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Linguistic Imperialism in Jordan: The Impact of English Education Curriculum on Cultural Behaviors of Secondary Students in Amman

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Abstract

This study explores the questions of how culturally inclusive curriculum effects the cultural behaviors of secondary students in Amman, Jordan, and how culturally inclusive curriculum effects the attitudes that these students have towards the English language itself. The researcher hypothesized that culturally inclusive curriculum mitigated the dilution of students cultural identities, and effected the students attitudes towards the English language. This study is significant, as English is taught at every school in Jordan, and Jordan has a long history of occupation by an English-speaking country. The researcher conducted the study using the data collection tools of semi-structured interviews, participant observation, and open-ended surveys, and selected participants from a public school in Madaba, a UNICEF funded education center in East Amman, and a private school in West Amman. At these three schools, the researcher interviewed a total of four teachers and three administrators, observed six English classes, and surveyed twenty-five students ranging from the ages of 13-20, in the tenth and eleventh grades. The researcher found that the three main relationships effected by English acquisition included technology, social media, and other media and these relationships did not change according to the presence of culturally inclusive curriculum. Furthermore, perceptions of the English language were not affected by the presence of culturally inclusive curriculum. This study impacts the ways that curriculum should be developed in Amman, and the findings suggest that less emphasis should be placed on developing culturally inclusive curriculum, with more emphasis on teaching English within the context of a global academic presence.

Keywords: Linguistics, Bilingual and Multicultural Education, Curriculum and Instruction

<u>Introduction:</u>

       The topic that the researcher has chosen for this study is the English education system in Jordan. The researcher's interest in the topic of education stems from multiple sources. Part of the researcher's interest in education comes from the researcher's current role in Jordan, as a student. Most of the researcher's life experiences leading up to study in Jordan have involved education in some capacity, and the researcher has always taken a particular interest in English and cross-cultural communication. Another, larger, motivation to delve into this topic is the researcher's interest in a future career as an English teacher, particularly focusing on teaching English as a Second Language (ESL). Much of this research focuses on the theories of linguistic imperialism and linguistic relativity, which will be explained in depth in the literature review section of this paper. Building on these theories, the researcher will explore the impact that English education can have on global identities, so as to not participate in an intentional dilution of other cultures and languages by perpetuating the idea that English is superior. When the researcher returns to the United States to pursue a graduate degree in ESL education, the intent is to use this degree and this study to help integrate Arab immigrants into American life in a way that allows them to mold their language acquisition into their own global context.

       The topic of English education is particularly relevant to the country of Jordan, as the strong economic and political influence of the West has created a need for English proficiency within the country. At the end of World War I, Jordan became a British Mandate, and was occupied by the British until the end of Britain's official authority after World War II. According to Anne-Marie Pedersen's account of the history of English education within Jordan, The United States began to increase their influence within the country at this time, and soon Jordan became

an important ally to the US, as well as the second largest recipient of US foreign aid (Pedersen, 2010). In the last 70 years, the US has given Jordan over 6 billion dollars in economic assistance, continually increasing aid and expanding in free-trade agreements. In return, the US has asked to utilize Jordan's key geographical location in their "War on Terror". As a result of this Western influence, Jordan has a long tradition of English literacy, with English being taught as early as first grade, in both public and private schools. English assessments have been conducted dating as far back as the 1970s (Harrison, Prator, and Tucker, 1975). Furthermore, English is a portion of the Tawjihi, a standardized test that all students in Jordan must take in in their final year of school in order to gain entry to university. This means that students in Jordan are expected to reach a certain level of English literacy in order to pursue higher education.

The expectations for students in Jordan, according to Harrison's "English Curriculum: Secondary Stage" include the ability to understand English spoken in different contexts and situations, and the ability to speak English with accuracy in regards to phonology, morphology, syntax, and meaning, and reading and comprehension with ease and accuracy. Furthermore, students are expected to write English passages that are grammatically correct, properly punctuated, and effectively organized, as well as acquire the linguistic skills and techniques necessary for advanced work at post-secondary levels. Harrison says "we are faced in Jordan with a situation where an overwhelming majority of the population speak Arabic as their mother tongue and where English, by historical coincidence and by present-day consensus, is taught in all schools (…) as a foreign language." This attests to the relevance of the topic within a Jordanian context, as there is a long history of English education and Western influence within the country, as well as a history of specific goals that Jordanians are trying to reach within the realm of English education.

This brings us to the current state of English language education in Jordan. Recent unprecedented development within the Arab region has resulted in an even greater emphasis on English education. According to an article recently published in "Cogent Education", entitled "*English language education in Jordan: Some recent trends and challenges*", educational reform projects supported by the United States have been implemented as recently as 2014 "in order to meet the growing demands for effective teaching and learning in public schools in the country" (Alhabahba, Pandian, Mahfoodh, 2016). The current education system in Jordan caters to 6,614 schools as of 2014, and 1,846,963 students. The academic and vocational streams end with the General Secondary Education Examination, or the Tawjihi, which is operated by the Ministry of Education. The most recent results show that 22% of all students are unable to meet the aforementioned language goals upon graduation, and this percentage is increasing yearly.

There is widespread frustration voiced by those in the realm of higher education, who say that frequently students are not prepared for the level of English that is required at Jordanian universities, and these same voices are calling for stricter standards and guidelines, clearer methods, and more extensive training for teachers (Alhabahba, Pandian, Mahfoodh, 2016). Continuing with suggestions for education reform, they say, "As researchers in such problematic context, it is needed to turn our attention to language education not only to understand pedagogical practices that are efficient in improving language learning, but also to observe how to perpetuate and define English language education outcome hierarchies through policy mechanism" (Alhabahba, Pandian, Mahfoodh, 2016).

This call for reform highlights the exigency associated with a critical look at curriculum, as a large number of students are currently enrolled in Jordanian schools, and those in the realm of higher education are asking for prepared students with a proficiency in English. One way to

improve language competency is to look at the cultural impact of English education, and prepare to teach accordingly. This speaks directly to the researcher's question. How is English being taught in Jordanian public high schools? Are these methods culturally inclusive? Does culturally inclusive curriculum affect cultural behaviors of Jordanian high school students? Does culturally inclusive curriculum affect the attitudes of Jordanian students in regards to the English education? The researcher hypothesizes that culturally inclusive curriculum mitigates the dilution of students cultural identities, and effects students attitudes towards the English language.

To pursue these questions further, the researcher observed classrooms at a UNICEF funded charity school in East Amman, a public school in Madaba, and a Private school in West Amman, interviewing teachers and administrators at each school, and then distributed questionnaires to approximately 25 students in classrooms at the schools in East Amman and West Amman. The expected outcome of this research was to define the methods used at these schools, and in turn begin to understand the way that student's thoughts, actions, and behaviors, are influenced by these methods, as well as to form an understanding of the influence of English language education itself in the student's day to day life, culture, politics, and religions.

Some terms that the researcher will be using throughout the rest of this paper are important to the theoretical framework of the study, as well as the actual process and results. The first theory that the researcher will be working with is *linguistic relativity*, otherwise referred to as the *Sapir-Whorf hypothesis*, or *Whorfianism*, and the main principle here is that the structure of a language affects its speaker's worldview, or cognition. The second definition that the researcher will be working with is that of *linguistic imperialism*, or the imposition of one language on the speakers of another language. Generally the language being imposed is the language of a dominant country or people with a history of occupation in the country of the

speakers of another language. When discussing linguistic imperialism, many use the English language as an example, and when asking students and teachers why they consider English to be so important, a common theme was that English is a modern scientific and academic *lingua franca,* or a language that is adopted as a common language between speakers whose native languages are different.

When discussing methodology, several terms were used to describe the research process. A *semi-structured interview* is a qualitative method of inquiry that combines a pre-determined set of open questions with the opportunity for the interviewer to explore particular themes or responses further. *Participant observation* is a research technique characterized by the effort of an investigator to gain entrance into and social acceptance by a foreign culture or alien group so as to better attain a comprehensive understanding of the internal structure of the society (Webster, 2016). *Social desirability bias* is a type of response bias that is the tendency of survey respondents to answer questions in a manner that will be viewed favorably by others. Finally, *positionality* is the occupation or adoption of a particular position in relation to others, usually with reference to issues of culture, ethnicity, or gender. These are the key terms that the researcher will be using throughout this paper, and the researcher will define other terms when they are mentioned.

