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TO : Dean, School of Graduate Studies
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Chairman, Faculty Graduate Commission, ILS
SUBJECT: Correction of Ph.D Thesis



This is to confirm that Abebe Gebretsadik and Mekonnen Disasa (Ph.D TEFL candidates) and Abiye Daniel (Ph.D Literature candidate) have included the necessary corrections into their theses as recommended by the Examination Committee.

Thank you.

**AFRICAN LITERARY TEXTS AND LANGUAGE BASED
APPROACHES IN ELT: A STUDY OF MOTIVATION**

**BY
ABIYE DANIEL**

**A THESIS SUBMITTED TO THE DEPARTMENT
OF FOREIGN LANGUAGES AND LITERATURE
FOR THE DEGREE OF PH.D IN LITERATURE**

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**African Literary Texts and Language Based Approaches in ELT:
a study of motivation**

by
Abiye Daniel
Institute of Language Studies

Approved by Board of Examiners:

Haile Michael Aberra HA

Advisor

Signature

Date

Professor S. B. Mahon

Examiner

S. Mahon

Signature

Date

Yimer Kifle

Examiner

Y. Kifle

Signature

23/07/98

Date

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ABSTRACT

AFRICAN LITERARY TEXTS AND LANGUAGE-BASED APPROACHES IN ELT: A STUDY OF MOTIVATION

The Ethiopian English language learner seems to be less fluent in the freshman class over the last couple of years. What appears to be the root cause of these low grades is the lack of motivation in the language classroom due to the neglect of culturally appropriate material and the absence of a language-based approach.

This thesis attempts to explore the contributions of African literary texts to the language classroom arguing that a socio-cultural approach to language learning is more viable. Ethiopian English does not exist as an institutionalized variety, however, within a Pan-African perspective the Ethiopian learner can identify with African Literatures in English and begin from a familiar schematic reality. This authentic schema, apart from motivating the learner, will help in the efficient use of their top-down processing, a quality that at present is lacking. An understanding of African Literature is also approached through an attempt of its definition from a historical perspective, an asset the language learner can call upon from his cultural competence and which also powerfully influences the rules of discourse in communication. Furthermore, African literature is based on the supposition that there is a constant interaction between social and linguistic aspects in regards to the understanding of language. Therefore the educational goal is based on the understanding of cultural assumptions in the classroom, and views culture as a process of understanding and tolerating different perceptions. African literature, in this thesis, focuses on problematizing major themes and therefore, stimulating discussion dependent on cultural awareness and based on dialogue and negotiation. African literature is therefore viewed as a stepping stone from which the Ethiopian language learner begins from and moves towards other forms of discourse, that is, from the familiar towards the unfamiliar.

The learner approaches African literary texts from a language-based perspective with an emphasis on communication and negotiation as a bases for language awareness. In other

words, African literary texts are seen from three perspectives: as text, as message, and as discourse. African literary text as text enables the language learner to examine language as system, and through a stylistic analysis be able to explore the different levels of language. However, though description is a fundamental beginning towards a closer understanding, the learner has to move on to the next level of text as message. On this level the student explores meaning in text on the semantic level and understands how the writer transmits his message through language. The third and most important aspect however, is through interpretative procedures where text is seen as discourse and the learner's response is most valued, here a pragmatic understanding of meaning is explored. In this case meaning only exists with learners active engagement with the text and in the ultimate pursuit of communication. Communication in turn, develops a better understanding of language. As students are equipped with their schematic knowledge, bottom-up processing or explicit awareness of language is dealt with in the tasks. The tasks therefore, have a major role to play in language learning, firstly, they are a means through which the learner communicates and negotiates meaning- an educational value, and secondly the learner is exposed to a more explicit awareness of language- a pedagogic value.

Based on the assumptions of African literary texts and language-based approaches, this thesis also explores the motivational factors that influence language learning. The researcher feels that by using African literary texts and a language-based methodology the language learner will be more motivated to learn a foreign language. Models exploring motivation are reviewed and a synthesis between a psycho-educational model by Lambert and a socio-educational model by Gardner seem to be most relevant for this research. In this approach, cultural beliefs have a great influence on individual differences of which attitude and motivation are a part. Attitude and the aspect of orientation, which includes integration and instrumentality, seem to have a direct influence on motivation and situational anxiety, influencing foreign language learning. The ultimate outcome of learning a foreign language is reflected on self-identity both in linguistic and non-linguistic terms. Therefore, African literary texts, based on the social milieu of the learners, seems to assure that self-identity and

may probably help to motivate second language acquisition. However the Ethiopian situation is unique because English is used only as a medium of instruction, questioning whether the integrative motive is the most influential in language acquisition.

To conclude, the researcher feels that the use of African literary texts in the language classroom with a focus on a language-based approach communication, can help to foster motivation and break the 'culture of silence' in the Ethiopian language learner.

INTRODUCTION

Ethiopian students of English at Addis Ababa university have always had difficulty in expressing themselves, and at present, the situation seems to have worsened. A number of reasons seem to have contributed to this gradual decline, however I personally feel that the general lack of identification of the language learner with the material within the language being taught, is the main cause. This has resulted probably because the materials designed have not taken into consideration the cultural and psychological aspects of language learning. It seems necessary therefore, to explore ways of addressing these issues through more appropriate material, probably through literary material. The use of literary material however, seems too vast an area to cover, and so probably based on the learners background knowledge, it may be even more appropriate to use culturally relevant literature, African literary texts in English.

When we come to language learning theories there seems to be strong indications that motivation in the language classroom contributes enormously to the learning environment. Motivation, especially in terms of identification is said to be the most fruitful, however there is nothing with which the Ethiopian learner can identify with. By this I mean that most themes are more development oriented rather than personal issues making it more difficult to individualize. So probably with regards to the Ethiopian situation, where motivation towards language learning appears to be relatively low, it seems necessary to explore linguistic and social processes that may contribute to a creation of this identification. Linguistic processes advocate motivating input that encourages communication based on strategies dependent on schema. The social processes however, have more to contribute to the Ethiopian situation because they raise issues of: identity, social milieu, psychological openness and a sense of self image, and all this seems to be reflected in African literary material. What is therefore being argued is an identity that the language learner brings to the classroom as opposed to bringing about a change of identity.

As a researcher I also feel that it is necessary to argue for how this motivating material can be used in the language classroom through a particular methodology. Skehan's (1993) task-based frame of code and cognitive complexity, to which the learner can identify with and

respond to, seems the most appropriate. This is taken even further in Winnie's (1987) model that tries to link task design with a particular social and psychological schema that the language learner brings to the language classroom. Both these models therefore seem to suggest a more motivating environment that encourages foreign language learning.

After I have tried to connect motivation and language learning with a particular identity and social milieu of the Ethiopian learner, I have tried to identify this reality. Ethiopia is seen in terms of an African reality that is defined through its geographic location and historical process. I have then tried to argue that the Ethiopian language learner shares a similar schemata with other African country learners and so African literary material can be used in the language classroom in the Addis Ababa University context. This material can also be examined from external and internal features that also help in the tasks that have been designed and develop both accuracy and fluency.

Lastly it appears necessary to see this research from a pragmatic perspective where meanings are seen in the African literary material as well as brought to the material by the Ethiopian language learner. The learner is also encouraged, through a stylistic approach, to develop both grammatical and communicative competence, Based on Structuralist and Schema theories also, the language learner is encouraged to develop language skills through the African literary material. Therefore, the whole issue of, identity, social milieu and a stylistic approach, may contribute to a more motivating foreign language approach in the Addis Ababa University context.

CHAPTER ONE

1.1 THE KACHRU CONCERN IN TERMS OF ETHIOPIA

The main aim of this research is to argue for the use of culturally appropriate texts in the teaching of English as a foreign language in the Ethiopian context. The argument is that these texts are more motivating because they incorporate the learners social milieu, which in turn, is a part of an African historical experience. The Kachru concern, which argues for the validity of different varieties like Indian and Nigerian English, in a way argues for an African English variety, which is an African experience that can be shared in Ethiopia. The setback however, is that according to Kachru's classification such a variety does not exist in Ethiopia. Kachru has always been arguing for the acceptance of varieties of English while Randolph Quirk has felt that Standard English is more important. I therefore feel that by raising the awareness of language learners to notions of variety in itself can be motivating. Furthermore the learner, by using African literature in English, with a special emphasis on similar themes, may feel a sense of identity and so may be motivated to learn the foreign language, English.

The use of African literature in English in the language classroom may support the language learner more because culture and language are intertwined. As put by Smith "...the language and culture have to be studied together, and have to be brought into interactive relation in successful discourse" (Smith, 1987: V11). In the Ethiopian context however, the use of other literatures has not contributed to this mutual development of language and culture. Probably the use of African literature in English in the Ethiopian language classroom may contribute to a more motivating environment where the learner realizes their full potential.

1.11 The Ethiopian Situation

Freshman English is given to all First year students throughout Addis Ababa University, the texts, however, used by these students are uniform throughout the faculties. The students of the Social Science Faculty have a particular difficulty in which I am interested, in that most of the comprehension passages are science and development oriented. In fact, as stated in the objectives of the textbook, most of the themes revolve around the issues of National Development. The result of this has been negative influences on the language classroom because the students have been faced with "boring" and "uninspiring" material. Not only this, but a lack of motivation has resulted in a dislike towards studying English. A dilemma has therefore been created where a student entering the university has come with a potential to be fostered but has not been able to realise these potentialities especially in the English language classroom, because of a lack of assessment of their particular needs.

In the Ethiopian context it seems that the language learners come to the classroom with a set of schematic expectations that are very different to those presented to them. During the learning process the learners don't seem to identify with the material, and there seems to be a lack of initiative to learn, where the learner

... as part of his growing emotional and social needs identifies further with unwelcome social, cultural or political attitudes: he turns off his learning temporarily or permanently (Kachru, 1983: 28).

The issue that can be raised therefore is whether it is possible to use material with which the learners can identify with and be motivated enough to communicate in a foreign

language in the classroom. Literature seems to be a possible answer to lack of motivation, and African literature in English in particular, may be a framework that can create a conducive context. Kachru argues that "Contact Literatures" can serve two purposes beginning from the familiar and also explaining the unfamiliar. As put by Kachru

The concept of "Contact Literature" is an extension of "Contact Language". A Language in contact is two faced; it has its own face and the face it acquires from the language with which it has contact. The degree of contact varies from lexical borrowing to intensive mixing of units. Contact literatures... have certain formal and thematic characteristics which make the use of the term "Contact" appropriate (Kachru, 1982 b:341).

One way of approaching lack of motivation due to lack of cultural background seems to be by using contact literatures that is, African literature in English, to engage the learner's interest. The foreign language learner's interest can be aroused because they will identify themselves with what they feel as their own, decreasing the feeling of alienation. As clearly put by Smith "...difficulties of understanding in cross-cultural circumstances are often cultural as much as - or more than - linguistic in nature " (Smith, 1987:171). It seems necessary therefore to address this cultural need in the Ethiopian language learner context.

After examining the Ethiopian situation and being aware of the influence of culture on language learning the next question seems to be an argument for the inclusion of Ethiopian literature in the classroom. The Ethiopian situation is unique and a variety as such does not seem to exist, however the awareness of varieties may contribute to motivation. I will now try and argue that an Ethiopian English variety does not exist, based on Kachru's criteria, and so explore some of the advantages of using other African cultural backgrounds in the language classroom.

1.12 An Ethiopian English Variety

In the Ethiopian context, the language learner first encounters English as a subject taught in the Junior School. Depending on the locality of the Junior School, the medium of instruction would be the local language of the region. English, however, becomes the medium of instruction beginning from high school and continues to be so through the educational system till the tertiary level. What makes Ethiopia unique, is that unlike many other African countries, it has not been colonized and so the choice of English in the educational system has been mainly on a voluntary basis. The English language was not imposed on the Ethiopian education system and so Ethiopia has vacillated between French and English, before and after the Second World War. Due to the influence of the British, however, after the defeat of the Italians, English gradually became the language of education. This lack of institutionalization therefore, until very recently, can be one reason why it may be difficult to argue for an Ethiopian English variety.

Kachru (1983) actually proposes criteria which a language variety must fulfill before it can be considered as an accepted variety:

- a. Uses in a socio-linguistic context.
- b. Extended register and style range.
- c. A process of nativization.
- d. A body of nativized literature.

a) A Socio-Linguistic Context

When talking about a variety in the Ethiopian context, Ethiopian English does have a socio-linguistic aspect. However, this aspect is very minimal and probably confined only to the lexical level and by this I mean that there may be cultural influences on the vocabulary.

b) Register and Style Range

When talking about extended register and style unlike the Nigerian and Indian varieties such a level does not exist because Ethiopian English as a style and register have not evolved.

c) The Process of Nativization

Variety can be established in terms of the Regulative and the Interpersonal. When talking about the regulative, the language of administration and the legal system are considered. In the Ethiopian context, English is used mainly as the medium of instruction. The language of administration can vary from place to place but in certain regions both the indigenous and Amharic languages are used. In other words, an Ethiopian English variety has no role to play. The same applies to the legal system where again the legal system uses the indigenous Amharic language and no forms of the English variety exist. Regarding English being used on the interpersonal level, it is very unlikely to have been accepted because local languages are used and English is seen as a Foreign Language. Probably students coming from private schools use English at this level and in this case, the integrative motive may be very high but restricted to a few levels of communication. Therefore when

looking at the process of nativization, the Ethiopian English variety has hardly been nativized but rather kept restricted, only as the medium of instruction.

d) A Body of Nativized Literature.

Ethiopia is one of the few countries in Africa that has had a long tradition of writing in a native language. Geez is the language of the church and so the earlier works of literature were written in this language. Gradually, however, Amharic which has its roots in Geez became the language of literature. At the same time other languages were used in various regions but they mostly existed in an oral form. Nativized Ethiopian literature, therefore greatly existed and is still written in local languages. When we come to literature written in English it is very minimal and probably one can argue that this Ethiopian English variety exists only at a performance variety stage. By this it is meant that a few individuals use it in their creative writing but Ethiopian English as a variety has not been institutionalized.

After looking at all these criteria laid down by Kachru it appears that an Ethiopian English as a variety does not seem to exist, this is mainly because it has not been nativized or institutionalized. As Kachru claims "A variety may exist but unless it is recognised and accepted as a model it does not acquire a status" (Kachru, 1983:39).

Although Ethiopian English as a variety does not exist it seems advantageous to have explored Kachru and his understanding of variety. The main reason is that on this basis the Ethiopian language learner can be made aware of other varieties thus understanding that Standard English is not the only norm. This can have a motivating effect because the language learner will be more willing to express himself even though his English maybe weak.

1.13 The Socio-Cultural Perspective

It seems to be more appropriate to discuss the issues of culture on language from a systemic versus schematic perspective, systemic being the formal or lexical-grammatical while schematic more of socially acquired knowledge. The major controversy over the years has been as to what extent one aspect influences the other or, whether they are one and the same. Many scholars like Stewart (1982) Valdes (1986) and Byram (1988) feel that language cannot be taught apart from culture, thus assuming a greater overlap between the schematic and systemic aspects of languages. Furthermore it, cannot be denied that:

...value systems powerfully influence the rules of discourse in communication, and thus help to determine whether and to what extent there may be a cultural barrier between learner and target language (Smith, 1987:170).

The argument here is that in the first language acquisition context, it can clearly be seen that the native speaker calls upon schematic knowledge that cannot be identified in the systemic system. This is a cultural competence, which Wallace, (1988) calls " ... a very complex package of beliefs, knowledge, feelings, attitudes and behaviour appear to govern the use of grammatical knowledge". Goodenough also attempts to define culture by saying:

A society's culture consists of whatever one has to know or believe in order to operate in a manner acceptable to its members. Culture is not a natural phenomenon; it does not consist of things. It is the form of things people have in mind, their models of perceiving, relating and otherwise interpreting them (Goodenough, 1964:36).

When we come to second language acquisition, it can be argued that the language learner is disadvantaged in that there is constant conflict between the first language schematic

expectations and the language being learnt. Alptekin clearly argues by saying that "...familiarity with both content and formal schemes enables the learners to place more emphasis on systemic data" (1993:140). Furthermore, with regards to the classroom situation and the development of tasks, Aleptkin also feels that "... familiar schematic knowledge allows the learners to make efficient use of their top-down processing in helping their bottom-up processing in the handling of language tasks (1993:140). Also "Much depends on the sensitive choice of texts, so that students can be enabled to move from their own immediate world, over time, to other imaginative worlds" as put by (Harnson 1990: 52) . After discussing the influence of culture on language learning, it seems to suggest, that talking about the familiar, contributes to motivation. Motivation in turn helps the language learner to understand the foreign language better.

The thesis presented here then aims for a broader Pan-African perspective where the Ethiopian learner identifies himself, if not completely, on the linguistic level, but at least schematically, with African literary texts. By using African literature in English in the language classroom, the learner has the advantage of beginning from his own literature and probably will not be lost among "...Daffodils and Maypoles and Yellow Fogs, not to mention songs of London Burning and Baa Baa Black sheep" (Brumfit and Carter, 1986: 225). This socio-cultural perspective advocates development beginning from what is known towards the unknown and unfamiliar contexts. Carter and Brumfit claim that:

.... there is a great deal of sense in moving outwards from what is fairly fully understood because it is based on local cultural assumptions to literature of another class, region or period (1986:255).

The aspects of authenticity may also be raised, where the learner identifies himself with the literary texts and is then put into a situation where input may be readily converted into intake, the reason being "...learners are exposed to language that is as genuine and undistorted as can be managed in the classroom context" (Collie and Slater, 1987:166). African literature appears to have more than one advantage. Firstly, it is the literature of the learner, which equips him with an already familiar schematic knowledge, and therefore may help the learner and stimulate genuine response and so make the response authentic. Secondly, apart from motivating the student, it has all the complexities of literature which may directly create an awareness of language to the learners.

Another important aspect that cannot be overlooked is the additional awareness of the African English variety. As stated by Short, previously, "A common assumption seemed to have been that as the great writers in English produced the 'best' English they should be used as a model for non-native speakers" (D'Hean, 1986: 153). Now however, classroom situations are changing and there is a lot of good literature written in English, yielding a wider range from which one can choose. African literatures in English in fact "...reveal a blend of two or more linguistic traditions and they provide the English language with extended contexts of situation" (Kachru, 1983: 161). Talking about this added linguistic appeal Y. Kachru talks specifically about "... an extension of the codes in terms of the new linguistic innovations, formal experimentation, cultural nuances..." (Smith, 1987:130). The argument for an African variety therefore, is that the language learner is not only exposed to standard formal English but is made aware of varieties of language. Not only this, but along with the learners variety, one's own personal and cultural knowledge can be explained and extended. What is being

argued for here is a move away from universal models towards specific culturally bound contexts. Kachru talks about universal models being suspect and (Collie and Slater 1987:6) propose a criteria of suitability which "...clearly depend ultimately on each particular group of students, their needs, interests, cultural background and language level". The African educator could probably therefore not necessarily aim for Standard English but should be aware of and utilize other varieties to encourage students to realize their potential. Beginning from an African variety would seem to begin from the learners need and this can encourage them to respond in the language classroom.

As put by Achebe

... I feel the English language will be able to carry the weight of my African experience. But it will have to be a new English, still in communion with its ancestral home but altered to suit its new African surrounding
(1965: 29-30).

1.14. The Psycho-Linguistic Perspective

The psycholinguistic perspective is how the learner is viewed in the learning teaching process and how they view themselves. The concepts of medium and mediation perceive the learner as either receiver or producer and this has an effect on the motivation and materials to be used. Widdowson explains that a medium centered approach advocates a more conservative stand where students are forced into submission and acceptance of authority. It is further explained that "... it perpetuates the rule of privilege and denies the rights of self-determination and dissent" (Widdowson, 1990: 122). Ethiopian, as well as other African institutional outlooks, are mainly based on cultural presuppositions of the learner as a receptor rather than an initiator in a classroom environment. One should be aware that cultural values

indeed do propagate values of submission towards elders, religious authorities and teachers, and so European modes of mediation have to be adapted and not adopted directly into the learning environment. Mediation, as opposed to medium, advocates a more liberal approach where the individual's response is respected and encouraged. It emphasizes "... initiative rather than initiation, the autonomy of learning rather than the authority of teaching" (Widdowson, 1990: 123).

This is where the contradiction appears to lie - the Ethiopian educational system based on implicit values of culture are based on initiation rather than the initiative, and advocates the authority of teaching. Where as at present, task-based or process-oriented approaches are being preached they cannot be fully utilized because cultural values see the learner as a submissive individual who does not have the right of self-determination and dissent. Kachru also tries to explain how local expectations are not fulfilled because the mode of reasoning in the education system is mostly European oriented thus creating a clash of cultures. Kachru classifies the European modes of thinking as follows:

1. Aristotle Rhetoric- based on education seeking truth and intellectual effort, observing, describing, classifying and deducing and inferring which are based on Greek ideas of democracy;
2. Roman Organisation and Public Virtues - certain European virtues that are advocated by that specific culture,
3. Descartes Logic - mathematics and scientific methods, again a logic based on cultural values,

4. Judeo-Christianity - cultural competence and communicative competence based on Christian religion and concepts of God among men, evil, redemption, sin and emotion; and
5. The Scientific and Industrial Revolutions.

The lack of harmony therefore, in the African second language classroom context can to a large extent be attributed to the conflict between modes of thinking and cultural expectations of African and Western societies. What the educator, teacher, facilitator has to be aware of is the European mode of thinking and expression that has been practised so far and the cultural background that the learner brings to the classroom. Being aware of the contradictions and trying to resolve them from a cultural perspective may yield better results. Mediation in this instance presupposes a learner-centred approach where learner self-determination is advocated. Could it be that the terms medium and mediation should be reconciled? And can we as educators resolve this by using culturally specific materials.

It appears that one way of reconciling these factors is through culturally appropriate material. African literary texts, in this context, represent something to which the language learner may identify with and is a part of, and so would be less likely to be in a medium position. When using material that the language learner is fully aware of, it is less likely to be a transmissive mode of education. Rather the learner will be more willing to talk about what is necessary, what they like or dislike about their particular environment or culture.

Krashen's "input" and "intake" hypothesis affecting the Affective Filter is another argument from the Psycho-Linguistic perspective. Krashen's Affective Filter Hypothesis claims that a highly motivated learner with rich input will gradually convert it to intake and therefore will proceduralise aspects of the language. Using African Literature in English in the classroom, presupposes that it will "...involve taking into account the attitudes, interests and predispositions of the learners themselves" (Widdowson, 1990:194). Again, as the argument comes from a learner-centred approach, motivating the language learner is of utmost importance because as put by Littewood, motivation "...is the crucial force which determines whether a learner embarks on a task at all, how much energy he devotes to it and how long he perseveres" (Littewood, 1984: 53).

To argue further, language theorists state that:

... psycholinguistic theory has focused on the influence of motivational factors on perceived meaning in which the final result will depend on "what the reader wishes to achieve" and his competence in utilising the printed texts in order to extract the meanings appropriate to his intentions (Brumfit 1983: 4).

Actually what we can also understand in the psycholinguistic theory, is the theory of meaning within the learner's perception of the world. Meanings do not only seem to be text-intrinsic but exist from an extrinsic perspective where the learner also brings meaning from his cultural and schematic knowledge. This actually presupposes that once the language learner has been motivated and has attained that confidence, language learning may become more effective. African Literature in English appears to have that appeal which may help students to "...explore their own responses to literature" and creates the initiative to be educated. Not only this, but "...the delight of encountering one's own thoughts in situations encapsulated

vividly in a work of art" (Collie and Slater, 1987: 8) creates a sense of involvement that encourages the learner to attempt even more complex patterns of language and thought. This is where African literature in English may foster motivation and serve as a springboard from which the learner could have the added advantage and be able to assimilate the language more effectively. Furthermore African literature in English will very likely foster participation and as put by Widdowson "... any subject must engage the interest and insure the participation of pupils and students."(1975:82).

So far the material used in the classroom does not encourage learner independence and foster creativity. In connection with the concept of medium the learner is also still seen as receiver. From a psycho-linguistic perspective it can be argued that the learner should no longer just be a mere imitator of the teacher but rather should be involved in the construction of meaning. It appears that to encourage this learner-centred approach, a basic conceptual factor that should be encouraged is one of attitude or attitudinal adjustment or reaction, as put by Kachru, (1983). Again, from this psycholinguistic perspective, the argument seems to be about how to convert input to intake which is determined by the learner. African literature, with its relevance on experience of African students, may be capable of cultivating a more positivist attitude enhancing motivation. If the attempt is to encourage and develop response, then the learner must be given maximum opportunities to react, interact and negotiate with his fellow peers and the fertile ground that may foster this, again seems to be African literature in English. In otherwords, when the language learner becomes a negotiator the emphasis is not only on product but rather on the cultivation of the skills, making it more a process.

Expectations and needs are indirectly connected to psycholinguistic factors where the competent reader has certain expectations, usually culturally determined, which are either realised or not, and this seems to be conditional on how involved the learner is in the classroom. An explanation by Carter and Long, is that "... student centred activities aim to involve students with a text, to develop their perceptions of it and to help them explore and express those perceptions."(1991:8) Literary texts in particular seem to serve as a stimulus for language development. Carter and Long, (1991) also argue that in a literary text there is a convergence of three models: the personal growth model, the cultural model and the language model and these in fact contribute to personality development. This probably shows that culture, language and the learner converge in the classroom and so finding ways to integrate them in particular tasks may help to foster motivation. Brumfit expresses a similar view that "...thematically 'relevant' texts have the benefit of stimulating immediate engagement..." (1993: 157). All these arguments are for using African literary texts in the classroom where the learner is situated in a conducive environment and stimulated by authentic material or is able to authenticate it.

When re-examining some of these arguments the psycholinguistic perspective argues for motivation and independence for the language learner. This environment is mainly dependent on African literary texts which may motivate the language learner to feel involved and want to learn the foreign language. Not only motivation, but also identification with the African literary material may encourage authorship of the learner and so help towards a whole rounded development of personality. Therefore this research proposes the use of African literary texts in the language classroom.

To sum up, this thesis is an argument for the inclusion of an African English variety or theme in the language classroom. The Ethiopian context is a very unique one where there is no independent Ethiopian English variety. As this is the case, the next apparent step is to aim for similar themes between the Ethiopian and African learner which will create a conducive environment for language learning. This motivation is based on a socio-cultural and psycho-linguistic perspective which it is hoped will help the Ethiopian language learner. Both accuracy and fluency, dependent on culturally appropriate material, it seems, will contribute to an integrated skill development programme where Freshman language learners may be motivated. I therefore feel that by using African literary texts in the language classroom, with specific reference to the Ethiopian context, the learners with their socio-cultural and psycho-linguistic factors, may develop their foreign language competence. The next major step is to argue for the advantages of using literature in general in the language class to serve as a form of motivation and then argue the significance of African literature in English in particular.

1.2. LITERATURE IN THE LANGUAGE CLASSROOM

After exploring the socio-cultural aspects and the effects on the language learner in terms of motivation, the next step is to see what material contributes to this conducive situation. Literature in general seems to cater for most of these needs in the language classroom, and in the Ethiopian context in particular it appears to be more appropriate to use African Literary texts because of their cultural similarity.

The role of literature in the language classroom mainly comes with the understanding that it can be stylistically manipulated by the language learner. Literature cannot afford to be something only to be revered and worshipped while its language is seen as something more mundane. Literature and language cannot be divorced because literature cannot exist apart from language and one of the ways through which language can best express itself, is through literature. Therefore, for the learner to appreciate and understand language it seems advantageous to use literature and be able to manipulate the language. As literature is one of the most complex ways of presenting language, a language learner will probably, benefit most by understanding and experimenting with the language of literature. Along with this, literature takes into account issues such as: interest, authenticity, variety and culture, which will probably make the learning experience more beneficial. Now I will try and argue for the benefits of using literature in the language classroom.

To begin with, one of the most important and valuable attributes of literature is the capacity to arouse interest in the language learner. For a language learner to want to learn there must be an element of interest which brings enjoyment to education, otherwise boredom and its consequences over shadow the learning process. The interest of course, will vary from individual to individual, class to class, country to country, or in other words, from context to context. For this reason, one of the aims of this research is to explore the Ethiopian context and find out what the level and needs of the Ethiopian language learners are. The aim therefore, is not only to correspond to the interests of the learners, but if possible, to also create interest and be able to sustain it. Literature, in the above respect, seems to be the most

appealing choice to make, because the language learners will probably be able to identify with the variety of themes that reflect a cultural reality.

Interest can be examined a little further, where literature caters for each individual's personal emotive need. Each learner can identify with the literature and become more personally involved in the classroom activity. By identification one means that the readers can see a little bit of themselves presented in the work of art and so would like to do something, in the case of the language classroom, they will want to get involved and react to the text. In this respect, interest contributes to motivation, one of the key factors in second language acquisition.

So what we can understand from the above arguments is that literature, not only on its own, but with an appropriate methodology, stylistic in this case, sensitizes the language learner more to the language. Moody, (1983) in regard to literature, not only argues for the interest that literature provides but points out that literature also commands respect. The very fact that a language learner is dealing with literature in the language classroom it seems to instill respect which entails enthusiasm and devotion, or in other words motivation. Respect in this context means that the language learner has always had the idea that literary discourse is something to be achieved so the language learner will further identify and strive for the respect that literature may give. In the language classroom therefore, based on the ideal of the learner, a conducive environment can be created where the attempt will be to respond and learn.

The next important reason for including literature in the language classroom is its status of authenticity. Authenticity can be viewed from various angles: text, interpretation,

task and context. If therefore, the text that is being used in the language classroom is authentic, as opposed to contrived, then most outcomes that are produced will have a degree of authenticity. Long, in Brumfit and Carter, argues about authenticity and its inter-relation between text, verbal activity and activity response by saying-

... literature is by definition authentic text, and both verbal and activity response are genuine language activities, not ones contrived around fabricated text (1986: 58).

Collie and Slater (1987) argue for the authenticity of literature in terms of its dealing with fundamental human issues which are enduring rather than being ephemeral. Probably it can be argued that the language learner is exposed to a language that is genuine and undistorted, something to be valued in the classroom. As the language of literature is authentic and since it deals with human issues, it seems fundamental to capitalize on the authenticity of literature. Furthermore, since literature usually deals with the reality of the learner, the teacher should strive to create authentic tasks which will contribute to the language learning process. So, the more the learner identifies with the literature, the more genuine the interaction and the more authentic the response.

The next relevant potential literature has in regard to language learning is its diversity. Literature helps to sensitize the language learner to the complexities and potential of language. Poetry in particular, according to Widdowson is:

... a deviant kind of discourse which exploits the resources of conventional language in order to develop contradictory quasi-systems of its own, system compounded of both langue and parole which derive from a disruption of normal linguistic principles (1984: 146).

Probably, if the language learner is sensitized to the language this may contribute to a better understanding of how the world is presented. This in turn, will make the language learner aware that there are different outlooks and so may develop the capability of perception. Carter and Simpson, also argue for the advantages of poetry by saying "... to provoke self-awareness and introspection about the process and procedures of stylistics based on interpretative activities" (1989: 70). This again, as put by Carter and Simpson,(1989) suggests that stylistics with the use of language, makes the learner aware about languages. This awareness is developed based on activities that require an interpretative procedure and so encourages initial response from the language learner. So what we can understand from the above arguments is that literature, not only on it's own but with an appropriate methodology stylistic in this case, sensitizes the language learner more to the language.

The freedom of the use of language in poetry makes the language learner aware of the complexities of language. It can be argued that this freedom of manipulation, to a certain degree, contributes to the building of the language learner's confidence. This confidence in turn, can foster the capacity for greater creativity, as suggested by Collie and Slater-

...poetry enables the learner to experience the power of language outside the straight-jacket of more standard written sentence structure and lexis. In the classroom, using poetry can lead naturally on to freer creative written expression (1987: 226).

Another argument connected with the diversity of language is that it equips the language learner with better methods of interpretation because

... literary texts... involve more complex and layered organization than conversation or most non-literary discourse...and in using literary texts educationally, it is easy to force the process of interpretation into our attention precisely because literary texts often resist easy interpretation (Brumfit, 1993: 160).

Learners will therefore be encouraged to be more independent and express their opinions as opposed to a pure transmissive situation.

To sum up then, there are a variety of reasons for the inclusion of literature in the language classroom. It appears however that because of reasons of interest, authenticity and variety, literature can facilitate rather than impede the language learner. As the aim is to develop a confidence in the language learner it therefore, seems essential to capitalize on the advantages of literature.

1.3 TEXT SELECTION

After exploring the reasons for the inclusion of literature in the language classroom the next question would be the need for the justification for the choice of African literary texts which applies more to the Ethiopian context.

To begin with, it seems necessary to take into account the aims of the educational institution as well as the specific course in question. Freshman English in the Addis Ababa University context, is attempting to implement a communicative language teaching methodology. Based on this, new materials have been designed that are supposed to encourage interaction between learners in the group. However I feel that the learners needs have not been fully taken into account as they express the need to read literature. Literature in general and African literature in English in particular, seems to have the capacity to create

learner identification with the material, which in turn personalizes classroom interaction. In regards to this attempt, student response comes naturally from the language learner, and this is the role that African literature can play. Again, the crucial factor for getting any response is to present a literature that is stimulating to the particular learner, and in this instance it seems that African literature has a role to play. Short stresses this argument by saying that-

... a student's capacity to respond to language is not exclusively dependent on language. Language is the medium and can be taught as such but response is a matter of personal, cultural and linguistic experience (1989: 89).

An important issue to be raised for the inclusion of literature in the language classroom is culture. Literature can come under the broad umbrella term of culture where a particular literature is a manifestation of the culture. So when the language learner talks about literature which he can identify with, because it is part of his culture, he will be more confident. Once the confidence is gained the learner can move outward to the rest of the world and other literatures and cultures. Regarding the question of culture, one can also argue that a learner may be more motivated and enthusiastic to respond or talk about the familiar. The language learner can also be made aware of the role of culture in language and the way in which the world is perceived. It is in this sense that African literature in English is being proposed in this paper, where the language learner begins from a familiar schematic reality that breeds confidence. African literature may help the language learner gain awareness of themselves and develop a confidence in the classroom to explore other worlds and improve their response.

The above argument can be taken further where text selection is not based on the canons of literature but rather on texts that encourage response. Along these lines there are many factors to be considered when selecting texts: cultural levels, pedagogic roles and appropriacy. Let us begin by examining text selection from a cultural perspective and see the relevance of using African literature in the language classroom. Critics like Kachru, advocate a resistance against the temptation of universal models and propose methods and approaches which address specific situations. Kachru feels that no broad generalizations applicable to all linguistically and culturally pluralistic societies, are possible. Educators should therefore address the question of a balance of varieties and texts. In this sense, probably African literary texts in English may be one step towards addressing the issues of a particular context, in this instance the Ethiopian situation. What appears to have been missing in the Ethiopian context is the use of African literary materials which could stimulate the learning process. So far literature has not been used a lot in the language classroom but when literary texts are used, it has usually been the classics under the pretext of universalism. Ngugi adamantly argues that the African learner so far has been-

...taught the history of English literature and language from the unknown author of Beowulf to T.S Eliot...poems in praise or censure of the retiring unreachable haughtily coy mistress...poems which are an English writer's nostalgic response to his landscape...the beauty of England... winter in a polluted industrial setting...roses and daffodils, not to mention songs of London burning and Baa Baa Black sheep (In Brumfit and Carter, 1986: 224-225).

Maybe, therefore, to encourage the Ethiopian language learner an attempt must be made to use literary material which the learner identifies with, and revolves around his

reality. A variety of themes can be cited here which reflect an "African reality" and so can lead to a particular schemata. To begin with, Negritude themes can be cited: pride, love of the motherland, ancestors and themes of colour conflict and blackness. Together with this, is the theme of African religion which may include Carriership, Predestination Moonworship and other so called Animistic beliefs. Other common themes is the clash between tradition and modernism where views on: Marriage, Bride prices and Education can be raised. Views of progress can also be subcatagorized here where there is a clash of ideas between: urban and rural, the culturally educated and the foreign educated and various perspectives. Lastly, is the general economic degradation that most countries in Africa are facing where themes of: impoverishment, malnourishment, disease and despair are depicted.

On the cultural level, the controversial issue of the canons of literature being more influential or being more of a model to be imitated, can be raised. It cannot be denied that learners may be more motivated by the established literary canons, the choice will therefore be determined by the learners themselves. If the language learner accepts the canons for their "face validity", or in other words, they feel that this literature is what motivates them most, then it is a legitimate reason for the inclusion. Otherwise it does not seem appropriate to teach the canons just because they are the canons. As previously indicated by Short "... a common assumption seemed to have been that as the great writers in English produced the "best" English they should be used as a model for non-native speakers" (In D'haen, 1986: 153). Now the tendency however should be to address student needs and find out what motivates them in the language classroom.

The hypothesis of this paper therefore is that African literature in English can serve as a familiar setting for the Ethiopian language learner and encourage response. The argument for African literature in this paper is that it is a familiar suitable ground for the language learner which will enable the fostering of response. Once confidence has been developed the learner can move towards the unknown and unfamiliar. In other words, language learners could begin from a cultural level that is more conducive to elicit response and facilitate interaction. As suggested by Brumfit and Carter-

.....there is a great deal of sense in moving outwards from what is fairly fully understood because it is based on local cultural assumptions to literature of another class, region or period (1986: 34).

The next important aspect of text selection is an emphasis on the pedagogic role. An educator always has to question what the role of literature is in language teaching. In the Ethiopian context, as proposed in this paper, literature is being studied as a mode of communication where a learner centred approach has been adopted. There is a strong emphasis on response and interaction between the learners. This interactive methodology can further be facilitated by a stylistic analysis of various literary genres as a means of sensitizing the language learners awareness of language, so this can be facilitated by appropriate selection. This is followed and developed into viewing literature as a form of dialogue and also understanding it as discourse. Based on the above assumptions, text selection should therefore facilitate the aim of the educator. Widdowson suggests that the pedagogic role in language teaching especially in regards to literature, is to equip the learner with interpretative procedures that can be applicable to various genres. Instead of providing and improving the

learners with "ready-made judgements" the emphasis should be to help learners with their strategies of understanding and improving their response. Regarding using literature in the language classroom the pedagogic principle should be that:

....teaching literature.. is concerned not with the transmission of facts and ready made interpretations but with the development in the learners of interpretative procedures which can be applied to a range of language uses, both literary and non-literary, which they encounter inside and outside the formal learning situation (Widdowson, 1975: 84).

What therefore is most important is the careful selection of texts that will attempt to facilitate this pedagogic role and make it more effective. In addition what the above implies is that the methodology one selects, in a way, determines the materials to be chosen and as this is a communicative context that is being encouraged, familiar materials may enhance the dialogue. The argument can be pressed further in that the aim is not to teach particular canonical texts but rather the attitudes and abilities required to express oneself. African literature in this respect, capitalizing on the motivation effect, seems suitable material for language learning because the learners may identify more with it and be willing to respond among themselves about a material they feel is their own. To sum up in Alex Rodgers words, our duty as teachers:

...is not to hand over predigested meaning, but to teach our students how to read and interpret for themselves...not to indoctrinate them with an academically hall-marked and guaranteed set of received opinions... but to be reasonably skilled and sensitive readers, able to feel and judge for themselves, with fidelity to the textual facts, in response to any work of literature they may choose to read (In Brumfit, 1983: 21).

Another reason for text selection is one of appropriacy, which can be subdivided into a number of levels. The first can be a linguistic category. African literature, in this context, has been selected on the basis that it may be closer to the linguistic ability or level of the Ethiopian language learner. Some writers, like Littlewood, even argue further for stylistic appropriateness, and in extreme cases, even avoid archaic words to attain structural suitability. In the Ethiopian context again, the argument is for accessibility and appropriacy where the language learner feels comfortable with the language being used and gradually s/he can be exposed to more complex and varied linguistic structures.

Another level of appropriacy to be considered is the practical question regarding the length of extracts to be used in the classroom. Due to the time factor in the classroom, the argument for this research, is to select, extracts which are felt to be representative of the literary work. Extracts from the four genres: poems, plays, short stories and novels have been selected and then investigated as to which genre is more popular with the Ethiopian language learner. Extracts should not alone be selected for the sake of being representative but also on the basis of diversity. A variety of extracts with diverse themes always has the potential for encouraging discussion and learner response. A criteria for the selection therefore can always involve the researcher or teacher who has a preference for particular texts because enthusiasm on the part of the teacher, when dealing with particular texts, can always motivate the learner.

From a skill perspective also text selection is important because particular texts develop and encourage certain skills. In this particular research the skills are not dealt with separately but rather from a holistic approach. In other words, most texts try and cater for a little:

writing, speaking reading and listening. It seems more appropriate to have a wider spectrum instead of focusing on only one skill because most situations incorporate all the skills. And so these particular tasks of African literature in English have also been selected and designed to incorporate all four skills to help the language learner even more in the classroom.

