

**Impact of Culturally Sensitive Materials on the Affective
Factors: A Study of Mizo ESL Learners**

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DECLARATION

This is to declare that the PhD thesis titled “**IMPACT OF CULTURALLY SENSITIVE MATERIALS ON THE AFFECTIVE FACTORS: A STUDY OF MIZO ESL LEARNRS**” submitted by **V. LALBIAKPUII** to The English and Foreign Languages University, Hyderabad is an original piece of work undertaken and completed under my supervision and it has not been submitted previously in part or full to this University or any other University or institution for the award of any degree.

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“The Utmost for the Highest!”

ABSTRACT

Appropriateness has been considered to be one of the key elements in order to learn a language successfully. As such, making the teaching methodology appropriate for the learners, providing them appropriate and suitable learning materials, and feeding them with appropriate inputs are fundamental in attaining a fruitful L2 teaching and a successful L2 learning. However, knowing what are appropriate and relevant for the learners in relation to their cognitive level and emotional needs are one of the major issues that emerge in second language education. Hence, determining the 'appropriateness' and 'suitability' of one of such fundamental components for achieving a successful L2 learning is the primary aim of the present study.

The present study focuses on exploring the appropriateness and suitability of the teaching-learning materials which are culturally sensitive to the learners of Mizoram. Since the previous studies in the context of Mizoram reported that the materials used to teach these learners were not suitable for them, the present study tries to fill this gap by developing materials culturally sensitive to them. Simultaneously, other researchers who have used this type of materials in different contexts reported that the materials have the potential to enhance the reading comprehension skills of the learners (Nayak, 2011; Dokka, 2012), their writing skills (Sree, 2013; Dhammapal, 2013; Wangchuk 2014), as well as their communicative skills (Gurbanov, 2014). As such, using the "Affective Filter Hypothesis" (Krashen, 1981, 1982, 1985) as suitability criterion, the present study tries to determine the suitability of using culturally sensitive materials for the Mizo ESL learners and as well in trying to explain *how* and *why* learners in different contexts could improve more easily when materials based on their cultures are used. Therefore, the present study is based on the premise that learners need to have low

affective filters in order to acquire or learn more of the language they are learning. If their affective filters are high, they will not be able to receive most of the input provided to them.

In order to carry out this study, tribal monocultural classrooms were used. The learner participants belonged to Eight Standard, age ranging from 12-15 years. As a preliminary study, a pilot study was first carried out in three different schools with the aim to see the impact of the culturally sensitive materials on the learners. After learning from the different tools used to collect the data that the materials showed favourable learning condition, the main study was carried out.

In the main study, a total of 15 learners participated within a period of two months. Learners were first interviewed one by one in order to find out their orientations in learning English, their anxiety in learning English as well as their attitudes towards their prescribed English textbooks and their attitudes towards the methodologies employed by their teachers in order to teach them. Using these data as baseline for further inquiries, their affective factors were determined through questionnaires which focused on their emotional conditions while learning from the developed materials. Learners also maintained their own personal diaries writing about their personal experiences and feelings after every class. Their overt behaviours were observed through classroom observations and participant observations. In addition to these, retrospective sessions were carried out with every learner at the end of the study. In these sessions, the observed behavioural differences among the learners while using the prescribed textbooks and the culturally sensitive materials were further inquired.

The data were analysed and interpreted qualitatively and a quantitative method was also used to analyse the data collected through questionnaires. During the time of the data

analysis, the differences in the learners' affective factors or emotions which were observed and which were found in their diary entries were compared. Factors such as their attitudinal differences, the differences in their motivation level and anxiety level as well as the differences between their level of self-confidence while using the two different materials were compared and analysed. The positive and negative factors which appeared only while learning from the developed materials were also highlighted using colour coding. After triangulating the data collected using different techniques, the results were quite promising for L2 learners of Mizoram. It was evident that the learners were positively motivated by the cultural materials used and they were found to be in a relaxed state of mind while using them. The materials boosted their level of self-confidence by allowing them to have more classroom participation. They became more enthusiastic in learning English as their fear of making mistakes and their anxiety in using English were reduced to a great extent. However, how long will they be able to sustain their motivation and enthusiasm in learning English from materials culturally sensitive to them was the question that needed further inquiries.

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CHAPTER ONE

AN INTRODUCTION TO THE STUDY

1.0 Overview of the Chapter

The global use of English as a lingua franca and the position of the English language among all the other languages have led to an increase in learning the language compulsorily. If learning English has become one of the necessary conditions in order to meet one's requirements, the needs to have effective, suitable and appropriate teaching-learning materials automatically arise. As such, in this introductory Chapter, we would discuss why the study is focusing on the teaching-learning materials used to teach the Mizo learners. It would discuss the rationales behind the study and the reasons why *culturally sensitive materials* are chosen to investigate its effectiveness or ineffectiveness in the English language classrooms. The Chapter would introduce us *what* and *why* the study is trying to find out and discusses the context in which the study is carried out. Thus, this Chapter also contains brief information about Mizoram in order to have a better understanding of the study's context and settings.

1.1 Introduction to the Study's Context

According to Gardner (1985), the acquisition of the second language is usually seen "as a single phenomenon without recognizing the importance of the context in which acquisition takes place" (p.4). He states that different learners achieve proficiencies in their L2 from both formal (classroom) and informal (home, street) contexts. However, these learners cannot be seen as equals because there are different variables or factors that facilitate or debilitate the acquisition due to differences in

contexts. Thus, to begin the study, we need to first understand and be informed about the context where the study is carried out.

1.1.1 Brief Introduction of Mizoram

Mizoram, which is a tribal State, is located in the North Eastern part of India bordering Myanmar to its East and Bangladesh to its West. The inhabitants of Mizoram are called as the Mizos. The people of Mizoram are physically very different and culturally unique from the mainland of India and because of this, they are usually considered as foreigners in their own country. This perhaps indicates that the present education system in India needs to be more inclusive by incorporating about the people from remote areas in school textbooks or curricula. An initiative has been taken by the National Council of Educational Research and Training (NCERT) in relation to this by publishing a supplementary book named *North East India People, History and Culture* (2017) with the aim to create awareness about the people belonging to the North Eastern States.



Figure 1.1: Geographical location of Mizoram in the Indian Map (Flippro, 2016 [Wikimedia]).

Mizoram had its independent State just three decades ago. When India got its independence in the year 1947 from the British Empire, Mizoram, which was then named as *Lushai Hills* was one of the districts in Assam. However, the Mizos felt that they had been neglected by the Assam Government and they felt as if they were outsiders under their rule. The Assam Government's insignificant politics and the 1959 *Mautam* famine which resulted in mass starvation and caused death to many Mizos angered the Mizos as the Government of Assam was forewarned but were inattentive towards it (Kumara, 1998, p.75). All these dissatisfactions and anger led to the formation of a political organization called the Mizo National Front (MNF) who fought independence from India. After a period of political revolutionary in 1972, the *Lushai Hills* was officially declared as a Union Territory and was given the name „Mizoram“. On 30th June 1986, Mizoram Peace Accord was signed between the MNF and the Government of India and under this agreement, Mizoram was accorded statehood in the year 1987 (Nunthara, 1996, p.149).

Although the birth of the Mizoram State took place a few decades ago, education was introduced almost a century back prior to the State existence in the late 19th century. Up to the late 19th century, the Mizos had no written language of their own. They were completely illiterate, superstitious and they were completely devoted to animism, worshiping objects and natural phenomena. On 11th January 1894, the British missionaries Rev. J. H. Lorrain and Rev. F.W Savidge arrived in Mizoram and transformed the lives of the Mizos. After about three months upon their arrival, they introduced education for the first time in Mizoram on 2nd April 1894 with only two students. The main aim of these missionaries behind introducing education was to spread Christianity among the Mizos. They worked very hard to learn the Mizo

language and developed Mizo alphabets based on the Roman script which was completed in March 1894. Soon after the British missionaries started education in Mizoram, the Government opened its first primary school in 1897. However, the first formal education was introduced in 1900 at Aizawl (Nunthara, 1996, p.60).

In 1903, the Chief Commissioner of Assam gave the missionaries the responsibility of primary education among the Mizos as he felt that they were more capable of managing the schools better. The first middle school was then opened in 1906. Education, however, did not spread easily as the Mizos kept migrating from one place to another in search of better living. The District Commissioner at the time even declared that establishing new schools should be the first priority whenever a new village was established. Gradually the first secondary school was opened in 1944. After 14 years of running secondary schools, the first higher education institute known as Pachhunga University College was opened in 1958. The first university, Mizoram University was established on 2nd July, 2001 by the University Grants Commission of India. Majority of the colleges in Mizoram are now affiliated to this university. As of today, there are about 4300 schools in Mizoram (run by the State Government, private, community and Churches) which shows a drastic increase in number over the past few decades. As a result of certain efforts given by the Central and State Government for the development of education in Mizoram, the State has now a literacy rate of 91.33% which is the third highest literacy rate in the country according to 2001 Indian census.

1.1.2 Position of English in Mizoram

English is the official language of Mizoram and the second language of the majority of the Mizos. It is taught as a second language in its educational context and it

is introduced as early as a pre-school/nursery. Almost all the nursery rhymes learnt by the Mizo children are English rhymes. School beginners are taught English alphabets and numbers right before they are introduced to their own alphabets and numbers. For both English medium and Mizo medium schools, English is made a compulsory subject starting from class one. In English medium schools, apart from compulsory English subject, learners have the options to learn either Mizo or alternative English as their Modern Indian Language (MIL) course. However, it is the teacher and the school who decide what is learnt. At a tertiary level, English is the only official medium of instruction except for the teaching of other languages such as Mizo and Hindi.

1.1.3 General English Teaching and Learning Problems in Mizoram

As mentioned earlier, English is introduced since the very beginning of a child's education. However, the proficiency level of most of the students seems to be very low. The ability to communicate in English particularly in speaking is minimal. If one of the main reasons a language is learnt and taught is to enable a student to communicate effectively in that language, this purpose is perhaps not yet achieved among the learners of Mizoram. Some of the reasons which seem to hinder the teaching-learning of the English language in the State could be classified into the following sub-points.

1.1.3.1 Societal Problems

The society or community in which the learners belong to plays a vital role in learning a language. Mizos naturally love to be in groups and love to have group activities. They are usually easily influenced by the people around them. The nature of Mizo society is that it encourages and obliges maximum participation of groups within the society or the community. Almost all the activities of the society including Church

activities are done in group-wise. Thus, peer pressure plays an important role among young learners. If one member of the group refuses to communicate in English, the others will automatically refuse to do so. Due to the influence of others, some learners are often afraid to use English because they are ashamed of making mistakes and they are afraid that they might become a laughing stock in front of others. Even if they want to practise using it, they do not have the courage to do so because of the others who do not know how to use it. It is not uncommon among the learners to have wrong attitude about the use of English because since English is highly respected by them, there is a feeling that if an individual has to have the courage to use it, that individual must use it correctly. This has been observed among many of the Mizos and not only to the young learners. The wrong attitude of many of the Mizos is a threat to language learning especially English. Therefore, wrong attitude and peer pressure have become detrimental to learning English among them.

1.1.3.2 Cultural Problems

Before the advent of the British missionaries in Mizoram, Mizo people used to have a variety of cultural norms and practices. They were abided by different customary rules. However, due to the influence of the British and their Christianity, and the influence of media at virtual age have changed the culture of the Mizos and their ways of living in so many ways. It appears that the Mizo culture has now become too westernized. It has now lost its cultural essence in many aspects. This has led to a state where the Mizos are now afraid to be completely engulfed by the foreigners as their population is very small. Therefore, the needs to have cultural conservatism arouse among many of the Mizos.

A talk show organized by a local cable network of Mizoram on „Mizo language versus English language“ which was broadcasted by ZONET cable network in the month of November, 2016 showed that many of them felt that the teaching and learning of Mizo language needed to be given more importance than the teaching and learning of English in Mizoram. Some of them even felt that without learning the English language, one could survive for his living. This feeling has now become one factor that creates a problem in the education of English although the majority of them did not agree to this. Both the languages should be given equal importance.

1.1.3.3 Problems with the Environment

The environment and atmosphere in which a learner lives in have an impact on the degree a language is learnt and acquired. Since Mizoram is located in the North Eastern corner of India, its location does not encourage people from the other parts of the Country to settle or move-in to the State especially in the educational platform. Although there are quite a number of people from outside the State who have stayed illegally or legally for some manual work or doing lower jobs (who do not speak English), there are hardly people who have come for educational purposes especially in an elementary and intermediate level. In such a condition where the majority of the people are using the same language, there is no scope for the learners to use English at all. The environment of the learners does not provide the opportunity to practise the language being learnt besides their formal practices at schools. As such, the absence of opportunity to use English in the environment due to the remoteness of the State is a major disadvantage on the part of the learners in learning their target language.

In addition to this, according to Sangluaii (2001), the location of the State which is physically remote does not usually invite proficient teachers of English to be expatriate teachers in the State. Thus, majority of the English teachers at the lower level are from Mizoram itself who do not have proper proficiency in English and who are even reluctant to speak in English.