<u>Literature Review</u>

This section of the paper will discuss the sources that have been used to formulate the hypothesis and assess the possible implications that the study could have. The two theories that are relied on most heavily in this section are the theories of linguistic relativity and linguistic

imperialism. Explanations in several articles were used to make the assumption that, first, language influences culture, on both a global and local scale. Secondly, from the literature reviewed, the assumption was made that in order to preserve culture while acquiring a new language, one must include curriculum that discusses both ones own culture, as well as the culture of the language that is being acquired. Finally, secondary research suggests that the relationship between language and culture is fluid, and in order to mitigate linguistic imperialism, we must remain open to contradictions and to new definitions of language and culture.

The relationship between language and culture has been thoroughly questioned for many years. In Wardaugh's "*An Introduction to Sociolinguistics,*" Goodenough says, "A society's culture is made up of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and to do so in any role that they accept (…) for themselves." That is to say that culture is defined as the actions and behaviors that a person carries out in order to socially integrate themselves into their societies, be it through certain dress, religion, food, or any other means of day to day living that is seen as normal or expected in ones community. Wardhaugh defines language as "a knowledge of rules and principles and the ways of saying and doing things with sounds, words, and sentences." Wardhaugh argues that language is a way to implement culture by specifically acknowledging the way that we say things is an informed and intentional avenue to effectively communicate societal belonging.

These two definitions beg the question of whether culture is influencing the language we use, or if we use language to cultivate culture. Either way, both culture and language are used to communicate that one belongs where they are. According to the Sapir-Whorf hypothesis "The structure of language determines how people see the world," language to some extent determines

the way that we think about the world around us. In an article by David Elmes, from the Japanese Institute of International Exchange and Language Education, "We hear and see and otherwise experience things very largely as we do because the language habits of our community predispose certain choices of interpretation." This hypothesis speaks to the previous definitions, as our language habits, our words and their connotations, our syntax and structure, influence the way that we think and act. If a group of people shares a language, they share a culture as a result, because that language influences their socially acceptable actions.

This relationship highlights the need for cultural relativity in all forms of cross-cultural communication. For example, in a study conducted by Brown in 1997, it was found that in the Filipino dialect of Hanuno'o, the words for the colors white, black, green, and red, are used to communicate the feelings or observation of lightness, darkness, wetness, and dryness (Lucy, taken from Skotko, 1997). This seems to imply that on a global scale, some cultures interpret colors based on their languages, granting the cultural perspective that colors are more of a feeling than a traditional Western interpretation of color, as something to be viewed. Kinship systems are another point of interpretation that differs in language. For example, Seminole natives in North America do not have a word for uncle, instead calling their father's brothers "father" as well. It is suggested by the researcher that this linguistic difference mirrors the kinship system within Seminole society that fathers and uncles fulfill the same roles within the family structure (Wardhaugh, 2002). Likewise, in Arabic, the word for "aunt" or "uncle" varies depending on whether it is your father or mother's sister or brother. This is an important distinction to make in Arab culture, as is suggested by the linguistic variance.

If we can assume that language influences culture, then it follows that acquiring a second language should involve a certain level of cultural inclusion. In Thanasoulas' article entitled

"Radical Pedagogy: *The importance of teaching culture in the foreign language classroom,*" it is suggested that within the sphere of language education, "culture in language learning is not an expendable skill, tacked on to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one (…) challenging the learners ability to make sense of the world around them." Therefore, much of the challenge in second language acquisition stems from the relationship between culture and language, residing in the idea that a student is not merely learning grammar and vocabulary, but rather challenging the entirety of their worldview (Byram, Morgan, 1994 taken from Thanasoulas, 1997). This highlights the necessity for a dual approach to second language acquisition.

> "While the focus of foreign language learning is clearly on the foreign language and the culture associated with that language, language policy should also include a study concerning the awareness of a learner's native language and culture. Teachers should possess the ability to experience and analyze both home and target cultures in order to increase foreign language competency and preserve cultural identities" (Elmes).

In Anne-Marie Pedersen's "*Negotiating Cultural Identities through Language: Academic English in Jordan,*" she expands on this relationship through a study of the prevalence of the English language in higher education in Jordan, but contradicts Thanasoulas by calling for an eradication of traditional observations of culture within curriculum. She discusses the need to remain open to the fluidity of the relationship, and offers several explanations for her reasoning. She starts by saying that "assumptions about languages that were institutionalized around the turn of the century, at a high tide of imperialism, colonial adventure, and overseas missionary societies, have become sedimented in the way we think about pedagogy and curriculum" (Canagarajah, taken from Pederson, 2010). In order to combat this history of linguistic oppression, Pedersen says that we "need to pay close attention to the varieties of world English

used outside of the "inner circle" as English is moving away from these borders" (Pedersen, 2010).

The consequences of neglecting linguistic diversity can include disempowerment of non-native speakers, or "periphery scholars," stigma towards non-native academics, and even the fostering of extreme measures in order to achieve a homogenous and westernized proficiency, such as surgeries in Southeastern Asia that modify children's tongues to improve their English accents (Pedersen, 2010). These consequences can be mitigated if the West relinquishes ownership of English, and there ceases to be just one model of the language, to which people have to mold themselves into in order to survive.

> "Take the view that English belongs to everyone, and that this includes the particular disciplinary communities which have their own varieties of language. English as a lingua franca should be governed not by rules associated with traditional standardized Englishes, but through intelligibility studies" (Pedersen, 2010).

Only recently have composition studies moved in the direction of an exploration of linguistic diversity, and this stands in contrast to the long history of privileging English-only instruction and the monolingual writer. Pedersen suggests that many Jordanians already view English through a global and inclusive framework, particularly in academic settings. She says that "participants described a belief that English didn't necessarily carry with it Anglo-American cultural associations (…), they viewed English as the language of their culture, or at least one of the cultures to which they described belonging" (Pedersen, 2010). This is a result of the prevalence of English in research publications, textbooks, and much of higher education, which has had a clear impact on the perspectives of Jordanians in higher education, as "participants described the English they used at work as the language of the international scholarly community, one that was not necessarily dominated by Anglo-American culture" (Pedersen,

2010). That is to say, those who came into contact with English as a way to further their professional and scientific standing, in the realm of academia, did not associate English with a particular culture, but rather with success and academic progress, integral pieces of their own identities. This allows them to re-appropriate the ownership of the English language to transcend cultural boundaries, instead serving as a way to link the global professional community, a community in which they view themselves taking part.

By framing English as the global language that many already consider it to be, with specific goals and purposes, people are allowed to adopt the language within their own context, rather than sacrificing their identities in order to attain success. According to Pedersen, Jordanians are on the right track when it comes to framing English from a global point of view, but her recommendation for curriculum change focuses less on cultural inclusion in curriculum, and more on blurred lines and a duality of English use and Arabic use. She concludes with "our students will need to negotiate changing expectations for English in the future. By providing students with opportunities to explore and question English as practiced in multiple global contexts, we help them to become more critical users of it, and perhaps, to discover how to effect change in the language practices of their own communities."

The relationship between language and culture leads one to question the extent to which Jordanians are impacted by the linguistic imperialism that the emphasis on English education suggests. While Wardhaugh and Thanasoulas recommend that culturally inclusive curriculum can mitigate the loss of culture that one experiences when acquiring a second language, Pedersen argues that it is perhaps more practical to re-appropriate and redefine the use of English itself to fit into the cultural bounds of Jordan, rather than balance the two. Both strategies have been employed by school systems in Jordan. Public schools use the workbook "*Action Pack*" by

Caroline Seymour, which has an observable and intentional underlying push to include Jordanian

traditions in English curriculum, by centering readings and discussions on things such as

traditional dress, museums in Amman, and Maqloba recipes. Meanwhile private schools often

enter into contracts with publishers from Dubai, and in these workbooks, such as "Go for

English" by Alpha publishing, readings center on the more academic applications of English,

such as research articles and scientific studies. Jordanian students in both public and private

schools are held to the same standard of English, be it through test scores or future goals, and the

exposure, although different, is thorough in both regards. Which method empowers this new

generation of Jordanians in their unique identities that straddle two worlds?