Based on the above criteria, texts from African literature in English have been selected in an attempt to enhance the motivation of the Ethiopian foreign language learner. As African literary texts are closer to the learners reality, like any literature in Widdowson's words:

...it can develop a sharper-awareness of the communicative resources of the language being learned. It can help in the acquisition of essential skills of communication by extending the study of system to the practice of putting it to use in both the comprehension and production of different kinds of discourse necessary for the learner's further education or his work (Widdowson, 1975: 83).

Now that I have argued for the use of literature in general and African Literature specifically to be used in the language classroom, I would like to explore in the next chapter how motivation views culture in language teaching. Motivation usually talks about linguistic processes and social processes, where the latter tries to account for a social milieu which is involved in a learning situation-African literature in English just may provide that milieu. However the linguistic processes also have their theories on language learning and contribute to any learning activity. Therefore a combination of both are relevant in any methodology with each model raising some important issues relevant to the Ethiopian situation.

CHAPTER TWO

2.1 ATTITUDES AND MOTIVATION: LITERATURE REVIEW

After examining the possibility that the Ethiopian language learner may be motivated by discussing themes from African literature in English, or a familiar background, I would like to examine what the literature on motivation explains on such issues. It appears that attitudes and motivation, different sides of the same coin, have something to contribute in foreign language learning in that they draw on the cultural background of the language learner, creating a conducive classroom situation. That cultural background could be African literature in English, where the learners' history and experiences seem to be reflected and so the learners are acculturating into the text.

2.11 Attitudes

Attitudes and motivation have been researched into and explained under a variety of terms: Individual Differences, Affective, Cognitive and Social factors Tucker, (1976), Affective and Ability Factors Chastain, (1975) and Attitudinal/Motivational Characteristics by Gardner and Lambert (1972). In terms of second foreign language acquisition, these two concepts have always had a major role to play because they are the driving forces behind the language learner.

These terms go back to as early as the 1950's where Mower is usually cited as the forerunner into this type of research. Even though this may be the case, the terms attitude and motivation do not have clear cut definitions and at times are very difficult to disassociate.

To begin with, Allport, states that

... an attitude is a mental and neutral state of readiness, organized through experienced, exerting and directive or dynamic influence upon the individuals responses to all objects and situations to which it is related (1954: 45).

Based on the above definition, attitude seems to be a deep underlying characteristic of personality. Attitude is also further subdivided into the cognitive, affective and conative components where cognitive is belief, affective is emotional and conative is behaviour. All these categories in turn seem to be the fundamental basis of personality and contribute to attitudes towards language and language learning. Oppenheim, defines attitude as a

...a state of readiness, a tendency to respond in a certain manner when confronted with certain stimuli. Most of an individual's attitudes are usually dormant and are expressed in speech or behaviour when the object of the attitude is perceived (1992, 174-175).

This again is explained in terms of beliefs, the cognitive component; feelings, the emotional component; and behavioural intents, the action tendency component. These three components also have their implications: cognition in terms of positive feeling contributing to believing one can learn the language, the emotional, as to whether the learner likes or dislikes the language, which in turn, also effects cognition. And lastly, in terms of behaviour where the learner either totally acculturates and wants to become a native speaker or retain his/her identity. What this indicates is that the image of the self is very important especially regarding believing one can learn the language and change or retain one's identity. Stern (1983), however views attitude from a broader perspective and produces three categories

- (A) Attitudes towards the people who speak the L2 (i.e group specific attitudes)
- (B) Attitudes towards learning the language that is concerned.
- (C) Attitudes towards language and language learning in general.

All of these categories presented by Stern have their implications for language learning. Group specific attitudes determine to which group the learner will identify with, be it American, English or the particular country's variety. The second category specifies whether the learner likes the specific language to be learned. Attitudes ingrained into the learner's mind may be from the community, the family or even the media, contributes towards a positive or negative outlook. And thirdly an attitude towards learning languages in general and whether they are beneficial to the learner or not will be explored.

After looking at all these definitions, it appears that attitude is a broad term which includes aspects of cognition, emotion and behaviour. Attitude seems to be deeply ingrained with personality and is usually dormant until the individual is confronted with the object. For this research however, the concept of attitude will be examined and explored in terms of the three categories stressed by Stern: group specific attitudes, attitudes towards the language and attitudes towards language learning in general. This is mainly because these categories may be more informative regarding foreign language acquisition, however, it is generally accepted that people have very different attitudes.

2.12 Motivation

When we come to the concept of motivation there are a number of types: the Integrative, Instrumental, Resultative, Machivellian and Intrinsic motivation. To begin with, Keeler, defines motivation as "... the choices people make as to what experiences or goals they will approach or avoid, and the degree of effort " (1983, 389). Keeler further identifies four factors of motivation.

- (1) interest - meaning a positive response
- (2) relevance - personal needs
- (3) expectancy - In terms of success
- (4) outcome - reward or punishment

In this definition motivation includes a variety of sub topics as well as choice and effort.

These ideas are also explained by Macher and Archer (1987) who point out:

- a) direction--- meaning choice.
- b) persistence--- meaning duration.
- c) continuing motivation.
- d) activity level--- meaning effort.

An interesting point raised by Macher and Archer is the aspect of continuing motivation and the level that the learner requires.

Looking at these definitions many of the ideas seem to overlap or are found in previous definitions. It seems however, that motivation mainly means interest resulting in a

positive response to the task and maintaining that motivation. Along with this, the learner sees some relevance to his/her personal need and makes a particular choice. This choice is further strengthened by the effort the learner puts into the task.

All these categories in terms of foreign language acquisition are very important because they will determine how involved a language learner becomes in what is presented in the language classroom. And in the Ethiopian context especially when language learners seem demotivated, exploring ways of developing motivation or building on existing motivation seems crucial.

To come back to the previous types of motivation given by Lambert and Gardner, the argument is that the most successful type of motivation is the integrative type where there is a change in identity:

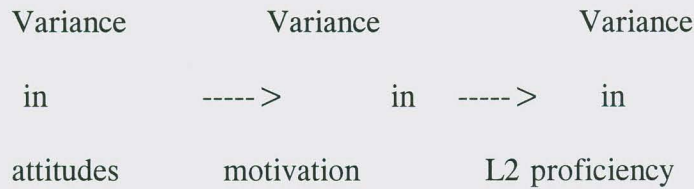
Since one's identity is very much bound up with the language one speaks, the process at acquiring a second language forces re-evaluation of one's self-image and the successful integration of new social and cultural ideas. (Gardner 1985:176).

Lambert and Gardner seem to suggest, in most of their research, that the highest degrees of motivation is the integrative type, where the learner identifies with the target group. It must not be forgotten however that the Lambert and Gardner context in Canada was based on an emigrant population trying to acculturate into a native speaker society. The foreign language is imposed both inside and outside the classroom on the language learner. In Ethiopia however, it is a foreign language context where the language is mainly spoken only in the English language classroom. The problem therefore arises as to what the learners are supposed to identify and integrate with because there is no native speaker context as such. African

literary texts would probably therefore create this feeling of integration and develop a sense of motivation.

Instrumental motivation is the second type of motivation stated by Gardner, where learners have stressed the need of learning a foreign language for getting a job. Instrumental motivation is seen as a weaker type of motivation, however in later studies Gardner has pointed out that a successful learner can be instrumentally motivated. This type of motivation is also called a Carrot and Stick hypothesis by Skehen (1989) where external influences and incentives are the motivating factors for the language learner. Again, it is felt by many, to be a weaker type of motivation because it is not a change of personality and so does not have a long lasting effect. However, according to recent research Crookes and Schmidt, (1991) into motivation, it is accepted that learners can have both types of motivation. Instrumental motivation seems to be more applicable to foreign language contexts where learning a foreign language either helps in getting a job or continuing ones education. Again in the Ethiopian context, English is the medium of education, most learners are introduced to the language in the junior school. The contradiction however, is that most learners are still not fluent and capable of using the language when they reach the tertiary level of education. Probably therefore along with an instrumental sort of motivation, an integrative aspect can be created by the African literary material, and this may result in a better command of the language.

When we look at instrumental and integrative motivation in regards to the language learner, Gardner's model below presents the relation between attitude, motivation and proficiency.



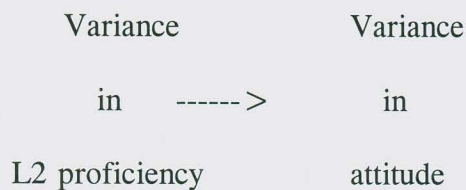
What we see in this model therefore, is how the deep underlying trait of attitude affects motivation which in turn effects one's ability of speaking the foreign language. The third type of motivation suggested by Herman, (1980) is the Resultative Hypothesis, where learners who are successful in language learning become more motivated. Herman argues by saying that.

The mere satisfaction [a learner] derives from his achievement of the learning task may influence his attitude to the ethno linguistic group in question and even result in change of attitudes (1980:249).

Strong also believes that

...motivation does not necessarily promote acquisition, but rather results from it: those who meet with success in SLA become more motivated to study (1984:1-4)

To summarize this particular viewpoint, the Oller and Perkins (1978) model seems appropriate:-



Oller and Perkins (1978) also introduce a fourth type of motivation called Machivellian Motivation. Here they suggest that because of a negative feeling the learner has a desire to manipulate and overcome the speaker of the target language and so is motivated to learn the

foreign language.

Research however, that reconciles all three types of motivation is Le Mahieu, (1984) where instead of a unidirectional influence she suggests constant interaction between attitude and proficiency.

Variance -----> variance
in in
attitude <----- L2 proficiency

When an attempt therefore is made to define the terms motivation and attitude it becomes apparent again that there is no clear cut distinction between these two fundamental concepts. Schumann (1978) views attitude as a social factor and motivation as an affective factor while Gardner and Lambert (1972) see motivation as the overall goal while attitude is the persistence to achieve the goal, however at the same time the particular attitude supports the overall Motivation. Gardner clearly shows the conflation of these concepts where motivation is "... the combination of effort plus desire to achieve the goal of learning the language plus favourable attitudes towards learning the language" (1984, 11). Brown (1981) however comes up with a more detailed understanding of motivation viewing it in respect to Global, Situational and Task Motivation:

- (1) Global Motivation:- this is the general view towards language learning and appears to incorporate both the instrumental and integrative aspects of motivation.

- (2) Situational Motivation:- which deals with the specific classroom situation, what makes this motivation interesting is that particular classes as well as individual instructors are taken into consideration.
- (3) Task Motivation:- this type of motivation emphasizes on the selection and designing of particular tasks.

Looking at the three categories, global motivation can be seen as a sort of long term motivation while situational and task-based motivation can be seen as short term motivation. In this research, in addition to the attitudes of the language learner, an attempt will be made to explore motivation. Motivation in terms of the Instrumental, Integrative, Resultative, Machivellian and Intrinsic. The researcher is planning to look into the Addis Ababa University context with reference to the Freshman language learner. Based also on previous teaching experience, and the awareness of the lack of motivation of the language learner the proposal of this thesis is focused on an intrinsic task - based methodology. The researcher hopes to look into a language-based approach, using African literary texts in English, as a means of encouraging reader-response in the language classroom. It is also anticipated that by identifying with literary texts that share a similar schematic sphere, the Ethiopian language learner may be more motivated and become involved in classroom discussion.

2.2 REVIEW OF THEORIES OF LANGUAGE LEARNING

After discussing motivation and its influence on the language learner, it seems necessary to explore what theories of language learning say about particular contexts,

Ethiopia in this case. The theories are divided into two: linguistic processes and social processes, and both of these seem relevant to this particular research, especially in regards to motivation. The linguistic processes talk about input in terms of Krashen's monitor model, and African literary texts it appears may serve as this input. The social processes, based on Lambert's Socio-Psychological model, explores issues of identity and social milieu in terms of the language learner. Both of these processes therefore seem to contribute to the concept of motivation in the Ethiopian context.

2.21 Linguistic Processes

2.21.1 The Monitor Model

Motivation and attitude can be elaborated from the point of view of Krashen's Monitor Model. (Krashen 1978, 1981,1988) distinguishes between conscious and unconscious learning where the monitor plays a role in conscious learning. Furthermore, language development is seen in terms of language acquisition, where learning is unconscious and language learning which is conscious.

In Krashen's Monitor model the "Input Hypothesis" and "Affective Filter Hypothesis" have a key role to play in language learning. According to Krashen, if the learner is exposed to "good" input it will gradually be internalized. The Affective filter, on the other hand, either blocks 'out' or lets the input 'in' depending on how the learner is focused towards the language. Probably African literature in English can serve as a more motivating form of input so lowering the affective filter because the learners can identify with the material. In the Ethiopian situation probably the learners have not identified with or accepted the input and

so their filters are blocked. One of the hypothesis of this thesis, is that if the Ethiopian language learner is exposed to material within their schematic reality, as a beginning, there is a chance that the filter will be lowered and so encourage learner- response. Probably then, the questions of lack of motivation, low self esteem and anxiety may be attended to, creating a positive affective disposition, which in turn, may dissolve the "mental block"

Krashen says:

People acquire second languages only if they obtain comprehensible input and their affective filters are low enough to allow the input 'in': When the filter is "down" and appropriate comprehensible input is presented (and comprehended), acquisition is inevitable. It is, in fact unavoidable, and cannot be prevented. The language 'mental organ' will function just as automatically as any other organ (Krashen, 1985:4).

Comprehensible input therefore seems to have an important role in language learning and so in the Ethiopian context probably African literary texts can play this role.

Krashen appears to take two major factors into consideration, comprehensible input and a low affective filter, which go together, however it appears that input is the most important thing because he says "... comprehensible input is the essential ingredient for second language acquisition" (Krashen 1985:4). Motivation, in the this case, has to be combined with the comprehensible input which the language learner can identify with, it is here probably that, African literary texts in English can play a role. On top of this, Krashen (1986) talks about creating a positive classroom atmosphere that is conducive for language learning. What is probably meant is that the learners feel confident and are ready to communicate and share ideas among themselves, a tenant of a communicative language methodology. What we can

conclude from this model is that African literary texts in English could be the comprehensible input, in the Ethiopian case, that could lower the filters of the language learners.

2.21.2 The Conscious Reinforcement Model

Carroll's (1981) model is based on a communicative perspective where the learner has a strong intent to communicate. During the process, based on situational factors and a performance grammar, the learner produces a response which is either accepted or rejected. If it is instrumental in being accepted it is strengthened or reinforced. The understanding is that gradually this will turn into a habit. Again in regards to relevance of this thesis, in the designing of tasks the learners will have to perceive a need to communicate and in the process make decisions, which are a part of the model. This model indicates a need to respond because of the input that is used and so it seems that African literary texts in English may encourage this need in the classroom context.

2.21.3. The Strategy Model

Bialystok's (1978) model also takes individual differences into consideration and sees communication in terms of input, knowledge and output. Again like Krashen, input plays a major role and so African literary texts in English can be used. Knowledge is divided into three categories: any knowledge about the second language, conscious linguistic knowledge and intuitive linguistic knowledge. Output in this model is based on monitoring and inferring, resulting in a spontaneous or monitored response. Bialystok's proposed strategies in this model are therefore: a formal practising strategy, a functional strategy, a monitoring strategy and

finally an inferencing strategy. In regards to this thesis, this model could probably be taken into account when designing tasks for the language-based approach. As a language - learner uses a variety of strategies for reading, comprehending and communicating, the tasks should be accommodating as much as possible to encourage response in the classroom. At the same time, due attention has to be given for the development of the four skills which the learner is attempting to improve.

After examining the linguistic processes in brief it appears that each model has something relevant especially in regards to the designing of the tasks in African literature in English. These tasks have a linguistic perspective that will help the learners address the grammatical knowledge they bring to class and so will enrich this part of their background knowledge. On top of this, the second part of this section, deals with the social processes that include the cultural knowledge that the learner brings to the class. And so in the design of the tasks there is an attempt to maintain a balance between linguistic and social processes, that contribute to the development of various skills.

2.22 Social Processes

2.22.1 The Social Psychological Model (1974)

Lamberts (1963a, 1963b, 1967, 1974) model is a process dealing with identity and bilingual development where the concepts of integrative and instrumental motivation have been explored. Lambert sees language as a distinct part of identity, so that a learner either adds the foreign language making it additive bilingualism, or fully assimilates with the foreign language losing the first language, making it subtractive bilingualism.

As this model was based on immigrants living in Canada it seems that the integrative type of motivation has been more highly valued in terms of emotional involvement and

'sincere' and 'personal' interest in the people, though instrumental motivation is not forgotten. Self-identity in terms of additive and subtractive bilingualism does indeed seem to be a step forward into looking at motivation in terms of culture. What comes out in this model is the influence of the social process on linguistic behaviour which is channelled through identity. It becomes clear that any model should consider the identity of the language learner when examining questions in regards to language acquisition. Identity in turn is moulded from the culture from which the language learner comes, and then shaped by the new language which is learnt. The question which then follows is what does the Ethiopian language learner's identity look like? and how do we as educators expect the identity of the language learner to change or be modified? Lambert examines his learners in the Canadian context and so the norm is set by the native speaker in a native context. The Ethiopian context therefore, should probably be examined differently from a different self-identity and multiple lingual perspective, or foreign languages aspect. In regards to the present research, the question of additive bilingualism or subtractive bilingualism is very important and relevant. This is explored in Stern's categories where the community and the learner have particular attitudes towards the foreign language English.

2.22.2 The Acculturation Model

Schumann's (1978a, 1977b) Acculturation model argues for an unconscious naturalistic type of learning, similar to Krashen's argument for acquisition. Again the feeling is that an integrative type of motivation is the highest where the learner identifies with the target group.

[SLA] is just one aspect of acculturation and the degree to which a learner acculturates to the target language group will control the degree to which he will acquire the second language (Schumann 1978b:34)

In the model, Schumann proposes two general kinds of learners, firstly, he talks about those that are socially integrated and psychologically open to the target language. In the Ethiopian context being socially integrated does not apply because native language speakers are very few and English is not a second language it is only a foreign language. The integrative orientation, therefore applies mostly for emigrant learners trying to acculturate in that particular society. Being psychologically open however, applies to all learners who want to learn a foreign language. In Ethiopia the instrumental orientation might be higher because English is the medium of instruction and usually is a means of continuing ones education. Being psychologically ready, similarly to Krashen's theory may have an effect on the filter. Ellis (1985) also talks from a psychological openness perspective, which makes the foreign language more accessible to the language learner. Schumann seems to be implying that being psychologically ready to learn a language and probably being helped and motivated by the language tasks, appears to be crucial in acquisition. The type two, Acculturation Model proposed by Schumman adds another category to integration and openness, which is a sort of identification with the value systems and life style of the speakers of the target language. This can be compared to the Lambert and Gardner differentiation between integrative and instrumental motivation. Schumann however, does stress that identification is a less important factor. Aleptkin (1981) also questions the idea of the need to change identity as being the most important fact when studying a foreign or second language.

After looking at this model, the most important ideas seem to be integration, openness and identification, the context however is an emigrant population. In the Ethiopian situation, and regards this research in particular, the foreign language being taught is out of its so called "Native Context" giving the above terms of integration, openness and identification less significance. The hypothesis presented here is that by using African literature in English in the language classroom, the learner may have a sense of identification with the materials being used. This in turn, may create a more conducive learning environment and so probably a more motivated language learner. So in regards to the tasks designed and the communicative situation created the language learner could feel integrated and more open thus being more confident and motivated to learn English.

2.22.3 The Social Context Model

Clements (1980) model of motivation again implies the major role played by environment where there is an interplay between integration and the fear of assimilation. Integrative motivation again plays a major role where the language learner wants to adopt a foreign model of behaviour. The model tries to account for both a unicultural and multicultural society. In a unicultural society it is on an individual's choice between wanting to integrate and the fear of assimilation, and this will have consequences on the learner's competence. In a multicultural society the frequency and quality of contact will boost self confidence, resulting in a parallel development of both the mother tongue and foreign or second language. Thus, depending on the learner, in Lambert's terms will be additive bilingualism or subtractive bilingualism. This model seems more appropriate again for

emigrant and second language learners as opposed to foreign language learners, as in the Ethiopian context.

Again like previous models the context is a native speaker community where the language learner either wants to integrate or fears this assimilation and tries to retain ones identity. The Ethiopian context however plays down these two opposing conditions because English is only used in the classroom. On the one hand the frequency and quality of contact does not exist per se, and on the other hand, the fear is only one of participation in the classroom. In other words the "social context" is the one created by the teacher and his learners, in an environment which is real and artificial and usually within the confines of the four walls of the classroom. The idea of a social context seems to strengthen the concept of a learner moving into a second language context and so the question then becomes whether to identify with the community or not.

What is important from this model are the concepts of integration and fear of assimilation which play a more important role on an emigrant population. For this research these concepts are seen in terms of contact with the material that they will be using in the language classroom. The researcher feels that the learners will be more motivated and in a way integrate, or have a sense of identifying, with the culturally appropriate material. As a result, there will be no fear of speaking in English. African literature in English therefore will attempt to encourage integration and assimilation for the Ethiopian language learner.

2.22.4 The Intergroup Model

The Giles and Byrne's (1982) model is based on self-concept and maintaining a positive self-image, and again like Gardner stresses the importance of integrative motivation. Giles and Byrne (1982) discuss three components of the model: Ethno- linguistic vitality, perceived group boundaries and multiple group memberships. Ethno- linguistic vitality is the strength of the mother tongue and the foreign language is seen as an additive component. Perceived group boundaries are where the individual moves freely, linguistically out and into the group. Lastly, multiple group membership enables speakers to identify with various groups in different circumstances making identification with a particular group not the most important aspect.

Giles and Byrne(1982) also identify propositions that contribute to second language acquisition where the learners:

1. See themselves strongly as members of a group with language as an important dimension of identity.
2. Regard their groups relative status as changeable
3. Perceive their in group's ethno linguistic vitality as high
4. Perceive intergroup boundaries as hard
5. Identify with few other social groups, and ones which offer unfavourable social conditions.

This model like the preceding ones is also based on emigrant learners living in a foreign country and so again, the integrative motivation factor has been the important criteria

for determining success. When we come to the Ethiopian situation it again seems clear that the integrative type of motivation is questionable. It is true that if seen in terms of ethnic differences, then the question of identity comes into question as to whether the speaker identifies with the various ethnic groups. As Ethiopia is a multilingual society the first question to be addressed is the indigenous languages including the main Amharic, Oromiffa and Tigrinya languages. As English is used mainly in the classroom as the medium of instruction, it may be safer to assume, that it cannot be reviewed in terms of second language acquisition but rather from a foreign language perspective.

The implications from this research is the understanding that Ethiopia is a multi-ethnic society. Mainly because of this it is important to be aware of self concept and maintaining a positive self image. In regards to studying English as a foreign language Ethno linguistic vitality is important and it would be much better if studying English is seen as additive bilingualism because it will be more motivating. The idea of one's identity will therefore have an important role to play in the language classroom and so, on top of the perception of a group boundary, multiple group membership seems important.

2.22.5 The Socio-Educational Model

The Gardner (1985) model has undergone a number of revisions (1974, 1979, 1981, 1983) however, it is made up of four major categories: Social Milieu, Individual Differences, Second Language Acquisition Contexts and Outcomes.

The most interesting thing about this model is that it sees acquisition within a particular cultural context which influences the learning situation. Especially in the Ethiopian

context, the inclusion of social milieu in a model contributes to greater understanding of how society and the learner perceive and understand a foreign language. According to Gardner, it is argued that if society expects individuals to learn a Foreign Language, achievement will be high if however, the belief that learning a foreign language is unnecessary, achievement will be low. Again this is an important factor to be examined in the Ethiopian context because how the Ethiopian society views studying English will have an impact on the learner's achievement.

Regarding individual differences a variety of variables have been listed: intelligence, language aptitude, motivation and situational anxiety. Under the operational model, however motivation is included within an integrative motive making it the most effective type of motivation. Under this umbrella term attitudes towards the learning situation is also a subcategory. Again in the Ethiopian context, the integrative motive can be questioned because English is only a medium of instruction. Attitudes to the learning situation and learning tasks will also be explored in this thesis, where the assumption is that African literary texts in English will foster a positive attitude resulting in motivation. Motivation again then is defined in terms of: effort, desire and affect where effort is how hard a student works and desire, a want to improve while affect may be the particular attachment the learner has to the material.

In the second language acquisition context, Gardner differentiates between formal language training and informal language experience. This inclusion seems to reconcile Krashen's differences between acquisition and learning, and so accepts that the learner is exposed to language both inside and outside the classroom. Another important factor is that motivation influences both types of learning even though the differences between long term

and short term motivation is not distinguished. Lambert's model (1974) however, does not have this category of context but raises the important issues of identity that comes under outcome.

The last important category is outcome which Gardner distinguishes between linguistic and non-linguistic elements. Language acquisition results in changes of both linguistic elements, such as vocabulary, pronunciation, fluency, etc. and behaviour, such as values and attitudes. Lambert's model (1974) discusses outcome in more precise terms where identity plays a major role. It seems that identity and self-concept are important factors from which an additive or subtractive bilingualism should be discussed. For Gardner (1985) non-linguistic seems a broad term which subsumes the three elements of Lambert.

To sum up, the Socio-Educational Model Gardner, (1985) seems to cover a wide range of variables and tries to explain them in terms of Social Milieu. The model however, unlike Lambert's (1974) model does not account for identity which seems an important aspect in terms of second language acquisition. Gardner (1985) presents identity in terms of linguistic and non-linguistic terms, which seems to be too broad a category. Another important aspect seems to be the inter-relationship between formal and informal language settings, that seem to influence each other. The researcher sees important issues both in Lambert's (1974) Social Psychological model and Gardner's (1985) Socio-Educational model and so proposes investigating concepts in both models.

2.22.6 The Social Psychological and Social-Educational Model

After looking at the various models, Gardner's (1985) and Lambert (1974) models both contribute most to the understanding of motivation in the Ethiopian context. Concepts of cultural beliefs, situational anxiety and linguistic and non-linguistic outcomes seem to be the most relevant from Gardner's model. At the same time, however, attitude, motivation, self-identity and additive and subtractive bilingualism seem to be as important from the Lambert model. As this thesis is looking into the motivation of the Ethiopian language learner it does not seem appropriate to accept these models as they are. The main reason being that both models were designed for a specific context and so dwell more on particular issues dependent on the context. For this research therefore, I will look into particular issues discussed in these models.

Firstly, that attitude and orientation are treated together and influence motivation and, in this case the researcher would like to look into short term, task-based motivation as proposed by Brown (1981).

Secondly the research will mainly deal with a formal language setting, that is at the Freshman level and so informal experiences will only be raised and not dealt with in detail. I also feel that there is an interaction between these two categories where the informal language experience assists in the classroom situation, so these will be explored. At the same time classroom based formal language training may help in formal experiences. Thirdly, as I am proposing African literary texts in English, the question of self identity seems important, therefore I will begin from self identity and then subcategorize into linguistic and non-linguistic elements, trying to explore the issues that inter-relate. Lastly, additive and

subtractive bilingualism will come under the linguistic category creating an extension of this particular section and so what the learners feel about studying English will be investigated. It seems that both linguistic and social processes contribute to our understanding of motivation in the Ethiopian context. Together the models raise issues of input, intent to communicate, psychological openness, self image, identity and social milieu. This cultural background which the learner brings to the classroom needs to be utilized and help the learner develop an already existing motivation to learn. Probably therefore the use of appropriate cultural material will help develop a conducive learning environment in the Ethiopian context.

2.3 TASK AND TASK-BASED MOTIVATION

After examining the models on motivation and coming to the understanding that an integrated Lambert (1974) Social Psychological model and a Gardner (1985) Socio-Educational model, appears to be the best representation of the Ethiopian context the next step is to see how it is incorporated into the learning process. Now let us see how a task-based methodology, which is the centre of the Ethiopian language learners setting, is accommodated. Tasks have a variety of definitions beginning from the very general to the relatively specific. We will try and examine some of these definitions.

Long sees a task as:

...a piece of work undertaken for oneself or for others, freely or for some reward. Thus, examples of tasks include painting a fence, dressing a child, filling out a form, buying a pair of shoes, making an airline reservation, borrowing a library book, taking a driving test, typing a letter, weighing a patient, sorting letters, taking a hotel reservation writing a cheque, finding a street destination and helping someone across a road. In other

words by task is meant the hundred and one things people do in everyday life, at work, at play, and in between. (1985:89)

In his definition Long has given a very general understanding of the term task and views task in terms of doing things for reward or on individual will. Everything done by an individual, in other words, can broadly speaking be called a task.

Richard, Platt and Weber narrow tasks down to:

... an activity or action which is carried out as the result of processing or understanding language (i.e as a response). For example, drawing a map while listening to a tape, listening to an instruction and performing a command, may be referred to as a task. Tasks may or may not involve the production of language. A task usually requires the teacher to specify what will be regarded as a successful completion of a task. The use of a variety or different kinds of tasks in language teaching is said to make language teaching more communicative, since it provides a purpose for a classroom activity which goes beyond the practice of language for its own sake. (1986:289).

Concepts of processing, the use or lack of the use of language, specification of objectives and the setting of a communicative context are the most important issues raised by Richards, Platt and Weber.

Breen talks about tasks being:

... any structured language learning endeavour which has a particular objective, appropriate content, a specified working, procedure, and a range of outcomes for those who undertake the task. "Task" is therefore assumed to refer to a range of work plans which have the overall purpose of facilitating language learning from the simple and brief exercise type, to more complex and lengthy activity such as group problem solving or simulations and decision making. (1987: 23)

Breen actually sees the purpose of facilitating language learning through a variety of tasks divided into simple and complex. This subdivision can be taken further where tasks are divided into real world or pedagogic tasks; real world being approximating the world while pedagogic tasks are more unlikely to happen. Nunan clearly charts them as follows:

Communicative Classroom Tasks

Task type	Real world	Pedagogic
Rationale	Rehearsal	Psycholinguistic
Reference	Needs Analyses	SLA /Research

(1989: p40)

Prabhu on the other hand, has three categorizations of tasks: information gap, reasoning gap and opinion gap, he defines them as:-

- 1) Information - gap activity:- which involves a transfer of given information from one person to another or from one form to another, or from one place to another, generally calling forth decoding or encoding of information from or into language.
- 2) Reason - gap activity, which involves deriving some new information from given information through processes of inference, deduction, practical reasoning, or perception of relationship or patterns.

- 3) Opinion - gap activity, which involves identifying and articulating a personal preference, feeling, or attitude in response to a given situation.

(1987:46-47)

One can go on listing several definitions of the various types of tasks but let us narrow down the choices. When we come to choosing a particular definition of task we can pick out several features from each definition. Long's (1985) definition of task has a very general and wide perspective and so it can be incorporated into other definitions. The Richard, Platt and Weber (1986) definition of task advocates two or more processes going on at the same time, which is an improvement on the first definition. Breen (1987) argues for moving from simple to complex which again helps in the sequencing of tasks, and so is an additional improvement to the previous definitions. Prabhu's (1987) definition of tasks differentiates between the three types of gaps that are found within the activity, which at times is difficult to differentiate. All these differences seem to be incorporated into Skehan's (1993) description of tasks based on code complexity, cognitive complexity and communication stress. Furthermore Skehan also examines tasks in terms of pre task, during task and post task dimensions which help in ways of selecting, regulating and sequencing the tasks developed.

Let us look closer at the categories proposed by Skehan (1993). Code complexity in his terms deals with syntactic and lexical difficulty. Cognitive complexity on the other hand is composed of two subdivisions processing and familiarity, processing means the thought process while doing a task and familiarity means to activate the schematic knowledge. Communicative stress meanwhile has many subdivisions dealing with the actual time of speaking: Time pressure, Modality, Scale, Stakes and Control. Time pressure means how

long it takes to do a particular task, stressing that the time limit puts the learner under pressure. Modality on the other hand, refers to the type of skill encouraged and the assumption that particular skills are more demanding. Scale refers to the number of learners involved in doing a particular task and again the understanding is that the more the number of participants the more complicated the situation. Stakes indicate the involvement of a sort of reward, stakes are high if the learner has to do a task otherwise s/he will be penalized, while the stakes are low if there is no consequence. Lastly, control is the amount of autonomy, the learner has while doing the task, if they determine the outcome there is more control by the learner, if on the other hand they have limitations they are controlled. When we look at the above classifications laid down by Skehan they have a lot of relevance to this research. The argument in this thesis is that African literary texts in English fit into the categories of code complexity and cognitive complexity and so could be regulated to fit the purpose in communication stress. Let us now look at these categories in detail.

To begin with, code complexity is important because the particular extracts that have been selected are supposed to be within the range of the learners. In the discussion on variety, I have tried to indicate that learners should be made aware of the varieties and not feel that standard English is the only norm. This variety in turn will include their level of English and serve as a form of motivation when dealing with texts that include their code of complexity. Next is Cognitive complexity which has the greatest weight because the arguments stressed in this research is that African literary text are close to the learners cognitive reality. This closeness is both in terms of processing and schematic familiarity which will help the learner to develop accuracy and fluency. By this I mean that learners will be more confident talking

about what they know encouraging fluency, and at the same time however, peers within the group can help in accuracy. Lastly, in regards to communicative stress the tasks have been sequenced in terms of time pressure varying from immediate response, to reading and coming to the next class. Modality, another factor, has been included where various skills have been emphasized but in most cases an integrated approach has been stressed in this research. In this case particular tasks will emphasize a little of each skill though a particular task will emphasize a particular skill which is predominant. The skills are reading, writing, speaking and listening. Under scale the tasks have been designed to include, individual response, pair and group response as well as whole class discussions. In this way sometimes the stakes are high because the learner is judged by his /her fellow peers, while at other times it is low because it is individual work. Lastly, control is manifested in terms of open or closed tasks. Open tasks give the learner more control where they can have varying opinions or answers, while closed tasks are more convergent, in a way controlling the learner. Therefore all these criteria have been taken into consideration when designing the tasks.

Skehan's (1993) framework also suggests ways, of implementing the tasks which seems appropriate for this research, they are: pre -task, during task and post-task activities. In the pre -task subdivision Skehan(1993) suggests two phases: the first phase is when the learner is "requesting" for language. In other words, the language in the task cannot be predicted but this is a chance to restructure existing language or make the learner aware of salient features of the language. The second phase is to ease or gently introduce the learner to the content so that more attention can be given to the language. In other words, in the research the learners are encouraged or exposed to the existing schematic knowledge, so

in this way when they are talking about what they know they will have more time for accuracy so aspects of cognitive familiarity can come in this pre-task category.

The during task phase is to choose appropriate tasks that correlates to the level of the learners thus, as Skehan (1993) says, the selection will mediate between accuracy and fluency. Furthermore, all the requirements that come under communicative stress come here also.

The post-task phase is divided into two: in (post 1) there is the public performance, intensity and testing sub-categories. In the public performance aspect the learner is aware that s/he will be speaking to the audience and so attention will be given to restructuring and accuracy. This awareness will also give meaning to the communication within the group and contribute to language awareness. When talking about intensity it is when the public performance is scrutinised for either linguistic or non-linguistic aspects. This evaluation is carried out either by the teacher, the learner or a combination of the two. Lastly, is the aspect of testing where the learner is aware that s/he will be tested in the future.

In (post 2) there is the examining and general understanding that tasks should be sequenced and relate to one another. Furthermore, this constant relation between the tasks will contribute to both analysis and synthesis, because either of these in isolation will not have the required effect on the language learner. Skehan(1993) further suggests that we should probably think in terms of "task families' where tasks may be similar and may even require the same sort of cognitive demands.

When we examine the relevance of Skehan's work for this research his 1993 model is the fundamental basis for our understanding what tasks should have and how they are sequenced. When talking about the design of the tasks features like code complexity, cognitive

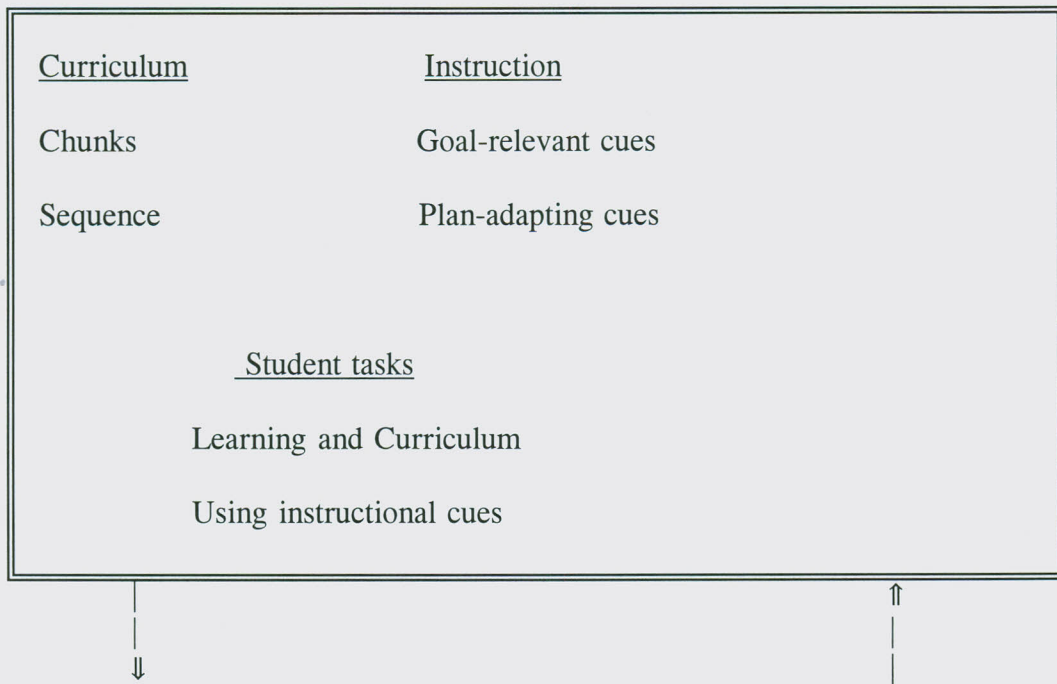
complexity and communicative stress are of great importance. The pre-task, during-task and post-task sequences have also been implemented. It now seems necessary to explore and see how these designed tasks fit into an educational environment and how they relate to the “learners mind” or schema.

Winnie (1987) talks about The Cognitive Model which argues that particular tasks draw on the memory system of the learner after which they process the information and respond. In this research, African literature in English is the material to be used in the tasks as well as the fundamental content that the learner will depend on from both the working and permanent memory.

2.31 The Cognitive Processing Model

After reviewing some of the models on motivation and how they relate to tasks, the next step is to understand the learning environment, a model is therefore needed where instruction and tasks are combined with the learner’s cognitive processing system. This processing system should also be equipped with a schema system by which the learner can identify with the tasks, through a short-term motivation approach. Winnie (1987) seems to be an appropriate model because of the integration of the learners schema and the tasks designed in the classroom as is shown below .

THE COGNITIVE PROCESSING MODEL



Cognitive Processing System

Sensory Systems	Response Systems																
<p style="text-align: center;"><u>Memory Systems</u></p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">Working Memory</td> <td style="width: 50%;">Contents: Concepts</td> </tr> <tr> <td>Permanent Memory</td> <td>Propositions</td> </tr> <tr> <td></td> <td>Schema</td> </tr> </table>	Working Memory	Contents: Concepts	Permanent Memory	Propositions		Schema	<p style="text-align: center;"><u>Processing System</u></p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">Content: Goals</td> <td style="width: 50%;">Processes: Attending</td> </tr> <tr> <td>Plans</td> <td>Coding</td> </tr> <tr> <td></td> <td>Rehearsing</td> </tr> <tr> <td></td> <td>Association</td> </tr> <tr> <td></td> <td>Monitoring</td> </tr> </table>	Content: Goals	Processes: Attending	Plans	Coding		Rehearsing		Association		Monitoring
Working Memory	Contents: Concepts																
Permanent Memory	Propositions																
	Schema																
Content: Goals	Processes: Attending																
Plans	Coding																
	Rehearsing																
	Association																
	Monitoring																

(Winnie 1987:497)

Winnie (1987) explains the Cognitive Processing model in terms of four major sites: the sensory, the memory, the response and the processing system.

The sensory system is the gateway through which information from the environment enters the cognitive system. As stated by Winnie, this system does not select the information it receives, it is directly transformed into the Memory system.

The Memory system is divided into two: the working and the permanent memory. The permanent memory is said to be the repository of all information and has three complex forms or information: concepts, propositions and schema. Winnie defines a concept as "... a basic unit of information that represents a category" (1987:499) Concepts can be concrete, abstract, static, dynamic and even procedural but whatever the type, concepts exist and become meaningful by being related to other concepts: (Winnie, 1987: 500). Regarding propositions Winnie sees them "... like sentences that relate two or more propositions" (1982: 500). Propositions are made up of various features: it can contain factual information, reflect feelings, and describe relations along a dimension of predictability. Winnie ultimately explains that propositions are learned. The last subdivision is schemata which Winnie defines as "... collections of propositions organized to describe prototypes of phenomena or events" (1987:500).