1.1.3.4 Influence of Mother Tongue

As mentioned earlier in sub-section 1.1.1 (p.4), the Mizo alphabets are developed by the two British missionaries Rev. F.W Savidge and Rev. J.H Lorrain. These Mizo alphabets which are used till today have many similarities with the English alphabets in terms of its phonology. However, Mizo language does not have certain speech sounds as it is in English. Front vowels like /æ/, affricates consonants such as /tʃ/ and /dʒ/, fricatives consonants such as /θ/, /ʃ/, /ʒ/ and many other diphthongs and triphthongs which are found in English speech sounds are not found in Mizo speech sounds. It is believed that these have created problems in learning spoken English among the learners. In addition to this, the English and the Mizo alphabets have shared almost similar letters but the pronunciations of some of the letters are different from one another. Perhaps, this confuses the learners posing problems to them.

The Mizo alphabets are given below:

a	aw	b	ch	d	e	f	g	ng	h	i	jk
l	m	n	o	p	r	s	t	ʃ	u	v	z

For example, Mizo alphabet „a“ is pronounced as /a:/ or /ə/ not as /æ/, the alphabet „i“ is pronounced as /i:/ and not as /aɪ/ and the alphabet „u“ is pronounced as /u:/ .

Although there seem to be different reasons which hinder the teaching and learning of English among the Mizo learners, the above four points underline the general problems of teaching-learning English among them within the context of Mizoram.

1.2 Introduction to the Study

The advancements in technology which gradually led India into a technology-based society and the influence of globalization in India strongly demand its citizens the ability and competence to communicate in the global language. As Durairajan (2012) rightly says, “We cannot deny that English is the language of opportunity; it is the language of social and economic mobility in India” (p.86). Competency in this language has become a necessity for one’s personal, professional, and economic development. To be able to reach one’s utmost, it is thus crucial to have proper proficiency in English. There is no doubt that the English language will continue to become more and more powerful as it has already been.

Aware with the position of English, it is the duty and responsibility of textbooks editors, material developers, educationists, and experts in the field of English language education to continue to study and research the teaching-learning processes for the development and the improvement of English teaching materials such as textbooks and other teaching aids. As such, to begin with, effective and appropriate teaching-learning materials or textbooks with respect to the needs of the learners are vital and prerequisite in order to help the learners to function well in the language and to achieve competence in the language through formal settings such classrooms.

In India, the role of textbooks particularly in a formal classroom setting is clearly demonstrated by the National Focus Group (NFG, 2006) on *Curriculum, Syllabus and Textbooks*:

The present day classroom practices are, in almost all schools of the country, totally dominated by textbooks. All premises of flexibility of the curriculum and syllabus and freedom of the teacher are completely forgotten by the time an educational plan reaches the classroom. The teacher is seen as either incompetent or unwilling or both, the school is seen as devoid of all learning material, and the environment is seen as of no use in the child's learning. The textbook emerges as the single solution to all these problems. It is sought to collect all the knowledge that a child is supposed to acquire at a given stage or class and is planned so that the child never needs to look beyond it. Thus 'teaching the textbook' becomes the whole of education. (NFG, 2006, p.37)

The above statements appear to be quite accurate even in the context of Mizoram. According to Sangluaii (2001) who have explored and studied English teaching in Mizoram, found that "most of the teachers are teaching the prescribed books, imparting the knowledge of the content of textbooks and not at all the skills of the language used in the textbooks" (p.12). The language classes seem to be an interaction between the teacher and the textbook; the students and the textbooks and not an interaction between the teacher and the students. Perhaps, it seems reasonable to say that the textbook is the core component in the teaching and learning of English. If the core component is unsuitable, inappropriate and demotivating for the learners, it greatly hampers the acquisition-learning and vice versa.

However, given the importance of teaching materials, the questions that emerge are: *How do we know that the teaching materials are suitable and appropriate for the learners? How do we know that the teaching materials are motivating? Or How do we create a more stress-free learning environment for the learners with materials used to teach them?* As such, it is the aim of the present study to determine the affective factors or the emotional factors of tribal learners in a remote State of Mizoram using materials that are culturally sensitive to them. In other words, the study would be determining the suitability of the teaching-learning materials using the learners' affective factors as suitability criterion. Hence, the present study is based on the premise that learners need to have low affective filters in order to acquire more of the language they are learning. If their affective filters are high, they will not be able to receive most of the input provided to them (Dulay & Burt, 1977; Krashen, 1981, 1982, 1985). Another way of framing that question would be: *If learners need to have low affective filters, how do we achieve that condition?*

Therefore, in this study we would be exploring how culturally sensitive materials would have impacted the learners' motivation, their attitude, their anxiety, and their self-confidence while learning their second language (henceforth L2) in a formal classroom setting as the study is also based on the assertion that “materials for learners at all levels must provide exposure to authentic use of English through spoken and written texts with the potential to engage the learners cognitively and affectively” (Tomlinson 2008, p.4). The reasons behind using materials that are culturally sensitive to the learners would be further discussed in section 1.5 below.

1.3 Research Questions

The study is guided by one primary research question: *How do culturally sensitive materials impact the affective factors of language learners?*

Besides this primary research question, the study also tries to find answers to the following questions which may subsume the above question:

- ✓ Why does the use of learners' home culture in ESL classrooms seem to be promising for them?
- ✓ Which is the most prominent factor among the affective factors that are positively correlated to the culturally sensitive materials?

1.4 Aims and Objectives

Apart from trying to find answers to the research questions mentioned in the above section, the study also has the following aims and objectives:

English Education

- To improve the English language Education in the State.
- To identify the types of learning experiences provided in the classroom.
- To understand the nature of English teaching-learning classrooms.

Teaching Materials

- To provide suggestions for the improvement of English teaching materials used in the State.
- To fill the gaps in the teaching materials used to teach the learners.

- To make the teaching-learning materials more enjoyable and more motivating.

The Learners

- To help them improve their L2 learning by providing materials suitable to them.
- To help them enjoy learning English in the classroom.
- To reduce their fear of speaking in English.
- To reduce their L2 learning anxiety especially their fear of making mistakes.
- To increase their motivation level and build self-confidence among them.

Others

- To create own cultural awareness
- To create awareness of other cultures through own culture.
- To protect and value the culture of the learners belonging to a marginalised category.

1.5 Rationales of the Study

The present has been carried out on different grounds which could be classified and discussed using sections below.

1.5.1 Why Culturally Sensitive Materials?

According to *English Sentences and Dictionary*, a mobile App developed by Van, the word sensitive means to be “able to perceive sensation, having the capacity for feeling” (version 12.11.62). Thus, in the context of the present study, by 'culturally sensitive materials' it means the teaching materials developed from the learners' customs and practices which have the capacity to inspire them to empathize them. The

term is used interchangeably with 'culture-based materials' or 'the developed materials' throughout the study. Other researchers who have used learners' home culture in their contexts termed it as “culturally indigenous materials” (Pathak, 1987; Lokho, 2010), “culturally familiar materials” (Dokka, 2012) and “culture-friendly materials” (Gurbanov, 2014). Nevertheless, the rationales behind using this type of material in the present study are discussed in the following sub-sections:

1.5.1.1 Previous Studies in the Context of Mizoram

A study which was conducted by Sangluaii (2001) on 'Sociolinguistic Problem in the Teaching and Learning of English in Mizoram' observed and analysed the problems of Mizo learners in learning their second language. One of the main purposes of her study was to inform textbook designers and curriculum planners the nature of problems in learning the language. She found out that the textbooks used to teach Mizo learners were not only insufficient but also unsuitable for them. She said that this had been one of the prominent reasons responsible for the failure of education and most particularly, the education of English in the State. Another study conducted by Lalchhanhima (2012) titled 'A Case Study of the Teaching of English for Communication at Primary level in Mizoram, with reference to Lunglei District' interviewed Primary English teachers by asking them the problems they faced in teaching the language. The respondents felt that for learners in rural remote areas, the textbooks were a bit advanced and difficult. He also found out that the absence of local materials in the textbook was one negative aspect of it. He then suggested that more of local ingredients have to be included in the lesson contents.

Accordingly, this study is a move towards that direction by using the learners' home culture as a material to teach them in order to determine how this material might have impacted their learning.

1.5.1.2 Previous Studies which used Learners' Culture

Research studies previously conducted by other researchers (Pathak, 1987; Haokip, 2003; Lokho, 2010; Nayak, 2011; Dokka, 2012; Sree, 2013; Dhammapal, 2013; Wangchuk, 2014; Gurbanov, 2014) in different contexts and settings using learners' home culture had reported the positive impact of the materials. They reported that the materials had the potential to enhance the different language skills among the learners (these studies are reviewed in details in section 2.3, p.44). If so, will the learners in the context of the present study who needed to improve their proficiency level would also be improved if their own culture-based materials are used or will it be suitable for them too? As such, one of the rationales in using this type of material is to see whether the Mizo learners would also benefit learning from materials developed out of their culture.

However, the above-mentioned studies did not address in details how the materials actually helped the learners in learning English as the results were obtained from a quantitative methodology using pre-tests and post-tests. For example, the learners performed better in the post-tests after an intervention with materials culturally sensitive to them. As such, there still exists a question how or why these learners could have made improvements in their language skills when their culture-based materials were used. *What could be the reasons that helped them performed better in their achievement tests?* Thus, determining qualitatively the potential of culturally sensitive

materials in fostering language learning is necessary in order to recommend using them in the context of the present study.

1.5.2 Why Mizoram ESL/ELT Classroom?

According to Smith (2018), a good ELT research starts with researching from own local context. “Again, if you can write interestingly about a local issue, describing your context fully and explaining why the issue is important, then this is likely to catch the interest of teachers elsewhere, including internationally” (ibid., p.16).

Being born and brought up in Mizoram, the researcher had attended Mizoram schools for 15 years (Nursery to 12 standards). She had been a victim of the poor learning experiences provided in the schools. She understood the poor learning condition, the insufficient teaching-learning materials and, the inadequate classroom teaching practices. In addition to her intrinsic interest in trying to improve the teaching-learning condition of the State, she had observed that although there had been a number of studies which were carried out in the field of ELT in India and outside the country, however, there were only a very few studies done in the context of Mizoram. Thus, the need for this study is highly required in order to improve the teaching and learning of English in a remote area such as Mizoram.

1.6 Organization of the Study

As this Chapter is dedicated to providing introduction to the different aspects of the study, in this section, we would briefly give an introduction on how the study (thesis) is organized and the procedure followed in the study.

The current Chapter discusses the background and the context of the study along with the questions which directed the study. The second Chapter would review the different ELT materials that have been developed and used in different contexts in order to see the kinds of materials available to teach English. It would discuss and analyse the materials used to teach the subjects of the present study so as to understand that the materials used in the study are completely different from what is prescribed. It would further discuss how 'culture' has been used in the context of language education and review the results of different studies carried out by other researchers and thus positioning the current study in the domain of ELT research.

The third Chapter would discuss the theoretical background that forms the basis of the study such as the 'Affective Filter Hypothesis'. The different affective factors (individual differences, motivation, attitude, anxiety, and self-confidence) which contributed to language acquisition-learning would also be discussed in this Chapter. Chapter Four would focus on the methodology of the study by giving details about the study's settings and the techniques it employs to collect the data. It discusses why a preliminary study has been conducted before the main study is carried out and provides details about the steps of the study. It would also discuss the materials used in details and the criterion used for developing these materials.

The fifth Chapter would be dealing with the in-depth analysis of the data starting from the pilot study to the main study. The data would be analysed and interpreted qualitatively except for the data collected through questionnaires which would be analysed quantitatively using percentage. A colour coding would be used to analyse and highlight the emotional or affective factors worthy of focusing, which are obtained as results of the impact of the material used. The sixth and last Chapter would

give conclusions to the study by focusing on why the use of materials sensitive to the learners of Mizoram seem to be more suitable than those which are not. It would also provide the implications and suggestions of the study along with its limitations and the scope for further studies.

1.7 Conclusion of the Chapter

The aim of this introductory Chapter was to be acquainted with the background and the context of the study. It informed us what the study would be focusing on and why the focus was made necessary. It discussed that the study tried to fill the gaps in the teaching-learning materials by developing materials culturally sensitive to the learners. It stated that the study would then determine how these materials would have impacted the affective factors of the learners. We were informed indirectly that the study would not assess the specific language skills of the learners however, it would be based on the premise of SLA theory which asserted that second language learners need to have high level of motivation and self-confidence, low level of anxiety and a favourable attitude in order to acquire/learn the language. Simultaneously, this Chapter also provided us the questions that guided the study along with its purposes. With this background information about the study, the next Chapter would review and discuss topics related to the present study.