Methodology

The main instrument of data collection for this study was carrying out semi-structured

interviews, distributing surveys, and organizing visits to public, private, and UNICEF funded

schools in Amman and the surrounding area. The researcher visited one private school in West

Amman, one UNICEF funded refugee education center in East Amman, and one public school in

Madaba. To be as un-intrusive and respectful of time as possible, the researcher only interviewed

teachers and administrators that the head administrator thought would have the time and capacity

to answer questions, which caused some variation in the positions and demographics of the

interviewees at each school. At the private school in West Amman, the researcher interviewed

one English teacher and one administrator, and surveyed twelve students in 10th and 11th grade

English classes. At the UNICEF funded refugee education center in East Amman, the researcher

interviewed two English teachers and two administrators, and surveyed thirteen students ranging

from the ages of 12-20. At the public school in Madaba, the researcher interviewed one English

teacher. The researcher deemed surveys to be unnecessary here, as the methods and curriculum

utilized mirrored that of the school in East Amman, and the survey pool would be similar. At

each school, at least one hour was spent observing a typical day in the classroom. All names and

specific working details were not included for reasons of safety and anonymity while talking

about potentially sensitive or intrusive findings. All interviews were recorded on the researcher's

password protected computer, as to maintain the privacy of the participants.

      In each school, only English teachers and administrators proficient in English were

interviewed, and so interviews were conducted entirely in English, and no translator was

necessary. The surveys were written first in English, translated and distributed in Arabic, and

then the answers were translated back to English with the help of a native speaker when the

words or concepts were hard for the researcher, as a non-native speaker, to grasp.

      The interview guide was developed around the objective of understanding a correlation

between methods of English teaching, the perceived competency of these methods, perceptions

of English, and the influence that English had on the students. The interviews were designed to

discuss each of these themes, with space to ask more questions if the opportunity arose. During

each interview, there was a focus on the responses of the interviewees, as well as the unspoken

communication that occurred, such as hesitancy, body language, and the underlying emotional

context of the response. The surveys were designed to touch on each of these themes as well, and

the questions were yes/no, with space to elaborate on the answers received. The short answers

were later thrown out in an effort to consolidate date, and due to time constraints. Essentially

these surveys were a shorter version of the interviews, and they were utilized to mitigate

positionality and social desirability bias, as they were distributed by the teachers, and not by the

researcher. Furthermore, the data collected in the surveys provided a wider pool of answers and broadened the scope of the study than the interviews could do on their own.

The researcher also observed an English class at each school, by sitting at a desk in the back of the classroom and observing the teaching methods and curriculum employed by the teachers, the willingness of the students to participate in English education, the workbooks and other learning materials used, and the overall environment of the schools. Informal observation of societal interactions throughout the researcher's time in Jordan, casual conversations with other Jordanians about the education system and their own relationships with English, and a thematic seminar discussing the history of occupation and geopolitics in the region also played a role in the researcher's final analysis and results.

At the beginning of each interview, the researcher was greeted warmly and escorted to the office of the interviewee. Coffee, tea, candy, cigars, and anything else that the interviewees' thought might make the researcher more comfortable, were offered before the interview began, as is customary in Jordan. All participants were excited to participate in the research, and extremely accommodating. They seemed to be very proud of the work that they did, and touted the common belief that the people of Jordan are the best resource that the country has, and as a result, education is an investment. No one hesitated to answer questions, and many were curious about the study's findings, as they wanted to teach their students in the most efficient and impactful way possible. The researcher often left the interviews only after promising to return if anything else was needed, and many participants asked to keep in touch.

The first school visited was the UNICEF funded education center in East Amman. The school is one of 100 of its kind spread throughout Jordan, but this center was the largest one, with two shifts of 125 students who attended either in the morning or the afternoon. There were

about fifteen students per class, and including English, classes offered ranged from Arabic to math, to science, to psychology. The school also offered afterschool programs for art, music, sports, and drama. Students and teachers alike greeted the researcher in English as the school was toured and the environment was observed. The researcher was then led to the director's office, where all of the interviews at that school were conducted. The director asked to describe what was needed from them, and then the research objectives were outlined. The researcher spent a few hours interviewing two teachers, one administrator, and the director himself. Afterwards, surveys were distributed by the teachers in two different classrooms as the researcher observed a third class, taught by one of the previously interviewed English teachers. UNICEF had provided all of her learning materials, and the main focus of the class was vocabulary and conversation. Once the class was finished, questionnaires and consent forms were collected and the visit was concluded.

The second school visited was a public school in Madaba. This was a public girls school, with ages ranging from six to nineteen. Here the researcher was also greeted and taken to the main office. The principal was unable to meet, but a volunteer teacher sat down for an interview in the main office. Afterwards, the researcher attended four English classes, for the first, third, seventh, and tenth grades. Here the researcher observed the student's eagerness to learn. Many of them were jumping out of their desks in order to be called on, and tried to carry their conversations entirely in English. Most of the class was conducted in Arabic, and the syllabus moved at a much slower pace at this school, with much more emphasis on grammar and spelling. Each classroom was a decorated, bright and cheery, with signage in both Arabic and English. There were about thirty students in each classroom, and the teachers all had college degrees, but

very little vocational training. The workbooks utilized curriculum involving many readings describing culture and tradition, and were written and approved by the Ministry of Education.

The private school in West Amman was visited on two separate occasions. During the first visit, the principal was interviewed in his office, and then an English teacher was interviewed in his classroom. I later discovered that this English teacher was a part owner of the school. After this interview, the principal asked the researcher to return to the school the next day to take a tour, distribute surveys, and observe a tenth grade class. The facilities at the private school were lavish, with full laboratories, soccer fields, murals, and some of the most highly educated and qualified teachers in Jordan. Every teacher spoke fluent English, even if English was not his or her focus. The English class observed here was conducted entirely in English, and students were reprimanded if they spoke in Arabic. This school had a projector, and students were learning grammar by listening to their teacher speak, reading the rules, speaking about these rules in English, and then writing down examples. These English teachers were picked based on their fluency and accents, as the way that the students learned to speak English was important to the school. The workbooks were contracted from a private company in Dubai, emphasized British English, and included no cultural curriculum. The researcher distributed the consent forms and questionnaires, and then returned to the school the next day to pick them up.

The first challenge that arose was the researcher's positionality as a native English speaker. As the research questions center on the impact of English, this particular positionality undoubtedly affected the data. The researcher's other identities, as a white, western, woman, also had an effect on the answers that were received. However, the surveys were added to the research design in order to provide anonymity to answers, eliminate social desirability bias, and mitigate the effect of the researcher's positionality. Another challenge that arose was a different

kind of social desirability bias, in which interviewees were hesitant to answer questions about their teaching methods, as all of the schools relied on outside funding, and did not want their school's methods to be criticized or painted in a negative light. This was remedied by explaining that the nature of the research was not to criticize the schools, but rather to explore opportunities for improvement in curriculum. Further challenges, accommodations, and solutions will be presented in the section entitled "*Limitations and Recommendations for Further Study*".

<u>Results/Findings</u>

Throughout the course of this study, data was collected that contributed to the following findings. A description of teaching methods was asked for at the beginning of each interview. At the UNICEF funded education center in East Amman, each teacher responded by first giving an overall description of the background of the students that attended the school. For many students, this is their first experience with formal English education. As a result, the teachers focus on letters and sounds, simple sentences, and vocabulary for emotion and daily routine. UNICEF, in partnership with the Jordanian Ministry of Education, provides the teaching guide at this school, and so the teachers are expected to follow those guidelines. However, the director gives the teachers flexibility and autonomy, as he stated in an interview, "no one knows the students like their teachers". The teachers appreciate this autonomy, and have introduced methods that focus more on activity-based learning, such as charades, songs, videos, games with clay and balloons, and flashcards. Students surveyed here touched on the memorization of vocabulary, but focused more on the conversations that they were able to have with their friends and family due to the emphasis on teaching about day-to-day routines.
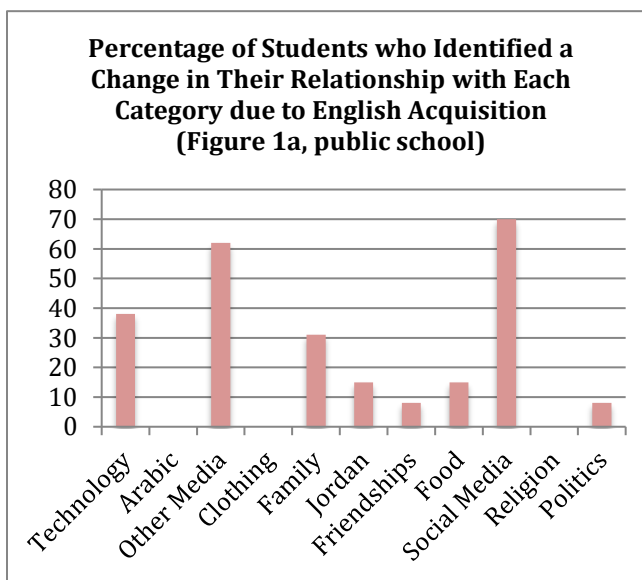
At the public school in Madaba, the interviewee described their methods as activity-based as well, and the focus here was also on vocabulary, conversation, and memorization. The same curriculum written by the Ministry of Education was used at this school, and younger students focus on learning sounds and letters, whilst older students focus on curriculum centered on passing the Tawjihi, which leaves the teachers with less room for autonomy. In the researcher's time in the classrooms in Madaba, methods observed included writing names in English on Popsicle sticks, passing a ball back and forth to memorize vocabulary words, and describing projects constructed from recycled materials to the class in English.

