of research

6.5.1. Use of retrospective cohort studies

The retrospective cohort studies adopted in this body of research are new and innovative in the fields of socio- and ethno-linguistics; they have tremendous potential for quantifying many hitherto ‘hard to test’ questions in these fields, namely questions that could not be phrased as ‘testable’ research hypothesis. Observational studies are also particularly useful for ethnolinguistic and sociolinguistic studies as they are not experimental studies: they are non-experimental studies where the researcher ‘simply observes’, and uses situations that occur naturally. The main researcher was therefore able to: (i) examine many contemporary factors simultaneously, something that would have been impossible in a contrived experimental scenario, and (ii) the approach was non-invasive and did not affect or bias the people under study, as they were observed ‘in nature’ and not under artificial conditions created for an experimental study.

6.5.2. Sampling: purposive or random

The various cohorts assembled for the studies were purposively sampled. This allowed the research to ensure that conclusions drawn from the contrastive analysis of the group were truly due to relevant differences between the factors under study, and not to other ‘confounding’ variables. However, this precluded adopting random sampling; this has no differences on the validity of the results, but does not allow for the automatic extrapolation of the results to all rural Arab and Nubian communities in Egypt. No factors suggesting that the communities used in

these studies were atypical in any way were noted. However, there is still no scientifically-based guarantee that they are ‘representative’ of the entire nation.

6.5.3. Use of mixed methods

One of the major strengths of this body of research has been the use of the mixed-method approach (Crocker, 2009). The qualitative studies allowed for a deep, personalized assessment that exploited the main researcher’s long-standing experience and knowledge of the region. Interaction with the locals during the qualitative studies helped answer questions that could not have been phrased and presented as a testable hypothesis for a quantitative study. These studies, by their very nature are more personalised and have added a ‘human’ dimension to the overall study, capturing numerous ethnolinguistic nuances, but highly subjective in nature. Benefiting from the combined strengths of various research methods (see Atkinson, 1995; Bryman, 1988; Seale, 1999), an objective perspective was achieved through the testing of hypotheses via quantitative studies. These gave an objective, quantifiable facet and were highly useful to run alongside qualitative studies.

6.5.4. Flexible research framework

A further strength of this study was the adopting of a flexible research framework, allowing for development and changes of subsequent research in the light of emerging results. For example, the research work initially was going to contrast only farming Arab groups in the Delta region; this was abandoned as no real differences between the ‘different groups’ were appreciable. A cohort study of Berbers in Siwa Oasis was also abandoned, as no access to female participants was permitted. Another development was not pursuing differences based on gender (hence the subsequent pooling of opinions of male and female participants) as there were, rather unpredictably, no significant differences.

There are therefore many reasons why flexibility for research frameworks is particularly commendable for research in developing countries; these include unplanned costs, infrastructure, seasonal restrictions and cultural limitations. In certain countries or areas risk to the researcher and the researched are a very

important factor that must be considered at all times. In pre-revolution Egypt, it was very common for journalists and researchers alike to be incarcerated or expelled even over the slightest suspicion (factual, perceived, or fabricated) on the part of the authorities. Post-Arab Spring Egypt remains in a highly volatile state of flux, and a certain sense of lawlessness prevails; this situation is likely to persist for a while.

6.5.5. Pragmatic applications from the generated theories

The ideas explored and results stemming from this body of research help raise awareness to the differences between learners of English based on ethnic differences and L1, and demographical distribution. Findings may have an impact on, for example, sociolinguists and deepen their understanding, and also develop new areas of research. These ideas may also strengthen the theoretical background for education specialists when planning curricula, where ethnicity, L1 and location may have an impact.

6.5.6. Extension of studies to all ethnic groups in Egypt

Regrettably, this body of research did not include two small but important ethnic groups in Egypt: the Beja, near the Sudanese border, and the Berbers in Siwa Oasis near the Libyan border. Logistical limitations, such as their remote location, dictated that the focus should be on two ethnic groups (Arabs and Nubians); inclusion of these other ethnicities would, however, give a fuller and complete picture and underscore the concept that all ethnicities are of equal importance.