CHAPTER TWO

THE REVIEW OF THE LITERATURE

2.0 Overview of the Chapter

The first Chapter has introduced us to the background and context of the study, the questions that the study attempted to answer and the aims and objectives of the study. Since the primary aim of the study is to find out the impact of one kind of ELT materials- 'culturally sensitive materials' among language learners, this chapter would review the different ELT materials that have been used worldwide and more specifically, the materials that are used in Mizoram. It would also discuss how culture has been used as materials in the ELT classrooms and how research studies have found out its role in the teaching and learning of the English language. It would further discuss how culture could have pedagogical implications in the ELT classrooms. Perhaps, this Chapter would help us in understanding the nature of ELT materials, its evolution and development, and how the materials that are used for this study have been an extension and an add-on to what have been found in the literature (although not new in the ELT context). Thus to begin the Chapter, let us first understand the notion of materials used in the context of the present study in the next section.

2.1 Defining Materials

The notion of 'materials' differs depending on where and how it is used. For example, in a tailoring industry, materials may be considered as a sewing machine, scissors, measuring tape, pins and pincushions and the like. Likewise, even in an

educational platform, the notion of materials differs depending on the focus of what is to be taught. In the field of language education, “the notion of 'materials' has become wider and covers not only the 'raw data' used as language input but also 'in-built' methodology for classroom-use.” (Pathak 1987, p.5) To begin with, this view emphasises the broadness of materials which include not only the medium in which language inputs are imparted to the learners, but also the methods that are involved in its processes. According to Pathak, the raw data here are the “local newspapers”, “magazines”, “folktales” and “works of fiction in target language”. In 1998, Tomlinson defined materials as “anything which is deliberately used to increase the learners' knowledge and/or experience of the language” (p.2). In 2001, he further elaborated materials as “anything” that could inform learners about the language, provide experiences of the language in use, encourage the use of language or even help the learners to make discoveries about the language for themselves. “They can be linguistic, visual, auditory or kinaesthetic, and they can be presented in print, through live performance or display, or on cassette, CD-ROM, DVD or the internet” (Tomlinson, 2001, p.66). Again, these “anything” are further listed by McGrath (2013) as:

1. Textbooks which are prescribed to be used in formal settings.
2. Commercial materials usually used as self-learning. For example, dictionaries, grammar books, skill books, readers, and irregular verb charts;
3. Materials prepared by the teachers which include:
 - (a) authentic print materials (newspaper, magazine articles, advertisements)
 - (b) authentic recordings (songs, academic lectures, recordings found in YouTube)

- (c) materials obtained from the internet and other random sources such as worksheets, quizzes and tests
- (d) oral or written activities developed by teachers to supplement textbooks or other materials such as self-standing tasks and exercises, PPT etc.
- (e) language games
- (f) real objects and representations such as blackboard, chalk, photos, drawings.

(McGrath, 2013, pp.2-3)

The explanations given by Tomlinson and McGrath on materials are followed and accepted by most of the stakeholders of English language education. Since materials can include all kinds of media used for facilitating the teaching and learning of a language, the present study uses 'culture' as a medium for teaching English in a formal setting. More specifically, the materials used in the present study could be categorised under point 3(d) in the list given By McGrath above. Although the use of folktales/folklores is not included in the lists, the study uses them as the medium for teaching the learners. Thus, the term 'materials' may be best defined using Tomlinson'-s (2001) words, “anything which can be used to facilitate the learning of a language” (p.66). Perhaps, ELT materials are anything that can be used for teaching English and which could facilitate the teaching as well as the learning.

2.2 General Overview of ELT Materials

Knowing what ELT materials are from the discussion in the previous section, in this section, we would review and discuss the different materials that are developed and used to teach English in formal settings. To begin with, materials such as textbooks and

other coursebooks which are produced for specific courses usually followed certain language acquisition theories and principled approaches to language teaching and learning. These materials are developed based on the given syllabuses and incorporate those theories, approaches and methods into its developing materials. Simultaneously, ELT materials have undergone changes depending on the time a particular language teaching or learning method/approach is popularly used and accepted. These changes in materials would be reviewed in order to understand the different types of ELT materials that have been used and how the materials have evolved with time. This would further inform us how most of the materials used in the study are different from the existing ELT materials.

Probably, starting from the 1840's when the 'grammar-translation' method gained popularity in teaching a language, the materials used for teaching focus on developing lessons based on grammatical categories. These lessons usually start with explanations of the rules of the grammar followed by some exercises on translation (Chandrasekhar, 1965). The lessons also include prose and poems, classical texts which are abridged, long lists of vocabulary, grammatical items such as parts of speech, construing words, reported speech, analysing sentences, and writing tasks such as narrative, descriptive and letters writing (Nagaraj, 1996). The materials used to teach using this method are developed to practice accuracy in the language and are teacher-centred materials. They are rigid with little scope to practice oral communication skills.

Receiving criticisms the way language is taught using the grammar-translation method, another method called the 'direct method' soon started to gain popularity in the domain of language teaching. As opposed to the grammar-translation method, the direct method put emphasis on processing the target language directly into the learners' mind

rather than translating them into their mother tongue. The materials used to teach using this method include real objects such as blackboard, chalk, chair, table, and books, which are easily available in the classrooms. Visual aids such as pictures, drawings, and colours are also used to generate questions and answers or even dialogues. The texts in the lessons usually contain simple sentences which are easy to dictate in the classrooms. Examples of such texts are found in Gatenby (cited in Nagaraj 1996, p.75) "Go to the blackboard. Take a piece of chalk. Draw three boxes on the blackboard." One of the major aims of the materials developed based on this method is to provide extensive drilling on speech. Since this method is criticized on the grounds that it pays little attention to the reading skills, 'the reading method' also known as Dr West's Method came into existence with the aim to teach English through an intensive and extensive reading of English texts. The materials used for teaching English using this method include graded readers which contain stories, poems and articles. These are usually accompanied with the teaching of prefixes and suffixes, the rules of words formation, and phonetics at the beginning of the chapters (for example, West 1948, 1956, 1958). Selected new words in the texts are highlighted at the beginning of each lesson and illustrations are usually provided to teach the new words. The materials generally indicate the number of new words to be learnt by the learners per course and they are usually informed about the number of words they have learnt when they completed one lesson each. References to this are found in the series of West's *The New Method Readers*. This material and method received criticism that language speech which is necessary for verbal communication is not learnt through passive reading and comprehending the texts that are read.

While ELT materials focus on teaching translation into the learners' mother tongue, providing them speech training and not oral communication, and while it focuses on intensive and extensive reading, materials which focus on teaching through writing are also developed. For example, Nolan (1978) develops activities using authentic and non-authentic materials, and using real-life experiences to develop learners' vocabulary, spelling, sentence construction, and other writing skills. The activities in this book are categorized under eight different themes such as 'shopping basket', 'television viewpoint', 'eat drink and be fit', 'police file', 'washday blues', 'football round-up', 'motormania' and 'holiday hotspots'. Most of the activities are “consumer-oriented” as the author claims it and are mostly designed to teach the learners English for their everyday use. Two of the activities are reproduced below (ibid. pp.4, 26):

Armchair Shopping

ABC Furniture Co Ltd
Canal Street, Penchurch, Westshire

TRI-UNITS
Compact units in teak veneer with white door and drawer fronts. Other styles available. See catalogue. Separate units from £26.70

LEVEL TOP DIVANS from £17.45
Guaranteed 5 years. Carr. free. Built by craftsmen—real quality at only a fraction of normal shop prices. Base has tempered steel coil springs and castors. With red 7 cm buttonless foam mattress. 67 cm is 168 cm, others 196 cm long
67 cm £17.45 76 cm £18.95 81 cm £19.35 107 cm £24.35 122 cm £28.85 137 cm £30.95
For divan with spring 15 cm deep mattress add only £1. All carriage free. White washable headboards single £2, double £2.50 extra.
MATTRESS ONLY From £12
As on divan, in red cover 196 cm long. Carriage free.
Depth 76 cm 81 cm 122 cm 137 cm
Foam 9 cm £10 £11 £15 £16
Spring 15 cm £12 £12.50 £17 £17.50

BARGAIN BEDDING BUNDLE
Dble Bed £16 Sgl £12.50
Giant Saving off quality blankets, sheets and pillows. Bundles consist of 1 or white cotton sheets and pillow cases, 2 blankets and 2 pillows. Double size blankets and sheets are 226 x 254 cm. Single size blankets are 152 x 203 cm. Single sheets 177 x 254 cm. Single bundle has one pillow only.

CORDA NYLON CURTAINS
Ready made in Penchurch. Plain, striped or cord design
1: heat of exciting shades with built in, draught-proof, foam-bonded lining. Post now for samples.
Shops at BRISTOL, RUGBY, BIRMINGHAM, WATFORD, BRIGHTON, WORCESTER, BANBURY, SOUTHEND, DUNDEE, SWINDON, GLASGOW, LONDON.

Read the questions and write your answers by referring to the advert.

1. What does a double size bedding bundle consist of?
2. How much does a 122 cm spring mattress for a divan bed cost?
3. Draw an envelope shape and write the firm's name and address.
4. If buying curtains by post, what must you send for first?
5. How many shops does the curtain firm have?
6. Describe the base of the level top divan bed.

Which Way Now?

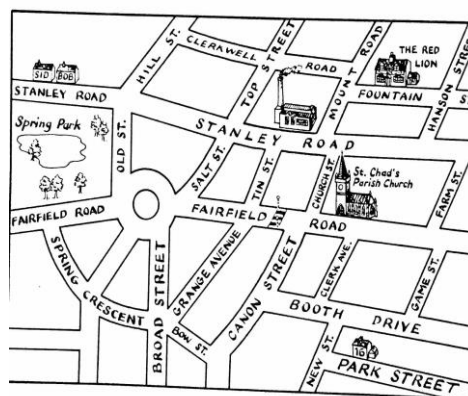
Sid and Bob are starting up as odd job men.

Their first job is at 16, Park Street.

Write or tape directions from their homes.

Then direct them on to their second job

at 'The Red Lion'. Finally direct them home again.



When the modern approaches to language teaching such as the notional-functional syllabus and the communicative approach came into existence which substitutes the traditional ones, certain materials have been developed which focus

primarily on the functioning of a language and the communication competency of the learners. The exercises in the materials usually contain “sets of options from which selection can be made” (Johnson, 1979, p.202). Some examples found in Brumfit and Johnson (1979) include asking for direction where the responses or conversations to this are already given to the learners using options to choose according to how they would like to respond it.

The materials which are designed to focus on the communicative skills of the learners are found in a series on ELT guide developed by the British Council's English Teaching Institute in London known as *Communication Games* (Byrne & Rixon, 1982). This material uses tasks to stimulate language learning in a formal setting. This book, as the title suggests, contains different games/tasks to promote learners' communicative skills such as speaking and listening skills. Most of the tasks are problem-solving tasks and information gap activities which are designed to make students work in pairs or in groups in order to stimulate the use of language in the classrooms. Some of the tasks include: (i) learner A describing a picture and learner B drawing the picture based on the description of learner A (ii) two picture frames- picture of a pen, a scissor, an apple and a cup in one frame and the same items which are slightly different in another frame are to be described by the learners in order to find out their differences without showing to each other (iii) a map with two different information sheets about the map are given to a pair of learners. These learners have to find a route in order to rescue a prisoner by sharing the information they have to work out the plan. (iv) to find own partner by asking questions to each other using picture cards. Most of the tasks are created with the aim to develop learners' engagement in the tasks so that “they lose some of the self-

consciousness and fear of experimenting with the language that often holds them back” (ibid, p.viii).

A series on New ways in TESOL called *New ways in using communicative games in language teaching* (Shameem & Tickoo, 1999) is also developed by the Teachers of English to Speakers of Other Languages (TESOL) to develop learners' communicative skills using activities that focused mainly on speaking, reading and writing (though listening is also taught indirectly). The book contains 94 games and activities to be performed under the guidance of a teacher in a classroom. The activities or games are divided under five main themes ranging from teaching basic communication skill to developing fluency. Each activity has its own sub-aims, aiming to teach pronunciation, interrogative, vocabulary, adjectives, verbs, nouns, future tense and to build confidence among the learners. Some activities are designed to be performed outside the class. For example, under the theme 'learning content matter' the learners are to be asked to go to a supermarket to collect information based on the questions given by the teacher in order to teach vocabulary related to shops or markets. Some of the activities are to ask classmates' name by throwing a ball at each other, telling stories based on personal experiences, writing letters collaboratively, drawing shapes using the instructions given by a partner, and the like. The activities are developed to learn English collaboratively as most of them are group and pair activities. Since the activities in the book are only a guide for the teachers, the successful execution of the activities largely depends on the teachers.

As ELT materials have been undergoing certain changes for their development, different types of materials have been suggested and their abilities have been explored in teaching English. Fox (1998) suggested the use of 'authentic language use' to teach

English, specifically to teach the use of English by the native speakers of English. For this, he suggested one kind of material- the corpus data to be used in the classrooms. According to Fox, these data give information of words which are frequently used (and vice versa) in a sentence and this enables the teacher to focus on frequently used words and put more effort in teaching those words. He argues that there are common characteristics native speakers of English use which are often not observed by the non-native speakers. To this, he gives a number of examples of data and highlights the words in a concordance line and examines how a word is used in different contexts. Words such as *thing, break out, set in, question mark, behave, doodle, take, backyard, interestingly enough, actually, pat, request, at, and down* are discussed as examples on how they could be exploited and used it to teach English. Reproducing a few data from the corpus data,

[Burma]. The Thai government deserved a **pat** on the back, too. It ignored a complaint by

Across as one of job's comforters, dispensing **pat** answers that don't fit another persons'

(ibid, p.38)

In the above example, Fox suggested how the use of the word 'pat' in sentences could be used as material to teach about the English language, its use and usage.