The memory system is very important to this research because it is what the learner brings to the classroom. Based on this background, or background knowledge, the tasks have been designed to encourage maximum interaction. This content of African literature in English seems to be the basis around which tasks, and hence any classroom situation, could be based to motivate the language learner. Automatically once the learner has been "activated" the mind will move to the processing system where the learner will be able to identify with particular aspects of the literature and so probably be more motivated.

The Processing System is the other major component of the cognitive model which includes various ways of sifting through information. These are: Attending, Coding, Rehearsing, Associating and Monitoring. Attending to information is a form of focusing and transferring information from the permanent to the working memory section. Coding is the rendering of information from one form to another. Association, on the other hand is a way of linking new information with old information from the permanent memory. Associating is said to be a way of chunking, whereby the learner learns new things. A fourth aspect is Rehearsing where the information is kept available in the working memory and mentally whispered over and over again. And the last process is the monitoring aspect which sees if the new information matches with the prototype. This monitoring aspect is very important because usually what a learner sees as too wide a discrepancy---that is between the new information and the prototype---results in abandonment of the task. African literature in English will probably have less discrepancy, and in fact, encourage some form of identification.

This model seems to be an attempt to explain the educational environment and how the learner attempts to identify with it. The Winnie (1984) model also tries to explain how particular tasks can be related to and motivate the language learner to pursue the task, but too wide a discrepancy results in abandonment. Though this model does not fully elaborate on particular motivating aspects it seems that it can serve as a basis for understanding the relationship between task and schema. Furthermore, as the argument in this thesis is for a language-based approach of teaching language through literature that is both accuracy and fluency, aspects of instructional cues and plan adopting cues seem to explain how the learner

relates and responds to the learning environment. Lastly, according to the processing system and the memory system, there seems to be an attempt to explain cognition, in terms of motivation, as to how the learner identifies with tasks.

We have now looked through what we understand by attitude and motivation and the particular aspects that we will be looking at in this research. Regarding the theories of attitudes and motivation in education I have tried to explore the relevance of the linguistic and social processes to this research. As the methodology is a balance between accuracy and fluency and includes an integrated skill approach the next step has been to define the meaning of tasks and their applicability in the learning environment. The learning environment has been modelled on Winnies (1987) Cognitive Processing Approach.

The next issue to address is to explore what this content is going to look like. This cultural background knowledge or schema that the learner brings to the class is categorized under one vast label of African literature that has a long historical background. I would therefore try to give a broader understanding in the next chapter of the term African literature and try and show it's geographic and historical definitions that have evolved over the years. This in a way will help to define what the cultural knowledge of the language learner will look like when they come to class.

CHAPTER THREE

3.1 AFRICAN LITERATURE: AN ATTEMPTED DEFINITION

African Literature is such a complicated image complex that it is very difficult to give a comprehensive definition of this concept. This is mainly because such a definition can always be viewed from several perspectives: geographic, historical, thematic, generic or several others. Mainly because of this whatever definition that is attempted will ultimately be controversial, and as put by Achebe, it is very difficult to give a precise definition because:

You cannot cram African Literature into a small neat definition. I do not see African literature as one unit but as a group of associated units - in fact the sum total of all the national and ethnic literatures of Africa. (Achebe, 1975:56).

For the purpose of this study an attempt will be made to begin from a definition of African Literature based on a geographic demarcation and move towards a more dynamic and historical one. In this sense, the definition will move towards a more fluid and comprehensive one. By defining African literature I am trying to show what the learner brings to the language classroom in terms of cultural knowledge. I also believe that by designing tasks based on this schematic background the language learner may be more motivated in the language classroom.

3.11 A Geographic Definition

To begin with, African literature and its attempted definition is based on a broad geographic categorization where Africa is divided into South, North, Central, Western and Eastern. This crude geographic demarcation of Africa however, can be seen as a first attempt

to summarize the major themes that constantly occur within the literature.

To begin with South African literature has so far been engrossed with the theme of apartheid: the pass laws, establishment of locations and a segregated means of transport, education and social life. The South African situation has been very sensitive because in this modern age, society has been segregated on racial differences. This in turn, has led to a very unique type of African literature and so the South African writer may define the literature from this respective reality in a way that can be different from other definitions. When we take a closer look at the novels of Peter Abrahams and Alex-La-Guma there is a strong sense of disillusionment with reality. There is also a constant background of a humiliation of the black people and the struggle for an independent country. Now independence and what has come with it may be a probable theme of the literature yet to be produced. In other novels, there is the Mzilikaazi Empire working its way into disintegration and then moving into an apartheid system. This racial and power conflict therefore can sum up the South African experience.

In North Africa a different reality is presented where the major themes are based on a contradiction between religion, philosophy, tradition and modernization, thus giving the literature an Arabic local colour. Writers like Tawfik-Al-Hakim and Naguib Mahfouz constantly portray a society steeped in conflict between the secular and the religious, playing on the theme of predestination. The varied protagonists either advocate religion or are made outcasts because of their education abroad. Ultimately what is presented, is the attitude that development and progress are determined by religion. It cannot be denied however, that many other themes do exist thus making a geographic based definition weak.

Central African literature, influenced by the North, also has strong influences of religion and a good example could be Tayeb Salih from the Sudan. In his novels, similar to North African literature is the fatalistic belief that human lives are predetermined, making the individual a pawn in the hands of God. Culture clash also plays a major role where the liberated and educated individual tries to change his culture but is ultimately destroyed by tradition. A modern, European way of life is depicted as something strange and different that interferes with religious harmony by poisoning or destroying native culture.

Western African literature on the other hand, has a variety of themes and good examples could be the writings of Soyinka and Achebe. The reality presented in this geographic hemisphere is the collapse of tradition, the contradiction between modernity and tradition, and post-colonial disillusionment. The last sort of disillusionment is further vividly depicted in the writings of Armah and Lenrie Peters. In the above context, African literature is defined in terms of the glorious past, disintegration of values and the imposition of foreign cultures. A closer look at the literature however, shows the changing face of the literature over periods of time. "Ezeulu" and "Okonkwo" typical representatives of a glorious tradition are gradually forced to make way for modernity, "Obi" with his western values clashes with tradition and is destroyed through his own corruption. After independence "Koomson" and "Mr. Nanga" totally indulge in the excesses of power and are ousted by forces more deeply involved in political, economic and social corruption. All these themes seem to suggest the ever changing faces of African literature, however, the pessimism and frustration seems to give the literature a realism that is very critical.

The last geographic categorization is East African literature where the theme of the European settler is presented. In the writings of Ngugi we find the constant clash between "outside" and "inside" forces which are not even resolved after independence. The gradual taking over of the land by the settlers and the struggle of the Mau Mau, as a theme is extended into class conflict in later writings. A good example is "Mathigari." "Devil on the Cross" and "Petals of Blood" where an Eastern African definition of African literature largely expresses a socialist realist perspective.

To sum up, what appears to be the greatest drawback of trying to define African literature in terms of a geographic categorization is not taking into account the historical perspective of the literature. As a starting point however, a geographic categorization lays the foundation for a historical perspective. A historical definition however, seems to be more accommodating because most of Africa, be it Franco -phonic, Anglo-phonic, or Luso-phonic, have gone through similar historical stages. The continent has gone through: the destruction of tradition and its oral literature, the influence of foreign religions, the slave trade, colonialism and now it is facing the post independence dilemma. It is true that the South African experience is very unique but the above themes seem to also be a part of the Southern reality. And so it is in the view of an ever changing reality that a definition of African literature has to be attempted. And lastly if we argue for a geographic definition the themes will not be of common interest to the language learner who is not in that particular region of Africa. Instead the researcher is arguing for some sort of collective identity which the learners can call upon and identify with. Now let us examine a historical definition and see some of its advantages.

3.12 An Historical Definition

Beginning from its oral tradition, African literature has been moulded, shaped and changed through the course of history, history therefore has been a determining factor towards an understanding of the term. An attempt will now be made to trace the history of African literature, and in the process, see some of the factors that have influenced its definition.

To begin with, African literature can be viewed from an oral perspective which still constitutes the bulk of the literature. The folk songs wedding songs, riddles, proverbs and funeral dirges, with all their characteristics of oral literature, is the core to an attempted definition of the concept. The poet, or 'griot' as he is otherwise called, depends not only on universal human experiences but focuses more on topical issues, the griot can be viewed as a performer within contexts, the context being subdivided into the restricted and unrestricted, as presented by Okpewho.

In the restricted context the griot either has to glorify the feats of kings, princes or warriors in the royal court, or perform in a very specialized nature such as a ritual. In both instances, the choice of theme is very limited because the griot is dealing with a particular context. In the above contexts, the griot would either be didactic and teach the values of society or be moralistic about tradition; oral literature in this case becomes very direct. The griot can also deal with the history of the people selecting themes from the past and the present, the future however is hardly ever speculated upon. This approach tends to give the literature an artificial colouring, and as clearly put by Amuta, there is an attempt to "... confirm their essentially idyllic view of Africa" (Amuta, 1989:2). In the unrestricted context however, the griot becomes a "Freelance entertainer" or "Wayside musician" who can freely

roam the countryside. In so doing he can attend funeral or wedding ceremonies chanting and singing about whatever is appealing to the audience.

In whatever context the griot finds himself however, oral literature is dependent on many other factors for its appreciation: it touches emotions either of pleasure or of pain, it delves into different aspects of social life, and it mainly revolves around the effective imagination of the audience. The audience in particular has a major role to play because oral literature is a group activity where everybody has a role to play. The audience does not passively receive a particular description of reality but also helps in creating reality. For this reason, each version of reality always has its differences.

To sum up, oral literature because of this verbal variability has features which are fluid and dynamic which are in turn based on a variety of themes. This flexibility could therefore be the core of an attempt to define African literature.

Next, we can examine this definition from a religious perspective. Beginning from as early as the seventh century right up to the nineteenth century much of Africa has been ruled by followers of Islam. This had led to a literature preoccupied with religious rather than secular affairs. Again this has contributed to its definition both from the view of African and the term literature. This is not only true of Islam but also includes Christianity which was fighting the spread of Islam during the tenth and twelfth century, and then later-on in history. Regarding Hausa literature Owomoyela says,

Because of this religious influence on literature in Hausa, it developed a highly pietist strain; even when the main subject was not religious the verses still paid homage to the prophet in formal invocations at the start and the end. (Owomoyela, 1979:24).

So in this light, the definition of African literature would stress the religion and culture of African peoples.

During the fifteenth, sixteenth and seventeenth century due to the search for trading routes and later on due to industrialisation, Africa was being opened up. Columbus, Vasco Dagama and Magellan began to link up the world with their voyages around the world. Along with industrialisation came the need for manpower, which the European world could not fulfil, and so came the slave trade. Africans that were captured and sold abroad began to live in a foreign culture and learn a foreign language. Writers like Ignatius Sancho, Ottobah Cugoano and Oludah Equiano became a new generation of writers that expressed themselves in a foreign language making African literature more universal. Based on these early beginnings, we therefore have the controversy of what language should be used by African writers in their literature. This question varies from writer to writer who has their own individual aim in writing. African literature, during this time, revolved around personal biographies and a fight against slavery, with certain writers blessing their benefactor, who taught them to read and write.

After this, came a period when new resources were required and a strong economic need arose. With this phase of history came the "Search for knowledge" and the desire to explore the unexplored. Africa with all its mystery gave a perfect opportunity and there came a wave of religious enthusiasm. Missionaries, doctors and explorers like David Livingstone, Mungo Park, Burton and Stanley managed to open up the interior and introduce the African to the outside world. In other words, the era of colonialism came into existence and with this came "The Honeymoon Period" in African literature. It was called "The Honeymoon Period"

because of the relative bliss between black and white where translation was encouraged and the first phase of written literature was introduced. During the first part of this period, "The Bible" and books like "Pilgrims Progress" by Bunyan, were translated into a native language in South Africa. The second phase was also dominated by calm, where individual creative works, still influenced by religion, were encouraged and writers like Thomas Mofolo and Ndawa blended both religious and local material. The third part of this period however saw a time of disillusionment where books on local kings like Chaka the Zulu were not allowed to be published, because they placed man above God. Therefore, because of the disillusionment of not being able to present their own culture on equal terms with Christianity, African literature turned to protest. African literature as a literature was beginning to place more emphasis on the tradition and culture of the blackman, in writing. This emphasis is extended into the next stage of history.

During the firm entrenchment of colonialism, African culture and values were being rejected on the basis of paganism, and this aroused a sense of nationalism and self dignity affirmed by African literature. Out of the two dominant colonial forces in Africa, the Anglophone and the Francophone, the Francophone areas, because of the "Assimilation Theory", experienced their tradition being wiped away, so now the definition of African Literature began to reaffirm self identity and dignity of the self. African students, especially those who lived in France, like Leopold Sedar Senghor, Birago Diop and David Diop were greatly inspired by the great black American Writers of the twenties of the Harlem Renaissance. Writers like Langston Hughes, James Baldwin and Frederick Douglas inspired the Africans to assert African beauty in their literature. This created the movement of

Negritude where "The Francophone writers Aime Cesaire and Leopold Senghor, in particular, asserted a specific black African nature and psychology which was described by this term" (Ashcroft, Griffiths and Tiffin, 1989:123). Negritude can be explained from two perspectives, the radical negretudinists who had an extreme stand and those like Senghor who advocated reconciliation. For those who had the extreme view, African literature had strong tones of "Blackness", segregation and an anti-racist perspective, that in itself was racist. This aspect which predominated was one of the reasons for the failure of Negritude as a movement, and as put by Fanon, "Negroism therefore finds its first limitation in the phenomena which take account of the formation of the historical character of men " (Walder,1990:268). Negritude in this respect, tried to isolate African literature denying the aspect of change. Poets like Senghor however, attempted to reconcile the differences between black extremism and white extremism advocating a harmony between the two. Till today African literature revolves around the themes of pride, respect for tradition, and admiration for the role played by African heroes, but without exaggerated glorification. And as put by Achebe.

I would be quite satisfied if my novels (especially the ones set in the past) did no more than teach my readers that their past-with all its imperfection-was not one long night of savagery from which the Europeans acting on god's behalf delivered them (Ashcroft, Griffiths and Tiffin, 1989:127)

When we discuss the definition of African literature it is also very important to examine it from the role of the African writer because it is the African writer who determines the definition. Again we have varying attitudes that contribute to a broader perspective of what African literature is or ought to be. In regards to this, Achebe says

... the writer's duty is to demonstrate that African peoples did not hear of culture for the first time from Europeans; that their societies were not mindless but frequently had a philosophy of great depth and value and beauty, that they had poetry and, above all, they had dignity (Killam, 1969:90).

After the controversial period of Negritude and its radical approach to literature, the African continent began changing with independence. At first Africa was in euphoria and felt that a lot could be done for its people and literature; but sadly a second phase of disillusionment set in called the post-independence phase of disillusionment and African leaders did not fulfil the basic needs of their people and instead, replaced white colonialism with black colonialism. African literature in turn, began to depict corrupt African leaders, and novels like "The Beautiful Ones Are Not Yet Born" "The Interpreters" and "A Man of the People", showed the decay and degeneration of society. Critical realism as followed by the African writer, just depicted African reality and this can be seen in the words of Achebe "This is a beginning of a phase for me in which I intend to take a hard look at what we in Africa are making of independence" (Hans Sell and Helene Silver, 1978:118). Critics however, like Nazareth do not accept this passive portrayal and say "... Achebe's 'A Man of the People' exposes corruption in post-independent Nigeria, but Achebe..., offers no solution" (Nazareth, 1974:5). Other writers like Ngugi and Sembene Ousmane feel that African literature has to be more committed to a Socialist Realist Approach which looks for solutions in society. These writers clearly feel that African literature has a political cause to help moulding personality-an attitude not accepted by all.

What the African writer is called upon to do is not easy: it demands of him that he recognize the global character of imperialism and the global character of dimension of the forces struggling against it to build a new world. ... He must of course

be every particular, very involved in a grain of sand, but must also see the world past, present and future in that grain. He must write with the vibrations and tremors of the struggle of all the working people in Africa, America, Asia and Europe behind him. Yes, he must actively support and reflect the struggle of the African working class and its peasant class allies for the total liberation of their labour power. Yes, his work must show commitment, not to abstract notions of justice and peace, but the actual struggle of the African peoples to seize power and hence be in a position to control all the forces of production and hence lay the only correct basis for peace and justice (Ngugi, 1981:80).

We can clearly see the shift of definition from colour and segregation to a sort of internationalism and brotherhood. This ideological implication can also be seen in the works of critics like Chidi Amuta who feel that there is a compromise of attitude in regards to literature and criticism among the bourgeoisie, the African critic and the western counter-part in the form of "Liberal Relativism", Amuta says.

The relativist position emphasizes, among other things, that literature is literature (human, universal), that there is either good or bad criticism, that political and social considerations have only tangential, if any, import for the sacrosanct realm of literary criticism and that all evaluations of works from a given body of literature are all good for as long as they are based on logical and intelligent perception (Amuta, 1989:3).

Looking at the historical development of African literature it seems apparent that particular historic events have contributed to our understanding of the term African literature. In other words, history which is in a constant dynamic position has contributed to our understanding of what the African reality is actually like, so to understand what African literature is, it appears helpful to be aware of the "Context of Culture", or as put by Fowler

"... the community's store of established knowledge" or "Structures of Expectation" (Fowler, 1986:19).

The context of culture is our understanding of the historical perspective of African literature, and the stage it has reached at the present moment in time. As put by Tannin:-

People approach the world not as naive, blank-slates receptacles who take in stimuli as they exist in some independent and objective way, but rather as experienced and sophisticated veterans of perception who have stored their prior experiences as an "organized mass" and who see events and objects in the world in relation to each other and in relation to their prior experience. (1979:144).

African literature and culture in this sense is defined in terms of a nation, and a community. The individual, however, with individual experiences does not exist in a vacuum and so is a core unit of society contributing to the collective memory. Individual experience cannot be pushed aside and so the argument presented here is that Culture constitutes both, individual and collective experience where both supplement each other.

African literature can also be explored from these two perspectives, individual and collective experience. Individual experience is what the writer has experienced and questions regarding perspective and subjective matter can be raised. Collective experience, on the other hand, raises issues of nationality. On some aspects the divisions are not clear cut and so there are overlaps.

Firstly from a collective experience, collective issues can be raised. Especially in South Africa, it has always been controversial as to who is African, and whether we can consider white South Africans like Alan Paton and Doris Lessing as Africans? Can African literature afford to take too rigid a stance like the negritudinists and exclude every thing that is not

black? Especially after independence this difference has been abolished with the apartheid regime. It appears that racism cannot be fought with racism because this is detrimental to a young literature that is trying to flourish. Achebe attempts to answer this question by saying “ ... It is partly a matter of passports, of individual volition and particularly of seeing from that perspective” (Achebe, 1988:63). In a broader sense, writing in a native language presumably may be considered as African literature. This leads to the next question as to what do we mean by a native language?

One of the unique features of African literature is its variety of languages. To begin with, there are the local ones like Swahili, Amharic and several others, literatures are written in these languages which have a substantial number of speakers. Next is Arabic, whose speakers are numerous due both to the influence of religion and the mercantile trade. This language has even rewarded Nagib Mahfouz of Egypt with the Nobel Prize. The next group of languages are the colonial languages which include writers like Achebe, Soyinka and Armah who write in English, French writers from the French sphere of influence, Portuguese, Dutch and German.

Language has always been a sensitive issue because the language one chooses always reflects the culture and integrity of that particular nation. Many writers like Ngugi have always felt that using a foreign language is further extending colonialism into a period of neo-colonialism, that has to be curbed. Ngugi writes in Ki Swahili and Gikuyu and encourages the new generation to do so, he argues that “...such independence, ..., requires a ‘decolonization of the mind’ and this will be the task of the new generation of writers who have never experienced colonization and who use African languages” (Ashcroft, Griffiths,

Tiffin, 1989:131). Ngugi feels that he is being more ethnocentric and so prefers to be read in translation. On the other hand, economic dependence, a necessity to publish and a wider audience has always forced the African writer into using a foreign language, in many cases, as a matter of necessity. Some writers, however, argue that they have become part of the African experience and can even be considered now as a native language. The argument continues, so some writers like Achebe have advocated a curious mixture of the native dialect giving the English language a strong flavour of local colour. Achebe, however clearly feels that be it a native language or a foreign one “A language spoken by Africans on African soil, a language in which Africans write, justifies itself” (Achebe, 1988:63).

The second approach is from the individual perspective, which seems to be intertwined and can again be examined through the role of the African writer. Regarding what Africa means, Achebe says “Africa is not only a geographical landscape - it is in fact expression, it is also a metaphysical landscape” (Achebe, 1988:63). This choice then depends on what the aim of each writer is, for some it is as politician and reformer, for others however, it is a means of self-awareness while for the remaining it might mean a way of expressing the beauty of African culture. Concepts like ‘Art for Art’s sake’ and ‘Art for Life’s Sake’ can be raised here, where the tendency of the African writer, critic, dramatist and poet has been towards one of educator. Didacticism has been given a priority by Achebe in his article “The Novelist as Teacher” where he argues:-

The writer cannot expect to be excused from the task of re-education and regeneration that must be done. In fact he should march right in front. ... I for one would not wish to be excused. I would be quite satisfied if my novels (especially the ones set in the past) did no more than teach my reader that their past-with all its imperfections-was not one long night of savagery

from which the first Europeans acting on God's behalf delivered them. Perhaps what I write is applied art as distinct from pure. But who cares? Art is important and so is education of the kind I have in mind (Ashcroft, Griffiths and Tiffin, 1989:12-26).

Achebe actually begins from the individuals's self-awareness and tries to explain the world through the individual consciousness. So "African" is defined through the individual and how he perceives. Achebe also comments on African literature by saying "It does not enslave: it liberates the mind of man. Its truth is not like the canons of orthodoxy or the irrationality of prejudice and superstition. It begins as an adventure in self-discovery and ends in wisdom and human conscience" (Achebe, 1988:105).

To conclude, African literature is a controversial issue to give a concise definition because it involves broad categories of collective and individual experience. Achebe's words however, give a general consensus of African literature being "... in fact a view of the world and of the whole cosmos perceived from a particular position. ... and particularly seeing from that position." (Achebe, 1988:63). But as Ngara rightfully warns us.

.... it is also my view that the African should be aware of the pitfalls of dogma around us and refuse to see the rays of truth that may shine in Marxist criticism or in the West, we are surrounding ourselves to subjectivity and leading ourselves up a blind alley. The ultimate destination of a society which refuses to learn from other societies is parochialism and ignorant ethnocentrism (1982:6).

To summarize the relevance of the definition of African literature in this thesis, firstly I have tried to give a broad perspective to what I mean by African literature. In this respect I hope to have shown the controversies regarding what is actually African in the broad spectrum of literature. Secondly, we may have an awareness in regards to the schema of Africanness that the language learner may bring to the class. And thirdly, and most

importantly, the texts that have been selected and been used in the research have been chosen based on the above concept of Africanness. By this I mean that they have, to a certain extent been chosen on a geographic and historical basis that attempts to cover a variety of themes.

The selection is as follows:

POEMS	I Thank You God	Bernard Dadie	Ivory Coast
	Telephone Conversation	Soyinka	Nigeria
	Love Song	Anonymous	Ethiopia
	Song of Lawino	Okot P. Bitek	Uganda
	Homecoming Son	Tsegaye G/Medhin	Ethiopia
PLAYS	The Lion and the Jewel	Soyinka	Nigeria
	The Strong Breed	Soyinka	Nigeria
NOVELS	The Beautiful Ones... Armah		Ghana
	The Thirteenth Sun	Dagnachew	Ethiopia
	Arrow of God	Achebe	Nigeria
	July's People	Gordimer	South Africa
STORIES	The Bench	Richard Rive	South Africa
	The Suitcase	Emphalele	South Africa
	The Return	Ngugi	Kenya
	The Silent Song	Kiberia	Kenya

After discussing the term Africa in “African literature” from an external perspective I would like to argue that this new literature has internal features as well. These internal features will be explored from a Structuralist perspective along a cline of literariness-a stylistic approach. In fact, people have argued that African literature in English is not literature but an assortment of anthropological writings. I would therefore like to discuss some aspects, apart from the themes, that makes African literature literary.

3.2. THE CONCEPT OF LITERARINESS: A STYLISTIC APPROACH

After looking at African Literature in terms of a geographical and historical definition, it can also be argued that the literature can be examined in terms of literariness. In other words, Africa literature is not solely confined to Africa in terms of an African parameter, but can also be seen in terms of world literature along a cline of literariness. It cannot be denied that there may be certain distinctive features of literariness that can be more common to African literature but on the whole, literariness is found in all types of literary discourse.

Literariness has its roots with the Russian Formalist School and also advanced through the Prague School where concepts of literary language are examined through language in terms of the “Foregrounding Principle”. Rather than claim that a piece of writing is either literary or non-literary, literariness proposes a little bit of literariness in all types of discourse. In other words, literariness manifests how literary a text can be, and this can be examined along a cline of literariness instead of the dichotomy between again, the literary and the non-literary.

One should also be aware that literariness is an intrinsic quality of language and is based on a deviation from norm. The greatest difficulty therefore, is defining the norm as to whether it is internal or external to the literary text. Also it is not only the linguistic features that are taken into consideration, as Nash and Carter say "... it will not be forgotten that one crucial determinant of a text's literariness is whether the reader chooses to read it in a literary way". (1990:35)

Next I would like to discuss the following concepts of literariness to show how African literature in English accommodates them. They are: medium dependence, re-registration, semantic density, displaced interaction and discourse patterning. These are dealt with in reference to six African novels: "The Interpreters", "The Beautiful Ones Are Not Yet Born", "Arrow of God", "The Palm-Wine Drinkard", and "July's People". "My Life in the Bush of Ghosts"

3.21 Medium Dependence

African literary texts like any other types of literary discourse are less dependent on another medium for clarification. By medium dependence it is meant that literary discourse is totally dependent on the particular medium and does not, like advertisements, depend on another medium. In other words, literary discourse is self-referential and is explained in terms of the reality it creates. In the following extract Achebe creates a totally independent world where "Ezeulu", the main character, enacts the coming of "Ulu", his god.

At that time, when lizards were still in ones and twos, the whole village people assembled and chose me to carry their new deity... I looked again and saw it was Eke. I took a hen's egg and gave him... We went on, past streams and forests. Then a

smoking thicket crossed my path, and two men were wrestling on their heads. I went on past farmlands and wilds and then saw that my head was too heavy for me... I looked to the right and saw a horse and saw a ram. I slew the horse and with the ram cleaned my match and so removed that evil (1974:70-71).

In this extract Achebe has created a mythical world of lizards in ones and twos, thickets that move, and a place where men wrestle on their heads. As a reader, one does not look for the world outside the text like other discourse, instead it creates a reality of its own. African literary discourse, like other literary discourse creates a world, independent of reality, in the mind of the reader.

Another example is taken from Armah's "The Beautiful Ones are Not Yet Born" where Aboliga the Frog is being explained to the reader.

We called him Aboliga the frog. His eyes were like that. ... It had been born with all the features of a human baby, but within seven years it had completed the cycle from babyhood to infancy to youth, to maturity and old age, and in its seventh year it had died a natural death. ... the man child in its gray old age, completely old in everything save the smallness of its size, a thing that deepened the element of the grotesque. The man child looked more irretrievably old, far more thoroughly decayed, than any ordinary old man could ever have looked. But of course, it too, had a nature of its own, so that only those who have found some solid ground they can call the natural, will feel free to call it un natural (Armah, 1968:63).

Armah in his excerpt has created a man child with a reality of its own and dependent on the written medium for its existence. African Literary text's therefore do not depend on another medium like any other literary discourse.

3.22 Re-registration

By this term it is meant that no single word, stylistic feature or any register is excluded from a literary text. Religious, political or philosophical discourses are used and integrated in literary discourse, however other discourses do not allow such an integration. African literary texts likewise accommodate other registers into the context and use this literary device to create a reality. As quoted by Nash and Carter, "Re-registration recognizes that the full unrestricted resources of the language are open to exploitation for literary ends" (1990:39). The following extracts are taken from "The Interpreters" by Soyinka where religious and philosophical discourses have been integrated into the novel. The character Lazarus is talked about and he also talks about his rebirth.

Our friend, Lazarus sleepth. Brother, let us hear it again. Our friend, Lazarus sleepth. Again sing out the message of hope! Our friend, Lazarus sleepth. My friends, our friend Lazarus sleepth, but I go... that I may wake him from his sleep. ... Yeah though I walk through the valley of the shadow of death... It was in that valley that I felt the hand of God (Soyinka, 1965:166-7).

Soyinka's literary text has accommodated passages from the Bible and shows that African literary texts can also be evaluated on this cline of literariness. Another example which can be taken as philosophical discourse is when Sagoe talks about the philosophy of voidance, Sagoe says:

Voidance remains the one true philosophy of the true Egoist. For definition, ladies and gentlemen, let this suffice. Voidancy is not a movement of protest, but it is protest: it is non-revolutionary, but it revolts. Voidance shall we say - is the unknown quantity. Voidance is the last unchartered mine of creative energies, in its paradise lies the kernel of creative liturgy - in release its birth (Soyinka, 1965:71).

From this extract we can clearly see that African literary texts integrate other types of discourse.

3.23 Semantic Density

When talking about literariness the category of Semantic density may probably be where African literary texts differ from other literary discourses. This category has the most sub categories: the lexical, grammatical, phonological and graphological.

Let us first examine the lexical level. For example in "Arrow of God" we find many African names, probably to create an African local colour. "Ezeulu, Obika, Umuaro and Oduche." Even ordinary words like "hut" and "Sword" are intentionally replaced by Achebe, with words like "Obi" and "Ikenga". The same is true for Soyinka's characters in "The Interpreters" where there are names like Sagoe, Ebo and Kola. Probably at this level, we can say that African writers are making a conscious effort to reassert a sense of Africanness.

Another level which can probably be a uniquely African parameter is the grammatical level where most writers advocate an African variety. The West African variety can be seen when one of Soyinka's character says "Ha Oga, make you no vex now... I beg you Oga I still get case for court for driving wit one light" (Soyinka, 1965:109). However a much stronger African flavour is found in Achebe's characters.

You have already done what you were sent to do, the rest is for me. So put your tongue into its scabbard. ... A man who means to buy palm wine does not hang about home until all the wine in the market is sold... I salute you all... Look around and count your teeth with your tongue (Achebe, 1974:137).

The use of the proverb seems to give African writing in English a unique characteristic and probably can be used as an African parameter when determining literariness. Achebe goes even further on this level by re-registering complete phrases from a local dialect in one of the Nigerian languages. This integration on the syntactic level again seems to emphasize the foregrounding of local colour probably, trying to create a distinctiveness within African literary texts in English.

‘Umuaro Kwenu’ Nwaka roared
‘Hem’ replied the men of Umuaro
‘Kwenu’
‘Hem’
‘Kwezuenu’
(Achebe, 1974:16-17)

Amos Tutuola also emphasizes a different kind of literariness, again towards an African parameter, where there is a lot of dialect and deviation on the grammatical level. In his writings Tutuola seems to focus on an oral tradition of telling a story, and this has come out in his novels “The Palm-Wine Drinkard” and “My life in the Bush of Ghosts”

On our queer way to homeward we visited many towns and villages. ... All of them were in peace and in pleasure always. ... then we left there at about nine o'clock in the morning and all of them led us to short distance as if we are a king before they returned to their village. But having travelled to a distance of seven miles away from that village we reached a wide river which crossed our way (Tutuola, 1954:129-30).

This deviation from norm on the syntactical level is also evident in the writings of Nadine Gordimer especially in “July’s People” where a uniquely Julian English is fore

grounded. July a servant in a white household, speaks in an African English dialect, again emphasizing the local colour in that particular district. July says:-

“ ___ You know I’m turning round already? I’m know how to go back everything. My friend he’s teaching me nice (Gordimer 1981:59).

The phonological level is yet another indicator of literariness, where African literary texts are similar to other types of literary discourse. Achebe uses this level a lot, to either supplement his description or give more life to his characters. Achebe describes a messenger as someone who “... removed his blue fez and planted it on his knee exposing a clean - shaven head shinning with sweat” (1974:137). Achebe also uses this technique to create an atmosphere where the reader can feel the breath taking silence when “He began to speak almost softly in the silence he had created with his salutation (1974:16). Yet another example, is when Achebe describes what Ezeulu saw “The moon he saw that day was as thin as an orphan fed grudgingly by a cruel foster-mother (1974:1).

Armah’s writings are also filled with phonological deviations, and in this particular instance we can hear the money being counted “Then checking the coins against the tickets, he began to count the mornings take” (Armah, 1968:1). Lastly, the reader can hear Soyinka’s character hiss in passion “For pleasure must be Sinful and excessive pleasure is damnation” (Soyinka, 1965:60). It can therefore be argued that African literary texts are as invested as other literary discourses with literariness in terms of phonological foregrounding.

The last level is the graphological level where African literary texts are also located. There is nothing uniquely African but like other literary discourses it has a role to play. To begin with, Armah in his novel “The Beautiful Ones Are Not Yet Born” intentionally

misspells beautiful with a “y”, to create a stylistic effect. Armah also uses graphology to show the intonation of the people at church:-

On-ward Christian Sooooooldier
Maaarching as to waaaaar
With the Cross of Jeeeesus
Gooooing on be-foooooore.

(1968:43)

At times the use of graphology makes the language more like an advertisement and we can also see the use of capitalization and syntactic parallelism in the following example:-

KEEP YOUR COUNTRY CLEAN
BY KEEPING YOUR CITY CLEAN
(Armah, 1968:7)

For Achebe, on the other hand, capitalization and italics are used to stress the seriousness of tone. “He beat his *ogene* (italics) GOME GOME GOME GOME (Achebe, 1979:21).

3.24 Displaced Interaction

Displaced Interaction is another important category on the cline of literariness. Author and reader interact on a higher level than orders and commands, it is a level of feeling and understanding whereby the interactants feel what each is thinking. This interaction varies from reader to reader and this is what makes certain literatures popular with certain people and not with others. The reader vicariously lives through an experience that he makes his own. Achebe presents Ezeulu who has been disturbed with the coming of Christianity, so the Chief Priest is advising his son about change.

‘The world is changing’ he had told him ‘ I do not like it. But I am like the bird Eneke-nti-oba when his friends asked him why he was always on the wing he replied “Men of today have

learnt to shoot without missing and so I have learnt to fly without perching” I want one of my sons to join these people and be my eye there. If there is nothing in it you will come back. ... The world is like a Mask dancing. If you want to see it well you do not stand in one place. My spirit tells me that those who do not befriend the white man today will be saying had we known tomorrow (1974:45-6).

The universal want for change and adapting oneself is raised by Achebe, making the reader identify himself with Ezeulu, who realizes the difficulties. Soyinka also touches upon a sensitive issue about the frustration of the youth, studying abroad and coming home with a lot of ambition, only to be crushed by the adherents of the status quo.

Sekoni, qualified engineer, had looked over the railings everyday of his sea voyage home. And the sea sprays built him bridges and hospitals, and the large trailing furrow became a deafening waterfall defying human will. ... And he closed his palms again, cradling the surge of power... I realise, Mmmister Ch-chairman, that I c-c-cannot continue to be signing vouchers and lletters and b-b-bicycle allowances (Sekoni stutters)... And the project was written off while parliament at question time resounded to “the escapade of the mad engineer” ... then Sekoni lay in a mental hospital (Soyinka, 1965:26-31)

3.25 Discourse patterning

The last criteria of literariness that I would like to discuss before concluding this chapter is discourse patterning. Here vocabulary or ideas are repeated over a series of sentences either for aesthetic purposes or for cohesion of thought and emphasis. In Armah’s novel one of the major themes is the meaninglessness of life, going on without a purpose, being one of the living dead, this is how Armah puts it.

‘I see a long, long way’ he said ‘and it is full of people, so many people going so far into the distance that I see them all like little pebbles joined together. They are going, just going, and I am going with them. I know I would like to be able to

come out and see where we are going, but in the very long lines of people I am only one. It is not at all possible to come out and see where we are going. I am just going (Armah, 1968:74|).

Discourse patterning is also dominant in Achebe's book, the medicine man is blessing Okuata, Obika's bride before her marriage. "Any evil which you might have seen with your eyes, or spoken with your mouth, or heard with our ears or trodden with your feet; whatever your father might have brought upon you or your mother brought upon you, I cover them all here" (Achebe, 1974:119). For Soyinka too discourse patterning is foregrounded not only through words but sentences are also repeated, in Egbo's case.

For pleasure must be sinful and excess pleasure is damnation.
And Dejiade, Dejiade, he would tell him tomorrow, Dejiade
your life is simple, so simple and dead... When it lay flooded
when it lay flooded. There were tassels for man, sweet roots
for the child, and above cloud curds waited for the one chosen
of God (Soyinka, 1963:60).

Discourse patterning has greater value when the text is read aloud because it gives a sense of rhetoric and pleasure. It is this pleasure that literary language gives, that makes it special. After we have examined literariness in terms of African literature we are left with a major question as to what the yardstick of African literature should be? It is true that literariness is a western aesthetic and may not be completely applied to a different literature. Another reason is that African literature is more oral than written and this may cause some difficulties, and so there may be the need to set other criteria to determine the literariness in African literature. We can answer these questions from two points of view, firstly if we want to examine African literature as something unique and totally different from other literature then it would be better to select criteria pertaining more to African literature. In this regards,

features like orality and proverbs would be given high priority and African literature can be examined in terms of those criteria set by African literary scholars. The other approach is to view African literature in comparison to world literatures if the argument is that literature is a particular use of language then all literatures have a common denominator from which they can be examined. A mixture of the two, however, seems feasible, a cline of literariness against which literariness can be measured, and probably an additional yardstick of measurement. Even though African literature may be more oral than written most of the levels of discourse can be examined, as well as a deviation from norm, creating an obvious literary effect. Instead of dividing literature in terms of literary and non-literary it may be appropriate to examine it in terms of literariness. To conclude, I've tried to examine the criteria proposed for literariness with examples from African literature. It appears that all texts can have elements of literariness and instead of arguing whether a particular text can be considered to be literature or not, it seems more appropriate to examine it on a cline of literariness. The more the elements of literariness the more literary and the less, the less literary. In this way texts from all literatures can be accepted and somehow approached in terms of literariness.

To summarize, literariness is an intrinsic quality that may be used to determine the degree of literariness along a cline, in regards to literary discourse. It cannot be denied that it is not the only parameter to be used but it is one of the various parameters used by western literary discourse. In the case of African literary discourse, as has been attempted above, literariness is a quality that is ever present in discourse. However, on the lexical and syntactic levels there seems to be an attempt to create a uniquely African parameter, that

could be a quality for rating African literary texts. Otherwise the argument is that African literary discourse is invested with as much literariness as western literary discourses and so can be judged or rated on a standard cline for all literary discourse.

In this chapter I have tried to argue for both a geographic and historical definition of African literature. In the historical definition, I have attempted to deal, with the individual and collective aspect. The main reason for this has been to try and show what the learner may bring to the class in terms of cultural knowledge. This is an external feature of African literature. Secondly, I have tried to argue for some intrinsic features that constitute both a unique and universal type of African literature. It is hoped that the analysis will also have some methodological implications. African literature has therefore been examined both from an inside and outside perspective. The writer actually feels that “meaning” has both internal and external features, a combination of both, which contributes to better understanding of meaning. Again this is explained through structuralist and schema features. In the next chapter, I would like to show the development of meaning from a text intrinsic structuralist approach to a text extrinsic schematic point of view. The methodological approach to meaning in this thesis is that meaning can only exist as a combination between the external and internal features of the text.

CHAPTER FOUR

4.1 THEORIES OF MEANING: A REVIEW

When the language learner approaches literary texts in the classroom a variety of ways of achieving meaning can be used. Firstly there is authorial meaning which can be divided into author intention or author experience and so it is sometimes difficult to differentiate between the two. Secondly, there is intrinsic text meaning where meaning is confined to the text and one tries to unravel the meaning through the textual features. In other words meaning is confined to the text. Thirdly, there is reader meaning where the learner bears his/her background knowledge on the text and tries to create a meaning of his/her own.

In this research the argument is that meaning can only be achieved if one feels that all three types of meaning exist in a literary text. A language learner who is using literary texts in the language classroom should be encouraged, and helped to develop his/her skills, by drawing on all these aspects of meaning. Now I will try and examine what the literature says about meaning as this will have relevance on how the Ethiopian language learner approaches the literary texts.