At the private school in West Amman, interviewees described their methods as "communicative", with conversational fluency as the ultimate goal. Teachers said that they focused less on grammar, and more on comprehension of academic articles ranging from sociolinguistics to scientific procedures. The methods observed here were much less active than the public school methods, and a greater emphasis was placed on passing the Tawjihi, which the interviewees expressed as frustrating, but necessary. In the researcher's class time, the curriculum was structured, and the students would complete activities in their workbooks as the teacher explained the concepts behind them. The students surveyed at this school echoed the sentiments of their teachers, describing the methods as focusing on vocabulary and conversation that could help them in the professional world.

The second theme that the researcher asked centered on the use of cultural curriculum in the aforementioned methods of teaching. Interviewees at the first school said that because curriculum was developed in part by the Ministry of Education, it was an expectation for lessons to include cultural material. Most students at this education center in East Amman were not at a level of English in which they could read about Jordanian culture, which is the medium of

cultural inclusion at other schools with curriculum developed by the Ministry of Education. The

teachers reconciled this by asking the students to speak about their homes, families, and daily

routines in English. The interviewees said that this often led to cultural discussion, as the

students at the education center were able to compare and contrast their cultural backgrounds

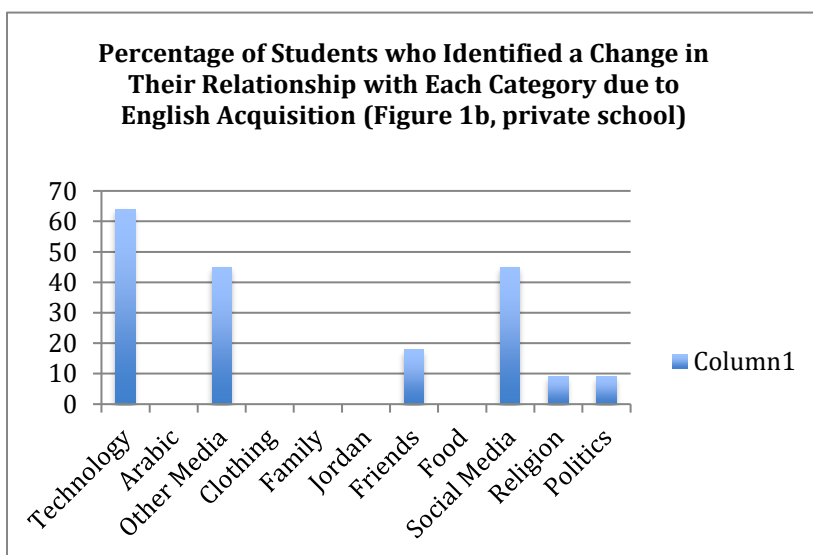while simultaneously learning how to express their identities in English.

When asked if this inclusion of cultural curriculum influenced student's cultural

behaviors, the interviewees cited an observable change in the students approach to media and

technology, but that even when expressing their cultural identities in English, the students are

accurate and protective of their backgrounds. When surveyed about the relationship between

their English acquisition and their cultural behaviors, students mentioned a change in their

relationship with social media (70 percent of students), other forms of media such as books,

television, and movies (62 percent of students), technology (38 percent of students), family (31

percent of students), food (15 percent of

students), Jordan (15 percent of

students), politics (8 percent of

students), friendships (8 percent of

students), and no students selected the

option to describe a change in their

relationship with clothing, religion, or

Arabic itself (see Figure 1a).

Percentage of Students who Identified a Change in Their Relationship with Each Category due to English Acquisition (Figure 1a, public school)

At the public school in Madaba, the Ministry of Education writes the curriculum, and as a

result, they are also required to include cultural curriculum. The workbooks used focus on

readings in English that describe Jordanian culture and traditions, and the interviewee said that

they use English to discuss Jordanian culture, in a similar fashion to the education center in East Amman. The interviewee cited specific conversations that they had with their students in which they discussed getting around in taxis, the differences between greetings in Arabic and English, and variations in traditional Jordanian clothing. The researcher didn't survey students at this school due to the similarities in methods of cultural inclusion.

At the private school in West Amman, interviewees were not obligated to teach curriculum written by the Ministry of Education, and as a result placed a higher emphasis on learning how to describe things in an academic sense. The director said that English is the language of science and politics. When asked about the inclusion of Jordanian politics in English classes, they responded by saying that "English has a way of helping you understand the politics of the world, which Jordan is affected by, but Jordanians stay out of Jordanian politics, regardless of their level of English proficiency". As English is identified by the director as a language of academia, the focus here lies in understanding English within that context, leaving Arabic for the home. When surveying students about changes in their cultural behaviors due to their English acquisition, they responded by citing changes in their relationship with technology (64 percent of students), social media (45 percent of students), other media (45 percent of students), friends (18 percent of students), religion (9 percent of students), and politics (9 percent of students). No students

Percentage of Students who Identified a Change in Their Relationship with Each Category due to English Acquisition (Figure 1b, private school)
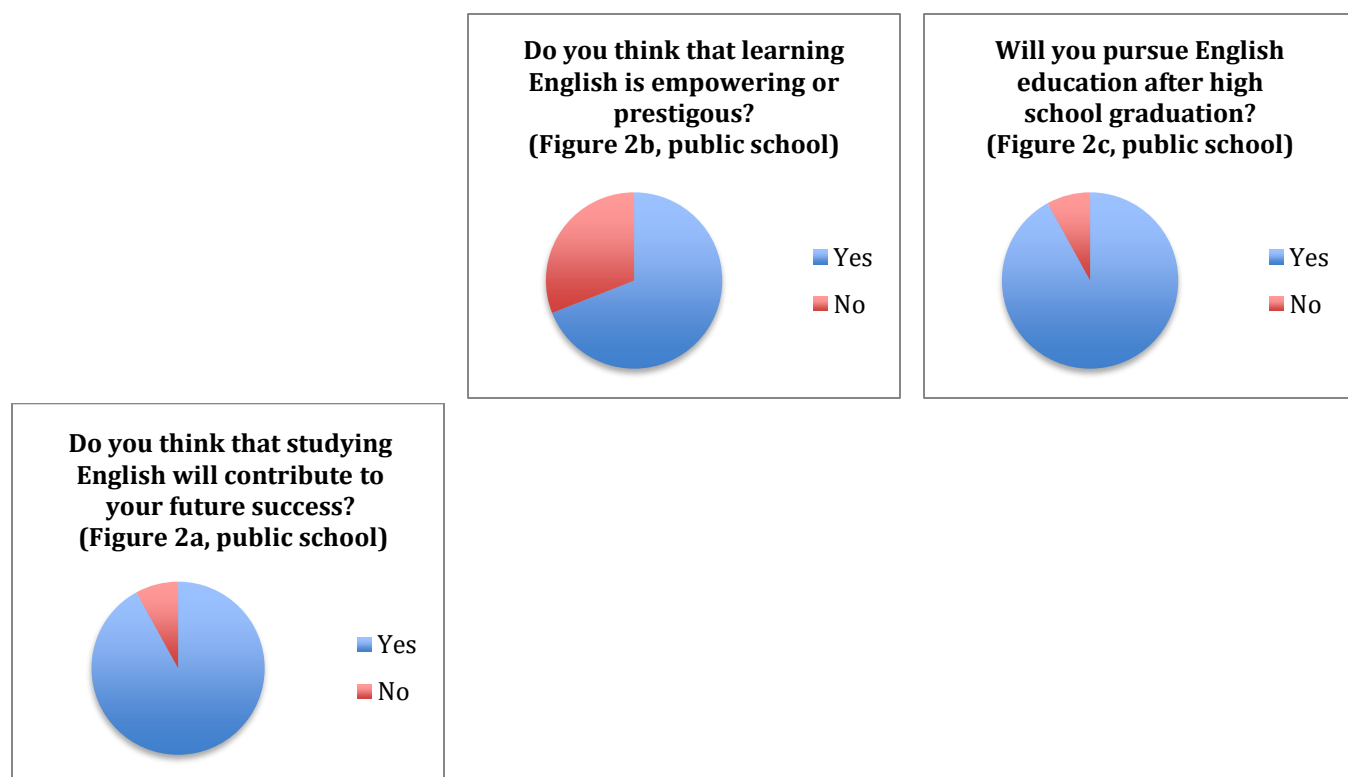
surveyed at the private school cited a change in their relationship with family, food, Arabic, clothing, or the country of Jordan itself (See Figure 1b above).