Eventually, during the course of time, ELT materials have been expanding its scope and specific types of materials are developed for specific learners. For example, English for careers focuses on the linguistic needs of the learners for a particular profession. Such kind of a material is developed by Dubicka and O'Keeffe (2003), a coursebook known as *English for International Tourism*. This material is developed to

be taught in the pre-intermediate level which focuses on skills necessary for those who aspire to work in the tourism department. For this, authentic materials such as menus, letters of complaint and apology, pamphlets, customer feedback questionnaires, hotel bills, travellers guide map, shopping and sightseeing guides, information on countries' climate and cultures etc. are used to teach English. The material primarily focuses on speaking and listening skills and most of the activities and tasks are pair works. Grammatical items and language functions are presented contextually. As the tourism industry requires the use of internet nowadays, internet-based tasks are also included. For example, translating a webpage into own language, answering questions based on a webpage, writing emails and faxes. Simultaneously, a number of specific ELT materials are developed and proposed for specific target groups and there are also materials which focus on teaching specific language skills and sub-skills.

Perhaps, the different materials which are reviewed are designed and developed to be able to use in different English teaching contexts as they are universal ELT materials. They are designed to be able to adopt in different teaching situations to promote and enhance learning. However, the problem with these type of materials is that they seem to focus more on the cognitive domain and little attention is paid to the emotional factors of the learners as materials should engage both the cognitive and affective factors of the learners in order to achieve a successful learning. As Tomlinson (2003a) points out, the problem with global materials is that “in trying to cater for everybody they end up engaging nobody” (p.171). Although this statement might be exaggerated in terms of its ineffectiveness to engage the learners, the researcher agrees with Tomlinson (2003a, 2003b, 2008) who gives great emphasis that materials should engage the emotions of the learners.

2.2.1 Culture-based ELT Materials

In the previous section, we discussed different kinds of materials used to teach English in different contexts. However, in the domain of English language teaching and learning, 'culture' hold an important position and it requires special attention for its stakeholders. The role of culture in language acquisition had already been put forward by Schumann in 1986 in his acculturation model which advocated that language learners had to acculturate themselves in the target language culture in order to acquire a language. Besides this claim which gave importance to the target language culture in order to learn a language, materials developers, language teachers and teacher educators had emphasized including cultural elements into the materials not only for language learning, but also to achieve an amiable, effective teaching-learning environment in the classroom and also to create a cordial relationship between learners from different backgrounds.

Nevertheless, incorporating cultural elements in the language classrooms has been a much-debated topic in the ESL and EFL contexts till up-to-date. The dilemma about whether to incorporate the target group culture or the learners' home culture or perhaps the cultures of the others in the teaching materials call for extensive researches. Many of the English language programmes across the globe have been incorporating cultural elements into their programmes in order to develop intercultural communicative competence and cross-cultural awareness. As such, a book called *Cultural Awareness* (Tomalin and Stempleski, 1993) is an example which aims to help second language teachers in creating cultural awareness among the learners and to promote cross-cultural communication among them. This book contains 75 different activities which can be used at an elementary level to an advanced level. Cultural

activities in this book are classified into seven categories and each activity has its own aims and objectives. Each activity is guided with steps to follow. The activities include cultural images and symbols that aim to introduce the concept of culture to the learners such as souvenirs, currency, stamps, and the like. Other activities include the lifestyle of the people in the UK and the US, examining the cultural behaviour of others and that of oneself, examining the communication patterns and styles, exploring the difference of cultural values and attitudes and to make the students aware of them and exploring cultural experiences by making the students draw conclusions about their target culture from the knowledge they have acquired. Newspaper, role-plays, dating customs, time concept, holiday photographs, non-verbal signals, social and classroom behaviour, cross-cultural role plays, analysing Television conversations, cultural connotations, examining stereotypes, role-playing emotions, and cultural flowchart are some examples used to create the activities. Most of the proposed activities in this book focus on comparing one's culture to the English native speakers' culture.

A different material is used by Scollon (1999) who also advocates the importance of cross-cultural awareness among the learners. For this, he uses Television programmes such as sitcoms, news, and entertainment dramas broadcasted in Japan, Hong Kong, Korea and the United States in order to find out how certain communication codes, the “ritual opening of social interactions” (p.185) are used in different cultures. These communication codes as the author named it “calls” are studied through these television programmes in order to raise cross-cultural awareness among the different learners as the aforementioned. The author argues that these materials are suitable to teach cultures in the classroom because they are “regular, they are out-of-awareness, they are patterned, and they are distinctive” (p.185). It is the

standpoint of the author that studying how different cultures start their interaction with others is necessary in order to have an effective language teaching-learning environment.

Corbett (2010) also developed an activity book to teach and learn intercultural communicative competence in order to reduce certain misunderstandings and solve conflicts between different cultures in a classroom. This book which is designed to be used as a supplementary textbook besides institution's prescribed textbooks contains different activities which focus on the following aspects referencing from Byram's concept of intercultural communicative competence:

- Knowing the self and the other
- Knowing how to relate and interpret meaning
- Developing critical awareness
- Knowing how to discover cultural information
- Knowing how to relativise oneself and value the attitudes and beliefs of others

(ibid, 2010)

These five aspects form the basis for developing the different activities in the book. The activities include setting up a platform for online interaction and discussion for the exchange of personal description and other cultural information between countries. It also includes activities on mediating different disagreements and complications, reflecting one's domestic life, exploring public places, raising awareness on certain aspects of verbal and non-verbal communication, reflecting childhood memories, sharing one's superstar and then think about the qualities or culture they have, introducing sports that are popular globally and then sharing own different local sports,

and exploring different food items. This book also contains activities that reflect on politics and religion with the aim to minimize certain misunderstandings that could arise between learners.

A more specific skill-focused cultural material is found in Dignen's (2011) *Communicating Across Cultures*. This book focuses on understanding and coping in different business cultures. It aims to help businesspersons excel in business communications as it focuses on teaching English which would help them in dealing with different business partners from a different cultural background. Each lesson in the book has its own aims, whose focuses are on solving everyday intercultural challenges which include developing flexible thinking, knowing about how different cultures greet each other, handling first meetings, knowing why there are miscommunication, knowing how to give the good and the bad news, understanding about how decisions are made between business persons, dealing with different kinds of communicators such as the quiet, the talkative, the impatience and the over-analytical persons. The lessons in the book also focus on learning to become a good listener, developing presentation skills, using emails effectively, negotiating between cultures, managing conflicts, and knowing how to work in international teams. The book contains audio recordings (as well as in scripts) which the learners have to listen to it and work with the tasks created based on these recordings.

Tips for Teaching Culture (Wintergerst & McVeigh, 2011) is another book which aims to develop intercultural communicative competence and cross-cultural awareness starting from the English language classroom. It provides guidance for the teachers to guide their learners in exploring and learning the various facets of culture with reference to the theories and researches done in the field of intercultural

communication. Different activities are included along with the lessons. The lessons in the book begin with introducing the concept of culture and how it is related to language and thought and then concluded with the social responsibilities of humans belonging to different cultures. The activities in the book include dealing with verbal and non-verbal communications. Some of the activities are on maintaining face, understanding physical space, understanding the difference between low and high context cultures, understanding individualism and collectivist cultures, the different stages and symptoms of culture shock, refraining oneself from cultural bias and stereotypes, managing controversial issues and respecting others in the classroom.

Likewise, Frank (2013) discusses how English classrooms can be used to create own cultural awareness and that of the target culture. For this, he proposes tasks and activities on how culture could be learnt. The examples he has given are mostly classroom discussion-based presented in the form of questions to think about and to share it with the class. He pointed out six topics that can be used for culture learning:

- collection of cultural objects or authentic cultural materials
- web quests in the form of assignment
- inviting informants- either native speakers or competent non-native English speakers in the class to talk about his/her culture
- role-playing in high-context and low-context cultures
- cultural observations- critical observations on cultural products and practices through television, music, and movies
- maintaining an English journal on cultural experiences.

These activities are useful for learning the cultures of others and for reflecting one's own culture as well. A number of culture-based materials which have been developed mainly focus on intercultural communication using English as the primary medium for communications. As Cortazzi and Jin (1999) also argue, "Developing students' skills in intercultural communication is therefore appropriate as a part of language teaching" (p.198).

As such, from the different materials reviewed above, the literature on culture and English learning discussed mostly how English classrooms could be used to raise cultural awareness, cross-cultural awareness and intercultural communicative competence. The cultures of others were given more importance than the culture of the learners as pointed out by Pulverness (2003, p.429), "materials design is rarely capable of encompassing the learner's cultural identity as part of the learning process". Most of the materials which incorporated cultural elements that were available for the use of teaching and learning English focused on strengthening the relationship between different cultures. Perhaps, it had been observed that emphasis was given more on teaching various cultural aspects rather than the actual English language learning since "we cannot overlook the dominance of English, as it has emerged as the primary language of international and intercultural communication" (Jackson 2014, p. 12). In addition to this, most of the cultural activities and tasks that were proposed in these materials were meant to be practised and carried out in multicultural and intercultural classroom settings where learners were from different cultural and social backgrounds. Consequently, most of these proposed activities and tasks were not applicable in the context of the present study, particularly in the schools where the study was conducted. This was due to the fact that learners in these schools were sharing the same culture,

same home language, same social background and the contact of the native English speakers or people from the other cultures were minimal. Thus, the present study developed a new culture-based material based on the learners' culture to teach English in a monoculture classroom setting and study how these materials impact their emotional factors.

2.2.2 Review and Analysis of ELT Materials used in Mizoram Schools

In this section, we would be reviewing and analysing the primary materials used by majority of the schools in Mizoram, which are the prescribed textbooks. Since the study is dedicated to standard eight learners, the textbooks used to teach this level would be reviewed and analysed in order: (i) to understand the nature of ELT materials used by the Mizo learners and (ii) to understand the cultural aspects included in the materials. During the course of the study, the Mizoram Board of School Education (MBSE) has replaced its textbooks to new textbooks prepared by the National Council of Educational Research and Training since the last academic year (2017-2018). However, only the textbooks which are previously in use would be discussed in this section as these textbooks have been used by the Mizo learners for almost 10 years and the new textbooks are just put into effect during the time of the study.

2.2.2.1 Review of Let's Enjoy English:

The prescribed textbook *Let's Enjoy English* (Mizoram Board of School Education [MBSE], 2010) was prepared by the State Council of Educational Research and Training and consisted of three books- the 'Coursebook', the 'Literature Reader' and the 'Workbook'.

(i) *The Coursebook*: The coursebook is a multi-skill course and contains ten main chapters ranging from fictional short stories, extract from newspaper articles to informative articles such as Yahoo story. Five poems are also included in between these chapters. Each chapter starts with a pre-reading task in the form of question and answer and they are designed to work individually or in groups in the class. Some of the pre-reading tasks seem to be quite advanced for young learners in a rural remote area. For instance, Chapter Four which is titled '*Mozart, the Boy Musician*' has a pre-reading task where learners are asked to find out Western classical musicians and their music and discuss the difference between Western classical music and Hindustani classical music. For such kind of tasks, it is most probable that even the teacher would simply skip to the main body of the lesson in order to complete the chapter as soon as possible. Glossaries are given at the end of each reading passage in a chapter which is followed by comprehension questions. Listening and speaking activities, vocabulary, grammar and writing exercises are included in all the lessons. Some illustrations are provided for visual aids. Except for the cover page, all pages of the book are in black and white and the size of the font is large enough for eight standard learners. The structure of each chapter is given below:

1. Title of the chapter with a chapter number
2. Warm up activities (brainstorming, prediction)
3. The text with pictures (footnote in some lessons)
4. Glossary
5. Comprehension questions (factual, inferential, and evaluative)
6. Listening and speaking activities
7. Vocabulary exercises (mostly discrete items-phrases, noun, verbs, synonyms, etc.)