4.11 Author Intended Meaning

One can firstly examine meaning in terms of intention so viewing text as a product. The main aim of the reader is to establish the intentions of the writer and so look for textual warranty that supports this view. As put by Carter

The critic analyses literary meaning with reference to such touchstones as the writer's openness to the complexity of experience which is reflected and, in the great writers of the tradition, controlled by language... language becomes a kind of link between essentiality of experience and the mature judgement of the writer (1982:3-4)

Meaning, according to this literary theory, belongs solely to the writer /poet and the critic or learner does not contribute to it. As put by Eagleton "... reading was just a matter of recreating in our own mind the mental condition of the author (1983: 47).

The greatest drawback of this sort of theory of meaning is the question of accessibility of the author's intention. It has always been very difficult to verify what has been said or whether it has been intentional or not. Furthermore, determining intentionality can only be based on what one thinks the intentions are or ought to have been, making the whole exercise very dubious. Meaning in this case, then, is not what the reader brings to the text but rather what the reader thinks the author means, and as Richard says. "... the poet impulses must tally with those of the reader's" (1925: 151).

4.12 Text-Based Meaning

Another aspect of meaning is where it is confined to the text and is expressed through textual features. In many cases it is the experience of the author and is identified by the various textual features. Practical Criticism is advocated by Q.D. Leavis (1932), F.R. Leavis (1933) and I.A., Richards (1926). Practical Criticism and its emphasis on close reading are the beginning of Formalism and Structuralism. Practical Criticism however, brackets off the text from reality, and in Eagletons words, the emphasis is "...to the 'words on the page

rather than to the context which produced and surround them" (1983:44).

When talking about Practical Criticism, Birch feels that:-

This is a view that still requires the total concentration of meaning to reside within the text, but understanding the effects created in an experience of a text is a means, in effect, of recreating the experience that the poet had in composing the poem and, in so doing, allowing a reader to understand the meaning of them (1989:67).

Based on Practical Criticism, New Criticism developed in America with founders like Brookes and Wimsatt, who advocated the breaking away from author intention and establishing a self sustaining poetic text. So in this case:-

The poem was that which could not be paraphrased, expressed in any language other than itself: each of its parts was folded in on the others in a complex organic unity which it would be a kind of blasphemy to violate (Eagleton, 1982:47).

As put by Fowler, the literary text:-

... is a self-contained verbal artefact, a unique structure of language. Its mode of existence is linguistic, not historical: it is to be studied as a complex of integrated verbal patterns, not as the product of social forces or of the psychology of the author (1981:19).

A very significant movement that has greatly influenced text-based analysis, is Structuralism. When viewed from an American perspective Northrop Frye and his 'Anatomy of Criticism' (1957) have a very rigid inward looking type of structuralism. Literature is totally isolated and bracketed off from history into an autonomous entity and again, religious submission, as opposed to total liberal humanism, is reflected. Structuralism is seen as:

...the belief that the individual units of any system have meaning only by virtue of there relations to one another. ... that the

meaning of each image is wholly a matter of its relation to the other. The images do not have a substantial meaning, only a relational one (Eagleton, 1983:94).

Emphasis on language rather than content actually begins as early as 1916 with Ferdinand de Saussure and his 'Course in General Linguistics'. Fowler suggests three significant contributions of Saussure, especially in regards to literature as discourse:-

The importance of Saussurean structuralism for literary studies is that it provides three linked perspectives on texts: the text may be seen as a sequence of sentences each to be analysed linguistically; or as a single unified construction with its own particular internal structure in addition to the sentences patterns it draws from the rules of the language; third a literary text may be seen as a unit within a literary system, within a context in a set of relevant other works... related to the semiotic structure of the whole structure (Fowler, 1981: 14).

What we understand then is that meaning seems to fit into a particular pattern and it is a matter of understanding of system that leads to meaning.

To sum up Scholes says:-

At the heart of the idea of structuralism is the idea of system: a complete self-regulating entity that adapts to new conditions by transforming its features while retaining its systematic structure (1974:10).

In a way it appears then that the system is dominant over meaning, meaning also has to fit into a particular pattern. So then, Structuralism based on Saussure's philosophy of language confined meaning to language within the particular text. So far we have seen how meaning is confined to the text and the main aim of the language learner would be to retrieve these meanings. This has been the trend of literature for a long time. The next shift is towards

pragmatic meaning where the learner, along with world knowledge, will give the literary texts a meaning of their own.

4.13 Reader-Based Meaning

Gradually, the shift began from the dissatisfaction of complete text meaning towards reader-intended meaning. Another Hermeneuticist who argues for a change of approach to meaning is the American E.D Hirsch and his work 'Validity in Interpretation' (1967). Hirsch accepts the idea of change and attributes it to signification, where meaning is given by the reader, thus allowing for flexibility. The real or actual meaning however, remains stable and cannot be affected by historical change. "Significances" vary throughout history, whereas meanings remain constant; authors put in meanings whereas readers assign significance (Eagleton, 1983:p,67). What Hirsch actually means by author meaning is difficult to understand but they are categorized as 'typical meaning' or types. Hans-George Gadamar in his Truth and Method (1975) develops the idea of the change of meanings over time and accepts instability. For him:-

All interpretation is situational, shaped and constrained by the historical relative criteria of a particular culture; there is no possibility of knowing the literary text 'as it is' (Eagleton, 1983:71).

Meaning in this sense, changes with time, place and culture making it difficult and almost impossible to recreate the author's intention. This gives meaning a dynamic role recognizing its instability. Derrida points out the indeterminacy of meaning where:-

....the constant deferring of presence means that the centre is never fixed. Hence a single, fixed meaning can never be

determined; it is constantly postponed and deferred. (Derrida in Birch, 1989:8)

Another emphasis on the reader, is the Reception Theory based on the process of reading. Wolfgang Iser with his book, "The Act of Reading" (1978) advocates a liberal humanist philosophy where:-

...the reader concertizes the literary work, which is in itself no more than a chain of organized black marks on a page. Without this continuous active participation on the readers part, there would be no literary work at all. (Eagleton, 1983:76)

Here the reader brings to the text a schematic knowledge of the world and in particular of his culture and so negotiates meaning with the text-this sets the Hermeneutical Circle into motion where the whole reading process is an interaction between reader and text. Though there exists influences of Gadamerian Hermeneutics and Heideggers assumptions, only a liberal reader in the first place can adapt to this liberal understanding of meaning. Liberalism therefore, exists in so far as the reader complements the text and together they create a unified whole. Furthering on the concept of the 'implied reader' is the American receptionist theorist who advocates the reader in terms of 'interpretative strategies'. There is a constant interaction between text and reader, where meanings vary from person to person but there are accepted communal strategies governing personal responses. These interpretative strategies are what we do to the text and in a way this leads us into pragmatics and discourse. Eagleton summarizes Fish's position by saying:-

What the text does to us, however, is actually a matter of what we do to it, a question of interpretation; the object of critical attention is the structure of the reader's experience, not any objective' structure to be found in the work itself (1985:85).

Today, the assumptions of reception theory are widely practised where there is negotiation between text and reader giving rise to meaning as attributed by the individual-meanings thus become unstable and are constantly changing so giving richness to interpretation. However it must be recognized that the reader does not exist in a vacuum but rather is influenced by the community and society that s/he is brought up in. The Ethiopian language learner will also therefore approach the text with an Ethiopian background that will influence interpretation.

4.14 Society-Based Meaning

Structuralism with all its emphasis on language, created an artefact that excluded the individual and his intentions. Gradually, theories of meaning began to shift towards understanding in terms of utterance and context of the reader, that is towards a social and historical perspective of viewing language as a 'practice' rather than an 'object'. This indicates the change from 'lingua' to 'parole' and towards a deeper understanding of pragmatics and discourse. One of the initiators of this shift is Mikhail Bakhtin (1981) who focuses on utterance within a social context and language being inherently 'dialogic'.

Bakhtin views the individual within a particular poetical and economic context which influences his utterance.

The living utterance, having taken meaning and shape at a particular historical moment in a socially specific environment, cannot fail to brush up against thousands of living dialogic threads, woven by socio-ideological consciousness around the given object of an utterance; it cannot fail to become an active participant in social dialogue. After all, the utterance arises out

of this dialogue as a continuation of it and as a rejoinder to it -it does not approach the object from the sidelines.(1981: pp.27-67).

Others also view language to be influenced by history-

A language and a style are blind forces; a mode of writing is an act of historical solidarity. A language and style are objects: a mode of writing is a function: it is the relationship between creation and society, the literary language transformed by its social finality, form considered as a human intention and thus linked to the great crises of History. (Barthes, 1968:14)

What we can therefore understand from Bakhtin and Barthes is that there is the gradual shift away from text alone, toward the reader and that there is no fixed meaning that is only confined to the text and the reader. The reader comes to the text with a particular historical background at a certain time in history. All these factors influence the reader to negotiate with the text in a particular way. We can sum up and say that the Ethiopian language learner, when confronted with texts, has a variety of ways of achieving meaning. We talk about the author's meaning, meaning within the text and meaning from outside the text. However we should be more precise and see how exactly meaning is negotiated from outside the text and it seems that Speech Act theories and Schema theories give us a better understanding.

4.41.1 SPEECH ACT THEORIES

What I have gradually tried to describe so far is that we have been able to see the shift of meaning from the author, to the text, to the reader and how the reader is influenced by the society. This awareness is supposed to help us understand how meaning is perceived by the learner and so helps in the construction of the relevant tasks.

To begin with, Austin, (1963) attempts to explain discourse from a Speech Act Theory point of view with particular attention to verbs. Based on appropriate felicity conditions Austin discusses speech in terms of the Locutionary, Illocutionary and Perlocutionary Acts. The locution is the utterance, the illocution is what is meant and the perlocutionary effect is what is perceived or understood. The meaning that Austin tries to account for is one of implicature, where the listener or reader attempts to understand what has not been said or written. Searle (1969) takes the Speech Act Theory even further and reclassifies them into: Representatives, Expressives, Directives, Commissive and Declaratives. The difficulty with such Speech Acts however is that there is no clear cut boundary between them. An act can be both a directive and an expressive creating overlaps and therefore making them difficult to classify. Another factor is that these acts are easier to classify if they come under Direct Speech Acts, the difficulty arises when they are Indirect and therefore creating the possibility of various implicatures.

Grice (1975) views communication as something with a tacit underlying set of assumptions that have to be comprehended. Most of these assumptions in turn are based on a real world knowledge which is usually culture specific. Grice explains communication in terms of the "Cooperative Principle" where the main aim is to cooperate and communicate. The four maxims used are ones of: Quality, Quantity Manner and Relevance, and so the deliberate flouting of these maxims may indicate intention and understanding.

What we can understand from the above principles is that trying to explain how a learner tries to understand meaning is very difficult to explain. A clear cut set of ideas cannot explain how people comprehend during communication. In the language classroom also while

communicating around various tasks it is difficult to pinpoint what exactly the learner brings to class because the above theories only explain the process that goes on. The researcher feels that Schema theories try to explain what the learner brings to the class.

4.15 Schema Theories

To begin with, when one talks about Schema Theory the most quoted source is the Gestalt psychology of the 1920's and the psychologist Bartlett in the 1920's with his experiments in remembering. In his theory he tries to account for what the subject brought to the text and things which were not explicitly located within the text. However this theory could not account for how schema are changed and subsequently created. From the 30's to the 60's, due to the scientific approach to knowledge, more emphasis was given to text analysis and how meaning could be extracted through a linguistic approach. Schema theory therefore only began its revival in the 70's where scholars like Rumelhart(1975,1977), Schank and Abelson (1977) are usually quoted.

Schank and Abelson (1977) propose a schema theory of scripts, plans, goals and themes which try and explain situations outside the text. A script is the experience of a particular situation experienced by an individual from which s/he tries to explain subsequent situations. Scripts are categorized into three: situational scripts, personal scripts and instrumental scripts. A situational script is a situation that has been experienced, like a train station, an airport or bus stand. This prior experience or script can further be subdivided into slots that further explain the situation and may differ from situation to situation. They are:

a number of props, the roles of participants, entry conditions, results, scenes and their sequence.

A plan as compared to a script is much more general than the individual specific script. Plans contribute to the realization of goals and sub goals which belong to a much more varied situation. In other words, scripts and their slots are more situation specific while plans are much more flexible. However it is generally accepted that when we break down the plans we have script like schemata, and so within the general category of plans we have various scripts.

Goals are the next category in this proposed schema and they can be divided into main and subgoals, The main goals are: Satisfaction, Enjoyment, Achievement Preservation and Crisis handling. A sub goal is usually a step towards the major goal and contributes to its realization. A point raised by many is that it may be difficult to ascertain the particular goal in a situation as they are not clearly cut out like scripts and plans.

The last category is one of themes which is further subdivided into three: role themes indicate a particular role that a person plays like being a doctor, a soldier and so on. Interpersonal themes are based on a rated scale like bold/shy aggressive/ passive and this is presented in relationships like Dean/ Lecturer, Doctor/ Intern etc. Lastly, Life themes indicate personal qualities like being generous, perseverant, and various other qualities like, lifestyle, ambition, physical sensation etc.

When one comes to the weaknesses of schema theory there are a variety of difficulties that can be pointed out. Firstly, it is very difficult to have a clear -cut distinction between the various categories because in many ways they overlap. Secondly, they are not sequential

in that we do not always move from scripts to goals. Thirdly, schema can vary from individual to individual and sometimes it can vary within the individual at various times. This makes it very difficult to generalize and categorizes schema under a set heading. Lastly, based on Schank and Abelson (1977) there is no indication how schema are created and changed which is later suggested by (Cook, 1994). However this does not mean that schema theory has no role to play at least it is an attempt to explain what the reader brings to the text. This in turn, can help to understand the learning situation in the classroom. If one can roughly determine what may be brought to the classroom this can greatly help in designing tasks with which the learners can identify to and benefit most from.

For this research I am interested in finding out what background knowledge the language learner brings to class. I feel that African literary texts are a part of this background and so I would like to explore their reactions to these texts.

Another interesting schema theory is proposed by Forest - Thompson (1978) based on William Empson. Based on a desire to explain or make sense of (non) - sense post modernist poetry. Thompson resorts to a schema theory founded on the "Image-Complex Theory". Again based on Empson, Thompson lays emphasis on the reader who has the capability to rationalize and make sense in situations of ambiguity.

Thompson creates three levels of categorization:- level of the world, level of voice and the level of theme. Based on these three levels, the reader attempts to attribute meaning to poetry that seem to have no apparent sense. The level of the world is similar to (Schank and Abelsons, 1977) categorization of scripts. The reconstruction of a scene or situation is the core of the image complex created, however it does not account for personal or instrumental

scripts. This level however can be expanded to include the entire cosmology if need be, and so it can overlap into plans, goals and themes. The level of voice appears to be more detailed where especially in regards to literature there is an identification of a persona. This level, otherwise also known as the discursive image-complex, identifies a character or some sort of authorial voice that lends meaning to the work of art. Thompson goes further by indicating that a particular discourse can have characteristic features that may help to create coherence for the reader. The last level is the level of thematic synthesis this helps to point out particular themes or major ideas that can contribute to understanding. The synthesis is brought about by the integration of all three levels which in turn are subservient to a particular theme.

Again when we look at the weaknesses of Forrester-Thompson's theory they are much wider categories as when compared to Schanks and Abelson, (1977). However they attempt to elaborate and are based on literary discourse that are in many cases difficult to understand. Though the categories may be broad they at least attempt to help the reader to create sense from the seemingly non-sense literary discourse. What I would like to take from this "Image-complex" theory is the idea that a learner comes to the text with vast knowledge -the image-complex. Meaning however, is only created when the learner is faced with the literary text that helps and stimulates the meaning brought to it. In the Ethiopian context therefore, along with Schank and Abelson's category of time and Forrester-Thompson's level of thematic synthesis, there might be some indication of what the learner brings to the classroom. The material that is used in the language classroom, which is African literary texts in English, may therefore help activate the learner's background knowledge and create a more conducive and motivating situation. It appears that by just using the schema of the learner in the classroom

is not enough, an educator should also be aware that schema's are changed and Cook (1990) tries to explain this.

Cook (1990) attempts to reconcile some of the weakness from Schank and Abelsons (1977) and Forrest Thompson(1978) theories where he tries to account for how schema change. Cook(1994) suggests three categories when explaining discourse. Schema reinforcing, Schema preserving and Schema disrupting. Schema reinforcing tries to account for how already existing schema are strengthened through exposure. Schema preserving means leaving the Schema as they are. And lastly, and most important is schema disrupting which attempts to explain how the schema are disrupted and then refreshed through destroying, constructing and connecting.

Cook (1994) maintains that it is usually literary texts which contribute to the disruption of schemas, however once disrupted, the schema becomes one which preserves and reinforces. This theory therefore tries to account for what and how the reader attempts to understand a text and how there is an interaction between world schemata, text schemata and language schemata. In other words meaning is perceived by a combination of the reader, the text and the linguistic form.

When all three theories on schema have been reviewed it can be suggested that each theory helps create an awareness of the Ethiopian language situation. Schank and Abelson (1977) talk about a category of theme, Forrest-Thompson (1978) raises the issue of thematic synthesis and Cook (1994) talks about schema reinforcing. All these three have something to contribute to the Ethiopian learning situation and shed light on what is brought by the learner.

After looking at various perspectives on schema theory (Schank and Abelson (1977), Forest-Thompson (1978) and Cook (1994)), together give a comprehensive view of what the reader brings to the text. Together they seem to fit clearly into the Winnie (1984) Cognitive Model under the memory and processing systems. Winnie argues that if the student tasks designed in the classroom are related to the sensory and processing system, which constitute Schema, the learning situation will be enhanced. In fact cognition is dependent on the interaction. Schema therefore is an attempt to explain and understand the complex process of meaning construction based on a reader-response approach. It is based on these schema that an attempt is being made to explain the Ethiopian language learners Schemata encompassed by an African reality.

The argument is also that this approach fits in well with the communicative way of teaching language that is being introduced in the Addis Ababa University context. Furthermore, there is an emphasis for a reader oriented interpretation of literary texts and so these theories may give us a better understanding of the learning situation. The next question to tackle would be the sort of skill that we are fostering with the language learners. The argument is that literature helps the development of an integrated approach to skill teaching, meaning that all four skills are developed at the same time. This is dealt with in the next part of the thesis.

4.2 LITERATURE AS A MEANS OF COMMUNICATION AND INTEGRATING SKILLS

Before actually discussing literature as a means of interaction it seems appropriate to elaborate the differences between linguistics, literary criticism and stylistics. The main reason for this is that these three disciplines are also related to the theories of meaning: linguistics more towards text intrinsic meaning, literary criticism to external meaning while stylistics is a blend of both. These three perspectives of meaning are also what are encouraged in the language classroom to help the learner develop the various skills that are being practised. The linguist primarily sees literature as text and examines it from a purely grammatical perspective, that is to teach how language, as an object, works. The literary critic, on the other hand, gives more emphasis to literature as a means of conveying messages, rather than as a construct of language, in other words, language is secondary to meaning. As put by Widdowson, the literary critic's

...concern is not principally with the way the signals of the artist are but with the underlying message which an interpretation of these signals will reveal (1975:5).

The differences between the two then, is that the linguist deals mainly with the language while the literary critic emphasizes message. The stylistician, however, attempts to bring these two disciplines together and synthesize them in an attempt to use literature in the language classroom. By stylistics then we mean the study of literature as discourse, that is, literature as text, as message and as to how the reader relates to it. Widdowson defines stylistics as

...the study of literary discourse from a linguistic orientation and I shall take the view that what distinguishes stylistics from literary criticism on the one hand and linguistics on the other is that it is essentially a means of linking the two and has (as yet at least) no autonomous domain of its own. (1975:3)

It appears that when one comes to the language classroom, literature contributes in all three aspects; as text, as message and as discourse. Literature as text can be used specifically for discrete point teaching and aim towards linguistic competence, which is a part of communication or performance. The student can examine, negotiate and be aware of particular grammatical structures used by the literary artist in contrast to ordinary, linguistic structures. Literature as a means of conveying message, also has a role to play where the learner attempts to understand what the writer is trying to say. The theory of meaning in this case advocates writer's intention and so the student can be made aware of this. Thirdly, and most importantly, literature can be viewed as discourse where the reader brings meaning to the text and negotiates, thus developing his pragmatic and discursal awareness. In other words discourse is not an alternative but a means of bringing the other two together and giving the learner a better understanding of the text.

Let us examine these concepts more closely and relate them to language teaching. To begin with we should be aware of the role of linguistics, as put by Halliday

...if a text is to be described at all, then it should be described properly; and this means by the theories and methods developed in linguistics, the subject whose task is precisely to show how language works (Halliday in Widdowson, 1975:7).

This type of text analysis indeed serves as a means of initial assault to the text and is the beginning of seeing literature as discourse and communication. Put again in Widdowson's

terms "Communicative significance is realized as a function of a close attention to the language itself" (1990:179). Carter also views the practice of stylistics as a helpful starting point where

..stylistics comes about at any point of intersection of the language of a text with the elements which constitute the literariness of the text (Carter in Short, 1989:162).

However, we should realize that a linguistic approach is not the be all and end all of a literary text, description is not the ultimate goal when encountering a literary text. In fact a learner should be made aware that semantic meaning is mainly located within the text. From Geof Haley's point of view it is necessary.

... to encourage a Bakhtinian view of language [which] will empower our learners or non-native speakers' activity, through demonstrating that linguistic meaning only comes to exist in being used creatively in society by individual speakers perusing their own communicative purpose. The word does not enter the utterance from a dictionary, but from life, from utterance to utterance (Geof Haley in Carter, Walker and Brumfit, 1989:35).

In other words, the learner should be aware that meaning does not only reside in the text but that the reader also brings their background and experience to bear on the text. So the linguistic approach cannot be the only way of teaching language but constitutes a part of the other approaches.

When we come to message, the controversy over the theories of meaning come to the forefront making it difficult to identify what is most important, is whether the writer's message or a response which the learner gives. The argument in this thesis is for meaning as

conceived from the learner's perspective, where meaning is read into the text and communication encouraged. Patterning also plays a major part in communication where

Patterning is to create acts of communication which are self-contained units, independent of social context and expressive of a reality other than that which is sanctioned by convention (Widdowson, 1975:47).

This patterning contributes to the relation between inter-textual and extra-textual relations that ultimately contribute to meaning, and so literature must be studied as a mode of communication, though in this case, it can be considered as a 'detached communication situation'. The major differences in pedagogy seem to be caused by the different paradigms adhered to, we should be aware then, in Widdowson's terms of

...two sets of pedagogic principles identifiable by a consistency with a particular view of the nature of communication: either as the transmission of meaning by the semantic medium of language or as the achievement of meaning by the pragmatic mediation of the language user (1990:121-22).

Literature then, explores a reality governed by the individual and is yet within or related to what we know. In this thesis then, what is encouraged is individual response to a literary work where communication is encouraged. The usefulness of literature then is to

...develop a sharper awareness of communication resources of the language being learned. It can help in the acquisition of essential skills of communication by extending the study of system to the practice of putting it to use in both the comprehension and the production of different kinds of discourse necessary for the learner's further education or his work (Widdowson, 1975:83).

Michael Long also advocates teaching literature in terms of responses, where there is an interaction between teacher and learner. The teacher comes to class with: background, activity and linguistic preparation and the learner responds with verbal, activity and individual response. In other words, learner response can be encouraged within a communicative aspect:-where the activity is learner centred. Long sums it up by saying,

Thus literature is by definition authentic text, and both verbal response and activity response are genuine language activities, not ones contrived around fabricated text (In Brumfit and Carter, 1986:58).

It cannot be denied that there is an inter-relation between all these aspects but the unifying factor is if we view literature in terms of communication for language teaching. African literary texts and a stylistic analysis may accommodate these theories of reading. Instead of arguing for a segregation of skills, in this thesis, it appears to be more worthwhile for an integrated approach to language learning. As expressed by Widdowson, the situation would be where

... the learners task [should be] as essentially one which involves acquiring a communicative competence in language, that is to say an ability to interpret discourse, whether the emphasis is on productive or receptive behaviour (1978:144).

After reviewing the theories of meaning it seems apparent that there has been a progressive shift from author intended to textual focus up to reader response. Each theory of meaning has given a particular emphasis to the understanding of how meaning is conceived. Beginning from Formalism, moving on to Structuralism, Stylistics gradually began to shift from a sole linguistic experience towards extra-textual reader dependent theories. Practical Criticism and New Criticism could not account for meaning that was attributed to the reader

and so Reception Theories planted their roots. Bakhtin's theory of language perceives meaning through a communicative context where both the 'inside' and 'outside' contribute to understanding. Furthermore, philosophers like Derrida and his theories of meaning regarding decentring, and Barthes, and his understanding of society on language, have contributed to shift of meaning outside the text.

For this research also, there is an attempt to balance accuracy and fluency dependent on a communicative context, the researcher advocates a language-based approach. This approach, based on stylistic theories tries to account for meaning both within the text and outside the text, based on reader response. Reader response is mainly dependent upon accountability from within the text, again guided by Structuralist and Formalist theories. However as any discourse has to be explained not in a vacuum but within particular contexts, the researcher has tried to account for meaning from outside the text as well. To do this Schema theories based on Schank and Abelson (1977) Forest Thompson (1978) and Cook (1994) have been reviewed. It is therefore believed that the Ethiopian language learner within a particular African schematic reality, dependent on accountability from within the African literary texts, can be encouraged to communicate in the English language classroom. Therefore by using culturally appropriate texts designed on a language based approach, the Ethiopian language learner will be motivated to learn the language and develop his/her language skill.

CHAPTER FIVE

5.1 RESEARCH DESIGN-QUALITATIVE OR QUANTITATIVE RESEARCH

When we come to the language classroom there are many ways of doing research:- product oriented, process oriented or the Hermeneutic way of looking at things. In the Ethiopian context, where there is a very complex situation because there was a very minimal colonial situation the way in which English functions is very complex.

Based on a Hermeneutic way of looking at things, firstly I will be looking at attitudes and motivation towards the people, the language and languages in general. Next I will try and connect motivation with the Ethiopian or African schemata and how the language learner perceives himself or herself in the framework of an African reality. And lastly, the methodological implementation of a stylistic approach that has been used in the experiment will be explored in relation to motivation and African literary texts. Now let us examine some arguments for the use of either qualitative or quantitative research.

When we look back at the history of research methodology, a gradual shift from a more positivistic method towards a more hermeneutic oriented one can be traced. In other words, research has begun with an emphasis on a normative approach and moved towards more interpretative methodology.

Normative methodology has its roots in the 1950's and 1960's and, according to Cohen (1982), is derived from two major premises:- First, that human behaviour is essentially rule-governed and second, that it should be investigated by the methods of the natural sciences. Normative methods are positivistic. They are concerned with what is publicly observable and

measurable. Through the application of the hypothetico-deductive method they aim to deduce hypotheses from theory and to test them by experimental procedures or by statistical analysis of large samples (Cohen, 1982: 432).

What appears to have happened is that the paradigm of the natural sciences had been taken and rigorously applied to the social sciences without taking into consideration human values and interaction. Gradually this has led to a dissatisfaction with the positivistic way of examining social issues, as well as, an understanding of actually how the natural sciences are based.

According to philosophers like Popper and Kuhn, the argument appears to be, that science is not actually based on total objectivity as has been previously claimed. In fact just like the social sciences, the natural sciences are also based on elements of provisionality, vision and insight. In other words, qualitative research, which has been under constant scepticism by advocates of a quantitative approach, is in fact based on similar principles found in science but not fully acknowledged.

Popper (1963) actually takes his argument further and elaborates the principles of science. Popper claims that in science theories cannot be verified they are only falsified, and as in the case of qualitative research, it appears that there can never be total verification because there is constant refutation. We can therefore presume, that as there are the concepts of fallibility and provisionality in the natural sciences they should also be seen as valid in the Hermeneutic tradition. This argument can be taken further in that if falsibility is a mark of scientific theory what eventually leads to scientificity is a precise lack of it. In other words,

any theory is based on something that can be refuted in the future, allowing for a lack of precision or exact replicability, which is an aspect of qualitative research.

What the implications of Popper's thinking seems to suggest is that truth is not "manifest" but "labouriously approachable", meaning that scientific theories do not contain "ultimate truth". Science just like the humanities is always attempting to reach a truth that can be falsified sometime in the future. Development of theory therefore, is based on falsification which also has a role for imagination and creativity. It therefore appears that qualitative research has as strong a stand as quantitative research and in fact seems to have an even stronger role to play in the human sciences, so this might have a strong applicability in the Ethiopian context.

Another philosopher who questions the paradigm of the natural sciences is Kuhn, known for his Theory of Incommensurability (1962). What Kuhn argues for is new ways of seeing and understanding the reality around us, where these new ways of seeing are actually embodied in the mind of the researcher and only to be realized in research. To begin with, Kuhn argues that theoretic changes in science are equated to "revolutions", indicating that whenever there is a revolution there is a change in theory, again indicating the flexibility and fallibility in the natural sciences. This change or revolution however is relatively infrequent as compared with 'normal science'. Furthermore, this gradual paradigm shift is not based on total proven rightness but rather through gradual falsification of theory. Ultimately, change is legitimized by an interplay of argument and vision.

To sum up Kuhn's arguments then, he seems to contest the question of truth and objectivity in science by explaining new ways of actually seeing reality. Furthermore, Kuhn

seems to suggest that good argument is necessary but not sufficient, instead that there should be an interplay of argument and vision. This innate vision seems to question the objectivity in science and therefore allows for some sort of subjectivity from the researcher. When compared to Popper who advocates the fallibility of theory as the reason for change as well as the concept of creativity, Kuhn also has the same understanding. Kuhn however, emphasises argument and vision as the major elements of change.

When we come to the social sciences and especially education, the question then arises as to what paradigm should be maintained, is it a positivistic, so called objective approach, or a more Hermeneutic micro type of research.

The history of educational research has been strongly influenced by science and so is based on an empiricist theory of knowledge. As early as the fifties and sixties theory and practice were seen as two distinct components and education was seen as multidisciplinary. Mainly because of this, educational theories, like in the sciences, believed that "objectivity" determined practice.

In the seventies this multidisciplinary approach began to fuse and resulted in an interdisciplinary way of looking at education. This shift of perspective however, perceived theory as dominant over practice and so because of this, the thrust for a better explanation of social reality began emerging. It appears that a social reality is much more complex than a natural reality and especially in regards to the classroom, a researcher cannot afford to see the learner as a passive object, as in the sciences.

In the eighties necessity brought about another change of outlook where theory and practice constantly influenced each other and so practice has become the source of a theory

of education. This constant dynamism however does not contradict the theories of science, as explained by Kuhn and Popper, instead it works along similar lines. Especially in the nineties, where there is a constant flux between the classroom, disciplines of learning, culture, politics and public opinion, the complexities of theory and practice have become even more prominent.

The question then is what is the role of the educational researcher in regards to theory and practice? If for example, social reality is viewed as a text, how then does the social scientist interpret this text? The difference between the natural sciences and the social sciences becomes more apparent, in this situation, because the social reality is a living entity. The interaction moves in both directions and so the social science researcher needs a more in depth understanding of the learner. The learner in turn, can query the researcher as well as be affected by the results of the research, a question not raised in the sciences. What appears necessary then is the emergence of a more micro type of qualitative research in the social sciences.

To approach this work therefore, I feel that I should try and maintain a balance between the qualitative and quantitative modes of research. I propose a more qualitative type of approach to the research with the understanding that it is as rigorous as any scientific approach and can give a more in depth understanding of the learner in the social environment. This becomes even more complicated when it comes to explaining the cultural knowledge the learner brings to class and how it affects motivation during the learning process. However when necessary I feel that an attempt must be made to supplement qualitative research with quantitative information

5.12 BACKGROUND TO THE PILOT STUDY

The main aim of this pilot study is to introduce the language learners' to some tasks of African literature in English and then look into their reactions towards these tasks. The reactions are investigated from the two research methodologies, meaning from a qualitative approach, on which this research is based, and a quantitative approach, to supplement the former. For the qualitative approach, six students have been randomly selected from both sexes and then interviewed for half an hour. The interview questions have been designed based on the three research questions: Attitude and motivation, African literary texts and Language Based Approaches. (See Appendix) The interview has two purposes, the first to improve the format of this semi-structured interview schedule, by improving questions that have been misunderstood. At the same time, questions that might redirect the interviewing have been added but questions which are found to be irrelevant or that are not focused have been deleted. The second purpose of the interview is to elicit information from the informants regarding motivation, African literary texts and language - based approaches. The questions under motivation also include attitude where the learners begin from a very general question enquiring whether they like studying English. The probe then tries to determine why this is so and explores broad categories of family, materials and culture. Under culture the researcher has tried to determine the difference between a British and American perspective. The value of studying English is the next category where the integrative and instrumental strains are investigated. The relevance of Freshman English is also discussed along with a preference of material that the learners would like used in the classroom. Next attitudes, both negative and positive, towards English people are looked into as well as their influence on

studying English. Lastly interests in studying foreign languages and the influence of good grades in studying English have been explored.

The African literary texts section begins with the broad question of whether the learners like using literature in the language classroom. This is followed by what particular type of literature is preferred. Ethiopian literature in English is an alternative presented to them as well as using African literature in English in the classroom. Differences and similarities between African literature and Ethiopian literature in English are then looked into as well as whether the learners identify themselves with Africans is explored.

Lastly are the questions on the language-based literature approaches where likes and dislikes of the freshman text are raised. Next preferences on teacher fronted teaching and group activities are looked into and what the learner preferences are, are explored. African literary tasks and their reflection of reality as well as a sense of identification are also carefully probed into. Both the negative and positive aspects of these tasks are then hoped to be explored into. Questions on the benefit of analysing the language in literary texts and the most beneficial genre are also looked into. And lastly the learners preferences in learning language and any additional comments have been raised. These interviews were then transcribed by the researcher who later categorized the information that has been obtained from the informants.

The structured questionnaire has been treated from a quantitative perspective where an item analysis has been done on the forty three questions. The questionnaire has been designed based on the Lambert and Gardner model to investigate attitude and motivation. However due to the Ethiopian context only questions regarding motivation and attitude have

been taken and then modified and questions based on the Canadian context have been deleted. The questions regarding African literary texts and methodology have been designed based on the literature reviews in these areas. Twenty three of the questions are on motivation, ten on African literary texts and ten on methodology.(See Appendix) The questions are more structured in the questionnaire in order to extract more direct information and support the answers from the interview. The questions regarding attitude are divided into three-attitudes towards the people of the L2, attitudes towards studying English and attitudes towards language and language learning. The assumption is that motivation is dependent on attitude and it seems necessary to find out exactly what the attitude of the Ethiopian language learner is. Regarding motivation, again based on the literature, there are questions on both integrative and instrumental motivation but the questions are designed to bring out other types of motivation that the learners might have.

The questions on the African literary texts also try to raise some specific issues and try to supplement some of the questions from the interviews. Not only likes and dislikes but questions regarding learning Standard English, varieties of English and identity have been raised, as well as culture and this is to draw out the schemata of the language learner. Again differences and similarities between Ethiopian and African literature in English are raised and what the learners feel towards English literature are explored. It is hoped that it will be easier to identify what cultural background the learners have when they come to class.

Lastly are the language-based approaches that discuss the way that they learn English and whether the learners like it or not. Since group work has been encouraged in the literary tasks the learners likes and dislikes have been explored. What they feel about the use of the

mother tongue in the language classroom and the idea of helping one another has also been looked into. Aspects of critical reading that are part of the literary approach, as well as task design, cognitive complexity and code complexity have been explored to find out what the learners feel about the methodology.

In general, the aim of the questionnaire has been to supplement the interviews and also raise other issues that help identify the schemata of the Ethiopian language learner. Again the pilot study has helped to include questions and improve the already existing ones and to strengthen the questioning of some of the questions that are followed up on the interview schedule.

When we come to the tasks that have been designed they are based on Skehan's (1993) model that takes the following concepts into consideration- code complexity, cognitive complexity and communicative stress. To begin with code complexity, the tasks include both Standard English and the African variety and exposes the learners to the varieties of English with hope that it will make them more willing to express themselves freely. The argument for cognitive complexity is that an attempt has been made to ensure that most of the themes are within the reality of the language learners and it is hoped that this reality will reduce the alienness of the texts and make them more familiar. When we come to communicative stress the concepts of:- time pressure, modality, scale, stakes and control are included. Regarding time, some of the exercises in the tasks are done in class while others are given more time and done for homework. Regarding modality the feeling is that each task should include all four skills at varying lengths. In some of the tasks the learners write a letter, developing the writing skill, in others they debate an issue encouraging speaking. At other times for the first

ten minutes they read silently or are required to fill a chart listening either to a reading or a tape recorder, again developing the listening and reading skills. When we come to scale, some of the tasks involve two learners while others involve the group and yet others require a presentation to the class. When we come to stakes they are either high or low depending on the requirement. Some of the exercises are marked by the instructor and the learners are given a grade making the stakes high, while at other times the exercise is not graded but read only to the group, making the stakes low. Lastly when we come to control some of the tasks are open ended giving the learner control over the task while at others they are closed requiring a particular answer, giving the learner less control.

Furthermore the tasks are also designed sequentially, firstly by moving from the easier tasks to the more difficult ones. Secondly, based on Skehan's, each task moves from a pre-task stage to a during-task stage and finishes with a post task phase. The reason for this structure is to help the learners process information more easily and feel that the tasks facilitate the teaching and learning process. During the academic year 1994/95, section 07 was allocated randomly to the researcher. This Freshman English class consisted of eleven females and eleven males, of whom one was blind and so did not participate fully in the pilot study. The section was scheduled twice weekly on a Monday and a Wednesday from one thirty to three ten, making each meeting a one hundred minute session. Based on previous teaching experience, however, this section seems very unique because it is unusual to have the same number of men and women at a tertiary level of education. Not only this, but the women in the class were academically better than the men, and this is reflected in many aspects of the results of this pilot study.

I also felt that there might be some differences between gender regarding attitudes and motivation. Because of this, some of the questions in the pilot study have this additional perspective that is not included in the main study because it is too broad. To sum up then, the aim of the pilot study is to implement the African literary texts, practice the questionnaire and try out some of the interviews. Based on the weaknesses, an improved way of implementing the programme will then be designed. Now let us analyse some of the findings of the pilot study and see how it could help the main study.

5.13 THE PILOT STUDY AND THE ANALYSIS

5.131 Attitude

When looking at the results of this pilot study many interesting facts come out. To begin with, the group specific attitudes have interesting findings. It appears that when asked if the English people are cheerful, agreeable and good humoured about 48% of the population were neutral. When followed up on the interviewing many of the learners claimed that they never had a native speaker of the language teach them. In most cases Ethiopians themselves had taught them in high school, and when it comes to the male population about 80% had never been taught by a native speaker. The female population, who had more exposure however, seem to disagree with the statement, in fact 63%. When asked if they admired the Americans 53% agreed and of these 64% of the female population agreed while around 40% of the male population were neutral. All in all it seems that these generalizations are based on the assumptions about what the culture and the people are like. The women seem to be more aware of the differences and are able to condemn or identify with a particular culture

or people. This apparent difference comes out in a culminating question about attitude where the statement says "I study English because I would like to be like an English speaking person" 63% of the female population agree with the statement while 55% of the male population disagree. Probably it can be assumed that this is actually a question of identity where women accept change more readily while men find it more difficult to accept a different identity or have a stronger sense of self identity and so refuse to agree with such statements.

The next issue about attitude is in regards to learning the language concerned. The major distinction is between American and British English, where through interviewing, it appears that learners have had more exposure to American English through movies. The claim is that American English is much "freer" and useful for "communication," the accent and spelling are also features that have attracted the learner. In contrast, British English is perceived as a more "correct" form of English and is considered to be the "language of literature", though at times it is seen as "conservative". Interestingly British English is seen as the language of the native speaker and up to 64% of the women feel that native speakers make better teachers. Again probably this could be because of the exposure that the women have had.

Lastly, in regards to language learning, there is a general consensus that it is advantageous to learn a foreign language and this can be seen in the phrase "I'd be glad if I know many languages". However some students feel that they do not have the capability even though the desire might be very strong.

It appears that most of the attitude questions have focused on the differences between American and British English. We can also see differences in gender which is not the major orientation of this paper and so has to be refocused . Most of the answers are not conclusions but have generally helped in redesigning the interview format for the main study.

5.132 Motivation

When we look into motivation, several interesting issues can be picked out. Regarding motivation, in sentences like "I plan to learn as much English as possible", "Studying a foreign language is enjoyable" and "I try to look for opportunities to practice English outside school" there seems to be between 80-90% consensus that it is necessary. The learners seem to be very highly motivated. However when we look into the different types of motivation we have a variety of responses.