6.5.7. Extension of studies to other area in Egypt and possibly Sudan

This study has given a clear focussed comparative study between Arabs and Nubians. The utility of this study could be extrapolated to a more national level if a series of Arab and Nubian communities were included in future studies that would complement the current one. Analogous studies in northern Sudan (Sudanese Nubia) would complete the picture, and are perhaps currently more feasible due the greater security of this region.

6.6. Future research work

This body of research has answered many questions on the attitude, motivation and preferences on how to learn English. It has also brought to focus the need for research on topics that stem from information generated in these studies.

6.6.1. Teaching English in its social context: the sociocultural approach to second language acquisition

The importance of local contextualization while learning English has been alluded to in this body of research. Evaluating its importance for different learners, particularly rural people, would constitute a field that appears to be both important and in further need of clarification and quantification. For example, the role of giving contextualized examples when teaching grammar generally appears to have a favourable impact. Studies exploring minorities such as Nubians are relatively uncommon, as are those on people who do not live in urban centres, particularly in developing countries. Studies using contextualized ‘real play’ and ‘role play’, for example nested within a task-based learning approach, were conducted on adult African learners of English with positive results (Mallia, 2013).

6.6.2. Inductive versus deductive approaches

The use of inductive versus deductive approaches for teaching language has not yet been explored within these communities and very few rural communities in general. Deductive teaching involves the use of metalinguistic information presented explicitly by the teacher to the students at the onset of the lesson. This generally involves the provision of specific language rules, demonstrating how the new structures are formed and a breakdown of their components, and illustrating the type of contexts where they can be used. Inductive learning is a bottom-up approach giving the learners greater responsibility for their own learning. Grammatical rules are not given, and instead, carefully selected materials illustrating the use of the target language within a context are supplied.

Analogous studies are in progress among South Sudanese adults learning English, Arabs and other socio-ethnic groups in The Sudan by the main researcher

(Mallia, unpublished). It would be opportune to link these studies with the socio-ethnic groups described in this body of research, namely via contrastive analysis between Arabs and Nubians in Egypt.

6.6.3. Communicative language learning and other language-teaching methods

Approaches and methods are often based on the assumption that the processes of second language learning are fully understood. If the information in richer, Western countries may seem somewhat scarce, that available for developing countries is considerably less so. Information and studies that focus on rural areas in developing countries are an absolute rarity. Future research, like that spearheaded in these studies should explore this knowledge-gap. Currently in the West, methods based on the communicative approaches, adopting primarily in inductive approaches are assumed to be ‘the best’ approach for all, worldwide, irrespective of background, mother tongue or type of educational experience. This ‘one size fits all’ assumption has clearly been shown to be incorrect in these studies; further studies with a broader sample size targeting other rural communities would be a useful development.

6.6.4. The Arab Spring: influence on attitude, motivation and other sociolinguistic factors

This body of research, spanning many years in Upper and Lower Egypt, both pre- and post-Arab Spring, has generated many interesting and intriguing points. The political upheavals and changes have not altered, to any great extent, the results found and discussed here. Rather, they have given valuable insights to the discontent harboured by many Egyptians, rural and urban alike, in the critical period prior to the uprising. However, when some degree of stability has been achieved in Cairo, a post-revolution follow-up study exploring any differences in the views and perceptions of Cairenes (urban Arabs) on the use of English for rural development in Egypt would be opportune. This may reveal interesting changes and developments reflecting the radical shift of power in recent times.

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APPENDICES

Appendix 1.1. Specimen of raw data from interviews with rural Nubians with *in vivo* coding from actual interview in Arabic

Case 001. Rural male, 31.

Elephantine Island

Raw data topic 1: He grows dates, mango other fruit with the rest of family, not much other stuff going on for him professionally, i.e. *no other work experience*. Marketing this produce mostly locally, keen on his job. *The extended family market their produce locally and Aswan (large urban centres) for work; education; social.* He is interested in this possibility but he seems to have **lots urban social experiences in always, personal, recreational or anything! Truly rural/urban;** is curious about cities beyond Aswan, not just for work but also in a broader personal sense. Is forward with foreigners (me!), pleased to be able to meet 'different' people - good for different people to talk and learn about each other.