8. Grammar (discrete items- modal verbs, adjectives, adverbs, etc.)
9. Writing (autobiography, posters, essay, informal/formal letter, paragraph)
10. Teacher's note

The first chapter of the coursebook is an autobiographical writing about a trip to a foreign country- Bhutan. It contains facts about Bhutan mainly to teach how travelling to different places is educative and it could even broaden one's perspective. The second chapter is an extract from the Hindu newspaper which teaches the learners that unity is strength. It aims to teach that what cannot be done alone can be done in unity. The third chapter tries to inform the learners that it is wrong to practice unfair means in order to score good marks in the examinations as such will have a bad impact and effect in the long run. The next chapter is about a boy, Mozart, who is fond of music and how sincerity and dedication could develop a person's talent into something worth celebrated. It aims to inform the learners that one might not be good in his studies but he could have some other talents and that talent can be used to achieve popularity in the world. The fifth chapter is another autobiographical piece of writing by Rabindranath Tagore about the environment of his home, which is always filled with people who come to socialize. Tagore has role-model in his home that has inspired him in composing plays, songs, and short stories. They have a culture of sharing whatever they have composed with others. However, he also points out that people are now too busy on their own even to have interaction. It mainly aims to teach the learners how socializing can educate oneself to be able to adapt well with others around them. The sixth chapter is a fictional short story about a man who encounters a strange situation one day and suddenly wakes up to 20 years later. This chapter aims to develop learners' creative imagination. The seventh lesson is a story about one kind of a race which aims

to teach learners to have confidence in them even if others around them might not realize their abilities. The chapter also highlights the fact that one can hurt one's feeling without realizing it. The next chapter is a story about a bird and a blind old man who loves nature and takes care of them. It aims to teach young learners to show love and compassion towards other living creatures without having them as a pet. The ninth chapter tries to teach that one should not use his/her intelligence to make fun of others. The tenth and last chapter of this coursebook is the story of Yahoo, an internet search engine. It contains facts and the people who build it and the lesson tries to develop determination and perseverance among the learners.

Apart from trying to teach learners the English language through these texts, the material also tries to promote learners' attitude and develops their values as discussed above. Some other positive points of this material are discussed using points below:

- The material contains different text types which can motivate and shape learners in a positive way. Most of them have good moral values.
- Exercises have examples, samples and explanations.
- It includes the practice of all the four skills-LSRW
- The book is light in weight which is easy for young learners to handle it.

At the same time, some drawbacks are also found in the material as pointed out below:

- No clear, specific goals of the material are given. This could create difficulty for the teacher to achieve the goals of the book if not mentioned.
- There are too many unfamiliar words just in one lesson as this could demotivate the learners to read the text if they have to refer it to the dictionary all the time.

- It contains words which the learners might not really make use of it at a later stage, for example, *daubs* (MBSE, 2010, p. 34), *burlesque* (ibid. p.43), *throng* (ibid. p.55), *pandemonium* (ibid. p. 65), and others.
- Instructions to the tasks are not clear. For example, in all comprehension questions, the words limit and the modality are not mentioned; the learners would not know whether to answer in just one sentence or in ten sentences; or, whether to write the answers down or to answer them orally.
- Comprehension questions at the end of the text are demotivating. For example, in the first chapter, the first question “*Why do you think Bhutan is called the Land of the Thunder Dragons?*” (MBSE, 2010, p.4) is an inferential question. In fact, it could be replaced with a factual question because learners could be demotivated if the very first question is difficult for them to answer.
- There are tasks which might not be relevant for the learners now. For example, in the first chapter listening and speaking task, learners have to work in groups and narrate the experience they have when they went on a tour with their family. This might not be applicable to all students as some might have never gone on a family tour in their lives. It is most likely that only one third in each class might have gone for a family tour at their age, but a question could have been set that would make them imagine going on such a tour.
- There are many discrete items. Some contextual items could be included in the exercises.

(ii) *The Literature Reader*: The literature reader has eight chapters and these chapters are extracted and adapted from different classical novels, plays and stories. Out

of these, two are poems '*Father William*' written by Lewis Carroll and '*A Nation's Strength*' by Ralph Waldo. The purpose of this material is to kindle the reading habits of the learners.

Each of the chapter has glossaries, comprehension questions, discussion activities, creative writing tasks and further suggested readings which could be found on the internet as the web links are provided. Considering the aim of the material, some learners might not develop interest and enjoyment in reading because of the tasks provided as these tasks could impose a burden to the learners at their level rather than finding the joy of reading. It is felt that if more of children's stories with fewer tasks are included, it might help the learners in realizing the aim of the material. However, at the same time, it was observed from the pilot study (which is discussed in details in section 5.1.3, pp.129-130) that Chapter Seven which was titled '*Nuchhimi*' a Mizo story attracted the learners and they seemed to enjoy reading this chapter. This chapter has local items besides the names of the characters which hold a special place among the Mizos such as the words 'poik', 'Jhoom', bamboo knife' (MBSE, 2010).

(iii) *The Workbook*: The workbook is designed to supplement and complement the coursebook. For example, some words from the coursebook are taken out and they are used to teach the learners antonyms in this book. It provides a wide range of exercises for all the language skills to practice. Examples are provided in many of the exercises and it could be even used as a self-study material by the learners who are quick to learn. However, it is felt that it might not suffice the needs of the learners who are slower. For example, three examples of twin words were given and the learners have to complete the twin word phrases given from the box. Some of them are: “5. *to fight tooth and* _____ 7. *to rant and* _____ 10. *part and* _____” (MBSE, p.41). Even

though learners are given hints, it might be difficult especially for slow learners to do the exercises.

Keeping in mind the proficiency level of the learners who still struggle to pronounce most of the English words, the pronunciation exercises are also quite advanced. For example, 25 different words which have letters “*ch*” are given in a box and the learners are asked to separate words which have /ch/ sound and /k/ sound (ibid. p.42). Another pronunciation exercise is instructing the learners simply as “*pick the odd sound out*” and they are provided with words “1. *within, bathe, them, athletic* 2. *breathe, gather, authorize, farther*” (p.54). Although the workbook is designed to coordinate the coursebook, lessons or explanations on pronunciation are not found in the link chapters and thus it would be difficult for the learners to perform the activities. It is perhaps felt that it would be more helpful if the learners are provided with an audio/video recording of how certain sounds are pronounced.

From the discussion above, as we reviewed the three textbooks used to teach English to the Mizo young learners, they hardly contained cultural items particularly the culture of the learners except for one chapter in the literature reader which contained a Mizo story as mentioned earlier. Some local names were also found in the Workbook exercises that were used for exercise examples (MBSE, 2010, p.15 and 47). Besides these, the contents of the materials were not related to the learners' culture and immediate environment. Perhaps, it can be said that the learners were never exposed to the kind of materials used in the present study.

2.2.2.2 Analysis of Cultural Elements in *Let's Enjoy English*:

When these textbooks, *Let's Enjoy English* are analysed more carefully, some cultural elements are found as discussed below:

(i) *The Coursebook*: Chapter 1- 'Bhutan: The Land of Dragons': In this chapter, the cultures of Bhutanese are depicted using a narrative story. For example in the third paragraph of the story, *"I was quite taken up with a display of archery. It is the national sport and the people take pride in being masters of this ancient art"* and in the sixth paragraph it says, *"The friendly guide informed us with understandable pride that Bhutan is..."* These lines suggest the cultural 'values' of the people of Bhutan, who value their heritage culture.

In the seventh paragraph of the same chapter we find the narrator says *"The Cham dances, I learnt, are performed to teach the audience about Buddhism and for protection from misfortunes."* Again in the same paragraph, *"My guide told me that. . . a good omen telling me that I would have to return to this earthly paradise"*. These lines suggest that the Bhutanese are superstitious and believe in superstitions.

Chapter 4- 'Mozart, the Boy Musician': In this chapter, we found some instances of the Austrian cultures present in the text. For example, *"Almost every day, after playing at the Court, he brought his friends home"* (paragraph 2), *"One day, Father Mozart brought home Herr Schachtner...to have dinner with him and his family"* (paragraph 6). *"Herr Schachtner could not bear to hear his little friend cry; he asked permission to let the boy stand beside him and play"* (paragraph 17). These three incidents suggest that the Austrians are open for others and are open to others. Another instance which suggests the way of saying goodnight in the Austrian culture is found in

paragraph 10, “*Then Wolfgang would kiss his father on the tip of his nose and go to bed.*”

Chapter 5- 'My Home Environment': This chapter is an extract from one of the writings of Rabindranath Tagore and the culture of Bengal during his time was portrayed in this piece of writing. In the first paragraph, we see “*The reception rooms were always brightly lit every evening*” which suggested that the Bengali were open to others or visitors at their homes (*Athithi Dev Bhava*). *Athithi Dev Bhava* is a part of their “deep culture”. In the same paragraph we found, “*There was a constant flow of visitors*” which also suggested that they were sociable and love to socialise.

Tagore's cousin was fond of drama; drama also instilled team-spirit among all who performed. Whenever a family member composed a poem, a song, or a short story, he shared it with others. This “sharing” was also a part of their deep culture. Tagore was praised when he praised another cousin. This also reflected the culture of genuinely praise another person.

(ii) *The Literature Reader*: As mentioned in the previous section, the literature reader contains one chapter of the Mizo story called '*Nuchhimi*' where some instances of Mizo culture could be seen. For examples, one of the most popular Mizo cuisines “*pork*” (paragraphs 1 and 2), one of the most important thing which holds a special place in the lives and culture of the Mizo people called “*jhoom*” (paragraphs 7 and 10) are found in the lesson. The Mizo way of exclaiming pain and panic is also found in paragraph 11 “*Awi, Awi, Awi*”.

2.3 Review of Research Studies on using Learners' Home Culture for Teaching English

In this section, we would be reviewing research studies on how materials related to the learners' culture have been used to teach English and how far these materials support the teaching and learning of the language. Perhaps, it would inform us of the extent to which this type of materials can be adopted in the ELT classrooms.

Back in 1987, Pathak had conducted a study on the use of culturally indigenous materials in order to test his hypothesis which stated that these materials would help in lowering the affective filters of the learners and thus promoted effective English language teaching. The study was conducted at a tertiary level in a rural area of Maharashtra. He began his study by conducting an opinion survey among the teachers and learners on the use of learners' culture-based materials and found that even the teachers felt the need of considering learners' culture in the teaching materials. Simultaneously, the learners were more contented with the passage which had their local references. The researcher then developed and used five units of reading passages such as an advertisement, folktales, Marathi novels, costumes, and information notes on Bihari hill tribe. He also included one unit of writing activities about the learners' personal experiences and a unit of problem-solving task about the learners' culture with the aim "to bring the English classroom closer to the learner's culture" (ibid. p.80). The researcher also analysed the materials used in the learners' University (Poona University) and concluded that the culture-based materials had "a reasonably sufficient potential to create learning conditions" (p.100) than those materials he analysed which did not reflect the learners' culture.

In 2003, Haokip also analysed the English teaching materials used to teach higher secondary school learners of Shillong in Meghalaya with the aim to explore how the materials used were not culturally responsive to the learners. In order to make the teaching materials and syllabuses more responsive to the learners, the researcher advocated incorporating local cultures into its teaching materials and syllabuses. To support her view, she conducted a survey using questionnaires to determine the attitudes of the teachers and the learners in bringing local cultures into the classrooms. It was found out that both the teachers and the learners were in favour of bringing the local cultures into the English classrooms and more specifically, they wanted to incorporate the English writings authored by the local literati persons. The teachers further felt that 50% of the English syllabus should contain local cultural elements while the students felt that only 20% should be included.

In 2010, a similar kind of study was conducted by Lokho in the State of Nagaland with the aim to see how culturally indigenous materials facilitate second language learning and how these materials could develop learners' intercultural communicative competence while learning English at the same time. For this study, the researcher used Middle school learners ranging from standard five to eight and used research tools such as questionnaires and casual interaction. From the questionnaires he administered, it was found out that majority of his respondents supported the idea of learning their own culture along with other cultures for intercultural competence and in order to preserve their own culture. The researcher also elicited an account on how the learners changed their reactions when the English story and the Naga folktale were taught to them. He stated that the students were “restive” and there were some “fuss and noise” (Lokho 2010, p.202) when the English story was taught to them because some of

the words in the text were completely foreign to them. The researcher discussed that words such as “chimney sweeps” or “chimneys” (p.203) did not form meanings to them as learners did not have chimneys at their homes. However, he said that when their own cultural story was taught to them, “there was a sense of curiosity coupled with the desire to know the story” (p.203). As the primary aim of the study conducted by the researcher was to inform how local materials such as authentic materials, proverbs, folktale, role-plays, works of local literature, and festivals could be used in teaching the language, he suggested that these materials must be used in the ELT classrooms.

In the following year, Nayak (2011) used learners' culture-based texts in a different approach which was to develop the reading comprehension skills among the Secondary level learners of Lambada in Warangal district, Telangana. This study was carried out using questionnaires, and tests. Learners were given a reading passage provided with comprehension questions, grammatical and vocabulary exercises. The researcher stated that although the learners had different problems in reading and comprehending the English texts, they were able to read and comprehend their own culture-based texts and thus strongly suggested the use of these types of materials to teach English to the economically and socially backward learners. Likewise, Dokka (2012) also carried out a similar study among the Secondary school learners in Ranga Reddy district in Telangana to teach the reading comprehension skills using culturally familiar texts. Questionnaires, informal discussion and tests were used to collect the data. The researcher used three different texts such as the story of a great tribal leader and two other texts on the learners' cultural festivals and conducted a test based on the cultural texts and a non-cultural text. It was found out that the learners performed better

in the texts which had their cultural contents and even “made more elaborations and fewer distortions” (Dokka 2012, p.66).