The third and final theme that the researcher focused on was the attitude towards English itself, in regards to prestige, empowerment, and the future. One interviewee at the education center in East Amman said that students behaved more politely as they learned, and that the act of learning English brought with it a sense of confidence and achievement. They identified English as an academic lingua franca, citing higher academia and research published in English as an indicator of this trend. They also spoke of the Western world as a model of success as its portrayed in the media, stating that Arabs view English speaking countries as having less problems, and as a result, they associate English with power, and Arabic with weakness.

However, another interviewee contradicted this response, saying that English itself didn't improve the behaviors of the students, but rather that the act of learning brought the students together. This interviewee did reconcile this statement with the other teacher's by agreeing that English proficiency did bring the students a sense of pride, and happiness. They echoed the sentiments of the other teacher by saying that English is global, enhances skills, builds experiences, and is the main reason that many students in the area even attend school at all. Other interviewees at this school said essentially the same thing, that English was necessary for success in Jordan, and necessary to develop an understanding of Western culture.
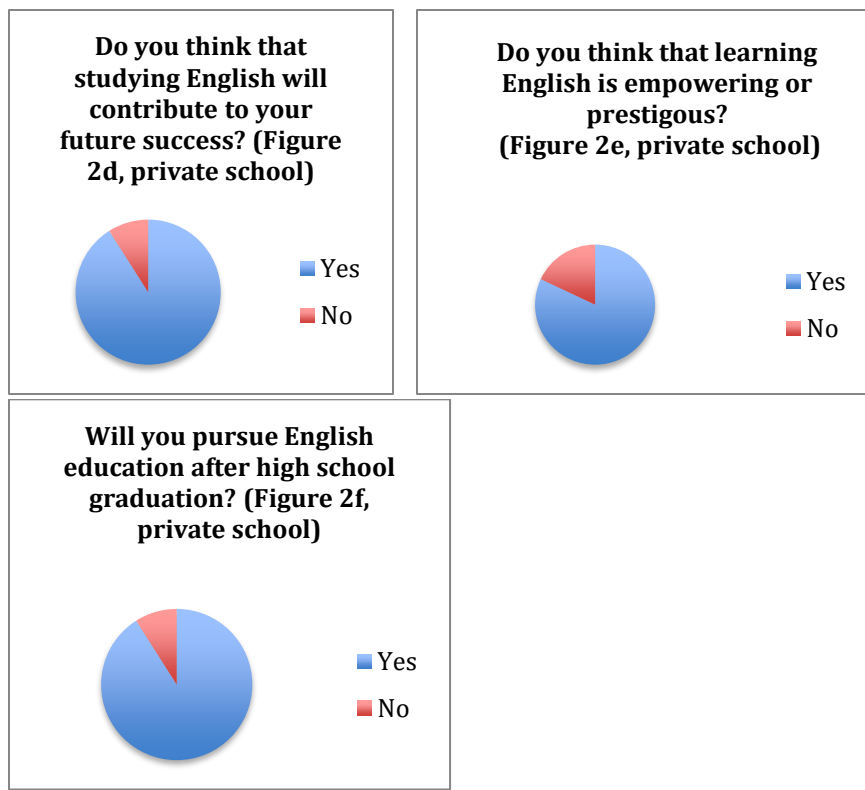
Of students at this school surveyed about their attitudes towards the English language, 92 percent of students said that they viewed English as necessary to their future success (See Figure 2a below), 69 percent of students said that speaking English gave them a sense of empowerment and was viewed as prestigious in their communities (See Figure 2b below), and 92 percent of

students said that they planned on pursuing English studies after high school graduation (See Figure 2c below).

Do you think that learning English is empowering or prestigous? (Figure 2b, public school)

Will you pursue English education after high school graduation? (Figure 2c, public school)

Do you think that studying English will contribute to your future success? (Figure 2a, public school)

At the public school in Madaba, the interviewee responded to this theme in a similar fashion, citing the prevalence and prestige associated with English, but viewed the implications of widespread English use as more negative. They said that because English levels aren't as high in public schools, English itself often works as a barrier to the lower class. In private schools, native English speakers are often hired from overseas, and other courses are also taught in English, whereas in public schools, the teachers have very little vocational training, and often don't speak enough English to increase the competency of their students to the levels necessary to be successful. The interviewee said that many people are turned away from jobs if their English isn't proficient. The interviewee concluded by stating that "Everyone wants to speak English, and everyone wants his or her children to speak English. It is something to be proud of, if it is accessible, and something to stand in your way if you don't have the opportunity to learn."

At the private school in West Amman, the interviewees further solidified the perception of English as one in high regard, and necessary to success. The director said that "Arabic is just a way of communication, not a life. Speaking English is a privilege, but it's also a must, which makes it our responsibility here to emphasize English above all else." They also cited Western countries as a model for success, and attributed the prestige of English to this portrayal of Western countries. After repeating the attitudes held by every other interviewee, they concluded by stating, "It is the hope of all students to acquire English and study at an English speaking university, because a graduate from a Western University is worth ten graduates from Jordan, regardless of Merit." According to the interviewees here, a person's success is contingent on their ability to speak English. The students surveyed at this school mirrored the interviewee responses in their answers. When asked about their attitudes towards English, 91 percent of students said that they thought English would contribute to their future success (see figure 2d below), 82 percent of students said that speaking English gave them a sense of power and prestige (see figure 2e below), and 91 percent of students said that they were planning on pursuing English education after high school graduation (see figure 2f below).

Do you think that studying English will contribute to your future success? (Figure 2d, private school)

■ Yes
■ No

Do you think that learning English is empowering or prestigous? (Figure 2e, private school)

■ Yes
■ No

Will you pursue English education after high school graduation? (Figure 2f, private school)

■ Yes
■ No

The overarching themes of these findings include the following. In schools where curriculum is developed by the ministry of education, the methods focus less on grammar and structure, and more on every day conversation and engaging activities. These schools also included cultural curriculum. In private schools, conversation is not as emphasized, as the Tawjihi drives the curriculum, and the emphasis is placed on reading comprehension, grammar, and pre-determined vocabulary. Culture is not expressed, and instead, attention is focused on understanding English in an academic context.

In schools where the Ministry of Education dictates that there is culturally inclusive curriculum, both teachers and a majority of students mentioned a change in their relationship with technology, social media, and other media due to English acquisition, while less than a majority of students mention a change in their relationships with their families and friends, food, politics, and views of Jordan, and no students mentioned a change in the relationship with their

clothing, religion, or Arabic itself. Meanwhile, in schools where culturally inclusive curriculum is absent, both teachers and a majority of students mention the same change in their relationship with technology, social media, and other media due to English acquisition, while less than a majority mention a change in their relationships with friends, politics, and religion, and no students mention a change in their relationship to their families, their view of Jordan, food, clothing or Arabic itself.

Finally, in schools where the Ministry of Education dictates that there is culturally inclusive curriculum and in schools where there is no culturally inclusive curriculum, both students and teachers say that English is a global language, the new lingua franca of academia, a standard to aspire to in order to be successful, and the only way to pursue higher education and a future career in Jordan

<u>Conclusion</u>

To conclude, it is first necessary to analyze the results of the study within the context of the research questions originally presented. The first question that the researcher asked, after careful review of existing literature and current curriculum, was if culturally inclusive curriculum is affected by cultural behaviors. When students were asked to identify different categories in which their relationship with a medium of cultural expression was changed by English acquisition, both students who were subject to culturally inclusive curriculum and students who were not, responded by identifying changes in their relationship to technology, social media, friendships, political views, and other media. However, students who were subject to culturally inclusive curriculum also mentioned changes in their relationship to their families,

food, and the country of Jordan itself, while students who were not subject to culturally inclusive curriculum did not mention these three factors at all.