Key to Topic 1 categories:

1a. Categories reflecting type of rural employment: farming; fishing; tourism; other job;

1b. Categories describing type of agricultural activity or work in nearby cities: raises animals; grows crops; grows fruit; grows vegetables; sells to urbanites/buys from urbanites/ employed by urbanites;

1c. Categories involving social experiences in the city: personal relationship; shopping; film; fashion; café; life; seeking change from rural scene; meet new people; schooling; education; social;

1d. Categories describing urban experiences of extended family members with urban connections: work;

1e. Categories reflecting international experience: cultural exchange; socializing; culture; education; (redundant, as overlaps markedly with category group 1c);

1f. Categories demonstrating cultural identity and protectionism: xenophobia; xenophilia; conservative; innovative; curious in new things and people.

Raw data topic 2: he has spent life since about 13 yrs in fields growing dates, mango and fodder crops. Full education. *Not unhappy with his job but curious as to what he might have been doing if he had more opportunities, another type of job. Still pleased with job, close to home and friends, is a family concern and results in a reliable (if low) income. A structured English / education may a role for him.*

Key to topic 2 categories:

2a. Categories reflecting work experience: raising animals; curing animals; growing crops and vegetables; growing fruit; farming; fishing; tourism; other job; **(redundant, as overlaps markedly with category group 1a);**

2b. Categories describing education completion and satisfaction: primary school; secondary school; tertiary school; trade schools; English; education in English interesting/necessary/ obligatory; child-workers; no supervision; path to a better life;

2c. *Categories reflecting job satisfaction: repetitive; poorly paid; exhausting; abusive boss; mentally challenging; poor work environment; clean open air; risky; uncertain income; temporary job; seasonal job; pays the bills; no alternative; need job with education; English; computing.*

Raw data topic 3: *no experience with sick animals; plants grown are hardy mostly disease free.* no talking with foreigners for knowledge is not useful; internet good for connecting to world **no education and English may help in making better agricultural choices;** Better education in English would be good except nobody foreign ever came over. No, English would not be enough to help be more independent. **English may create more opportunities for work**

Key to topic 3 categories:

3a. *Categories dealing with issues about animal and plant health': sick animals; curing animals; preventing animal disease; sick plants; curing and preventing disease in crops and vegetables; better education; English; exchange with foreigners for knowledge; reading; internet;*

3b. Categories involving issues about animal and plant productivity: animals with better productivity; plants with more productivity; better food conversion; better disease resistance; better organoleptic qualities of products; better fertility; better education; English;

3c. Categories covering the importance of information exchange: local organization of like-minded farmers, dialogue with foreign experts, visits from foreigner experts, better education; English;

3d. Categories exploring detachment from urban control and allowing rural individuals and societies to be more independent: urban help; urban direction; urban control; local social knowledge; local agricultural knowledge; local values; local culture; abuse of power; better education; English;

3e. Categories looking at alternative sources of revenue: non existent; industrialization; mixed economy; sustainable development; general tourism; tourism with agriculture; better education; English.

Raw data topic 4: Coops good for cost and knowledge sharing; new animals and plants not good for small farmers; Independence and stability do not come from school education so English no help. Tourism yes

Key to topic 4 categories:

4a. *Categories dealing with the formation or agricultural cooperatives: by region; by species or interest; international.*

4b. Categories dealing with the introduction of lucrative genotypes: plants; animals; greater production; greater disease resistance.

4c. Categories dealing with greater autonomy: decision making at community level; personal; family level.

4d. Categories dealing with the formation of new work opportunities: tourism; agritourism; other.

Raw data topic 5: Communications among greater family excellent...they worked together and spent time together in times of recreation. **Exchange of information, good, in English if necessary professional and other was very good, and could be used** At a personal level he uses internet; can speak basic English. Computer accessibility easy and cheap; no idea how to get training; useful him personally, useless for work and work-info.