5.132.1 Pilot Findings Regarding Integrative Motivation

In this limited sample, the integrative type of motivation does not seem to have a major role. When interviewed the learners produced sentences like "I have everything here, nothing to gain" "Usual contacts", "Circle of friends", "My mother" , "I don't think of living there" and "I like the language, that's it". The general understanding seems to be that the learners have no intention of settling abroad. However when asked to respond to the sentence " I would like to emigrate abroad" there was a 50/50% of those who agreed and disagreed. Interestingly 54% of the women disagree with this statement and 55% of the men agree. The most common assumption in society however is that most women would like to emigrate

abroad while men are less likely to do so. But we should make a distinction between people who are in academic institutions and the general population where people could be jobless. Probably the assumption in this limited sample, could be that the main aim of these women would be to get a job here while men would like to go abroad to work or study. The question is open to assumptions but the overall generalization about integrating is summed up in the sentence "I am not that inspired by their culture".

5.132.2 Findings Regarding Instrumental Motivation

In the Ethiopian context of studying a foreign language, instrumental motivation seems to be the driving force behind the learner. Both in the questionnaire and interview sessions there seems to be a substantial consensus regarding the instrumentality of the English language.

English being the language of "Power", "Sociability", and the means of knowing "Modern" things seem to be the main conception of the language learner. The learner also feels that to "Get along" in this world there is the necessity to study English. Regarding getting a job, a pointer indicating instrumentally, there is a 95% agreement that this is the main objective of studying English. Differences however, come out in terms of gender where 55% of the men very strongly agree with this statement while 72% of the women very strongly agree. Probably the main aim of "The Ethiopian" woman of today is to be independent, much more than in previous times and may-be that is why there is a very strong agreement while for men it is just another objective of studying a foreign language.

Other indicators of instrumentality is where 95% agree that they like reading magazines in English, differences in gender also come out here where 90% of the women very strongly agree with the statement while only 22% of the men strongly agree. Many reasons can be forwarded for these differences, like women read fashion magazines which are plenty while men probably read novels or only their text books; may-be the distinction between magazine and newspaper has not come out or probably women just read more than men. Another example of instrumentality is the watching of TV. programmes where around 85% of the population watch the English session, again the difference between genders is substantial, around 90% are women and 77% men. All in all, it seems that instrumental motivation plays a major role in the Ethiopian context. Looking at these pilot findings, it seems better to examine instrumental and integrative motivation together.

Lastly, when we look at Resultative and Machiavellian motivation they do exist but at a very minimal level. The Resultative type comes out more in the interview sessions where a few learners feel that good grades motivate them to learn further. There however seems to be a general feeling, like situational motivation, that motivation is "Teacher influenced" or "Teacher dependent".

After looking at some of these findings for the Ethiopian situation it seems better to explore the other types of motivation that directly influence the language learner in terms of language learning.

5.133 Pilot Findings Regarding African Literary Texts

We will try and first explore learner reactions to literature and then move on to Ethiopian and African literature in English. This may help to let the learners show what sort of literature they prefer instead of imposing any particular literature.

To begin with, there is a majority consensus that literature has a role to play in the language classroom. Many of the learners feel that at times the existing Freshman text is too easy and so literature "Helps strong understanding" "Digs into your mind so you use your brains" and that "Literature is a reflection of language". This consensus is also reflected in the questionnaire where 65% enjoy literature and more than 84% feel that literature is a part of language learning. All this seems to indicate that literature can be a potential resource in the language classroom, yet it is not being used in the Freshman English class.

The next step of investigation is to ask the question, What sort of literature would be preferable to the language learner, especially in the Ethiopian context? Well the most suitable would have been Ethiopian literature however, most of this type of literature is found in Amharic, Tigrigna and Geez, some of the local languages. The idea of an Ethiopian variety of English however, is not very popular with the feeling that "Ethiopian English is confusing". Most students, about 50% are neutral on this issue claiming that they don't know what an Ethiopian English variety looks like.

The schema of "Ethiopianness" comes out very distinctly where the general feeling is that. " I am more confident to say I am Ethiopian" as opposed to African. Being an Ethiopian constitutes of a variety of concepts; including "Somebody with a culture," "Originating from somewhere particular". Culture defined from this perspective includes tradition in its various

manifestations of "Our way of doing things", "Our graces" and "Celebrating the Holy Days". For others it is "Our food" "Our clothing" and various social activities like "Funeral services" and "Weddings". When it comes to specific Ethiopian traits the idea of "confidence" comes out but "Just confidence not superiority". The concept of "Being humble" and "Respecting others" also comes out in the interview. An interesting feature that comes out is on the question of ethnicity, from this limited sample there is the feeling that it is something relatively new in terms of identification. Ultimately however it depends on who one is talking to, when one talks to a "Foreigner" then the concept of Ethiopianness is presented. On the other hand when I am talking to an "Ethiopian I classify". Ethnicity therefore seems to be based on the "Insider" and "Outsider" classification of people, one must now query the implication of this distinctive Ethiopianness to the relevance of this study. The argument is that Ethiopians are very similar to other African cultures and so can be included under a broader category. In regards to language teaching there seems to be the tendency of identifying with something that is one's own, and this is what African literature in English is attempting to do.

After examining the Schema of Ethiopianness one realises there exists a strong Ethiopian identity especially in regards to Ethiopian literature. Ethiopian literature as such however cannot be used in the English classroom and so based on similar African schema, texts may be used in the language classroom. So the next step is to find out if the learners also identify with African literary texts in English and to what particular aspects.

To begin with, a majority of learners, especially in the interviews, identify with African literature. In the questionnaire 62 percent actually feel that African literature is part

of their identity. When followed up in the interviews a number of aspects are raised in regards to being African. "Ethiopia is in Africa" which suggests that the actual geographical location is an important part of Africanness. Another point that makes the Ethiopian language learner identify with African literary texts is the issue of "Blackness" and the statement "Definitely, my colour" indicates one more parameter for identification with Africanness. Ethiopians, therefore, based on this limited sample, consider the question of colour as a means of similarity with Africans.

Another interesting statement that comes out is the aspect of "Our development", where it is considered that the level of development, the adherence to tradition and the general economic situation of the African continent can come under one category. It could be a comparison between features of industrialised countries and non-industrialised countries in the world.

When the question of identification of the Ethiopian language learner with African literary texts is examined deeper more specific statements like "Familiar", "It is closer to me" "The expressions used", "Easily understand them" are presented. Other statements like "The language", "Can relate", "The things you see around you" further strengthen the argument that there is a great overlap of Ethiopian and African realities. When asked whether culture is a part of language, eighty percent felt that this is indeed so. We should ask ourselves then whether culturally appropriate texts can motivate the language learner and it seems that there are many indications in this direction. Lastly, a couple of learners came up with strong statements that blatantly claim that African literary texts "Reflects your customs" "Our experience", "What we know" "Our own" and "We come from us".

Probably, after looking at all these statements, it seems apparent that the Ethiopian language learner, though predominantly claiming Ethiopianness, also has many overlaps with Africanness. In other words, though an Ethiopian schemata may be painted, there is a broader term of an African schemata that can accommodate it. Many of the issues that are raised specifically under Ethiopian can somehow be associated with similar conditions in other African countries.

5.134 Pilot Findings Regarding Language-Based Approaches

To begin with, a great majority of learners expressed a great dislike for the Addis Ababa University Freshman English Oliver Hunt text book. In fact 76% strongly disagree with the statement "I like the English text book," especially when we look at it from the gender perspective 90% of the women dislike the text, the reason, as stated before, is most probably because they have had more exposure. The text is seen as something which is very "Monotonous" and "Not very challenging". Though, the text when written, was designed to be development oriented to be closer to their reality, many learners claim that the text is "Uninteresting and unfamiliar."

When we come to the way English is taught both in high school and the Freshman year, the learners express their dissatisfaction. In regards to the statement "I do not like the way that English is taught to us" 61% agree with this statement and in the interview a variety of aspects are raised. Firstly, that classes are all examination oriented and so learners only study to pass exams and not for knowledge in general. In connection with this, learners are always "Imitating" and therefore "Memorizing" in order to be successful. Furthermore exams

are mainly multiple choice and gap filling so they do not encourage opinions that the learner wants to express. All these statements seem to imply that the English language learner is not satisfied about the way they learn.

Regarding group work, 85% of the sample indicate or opt for this type of learning. From a gender perspective however 54% of the women very strongly support group work while only 22% of the men very strongly do so too. Learners indicate that group work creates a "Sense of community" where they can be more "Open" and "Share" their ideas.

Some criticisms have also been raised when asked about group work where students claim that it is sometimes "Difficult to cope with". Along with this, is the statement of "Many opinions" which makes education more "Frightening", probably these types of learners are used to teacher fronted education as well as a grammar oriented methodology and so find it difficult to adapt. The language-based literature approach attempts to take this into consideration through the delicate balance between accuracy and fluency. When the learner feels "Uncomfortable" or feels that they are "Shy" the shift would be towards accuracy. When, however, they feel that group work is more accommodating, then fluency can be stressed. I think that this depends on one's background where student's who are shy prefer to do exercises on grammar while more fluent speakers want to talk more. Another problem raised is the difficulty of working with the boys. The learners who expressed this opinion have come from single sex schools in Addis and so find it a strange and a different experience to exchange views with the opposite sex. Both males and females however feel that this is a necessary step to life in the outside world. Another topic also raised under group work is the use of the mother tongue when discussing issues. It appears that rather than struggle with

their limited English, learners prefer to switch to their mother tongue and enjoy the task work more. This problem becomes more apparent when good friends constitute the group and so rather than learn, the intention is to have an entertaining time. Solutions suggested by the learners include making them only speak in English, though this may not always be practical or changing the groupings of learners. Changing the make up of the groups has two advantages, firstly it helps to overcome the difficulties faced by learners from unisex schools and secondly, the learners may probably feel more responsible towards the rest of the group.

When one looks closer at the learner's attitudes towards this literary approach a variety of interesting issues have been raised. Around 90% of the learners like or prefer tasks where they can express an opinion, and this is encouraged in this approach. Along with this, around 70% like or prefer tasks which they regard as familiar, in other words, tasks that correspond to the learners schema seems to be more acceptable, actually 90% of the women take this point even more strongly. Statements like "It helps you think" they "Challenge us" and "They help us" to "Think further, deeper" indicate their attitude towards such tasks. Finally when asked what they feel about the African literary tasks learners would say I "Can identify with them".

Learners express the need for tasks in which one can "Express your feelings" therefore, there seems to be a tacit understanding for working together and sharing views. In the questionnaire this idea is followed up with the statement " I don't want to help my classmates". 90% disagreed with this statement and in fact 100% of the female population very strongly indicate the communal attitude of sharing.

Another factor of the ideal is the need for reading where learners indicate that they want to read "Interesting passages". Based on this, the literary approach encourages independent reading and, in fact reading critically. Actually 90% of the learners also feel that critical reading is part of learning a language and yet 63% feel that they are not critical readers. A stylistic analysis of literary texts is therefore an attempt to encourage critical readers where learners initial response is explained in terms of a more critical awareness of language.

"Communication" and "dialogue" are other factors raised by the learners under the concept of the ideal. Learners feel that their tasks should encourage communication and also give them the opportunity for "Presenting something" to the class. This presentation can either be in the form of debates, readings or other ways in which they can "Express ourselves".

The role of literature, comes out more strongly in the last point, where learners explicitly feel that a stylistic analysis contributes to language development. Statements like it helps you "Search for words", "Study how it is written" and it "Helps you think" all seem to indicate a step towards proficiency. I would like to therefore conclude by saying that, African literary texts, based on a language-based methodology could probably motivate Ethiopian foreign language learners in terms of language development.

After going through a pilot study and examining the procedure and results I have obtained better insight into how to implement the major study both in terms of content and methodology. Firstly, regarding methodology, I have made some changes to the questionnaire. The seven point Likert scale has caused great difficulties because the learners find it difficult to differentiate between the categories:-strongly agree, moderately agree and slightly agree.

When they also have not understood a particular question they have resorted to the neutral category. What I have done for the main study is to create four categories with no neutral indicator. They are:-Strongly agree, slightly agree or slightly disagree or strongly disagree I have also added one question to the African literary section and one to the language based section, raising the total number of questions to forty five.

Secondly in the interview section, questions regarding attitudes and motivation have been given a more clearer focus. Specific attitudes have been selected and under motivation I have now tried to point out the other types of motivation relevant to the Ethiopian context.

Thirdly, the question of gender always seems to have sidelined the questions that have been raised making it more of a gender study. This gender oriented approach raises many more issues than has been intended so I have kept some of the pilot findings but not discussed gender in the main study.

In the next chapter I will explain how the experiment has been conducted and look at the findings that have been obtained from this research

CHAPTER SIX

6.1 ANALYSIS AND FINDINGS OF THE MAIN STUDY

In any context of research there are many difficulties that a researcher may face and the Ethiopian context is no exception. Sometimes it seems easier to deal with a product oriented type of research because one is dealing more with figures. A Hermeneutic approach however is much better to understand the real classroom situation and get a better understanding of the learner. This approach however, has many difficulties because one is interviewing learners and trying to determine a much more complex situation than the normal. Administrative as well as academic matters also are constantly causing problems for the researcher and I would like to explain some of the difficulties.

6.12 ANALYSIS OF THE SITUATION

Before one goes into the analysis of the situation it is better to explain the background of the experiment group because this has influenced the results. Mainly because of government policies, very weak, or below than average students have joined the University and many of them happen to be in the experiment group however they are only six. This in turn has led to an aversion towards literature probably because it might be more difficult to comprehend and this has also been reflected in their responses and grades. Furthermore, as in any country specific situation, administrative decisions always have influence on research and in this experiment the number of students fluctuated, the research could not begin on time and the experiment group had to cover the standard material, all this had an effect on the learners.

What actually makes this year's Freshman students different are the two policies implemented by the Ministry of Education. Firstly is the gender oriented decision based on Equity Theory where women were admitted on a lower GPA of 3.2 as compared to men accepted with a cumulative of 3.4 and above. Secondly is the Affirmative Action Policy that has been used to encourage less developed regions of the country and give its nationalities the opportunity of further education. Various regions, usually areas that have been left behind economically and are located in remote regions of the country have had the opportunity of sending their students with a GPA as low as 2.00. Of the affirmative action students were assigned to the experimental group where two got D's, two F's and one C. The first student comes from Jijiga with a GPA of 2.6 and got a D grade, the second from Addis with a GPA of 3.00 he also got a D. The third, the only girl, comes from Assosa with GPA of 2.2. and got an F. The fourth a boy from Bonga came with a GPA of 2.2. and also got an F. The fifth comes from Masha with a GPA of 2.0 and he was the only one who was successful and got a C.

The academic year 1995/96 usually begins around September but it is common practice for Freshman classes to begin in November. This year's excuse for not beginning on time was the delay in the marking and distribution of the Ethiopian School Leaving Certificate. Classes began on November 6, 1995 and two sections(19 and 11) were randomly allocated to the researcher, and to avoid irregularities, both were scheduled for morning sessions. Again, based on random choice section 19 was chosen as the experimental group and section 11 as the control group. Section 19 has 36 students in it while section 11 has 31 students, later

however, due to various reasons, there were only 34 students in the experiment group and 28 in the control group.

After all these obstacles were overcome the experiment group went through an eight week session doing the African literary texts while the control group did the “Oliver Hunt” material which is the standard material. However due to administrative obligations, the experiment group has had to do some of the standard material before they sat for the same final examination. The experiment group went through the twenty tasks:- poems, short stories, novels and plays and these were designed to practise the four skills and encourage student response. The control group however only did the Oliver Hunt material. Let us now examine some of the findings.

6.13 FINDINGS REGARDING ATTITUDES

Regarding the findings of attitude and motivation a variety of interesting factors, some expected and some totally unexpected have come up. The attitudes explored are: attitudes towards the people of the L2, attitudes towards learning the language and attitudes towards language and language learning in general. Under motivation what the learners feel about themselves has also been examined as well the integrative and instrumental aspects. Aspects of family, teacher and material induced motivation have also been investigated.

6.131 Attitudes Towards People of the L2

An interesting finding is that a majority of the learners have never had a native speaker as a language teacher during their school days. Some of them had Indian teachers

and a few had contact with Cuban doctors in their rural villages. Mainly because of this, most of the learners have perceived preconceptions about speakers of the L2 without any contact and this is what they reflect in their attitudes. A few of the learners however, come from private schools where they have developed specific attitudes through contact either with their American or English language teachers and this has also come out in the findings.

Firstly, we have the positive attitude towards the people of the L2 with statements like

I want to speak to them, I like their frankness, and I like them because they are easy to cope with, they express their ideas straight forward, they are kind and don't hide their feelings, everything is direct and so I like them.

There is also the "feel good" factor where the learners have responded by saying "I feel good", "I feel very jealous" and so I want to "Be like them". This is similar to Stern (1983) and Gardner (1985). The jealousy is a positive trend where one wants to become like somebody and does not hate them. An integrative strain can be identified where some learners prefer the native speakers more than themselves "I like them a lot, foreigners are free, Ethiopians can't do that", probably the restraint of Ethiopian culture has a more repressive role on the younger generation. In fact one learner sees the native speaker as "I see them just like us" leading to a total identification. Language as a reflection of intellect is also indicated where it is said that "They are wise and studying their language makes one wise". However 53% agree that native speakers of English make better teachers and this may be the reason why the learners are weak in the language.

The difference between American English and British English does not come out so much in these results as compared to the pilot study. However a few differences are indicated. 58% agree that they have always admired the Americans, while some feel that the

"American pronunciation is attractive" as well as the feeling of "I like American People". This probably could be due to the reason that some learners both at Hiwot Berhan and Nazareth School have been taught by American teachers. So the positive tendency of "I want to speak as they speak and know their culture" becomes apparent.

British English is seen as "A bit difficult for me" with the attitude of "I don't like their accent because "I can't understand the English", but it is seen as a language that is "clear". Lastly there are some learners who like both accents and feel that they "Don't think there is any difference in general probably on the level of spelling, speaking or pronunciation". This positive trend seems to be a good ground for motivation because if the learners like the native speakers, as the literature review indicates, they will be motivated to speak the foreign language. Regarding the differences between American and British English it is good to see that the learners see the differences because this will help them to also accept other varieties of English and use them to their advantage.

Secondly, is the opposite pole where learners do not necessarily have a positive attitude towards the native speaker. Where 45% disagree that the English people are cheerful and agreeable and good humoured, however 44% agree while 11% are indifferent. Again the main reason could be the lack of exposure and so there is no proper awareness. Self awareness and assertion of ones identity also comes out where certain learners feel that they "Respect their culture but don't want to be like them because I've got my own culture and I want to be myself". Some clearly state that they "Don't like their accent" and others feel that there is too much freedom where they "Speak as they want".

Anti-Colonial sentiments also creep in where learners have expressed attitudes of "I don't dislike them but I know they took us "inferiorly" and that "Some of them... divide and rule and all that". One learner actually says "As I have heard they are not good" so it can be presumed that a majority of these attitudes have not been personally encountered but rather induced by other people.

Thirdly, is the group of learners who have had no interaction with foreigners and so present an indifferent attitude towards them. Phrases like "Have not approached any one of them" and "I have "No reason to hate them... and no reason to like them" present a neutral attitude. This neutrality is also explicitly shown in statements like "I have no comment" and " I am not "interesting" to speak with them". And a concluding remark could be "I have no particular feelings about them".

The last category is the universality tendency where attitudes are not dependent on whether a person is a native speaker or not but being a human being is the most important factor. Learners have forwarded ideas like "I don't dislike them because they are human beings". Liking and disliking cannot be explained in terms of lack of contact and so ideas like " I can't hate anybody based on nothing" have come out. It appears that these learners don't see differences between American, British and other English language speakers. There seems to be a universalist tendency as we can see in the following extract.

I cannot generally say I have a negative or a positive 'attitudes' about the American or British people. You cannot like or you cannot say, I like all these people and I hate all these people because people personally are different things. Most people commit 'mistake' by liking some people generally and by hating them generally. I have the attitude that I like some body not because he is English or American but in his 'personal'.

This last category seems to present the universalist stand that human beings should be judged on their being humans rather than on preconceived or other attitudes. When we refer back to the literature Stern (1983) the argument is that positive attitude contributes to liking the language. In the Ethiopian situation however even there is no exposure to the native speaker there is this positive attitude, mainly based on preconceptions or exposure to non-native teachers.

6.132 Attitudes Towards Learning English

What comes out strongly in this research is that the Ethiopian English language learner has a very positive attitude towards the English language. In regards to the statistics 92% disagree that learning English is a waste of time while 87% strongly disagree with the statement I hate English. During the interviews words like "Interesting, like, easier, of course, useful" strongly indicate that there is a positive attitude towards the English language. Actually 90% agree that they plan to learn as much English as possible. This is certainly a positive indicator of being motivated and wanting to learn the language.

It appears that dislike towards the English language comes out when learners feel that they are being asked whether they want to join the English Department. In this regard, they don't want to major in the language. Secondly, dissatisfaction comes out when they compare the grammar oriented approach that they followed at school and the more communicative approach at university. In this regard the learners, especially from the countryside, feel that they can't compete. While studying grammar, the learners at high school had a high esteem of themselves but now they realise they can't even communicate and so phrases like "I used

to like" English comes out. It appears that it is a matter of ability where the weaker students dislike the language more and they find themselves "Afraid" and "Shy". These findings seem to clearly indicate that there is a need for grammar even in a communicative context. If the learners feel inadequate because they cannot use their background grammar knowledge, it seems advantageous to incorporate such exercises in the tasks that are designed. The African literary tasks attempt to do just this.

Personal difficulties also like stammering result in a dislike for the language, and some learners, feel that they have no choice because English is the medium of Instruction. As English is the medium of education some learners, therefore, feel that they "Have to" like studying English because they are "Forced to". There is also a cultural factor where liking and speaking English has the connotation of being the "Wise guy". This has resulted, in some cases, where learners have been ashamed and have not used the language enough in order not to be labelled. Otherwise on the whole, there are positive attitudes, towards studying English.

When we come to the reasons for liking English there are various reasons based on the individuals background. Many of the learners regard English is an "International language", "Working or world" language that helps one to "Communicate" or "Express oneself". The idea that it helps to know about other countries and "To know the other history" also comes out. Along with this, the idea of "Exchanging ideas" and being able to "Develop our knowledge" is of key importance.

Along with the idea of exchange is the understanding of the importance of the English language in regards to education. It is strongly felt that one can continue "Studies in English" and that having a good command "Helps in understanding". Also the fact that "Science

oriented things" are mainly, written and published in English, one's access to knowledge in the scientific world is dependent on the English language. In other words, if one wants "Higher education" or "To go abroad" to continue in his/her studies English is a must. Some learners not only value English at the tertiary level but also see it as the "Base" for all education and accordingly, 83% agree that they love learning English.

Again the feel good factor is present where people are considered to be "Educated and well mannered" if they speak the language and so this is a positive attitude. Along with this, is the idea of "I like to hear it" where it makes the speaker feel important when using the language. Some learners also claim that it is the language of entertainment, and so when one is either entertaining or being entertained it is the language to be used. In other words it seems that some learners feel that English is an international language that is used in music and can be appreciated by all, and that this adds to the feel good factor.

Other reasons for the positive attitudes towards the English language includes "Materials" such as "Books, magazines and fiction" which in a way fosters a positive attitude. Again leisure time is associated with the English language. Family pressure as well as a good language teachers are other factors that help to either develop or create a negative attitude towards the language. And lastly is the relationship between good grades and liking the language which has been raised similar to Le Maheiu (1984). In this case, some learners claim that since their grades at school were relatively good in English this developed a positive attitude and they have realised the value of the English language.

Again when we go back to the literature Stern (1985) claims that positive attitude contributes to command of the foreign language. This seems true to the Ethiopian situation

too, however command of the language does not exist so probably positive attitude on it's own is not enough and so some sort of effort on the part of the language learner is required as indicated by Macher and Archer (1987)

6.133 Attitudes Towards Language and Language Learning

Attitudes towards language and language learning may vary according to the orientation of the learner and can be divided into three: those who are good in language; those who are weak and those who are weak and yet want to learn.

For those learners who are weak in English, the general tendency is a dislike towards all languages. Comments like "I don't like languages", "I don't like things that require great effort" and " If I don't know the value how can I have the interest" have come up. In this case there is a negative attitude towards language and language learning and so the learner has no positive attitude which may influence the motivation to learn.

At the same time, there are those learners who are weak and yet have the desire and also understand the value of knowing other languages. Statements like " I would like to study and like to know all the languages but my ability is very low" and I have "A great interest ... but ... my area gives no opportunity" clearly indicate this positive attitude. Again there is also the misunderstanding of majoring in a particular language and so some learners have said "Just to know them not to study them".

The last category are those learners who have a very positive attitude and if possible would like to study as many languages as possible. However one should query this attitude because even though there are a variety of language units: French and Italian included, as

well as previously when there was German and Russian, many learners did not attend classes and yet manifest this positive attitude.

Regarding the value of languages the learners claim that "Without language we cannot study nothing" indicating that any second or foreign language is worth learning. Statistics also indicates, where 90% claim that it is an enjoyable activity. This category is then narrowed down where it is claimed that, "I choose... what advantage I get from that". In this respect, the UN languages of French, Italian and Arabic are favoured, what is interesting is that those learners who are Muslim, or come from Muslim dominated areas go for Arabic and in one instance somebody opted for Hebrew to continue education. Furthermore it is interesting to note that even though Ethiopia had strong German and Russian influences during the Marxist regime not a single learner even suggested these languages. Probably this indicates that if languages are imposed on people either due to political or cultural factors, negative attitudes may develop. A positive or negative attitude in turn influences motivation, and so it is crucial in language learning to attempt to motivate the language learner.

When the question of "Do you think liking a language comes from a positive attitude or being good in the language" a variety of explanations have been forwarded. Firstly is the attitude that liking the language is very important because "If I like it I'll be good at it" and "If there is interest... I work hard in that language" in fact " If you have the liking, I think you'll be good". However there seems, to be the general understanding that "Liking is not enough" and this is summed up in the following words of a learner.

I don't think it can be achieved just by liking, if there are materials and those materials are used and unless there is an effort to learn the language I don't think that language can be learned. Just liking cannot make one successful I think.

Therefore aspects of materials and the putting in of effort also play an essential role in learners learning, otherwise as expressed "I like English but I can't improve".

There is also the view that getting good grades contributes to a positivistic attitude towards the language and this is similar to Strong (1984). The learner has put it in terms of performance where they say "If you can't perform ... well you don't like it". Therefore good grades over the years can contribute towards a positive attitude towards the subject and most presumably the opposite would also be possible where low grades contribute to a negative attitude.

Lastly is the feeling that a person develops a positive attitude depending on the relationship with the teacher. In fact one learner says that "I like the subject more because of the teacher" Again if this occurs over a period of years most presumably a positive attitude is fostered. In fact in the Ethiopian situation it seems that the teachers play the greatest role in attitude and motivation mainly because they are the main source of the foreign language. By this I mean in areas where there are no textbooks, native speakers or tape recorders, the teacher is the only person who represents what the foreign language is like.

It can be summed up then, that with adjectives like "Happy, like, interest, glad, wish" the Ethiopian language learner has positive attitudes towards people of the L2, towards learning English and towards language and language learning in general. It seems to me from the point of view of a researcher that with all these positive attitudes in the learners that they must be helped to maintain this trend. When they come to the University they are positive, so probably the material we present does not meet their expectations leading to despair and failure. It is true also that other factors like facilities and good teachers play a major role in

regards to learner attitude. As an institution therefore, extra effort, it seems, must be put into fostering and maintaining these positive attitudes and literature might be able to do it. Let us now examine the findings of motivation.

6.14 FINDINGS REGARDING MOTIVATION

When we come to motivation a variety of types come up, firstly the usual one's like integrative and instrumental and then the personal, material, teacher and family oriented ones have been expressed. The task oriented ones, however; will be discussed in the language based approaches where they are explored in depth.

6.141 Integrative and Instrumental Motivation

Some learners have expressed the opinion that they "Hope and like to live abroad", and it is not a matter of choice, but that people who live abroad "Learn so many things". The feeling that advancement, modernisation and progress are abroad gives rise to the feeling that one is left behind in their country. However; the proper indication of integrative motivation like the love of culture, the way they live, their values etc. have not come out. In fact it seems to be more of economic craving that prompts the desire to migrate. At times one observes that there is a strain of integrative motivation by the way the learners behave, dress and sometimes talk especially outside the campus. This seems to be a typical factor with the younger generation in the capital city. However I think that we have to differentiate between those who are continuing their education and those who have not joined University and in the academic community there seems to be more of an instrumental orientation.

When we come to statistics 56% agree that they would like to emigrate to an English speaking country. However during the interview statements of "Go abroad for sometime not settle there" have been expressed. 50% have actually expressed that they would like to be like an English speaking person, however they have not explained in what terms. Probably the learners have felt bad or shy to explain why they would like to emigrate abroad during the interview, or what it means to be like the English. From this finding it seems that the Ethiopian language learner, in a foreign language setting, does not seem to have the integrative strain. Maybe as Gardner (1972) indicates this is why they are so weak in the language.

Under the instrumental category, however; the figures are much higher where 87% agree that studying English is important for them because they will need it in their future job. In fact the idea of going abroad is connected with learning where "Study English for education" and "Go abroad to get my masters" sums up the situation. Some learners also say they "Would prefer to study here " but would go abroad "Just to help me know another language", or "Develop my English". Instrumentality is also indicated through what they do with the language and 76% watch English TV programs. All in all we can say that there is both integrative and instrumental motivation in the Ethiopian language learner but it still has to be determined why they are so weak in English. Probably their English would improve if they could identify with something that they consider their own, like African literary texts in English.

6.142 Personal, Family, Teacher and Material Motivation

When we come to the other types of motivation, personal orientation ranks the highest where the learners conceive themselves in relation to their peers. Firstly is the conception that they feel that other students speak English better than they do, in terms of statistics it is 57%. This self concept is probably one of the reasons why their performance is very low. However there are some positive factors indicating that they are not in total despair. Actually 71% disagree that they feel hopeless in the language classroom so probably what is lacking is the means of performing better. Next, is that they disagree that they are poor speakers of English though the difference is minimal 53% disagree while 44% agree. One cannot therefore, argue that they are completely demotivated, they might be weak yet there is room for improvement. Lastly, and most importantly is that the learners are not afraid that the other students will laugh at them when they speak, in fact 67% feel this way.

Probably what we can see from these figures is that there is some sort of "inner drive" or understanding and that they are not completely hopeless. In fact seeing one self in terms of others and rating one self on an equal level is an indication of positive self concept, what is also very promising is that though weak in class the learners are always willing to get up, argue and express themselves with their "Broken English". The literary material that is being suggested will probably give the learners a sense of ownership because it includes their background knowledge and they might be able to identify with it. This may then give them that inner drive to motivate them more and could possibly be linked up with personality development.

Other sources of motivation include the family where some learners have expressed the feeling that their family likes the idea of them speaking in English, 73% feel this way. To extend this category further, some learners have expressed that peer intimacy has increased in their particular family where the children can share secrets in English. Some rich families who are either totally illiterate or do not speak a foreign language send their children to private schools either French, Italian or British. Ultimately the children become fluent in the language which their parents cannot speak thus contributing to another inner circle within the family unit. This is similar to Clements (1980) model where he talks about additive bilingualism. However in the Ethiopian situation in many instances the learners are bilingual. Giles and Byrne's (1982) model of multiple group memberships also seems to be identifiable here.

Teacher induced motivation seems to play another very important role in the Ethiopian learners life. The teacher is seen and respected like the father of a household and this has resulted in the transmissive form of education. Good teachers therefore have motivated some learners to like the language and the bad teachers have done the reverse. Actually 84% of the student population claim that they have liked their English teacher. In one instance, a particular learner claimed that she feels ill at ease talking with her peers she would rather only talk with her teacher in English. Again in the interview sessions one gets the impression that no matter what the material, a good teacher can motivate or contribute a lot to motivation. This finding may indicate that teachers should be aware of their role in motivation. They should also believe in and like what they are teaching and because of this, teachers should be involved in material design. Some of the teachers I talked to, on an informal basis because

they don't teach African literature in English, actually felt that the inclusion of literature motivates language classes.

Lastly, some learners feel that they read texts for pleasure and so it seems that good material will undoubtedly contribute to motivation. By this, I mean that if the language learner identifies with materials developed in class it is a way of enhancing motivation. This is dealt with much more in the language-based approaches where particular genres are identified and the reason why they are favoured will be explored. However, as previously disclosed by the learners they feel that reading literature gives them pleasure and yet this need has not been addressed. So again probably African literature in English has the possibility of at least fulfilling this need.

We can therefore sum up by saying that the Ethiopian language learner, within the University context the Freshman level, seems to have both strains of instrumental and integrative motivation. It appears however that they are more instrumentally oriented; but it cannot be denied that some learners have integrative tendencies which are not clearly defined. It appears that the integrative implies emigrating and living abroad however, this is seen in terms of material benefit and not acculturation. If however it is seen in the literature that the integrative type of motivation is the highest, the aim of the African literary texts is to encourage integration with the literary texts. Personal motivation also rates high on the scale where one realizes that they are weaker than fellow peers and want to improve. Families also encourage their children to study a foreign language because they realise its value. Lastly teacher-based and material oriented motivation have also been identified. Teacher awareness of their role in motivation is very important and so is the material, and both these probably

indicate that African literary texts in English create possible ground where these needs can be catered for. If we then say that the Ethiopian language learner at the Freshman level has positive attitudes and a high level of motivation the question, then it remains for us to encourage and maintain this motivation through a feeling of integration, our teachers and our material.

6.15 AFRICAN LITERARY TEXTS

Before one actually deals with African literary texts in English it seems more appropriate to explore what the Ethiopian language learner actually feels about literature in general. What has been interesting is that the Oliver Hunt materials, that have been used in the control group have almost no literary materials and the new material developed by the department has followed the same trend of not including literary material. It seems appropriate therefore to explore some of the learners desires and wants in order to get them more motivated.

The most important thing is that a majority of learners actually feel that by doing literature, any literature, they can improve their language. 81% feel that literature is part of the English lesson. To begin with, the general understanding is that it is "Written in the English language" which is the foreign language that is being learnt. Consequently "We'll improve our English" mainly because we "Can get different kinds of language". For some the literary texts are seen as something to "Develop our language... additional to the book" and mastering language or the ability to "Improve our language... (helps) improve our education". It is interesting to see that learners comprehend literature as a construct of

language and would therefore improve ones own language. Language development of course begins with "A few words" and "Some vocabulary... (and) expressions" even though some learners "Cannot understand ... but like" the material used. All these findings seem to support the argument that literature and language go together and that by using literature in the language classroom, language can be taught.

Secondly is the feeling that literature contributes to better understanding seems to be reflected. There is a general understanding that by doing literature, developing one's thinking capability is almost certain. Learners feel that they can "Think about a lot of thing" and so this helps in the "Development of skills and understanding". Not only this, but to "Know language in depth (helps) broaden our way of thinking". There has always been the argument that literature contributes to cognitive ability whether this is true or not, and it is interesting to see that the learners are also aware of this where they feel that literature "Evaluate(s) our intelligence".

In connection with the concept of thinking and 'Development' learners also view literature as a means of self expression. There is a feeling that "We get experience" and learn our "Own uses", ultimately this "Makes you think... (and) help to express ourselves". It seems encouraging to see that if the learners feel that they can respond to literature in their own particular ways, then literature serves the purpose of initiating students response. Literature will therefore have a meaningful role as language will be developed through communication. The aim seems to help the learner become more motivated by identifying with the text and there seems to be this trend and this is because as put by one learner, there is "Respect (for) the text".

Lastly is the connection between culture and language where there is a belief that the learner is helped "To know about other countries". Literatures are seen as texts that deal with "Religion... character... behaviour" and we learn "Different kinds of cultures from different countries". This could be the social milieu that is indicated in Gardner (1985). The main reason for the awareness of culture is because literature "Reflects the reality".

Therefore there seems a general want or desire for the use of literary texts in the language classroom and it has been a need that has been grossly overlooked. So it seems, that the first step to addressing learner needs is the inclusion of literature or some sample texts at the Freshman level. The Department of Foreign Languages and Literature at the Addis Ababa University has made a small step forward by making the final chapter in the new text book, a chapter on literature. This however does not seem to support the idea that language can be learnt through literature. As is claimed here, literature is a motivating way of learning language and so probably it would be better if in each chapter there is a little literature to motivate the language learner.

The next step is to explore the sort of literature that can be used and there seems to be mainly three categories. The first are those in favour of using African literature, the next are for other sorts of literature, and the third prefer a mixture of both.

The first group do not distinguish between Ethiopian literature and African literature and so project the idea that "Ethiopian literature (should be used) because we know the culture and we can understand the peoples idea" In fact as one learner put it "My own music attracts me and touches my emotions" and this is further explained by the phrase "That is around me is clear".

The next category are the ethnocentrists who believe that they "Prefer African literature because it is a reflection of our culture and for a person it is better to do things what he thinks as his own". There seems to be a general feeling that "It would be better to begin from what we know". There doesn't seem to be a denial of everything foreign however because "Classical things like Shakespeare or things from abroad will help us develop our language but to know more about who we are, African literature is better". Again however there is that acceptance that literature and language are inseparable but now there seems to be a differentiation where African literature motivates on the level of theme. European literature however, is seen as a way of developing one's language and probably would be preferred when one wants to develop a foreign language. It seems important to be aware that the learners feel that European literature actually has more relevance to language learning. As they say when it comes to identification and reducing the alienness, African literature in English is much preferred, otherwise English and American literature are desired for language learning. This shows that the learners are not seem to be ethnocentric but rather have a positive tendency towards other world literatures and a desire to learn the foreign language English.

Also, in connection with preferring African literature, there seems to be an outward trend, sort of beginning from some thing you know towards the foreign and unknown. As one student said "First we have to know about our country than the rest, after we know the African literature we'll learn the English literature". As clearly stated "It is better to know with what we are related with and then move towards others would be better." In other words "Starting from African... first knowing our base then we can go to other literature." The

good thing is that some learners feel that they can relate their own experiences to the rest of the world so "We have to know first my own literature then after that we related with other countries or other continent's literature". Probably this could be incorporated in the Giles and Byrne (1982) model.

Some learners however have conflicting opinions about African literature, for some "It is so simple to do for Africans and if you see Shakespeare's literature it is too hard for Fresh students". This has created an intermediate phase where neither literature seems appropriate and so some learners feel that "American literature (is) simpler (and) goes with the time". In fact one learner felt that "Different worlds" a TV serial, is appropriate because it depicts life. Others however feel that "African literature is generally difficult... it is the most difficult." The suggestion that has come from the learners to reconcile this anomaly is to select the easiest tasks and then gradually move to the more difficult ones, a procedure that is being recommended.

The second category are those learners who feel European or American literature is more beneficial for the language learner. The general trend seems to be that there is no value doing the things they already know about because they'd rather do "Things I don't know". They feel that African literature "Will be interesting but what I don't know is good for me", which seems a second argument.

American literature is favoured on the grounds that "American literature (uses its) own language (which is) science oriented". African literature, however, is a reflection of its "Own development, (with) nothing new or scientific... outside nature". What is interesting is that the learners, feel that American literature is an embodiment of technological advancement

using the native speakers language. Actually 93% of the learners would like to speak Standard English, African literature on the other hand, has nothing new or scientific about it, making it naturalistic, and I presume "Backward". Also in terms of the language itself, American literature is preferred because "It has good English better English than African English".

European literature or British literature is placed on a higher level when compared to the other two types of literature and the general understanding is that British literature should be the ultimate aim, a goal that should be worked towards. Because of this some learners feel "We understand African literature most (and move towards) British literature at a higher level". British literature is also seem as the most beneficial by some, where we can learn

From Africa whatever little knowledge there is, I am sure we will get something. And also from others like Shakespeare we can get a lot of knowledge, and we should have both and get something.

The tendency seems to be moving towards a synthesis of all types of literature where the learner will benefit from the variety of exposure and this proposition advocates that even though we should have variety, African literature should probably serve as the spring board. To sum up, it appears that the question of identity, culture and background is very important, however, being too ethnocentric seems disadvantageous. As put by one learner regarding preference "I think African literature since I am African (but) we have to make a connection and study it alternately".

The last question regarding choice is what the learners feel about using Ethiopian literature in English in terms of language learners. Again there are a variety of opinions: some feel it is the best, others feel it is undeveloped and difficult, while others opt for African

At the other end of the scale there are some learners who do not have positive attitudes towards the African literary texts. For these learners who have had no exposure to literature "It was tough... I feel confusion" and the confusion increased because "The tasks are getting harder and harder". Actually one learner tries to explain for this confusion and difficulty by saying "It is difficult to understand for those freshman students who come from rural areas because they have no experience." Certain difficulties have also been pointed out and therefore could probably be improved in the future like "If you try to explain words in the passage" and "Proverbs their secret is very hard to understand even in Amharic then things would be better". However on the whole many of the learners seem to have a positive feeling towards these texts because they feel the texts can arouse interest.