Simultaneously, culture-based materials were also used not only to enhance the reading skills of the learners but also to enhance their writing skills. Such studies were found in Sree (2013) and Dhammapal (2013). These researchers used learners' folktales in order to develop better writing skills among language learners. Sree's (2013) study focused on 9th standard learners in a rural area of Warangal district in Telangana State and Dhammapal (2013) study was dedicated to the same standard of Lambada tribal learners in Chandrapur district of Maharashtra. Both the researchers used pre-tests and post-tests to determine the improvements made by the learners after their interventions in using learners' folktales.

As a result of the intervention, Sree (2013) reported that the learners of the controlled group made considerable improvements in generating ideas; organizing and revising their writings after 20 different folktales written in learners' L1 were used. The researcher also greatly emphasized that the positive result was obtained because of the deliberate use of L1 for instructions. A similar result was also obtained by Dhammapal (2013) who reported that the learners who had problems in spelling, sentence construction, vocabulary, and mechanics in their writings showed improvements in their overall writings after a month of intervention. The learners' folktales were narrated in English which were then rewritten by the learners. These rewritten stories were then evaluated using West Virginia's writing rubrics for standard 9. The researcher thus concluded that the use of Lambada folktales helped them improve their writing skills.

The positive findings and results on the use of learners' culture in the language classrooms were not only corresponded to the Indian contexts. McGrath (2013)

discussed how studies had found out that learners had negative attitudes towards their coursebooks due to the absence of local materials. This apparently had hampered their motivation. McGrath further discussed that when the same material was adapted by making it more locally relevant, positive outcomes were shown by the learners of Colombian University because of their “interest” and “familiarity” and which depicted their “real-life situations” (McGrath 2013, p.152). At the same time, Wangchuk (2014) who had carried out his study in a lower secondary school level in Paro, Bhutan also reported that the use of Bhutan folk literature had greatly helped the learners in their paragraph writings which were tested after his 5 weeks intervention where the learners were taught to write an essay using their folk literature. Another study conducted among the teachers and learners of Turkmenistan further showed that cultural material was “advantageous and favourable, and they encouraged learners' interest in English language learning and developing their cognitive and communicative skills” (sic.) (Gurbanov 2014, p.280).

Without doubt, the different studies conducted by different researchers such as Pathak (1987), Haokip (2003), Lokho (2010), Nayak (2011), Dokka (2012), Sree (2013), Dhammapal (2013), Wangchuk (2014), Gurbanov (2014) and the studies discussed by McGrath (2013) all showed that the use of learners' own culture in teaching the English language was beneficial for the learners in acquiring and learning their target language. The positives impact observed were perhaps due to the fact that learners were more comfortable with their own background contents rather than those which were not. Although these researchers mentioned that the materials attracted the learners, interested them and motivated them which in turn facilitated the learning; these studies, however, did not address how the cultural materials actually helped the

learners in learning their target language better. Dokka (2012) mentioned that the learners made “more elaborations and fewer distortions” (p.66) but it was still not clear why the learners wanted to elaborate more and why did they make fewer distortions. Although McGrath (2013) had talked about it in terms of the learners’ “interest”, “familiarity” (p.152) and relatable situations, it was still not clear as to 'how' and 'why' the learners were able to perform the tests better and improve their writing, reading and oral communication within a short span of time.

Hence, this is the gap that the present study is trying to address it in terms of factors such as attitude, motivation, anxiety and self-confidence as this study is based on the assumption that learners need to have low affective filter in order to have a successful L2 learning. The study attempted to inquire how the culture-based materials have facilitated learning English.

2.4 Pedagogical Implications of Culture in ELT Classrooms

The different uses of culture which are realized in ELT materials and how they impact language learning have been discussed in the previous sections. However, culture also has other classroom teaching implications not only in terms of how it can be used as materials to enhance language teaching and learning. For example, Flowerdew (1998) discusses why awareness about Chinese culture is an important factor in teaching the Chinese learners. She elicits from her experience as a teacher about why the Chinese learners are not responsive in the class such as giving answers to questions, asking doubts and giving critical feedback to their friends. She describes this within the concept of the Chinese philosophy called Confucian philosophy which has

three main principles- 'cooperation', 'face', and 'self-effacement' and which is why the learners do not respond to questions “unless they are absolutely sure it is correct” (p.326). They do not even want to embarrass their friends by giving them personal feedback and they are very supportive of one another. This culture implies that group work would have been the right approach to teach Chinese learners (ibid. 1998) who are quiet, unresponsive but cooperative.

However, with regard to Chinese learners, Cortazzi and Jin (1999) state that the learners are “rather resistant to pair or group work” (p.216). They further give an account of how the difference between the teacher's culture and the learners' culture often complicate the teaching process and cause a misunderstanding with one another. Although the teacher wants the Chinese learners to raise questions in the class, the learners feel that it could only be a waste of time because the question might not be relevant and they are afraid “being thought foolish” (ibid, p.216) while for the Western teacher it is to ensure their active participation in the class. Similarly, even when the teacher encourages them to give suggestions in the class, they would not volunteer it because they feel that it is a sign of boasting. To solve this kind of issue, the authors suggest that both the teacher and the learners have to learn about each other's way of learning or as the authors call it “culture of learning” (ibid, p.217). They also suggest that the teacher needs to have some time of reflective sessions with his/her experiences in the classroom for more effective teaching. In addition to this, it also implies that since the learners have deep respect for their teachers, the teachers should try to build a rapport by having more interactions with the learners not only inside the classroom but also outside the classroom. In this way, certain cultural misunderstandings can be avoided especially in expatriate teaching situations.

The above suggestion of Cortazzi and Jin (1999) discussed the teachers having reflective sessions on their classroom experiences is supported by Sowden (2007) when he says that “reflection on our classroom activity must involve reflecting on ourselves” (p.309). He says that the teacher as a person is an important factor in determining the effectiveness of his teachings and he must be aware of the culture he brings it to the classroom. He also suggests that when a teacher does not know how he should be teaching, he should let the learners decide how they should be learning. Although this might hurt the self-image of the teacher, it might perhaps yield positive results. As Canagarajah (cited in Sowden, 2007, p.306) argues, both the teachers and the learners “should negotiate their new identity for themselves through the language, stamping their own identity on it and modifying it in accordance with their own needs”.

In his study on the effects of materials on intercultural competence, Mason (2010) gives an account on how the situation in the Middle East and the historical misunderstandings between the East and the West affects the students' thinking (p.71) and argues the need of including intercultural studies in the curriculum as he feels misunderstanding among cultures cannot be ignored in the language classroom. As Troncoso (2010) points out, learners need to have “tolerance and respect for diversity” (p.91) among each other and materials developed in this sense could be useful to maintain peace in the classroom. This implies that it is the responsibility of the teachers to initiate classroom interaction and discussion among learners who have different cultural backgrounds. This would, in turn, promote language learning because it would be one way of contextual teaching and learning as the learners would be talking about their own cultural background from familiarity and the teacher could provide

constructive feedback about their language while learning each other's culture at the same time.

2.5 Conclusion of the Chapter

In this chapter, we discussed the notion of materials used in the study and reviewed the different kinds of ELT materials that were developed mainly to teach in formal teaching-learning situations. After discussing the nature of ELT materials, we discussed ELT materials that focused on teaching and learning cultures and how these materials were concentrating more on raising cross-cultural awareness and intercultural communicative competence. These culture-based materials also informed us the kinds of cultural elements that were used to achieve the goals of the materials and then discussed the cultural elements included in the materials used in Mizoram schools while analysing them in details. This chapter further discussed the different studies conducted by different researchers in using the learners' home culture to improve their skills in English, and thus place the present study its position in the domain of English teaching-learning research. It also discussed certain pedagogical implications of culture in the language classrooms so as to understand the importance and the role of culture in language classrooms.

CHAPTER THREE

THEORETICAL CONCEPTS UNDERPINNING THE STUDY

3.0 Overview of the Chapter

In the previous Chapter, we reviewed literature related to the context of the study and discussed how the materials used in the present study would be different from the materials popularly used to teach English. It informed us about the study's notion of materials and discussed studies that used learners' culture as materials to promote language learning, thereby placing the position of the present study in the domain of language teaching and learning research. Hence, the purpose of this Chapter is to discuss the established theoretical concepts that influence and form the basis for the study. Since culture is the primary element used in the study, we would start this Chapter by discussing the concept of culture in light of the study.

3.1 The Concept of Culture

Beliefs, values, practices and social behaviours are the aspects that are prominent when the term 'culture' is mentioned. The general notion of culture encompasses these elements differing from culture to culture. While there are hundreds of definitions of culture given by different scholars and academicians from various fields of study, the complexity of it remains the same and as Maude (2011) also points out that there is still no definition that is “universally acceptable”. He further compares culture to a “kaleidoscope” that changes constantly depending on the mirror it is looked through. For example, one of the researcher's friends moved from Calcutta to work in

Hyderabad 28 years ago. In the joint-family system of Calcutta, when a Wedding Card is given to another family, it is addressed to the head of the family. That friend's father passed away 15 years ago, and her mother passed away 5 years ago. Yet the youngest brother, who is holding the fort at their ancestral home in Calcutta, is getting all the invitations. "Where is my card?" she asked her cousin on the phone, "Are you sending it through E-mail or WhatsApp?" "We have given it to your brother!" he sounded surprised. "In whose name?" "In your brother's name". That cousin took her for granted and she was hurt. Has she become more 'individualistic?' or Are they not able to understand her point of view? This is what is meant by a "kaleidoscope". Nevertheless, giving a concrete definition of culture is not the main objective here, but understanding its concept and elements that formed its meaning.

Back in 1976, Hall an anthropologist in his book *Beyond Culture* gave an account of his various personal experiences across cultures and came out with a strong "conceptual framework" of culture which became famous as the "iceberg model of culture". According to Hall, just like an iceberg, culture had more hidden aspects than what could be seen on the surface. This argument was often represented using pyramid analogy (Frank, 2013; Rao & Thombre, 2015) as shown below:

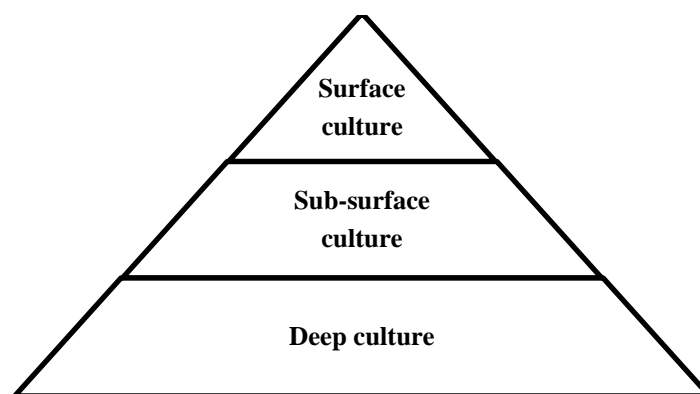


Figure 3.1: The Iceberg Analogy of Culture

The **surface culture** is what can be immediately seen and readily available which are both tangible and intangible and it includes climate, dance, food, music, transport, literature, housing, holidays, leisure, costumes and the like (Maude, 2011; Frank, 2013).



Figure 3.2: The Surface Culture of Mizoram

The **sub-surface culture** “are the behavior-based, unspoken rules of social interaction present in all cultures but perhaps not often thought about” (Frank, 2013, p.4). It includes verbal and non-verbal patterns of communication, our expressions of conveying messages and our way of thinking. According to Rao and Thombre (2015), the sub-surface culture includes “some beliefs and values and thought patterns that underlie behavior” (p.21). However, as contrary to what can be easily observed, the **deep culture** are often hidden and are often not obvious for others outside that particular social group. It includes “tolerance, conformity, or acceptance of change” (Maude, 2011, p.6). As Frank (2013) suitably explains, they are “far ingrained that people feel these are simply the “right” and “normal” way of doing things” (p.4). For

example, 'Feeding of the Crows' is one deep culture. If you feed them, you are feeding your ancestors. When the researcher friend's mother passed away, the crows had gathered on the terrace, and five eagles fluttered on her bedroom. The birds showed their empathy and respect in that way, and remained silent till the body was taken away! This reminded us of Khushwant Singh's story *The Portrait of a Lady*, where the sparrows had gathered when his grandmother passed away. They did not touch any grain, and flew away, only when the body was taken away!