Key to topic 5 categories:

5a. Categories exploring family ties among greater family members;

5b. Categories exploring the extent of computer knowledge: willingness to learn (more); level of training; language preferred

**Appendix 1.2. Orally-administered questionnaire for rural
Nubian and Arab males (n = 30)**

Name_____Age_____ F / M

(i) Lived mainly in a village all your life? YES NO

(ii) Have you ever lived in a city? YES NO

(iii) Do you have close relatives who live in a city? YES NO

1. Do you have / did you have a job? YES NO

2. If yes, what job is it / was it?

3. What age did you leave school? YES NO

4. Do you grow crops and/or raise animals? YES NO

5. Do you think English may help farmers organize themselves better (into cooperatives) and be good to help link with other cooperatives overseas?

YES NO

Explain why_____

6. Do you think English may allow them to learn about new types of seeds, animals, plants that they can grow for more money? YES NO

Explain why_____

7. Do you think English may help them understand animal and plant diseases and how to prevent them and / or cure them? YES NO

Explain why_____

8. Do you think English may help a community in the countryside to take more control of decisions and not rely too much on people from the cities who may speak good English but who may not understand or even care about the real problems of country people (farmers) YES NO

Explain why_____

9. Do you think English may help a community in the countryside to develop other things besides growing animals and plants for food, e.g. agritourism, where tourists come and see country life, animals & fields, meet people and taste the local food. YES NO

Explain why_____

10. Are family ties strong among members of a family unit (mother, father, children, but also cousins, in-laws etc.) YES NO

11. Does at least one member of the family unit have some basic exposure to English instruction at school? YES NO

12. Would having at least one family member with a good knowledge of English and computing would benefit the family farming unit? YES NO

Explain why_____

13. Would family members would be willing to learn more English, and either expand or initiate their knowledge in computing? YES NO

Explain

why _____

14. Is computer access in the villages widespread and easy? YES NO

Explain

why _____

Appendix 1.3. Orally-administered questionnaire for middle-class Egyptians attending a language school in Heliopolis, Cairo (n = 100)

(page 1)

Student's name _____ Age _____ F / M

(i) Lived in a city all your life? YES NO If yes, which city(ies)?

(ii) Have you ever lived in small village? YES NO

(iii) Do you have relatives who live in a small village? YES NO

1. Do you have/did you have a job? YES NO

2. If yes, what job is it / was it?

3. Would you like a job where English can be useful? YES NO

4. Do you learn English to help you find a good job? YES NO

5. Do you learn English to help you do your job better? YES NO

6. Do you (or did you) go to university? YES NO

7. If yes, what do you / did you study? _____

8. Do you think English can help you THINK more INDEPENDENTLY because you can read things from around the world, for example listen to news on satellite TV, internet etc.?

YES NO

9. Can English help you start a business or help make your business bigger and better because you can get new ideas from books, foreign people, internet etc., or because it can help you find new business partners to do business with?

YES NO

10. Do you think if you had little or no education, for example you live in a small village near Aswan, **you and your family are all farmers**, would English be useful?

YES. If you are a farmer, learning English would be useful.

Explain _____

NO. Why do you need English if you are a farmer?.

Explain _____

(page 2)

We are now talking about people living in small villages in the countryside in EGYPT -their work is (1) Raising animals e.g cow, sheep, goat, chickens, bees. Perhaps they may try to make honey, sausages and other products from their animals. (2) Some grow sugar cane, fruit (oranges, guava, bananas etc.), vegetables (lettuce, potatoes, aubergine etc.). Perhaps they want to make some products from their fruit e.g fruit cake (torta). (3) some of these people are organizing the farmers into groups (cooperatives) because they are not organized and very poor.

11. Do you think English may help farmers organize themselves better (into cooperatives) and be good to help link with other cooperatives overseas?

YES / NO

Explain

why_____

12. Do you think English may allow them to learn about new types of seeds, animals, plants that they can grow for more money?

YES / NO

Explain

why_____

13. Do you think English may help them understand animal and plant diseases and how to prevent them and / or cure them?

YES / NO

Explain

why_____

14. Do you think English may help a community in the countryside to take more control of decisions and not rely too much on people from the cities who may speak good English but who may not understand or even care about the real problems of country people (farmers)

YES / NO

Explain why_____

15. Do you think English may help a community in the countryside to develop other things besides growing animals and plants for food, e.g. agritourism, where tourists come and see country life, animals & fields, meet people and taste the local food.