6.171.11 Themes

From a thematic aspect also these African literary texts have raised some interesting issues. The first is the colour issue. For some "Race isn't a burning issue in Ethiopia" and so the idea of race difference is not an issue to dwell on. In fact by using such literary texts "I started to think more about my blackness". For universalists, an ethnocentric approach to any teaching is unacceptable and so using such texts might create xenophobia and disregard for other literature. Other learners however, feel that the learners schema is Pan African, blending in both the Ethiopian and African reality and so feel that an ethnocentric approach won't harm us. On the other hand some learners feel that there is racism in the world and colour is only an artificial way of presenting it. As put by one learner "Why is it colour is a burning issue, I think because it is easily recognized and heart blackness and whiteness, isn't

magnified because it is unrecognizable". Ethnocentricity is a very sensitive issue so probably it can be argued that these texts are based on a reality and should reach out to other literatures of the world. In fact some of the learners feel that the texts being ethnocentric in themselves made them racist. As clearly stated some learners said "We blacks condemn the white boast, and claim about their colour, but we are committing the same mistake".

The last point under theme is the issue of dwelling on taboo subjects in the classroom. Themes based on religion and love are topics that have not been discussed before, so many of the learners are shy to exchange ideas. Many felt that they could "Frankly talk about love" and that made them more expressive. As one learner said "I had never met a chance to talk about love in a group or in a class with a teacher." It seems that a majority of the learners actually feel comfortable talking about such subjects and so become willing to exchange ideas.

6.171.12 Thinking Abilities

In the diaries another interesting issue that has been raised is the ability of the literary tasks to enhance thinking. Many feel that such tasks help to "Enhance our reasoning power" and so this contributes to a better command of the foreign language. On top of this, is the ability of the tasks to "Develop understanding" as the learners feel that they have better comprehension abilities. What we can understand from these statements is that the learners actually feel that African literary tasks create a conducive environment through which they can take the initiative to learn on their own. Both reasoning and understanding are skills or strategies that are developed in the learners that can develop their interest in the foreign language. The learners go even further and explain the specific contributions of the tasks to

their language learning capability. In fact they state that these tasks "Develop our capacity about vocabulary and its meaning" and so this develops "Our capacity to construct sentences". It is true that the learners felt that one of the weaknesses of the tasks is that the vocabulary is very difficult, and so impedes understanding. It seems that this difficulty however has encouraged the learners to think on their own and understand the meanings of the various vocabulary that they have come across.

Individual as apposed to communal thinking also seems to be encouraged thus creating individual response because some claim that, "Everyone has his own rational, reason which allows or enables him to put one order". This fostering of expression is exactly what these tasks are trying to develop because in any communicative approach one of the aims is to develop individual learning through a confidence that has been gained. And many of the learners feel that "Everyone is free to express ideas about everything knowing that their ideas are not going to be ridiculed but accepted as his/her opinion". These findings regarding thinking helps us as educators to design literary tasks in which both individual and communal thinking are encouraged and foster thinking abilities.

6.171.13 Skills Development

The next important finding that has been expressed is the development of the various skills that are encouraged through these literary tasks. Many feel that it "Helps to improve our skills" and in particular the "Attitudes toward reading well... increase". Interestingly 86% of the learners agree that critical reading is a part of learning languages and so these tasks may address this particular need. In terms of language development too the learners feel that

they can actually "Progress our skill of English" by interacting. This progress again is seen in terms that "It will improve our listening and reading ability". Ultimately the learners feel that this skill development has some relevance because "I was taught about a lot of things which can occur in my future life".

6.171.14 Exam Relevance

The last important point that has been raised by the learners in terms of the language-based approaches is the relevance to the examination. Many of the learners feel that these tasks, though difficult at times, helps to prepare them much better for the examinations. In one instance a learner clearly states that "It is more of exam type" meaning that they feel that apart from the motivation, it is useful also to pass the examination. In most cases the learners feel that the text-book used in the language classroom contributed nothing towards the examination. So the positive attitude to-wards the tasks in that they help the learners move at least one step ahead. Another learner also felt that "The method is very useful for preparing ourselves to exam." Again presenting a positive attitude.

6.171.2 Methodological Approaches

When we come to the approaches used in the classroom the learners seem to have a variety of attitudes towards the methodology. To begin with, 86% actually feel that critical reading is a part of learning languages- an approach that stylistics advocates. And yet when it comes to critically analysing a text for grammatical awareness the learners have not had the

exposure. What is interesting however, is that these very learners are actually better in grammar than speaking the language.

6.171.21 Group activities

Group activities seem to be the most popular to the language learners for a variety of reasons but the main one being "Really appreciate the method". When interviewed and asked whether the learners preferred teacher fronted teaching or group work, many feel that the group is "Much better" [previously] students as receivers and teachers as transmitters". Now however the trend has changed and "Students are involved and encouraged to express their opinions and participate... we must take care about what we are talking about... people you know... get new ideas [from] different learners."

Group learners feel also that their motivation has been enhanced because they "Exchange our ideas... our ideas are not ridiculed... nobody gets bored". This motivation, as one learner claims "Creates confidence in ourselves" which is what motivation is supposed to do. Not only confidence but it also "Reduces the shyness... [everybody] talks freely".

There are some weak points however to be discussed when talking about group activities, that the learners have emphasized. The greatest drawback in this particular situation is that "Sometimes the group students are all of them are low levels... they are poor in English". The argument is that since they are all weak nobody can correct or even point out the grammatical or any mistake that needs correction . Peer group correction does not exist and so the learners do not benefit from each other and so in some cases the groups become silent ones. As one learner claims "I don't like group activities for one reason because

of my language but I have to get used to it... language is difficult for me... I am afraid'. This lack of contribution and refusal to participate, therefore, as one learner puts it "Reduces the flavour" of group learning.

Another difficulty that has been raised regarding group activities is the use of the mother tongue. Many learners feel that the uncontrolled use of the mother tongue has led to English being used only as a supporting language. Varying attitudes have been expressed, some feel that the use of any language other than English should be forbidden while others prefer some sort of control. When we look at the statistics there are people for and against the use of the mother tongue being used in the language classroom in fact 50% agree that the local language should be used occasionally.

The last major dislike of group activities is the composition of the learners. For some "I don't like being separated from my friends... I prefer to sit where I want". The problem in this situation however is that all the fluent speakers congregate together and prefer to converse in their mother tongue. On the other hand, the weaker students sit together and try to communicate in a "lower standard" of the English language with no one to correct or help to correct.

When the learners are mixed, however, to include both the fluent and average speakers other problems arise. As one learner put it "I don't like it when you mix us ... hard to make discussion with people you don't know." In fact both groups suffer, the fluent speakers because they get tired of correcting and the less fluent ones, because they don't like being corrected. The best solution therefore seems to have a constant mix, sometimes allowing students to sit where they want and at other times putting them into specific groups. In both

instances they will benefit themselves and others who are weaker in the language. Group activity seems to therefore, according to these findings, be very popular with the Ethiopian language learner. The biggest difficulty however is the group composition where good students sit together and speak in their mother tongue. Weak students on the other hand, don't have the command of the foreign language to correct each other. What I have found useful therefore is a constant mixing of the groups and letting them be aware that using English constantly will ultimately develop their proficiency.

6.171.22 Genre Preference

The learners have been exposed to all four genres in the African literary tasks and been asked their preference for the language classroom. All four genres have been indicated: plays, short stories, novels and poetry, and all have been discussed in terms of extracts, as it is a stylistic approach.

The first issue raised is that learners prefer a whole piece of text as opposed to an extract. Since all of them know that they were dealing with extracts they were unhappy with a feeling that the genre "Comes from the middle [and so was] sometimes use-less." This was not actually the case because extracts were taken from the beginning, middle and end, depending on whether it was representative of the text.

The most popular type of writing is prose especially the short story. Apart from being a unified whole the tendency is that the "Short stories... don't frustrate us... I don't like things that are difficult." This idea of completion suggests that "The short story ... ends [and] does not need any explanation". Simple prose in the form of the short story seem

to add to "More understanding" and secondly as a genre the learners have had some exposure in high school. The time aspect has also been pointed out where short stories "Take a short time".

The next popular genre is the novel where learners feel that "I have the habit to read them [in Amharic]". Since the novel has a longer scenario, or that is the assumption, learners say "I imagine myself as I am there". Again in relative terms in comparison to the play and poems "The novels are easier to understand".

Plays are the least popular and the learners have had very little previous exposure, so they did not prefer plays. The extracts of plays that were explored in class were from "The Strong Breed" and "The Lion and the Jewel" both by Wole Soyinka. There have only been one or two students who feel that the extracts were interesting, however the rest of the learners found them a bit difficult.

The most controversial and debatable genre is poetry. For the students who are good in English "Poems... helps us to see the hidden meanings behind words" and "They present in short language". There is a sense of freedom with the use of the language and theme and so some feel that if "I acquainted freely with it, it is not difficult." There is also the sense of completeness and this also applies to proverbs which are viewed with the same eye as poetry. The even more fluent learners actually claim that "The poems are easy... since I want to learn and work it, it is easy" however this particular learner wants to become a writer and so the difficulty does not seem to interfere with the learner. Again some learners claim "I liked the poems a lot interesting.... various forms I have a feeling for them". Those learners who

had no previous exposure or were afraid, now feel " I like poems..... before... no exposure... [now] I am not afraid".

The weaker students, however, found poetry particularly difficult and claim that "They are all difficult because I am new for this kind of things". Again it seems a matter of exposure and since prose is mainly available many students found that "The short stories are easier, poems are very difficult." More than the structure "It is difficult to understand poems" probably because of their hidden meanings. Some of the learners occasionally found the poems boring because they could not understand them completely and so preferred the prose.

To sum up it appears that prose is the preferred type of writing and especially extracts from short stories as opposed to novels. The play extracts are of no apparent interest, as said previously, probably because of lack of previous exposure. Poems are the unique genre where they are liked for their shortness and completeness. On the other hand, the instability of meanings and difficulty of vocabulary and sentence structure make them unpopular. Proverbs too are viewed under the same category of poetry and so are both liked and disliked. After completing the research and examining the findings regarding attitudes and motivation, African literary texts and language-based approaches, I would like to make some recommendations in the last chapter.

CHAPTER SEVEN

CONCLUSION AND RECOMMENDATIONS

7.1 GENERAL OVERVIEW

After looking into the various issues raised under motivation, African literary texts and language-based approaches, it seems necessary to attempt to make some recommendations for freshman students taking English. These suggestions are mainly for the social science students because the research has been based on them, however, the implications are of value for the other faculties as well.

To begin with, it seems to have been worthwhile to determine the motivation in the context of the Ethiopian language learner. It appears that most of the students are very highly motivated especially from an instrumental perspective, where language is seen as a means to communicate, continue one's education and a way to the outside world. The next step therefore seems to bring this motivation to the classroom around the tasks that are being used during the language sessions. This link of connection the outside world, that is the schemata of the learner and the tasks, seem to be reflected in the Social-Psychological Model of Lambert, (1974) and the Socio-Educational Model of Gardner (1985). These broad models are further connected directly through the development of tasks of which Skehan's, (1993) specifications seem to be the most appropriate. Lastly through the Winnie, (1987) Cognitive Processing Model both schemata and tasks have been closely assimilated to create a more conducive teaching and learning environment.

literature which is different because they were colonized.

To begin with, those who feel that it is ideal to begin with Ethiopian literature in English, the argument that it is "Even more appropriate ... our feelings can be expressed in English... it is good ... it is useful". In terms of understanding "I understand their language fairly well compared to others... I understand Ethiopian English... better than other Englishes..." because " I know all the culture and... the English is easier" However when asked in the questionnaire if learners preferred an Ethiopian variety of English only 50% agree. Other learners were impressed that Ethiopian writers can write in English, so phrases like "I appreciate them very much... I like it because... it concerns ours and ... may initiate me". Here I think it is the question of identity and national feeling which surpasses the appropriateness and so it must be questioned, however genuine phrases like "It is simple... it can be related with our surrounding ... it helps to understand the idea quickly" should be explored.

Others feel that Ethiopian literature in English has no place because it is best expressed in the vernacular. This seems to be because literature is mainly seen as a construct of culture rather than a construct of language. From an aesthetic perspective also some learners feel "The beauty is in Amharic " and they "Understand them better in Amharic". Again the question of identifying with English comes out where it is only seen as a medium of instruction rather than the language of literature or communication. Other negative feelings come out where some learners feel "It is difficult ... the language that they use" they are "Complicated and difficult to understand" and "Very few... literatures in English in our country". Extremists also feel that to develop the language our "Cultures must grow but our

cultures (are) very undeveloped". This especially is in regards to the use of English in literature.

There are therefore two opposing ideas, there are those who are for the use of Ethiopian literature in English because it is culture specific and so encourage fluency and those who are against it, because the language is undeveloped. In a nutshell as presented by one of the learners, the first group feel that

Nigeria and most other African countries have been colonized, their command of the language is much more developed so I don't think Ethiopian literature in English... can compete with them.

On the other hand others feel that,

I'd rather do Ethiopian (literature in English) or things that I know about because every thing around me is clear to understand for me and anything I want to write about (and speak) is around me.

Let us now sum up our findings of the category African literary texts. Firstly many of the learners feel that they prefer literature in general in the language classroom. This finding strongly suggests that we do need literature in our Freshman English classes. Foundations have also already been prepared in secondary education with extracts from Achebe and other African writers. Literary supplementary material are also to be provided for primary education as laid down under the Education Sector Development Program (1996/7). Secondly, the learners view literature both as a construct of language and a construct of theme. American and British literature are preferred to other literatures when viewed as a construct of language and seems to be the ultimate aim, as the students see it. When the learners compare African literature and Ethiopian literature, also in terms of a

construct of language, they prefer African literature because they feel that they use “Better English” than a non-existent Ethiopian variety. When we come to a thematic approach however, a majority of the learners prefer African and Ethiopian literature when viewed as a construct of theme. The learners feel that they can relate, identify with and express their reality better than other realities. There however is no stagnant feeling that the learners should remain with African literature in English. The general feeling seems to be that the learner should move outward, toward other themes and better constructs of language.

6.151 An Ethiopian or African Schemata

I would like to begin by discussing what the learners actually feel about the African literary texts that they did in class before moving on to some similarities and differences between Ethiopian and African thematic schemata or world knowledge.

In general there are two categories those who like the texts and those who feel that there are certain weaknesses. However it must be understood that some of those weaknesses are a result of the learners poor English background and this has resulted in feeling that some texts are extremely difficult. On the other hand, those who like the text are not viewed just on the basis of liking but rather on the reason why they like the text.

Let us begin with some of the negative feelings towards these texts. The first attitude is a feeling of out-datedness of the language that is used by some of these writers. "African authors use hard and difficult words and old standing ways" claims one student where "Tasks are pun-oriented and our... English [is] weak." The student goes further by saying the texts are "Vague to social life than modern authors (and) difficult to understand". It cannot

be denied that the English used by Soyinka was found to be very difficult by a majority of the learners leading to lack of comprehension. The only consolation is that they are not completely irrelevant because I don't know if it could be argued that racism is out of date as presented in "Telephone Conversation". Some learners however feel that racism is not applicable in the Ethiopian context and it has been overcome with the ending of apartheid.

Another underlying resentment is the recurrent theme of poverty, deprivation and the general pessimism in life. As put by one student "Well there is nothing much but problems" and "Misery is eulogized it shouldn't be like that it should be about natural beauty." On the other hand, there are learners who feel that social life in Africa is not a pleasant picture and so has to be faced "If we are poor we have to talk about our poorness... it is not a problem... we must try and get solution... I think literature means reality". When the tasks were designed they actually tried to cover a variety of issues and this has been acknowledged by some learners in the following words "Very good... they cover various issues... see things... various and different direction... various opinions". Maybe happier events should be projected more, not to present this overall impression of unhappiness.

The strongest point comes out in the views of the following learner, actually a top student, who feels that these African texts are "Biased because ... it talks about the commonality and this kind of thing ETHNIC POLITICS (my emphasis) part of it I don't like". Probably this is the strongest argument against using these texts because there is a cultural bias. Again, however, it must be stressed that the argument is that the students should only begin from what they know better, their surrounding and culture, as a springboard

to other literatures. This positive understanding is presented in the following views where learners do feel that they are dealing with texts that they can identify with.

The universalists don't usually agree with context specific situations and the differences between cultures. One learner sees the situation as follows:-

African literatures are intended to praise their colour... they devote all their time to show their controversy... I am not glad to be black actually I am not also, if I am white, glad, but I'm glad to be MAN (my emphasis).

When we look at some of the positive comments about using African literature, 79% of the students claim that they feel confident when talking about their culture. Simple things like "I find some words that I know and so I like it", "We can understand the idea easily" and the texts "Help me improve my ability in English", "They are interesting" and "They improve our reasoning capability" are the beginnings of motivation. Some claim "I feel that I have seen a change based on... African literary texts" and in connection with this "I never had the experience... I had never read poems... but now I am interested". Strong sentiments are brought forward by ethno centrists who feel "We shouldn't forget who we actually are... we are black or African we shouldn't be ashamed of this...". The question of ones identity, again seems important and 65% feel that African literature in English is part of their identity. Pan-African tendencies are also present where the texts "Show that Africa has a literature of its own" are all a positive tendency.

Taboo issues have been discussed in the classroom and are seen as a positive move forward and contribute to a problem solving situation itself, that instills a sense of identity and belongingness. As stated by one learner

Everything is out in the open... we could improve our bad sides and we could continue with our good aspect... Our way of life (as a) developing country we have many problems economic and political, it is reality, it is fact, so reading about it is good.

To conclude, it appears that quite a majority of the learners like doing familiar tasks in the language classroom (79%). Whether they like the African literary tasks or not 65% actually identify with these tasks. It cannot be denied that there are certain weaknesses: ethnocentric bias, difficulties in language and a negative outlook towards life. On the other hand, quite a few learners have expressed that the African reality is filled with the above weaknesses and cannot be avoided. When we examine the views expressed by the learners, regarding African literary texts, there seems to be a view of judgement. By this I mean there is a balanced view, some advantages and some disadvantages have been expressed and this seems like a positive trend followed by the learners.

Now I would like to examine some of the similarities and differences between Ethiopian and African literature and try and argue that since there are more similarities it is better to use African literary texts in the language classroom.

6.152 Ethiopian Reality Themes

What will be attempted in this part of the paper is to explore some of the specific Ethiopian themes, as perceived by Freshman English learners in the social sciences, as to what makes Ethiopia unique. In other words, what makes Ethiopia different from other African countries will first be explored before discussing some of the major similarities.

6.152.1 An Ethiopian Schema

The first major distinction that is perceived by the learners is the differences in colour. Black does not appear to be the colour of the Ethiopian, that is particularly reserved for most people in the periphery, "Gambella (is the) real kind of black people." There appears a clear distinction between "We" and "Them". We being "A bit better..., different kind of skins", "We are not too black, we are not too white" resulting in "We are intermediate". This colour is presented as being "Close to the Middle East ... especially from Israel". They, on the other hand, "Are very dark".

Along with colour, is the facial feature which is considered very different. Some feel that "Ethiopians in respect to appearance are better than the others". The assumption seems to be that Ethiopian features are more pointed with higher cheek bones and a straighter nose. Actually one learner claims that they have "Similar physical structure with western countries". There is the stress that there is a difference although this is not clearly spelt out.

Next is the feeling that Ethiopians are more of a traditional society with "Traditional attitudes... (and) some bad cultures". These are shared with other African countries in that most of them have a conservative outlook towards "Bride price, circumcision, marriage at an early age etc". In some aspects some of the learners feel that this is a sign of being "Undeveloped" while others just stress a difference, difference not necessarily indicating under development.

Language is another greatly stressed difference indicator where Amharic is seen as the indigenous rather than an imported means of communication. Other countries are seen to "Easily speak English" Ethiopia however has its "Own language" or "[Mother] tongue". For

other African countries "Their national language is English but our national language is Amharic". Later on other local languages are stressed and both the advantages and disadvantages are pointed out by learners.

Under a broader category of culture a number of items are presented showing a marked difference between Ethiopia and other African countries, these include: holidays, religion, dancing, clothing and eating habits.

Celebration of holidays, especially religious ones are an everyday activity of most people, St. Michael, St. Teklehaimanot, St. Gabriel etc. Some are typically Ethiopian saints like St Gabriel and the Abo Festival, while Ephiny, Christmas and Easter are celebrated by other Christian countries. However with these holidays there is a touch of local colour that has created a typical Ethiopian feature. For example during Christmas the polo game called "Genna" and the giving of pictures for money during New Year has become specifically Ethiopian. Some learners also claim that religion in Ethiopia is unique in that Christianity, especially the Ethiopian Orthodox Church, has deep seated roots in history. In fact the learners feel that it is partly "The source of religion" especially for Africa. In general, holidays and religion have country specific features.

Dancing and clothing are another category that give Ethiopia its uniqueness. Ethiopian "Eskesta" or the shaking of the shoulders, neck, arms and chest have given Ethiopia, something very different when compared to other African countries. It cannot however be denied that with the ethnic diversity each particular region has their own differences creating an Ethiopia with an amalgam of variety. Learners do feel that there are quite a lot of ethnic differences and as one learner put it "To the foreigners we appear as one but we have our

differences". The same applies for the national costume and costumes where the white "Netella" and dress for women and the white costume for men are usually depicted as the national costume. However, again each ethnic group have its own particular way of dressing and dancing.

Eating habits have both similarities and differences; with other countries and nationalities. "Injera" laid out on a tray gives Ethiopia a unique way of eating, claim certain students. Injera, a fermented type of bitter bread is made from the cereal "Teff" which is only found in Ethiopia. The way it is made, laid out and eaten with the fingers give the Ethiopian people a unique eating habit that is not found anywhere else. Again it is worthwhile to stress that though a majority of the people eat injera, in many other parts of the country maize is the staple crop, a similarity with other African countries.

Other differing ideas brought forward by the learners are: colonization, resources and economic depravity, geographic location and historical background.

Ethiopia being the only country in Africa not to have been colonized is usually stressed by historians, and as put by one learner "We did not surrender to colonization", is widely accepted as a major difference. Colonization is seen to have both positive and negative aspects. From the positive side, things like "Dignity, pride and the fight against colonialism by the black man" is usually stressed. This leads some of the people to feel that Ethiopia's resources have not been plundered by the foreign invader and so is rich in all kinds of resources. From the negative side as put by one student "These countries that were colonized there are a lot of half castes, their language, their culture is more developed than ours... I mean more modernized". It seems that there are both negative and positive aspects to

colonization, as claimed by the Freshman students. It appears that the learners make a distinction between countries that have been colonized and Ethiopia. There seems to be two conflating ideas where the learners are examining the literature in terms of theme and language. From the thematic perspective, dignity and pride in the Ethiopian context are seen as positive aspects of the Ethiopian schema. The negative side is that the English language has not developed because Ethiopia was not colonized. Again the argument seems to be that African literature in English is better to use in the language classroom because they have a longer history of using the language. Again there seems to be an indication that other African countries speak better English because they were colonized.

Lack of economic development is also a shared similarity with other African countries. The difference however is that "Ethiopia is last or one from the bottom". Apart from statistics, probably the great famine of the 70's and high foreign exchange rate could be reasons for this feeling of being left behind.

Geographic location is another distinctive feature of Ethiopia making it unique. Aspects of "Altitude" and "Resources" have been pointed out as well it being endemic to various animals not found in other parts of the world.

The last difference pointed out by the learners is the historical background of Ethiopia. Each country has its own history making it different from other countries and Ethiopia in this respect is no different. Apart from Ethiopia not being colonized, the feeling that "Ethiopia began civilization before other African countries" has been pointed out. There does not seem to be an awareness that there are many other African kingdoms that also existed in other parts of the continent

After looking at all the points raised by the Freshman learners, Ethiopia seems to have its own schemata created by the expectations of its students. A people that have a slightly different colour and more pointed features with different holidays, religious saints, dancing and eating habits. A deeply religious people that have been economically deprived and yet the only country not to be colonized by European powers. And on top of this, a country that has a long historical background with its own language, altitude and cultural background. After looking at these specific Ethiopian themes there seems to be a variety of topics that can be used in the language classroom. Ethiopian literature in English may be limited but when seen as a construct of theme there is a lot of variety. This variety can therefore be one area from which specific material can be selected and used accordingly. It cannot be denied that Ethiopia is unique. However what seems to be more important, and has been stressed by the learners, is that there are actually more common characteristics that are shared with other African countries and these are explored in the next section.

6.16 AFRICAN REALITY THEMES

When we come to the similarities between an Ethiopian and African reality it seems obvious that there are more similarities than differences. It is true that there are distinctive differences, however; quite a majority of the Freshman learners feel that primarily they are African and so identify with this reality.

6.161 An Ethio-African Reality

The first major similarity is the geographic location of Ethiopia within its mother continent Africa. Many learners feel that "As Ethiopia is a member of Africa..... I am African". Geographically Ethiopians have no choice as to what continent they belong to. For example even though the North African countries like Morocco, Algeria, and Egypt feel that they are Arabs, primarily they come under the African continent. In this regards, even though some Ethiopians feel that they are distinct in terms of colour it cannot be denied that Ethiopians are African. So there is the general assumption that "Ethiopia is found in Africa, I am in Africa". This could be a first step towards using African literary material in the Ethiopian context, because of the identification with a particular continent. Another broader category that has been economically imposed is the concept of "Third world" and so some learners also feel that, like other African countries, Ethiopia is bonded together with the African continent.

Another similarity is the broad category of culture that unifies Ethiopia with the other African countries. Attitudes regarding beliefs and religion, marriage and respecting culture, as well as physical characteristics such as features and colour have been raised by the learners.

To begin with, Ethiopia, like many other African countries, has a variety of mediators with God. The various arch angels and saints are appeased on behalf of mankind where candles, umbrellas, incense and various commodities are brought in the form of appeasement. Along with this, the various religious traditions sometimes combined with a form of traditionalism is practised. By this I mean practices of slaughtering chickens, taking food and

drink and placing it under a Holy tree and the smearing of butter are widely seen in the continent.

This subcategory can be extended into a wider range of religion where like many African countries Ethiopia is also very religious. Though Ethiopia's distinctiveness is presented through Orthodoxy, other African countries which have been colonized, are either Catholics or Protestants, Egypt too is steeped in the Orthodox religion which is also connected with the Russian Orthodox church. The general idea seems to be that the African people have succumbed to religion and are a God fearing people. The theme of the convert or the clash of religions can therefore be a probable theme that may help the language learner to identify with.

When it comes to marriage, traditional attitudes seem to prevail and so dowry is paid, similar to other African countries. Families select brides for their sons and this is done from an early age, as young as twelve and thirteen. Traditional practices are also observed where women are passive and their fate is decided by the family. Again the traditional cultural practice of circumcision and genital mutilation are widely accepted. Once at home, the bride has very little to say in major decision making situations because it is the man who is more dominant even though the wife may spend more hours labouring on the farm. Probably the argument can be developed further in that Ethiopia and other African countries are essentially still culture bound and bow to traditional customs where men decide. Some learners feel that this is a sign of "Respecting culture" be it for the better or the worse. For some on the other hand it is that "Our ways of living is backward" while for others "Trying not to be like

others... respecting ones own culture" is a sign of independence. Again cultural clash is a possible theme that may help motivation and encourage student response.

When we come to physical features and colour, many similarities are also raised. Colour is a strong binding factor even though many Ethiopians feel that they are distinct. Brown, dark brown, light brown are all variants of black that protects the skin of fellow Africans, and as presented by one learner, "We are almost the same black". Like the white race, or the yellow race some of the learners feel that "The colour of my face" is a distinguishing feature with other African countries. Also in connection with environmental influences, some learners feel that they share the same physical features like curly hair, rounded features and dark pupils thus increasing the similarities. Colour is actually one of the most motivating themes that stimulates the learners to express their opinions.

The next category I would like to sum up under the heading of psychological buildup, where sentiments, character strength and attitudes between gender, have been raised by the students.

Under sentiments, a sort of universal characteristic, there seems to be a stronger emphasis in regards to the African reality. Concepts regarding "Love of country" or "Motherland", "Family and relatives" and "Social security are manifested through the extended family". All this may have resulted through the historical background of the continent as a whole. The above values were totally erased through foreign policies of Assimilation and Indirect Rule somehow affecting the identity of the African people. As put by one Ethiopian learner "I feel we also are colonized". These themes come out very poignantly in Negritude writings where ones identity was greatly questioned. Some learners

actually felt that they share the common resentment shown by the outside world where "Americans and Europeans [are] looking down at us". In connection with this, is that the African continent is facing a cultural invasion' and the youth have nothing of their own and so adopt foreign values and culture . As one learner said "We try to copy the tradition of other countries".

A similarity of thinking is also raised in terms of the extended family and fate, as stated "I was born to be an African". In this respect, big families are given the feeling of security against the balancing forces of nature like malaria, yellow fever, typhoid and other killer diseases. Extended families have always been held and accepted as a positive aspect of social life in Ethiopia or other African countries. In the face of all this adversity and the modern atrocities of drought, famine and poverty, strength of character has also been pointed out as some thing positive and unifying.

Lastly under psychological buildup, based on environment and social set up, is the shared attitudes between gender with other African countries. Our "Ways of living, understanding, attitudes towards different things, the ways we think, ... our standards are almost the same". Probably the attitudes between the sexes regarding the family role of father as breadwinner and mother as housekeeper still prevails. Western modes of thinking where both genders are viewed, or can be viewed, on equal footing does not seem to hold a central place in the African schema of culture. The more educated and liberated woman has not yet asserted herself fully in the African context and probably is still in a state of change. And so it seems that the "Way of thinking between men and women in Ethiopia are similar

to other African countries". Themes that therefore touch upon psychological buildup can encourage the language learner to speak the language.

In connection with this psychological buildup the mental capacity of the Ethiopian and African society has been raised by some learners. Many of the learners, who come especially from rural areas feel that there is "No essential education" and this has contributed towards a narrow perspective of thought. Because of this it seems that "Our way of living is backward" again, reflecting a different standard of life that is followed by many Africans. Another manifestation is that we are "Less developed" and mainly through this lack of education, many learners also feel that many of these problems are economic based, this however will be discussed in the next section. The last and strongest condemnation comes from an academically strong student who feels that Ethiopia like other African countries suffers greatly from "Mental backwardness" that has been caused because of the lack of basic education. All in all, many of learners feel that the inaccessibility of education in many places has had an impact, mostly negative, on the mental capacity of the African mind.

The last category of similarity between Ethiopia and other countries is based on the economy of the continent. Being either agrarian or nomadic, as opposed to European industrialized countries, Africa has developed a culture closely intertwined with its economy. Many of the learners feel that "The way we eat, the way we live" are all relations based on the economic social structure. In fact this developed and developing relation with other continents has put Africa into a designated slot of economic structure where some learners feel "Still they are opposing us". In fact, the learners feel that the "Life style, standards..... [are] related with economy". Meaning, the people, their culture and way of life are not only

connected but also influenced by the economy. Though the students have raised this development oriented similarity it is not actually a popular theme in the present Freshman textbook. Probably they are trying to raise more cultural issues in regards to agriculture.

It seems that from the results of this study that there are quite a few similarities between a distinct Ethiopia and other African countries concepts of culture, like beliefs and religion, marriage and respect and physical features and colour, which are very prominent. Under sentiments there are strong Negritude strains, where there is an even stronger attachment with country, relatives and extended family. Lastly under psychological buildup there is a strong relationship between the sexes that are based on an economic structure of existence. The implications of these findings are many but mainly point in the direction of using African literary texts in the language classroom. It seems that on top of the Ethiopian specific themes, the African literary themes and language constructs can be a source of motivation. The Ethiopian language learner sees many similarities, and in fact view themselves within a broader African perspective:- probably a Pan-African movement. I therefore see an even greater advantage of using African literary texts in English in the Ethiopian language context because of an interfusion of themes. It cannot be denied however, and stressed that there should be a strong trend of moving outward to other worlds, cultures and literatures for the all-rounded development of personality.

After exploring motivation and the social milieu of what the learners perceive African to be, I would now like to move on to the findings of the language-based approaches.

6.17 LANGUAGE-BASED APPROACHES

Before one actually begins to look into the language-based approaches it is better to identify some of the learners reactions towards the Freshman English text that is being used at present. There appears to be two prevailing attitudes those who feel that the text has some good points and others who do not view it positively. These opposing attitudes may be attributed to the learners background, where learners with weak backgrounds see some advantages while stronger backgrounds have resulted in negative attitudes.

Let us first explore some of the advantages of the existing textbook. For the positivists "The approach is a little bit different" and this is one positive aspect. This is mainly where "Speaking by forming groups [is] ... one of its better sides". Most weaker students have come with a grammar oriented background and for the first time in their life they are thrown into a communicative situation. The positive aspect is that "The text is good because it motivates spoken English". The contradiction, however, as pointed out by one of the learners, is that it "Focuses... on speaking... whereas students know a little how to speak [they have] no past experience". This has resulted in total frustration where some students claim that since they feel left behind they simply close up and do not participate. Again another positive aspect of the technique is that for the first time the texts "Help the students even more to express themselves". Unfortunately the ability to initiate learners response is very limited where apart from very limited encouragement it has nothing much to offer.

Actually a majority of the learners, 76% do not like the text book used for Freshman English at Addis Ababa University. A variety of reasons have come up including: interest, theme, content, standard, simplicity and grammar. Lack of motivation or the ability to arouse

interest seems to be the greatest weakness where it is felt that "The text book ... is not so much interesting" in fact "it is boring... it always talks about agriculture and agriculture". The text when originally prepared was based on a development oriented theme presuming that this may initiate learners. The intention, though good, seems to have over focused because many learners feel that the book "Is... boring... every thing talks, about economy, economy ...[and] national economy". The end result being it "Does not stimulate... the things don't attract the reader." And so many students claim "I'd like it to be changed ... some interesting stuffs".

Also in connection with development is that the text is not broad-based so "The book is one sided and that is on development ... [this is] not known by students of the city [so] it is good if the book includes various aspects of life". As it is based on development, many learners feel that it "Only talks about problems" rather than the solutions that may be brought about . As I said previously, many learners of the city have become biased towards the text and as one extremist claims "I have never seen it." This probably indicates that the text is not serving its purpose and so should probably be updated or changed. The text has now actually been changed, however the new text book has not been readily accepted because it has many of the same misgivings as the previous book.

The next major issue that is raised is the question of a standard that has not been maintained. Many learners feel that "I don't think that the book has maintained the standard, it is below the standard [it] does not stimulate... the things don't attract the reader." Standard can be viewed from various aspects, for some it is very different and difficult to understand and this is usually the case with students who are weak. For the relatively more capable student, "The text is so easy ... it is simple... and does not initiate us to work hard." For

others "The passage is boring... the sentences are very elementary". And for the majority the text is "Not so valuable [it has] simple grammar [and] very simple exercises [it has to be] something that is acceptable." So it appears from these observations that the text is aiming for a standard that is below students expectations therefore not encouraging them to aim higher.

Another criticism of the text is that it does not take into account the students previous grammatical knowledge. Many learners feel that the text "Must be wider... the grammar part should be broader". In other words the texts should capitalize on already existing knowledge and progress to newer ideas and concepts. As the learners say "If the text had more grammar it would be good". The reason being that the learners would have some confidence and not feel totally at a loss. It is mainly this need that the literary materials try to address where there is an attempted balance between grammar oriented and communicative-based approaches.

Lastly is the relation between text and exam. It seems that many of the learners feel that "Since the exam is difficult it is better if the education is made more difficult." The text being relatively "Elementary" makes the learners less hardworking, resulting in expectations not being fulfilled, especially when it comes to grades. Many learners suddenly face a very difficult exam after going through a relatively simple course catching them unawares, one factor contributing to the lack of motivation.

All in all, many of the learners feel that the text is inadequate, lacks interest, is very simple, does not include existing knowledge and does not truly prepare learners for exams. Many learners actually feel that, "Change the book and every thing is fine". Otherwise one of the most demotivating factors is the text, where many people claim "I hate the book". Now let us examine some of the interview and diary responses to the language-based approaches.

6.171 Diary and Interview Responses

When we examine the language-based approaches that have been used in the experiment class, various attitudes towards the class methodology have been expressed by the learners. Learners have explained what they actually feel in the language classroom towards the methodology and materials that have been used. Let us examine some of the responses that have been recorded.

6.171.1 African literary texts

When we examine the responses given in the diaries of the learners, in terms of interest, we find many valuable ideas. More than 79% of the student population like familiar tasks in the language classroom. In this respect a majority have a positive attitude towards the African literary texts that have been dealt with, many feel that the tasks are "Full of amusement and ... think the whole class liked it". It seems that the tasks express a reality that is identifiable and "Something that really touches everyone of us". In fact it is supportive in that the learners feel that "This class is fully helping us".

On top of interest, it appears that for many, these African literary tasks touch the learners feelings. Some claim that "There are many phrases which touches feelings... and touches feeling very deep". The feelings are based on some sort of identification where learners see that "Feeling [is] related to the poem". Feeling also seems to be based on an understanding because some say that, "African literatures are "depth" and "vivid." So based on interest, feeling and understanding, the text, becomes "More attractive --- makes me glad."

What has been attempted in this research therefore, is to identify the type of motivation in the Addis baba University Freshman language learner. Along with this is the question of positive attitudes towards people of the L2, towards learning the language and in general towards language and language learning. Next the aim has been is to identify an Ethio-African schematic reality, implement it in task design and use it through a stylistic approach in the language classroom.

The implications that can be drawn from this overall motivation is that the Ethiopian language learner has very positive attitudes which is geared towards motivation. As this long term motivation has been identified, the next question would be to divert more attention to a shorter-term type of motivation where particular needs can be addressed. Basically this can be achieved by using the positive attitudes and forms of motivation of the language learner and creating tasks within their schematic reality. This reality, as pointed out in the study, could include Ethiopian and African literature in English as a sort of starting point. Gradually however with the move from simple to complex, learners have indicated that they appreciate a universalist tendency which incorporates other literatures of the world.

7.11 MATERIAL

The first major obstacle seems to be the material that is being used at present. Many learners don't feel a sense of identification with the text which is overtly development oriented. The learners don't seem to be against such a theme but would also prefer other themes. The themes in the experiment had concepts of negritude: pride, love of the motherland, ancestors and themes of colour conflict and blackness. Along with this, themes

of African religion have also been used: Carriership, predestination and moon worship. Themes based on the clash between tradition and modernism include marriage, bride price and education with various perspective between the educated and uneducated have also been included. Lastly there is the depiction of economic degradation which includes themes of impoverishment, malnourishment, disease and despair.

This variety of themes however, has not satisfied the learners and they have suggested more social themes which include: family values, mothers, themes from everyday life and student problems. Taboo issues have also been raised where learners feel that certain issues are very sensitive like religion, sex and political and therefor, should be carefully handled. It seems that this is a cultural influence where learners don't feel free enough to question issues in society.

The issue still remains however, as to what sort of material should be used at the Freshman level with particular reference to the social sciences. Probably only having one textbook and trying to include everything in it does not seem to be working. May be if a variety of texts are made available including previous texts like: Fire, Kevin Conroy's material, Oliver Hunt's material and the new material may enrich the learning environment. The sciences can also have a different assortment from which to choose and this will cater for a general need even though individual differences will always exist. A pool of material therefore seems advantageous because, depending on the learners ability the instructor can make an appropriate choice. This implies an awareness of different degrees of ability where there is different material for both the weak and strong students.

7.12 EXTRA-CURRICULAR ACTIVITIES

Extra curricular activities seem to give a supporting role to the material and in fact breath life on textbooks. Many learners feel that these additional activities are very necessary to the learning environment and yet do not exist at either the department or faculty level.

Many learners feel that if films are shown either weekly or monthly they will be a form of motivation for learning the language. Another suggestion is a debating club where learners can practice their spoken abilities as well as other skills. More short stories and novels instead of only textbooks is another possibility to improve one's reading skill as well as cognitive ability. All these resources may have the possibility of encouraging learner independence and helping learners to improve themselves outside the classroom.

The last important suggestion is a request for an open lab situation equipped with tapes and videos. Such an environment, though a bit ideal, will encourage language learners to come to the language laboratory at any convenient time and listen to either stories, real-life situations, news or literary works in the foreign language. An open laboratory service, with recordings of literary works and other material is a student need that has to be addressed. It therefore seems a good idea to incorporate literary material with their Spoken English sessions and on top of that invite learners to come whenever it is convenient for them.

7.13 THE ELECTIVE

Many learners feel that there should be some sort of intermediate phase before they are plunged directly into a communicative situation. There is a general feeling that they have not been exposed enough to speaking in English in the class, during their high-school days.