In interviews with teachers and administrators who did not focus on culturally inclusive curriculum, they echoed the sentiments of Marie-Anne Pedersen, stating that they taught English solely within the context of academic articles, scientific research, and the international community, which they believe helps their students to re-appropriate the language, separating it from their identities and preventing the dilution of Arab culture. The survey findings seem to support this theory, as students without culturally inclusive curriculum cited less of a change in their relationships to cultural expression in the form of familial relationships, food, and their views of Jordan itself. This analysis contradicts the researcher's original hypothesis, that culturally inclusive curriculum mitigates the dilution of student's cultural identities.

How culturally inclusive curriculum affects student attitudes towards the English language was also a question explored in this study. Based on the almost identical responses of every teacher and student questioned, the overall perception of the language is that English is a global language, an academic lingua franca, and a language that students think will make them successful, empower them, and open up channels to higher education. These responses did not change based on the level of cultural inclusion in the curriculum. This contradicts the researcher's hypothesis that culturally inclusive curriculum effects the students attitudes towards the English language.

The researcher suggests that because culturally inclusive curriculum does not seem to mitigate dilution of cultural identity or affect attitudes towards English, that the Ministry of Education shift its focus from the development of culturally inclusive curriculum, and instead focus on curriculum that applies English to the world in which it is already recognized by

students, one of academia, science, research, politics, and higher education. If Jordanian students can separate their identities as Arabic speaking Jordanians, with specific words to describe their culture and relationships, from their identities as English speaking researchers, thinkers, and academics, then they might be able to hold on to both.

Limitations and Recommendations for Further Study

This study was conducted throughout the course of four weeks, and time was arguably the biggest limiting factor. Due to the time constraints, the researcher was only able to visit three schools, which narrowed the breadth of the study. If the research period had been longer, more data could have been collected, more teachers interviewed, more students surveyed, and more secondary research could have been conducted. Due to this particular limitation, the researcher chose to focus on the results of the yes or no questions in the surveys, rather than analyze the why or why not section, and this limited the study to the question of how students were experiencing English, rather than why they were experiencing it that way, or what changes could be made to vary that experience. It is the researcher's recommendation that these questions are given further attention by a researcher with the time and capacity to pursue them, as they could be the basis for change in curriculum everywhere.

Another limitation was the researcher's proficiency in Arabic. While all interviews were conducted in English, the interviewees could have expressed themselves more accurately and concisely in their native language, and if the researcher had more than a conversational background in Arabic, there would have been a greater contextual understanding of the relationship between Arabic and Arab culture. Instead, the researcher had to rely on secondary

research to piece together the workings of that relationship. Another potential research direction for someone with a higher level of Arabic proficiency might be an ethnographic study of the Sapir-Whorf hypothesis as it appears in Arab culture. A lack of fluency in the native language also worsened the constraint of time, as the researcher translated all surveys from English to Arabic, and then translated the answers, excluding the short answers, back to English. This took a considerable amount of time, which wouldn't be an issue if there were no language barrier.

Another limitation was the researcher's unfamiliarity with Amman and the culture of Amman. This was somewhat mitigated by the two months that the researcher spent living in Amman with a host family, but the researcher still ran into problems with interviewees who rescheduled their interviews multiple times, or canceled entirely, with the expectation that flexibility is required here in Jordan. The researcher also had a hard time with initial contact until the realization was reached that it is customary to speak on the phone here, rather than through text message or email.

As with any study involving human subjects, there were many variables out of the researcher's control, and many biases that played into the collection of data, but many precautions were taken to maintain the integrity of the data and the privacy of the participants. While positionality and social desirability bias played into the interviews, this was mitigated by anonymous survey collection. While time was a constraint, the researcher narrowed the scope to focus on what could be done in a short amount of time, and centered on the questions that could be answered. The researcher believes that the utmost care and consideration was taken to construct this research process, and the integrity of the data was protected as much as possible, given that there were variables outside of the researcher's control.

Further recommendations for future study include the answering of several questions. If cultural inclusion in curriculum isn't affecting student perceptions of English, what changes in curriculum can be made to tie students to their traditions? How does socioeconomic status affect the impact of English education on cultural behaviors of high school students in Amman? Is the linguistic imperialism in Jordan causing brain drain? Why do applied English majors at the University of Jordan choose to pursue English, and how does this pursuit affect their daily lives and Jordanian identities? Are Syrians subject to linguistic imperialism in regards to their relationship with French and their history of French colonialism? There are endless directions to take this study, and hopefully it will provide a foundation for the next researcher to stand upon.

Bibliography

Human Resources:

Two teachers and one administrator at a local private school in Amman, one teacher at a local public school in Amman, two teachers and two administrators at a local UNICEF funded refugee education center, and 50 students at all three schools.

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Appendix A: Questionnaire in English

Please answer the following questions to the best of your ability.

Thank you for your participation!

Name: Age:

Nationality: Gender:

Religion: Class:

Number of Years living in Jordan:

Number of Years studying English:

1. Please describe how English is taught in your classroom (i.e. emphasis on grammar and vocabulary, conversations with prompts, readings, discussion about culture, etc.):

2. Do you feel as though the methods being used are helping you learn to the best of your ability?

    A.   Yes, I feel as though my English competency has increased with these methods.

    B.   No, I feel as though my English competency has not increased with these methods.

If you answered no, are there any methods that you think would be more helpful?:

3. What are some challenges to learning English?

4. Do you feel as though learning English will make you more successful, economically or professionally, in the future?

    A.   Yes, I feel as though learning English will contribute to my success.

    B.   No, I don't understand why we are learning English, and I don't think I will need it.

    Why or why not?

5. Do you feel as though students who speak English better are treated with favoritism in the classroom?

    A.   Yes, those who speak better English are treated with favoritism in the classroom.

    B.   No, the ability to speak English has no effect on treatment in the classroom.

    Why or why not?

6. Are you planning on continuing your study of English after graduation?

    A.   Yes, I am planning on studying English after graduation.

    B.   No, after graduation I will not be studying English.

    Why or why not?

Please circle any of the following categories in which you have noticed changes in your behavior, thoughts, or actions due to your English education:

    Arabic   Technology   Social Media   Other media (songs, books, television, etc.)   Politics

    Clothing   Religion   My Family   Food   My Friends   Jordan

If you circled any of the categories above, please provide one or two examples of how your behaviors, thoughts, and actions have changed because you have learned English (use the back if necessary):

Appendix B: Questionnaire in Arabic

الاستبيان

الرجاء الإجابة عن الأسئلة الآتية بأفضل صورة
أشكركم على مشاركتكم!
ولي أمر   طالب   هل أنت : معلم
الاسم:

العمر:

الجنسية:

غير ذلك: أذكرها ------   عراقية   سورية   أردنية

الجنس:

الديانة:

الصف :

عدد السنوات التي عشتها في الأردن

عدد السنوات التي درست فيها اللغة الإنجليزية:

1) يرجى وصف كيفية تدريس اللغة الإنجليزية في الفصول الدراسية (أي التركيز على القواعد والمفردات، المحادثة والتلقين، القراءة، والمناقشة حول الثقافة، وما إلى ذلك):

2) هل تشعر أن الطرق المستخدمة تساعدك على التعلم بأفضل ما يمكن

نعم، أشعر أن الكفاءة في اللغة الإنجليزية قد زادت مع هذه الأساليب.

لا، أشعر أن كفاءتي الإنجليزية لم تزد بهذه الطرق.

إذا أجبت لا، هل هناك أي طرق تعتقد أنها ستكون أكثر فائدة؟

3) ما هي بعض التحديات لتعلم اللغة الإنجليزية

4) هل تشعر أن تعلم اللغة الإنجليزية سوف يجعلك أكثر نجاحاً، اقتصادياً أو مهنياً، في المستقبل؟

نعم، أشعر بأن تعلم اللغة الإنجليزية سيسهم في نجاحي.

لا، لا أفهم لماذا نتعلم اللغة الإنجليزية، ولا أعتقد أنني سوف أحتاج إليها.