YES / NO

Explain

why _____

Appendix 1.4 Orally-administered questionnaire for Nubian and Arab farmers (n = 94 per group)

Level of English exposure of the researched

1. How many academic years of English have you had at school?

2. How old were you when you received this education? [E.g.12-15 years]
_____years.

3. Was Arabic mainly/only used to teach you English? yes.....
no

4. If English was mainly / only used to teach you English, do you feel it:

[a] made it very difficult for you and did not allow you to learn properly.....

[b] created some problems for learning, mainly in the beginning.....

[c] made no difference.....

[d] was good, the advantages being greater than the disadvantages.....

[e] was the best possible way to learn English.....

5. Did you learn any other subject(s) through English? – If yes, which subjects, and for how many years?

Subject years Subject years Subject years

Eg, biology 3 _____

6. If you learnt another subject through English, did you:

[a] immediately start using English.....

[b] first learn the subject in Arabic, then after some lessons were given

using both Arabic and English at the same time.....

[c] first learn the subject in Arabic, then after some lessons were given
using only English and other lessons only Arabic.....□

[d] first learn the subject in Arabic, then after all lessons were given
using only English.....□

7. Did you find learning another subject through English:

[a] made it very difficult and did not allow you to learn the subject properly.....□

[b] created some problems for learning the subject, mainly in the beginning.....□

[c] made no difference in learning the subject.....□

[d] was good, the advantages in learning the subject being greater than the
disadvantages.....□

[e] was the best possible way to learn both the subject and
also practice English in a natural way.....□

8. If you could choose, when learning a subject other than English, would you:

[a] learn the subject completely in
English.....□

[b] learn the subject initially in Arabic and some English [first 2-3 years] then move
to a situation where all lessons are in English.....□

[c] learn the subject initially in Arabic [first 2-3 years] then move to a situation
where
all lessons are in English.....□

[d] learn the subject initially in Arabic [first 2-3 years] then move to a situation
where

only some lessons [e.g. 2 hrs a week] are in Arabic, other lessons in English.....□

[e] learn the subject initially in Arabic [first 2-3 years] then move to a situation where only some lessons [e.g. 2 hrs a week] are in English, other lessons in Arabic.....□

[f] learn the subject completely in Arabic.....□

[g] learn the subject in both English and Arabic from start to end..... □

Level of Arabic exposure of the researched

9. How many academic years of Arabic have you had at school?

10. How old were you when you received this education? [E.g.12-15 yrs.]

_____yrs.

11. Was Arabic mainly/only used to teach you English?... □ yes..□ no..□ did not learn English

12. If Arabic was mainly / only used to teach you English, do you feel it:

[a] created some problems for learning from the beginning till the end.....□

[b] was good at the start but then did not allow you to improve.....□

[c] made no difference.....□

[d] was good, the advantages being greater than the disadvantages.....□

[e] was the best possible way to learn English.....□

13. Did you learn any other subject(s) through Arabic? – If yes, which subjects, and for how many years?

Subject years Subject years Subject years

Eg, biology 3 _____

14. If you could choose, when learning a subject other than English, would you:

[a] learn the subject completely in

Arabic.....□

[b] learn the subject initially in Arabic [first 2-3 years] then move to a situation where

only some lessons [e.g. 2 hrs a week] are in English, other lessons in Arabic.....□

[c] learn the subject initially in Arabic [first 2-3 years] then move to a situation where

only some lessons [e.g. 2 hrs a week] are in Arabic, other lessons in English.....□

[d] learn the subject initially in Arabic [first 2-3 years] then move to a situation where

all lessons are in English.....□

[e] learn the subject initially in Arabic and some English [first 2-3 years] then move to a situation where all lessons are in

English.....□

[f] learn the subject completely in

English.....□

[g] learn the subject in both English and Arabic from start to end.....