Probably this shift of policy should begin from elementary and high-school where learner autonomy and student response should be fostered and this is already beginning in some schools. It again seems that the concepts of medium and mediation can be raised, where medium encourages transmissiveness or initiation and mediation fosters initiative within the learning environment.

It appears that within the Ethiopian situation the language learner, or any learner for that matter, is not encouraged to be independent in the learning environment. Instead they depend wholly on the instructor and reproduce the exact words in the examination—a particular trait of a transmissive mode of education. As a policy change cannot be implemented quickly another alternative could be a pre-first year semester, where learners go through a period of adjustment.

Another alternative is to make Freshman English an elective through an entry examination where good learners do not take the course and weak learners go through a trial period. Both sets of learners, however, will meet at the Sophomore year where the expectation is that the group disparity will not be as wide as the freshman year. It cannot however be denied that it is difficult to reconcile the differences but at present the good students find English classes very boring and below standard while the weak learners find it difficult to cope with.

7.14 FOUNDATION KNOWLEDGE

Another very important finding that is not being used is the learners' grammatical knowledge. It is true that in the designed tasks an attempt has been made to balance accuracy

and fluency, but in the textbook grammatical knowledge is not utilized enough. The learners have come to the University with an overemphasized stress on grammar, in fact for them English means more of grammar than of communication, and this is where the disparity occurs. Learners don't know what to do with their grammatical knowledge which suddenly becomes useless.

The suggestion made here is to use this foundation knowledge, like in the tasks, where there is an emphasis on grammar. In fact some classes can be solely traditional to gain the confidence of the learner which will then motivate them to speak. What happens in the grammar will give them the confidence, and the communicative aspect should then develop the inner confidence. The literary material again can be designed to cater for this grammatical need and communicative need and so develop the skills of the language learner.

7.15 LEARNER INDEPENDENCE

All the recommendations made above are to develop learner independence and try to bring out the initiative in the language learner. The tasks involving all four skills and based on the learners schematic reality are all supposed to initiate learner response and develop a more independent person.

What therefore remains to be done is to instill in the minds of the learner that they are autonomous and should therefore be encouraged to work more on their own. Classes could probably move away from more traditional modes of classroom teaching where lecturers are expected to come to every class and spoon-feed the learners, three hours a week. A possible

solution is to meet in one longer session and then design a more library-based or field-based approach to education. This may foster greater autonomy in the learner.

In most learning situations learners still wait for answers from their teachers and view the teachers as the sole fount of knowledge. In this communicative approach or more student-based task oriented way of teaching, learning becomes a shared experience in which everyone has a share and makes education more meaningful. Students should also be mad aware that their response and participation in the learning activity has an important role to play.

7.16 EXAM RELEVANCE

One of the greatest drawbacks of the previous text was the mismatch between the text and the final examination. A relatively simple text did not prepare the learners for a difficult and brain racking examination. One of the aims of the African literary material is to maintain a standard, relatively high and difficult, and at the same time raise the expectations of the learner and prepare them to sit for difficult examinations.

So far the standard has been relatively low and so the material has been lowered to accommodate these weak learners. The argument here is that a higher standard must be maintained and this will be the case with the African literary material. Previously an attempt was made to maintain the standard through a relatively difficult examination even though the material was relatively easy. This was done probably to give the learners a sense of security, however the contrary has happened, because the learners expected an easy examination like the text and so expectations were not fulfilled.

It cannot be denied that a high standard has to be maintained whatever the level of the learners and their background. To do this therefore, ways have to be devised to bring the learners level up to the standard rather than compromise the standard and reduce it to a lower level.

7.17 TEACHER UPGRADING

Most of the research indicates that learners are highly motivated especially by their language instructors. It is true that instrumental motivation also plays an important role where further education and the need to communicate have been expressed; however the teachers' role is most important. In the Ethiopian context the institution does not seem to realize that the teachers recruited, even at a part time level, are playing an important role and so in many respects the learners expectations are not being fulfilled.

One of the suggestions being made here is to raise the teachers awareness in regards to the role they play towards learner motivation. In many instances language instructors are parttime from the various high schools within the city. This in no way contributes to motivation where most teachers are mainly concerned with their part time income. Another worrying situation is where teachers have already obtained a low rating with learners and yet are still recruited with the pretext that no part-time teachers are available-another demotivating factor.

It cannot be denied that we are all aware of the limitations of the Institute, however it seems necessary to make a stand in order to maintain a standard. Firstly it is evident that the Foreign Languages Department cannot utilize all its resources and staff in implementing

a vast and almost unmanageable Freshman programme. It seems necessary that a language center must be established to deal with the freshman need while the department continues teaching English majors. If this is not possible there must be an efficient way of screening part-time teachers based, at least partly on motivational factors. The last alternative is to find ways of upgrading lecturers through seminars and workshops and if possible short term courses to enhance their concept of motivation.

Incentives are another good way of encouraging where lectures who were highly rated by the students can be rewarded either in monetary terms or reducing their teaching load. In turn they can be involved in publications and also help other lecturers raise teacher induced motivation.

Based on the above recommendations, the researcher feels that a better teaching-learning environment can be fostered. Tasks designed in acknowledgement with the learners schematic reality may indeed contribute to a more motivated classroom as has been indicated in the research. This inturn will have an effect on the already motivated learner who wants to master the foreign language English to a higher degree and do justice to the language and himself.

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Attitudes and Motivation Questionnaire

Dear students:

In the following questionnaire, the researcher would like to look into a variety of issues: attitudes and motivation, African literary texts and language-based literature approaches. Under attitudes, the researcher is interested in attitudes towards the speakers of the L2, attitudes towards English and attitudes towards language and language learning in general. Under motivation, aspects of what motivates the Ethiopian English language learner will be explored. Secondly, the researcher would like to explore whether the Ethiopian language learner identifies with African literary texts, and if so, what are the similarities and differences. Lastly the researcher is interested in finding out what the English language learner feels about the way they learn English.

In the following questionnaire you will be asked to express your opinions and feelings about various aspects of learning English. For the results to be meaningful, please be as frank and open as possible. All information provided will be confidential.

A number of statements are presented below, please circle the number that best describes your opinion

- 1 = Strongly Disagree
- 2 = Slightly Disagree
- 3 = Slightly Agree
- 4 = Strongly Agree

Sex _____

Thank you

Sincerely
Abiye Daniel

1. I always feel that other students speak English better than I do. 1 2 3 4
2. I plan to learn as much English as possible. 1 2 3 4
3. I try to look for opportunities to practise English outside school. 1 2 3 4
4. Studying a foreign language is enjoyable. 1 2 3 4
5. Learning English is a waste of time. 1 2 3 4
6. I would study English even if I did not have to. 1 2 3 4
7. I would like to speak Standard English 1 2 3 4
8. The English people are cheerful, agreeable and good humoured. 1 2 3 4
9. I have always admired the Americans 1 2 3 4
10. I like African texts in English. 1 2 3 4
11. I do not like the way that English is taught to us. 1 2 3 4
12. I am afraid the other students will laugh at me when I speak. 1 2 3 4
13. I love learning English. 1 2 3 4
14. I like to learn English by working individually. 1 2 3 4
15. African texts in English are boring. 1 2 3 4
16. I would like to emigrate to an English speaking country. 1 2 3 4
17. I like reading magazines in English. 1 2 3 4

18. I like to learn English by working in groups. 1 2 3 4
19. I prefer an Ethiopian variety of English in the language classroom. 1 2 3 4
20. I hate English. 1 2 3 4
21. My family likes me speaking English. 1 2 3 4
22. I study English because I am forced to. 1 2 3 4
23. I like literature. 1 2 3 4
24. I watch the English T.V. programmes. 1 2 3 4
25. I am interested in the way I learn English. 1 2 3 4
26. I study English because I would like to be like an English speaking person. 1 2 3 4
27. Studying English is important for me because I will need it in my future job. 1 2 3 4
28. I have always liked my English teachers. 1 2 3 4
29. I do not want to help my classmates. 1 2 3 4
30. When learning English I like tasks where I can express an opinion. 1 2 3 4
31. Culture is a part of language. 1 2 3 4
32. I like the English text book at Addis Ababa University. 1 2 3 4
33. Literature should be a part of the English lesson. 1 2 3 4

- | | | |
|-----|--|---------|
| 34. | African literature in English is part of my identity. | 1 2 3 4 |
| 35. | I feel confident talking about my culture. | 1 2 3 4 |
| 36. | I would like a local language to be used occasionally by the English language teacher. | 1 2 3 4 |
| 37. | I like familiar tasks in the English classroom. | 1 2 3 4 |
| 38. | I am a poor speaker of English. | 1 2 3 4 |
| 39. | I feel hopeless in the language classroom. | 1 2 3 4 |
| 40. | Native speakers of the English language make better teachers. | 1 2 3 4 |
| 41. | Critical reading is a part of learning a language. | 1 2 3 4 |
| 42. | I read texts in English for pleasure. | 1 2 3 4 |
| 43. | I am not very critical when I read | 1 2 3 4 |
| 44. | I prefer English Literature to African literature. | 1 2 3 4 |
| 45. | I identify with the tasks in the English classroom. | 1 2 3 4 |
| 46. | I like learning languages. | 1 2 3 4 |

TASK ONE

TELEPHONE CONVERSATION

- 1) What would you talk about in a telephone conversation regarding accommodation?. List five things.
- 2) Compare it with your neighbour.
- 3) If you had anything to confess about, what do you think it would be? a) Discuss in your group b) Try and agree on one confession which you feel is the most important.
- 4) Teacher reads poem then hands it out.
- 5) Teacher reads it for a second time.
- 6)

Intrinsic	Extrinsic
-Grammar	Biographical
-Lexis	Historical
-Structure	Aesthetic
-Culture	Philosophical
- 7) **Study Procedure I**
 - How many characters are there?
 - What is the man afraid of?
 - What do they want from each other?
 - What color are they?
 - Where is the major character talking from?
 - What does he see outside?

Study Procedure II - done individually

 - What do you think of this poem?
 - List the color under two categories, light and dark.
 - What would you do if you were the landlady?
 - What priorities would you list when renting a house?
 - Now discuss it in a group.
- 8) Now write a letter to your friend about "The landlady"

Telephone Conversation

The price seemed reasonable, location
Indifferent. The landlady swore she lived
Off premises. Nothing remained
But self-confession. 'Madam,' I warned,
'I hate a wasted journey - I am African.'
Silence. Silenced transmission of
Pressurized good-breeding. Voice, when it came,
Lipstick coated, long gold-rolled
Cigarette-holder piped. Caught I was, foully.
'HOW DARK?' ...I had not misheard. ...'ARE YOU LIGHT
OR VERY DARK?' Button B.Button A.Stench
of rancid breath of public hide-and-speak.
Red booth. Red pillar-box.Red double-tiered
Omnibus squelching tar. It was real! shamed
By ill-mannered silence, surrender
Pushed dumbfoundment to beg simplification.
Considerate she was, varying the emphasis-
'ARE YOU DARK? OR VERY LIGHT?' Revelation came.
'You mean-like plain or milk chocolate?'
Her assent was clinical, crushing in its light
Impersonality. Rapidly, wave-length adjusted,
I chose. 'West African Sepia' - and as an afterthought,
'Down in my passport'. Silence for spectroscopic
Flight of fancy, till truthfulness clanged her accent
Hard on the mouthpiece. 'WHAT'S THAT?' conceding
'DON'T KNOW WHAT THAT IS'. 'Like brunette.'
'THAT'S DARK, ISN'T IT?' Not altogether.
Facially, I am brunette, but madam, you should see
The rest of me. Palm of my hand, soles of my feet
Are a peroxide blonde. Friction, caused -
Foolishly madam - by sitting down, has turned
My bottom raven black - One moment madam!' sensing
Her receiver rearing on the thunderclap
About my ears - 'Madam,' I pleaded,' wouldn't you rather
See for yourself?

TASK TWO

LOVE SONG

1. Answer the following questions about the nature of love.
2. Look at the first sentence, why do you think these particular images have been selected
3. Complete the Similes and Metaphors.
4. How do you think the poet will complete the poem?
5. Complete the poem.
6. Compare the two endings.
Which do you prefer and why?

Love Song

You lime of the forest, honey among the rocks,
Lemon of the cloister, grape in the savannah.
A hip to be enclosed by one hand;
A thigh round like a piston.
Your back-----
Your eye -----
Your gown -----
Your shirt-----
Soap? O no, you wash in Arabian scent,
Your calf painted with silver lines.
I dare not touch you!
Hardly dare to look back.
You mistress of my body:
More precious to me than :-----
Like the fruit of the valley, the water of paradise.
Flower of the sky; wrought by divine craftsmen;
With muscular thigh she stepped on my heart
Her eternal heel trod me down.
But have no compassion with me:
Her breast resembles the finest gold;
When she opens her heart-----

Answer the following questions about the nature of love.

1. Which of the following statements comes closest to your idea of what love is? (Tick one, or more.)

Love is a paradise.
Love is hell.
Love is a disease.
Love is a state of madness.
Love is a religion.
Love is an all-consuming fire.
Love is a kind of warfare.
Love is an ephemeral nonsense.
Love is

2. How important, how valuable is it for you? Which of the following sentences comes closest to your opinion?

The most important thing, the only valuable thing in the world.
A good thing, but not the only good thing in the world.
A mixed blessing.
A disaster: it always ends in tragedy.
A pleasant illusion, cloaking the reality of sex.
An unpleasant illusion, distorting our idea of relations between sexes.

3. If you love someone, what would you be most likely to compare him or her to?

a flower:.....
a bird:.....
an animal:.....
a celestial body.....
a part of nature:.....
something else.....

4. If a man loves a woman, this is how he behaves:

Writes poems to her.
Sends her flowers and gifts.
Weeps and sighs if she doesn't respond.
Acts in a manly, masterful way.
Conceals his love
.....

5. If a woman loves a man, this is how she behaves:

Gives him gifts-----

Conceals her love-----

Tells him about it---

Pretends to love someone else-----

Sighs and weeps -----

TASK THREE

1. You are going to listen to a poem called 'Song of Lawino'. In this poem a Ugandan wife complains about the treatment she gets from her husband.

Before you listen to the poem, form groups and note down:

- a) What you think an Ethiopian wife in your country might complain about, after her husband returns from abroad /city./
 - b) What you expect a Ugandan wife to complain about.
 - c) Are there similarities and differences between the two, if so which one outweighs the other?
2. Now listen to the poem and decide whether Lawino's complaints are justified.
 3. In groups, answer the following questions.
 - a) What does Lawino complain about?
 - b) Do you think her complaints are justified?
 - c) Why do you think Ocol treats Lawino as he does?
 - d) What problems of developing countries are illustrated in the poem?
 4. Imagine that you are Ocol complaining about Lawino your wife, write a short letter.

My man, what are you talking?
My clansmen. I ask you:
What has become of my husband?
Is he suffering from boils?
Is it ripe now?
Should they open it
So that the pus may flow out?

I was chief of youths
Because of my good manners.
Because my waist was soft.
I sang sweetly
When I was grinding millet
Or on the way to the well
Nobody's voice was sweeter than mine!
And in the arena
I sang the solos
Loud and clear
Like the ogilo bird
At sunset.

Now, Ocol says
I am a mere dog
A puppy,
A little puppy
suffering from skin diseases.

Ocol cease
He does not love me any more
Because I cannot play the guitar
And I do not like their stupid dance.
Because I despise the songs
They play at the ballroom dance
And I do not follow the steps of foreign songs
On the gramophone records.
And I cannot tune the radio

Because I do not hear
Swahili or Luganda.

TASK FOUR

VIEW OF PROGRESS

- a) Discuss, in groups, some of the advantages and disadvantages of modern life./country life.
- b) Draw a grid showing these advantages and disadvantages.
- c) How can we reconcile urban and city life? Make some suggestions.
- d) What does Baroke hate?.
- e) What are Barokes alternative suggestions?.
- f) Discuss the sentence beginning, ---that her and--- them.
- g) What do you think the title "The Lion and the Jewel" means.

SIDI: I have never seen the like.

BAROKA: The work dear child, of the palace blacksmiths
Built in full secrecy. All is not well with it-
But I will find the cause and then Ilujinle
Will boast its own tax on paper, made with
Stamps like this. For long I dream it
And here it stands, child of my thoughts.

SIDI: *[wonder-struck.]*: You mean ... this will work some day?

BAROKA: Ogun has said the word. And now my girl
What think you of that image on the stamp
This spiderwork of iron, wood, and mortar?

SIDI: Is it not a bridge?

BOROKA: It is a bridge. The longest-so they say
In the whole country. When not a bridge,
You'll find a print of groundnuts
Stacked like pyramids,
Or palm trees, or cocoa trees, and farmers
Hacking pods, and workmen
Felling trees and tying skinned logs
Into rafts. A thousand thousand letters
By road, by rail, by air,
From one end of the world to another,
And not one human head among them.
Not one head of beauty on the stamp!

SIDI: But I once saw Lakunle's letter
With a head of bronze.

BOROKA: A figurehead, my child, a lifeless work
Of craft, with holes for eyes, and coldness
For the warmth of life and love
In youthful cheeks like yours,
My daughter...
[Pauses to watch the effect on Sidi.]
... Can you see it, Sidi?
Tens of thousands of these dainty prints
And each one with this legend of Sidi.
[Flourishes the magazine, open in the middle.]
The village goddess, reaching out

Towards the sun, her lover.
Can you see it, my daughter!
[Sidi drowns herself totally in the contemplation, takes the magazine but does not even look at it. Sits on the bed.]

BOROKA *[very gently.]*:

I hope you will not think it too great
A burden, to carry the country's mail
All on your comeliness.
[Walks away, an almost business-like tone.]
Our beginnings will
Of course be modest. We shall begin
By cutting stamps for our own village alone.
As the schoolmaster himself would say-
Charity begins at home.

[Pause. Faces Sidi from nearly the distance of the room]

For a long time now,
The town-dwellers have made up tales
Of the backwardness of Ilujinle
Until it hurts Barka, who holds
The welfare of his people deep at heart.
Now, if we do this thing, it will prove more
Than any single town has done!

[The wrestler, who has been listening open-mouthed, drops his cup in admiration.]

Baroka, annoyed, realizing only now in fact that he is still in the room, waves him impatiently out.]

I do not hate progress, only its nature
Which makes all roofs and faces look the same.
And the wish of one old man is
That here and there,

[Goes progressively towards Sidi, until he bends over her, then sits beside her on the bed.]

Among the bridges and the murderous roads,
Below the humming birds which
Smoke the face of Sango, dispenser of
The snake-tongue lightening; between this moment
And the reckless broom that will be wielded
In these years to come, we must leave
Virgin plots of land, rich decay
And the tang of vapour rising from
Forgotten heaps of compost, lying
undisturbed ...

TASK FIVE

MODERN MARRIAGE

- a) List five things that constitute a TRADITIONAL marriage.
- b) What would you consider to be a modern marriage? List some of the factors.
- c) In your respective groups agree upon five modern and five traditional elements that you would have if you had to arrange a wedding?.
- d) On what points does Lakunle's reality differ from the groups? Discuss on the points you agree and disagree.
- e) From whose point of view is the poem presented.
- f) Can you think of another perspective of viewing marriage?
- g) What do you feel about Bride price?

Who know no better. Swear, Sidi,
 Swear you will be my wife and I will
 Stand against earth, heaven, and the nine
 Hells....

SIDI: Now there you go again.
 One little thing
 And you must chirrup like a cockatoo.
 You talk and talk and deafen me
 With words which always sound the same
 And make no meaning/
 I've told you, and I say it again
 I shall marry you today, next week
 Or any day you name.
 But my bride-price must first be paid.
 Aha, now you turn away.
 But I tell you, Lakunle, I must have
 The full bride-price. Will you make me
 A laughing-stock? Well, do as you please.
 But Sidi will not make herself
 A cheap bowl for the village spit.

LAKUNLE: On my head let fall their scorn.

SIDI: They will say I was no virgin
 That I was forced to sell my shame
 And marry you without a price.

LAKUNLE: A savage custom, barbaric, out-dated,
 Rejected, denounced, accursed,
 Excommunicated, archaic, degrading,
 Humiliating, unspeakable, redundant.
 Retrogressive, remarkable, unpalatable.

SIDI: Is the bag empty? Why did you stop?

LAKUNLE: I own only the Shorter Companion
 Dictionary, but I have ordered
 The Longer One-you wait!

SIDI: Just pay the price.

LAKUNLE: [*with a sudden shout.*]:
 An ignoble custom, infamous, ignominious
 Shaming our heritage before the world.
 Sidi, I do not seek a wife
 To fetch and carry,
 To cook and scrub,
 To bring forth children by the gross. ...

SIDI: Heaven forgive you! Do you now scorn
 Child-bearing in a wife?

LAKUNLE: Of course I do not. I only mean...
Oh Sidi, I want to wed
Because I love,
I seek a life-companion...

[Pulpit-declamatory.]

'And the man shall take the woman
And the two shall be together
As one flesh.'

Sidi, I seek a friend in need.
An equal partner in my race of life.

SIDI *[attentive no more. Deeply engrossed in counting the beads on her neck.]:*
Then pay the price.

LAKUNLE: Ignorant girl, can you not understand?

To pay the price would be
To buy a heifer off the market stall.
You'd be my chattel, my mere property.
No, Sidi! *[Very tenderly.]*

When we are wed, you shall not walk or sit
Tethered, as it were, to my dirtied heels.

Together we shall sit at table
-Not on the floor-and eat,
Not with fingers, but with knives
And forks, and breakable plates
Like civilized beings.

I will not have you wait on me
Till I have dined my fill.
No wife of mine, no lawful wedded wife
Shall eat the leavings off my plate-
That is for the children.

I want to walk beside you in the street,
Side by side and arm in arm
Just like The Lagos couples I have seen
High-heeled shoes for the lady, red paint
on her lips. And her hair is stretched
Like a magazine photo. I will teach you

TASK SIX

- 1) Match the beginnings and endings of these extracts.
- 2) How did you match the paragraphs?
- 3) Suggest a title based on the extracts.
- 4) Pick out the difficult words and suggest other alternatives

THE LIGHT from the bus moved uncertainly down the road until finally the two vague circles caught some indistinct object on the side of the road where it curved our in place to an endless spastic shudder, as if its pieces were held together by too much rust ever to fall completely apart.

Along the main street leading to the hills of the little township, Bishoftu, thirty miles south of Addis Ababa, bill-boards are planted at every conspicuous curve, advertising various commodities, most of them products of the tobacco monopoly. They carry names of beautiful animals, some of them rare and on the verge of becoming extinct, names of queens and famous places from the grandeur of Ethiopia's past, heralding them, it seems, to the new era of civilization. 'Smoke Gureza', 'Smoke Nyala', 'Smoke Walya', 'Smoke Elleni', 'Smoke Axum - Filter American Blend', 'Smoke Marathon - Little Cigars', and 'Fly Ethiopian Airlines - Thirteen Months of Sunshine', they announce.

This was the third nightfall since he began to look for signs of the new moon. He knew it would come today but he always began his watch three days before its time because he must not take a risk. In this season of the year his task was not too difficult; he did not have to peer and search the sky as he might do in the rainy season. Then the new moon sometimes hid itself for many days behind rain clouds so that when it finally came out it was already half grown. And while it played its game the Chief Priest sat up every evening waiting.

Over the school latrine at the bottom of the hill a bird with a song that was strangely happy dived low and settled on the roof. The man wondered what kind of bird it could be, and what its name was. But then suddenly all his mind was consumed with thoughts of everything he was going back to Oyo, the eyes of the children after six o'clock, the office and every day, and above all the never-ending knowledge that this aching emptiness would be all that the remainder of his own life could offer him.

He walked very slowly, going home.

In the distance, the morning train to Dire-Dawa. Rumbling and roaring and emitting vigorous chuffs of steam. Attaining pitch and tone. Winding its way down following the telegraph poles. Following the electric poles. Following the bill-boards: 'Smoke Nyala', 'Smoke Elleni', 'Smoke Axum - Filter American Blend', 'Fly Ethiopian Airlines-thirteen months of sunshine...'

If this was so then Ulu had chosen a dangerous time to uphold this wisdom. In destroying his priest he had also brought disaster on himself, like the lizard in the fable who ruined his mother's funeral by his own hand. For a deity who chose a time such as this to destroy his priest or abandon him to his enemies was inciting people to take liberties; and Umuaro was just ripe to do so. The Christian harvest which took place a few days after Obika's death saw more people than even Goodcountry could have dreamed. In his extremity many an Umuaro man had sent his son with a yam or two to offer to the new religion and to bring back the promised immunity. Thereafter any yam that was harvested in the man's fields was harvested in name of the son.

TASK SEVEN

1. IDENTIFY the main idea of each stanza (Discuss in groups)
2. What do you understand by the "eighth harmony in the stanza"?
3. What is your opinion about ancestors?
4. What do you think the phrase "Out of your foreign outfit brother" means!
5. Where do you think the Home- Coming son is coming from?

Home-Coming Son

Look where you walk unholy stranger
This is the land of the eighth harmony
In the rainbow: Black.
It is the dark side of the moon
Brought to light
This is the canvas of God's master stroke.

Out, of your foreign outfit unholy stranger
Feel part of the great work of art
Walk in peace, walk alone, walk tall
Walk free, walk naked
Let the feelers of your mother land
Caress your bare feet
Let Her breath kiss your naked body.

But watch, watch where you walk forgotten stranger
This is the very depth of your roots: Black.
Where the tom-toms of your fathers vibrated
In the fearful silence of the valleys
Shook, in the colossus bodies of the mountains
Hummed, in the deep chest of the jungles.
Walk proud.

Watch, listen to the calls of the ancestral spirits prodigal son
To the call of the long awaited soil
They welcome you home, home. In the song of birds
You hear your suspended family name
The winds whisper the golden names of your tribal warriors
The fresh breeze blown onto your nostrils
Floats their bones turned to dust.
Walk tall. The spirits welcome
Their lost-son returned.

Watch, and out of your foreign outfit brother
Feel part of the work of art
Walk in laughter, walk in rhythm, walk tall
Walk free, walk naked.
Let the roots of your motherland caress your body
Let the naked skin absorb the home-sun and shine ebony.

TASK EIGHT

ORDERING

- I. Order the following poem in a way which you think best.
- II. Discuss in groups why the particular selection has been made.
- III. Give it a title.
- IV. Comment on the use of the possessive my
- V. What do you think "the black man knows"?
- VI. What do you feel about this poem? Why?

In his eyes there kindled flames
of rage, of dried tears, of force
My black brother did not stir, did not answer, did not tremble

The white man shouted, roared, beat and kicked him
my black brother did not tremble

The white man looked him in the face
my black brother did not stir

In his steady eyes there kindled the flame
of a force which only the black man knows.

TASK NINE

GAP-FILLING

- I. Choose an appropriate word to complete the poem.
- II. Discuss your answer in groups and try to come to an agreement within the group.

I Thank You God

I thank you God for creating me ____ (black, white, happy, sad)
For making of me
Porter of all sorrows,
Setting on my head
The World.

I wear the Centaur's hide
And I have carried the World since the first (songs, beginnings, day, morning).
White is a colour for special occasions
Black the colour for every day
And I have carried the World since the first evening.

I am ____ (glad, sad, grateful, satisfied)
Of the shape of my head
Made to carry the World,
Content
With the ____ of my nose (shape, beauty, colour, contours).
That must snuff every wind of the World
Pleased
With the shape of my legs
Ready to run all the heats of the World.
I thank you God for creating me black
For making of me of all sorrows.
(carrier, bearer, supporter, porter)

Thirty-six swords have ____ my heart.
(stabbed, destroyed, pierced, wounded)
Thirty-six fires have burnt my body.
And my blood on all calvaries has reddened the snow,
And my blood at every dawn has reddened all nature.

Still I am ____ to carry the world,
(thankful, content, glad, excited)
Glad of my short arms
 of my long arms
 of the thickness of my lips.

I thank you God for creating me black.
White is a colour for special occasions
Black the colour for every day
And I have carried the World since the dawn of time.
And my ___ over the world, through the night, creates the Day. (unhappiness, laugh, joy, cry)

Thank you God for creating me black.

TASK TEN

Read the following extract and answer the following questions in groups.

- A. Who is Ezeulu?
- B. What do you think an obi is?
- C. What is special about Ezeulu's obi?
- D. What do we know about Ezeulu's grandfather?
- E. What is Ezeulu's special trick?
- F. Comment on the sentence beginning "Then the new moon"
- G. What do you feel about the moon?
- H. Does the moon influence your life?
If yes, why?
If no, why?
- I. Now write a paragraph about your feelings about the moon?

This was the third nightfall since he began to look for signs of the new moon. He knew it would come today but he always began his watch three days before its time because he must not take a risk. In this season of the year his task was not too difficult; he did not have to peer and search the sky as he might do in the rainy season. Then the new moon sometimes hid itself for many days behind rain clouds so that when it finally came out it was already half grown. And while it played its game the Chief Priest sat up every evening waiting.

His obi was built differently from other men's huts. There was the usual, long threshold in front but also a shorter one on the right as you entered. The eaves on this additional entrance were cut back so that sitting on the floor Ezeulu could watch that part of the sky where the moon had its door. It was getting darker and he constantly blinked to clear his eyes of the water that formed from gazing so intently.

Ezeulu did not like to think that his sight was no longer as good as it used to be and that some day he would have to rely on someone else's eyes as his grandfather had done when his sight failed. Of course he had lived to such a great age that his blindness became like an ornament on him. If Ezeulu lived to be so old he too would accept such a loss. But for the present he was as good as any young man, or better because young men were no longer what they used to be. There was one game Ezeulu never tired of playing on them. Whenever they shook hands with him he tensed his arm and put all his power into the grip, and being unprepared for it they winced and recoiled with pain.

TASK ELEVEN

Read the following extract and then discuss in groups.

- A. What do you think the extract is about?
- B. Why do you think the central character is called "the man"?
- C. Do you think this is an African or European reality? How do you know?
- D. Draw a grid and select words which indicate either gloom, misery, unhappiness OR pleasure joy or happiness.
- E. Write a short paragraph about something that really touches you.

OUTSIDE, the sight of the street itself raised thoughts of the reproach of loved ones, coming in silent sounds that ate into the mind in wiry spirals and stayed there circling in tightening rings, never letting go. There was no hurry. At the other end there was only home, the land of the loved ones, and there it was only the heroes of the gleam who did not feel that they were strangers. And he had not the kind of hardness that the gleam required. Walking with the slowness of those whose desire has nowhere to go, the man moved up the road, past the lines of evening people under the waning lamps selling green and yellow oranges and bloated bread polished with leftover oil, and little tins and packets of things no one was in any hurry to buy.

Under a dying lamp a child is disturbed by a long cough coming from somewhere deep in the center of the infant body. At the end of it his mother calmly puts her mouth to the wet congested nostrils and sucks them free. The mess she lets fall gently by the roadside and with her bare foot she rubs it softly into the earth.

Up at the top a bus arrives and makes the turn for the journey back. The man does not hurry. Let it go. From the other side of the road there is the indiscreet hiss of a nightwalker also suffering through her Passion Week. At other times the hiss is meant only for the heroes, but now it comes clearly over. In the space between weak lamps opposite can be seen the fragile shine of some ornament on her.

TASK TWELVE

1. Match the following proverbs and explain why the particular selection was made.
2. Think of a couple of proverbs similar in solnative languages.
 - a) Discuss the similarities
 - b) Discuss the differences
3. What beliefs, assumptions and expectations are reflected in these proverbs
 - a) Do you as a reader accept these reflection?
If yes, why?
If no, why?
 - b) Discuss in groups.
4. Write down as many proverbs in English similar to the African proverbs.
 - a) Discuss the difference or similarly of their realities
5. What do you feel about proverbs?
 - a) Who uses them?
 - b) Do they a have social significance?
 - C) Do you think they are a waste of time?

PROVERBS

The man who has never submitted to anything
will soon submit to the burial mat

When a handshake goes beyond the elbow
we know it has turned to another thing.

Wisdom is like a goatskin bag;
everyman carries his own

Religion was like a leper
Allow him a handshake and he wants an embrace

Men of today have learnt to shoot without missing
and I have learnt to fly without perching

A coward may cover the ground with his words;
but when the time comes to fight he runs away

An old woman is never old
when it comes to the dance she knows.

A man who knows that his anus is small
does not swallow an udala seed.

A ripe maize can be told
by merely looking at it

A women who began cooking before another
must have more broken utensils

A man who brings home ant-infested faggots
should not complain if he is visited by lizards

TASK THIRTEEN

1. What do you think a young educated Ethiopian person would be worried about? List some of the worries. Is this true for the rest of the world? How?
2. Discuss and list some of the worries of Goytom
3. As a reader, based on the passage, what are some of the implications about Ethiopia?
 - a. Are they a true reflection of the country and the culture?
 - b. Would you as a member of this society like to change these things? Why?
4. Draw up a list of some of the difficulties that our country is facing at present.
 - a. How would you resolve them if you were made head of state for a year.?

Oh, if only everybody knew what we have and what we lack! If only we re-examine our life instead of taking it on faith. If only we could teach these meek and worshipful peasants. If I can tell it all to them ... But who is going to listen or understand? Talk about the social situation in your country, you are thrown out of school; talk about your miserable working conditions and you are fired from your jobs; speak up about certain injustices in the government, and you land in gaol; talk at all, and you are left without even your friends. Why, I haven't even succeeded in making my own father understand me. Quite a gentleman, I am. But an oddling...

And me a young man. An educated young man... Oh, yes, at least I have learnt to spit into a gaudy handkerchief. To use fork and knife. To knot my ties and put on my shoes. An educated man - an oddling by any standard ... And I'm supposed to save Ethiopia ... Save her from whom? From myself, I guess? By prayers of mourning; by indolence and strong drink; by the pleasures of the body; by submission and humbleness, and by ignorance.... Yes, I'm going to save Ethiopia. No, not by work; not by pride in what I have; not by dignity as a human being; not by becoming hard and strong; not by building strength for our real true purpose of building a nation. No, these are not for me. They are for those wandering out into the darkness beyond tomorrow.

TASK FOURTEEN

DESTINY

- a) Do you think your life has been predetermined or can you change it? Give reasons.
- b) Whose customs and beliefs are being presented in this extract? How do you know? Whose point of view is it?
- c)
 - 1. What is Eman destined to be?
 - 2. Why did he leave in the first play?
 - 3. How long did he stay away?
 - 4. What does Emans father do?
 - 5. What do you think the strong breed do?
- d) Does a son always have to accept the advice of a father? Why?
- e) What is the old man's advice?

Come nearer... we will never meet again son. Not on this side of the flesh. What I do not know is whether you will return to take my place.

EMAN: I will never come back.

OLD MAN: Do you know what you are saying? Ours is a strong breed my son. It is only a strong breed that can take this boat to the river year after year and wax stronger on it. I have taken down each year's evils for over twenty years. I hoped you would follow me.

EMAN: My life here died with Omae.

OLD MAN: Omae died giving birth to your child and you think the world is ended. Eman, my pain did not begin when Omae died. Since you sent her to stay with me son, I lived with the burden of knowing that this child would die bearing your son.

EMAN: Father...

OLD MAN: Don't you know it was the same with you? And me? No woman survives the bearing of the strong ones. Son, it is not the mouth of the boaster that says he belongs to the strong breed. It is the tongue that is red with pain and black with sorrow. Twelve years you were away my son, and for those twelve years I knew the love of an old man for his daughter and the pain of a man helplessly awaiting his loss.

EMAN: I wish I had stayed away. I wish I never came back to meet her.

OLD MAN: It had to be. But you know now what slowly ate away my strength. I awaited your return with love and fear. Forgive me then if I say that your grief is light It will pass. This grief may drive you now from home. But you must return.

TASK FIFTEEN

MODERNITY VS TRADITION

- a) Think and write down some traditional values in Ethiopia.
- b)
 - 1. What is the girl doing?
 - 2. Who does she want?
 - 3. What is Emans reaction?
 - 4. Why do you think the girl is behaving in this way?
- c) Discuss in groups some of the traditional values, their usefulness or use lessness.
- d) Debate for or against the motion
"Tradition should be abolished"

TASK SIXTEEN

THE BENCH

Imagine that you are refused entry into a hotel because of the colour of your skin.

1. What would you do? Discuss in groups.
2. List the adjectives that would best explain your mood at the above refusal.
- 3
 - a. What colour is Karlie? How do you know?
 - b. Why do you think he says "That needs much thinking"
 - c. What places at segregation run through his mind?
 - d. What do you think "baas" and "jong" mean?
 - e. Do you think the speech affects Karlie? How do you know?
 - f. The story is called "The Bench" What do you think Karlie does?

"It is up to us to challenge the rights of any groups who wilfully and deliberately condemn a fellow group to a servile position. We must challenge the rights of any people who see fit to segregate human beings solely on grounds of pigmentation. Your children are denied the rights which are theirs by birth. They are segregated socially, economically..."

Ah, thought Karlie, that man knows what he is speaking about. He says I am as good as any other man, even a white man. That needs much thinking. I wonder if he thinks I have the right to go into any bioscope or in any restaurant, or that my children can go to any school? These are dangerous ideas and need much thinking: I wonder what Ou man and the black man think separately and the one must always be "baas" and the other "jong" But this man says different things and somehow they seem true.

TASK SEVENTEEN

THE RETURN

1. Try and list some of the things you would like NOT to change in life. Discuss in groups why you don't w this change.
2.
 - a. What were Kamau's expectations?
 - b. What did he lose in the river?
 - c. Why did he want to drown himself?
 - d. Why did he feel relieved?
 - e. What can you say about the forest around him?
3.
 - a. These paragraphs on the first and last ones of the short story. What words or phrases indicate a change of mood.
 - b. Why do you think the author is using short sentences in the paragraphs.
 - c. Important in the second paragraph? Why?
4. Imagine that you are Kamau, now write a letter to your wife explaining how you feel.

The Return

The road was long. Whenever he took a step forward, little clouds of dust rose, whirled angrily behind him, and then slowly settled again. But a thin train of dust was left in the air, moving like smoke. He walked on, however, unmindful of the dust and ground under his feet. Yet with every step he seemed more and more conscious of the hardness and apparent animosity of the road. Not that he looked down; on the contrary, he looked straight ahead as if he would, any time now, see a familiar object that would hail him as a friend and tell him that he was near home. But the road stretched on.

And standing at the bank, he saw not the river, but his hopes dashed on the ground instead. The river moved swiftly, making ceaseless monotonous murmurs. In the forest the crickets and other insects kept up an incessant buzz. And above, the moon shone bright. He tried to remove his coat, and the small bundle he had held on to so firmly fell. It rolled down the bank and before kamau knew what was happening, it was floating swiftly down the river. For a time he was shocked and wanted to retrieve it. What would he show his - Oh, had he forgotten so soon? His wife had gone. And the little things that had so strangely reminded him of her and that he had guarded all those years, had gone! He did not know why, but somehow he felt relieved. Thoughts of drowning himself dispersed. He began to put on his coat, murmuring to himself, 'Why should she have waited for me? Why should all the changes have waited for my return?'

TASK EIGHTEEN

SILENT SONG

Read the following extract and answer the questions

- a. Discuss in your group how you think a disabled person would feel about God. Would he be a believer or non believer? Why?
- b. What sort of person do you think Mbane is? Why? Cite from the passage.
- c. As a reader do you agree or disagree with Mbane?
- d. From whose point of view is the author writing? Cite from the passage.
- e. Why do you think the author is suggesting that life is like a stream? What else is found in the stream?
- f. How do you think the story ends?
- g. Debate for or against the motion "There is no God" or "God does not exist for the crippled"

A SILENT SONG

He remembered their religious mother who was now long dead. She used to say that all men were one stream, one flow through the rocks of life. Twisting and turning the pebbles, they would get dirty in the muddy earth. They cried in the falls and whirl-pools of life, laughed and sang when the flow was smooth and undisturbed. And while some cried and whirled in the pot-holes of life's valley, others laughed triumph elsewhere. But it seemed to Mbane that he was not only crying. He was not even a part of that stream whose waters branched out into a narrow valley towards the heavenly pool. He was not even flowing down the wide gulf into the eternal deluge and chaos of Satan's burning sea. No, he was like the bitter liquid in his known throat, not the good water. He saw no reason why he should believe in God.

TASK NINETEEN

THE SUITCASE

Read the following extract and answer the following questions.

1. Imagine that you are looking for a job. What difficulties do you think you would encounter? How would you feel? Discuss in groups.
2.
 - a. List the way Timi is addressed.
 - b. Why do you think he is being addressed like this?
 - c. List some of the adjectives to describe the wasp and the worm and their fierce battle.
 - d. Why do you think Timi chuckled
 - e. How does the author present the characters talking to Timi? List the adjectives?
3. If you had to employ some one what sort of questions would you ask? Make a list.