لما نعم / و لما لا؟

5) هل تشعر كما لو أن الطلاب الذين يتكلمون الإنجليزية بشكل أفضل يتم محاباتهم في الفصول الدراسية؟

ج: نعم، يتم التعامل مع أولئك الذين يتكلمون الإنجليزية بشكل أفضل وتتم محاباتهم في الفصول الدراسية.

ب، لا، القدرة على التحدث باللغة الإنجليزية ليس لها تأثير على المعاملة في الفصول الدراسية.

لما نعم / و لما لا؟

6) هل تخطط لمواصلة دراستك للغة الإنجليزية بعد التخرج؟

نعم، أنا أخطط لدراسة اللغة الإنجليزية بعد التخرج.

لا، بعد التخرج لن أدرس اللغة الإنجليزية.

لما نعم / و لما لا؟

7) يرجى وضع دائرة حول أي من الفئات التالية التي لاحظت فيها تغييرات في سلوكك أو أفكارك أو تصرفاتك بسبب تعليمك للغة الإنجليزية:

وسائل الإعلام الأخرى (الأغاني والكتب والتلفزيون، الخ)	وسائل التواصل الاجتماعي	التكنولوجيا	العربية
السياسة الأكل	الدين عائلتي	الملابس الأردن	أصدقائي

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إذا قمت باختيار أي من الفئات المذكورة أعلاه، فيرجى تقديم مثال أو مثالين على كيفية تغيير سلوكياتك وأفكارك وتصرفاتك لأنك تعلمت اللغة الإنجليزية (استخدم ظهر الورقة إذا لزم الأمر):

</div>

Appendix C: Consent Form in English

Informed Consent Form

SIT Study Abroad
a program of World Learning

Linguistic Imperialism in Jordanian Public Schools
Haley Chatwin/ Colorado State University

School for International Training—Jordan: Geopolitics, International Relations, and the Future of the Middle East

1. The purpose of this study is to examine the methods being employed to teach English in Jordanian public schools, as well as their overall effectiveness, and the cultural implications of these methods. The researcher is also trying to answer the question of how English itself impacts Jordanian students and their identities.

2.   Rights Notice
If at any time, your student feels that they are at risk or exposed to unreasonable harm, you they may terminate or stop the interview, focus group, or questionnaire.
Please take some time to carefully read the statements provided below.
a.   *Privacy* - all information your student present in this interview or questionnaire may be recorded and safeguarded. If you or your student does not want the information recorded, you need to let the interviewer know.
b.   *Anonymity* - all names in this study will be kept anonymous unless the participant chooses otherwise.
c.   *Confidentiality* - all names will remain completely confidential and fully protected by the interviewer. By signing below, you give the interviewer full responsibility to uphold this contract and its contents. The interviewer will also sign a copy of this contract and give it to the participant.

3.   Instructions:
Please read the following statements carefully and mark your preferences where indicated. Signing below indicates your agreement with all statements and your student's voluntary participation in the study. Signing below while failing to mark a preference where indicated will be interpreted as an affirmative preference. Please ask the researcher if you have any questions regarding this consent form.
- I am aware that this interview is conducted by an independent undergraduate researcher with the goal of producing a descriptive case study on the cultural implications of English in Jordanian public schools.
- I am aware that the information my student provides is for research purposes only. I understand that my student's responses will be confidential and that my student's name will not be associated with any results of this study.
- I am aware that my student has the right to full anonymity upon request, and that upon request the researcher will omit all identifying information from both notes and drafts.
- I am aware that my student has the right to refuse to answer any question and to terminate their participation at any time, and that the researcher will answer any questions my student has about the study.
- I am aware of and take full responsibility for any risk, physical, psychological, legal, or social, associated with participation in this study.
- I am aware that my student will not receive monetary compensation for participation in this study, but a copy of the final study will be made available to me and my student upon request.

I [do / do not] give the researcher permission to use my student's name and position in the final study.

I [do / do not] give the researcher permission to use my student's organizational affiliation in the final study.

I [do / do not] give the researcher permission to use data collected in this interview in a later study.

Date: **Participant's Legal Guardian's Signature:**
_____   _____

Student's Signature: **Participant's Legal Guardian's Printed Name:**
_____

Student's Printed Name: **Researcher's Signature:**
_____

Thank you for participating!
Questions, comments, complaints, and requests for the final written study can be directed to:
Dr. Ashraf F. Alqudah, SIT Jordan Academic Director
Telephone (962) 0785422478

Email: ashraf.alqudah@sit.edu

Appendix D: Consent Form in Arabic

Informed Consent

العنوان: الامبريالية اللغوية في المدارس العامة (الحكومية) في الأردن

مدرسة التدريب الدولي– الأردن: برنامج الجغرافيا السياسية، العلاقات الدولية، ومستقبل الشرق الأوسط

1. **الهدف** من هذه الدراسة هو دراسة الطرق المستخدمة لتدريس اللغة الإنجليزية في المدارس الحكومية الأردنية، وفعاليتها بشكل عام، والآثار الثقافية لهذه الطرق. كما تحاول الباحثة الإجابة عن سؤال: كيف تؤثر اللغة الإنجليزية نفسها على الطلاب الأردنيين وعلى هوياتهم؟

2. **تنبيه للحقوق إذا شعرت في أي وقت أنك في خطر أو أنه قد يلحق بك الأذى، يحق لك إيقاف أو إنهاء المقابلة.** والرجاء أخذ الوقت في قراءة التصريحات المذكورة أدناه .

أ. **الخصوصية**: كل المعلومات التي تقدمها سيتم تسجيلها والحفاظ عليها. في حال لم ترغب بذلك عليك إعلام من يعقد معك المقابلة.

ب. **إخفاء الهوية**: كل الأسماء المذكورة في هذه المقابلة سوف تبقى مجهولة إلا إذا رغب المشارك بغير ذلك .

ج. **السرية**: كل الأسماء سوف تبقى سرية ومحمية من قبل عاقد المقابلة. وبالتوقيع أدناه، سوف تعطي للمقابل المسؤولية الكاملة في الحفاظ على هذا العقد ومحتوياته. حيث أنه هو أيضاً سوف يوقع نسخة من هذا العقد ويعطيها للمشارك.

3. **التعليمات**: الرجاء قراءة التصريحات التالية ووضع إشارة على ما يناسبك في المكان المشار إليه. توقيعك يشير إلى موافقتك على كل ما طوعية في الدراسة. في حال قمت بالتوقيع أدناه من دون وضع إشارة بجانب أي من التصريحات سوف يعتبر ذلك موافقة على ذلك النص. الرجاء سؤال الباحث في حال كان لديك أي سؤال بخصوص استمارة الموافقة هذه.

– أنا أدرك أنا هذه المقابلة أجريت من قبل باحث جامعي مستقل بهدف إعداد دراسة حالة وصفية عن الآثار الثقافية للغة الإنجليزية في المدارس الحكومية الأردنية.

أنا أدرك أن المعلومات التي أقدمها ستستخدم لأهداف بحثية فقط. وأدرك كذلك أن إجاباتي سوف تكون سرية وأن اسمي لن يكون له صلة بأي من نتائج هذه الدراسة.

أنا أدرك أن طالبي له الحق في إخفاء هويته بالكامل، وأنه عند الطلب سوف يزيل الباحث أي معلومة قد تشير له من الملاحظات والمسودات.

أنا أدرك أنا طالبي له الحق في عدم الإجابة على أي من الأسئلة وإنهاء مشاركتي في أي وقت، وأنه يجب على الباحث الإجابة على أي سؤال أطرحه عن الدراسة..

أنا أتحمل المسؤولية الكاملة عن أي مخاطر جسدية، نفسية، قانونية أو اجتماعية مرتبطة بهذه الدراسة.

أنا أدرك أن طلابي لن يتلقوا أي تعويض نقدي على المشاركة بهذه الدراسة لكن ستعطى لهم نسخة من الدراسة النهائية عند الطلب.

أنا (أوافق / لا أوافق) على السماح للباحث في استخدام اسم طالبي ورأيه في الدراسة النهائية.

أنا (أوافق / لا أوافق) على السماح للباحث في استخدام الانتماء التنظيمي لطالبي في الدراسة النهائية.

أنا (أو افق / لا أوافق) على السماح للباحث في استخدام البيانات التي تم جمعها في هذه المقابلة في دراسة لاحقة.