Level of skills (reading, writing etc.) of the researched

15. Can you read in Arabic?..... yes..... no..... a little

16. Can you read in English?..... yes..... no..... a little

17. Can you write in Arabic?..... yes..... no..... a little

18. Can you write in English?..... yes..... no..... a little

19. Can you speak English?..... yes..... no..... a little

20. Can you understand English?..... yes..... no..... a little

21. Rank the following in order of importance you consider the following for yourself when learning / improving your English: *[number boxes 1- 4 where "1" is the most important and "4" is the least important]*

reading English writing English speaking English understanding English

22. Which are the most important reasons for learning / improving your English:

[number boxes 1- 6 where "1" is the most important and "6" is the least important]

To learn and know more about the world from television, cinema, foreign newspapers in English etc.

To get a better job in the city in Egypt (Cairo, Alexandria etc.)

To start a new life in a new country (Canada, England etc.)

To learn and know more about raising animals and crops from books, internet, specialists who speak English etc.

- To learn more about business for crops, vegetables, animals
- Other.....

23. What crops (fruit, vegetables, cereals, animal fodder etc.) do you grow?

24. What animals do you raise?

25. Where have you got most of the information / knowledge to raise crops and animals?

[number boxes 1- 8 where “1” is the most important and “8” is the least important]

- school education, Arabic
- university education, Arabic
- school or university education, English
- direct from other farmers
- farmers’ cooperative
- internet
- books, magazines etc.
- other_____

26. Do you think new information from English sources (books, internet, DDC information etc.) may help you in the plants and animals you raise?_____

27. Do you think if a least one member of your family has good English this may help your farming activity because:

- i. you can speak directly to an expert who knows only English yes no
- ii. you can read information from books, magazines, internet yes no
- iii. you can learn more about how to get a better price for what you grow (fruit, milk, meat, eggs, etc.) yes no

iv. you can learn about plant and animal disease and how to cure them

yes no

v. can learn about new types of plants/animals that are more productive yes no

28. Do you feel that LOCAL knowledge / ideas are important when raising crops / animals and are:

the only important ideas are local local ideas are more important

local and outside are equally important local ideas are less important than outside

only outside ideas are important.

29. Do you think English may help farmers organize themselves better (into cooperatives) and be good to help link with other cooperatives overseas?

yes no

Explain

why_____

30. Do you think English may allow them to learn about new types of seeds, animals, plants that one can grow for more money? yes no

Explain

why_____

31. Do you think English may help them understand animal and plant diseases and how to prevent/cure them? yes no

Explain

why_____

32. Do you think English may help a community in the countryside to take more control of decisions and not rely too much on people from the cities who

may speak good English but who may not understand or even care about the real problems of country people (farmers) yes no

Explain

why_____

33. Do you think English may help a community in the countryside to develop other things besides growing animals & plants for food, e.g. agritourism, where tourists can see country life, animals and fields, meet people and taste the local food? yes no

Explain

why_____

34. Are you worried that having more English in your community may:

i. Make people less interested in farming and take another job? yes no

Explain

why_____

ii. make people less interested in staying in this village and go to another place, maybe another country? yes no

Explain

why_____

iii. make people have ideas that spoil tradition and the way of life you like (food you eat, clothes you wear etc.) yes no

Explain

why_____

Name, age, job of

interviewee_____

Appendix 1.5 Orally-administered questionnaire for middle-class Egyptian undergraduate students attending the American University in Cairo (n =127)

Level of English exposure of the researched

1. How many academic years of English have you had at school (excluding university)? _____ and how old were you when you received this education? [E.g.12-15 years] _____years.

2. How many academic years of English have you had at university? _____ and how old were you when you received this education? [E.g.12-15 years] _____years.

3a. Was Arabic mainly/only used to teach you English at school? yes.... no

3b. Was Arabic mainly/only used to teach you English at university? yes.... no

4. If English was mainly / only used to teach you English, do you feel it

[a] made it very difficult for you and did not allow you to learn properly.....

[b] created some problems for learning, mainly in the beginning.....

[c] made no difference.....

[d] was good, the advantages being greater than the disadvantages.....

[e] was the best possible way to learn English.....