In 1993, Tomalin and Stempleski classified culture into three elements based on an opinion survey conducted by other researcher named Gail Robinson and they presented it using the figure as shown below:

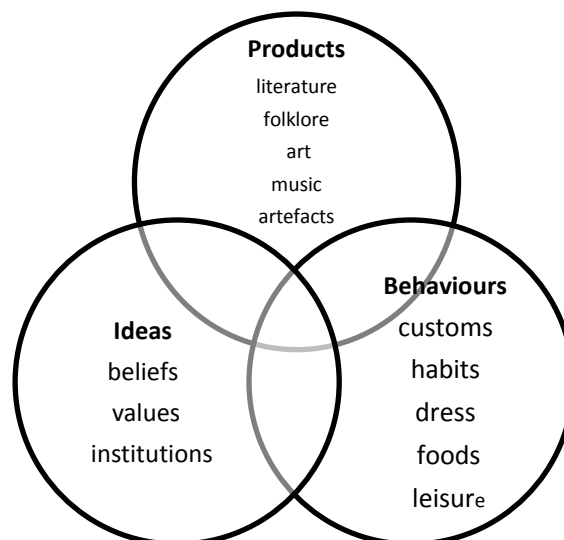


Figure. 3.3: Elements of Culture (Tomalin & Stempleski, 1993, p.7)

According to this classification, culture constitutes three main components which are interrelated such as cultural **products** which can be easily obtained by others belonging to different cultures, **behaviours** which can be observed and identified from the everyday life and **ideas** which are abstract and can be determined only through

careful attention and observation. The picture which is given below (Figure 3.4) shows Mizo women at Vegetables Market which can be classified under the “behaviours” category. Although there are some men who sell vegetables at a marketplace, it is usually the women who sell vegetables in the State. This practice is often not spoken by them but it can be observed from their daily business system.



Picture courtesy: Lawmsanga

Figure 3.4: The custom or the Sub-culture of the Mizos- Women at the Marketplace

In 1999, *The Standard for Foreign Language Learning* (as cited in Frank, 2013) proposed the concept of culture called the '3P model of culture' which were composed of elements such as **perspective**, **practices**, and **products**. This cultural concept had shared certain similarities with the cultural concept of Tomalin and Stempleski (1993) as discussed above. However, in this model, food and technology were categorized under cultural products and the communication pattern was considered as cultural practices and not as cultural behaviours. A different framework of culture was found in Rao and Thombre (2015) who classified culture into 5 levels as presented below:

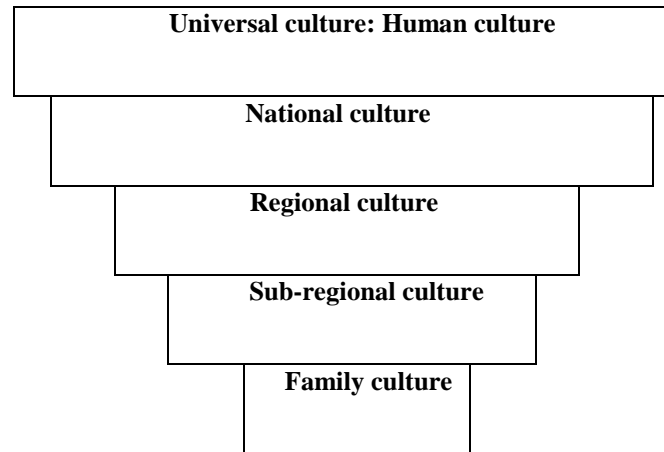


Figure 3.5: Levels of Culture (Adapted from Rao & Thombre, 2015)

According to this model, the broadest level of culture is the **universal human culture**, the traits that are shared by human beings such as the desire to be loved and respected, our quest and desire for fulfilling our emotional and physical needs and so on (as we just discussed how the birds show respect to human beings they are fond of is probably another “universal culture” among birds). The second broadest level reveals that although there are different social groups with its own unique cultures within a country, there are various things which bind a country together and these are classified as the **national culture**. The third level of culture, the **regional culture** is the culture shared by people belonging to a particular region within a country. For example, the North-East Indians generally have a different style of cooking (cuisines) and unique cuisines. Again within this regional culture, there is a **sub-regional culture** who shares the same language, customs, traditions, and practices (Mizos have a different style of constructing houses especially those build with tin and bamboos). The narrowest or smallest culture is the **family culture** whose values and practices are often conformed to members of a family. For example, the family evening devotion practices in Mizoram which differs from family to family. Some families have their devotions

musically by singing songs using guitar or drums while some pray in groups, like a study-circle, including learning of moral sciences. “New traditions are formed here, and if these traditions manage to diffuse to enough families, it could become a subculture or regional culture” (Rao & Thombre, 2015, p.15)



Picture Courtesy: Rina Vangchhia

Figure 3.6: Sub-regional Culture- Typical Style of building Houses in Mizoram

Culture, thus a whole is composed of various variables that are abstract and concrete, tangible and intangible, overt and covert which are shared by members of any group. As Maude (2011) points out, “perhaps, no classification system is capable of fitting the complexity and variety of actual cultural forms” (p.5), however, the study considers the various compositions of culture, its elements and facets discussed above and utilised them to create materials for its own study. Simultaneously, in the following section, we would move on to discuss some of the language acquisition theories that underpin the study.

3.2 The Monitor Model

A number of second language acquisition-learning theories have long been put into practice in second language classrooms through language inputs (materials) and have long been influencing the way language is taught and learnt. These applications of various second language acquisition theories (henceforth SLA) have also been studied by a number of academicians, scholars, and researchers in a number of ways to find out the effectiveness of these theories. As such, The Monitor Model proposed by Krashen in 1981, 1982 and 1985 has influenced the present study and most particularly among the five hypotheses of this Model, the 'Affective Filter Hypothesis' has formed the basis for this study. As mentioned before in section 1.7 (p.18) that the study does not focus on studying the linguistic achievements of the learners nor does it focus on assessing their acquired knowledge. Nevertheless, this particular SLA theory has been used in this study because the study believes that if the learners are able to have their affective filters low while learning their L2 in a formal setting, some amount of the language will be acquired or even learnt as asserted by this theory.

This Monitor Model which hypothesized that there are five SLA rules and theories which have to be taken into account when dealing with second language education was first evolved starting from the late 1970s (McLaughlin, 1987). Since then, this model gained popularity from a number of book series on second language acquisition and learning (Krashen, 1981, 1982, 1985). According to Dulay, Burt, and Krashen (1982), "the monitor is that part of the learner's internal system that consciously processes information" (p.46). As such, one of the SLA rules according to this Model which is used in this study is discussed below.

3.2.1 The Affective Filter Hypothesis:

The concept of 'affective filter' was first put forward by Dulay and Burt in 1977, who discussed the inhibitions language acquirers or learners possessed when learning a language that hinders them from obtaining the linguistic inputs provided to them. This was then further elaborated and accommodated by Krashen (1981, 1982, 1985) in his Monitor Model as mentioned earlier. According to this hypothesis, there are factors such as motivation, self-confidence, attitude, and anxiety which determine and affect the rate to which a language is acquired and learnt besides the linguistic aptitude of the learners. "Language learners do not take in everything they hear. Their motives, needs, attitudes and emotional states filter what they hear" (Dulay et al. 1982, p.45). If a learner affective filter is high, which means that he has anxiety, does not have self-confidence, has a negative attitude and low level of motivation, he "receive(s) little input and allow even less in" (Ellis,1986, p.263). However, if he has self-confidence, positive attitude, high level of motivation and feel less anxious, his affective filters are low which indicates that as in Krashen's (1981) words, he "will be more able to encourage intake" (p.23), and thus acquire more knowledge. This is also supported by Gardner (1985) who states that learners with a high level of anxiety would be less successful in learning their L2 than those who are relaxed (p.33). This hypothesis is explained and summarized using Figure 3.7 below:

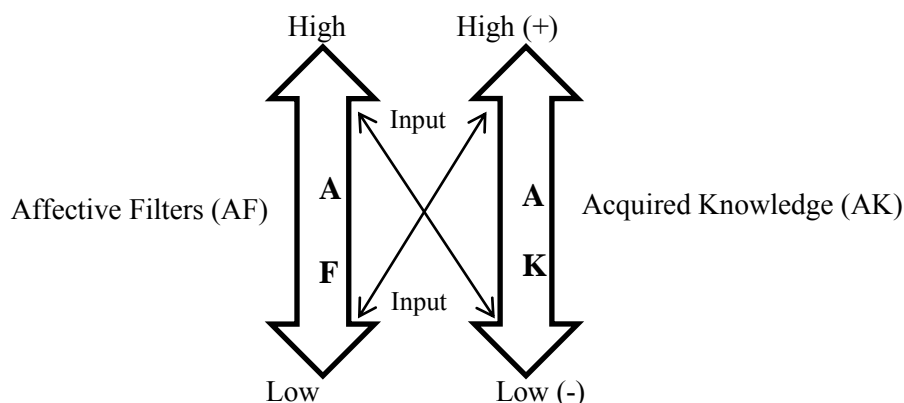


Figure 3.7: The Affective Filter Hypothesis

In the context of the present study, if a student is nervous, he would not be able to do his best. He would be hesitant to talk or participate in classroom discussions. In this respect which involves the affective factors of the learners, Tomlinson (2008) whose concern is focused on making the language teaching-learning materials more suitable for the learners also points out that “the learner needs to be motivated, relaxed, positive and engaged” (p.4). He continues to say that “language acquisition is facilitated and accelerated if the learner is positive about their learning environment, achieves self-esteem and is emotionally engaged in the learning activities” (ibid., p.5).

Thence, this affective filter hypothesis suggests that a necessary condition on the part of the learners is to have low affective filters for better language acquisition and learning. These factors will be discussed more in details in section 3.3 below.

3.2.2 Individual Variation:

The individual variations which have to be taken into account while considering using the Monitor Model is again explained by Krashen (1981, 1982, 1985) and many others such as Ellis (1986), McLaughlin (1987), Larsen-Freeman and Long (1991) and Ortega (2009) with reference to the concept given by Krashen. Second language

learners or “performers” as in Krashen's term have individual differences which largely contributed to their performances and “the rate and the extent of acquisition as a result of the amount of comprehensible input received, and the strength of the Affective Filter” (Ellis 1986, p.264). These differences are classified into three categories:

3.2.2.1 Over-users:

According to Stevick's (as cited in Krashen, 1981, p.4) “lathophobic aphaisa” is the term used to describe the “unwillingness to speak for fear of making a mistake”. The over-users usually have this *lathophobic aphaisa* because they want to use the rule of the grammar perfectly in their speech. Since their focus is on form and not on meaning, the over-users depend so much on their learnt knowledge (consciously learnt) in trying to make their output grammatically correct which often make them reluctant to use the language. They constantly and repeatedly correct themselves while using their target language which in turn makes them unable to communicate fluently. Their “overconcern with correctness” (ibid., p.15) and their fear of making mistakes higher their affective filters.

3.2.2.2 Under-users:

Unlike the over-users, the under-users do not refer to their learnt knowledge at all even when it is necessary and instead they depend on their acquired knowledge completely. They do not give importance in correcting their errors and this often causes them not to gain new linguistic knowledge. However, they are not reluctant to use the language as they do not have the fear of making mistakes. These learners “can self-correct only by using a “feel for correctness (e.g. “it sounds right”)” (Krashen, 1982, p.19).

3.2.2.3 Optimal users:

The optimal users are not hesitant to speak and they know the appropriate time to use and refer to their learnt knowledge. Although they sometimes make errors in their speeches, they monitor it properly in appropriate times without hesitating to communicate in their second language.

According to McLaughlin (1987), the difference between these three users is their “ability to use and articulate the specific grammatical rules that were learned in the classroom” (p.28). Since consciously learnt knowledge usually do not come automatically in the speech of L2 learners especially if it is newly learnt, these learners often have to carefully and consciously use this knowledge in order to avoid making errors. Simultaneously, depending on the primary focus of the learners such as form, meaning, fluency or accuracy, they would belong to any of the above-categorized users. Thus, 'focus' is another difference between these users.

3.2.2.4 Personality:

Personality factor is another important individual difference found in SLA studies. It is “as an aggregate of traits characteristic of a particular individual” (Dulay et al., 1982, p.75). Long back in 1962, Pimsleur, Stockwell, and Comrey (as cited in Gardner, 1985) had already proposed that among the individual differences, the personality of the student as well as the teachers needed the most research attention as they seemed to be promising in L2 learning.

Gardner (1981, 1985) discusses the personality variables as field-independence and field dependence. Both these refer “to the way individuals perceive and organize their world” (ibid., 1985, p.29). Field dependent individuals are “sensitive and

interested in others and are considered by others to be outgoing and gregarious” and field independent are “more self-sufficient, tend to be analytical and are seen by others as somewhat aloof” (ibid., 1985, p.30). Both these two different personalities are said to determine the learners' achievement and proficiency in the second language. As such, a study on teachers' perception regarding the successful and unsuccessful learners also revealed that teachers viewed successful learners as more extrovert, having self-confidence, obedient with perfectionist trait while the unsuccessful learners were described as “lack of self-confidence and as being timid, shy, careless, afraid to express themselves and nervous” (Gardner, 1985, p.25). Gardner (1985) and Larsen-Freeman along with Long (1991) also discuss in their review of literature on personality and SLA that researcher Metraux found out that children who were “talkative, outgoing, easily adaptable children, ever eager to express themselves” (Gardner, 1985, p.32) are the ones who were fast learners.

Thus, the self-conscious learners are usually the over-users and are hesitant to communicate. The outgoing learners are the under-users who are not hesitant to speak in their second language (Krashen, 1981). Extrovert learners are more “assertive, more willing to experiment and take risks and more able to make the social contacts they need to practise the language” (Hedge 2000, p.20). However, they are the ones who needed the approval of others “in order to feel “good”” (Brown, 2007, p.166).