التاريخ: توقيع ولي الأمر القانوني:

_____

توقيع الطالب: اسم ولي الأمر القانوني بالوكالة:

_____

اسم الطالب:

_____

توقيع الباحث:

_____

شكراً لمشاركتكم !

يمكن توجيه أسئلة، تعليقات، شكاوى وطلبات من أجل الاستقصاء النهائي لـ :

Dr. Ashraf F. Alqudah, SIT Jordan Academic Director

هاتف:0785422478(962)

البريد الإلكتروني:ashraf.alqudah@sit.edu

SIT Study Abroad
School for International Training

Access, Use, and Publication of ISP/FSP

Student Name: Haley Chatwin

Email Address: haley.chatwin@gmail.com

Title of ISP/FSP: Linguistic Imperialism in Jordan: The Impact of English Education Curriculum on Cultural Behaviors of Secondary Students in Amman

Program and Term/Year: Jordan: Geopolitics, International Relations, and the Future of the Middle East (JOR), Fall 2017.

Student research (Independent Study Project, Field Study Project) is a product of field work and as such students have an obligation to assess both the positive and negative consequences of their field study. Ethical field work, as stipulated in the SIT Policy on Ethics, results in products that are shared with local and academic communities; therefore copies of ISP/FSPs are returned to the sponsoring institutions and the host communities, at the discretion of the institution(s) and/or community involved.

By signing this form, I certify my understanding that:

1. I retain ALL ownership rights of my ISP/FSP project and that I retain the right to use all, or part, of my project in future works.

2. World Learning/SIT Study Abroad may publish the ISP/FSP in the SIT Digital Collections, housed on World Learning's public website.

3. World Learning/SIT Study Abroad may archive, copy, or convert the ISP/FSP for non-commercial use, for preservation purposes, and to ensure future accessibility.
   - World Learning/SIT Study Abroad archives my ISP/FSP in the permanent collection at the SIT Study Abroad local country program office and/or at any World Learning office.
   - In some cases, partner institutions, organizations, or libraries in the host country house a copy of the ISP/FSP in their own national, regional, or local collections for enrichment and use of host country nationals.

4. World Learning/SIT Study Abroad has a non-exclusive, perpetual right to store and make available, including electronic online open access, to the ISP/FSP.

5. World Learning/SIT Study Abroad websites and SIT Digital Collections are publicly available via the Internet.

6. World Learning/SIT Study Abroad is not responsible for any unauthorized use of the ISP/FSP by any third party who might access it on the Internet or otherwise.

7. I have sought copyright permission for previously copyrighted content that is included in this ISP/FSP allowing distribution as specified above.

HALEY CHATWIN   Dec. 10, 2017

Student Signature	Date

Withdrawal of Access, Use, and Publication of ISP/FSP

Given your agreement to abide by the SIT Policy on Ethics, withdrawing permission for publication may constitute an infringement; the Academic Director will review to ensure ethical compliance.

☐   I hereby withdraw permission for World Learning/SIT   Reason:
       Study Abroad to include my ISP/FSP in the Program's
       office permanent collection.

☐   I hereby withdraw permission for World Learning/SIT   Reason:
       Study Abroad to release my ISP/FSP in any format to
       individuals, organizations, or libraries in the host
       country for educational purposes as determined by
       World Learning/SIT Study Abroad.

☐   I hereby withdraw permission for World Learning/SIT   Reason:
       Study Abroad to publish my ISP/FSP on its websites
       and in any of its digital/electronic collections, or to
       reproduce and transmit my ISP/FSP electronically.

HALEY CHATWIN	Dec. 10, 2017
Student Signature	Date

Academic Director has reviewed student reason(s) for withdrawing permission to use and agrees it does not violate the SIT Study Abroad Policy on Ethics.

	Dec. 11, 2017
Academic Director Signature	Date

Note: This form is to be included with the electronic version of the paper and in the file of any World Learning/SIT Study Abroad archive.

ISP Ethics Review

(Note: Each AD must complete, sign, and submit this form for every student's ISP.)

The ISP paper by Haley Chatwin <u>does</u> conform to the Human Subjects Review approval from the Local Review Board, the ethical standards of the local community, and the ethical and academic standards outlined in the SIT student and faculty handbooks.

Completed by: Ashraf F. Alqudah, Ph. D.

Academic Director:__Ashraf F. Alqudah, Ph. D.

Signature:

Program: JOR Fall 2017

Date: Dec. 14th 2017

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Human Subjects Review

LRB/IRB ACTION FORM

Name of Student: Haley Chatwin	Institution: World Learning Inc. IRB organization number: IORG0004408 IRB registration number: IRB00005219 Expires: 9 December 2017
ISP Title: ESL Methods and their Cultural Implications	
	LRB members (print names):
	Ashraf F. Alqudah, Ph. D. Chair *Ismael Abu Aamoud, Ph. D.* *Badr AlMadi, Ph. D.*
Date Submitted: 11-8-17	
Program: Jordan: Geopolitics, International Relations, and the Future of the Middle East	**LRB REVIEW BOARD ACTION:** __X__ Approved as submitted ___ Approved pending changes ___ Requires full IRB review in Vermont ___ Disapproved
Type of review:	
Exempt ☐ Expedited ☒ Full ☐	LRB Chair Signature: Date: Nov. 13, 2017

Form below for IRB Vermont use only:

Research requiring full IRB review. ACTION TAKEN:

__ approved as submitted __ approved pending submission or revisions__ disapproved

_____   _____

IRB Chairperson's Signature   Date

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Statement of Ethics
(adapted from the American Anthropological Association)

In the course of field study, complex relationships, misunderstandings, conflicts, and the need to make choices among apparently incompatible values are constantly generated. The fundamental responsibility of students is to anticipate such difficulties to the best of their ability and to resolve them in ways that are compatible with the principles stated here. If a student feels such resolution is impossible, or is unsure how to proceed, s/he should consult as immediately as possible with the Academic Director (AD) and/or Independent Study Project (ISP) Advisor and discontinue the field study until some resolution has been achieved. Failure to consult in cases which, in the opinion of the AD and ISP Advisor, could clearly have been anticipated, can result in disciplinary action as delineated in the "failure to comply" section of this document.

Students must respect, protect, and promote the rights and the welfare of all those affected by their work. The following general principles and guidelines are fundamental to ethical field study:

I. Responsibility to people whose lives and cultures are studied
Students' first responsibility is to those whose lives and cultures they study. Should conflicts of interest arise, the interests of these people take precedence over other considerations, including the success of the Independent Study Project (ISP) itself. Students must do everything in their power to protect the dignity and privacy of the people with whom they conduct field study.

The rights, interests, safety, and sensitivities of those who entrust information to students must be safeguarded. The right of those providing information to students either to remain anonymous or to receive recognition is to be respected and defended. It is the responsibility of students to make every effort to determine the preferences of those providing information and to comply with their wishes. It should be made clear to anyone providing information that despite the students' best intentions and efforts, anonymity may be compromised or recognition fail to materialize. Students should not reveal the identity of groups or persons whose anonymity is protected through the use of pseudonyms.

Students must be candid from the outset in the communities where they work that they are students. The aims of their Independent Study Projects should be clearly communicated to those among whom they work.

Students must acknowledge the help and services they receive. They must recognize their obligation to reciprocate in appropriate ways.

To the best of their ability, students have an obligation to assess both the positive and negative consequences of their field study. They should inform individuals and groups likely to be affected of any possible consequences relevant to them that they anticipate.

Students must take into account and, where relevant and to the best of their ability, make explicit the extent to which their own personal and cultural values affect their field study.

Students must not represent as their own work, either in speaking or writing, materials or ideas directly taken from other sources. They must give full credit in speaking or writing to all those who have contributed to their work.

II. Responsibilities to Hosts
Students should be honest and candid in all dealings with their own institutions and with host institutions. They should ascertain that they will not be required to compromise either their responsibilities or ethics as a condition of permission to engage in field study. They will return a copy of their study to the institution sponsoring them and to the community that hosted them at the discretion of the institution(s) and/or community involved.

III. Failure to comply
When SIT Study Abroad determines that a student has violated SIT's statement of ethics, the student will be subject to disciplinary action, up to and including dismissal from the program.

I, _____Haley Chatwin_____, have read the above Statement of Ethics
                              (Printed Name)
and agree to make every effort to comply with its provisions.

Student Signature: _____ Date: __11-8-17_____