5. Did you learn any other subject(s) through English? – If yes, which subjects, and for how many years?

Subject_____ years_____

Subject_____ years_____

Subject _____ years _____

Eg, biology 3 _____

6. If you learnt another subject through English, did you:

[a] immediately start using English.....□

[b] first learn the subject in Arabic, then after some lessons were given
using both Arabic and English at the same time.....□

[c] first learn the subject in Arabic, then after some lessons were given
using only English and other lessons only Arabic.....□

[d] first learn the subject in Arabic, then after all lessons were given
using only English.....□

7. Did you find learning another subject through English

[a] made it very difficult and did not allow you to learn the subject properly.....□

[b] created some problems for learning the subject, mainly in the beginning.....□

[c] made no difference in learning the subject.....□

[d] was good, the advantages in learning the subject being greater than the
disadvantages.....□

[e] was the best possible way to learn both the subject and also practice English in a
natural way.....□

8. If you could choose, when learning a subject other than English, would you:

- [a] learn the subject completely in English.....□
- [b] learn the subject initially in Arabic and some English [first 2-3 years] then move to a situation where all lessons are in English.....□
- [c] learn the subject initially in Arabic [first 2-3 years] then move to a situation where all lessons are in English.....□
- [d] learn the subject initially in Arabic [first 2-3 years] then move to a situation where only some lessons [e.g. 2 hrs a week] are in Arabic, other lessons in English.....□
- [e] learn the subject initially in Arabic [first 2-3 years] then move to a situation where only some lessons [e.g. 2 hrs a week] are in English, other lessons in Arabic.....□
- [f] learn the subject completely in Arabic.....□
- [g] learn the subject in both Arabic and English, combined, from the start□

Level of Arabic exposure of the researched

9. How many academic years of Arabic have you had at school?

10. How old were you when you received this education? [E.g.12-15 yrs.]

_____yrs.

11. Was Arabic mainly/only used to teach you English?... □ yes..□ no..□ did not learn English

12. If Arabic was mainly / only used to teach you English, do you feel it

[a] created some problems for learning from the beginning till the end.....□

- [b] was good at the start but then did not allow you to improve.....□
- [c] made no difference.....□
- [d] was good, the advantages being greater than the disadvantages.....□
- [e] was the best possible way to learn English.....□

13. Did you learn any other subject(s) through Arabic? – If yes, which subjects, and for how many years?

Subject	years	Subject	years
Subject	years		
Eg, biology	3		

14. If you could choose, when learning a subject other than English, would you:

- [a] learn the subject completely in Arabic□
- [b] learn the subject initially in Arabic [first 2-3 years] then move to a situation where
only some lessons [e.g. 2 hrs a week] are in English, other lessons in Arabic.....□
- [c] learn the subject initially in Arabic [first 2-3 years] then move to a situation where
only some lessons [e.g. 2 hrs a week] are in Arabic, other lessons in English.....□
- [d] learn the subject initially in Arabic [first 2-3 years] then move to a situation where
all lessons are in English.....□
- [e] learn the subject initially in Arabic and some English [first 2-3 years] then move to a situation where all lessons are in English.....□

[f] learn the subject completely in English.....□

[g] learn the subject in both Arabic and English, combined, from the start
.....□

Level of skills (reading, writing etc.) of the researched

15. Can you read in Arabic?..... □ yes.....□ no.....□ a little

16. Can you read in English?..... □ yes.....□ no.....□ a little

17. Can you write in Arabic? □ yes.....□ no.....□ a little

18. Can you write in English? □ yes.....□ no.....□ a little

19. Can you speak English? □ yes.....□ no.....□ a little

20. Can you understand English? □ yes.....□ no.....□ a little

21. Rank the following in order of importance you consider the following for yourself when learning / improving your English: *[number boxes 1- 4 where “1” is the most important and “4” is the least important]*

□ reading English □ writing English □ speaking English □ understanding English

22. Which are the most important reasons for learning / improving your English:

[number boxes 1- 7 where “1” is the most important and “7” is the least important] Write “NA” (not applicable) next to the answers that do not apply to you.

□ to learn & know more about art and culture from television, cinema, magazines in English etc.;

- to learn & know more about the what is happening in the world from television, cinema, foreign newspapers in English etc.;
- to interact with foreigners socially in Egypt and overseas;
- to interact with foreigners professionally (i.e. for work);
- to get a better job anywhere in Egypt;
- To start a new life in a new country (Canada, England etc.);
- to improve myself socially as speaking English (besides Arabic) is good in my social circle;
- other_____.