THE SUITCASE

One of these days he was going to take a desperate chance, Timi thought. He would not miss it if it presented itself. Many men had got rich by sheer naked chance. Couldn't it just be that he was destined to meet such a chance?

He sat on a pavement on a hot afternoon. It was New Year's Eve. And in such oppressive heat Timi had been sitting for over an hour. An insect got into his nostril and made him sneeze several times. Through the tears that filled his eyes the traffic seemed to dance about before him.

The grim reality of his situation returned to him with all its cold and aching pain after the short interlude with the insect. Today he had been led of getting work which was promising. He had failed. At one firm he had been told, "We've already got a boy, Jim." At the second firm a tiny typist told him, "You're too big, John. The boss wants a small boy - about eighteen you know." Then she had gone on with her typing, clouding her white face with cigarette smoke. At the third place of call a short pudgy white man put down his price in a squeaking voice: "Two pounds ten a week." Three pounds ten a week, Timi had said. "Take it or leave it, my boy," the proprietor had said as his final word, and snorted to close the matter. Timi chuckled softly to himself at the thought of the pudgy man with fat white cheeks and small blinking eyes.

He was watching the movements of a wasp tormenting a worm. The wasp circled over the worm and then came down on the clumsy and apparently defenceless worm. It seemed to stand on its head as it stung the worm. The worm wriggled violently, seeming to want to fly away from the earth. Then suddenly the worm stretched out, as though paralysed. The winged insect had got its prey. Timi felt pity for the poor worm. An unequal fight, an unfair fight, he thought. Must it always be thus, he asked - the well-armed and agile creatures sting the defenceless to death? The wasp was now dragging the worm; to its home, evidently.

**AFRICAN LITERARY TEXTS AND LANGUAGE-BASED APPROACHES
TO ENGLISH LANGUAGE TEACHING: A STUDY IN MOTIVATION**

INTERVIEW SCHEDULE

INDUCTION

Thank you for willing to participate in this research and share your views regarding motivation and second language acquisition. In this project I am exploring what motivation means for the Ethiopian language learner. Since I am also proposing African literary texts in English I am interested in your understanding of the term "African" and its implications, if any. Lastly, I am also interested in your views regarding the role of a language-based literature approach to language learning.

BACKGROUND

INFORMATION

NAME-----

SCHOOL-----

G.P.A -----

GRADE IN ENGLISH -----

INTENDED MAJOR -----

MOTIVATION

- A. Do you like studying English?

PROBE

Why do you think you like studying English?
Family? If so how?
Materials? If so what sort of materials?
Culture? American? or British?

- B. What is the value of studying English

PROBE

To study?
To settle?

- C. Would you like the idea of living in an English speaking country?

- D. What is your attitude towards the English people?

PROBE

Positive? Negative?
Why?

- E. Do you have an interest in studying foreign languages?

- F. Do you think liking a language comes from a positive attitude or being good in the language?

AFRICAN LITERARY TEXTS

- A. Do you feel that literature has a role to play in the language classroom?

PROBE

How?
Why?

- B. Do you prefer doing literature that you know or don't know?

PROBE

Why?

- C. Do you think Ethiopian literature in English has a place in language learning?

PROBE

Why?

- D. Have you read any African/Ethiopian literary texts in English before?

PROBE

How many?
How often?

- E. What do you feel about African literary texts in English?

PROBE

Do you identify with them?
Which aspects?
How?

- F. Do you identify with Africans

PROBE

- G. What common characteristics do Ethiopians and Africans share?

PROBE

H. Are Ethiopians distinct from Africans?

PROBE

Which aspects?

I. Do Ethiopians categorize each other on ethnic basis?

PROBE

J. How?
Why?

LANGUAGE-BASED APPROACHES

- A. What do you feel about the Freshman English textbook?

PROBE

Positive? Why?
Negative? Why?

- B. Do you like group activities?

PROBE

Which aspects?
Why?

- C. What do you feel about the tasks that you did in class?

PROBE

- D. Do the tasks deal with a reality that you know?

PROBE

- E. Do you identify with these tasks?

PROBE

- F. Do you feel that by analyzing the language and discussing, you as a language learner, are benefiting?

PROBE

- G. Which genre do you prefer most?

PROBE

Why?

- H. In what way would you like to learn?

PROBE

Why?

- I. What would you like to comment on about your Freshman English classes?

MOTIVATION

A) Do you like Studying English?

- Interesting
- Like
- Have to – forced
- Used to like – highschool, grammar
- Yes, Yah
- Don't like / Not that much
 - Smart – people consider you as – wise guy
- Basic subject
- Ability – good you like it
- Like now – before no value, now I see the value
- Afraid, shy
- Easier
- Yes not so much – I stammer – personal difficulties
- Of course

B) Reasons for liking English?

- International language
- I want to speak English
- No one motivates me
- My self/inside
- To communicate
- Working language/world language
- English it is straight forward/Amharic complicated
- To express oneself
- “Education is the study of language” English help me to know the other history
- relate it with my teacher
- I like to hear it
- To entertain
- Feel good – he is educated and well matured/speak like them
- It is another language
- Good English teacher
- Marks were very good/Good grades
- Studies in English/education/helps understanding
- I don't like it – no material don't study
- Materials + family
- Books, magazines, fictions – to read

- My interest + family
- Exchange ideas – benefit
- I like knowing language
- Useful
- I don't like it = no good foundation
- Develop our knowledge
- It is simpler
- Higher education – science oriented things – main language
- To go abroad
- Understanding
- Base

VALUE OF FRESHMAN ENGLISH (old material – experimental material) (present + presumed expectation)

- Improve speaking + discussion
- Vocabulary – understand paragraphs
- Apply
- Develop our language
- We need English
- I did not get more benefit
- It does not give a base/preparatory
- I do not think that it is a Comprehensive courses no value.
- To read fastly
- Wide gap
- Speech-writing – discussion – develop speech
- In English: develop English
- The exams are not containing what we learn
- Our future ways
- Main instrument for other departments
- Job life
- Helps to take notes
- Valuable
- Have to have the language still
- Spoken English/speaking ability
- I don't think there is much difference from highschool
- Because we've got to study it
- It is a single subject, I don't think so
- I can improve expressing my idea
- The book has a new technique it encourages to speak and write and think
- A little bit easier
- To take lectures
- I didn't read it. – the tax

C) Would you like living in an English Speaking Country?

- Yeh I'd like that
- Help me improve my ability/develop my English
- jJst to help me know another language
- Abroad to study – continue my studies
- I would prefer to study her.
- I hope and like to live abroad
- Study English/ or education
- Go abroad to get my master
- Go a broad for some time not settle their
- Go abroad and settle their
- Live abroad – abroad they learn so many things that forces me
- I will go abroad to “learnt”
- I would like to go abroad

D) What is your attitude towards the English People (No native speaker)?

- I don't dislike them because they are human beings
- I have not approached anyone of them
- American pronunciation is attractive for me their native tongue – Trilingual case
- I like them a lot – Foreigners are free – Ethiopians can't do that
- They are well/ I like them
- I can't hate anybody based on nothing
- They are wise and studying their language makes one wise. (outlook and language)
- I feel very jealous – be like them
- Developed people
- I respect their culture but I don't want to be like them be cause I've got my own culture and I wont to be myself.
- I can't understand them so much
- I don't dislike them but I know they took us inferiority
- I cannot generally say I have a negative or a positive attitudes about the American or the British people because you cannot like or you cannot say I like all these people and I hate all them people because people personally are different things but most/people have commit mistake by liking some people by generally and by hating them generally. I have the attitude that I like somebody not because he is English or American. But in his personal
- No reason to hate them. and no reason to like than

- Some at them divide and rule and all of that
- No any particular idea
- I feel good
- I just like them
- neutral – I have no comment
- I am interesting to speak with them
- Not got the opportunity to know them
- As I have heard they are not good people
- I like American people
- (they) speak as they want
- I see them just like us
- I like them because this are easy to cope with they express their ideas straightforward they are kind and they don't hide their feeling, everything is direct there and so I like
- I want to speak as they speak, and to know their culture
- I don't like their accent
- I want to speak in English/I want to speak to them
- I like their frankness, very moderate people
- I have no particular feelings about them

E) Do you have an interest in studying Foreign Languages?

- Don't like languages except English
- It can help us – French Italian Arabic
- Yah I like it – French
- I don't like things that require great effort-great fear
- I like it I wish to know – Hebrew Arabic
- I like to hear it – Italian
- Yes French – to go abroad
- Like languages – Arabic
- Very happy – it has a lot of value – value is liked by everybody
- Without language we cannot study nothing
- I am interested – yes – French – Yah French – yah
- Just to know them, not to study them
- Usually those who are weak see no value and are not so interested
- If I can speak Italian I am glad
- Like studying language
- Yes I'd like it. If I could learn – (Do they use the opportunities that are given?)
- I like knows all languages
- I choose ... what advantage I get from that
- If possible ... study many language
- I would be glad if I could but I am not that much

- Study Arabic
- Studying French for three years
- A great-interest – my area gives no opportunity
- It is interesting
- I would like it
- If I don't know the values how can I have the interest
- I would like to study and like to know all the languages but my ability is very low
- If I could I would be happy like French and Arabic

F) Do you think liking a language comes from a positive attitude or being good in the languages?

- I like English but I can't improve
- I will be forced to like it because clients value
- If I like the language I'll be good
- I like the subject. More because of the teacher
- First of all it is liking
- Liking + a variety at material
- First is that they perceive to improve
- Motivation than you can develop the language
- Like it than motivation
- Interest to know everything ... affection about the languages
- If I like it I'll be good at it/yes
- If you can't perform that thing well you don't like it
- I think if you like a language ... you make an effort
- A person who speaks any language has interest
- Liking is not enough + effort
- If there is interest ... I work hard in that language
- If you have the liking I think you'll be good
- To know it than you'll like it
- I don't think it can be achieved just by liking, if there are materials and those materials are used and unless there is an effort to learn that language I don't think that language can be learned. Just liking cannot make one successful, I think
- Improve your language if you have interest
- If people like English they will get good grades

American or British English (most haven't had native speakers)

- British English difficult – Americans easier
- Also on the radio I hear an African sort of English and so I think it is good for everybody, but especially for us
- I like both
- (English people) I don't like their accent

- I don't think there is any difference in general probably on the level of spelling speaking or pronunciation
- I can't understand the English, the English, the British pronunciation.
- A bit difficult for me (British)
- The way they talk, British English has some melody things I mean some music I dislike that ... I like American accent but for example.... British English it is clear.

GENERAL COMMENTS

- English interms of joining the department
- Difficult but necessary
- English in terms of no choice
- American preference
- Trilingual cases
- Diploma teacher
- Ability
- Frankness of the native speaker – a quality aspired in language
- Area determines
- Like or disliking personal

AFRICAN LITERARY TEXTS

A) Do you feel that literature has a role to play in the language classroom?

- Of course, it is very good
- We can get different kinds of language, different kinds of cultures from different country
- Makes you think ... help to express ourselves
- We will improve our English ...
- Some part in language, in linguistics
- Express ourselves
- Understand how to write – help us to discuss,
- Language is improved by speaking and reading
- Literatures are good... religion. Character ... behavior. written in English language
- Know about other countries culture
- Develop our language ... additional to the book
- See a few words ... expressions
- Grammar oriented? Literature difficult. Words poetry
- Literature has a role. language in the means of communication ... tells us ... about other cultures ... racial discrimination
- Improve our language improve our education, language and our ability
- I like it very much
- Literature is a reflection of language
- It's the language. Know language in depth broaden our way of thinking
- Development of skills and understanding
- Own uses
- Evaluate our intelligence
- Cannot understand ... but like
- We think about a lot of thing
- Reflects the reality
- We get experience
- Yes – but first of all learn some vocabulary ... expressions
- Repeat the text

B) What sort of literature should be used?

- Ethiopian literature because we know the culture and we can understand the peoples idea
- Ethiopian ... that is around me is clear
- We know we can understand

- International literature ... the whole world both
- I know ... I succeed ... I don't know I can know
- Similar. related ... understand quickly ... begin (from culture
- Things I don't know
- To learn new things it is very important
- American literature. Own language ... mixed with science
- African. own level of development ... nothing new or scientific ... outside nature
- American literature ... simple.... Goes with the time
- Classical things like Shakespeare or things from abroad will help us to develop our language but to know more about who we are African literature is better
- My own music attracts me and touches my emotions
- It would be better to begin from what we know
- Start from what I know
- If it includes what I know it is better
- American literature ... it has good English better English than African English
- I know it will be interesting but what I don't know is good for me
- I think African literature since I am African ... we have to make a connection and study it alternatively
- Something we know about we participate in the discussion ...
- May be we should begin with African literature
- I prefer African literature because it is a reflection of our culture and for a person it is better to do things what he thinks as his own.
- African literature is so simple to do for Africans and if you see Shakespeare literature it is too hard for Fresh students
- English literature ... foreigners writers they have large ability than us.
- Both - both mixed together
- African literature it is generally difficult ... I think it the most difficult
- (Students consider African literature in English as English literature)
- First we have to know about our country than the rest, after we know the African literature we'll learn the English literature.
- With what we are related with, it is better to know and then move towards other would be better
- From Africa whatever little knowledge there is, I am sure we will get something. And also from other like Shakespeare we can get a lot of knowledge, and we should have both and get something.

- We understand African literature most ... British literature at a higher level
- Any kind of literature starting from African. First knowing our base then we can go to other literatures
- We have to know first my own literature than after that we related with other countries or other continents literature
- African literature because we don't know much about African ... I have never read African literature so everything is new for me

C) Do you think Ethiopian literature in English has a place in language learning?

- It has many roles, that means it connects the Amharic words and the English words, it has some value
- even more appropriate ... our feelings can be expressed in English ... it is good ... it is useful
- I don't have any idea
- It will be what we know ... they are good
- It doesn't matter they can read it in Amharic ... the beauty is in Amharic
- I understand their language fairly well compared to others
- English in Ethiopia ... express our culture, express our religion ... very important ... it is about our country
- I understand better in Amharic than
- It is the same as African literature, I don't see any difference
- It is relatively easier
- They may use simple language
- I don't like it, Ethiopian literature is not more developed
- Complicated and difficult to understand
- (African literature in Amharic)
- Yes there is a difference because all our cultures and other things are not the same ... may be
- I understand Ethiopian English or African English better than other English's ... because I know all the culture and its, the English is easier
- I appreciate them very much ... I like it because it concerns our and ... may initiate
- Learning Ethiopian literature ... doesn't add any other new things ... and African literature will lead us or enforce us to know more
- Very few ... English literatures in English in our country ... to develop the language our cultures also must be grow but our cultures very undeveloped ... there is a big difference between culture and their language ... I don't think there is many

- readers in English in our country ... much ... attention on Amharic literature.
- Nigeria and most other African countries have been colonized, their command of the language is much more developed so I don't think Ethiopian literature in English ... can compete with them
 - To talk about their culture there is no hint ... so it is better about ones own
 - I don't think they are important
 - The various indirect methods they use there will be a difference
 - Most of their written is our culture it is easy to understand that
 - They are the same
 - Is simple ... it can be related with our surroundings it helps to understand the idea quickly, also the rest begin from their culture.
 - It is difficult ... the language that they use
 - I'd rather do Ethiopian or things that I know about because everything that is around me is clear to understand for me and anything I want to write about is around me. But for example
 - American literature deals with a particular place or particular culture
 - We know the culture and we can understand the peoples idea

D) What do you feel about African literary texts in English?

- We can understand the idea easily
- We give comments that is good change
- I feel that I have seen a change based on that (African literary texts)
- I find some words that I know and so I like it
- I like all the tasks ... but only after the learners have translated certain things for me ... for me it is new
- I express my idea ... important to know first of all our continent
- Very good ... they cover various issues ... see things various and different directions ... various opinions ... they have to talk about their own problem, ... right ... to write about the reality they live in ... made me like it
- African authors use difficult words and old standing ways ... vague to social life than the modern author ... difficult to understand ... shouldn't have to say completely irrelevant
- Words a bit hard

- Tasks are pun-oriented and ... our ... English ... weak. well there is nothing much but problems (In life around us)
- If we are poor we have to talk about our problems, it is not the problem ... we must try and get. Solution. I think literature means reality.
- It is heavy for us
- After I go to my dormitory ... I appreciated and like it .. But in the class I have not much understanding ... the time and the task is not comfortable.
- I hate the literatures we learn in class it always talk, about problems, miseries ... something else that can make us happy
- We didn't discuss them well
- If is biased because ... it talks about the commonality and this kind of thing ETHNIC POLITICS ... part of it I don't like.
- Everything is out in the open ... we could improve our bad sides and we could continue with our good aspect. Our way of life ... developing country we have many problems.
- Economic and political, it is reality, it is fact, and so reading about it is good.
- African literatures are intended to praise their colour and I think ... I am not glad to be black actually
- I am not also, If I am white glad but I'm glad to be MAN ... they devote all their time to show their controversy
- Related with social ... Not directly with our society but with African, (AFRICANISM) ... it shows that Africa has a literature of its own
- Difficult words ... difficult to understand
- I never had the experience ... I had never read poems but now I am interested
- They improve our reasoning capability
- I like most of them ... they are interesting
- Since they require a lot of concentration I become tense but if I was free ... I would like it
- Like ... African culture, the truth history ... dislike ... misery is colonized it shouldn't be like that it should be about natural beauty
- It is very essential because doing the text only would not be enough for us
- Help me to improve my ability of English
- We will know more about Africans
- We shouldn't forget who we actually are ... we are Black African, we shouldn't be ashamed of this ... this is what I think about

E) Do you identify with Africans or what are the similarities and differences?

DIFFERENCES

- They are very dark – WE ARE INTERMEDIATE
- Traditional way dresses – language – I see them with one eye
- We are not too black, we are not too white
- Culture – our tradition, our wedding custom, our point of view towards religion is more religious ... the way we host guests
- Ethiopia has more resources
- Ethiopia is not colonized
- Very much sociable ... more inter – related
- Ethiopians in respect to appearance are better than the others ... but in regards to culture and others we are the same
- Ethiopia is last or one from the bottom (economically)
- A bit better (color)
- Ethiopia has a high altitude
- There is a distinction
- Not developed ... traditional attitudes ... some bad cultures
- Their national language is English but our national language is Amharic
- Different national dresses ... own language
- Cultural differences, facial differences ... than countries that were colonized there are a lot of half castes their language, their culture is more developed than our ... I mean more modernized
- We are not mixed ... they are very black colony ... they have developed a lot in terms of music in every respect and ours has not been diluted
- My color, my culture we are close to the Middle East especially from Israel

SIMILARITIES IN GENERAL

- Marriage Ceremony
- Color, black – beliefs, cultures ... marriage
- Americans and Europeans looking down at us
- Ethiopia found in Africa – I am in Africa
- Still they are oppressing us
- The same as Africans ... I feel we also are colonized
- I was born to be an African
- We try to copy the tradition of other countries and we are less developed

- Way of thinking between men and women in Ethiopia are similar to other African countries
- Ways of livings, understandings, attitudes towards different things, the ways we think, ... our standards are almost the same and I think it is more or less related with the economy
- Looks and everything that makes one an African, I full fill I think ... knowing who one is ... trying not to be like other. respecting ones own culture
- The color of my face
- I like my country
- African character ... they are very strong peoples
- Our way of living is backward
- I am one ... Ethiopians are Africans ... our features nationality
- Religion
- I know only Ethiopia, I know my people and as Ethiopia is a member of Africa ... I am African
- We are almost the same black
- Relationship with their family ... love for their motherland
- I am an Ethiopian so I am an African
- We have to achieve solidarity and this by exchanging education and cultural knowing about each other.

SIMILARITIES IN GENERAL

- It is my identity
- Developing countries
- Extended family
- Historical background
- Conservative, bride price, circumcision, marriage at an early age
- Geographically ... third world or this African continent
- Similarities are greater
- Mental backwardness ... different problems we are facing
- No essential education ... is available
- The way we eat the way we live
- Culture – beliefs, marriage, respecting culture
- Looked down upon
- Geographic location – Eth. African
- Feer colonized
- Cultural invasion
- Attitudes between gender
- Life style – standards – related with economies
- Features
- Colour
- Sentiments love of country, motherland, family, relatives

- Character strength
- Backward – mental backwardness
- Religion
- Development
- Conservative – Bride price, circumcision, marriage
- No education
- Economic social structure
- Still they are oppressing us
- He know the cultures, he know everythings therefore by studying it can develop some skill,

DIFFERENCES

- Our culture reflects mostly religious
- Language – religion ... orthodox ... unique languages
- Different kind of skins
- Gambella real kind of black people
- Way of eating ... way of acting
- Similar physical structure with western countries
- Different holiday – Genna
- Our dancing is also unique
- Historical background
- Ethiopia began civilization before them
- We did not surrender to colonization
- They easily speak English ... Ethiopia tongue language
- We are very weak
- Superiority and inferiority complex exists, this is on big difference ... we don't have this \
- Ethiopia is a source (religion)
- Colour/No colour complex
- Language
- Festivals/Holidays/dancing/eating habits
- Religion/Source
- Resources/Economic Depravity
- Not colonized
- Features
- Geographic location – altitude
- Undeveloped/Attitudes + Bad cultures
- Dress
- Historical Background/civilization

LANGUAGE – BASED APPROACHES

A) What do you feel about the Freshman English textbook?

- Some value.... It must be widen ... the grammar part should be broader
- the exam is different ... if this is begun earlier
- I like the book
- From the use of paragraphs I like it
- The book only teaches me what I know nothing else ... does not give anything ... difficult
- Improve the books ... I don't think it is comprehensive
- Lower to the lesser significant ... focuses ... on speaking ... whereas students know a little how to speak ... no past experience
- Does not include a lot of vocabulary neither does it encourage conversation, it is also boring ... everything talk, about economy, economy ... national economy
- I don't think that the book has maintained the standard it is below the standard ... does not stimulate ... the things don't attract the reader.
- It is possible to perform much interesting than this, I hated it much more when I see our exam
- Text-book it is not so much interesting ... no any relation
- The text book, speaking by forming groups ... one of its better sides
- I HATE THAT ... all the time, all the class is about agriculture and agriculture ... all the time? ... had it been two or three paragraphs it was okay
- Add grammar
- I expected ... some different things but what I found is the same kind of things ... the approach is a little bit different
- I think it is boring ... it always talks about agriculture and agriculture ... (listening composition) we take notes I think that is a good exercise
- I'd like it to be changed ... some interesting stuffs
- The text is good because it-motivates spoken English ... helps students to speak English and write something in English
- It is good ... it helps to refresh us with what we've done ... since the exam is difficult it is better if the education is made more difficult
- The text is so easy ... it is simple ... and does not initiate us to work hard

- It is bulky and I don't think it can help at all ... no point ... no coherence
- I have never seen it
- They are not that much interesting
- The passage is boring ... the sentences are very elementary
- If the text had more grammar it would be good
- The technique is new ... help the students even more to express themselves
- I don't think that is sufficient ... if ... difficult more motivating ... will devote much time
- Not so valuable ... simple grammar ... very simple exercises ... (it has to be) something that is acceptable (grammar)
- I don't like it ... a bit boring
- I think I like it but I didn't get anything from them
- The book is one sided and that is on development and some features ... not known by students of the city it is good if the book includes various aspects of life
- Not that much interesting ... only talk about problems
- It is very difficult ... no any grammar ... of course I don't like it

B) Do you like group activities or teacher fronted teacher

- It is better in groups ... shy ... better for me within the group
- Much better ... (previously) student as receivers and teachers as transmitters ... not be afraid ... lot at advantageous of the group
- Talk what we feel. improve over language ... different idea
- In this class we talk a lot with us friend but it is hard for me ... I am very very poor in English
- Confidence in ourselves
- Sometimes it is necessary to talk in Amharic ... things that we can't express in English (develop) by trying not to talk in Amharic
- Closer to each other ... share each other ideas ... learn from each other ... views of the whole class ... I don't like ... only one group ... convenient ... work ... people we don't know
- Acquiring from some one ... improve your languages (dislike) difference of ideas ... obliged to shift my ideas
- Students are involved and encouraged to express their opinions and participate ... we must take care about what we are talking about ... people you know ... get new ideas different learner.
- Share ideas – I prefer teacher fronted teaching

- Discuss freely ... will involve other people ... I don't like being separated from my friends ... I prefer to sit where I want
- Additional opinion, ... important
- Varieties of opinions ... everybody; contribution ... sometimes learner doesn't contribute ... that reduces the FLAVOUR
- Sit together ... initiate speaking ... no any bad aspects
- Exchange our ideas ... our ideas are not ridiculed nobody gets bored ... you have to participate I don't like it when you mix us. Hard to make discussion with people you don't know (firstly)
- Communicate our ideas ... I like everything
- I don't like group activities for one reason because of my language but I have to get used to it. language difficult for me ... I am afraid
- Make you easy ... discuss freely... I like discussing and being with other people ... I think it gives us more confidence
- Exchanging will improve the language
- Share with each other ... problem is the given time
- I can ask them ... when they to do everything individually
- I hate the group work
- Students will not be afraid ... and talk to each other and understand each other ... all speak in English without being ashamed
- Reduce the shynes ... talk freely (hate) everybody does not have the same way of thinking ... there is an old age
- Custom/culture where if somebody speaks in English he is seen as a show off... so this still influences us.
- When I look at the exam we took those who participate a lot in class did not perform well and I wonder at this difference
- Sometimes the group students are all of them are low levels ... they are poor in English.... Not help each other (solution) ... distribute from each other
- It has value
- My friend can tell me
- Group activities are good but just raising hands hardly and answering questions has no value ... (bad) Amharic ... control ... you ...forbid people to speak in Amharic. The experiences you get from somebody will always be the same ... mix.
- I prefer student discussions ... changing
- Sometimes they stay quiet.

C) What do you feel about the tasks you did in class?

Do the tasks deal with a reality that you know?

Do you identify with these tasks

- Most of them deal with reality
- Select the easy ones it is better
- Literature which focuses on the school life and college life like Different world
- Actually it is seem more in Ethiopia than in Kenya
- There are certain difficultires of our society but the diffrence between black and white and this problem is not dominant in our society
- Got good things and if we add it on this it will be good
- Yah there are social problems
- They have close relation with Ethiopian culture
- He is not a real black he said West African Sepia
- Although the words that are found in tasks are difficult they can initiate us to refer to dictionaries and. to study hard
- It is true that there are ideas that we don't know but in the end we are made to know them there is no problem
- The tasks make us work
- The discrimination, Ethiopians also discriminate
- Ideas very difficult. Small to the big ... easy too difficult they are very difficult it touches people moral.
- Why don't we talk about African beauty and nature about the people's culture ... maintain a balance
- Tasks are very important ... nice
- It is better to express the things that we know rather than the things we don't know
- Ocol - very related to our culture ... it clearly shows the Ethiopians women
- They are good but sometimes ... it is difficult for us to understand it easily ... most of them ARE reality
- It has also made us aware of reality ... when we try and explain we will be forced to use a lot of language and this will help to develop and improve our languages
- They are very difficult

D) Do you feel that by analyzing the language and discussing, you as a language learner are benefiting?

- Connect our ideas ... and quick and standing helps to develop ones knowledge

- The difficulty is not only with the language but after we translation the language there are more things to be done
- It contributes to languages development
- I (I ... order them correctly that means I am learning very
- Most be begun in highschool
- They may initiatives
- They have a participle d
- Help us to understand better
- The possibility of another idea following it can be explored
- Fast thinking power is fastened and relating things in enabled
- Helps for grammar ... putting in a right grammatical form
- Improve our thinking ways
- We know more about how to join sentences
- Makes the learner work even harder

Which genre do you prefer most? Why?

- Short story.... Ends ... easily ... does not need any explanation
- The poems or proverbs ... the conversation especially I feel has no end ... comes from the middle sometimes useless ... difficult to understand. (complete whole)
- Novels ... poems, difficult to understand
- Poems ... If I acquainted freely with it, it is not difficult
- Novels ... plays ... short stories ... poems (difficult) different points of view towards each poem
- Short stories because they don't frustrate us .. I don't like things that are difficult
- Short poems
- Simple English ... short story
- Fictions ... regarding love, regarding religion, regarding war regarding peace
- Novels ... I imagine myself as I am there. I like poems but some poems are a little bit difficult and boring
- Short stories
- Novels ... it must be stopped, the poem it is difficult
- I like poems ... before ... no exposure ... (now) I am not afraid proverbs and then poems (complete)
- Poems ... helps us to see the hidden meanings behind word
- Poems ... because they present in short language the play ... interesting
- Novels ... I have a habit to read them (Amharic ones)
- Short stories ... easier
- Short stories ... novels
- The novels are easier said
- Short stories ... more understanding

- I like novels ... poems ... they are touching ... I like them
- Short stories ... we don't have any poems in ... highschool
- Short stories ... they take a short time
- I liked the poems a lot ... interesting ... various form I have a feeling for them
- Short stories is easiest
- The poems are easy ... since I want to learn and work it is easy
- They are all difficult because I am new for this kind of things
- The poems are difficult but the passages are okay
- Short stories are easier, poems are very difficult
- Short stories it is difficult to understand poems

E) In what way would you like to learn

- Text. grammar broadened ... tasks ... first be explained
- Improvement in highschool ... education policy should be changed. begin from 9th grade ... do literatures ... like going home and doing assignments ... begin lower down
- It is based on how the teacher teaches. If they are given more education I think it is good
- The problem is not from here it is from there
- I would like them to learn in the way we are learning now
- Improve in this books ... big difference ... morally feel we should gauge the students feelings and the areas they come from, and in the introduction separate them
- American literate with the textbook
- A lot missing in between it's like moving from the bottom upwards immediately. Have a high school base. no problem here
- If things are integrated with literature
- I think the changes must began from elementary school no one can learn this much in three months
- Standing in front of our friends
- Not only African literature but other literature
- Included other things like family value, mothers, mother land
- Other interesting stuffs
- I have no any idea
- From the teacher side everything is present
- A little emphasis on grammar intermediate phase
- If films are included it is good
- If must be stopped, the poem it is difficult
- Teacher must help us to understand ... the teacher must give answer

- Things that can be used in everyday life that makes it more practical
- Jokes in English
- Text is changed ... grammar books ... a lot of exercise
- Debating ... conversation in class ... making drama
- I don't know what to say because I think it is good but in practice I didn't adapt with it ... must relate to the students and their problem
- Things which make interested ... novels love stories, sometimes poems not all the time poem ..based on our age
- Tapes, films ... videos
- Short stories it is difficult to understand poems

F) What would you like to comment on about your Freshman English Classes?

- I hope it continues in this way
- Good
- The students have potential
- Change the book and everything is fine
- If the book is changed I have nothing to say
- The book is a little bit easier if it is made a little more difficult. it will be more valuable
- The reading passages are about the situation in our country which is mainly agriculture and development I think that this is good ... it is connected.
- The addition of grammar is enough
- I like the Freshman English class we are always made to discuss freely and everybody gives his suggestion freely
- Nothing to say
- First we have to move from simple to complex and towards the end we should do African literature
- It is okay
- Now we studied about black literature, black culture but the north has not been included ... North Africa
- The mid exam it is completely different from the education that we are learning now
- I like it a lot because it is hectic
- I am proud in my class
- I don't like it (debating on the existence of God) TABOO
- I hate the book
- We are counting the tasks given us without any gain of knowledge
- It is from the teacher that they learn and want to learn

DIARIES

Poem was interesting – more attractive – make me glad

- Was great – it was nice – all in all it was nice
- It was a tough one – I feel confusion
- Listing was the interesting part
- The more we discussed it in groups, the clearer it becomes
- A debate made the class more interesting
- African literatures are “depth” and vivid
- When compared from European style is weak and immature
- I learned from this task – I hate this task
- 1st time of learning poem
- It takes many time
- Groups – it is a very good way of learning
- A bit difficult – very interesting
- Awakens us ... develops understanding ... thinking
- Very good debating
- Full of amusement and I think the whole class liked it
- But the tasks are getting harder and harder
- It was difficult for me – very difficult
- Enhance our reasoning power
- I don't like writing
- Bad thoughts in a students mind
- If you give some information
- If you teach us about grammatical structure one period per week
- This task ... develop our capacity about vocal and its meaning
- Our capacity to construct sentence
- This like questions improves in our examination
- The poem way – nice poem – I like extremely
- It is difficult to match proverbs in English
- It is difficult to understand for those freshman students who come from rural areas because this have not experienced
- Most interesting and attracting – debating
- Helps to improve our skill
- Better and preferable
- Strange for us – proverb
- If you try to explain words in the passage
- Not so easy to understand
- The poem was good understandable – I can't understand it
- I have liked it – interesting – I liked
- Words which are hard in the poem limited my understanding
- Interesting and difficult
- Really good sources of knowledge

- It is not common to discuss about love with opposite sex
- Most of the students haven't understood this literature
- Tested our ability to match
- (Discrimination) – this kind of feature has not occurred in our country. Therefore I do not have any idea about it
- This task has similarities
- Interesting because they tell us the reality
- Any one can learn a bit from it
- I like this poem very much
- Unless I could read it in full, I can not say any thing about it
- Short story do not afraid me this much
- I get different opinions
- Their attitude toward reading well Increase
- Our feeling related to the poem
- Make laugh
- Difficult to understand easily because it contains selected and compound words
- Attractive – initiate ... very harmful (love song)
- Helps us to know the behavior of human beings progress our skill of English
- Difficult to understand the phrases and words easily
- (proverb) their secret is very hard to understood even in Amharic
- Love is very needy in each society of life
- Develops our understanding – gives us information
- How to read, expressing one's idea
- Proverbs – very interesting
- The didn't give us the answer
- Very hard to answer
- Something that really touch every of us
- Word is difficult
- Teaches us how poem is used
- Admired ... the power
- The poem is hard to understand – concentration is necessary
- Interesting expression
- Everyone has his own rational, reason which allows or enables him to put one order
- Initiate one's mind and enable him to organize things ... organization and reason
- We blacks condemn the white people boast and claim about their colour but we are committing the same mistake
- The extract is an illustrative one – really interesting
- I heard some of my class mates saying oh we are not black we are brown
- Frankly talk about love

- I had never met a chance to talk about love in a group or in a class with a teacher
- This class is fully helping us
- We are trying to express our ideas with classmates in English
- The WH questions in this poem is very important
- It is more of exam type ... the method (jumbled) useful for preparing ourselves to exam
- Most Ethiopians live under these conditions
- They take me time to think over hearing or writing, proverbs ... so I always think they are boring
- It was really fun
- I learned that I could easily understand a bit complicated passages
- There are many phrases which touch feeling
- This task touches feeling very deep
- The poem is complex for me I hardly understand it
- Highly abstract
- I can't catch the main point, - hard to understand
- We can learn many things
- Knowing about our continent writers and literature won't harm us
- I think of poems ... ends in same syllable
- It also helps us to correct our bad opinions
- I started to think more about my blackness after doing more of this tasks
- Race isn't a burning issue in Ethiopia for me
- Learning from the past will guide for the present
- We have different speed (rate) of undertstnaing
- Different interpretation
- Why is it color is a burning issue I think because it's easily recognized a heart blackness and whitness isn't magnified because it is unrecoganizable
- I will remember my freshman English class particularly because of these African literatures
- I am very interested
- This method of teaching is useful to improve our ability of speaking ... ability of listening
- A bit difficult for me
- (Amharic) more valuable than all poems we were taught so far
- Our instructor didn't briefly explain it for us
- Have grasped a good lesson
- The teaching and learning method was good
- It will improve our listening and reading ability
- I mainly appreciate the method
- Sitting in groups and discussing

- Exchanging idea
- The friendly approach of our teacher
- The encouragement that we get from our teacher
- Discussion is very thrilling more than I expect
- Sometimes its boring ... my understanding problem. a little difficult to understand
- Aroused my feeling
- As a result of this, I will never be ashamed of my colour
- Love and its nature is beyond our culture
- I conclude by saying this is a radical cultural and behavioral change
- Standards of living are relatively the same wherever in the continent
- Such kind of exercises will improve our experiences
- Our ways of life without any modification. That is how it should be presented
- It has life
- We discuss everything freely in English class and I will be very happy if we keep on like this
- (Love Songs) the translations we gave in Amharic were so funny that one can't help laughing
- Very enjoying and vital one
- Complicated but interesting
- It though us to be proud and thank full of our colour
- Different point of views
- I feel free
- Teacher ... he knows how to approach students
- Really fantastic
- (book) worst of all English learning books I know
- Our class is still discuss
- I feel depressed (without knowing the reason)
- The words are somehow difficult to understand easily
- Well I learned from my mistake
- Proverbs. very much interesting ... it was extra nice
- The passage was very interesting ... our teacher made some jokes
- I am delighted ... but the text book is still not interesting
- Ethiopian Love Song is delightful I will remember it forever
- There are so many hard words in the task
- I like this topic
- I was taught about a lot of thing which can occur in my future life
- Everybody has got different and exciting idea,
- The main thing that I'm learning is to express my idea in English

- I like my English class more than other classes
- For the first time I like my English class
- Good, interesting and enlightening
- Everyone will participate that way
- Everyone is free to express ideas about everything knowing that their ideas are not going to be ridiculed but accepted as his/her opinion
- Discussions help everyone ... so almost no one is bored
- We kind of rushed through it
- Phrases hard to understand
- And since everyone knows about this topic ideas circulate smoothly
- Curious to know the answer – we were not told the right answer
- Task was really enjoyable ... attractive ... fun too
- More personally it ... interesting
- It was so lovely a period that I felt I sat only for two minutes while I was there on my chair for 2 hours
- Since it is the case which we see or hear in our society also, it was interesting
- New ways of expressing things
- Proverbs it made the class lively
- Made us say what we exactly feel
- Less and less interesting from time to time

Appendix V

QUESTIONNAIRE

AFRICAN LITERARY TEXTS

- 82% strongly agree that they would like to speak Standard English
93% agree
- 68% like African texts in English
- 56% disagree that African texts in English are boring 31% agree
13% abstain
- 50% agree that they prefer an Ethiopian variety of English in the
language classroom 42% disagree
- 76% agree I like literature 50% strongly agree
- 84% agree that culture is part of my identity
- 81% agree that literature should be part of the English lesson
- 65% agree that African literature English is part of my identity
- 79% agree that they feel confident talking about the culture
- 56% disagree that they prefer English to African literature 36% agree

LANGUAGE BASED LITERATURE APPROACHES

- 50% disagree that they do not like the way that English is taught to
them 48% agree
- 63% disagree that they like to learn English by working individually
- 86% agree that they like to learn English by working in-groups
- 73% agree I am interested in the way I learn English
- 82% strongly disagree I do not want to help my classmates 89%
disagree
- 86% agree when learning English I like tasks where I can express an
opinion
- 76% disagree they like the English text book used at Addis Ababa
University
- 50% agree they would like a local language to be used occasionally
by the English language teacher 48% disagree
- 79% agree that they like like familiar tasks in the English classroom
- 86% agree that critical reading is a part of learning language
- 53% agree that they are not very critical when they read
- 65% identify with the tasks in the English classroom

ATTITUDES AND MOTIVATION

ATTITUDES TOWARDS PEOPLE OF L2

- 45% disagree that the English people are cheerful agreeable and good-humored 44% agree
- 58% agree that they have always admired the Americans 37% disagree
- 53% agree that Native speakers of EL make better teachers

ATTITUDES TOWARDS LEARNING THE LANGUAGE

- 79% strongly agree that they plan to learn as much English as possible
- 53% strongly agree that they look for opportunities to practice English outside the class 83% agree
- 87% strongly disagree that learning English is a waste of time 92% disagree
- 37% strongly agree that they would study English even if they did not have to 68% agree
- 67% strongly agree that they love learning English 83% agree
- 87% strongly disagree with the statement I hate English
- 74% strongly disagree that I study English because I'm forced to

ATTITUDES TOWARDS LANGUAGE AND LANGUAGE LEARNING

- 62% strongly agree that studying a foreign language is enjoyable (90% agree)
- 90% agree that they like learning language

MOTIVATION

PERSONAL

- 57% agree that they always feel that other students speak English better than they do
- 67% disagree that they are afraid the other students will laugh at them when they speak
- 53% disagree that they are poor speakers of English 44% agree
- 71% disagree they feel hopeless in the language classroom

INTEGRATIVE

44% disagree that they would like to emigrate to English speaking country 56% agree

48% disagree I study English because I would like to be like an English speaking person 50% agree

INSTRUMENTAL

76% agree I watch English TV programs

87% agree studying English is important for me because I will need it in my future job 74% strongly agree

FAMILY

73% agree that their family likes them speaking in English

TEACHER

84% agree that I have always liked my English teacher

MATERIAL

73% agree that they read texts in English for pleasure

DECLARATION

I, the undersigned, declare that this thesis is my work and that all sources used and consulted have been duly acknowledged.

Name: Abiye Daniel

Signature: _____

Place: Institute of Language Studies, Addis Ababa University

Date of Submission: _____

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