23. Where have you got most of the information / knowledge for your future career?

[number boxes 1- 8 where “1” is the most important and “8” is the least important]

- school education, Arabic university education, Arabic
 - school or university education, English other students
 - my family internet
 - books, magazines etc.
 - other_____
-

24. When reading do you:

- prefer reading in English
- prefer reading in Arabic

It varies according to _____

25. My choice (question 10) is based on the fact that:

- I am more comfortable with the language chosen;
 - I prefer the type of books/reading material that this language has to offer me;
 - I am both more comfortable with the language AND prefer the material;
 - Other, please specify
-

26. When watching T.V. / films do you:

- prefer English-language channels / films;
- prefer Arabic-language channels / films;
- It varies according to _____

27. My choice (question 11) is based on the fact that:

- I am more comfortable with the language chosen;
 - I prefer the type of channels / films that this language has to offer me;
 - I am both more comfortable with the language AND prefer the material;
 - Other please specify
-

28. When browsing internet sites do you:

- prefer English-language sites;

prefer Arabic-language sites;

It varies according to _____

29. My choice (question 12) is based on the fact that:

I am more comfortable with the language chosen;

I prefer the type of internet sites that this language has to offer me;

I am both more comfortable with the language AND prefer the type of site;

Other please specify

30. When making eating choices do you:

clearly prefer traditional Arabic food;

clearly prefer Western food;

prefer whatever food comes along (Arabic, Western, Indian, Chinese etc) so long as it tastes good;

prefer choosing food according to how healthy it is, based on western knowledge;

prefer choosing food according to how healthy it is, based on Arabic tradition;

Other please specify

31. Regarding your clothing choices.....do you:

clearly prefer traditional Arabic clothes because _____

clearly prefer Western clothes because _____

prefer both equally
because _____

Other, please specify

32. How do you think English has affected your choices regarding:

PARAMETERS	<i>Improved</i>	<i>Worsened</i>	<i>No influence</i>
Reading choices			
Cinema / TV choices			
Internet choices			
Dress choices			
Eating choices			
General knowledge			
Career possibilities			
World politics			
Being open-minded			
Cultural identity			

33. Do you think if you had little or no education, for example you live in a small village near Aswan or in the Delta, and you are part of a farming family, would knowledge such as English and computing be useful?

YES. If you are part of a farming family, learning English and computing may be useful.

Explain _____

NO. Why do you need English and computing if you are part of a farming family?

Explain _____

*We are now talking about people living in small villages in the countryside in EGYPT for example in the Nile Delta, or south in small Nubian villages (but OUTSIDE Mansoura, Tanta, Aswan etc.) - they do not live in the city or big towns but in simple villages. Their traditional work is raising animals (e.g. cow, sheep, goat, chickens, bees), fishing from the Nile, growing fruit (oranges, guava, bananas etc.), vegetables (lettuce, potatoes, aubergine etc.) and other crops such as sugar cane. Generally speaking, Egyptian rural « small » farmers receive some technical help from government agricultural specialists and veterinarians. The farming family's level of education is very mixed but may usually range from poor to average. **Imagine you were part of this community..... answer the following questions by circling “YES” or “NO” and explain why you think so.***

34. Do you think English and computing may help farmers organize themselves better (into cooperatives) and be good to help link with other cooperatives overseas?

YES / NO.

Explain why

35. Do you think English and computing may allow them to learn about new types of seeds, animals, plants that they can grow for more money?

YES / NO

Explain

why _____

36. Do you think English and computing may help them understand animal and plant diseases and how to prevent them and / or cure them? YES

/ NO

Explain

why_____

37. Do you think English and computing may help a community in the countryside to develop other things besides growing animals and plants for food, e.g. agritourism, where tourists come and see country life, animals & fields, meet people and taste the local food. YES / NO.

Explain

why_____

38. Do you think English and computing may help a community in the countryside to take more control of decisions and not rely too much on people from the cities who may speak good English but who may not understand or even care about the real problems of country people (farmers). YES / NO

Explain

why_____

39. Overall, do you think English and computing may help rural agricultural communities in the Delta / Nubia to improve?. YES / NO.

Explain

why_____