Risk-taking or willingness to take risk is another important personality trait in L2 learning. A good language learner is one who is “willing to guess, willing to appear foolish in order to communicate, and willing to use what knowledge they do have of the TL in order to create novel utterances” (Larsen-Freeman & Long, 1991, p.188). They also voluntarily participate in the classroom (ibid., 1991). Depending on the type of

personality a learner has, he makes his choice in his process of learning. In other words, he chooses how he learns. Personality “play(s) a major role in the kind of choice that is made” (Baker & MacIntyre, 2003, p.69). However, researchers also state that the learners' personality determines success depending on the type of personality encouraged in the classroom. Shy individuals made better progress in “classrooms which were more teacher-oriented and structured, rather than oriented towards group activities” (ibid., p.209)

As such, learners' personalities have to be carefully studied before drawing conclusions to studies on SLA vis-à-vis the affective domain. The teacher (researcher) also has to be careful not to obviously favour any type of personality in the classroom while studying the emotional factors of the learners.

3.3 The Affective Factors of SLA

As second language acquisition-learning is a social psychological phenomenon (Gardner, 1985) and as discussed in section 3.2.1 (pp.61-62) above, the affective factors or the emotional factors have been considered to be one of the most important determinants for successfully acquiring and learning of a second language. These factors are factors that “encourage acquirers to communicate with speakers of the target language, and thereby obtain the necessary input, or intake, for language acquisition” (Krashen 1981, p.21). Even when there are no native speakers to communicate, these factors determine their level of readiness to learn the language and to use them to communicate among the other L2 learners or speakers. Although these factors (motivation, attitude, anxiety, and self-confidence) are also considered as 'individual variations' in the domain of second language education, these factors seem to contribute more for the successful acquiring and learning of a language than those discussed in

section 3.2.2 above. As such, these factors received more attention when considering L2 acquisition-learning and as mentioned before, they are the factors that are being specifically studied in the present study.

3.3.1 Motivation

Motivation is one of the primary factors which determine success or failure among L2 learners. As Brown (2007) points out, it is “the most frequently used catch-all term for explaining the success or failure of virtually any complex task, motivation is a star player in the cast of characters assigned to second language learning scenarios around the world” (p.168).

Motivation is considered to have crucial a role in language teaching-learning because a motivated teacher or learner is believed to have accompanied with positive outcomes. As Ryan and Deci (2000, p.6) put it, “motivation produces”. It “is the driving force that initiates learning in the first place and sustains learning when the situation becomes difficult. Motivation can even compensate for a deficiency in aptitude” (Baker & MacIntyre, 2003, p.72). As such, motivation is one which is most studied and discussed among the affective factors of SLA. Its roles in second language education have been largely discussed and emphasized extensively both in terms of 'how' learners get their motivation to learn and 'what' motivated them to learn a language. Motivation according to Gardner (1985) is, “the combination of effort plus desire to achieve the goal of learning the language plus favourable attitudes toward learning the language” (p.10). He further states that “effort alone does not signify motivation. The motivated individual expends effort toward the goal, but the individual expending effort is not necessarily motivated” (ibid., p.10). Perhaps, a learner could have no motivation but still put his effort into it in order to achieve his goal as a motivated learner does.

Although the amount of effort given by two learners might be same, one might be motivated and the other might not be motivated. As such Gardner argues that four aspects such as “a goal, effortful behaviour, a desire to attain the goal and favourable attitudes” (ibid., p.50) have to be considered when dealing with motivation and second language learning.

According to Heinzmann (2013), motivation is accompanied with three things: “why do people do what they do”, “how long they are willing to sustain the action” and “how hard they are pursuing the action” (p.10). The most prominent types of motivation in the early studies on motivation are classified into two categories such as “integrative motivation” and “instrumental motivation” (Gardner & Lambert, 1972; Dulay et al., 1982; Gardner, 1985) which would be further discussed in the following sub-sections.

3.3.1.1 Integrative Motivation:

When a learner's motivation to learn a language is directed towards becoming closer to the target group because of his interest in their culture or because of his desire to be accepted as a member of that group, that motivation is termed as integrative motivation (Gardner & Lambert, 1972). According to Krashen (1981), a learner with integrative motivation is encouraged to interact with the speakers of L2 “out of sheer interest and thereby obtain intake” (p.22). He further states that individuals with this type of motivation are likely to have a low affective filter and this seems to be the reason that these learners are better achiever of a second language as found in the studies discussed by Krashen (1981) and Gardner (1985). It is also said that this motivation affects the actual classroom behaviour of the learners as they give responses to the questions raised by the teacher more often and their responses tend to be more

correct than those who are not (Krashen, 1981). Integrative motivation is related to “emotional identification” (Dornyei, 2003, p.5) of the learners with that of the target language group.

3.3.1.2 Instrumental Motivation:

Instrumental motivation refers to the motivation a learner has in order to achieve his personal goal and meet his personal satisfaction such as getting a job. A learner having this kind of motivation might not be interested in his target language and the culture of the language he is learning, however, he uses it as an instrument to “gain social recognition or economic advantages” (Gardner & Lambert, 1972, p.14). For an instrumentally motivated learner, “interaction always has some practical purpose” (Krashen, 1981, p.22) and he is predicted to have a high affective filter. This is why these learners generally seem to achieve a lower level of proficiency than those with integrative motivation. However, they are predicted to achieve more “where there is a special urgency about second language acquisition” (ibid., p.28). Nevertheless, Dulay et al. (1982) state that although integrative motivation is regarded as more powerful, later studies show that “in situations where the practical value of second language is high, and frequent use of the second language is available and necessary, instrumental motivation may be a powerful spur” (p.48). Instrumental motivation is also reported stronger in a study reviewed by Larsen-Freeman and Long (1991) who mention that the learners with instrumental motivation performed better than those with integrative motivation in an English proficiency test.

3.3.1.3 Orientation:

Orientation is also another term used by scholars and researchers to talk about motivation related (Gardner & Lambert, 1972; Gardner, 1985; Dornyei, 2003) which can boost the motivation level of the learners. Orientation, in other words, can be said as the 'reason' or 'why' a learner wants to learn a language. A distinction is made between motivation and orientation in that while motivation includes effort, want, and favourable attitude which are directed towards the goal of the learners, orientation is the reason why the learners have this goal. Integrative orientation is when the learner stressed his reason to learn a language is to be able to communicate with the speakers of that language and understand their culture. However, if his reason to learn that language is because he thinks that proficiency in that language would be useful for his career and self-esteem, it is an instrumental orientation. To achieve a more immediate goal is the ultimate goal of these orientations in L2 learning (Gardner, 1985, p.11). Orientation does not necessarily relate to motivation in a way that a learner who has his reasons to learn a language might not be motivated because of certain reasons he is experiencing. These experiences could include the teaching methodology employed to teach him, his teacher's behaviour or the behaviour of his classmates in the classroom, improper classroom settings and an irrelevant or unsuitable teaching materials.

The other classifications of motivation discussed by researchers in the field of motivation related to social psychology and language learning are intrinsic motivation and extrinsic motivation (Ryan & Deci, 2000; Kumaravadivelu, 2008; Dornyei 2001; Noels, Pelletier, Clement, &Vallerand, 2003; Noels, 2003; Heinzmann, 2013). However, this dichotomy of intrinsic-extrinsic motivation is associated with “self-determination” theory which is an alternative theoretical approach to motivation.

3.3.1.4 Intrinsic Motivation:

Noels et al. (2003) refer to intrinsic motivation as the self-determination of an individual “to engage in an activity because that activity is enjoyable and satisfying to do” (p.38). This motivation according to Noels (2003) is the “most highly self-determined type of motivation” because learners with intrinsic motivation “freely choose an activity because they view the activity as interesting and fun to do” (p.101). An intrinsically motivated learner is determined to learn the language because he has an interest in the language and enjoys learning it. The motivation comes from within the self of the individual and that is why it is considered to be a promising factor in language learning. Since it is believed that this type of motivation is difficult to attain and maintain, Ryan and Deci (2000) assert that enhancing and maintaining “requires supportive conditions, as it can be fairly readily disrupted by various nonsupportive conditions” (p.70).

3.3.1.5 Extrinsic Motivation:

On the other hand, an extrinsically motivated learner learns a language because of external motives such as getting “a reward or avoiding punishment” (Noels et al., 2003, p.39). The external factors that boost the motivation levels of the learners could include the “need for achievement or a fear of failure” and the need for “passing a language course” (Gardner & Lambert, 1972, p.12). Although the motivation is driven by some external motives, this does not indicate that the motivation is less beneficial for the learners. However, Kumaravadivelu (2008) states that extrinsically motivated learners have “lower levels of self-esteem and higher levels of anxiety” (p.40). They are considered to be more self-determined or less self-determined than those with intrinsic

motivation which is associated with self-determined behaviour (Heinzmann, 2013, p.27).

Apart from the dichotomies of integrative-instrumental motivation and intrinsic-extrinsic motivation discussed above, the present study specifically follows more of Dornyei (2003) who argues for a more situated concept of motivation in second language education. He stated that the classroom environment, the context, setting and surrounding in which the teaching-learning takes place has “a much stronger motivational influence” (p.11). These include: (i) *course-specific motivational components* (ii) *teacher-specific motivational components* (iii) *group-specific motivational components*. Among these, which are termed as “micro perspective”, the motivated behaviour of the learners such as the “willingness to communicate”, “willingness to participate” and “tasks/activities motivation” are specifically studied in the present study. In addition to this, the study also follows the argument of Heinzmann (2013) who argues that:

Consequently, while an integrative-instrument dichotomy exists at the level of orientations, such a dichotomy does not exist at the level of motivation. . . .If empirical findings demonstrate that students usually do not learn a language for a single reason but have different reasons for learning, it does not make sense to name the resulting motivation after one of these orientations. There is no justification for giving priority to one of the contributing orientations over the others. Therefore, it would make more sense to simply talk about motivation, rather than integrative motivation, if different orientations are implicated. (ibid., p.11)

Therefore, the present study would determine the general motivation of the learners and no supremacy would be given to the different types of motivation found among the learners. In other words, if the culturally sensitive materials to be used in the intervention are found to motivate the learners in different ways, the study would not classify those motivations as superior or inferior to one another. However, references would be made based on the different motivations discussed above when necessary.

3.3.2 Attitude

According to Savignon (as cited in Krashen, 1981), “Attitude is the single most important factor in second language learning” (p.38). Gardner (1985) defines it as, “an evaluative reaction to some referent or attitude object, inferred on the basis of the individual’s beliefs or opinions about the referent” (p.9). It is composed of cognitive, affective and conative and is related to behaviour (Gardner, 1985). Attitude is also related to motivation in a way that it supports motivation. In other words, positive attitude yields motivation. According to Kumaravadivelu (2008), there are two external factors that influence the attitudes of the learners such as „environmental factors“ and 'pedagogic factors'. Some of the most prominent variables of attitude which would be studied are discussed below:

3.3.3.1 Attitude towards the Learning Situation:

Attitude towards the learning situation as defined by Masgoret and Gardner (2003) is “the individual's reaction to anything associated with the immediate context in which the language is taught” (pp.172-173). Heinzmann (2013) also defines it as “the student's evaluation of different aspects of the learning situation such as the teacher, the coursebook, the class atmosphere etc.” (p.8). Learners with a positive attitude towards

their learning situations are generally said to be more attentive, more active and more serious in their learning than those learners with a negative attitude. A learner who likes or enjoys his classroom environment and feels at ease “may seek out intake by volunteering” (Krashen, 1981, p.23) and will be more open to take in the inputs. Thus, a learner with positive attitude learns and acquires more in his L2. However, there is a possibility that this positive attitude does not relate to the achievement scores of the learner during the time of language assessment because a learner with positive attitude might choose not to study well because of some other reasons (Gardner, 1985). Baker and MacIntyre (2003) also state the importance of the learning situation because it can affect the learners' “willingness to communicate, perceived competence, and frequency of communication” (p.67).

3.3.3.2 Attitude towards English:

Attitude towards English is the attitude of the learners in relation to the English language. If he has a deep respect for the English language because he thinks that English is superior to the other languages even to his own, he is said to be negatively influenced by that thought. It is apparent that he would have low self-esteem and low self-confidence which in turn would hamper his performances in the language.

3.3.3.3 Attitude towards the Teaching Material:

Determining the attitude of the learners towards the teaching materials is one of the main aims of the present study. The notion of 'teaching materials' in the context of the study is already discussed in Chapter Two (pp.19-21). As such, attitude towards the teaching materials focuses on how the learners view the materials used to teach them in the classrooms. The significant roles of the materials realised in language courses and

syllabuses “can be viewed as focuses of the language” (Gardner, 1985, p.7) and which is why studying the learners' attitudes towards the teaching materials are considered crucial in order to enhance learning.

3.3.3.4 Attitude towards the Teaching Methodology:

This focuses on the attitudes of the learners in relation to teaching methodology employed to teach them. It is believed that if a learner has a positive attitude towards how he learns or if he enjoys how he is taught, he likely to succeed in his learning than those who do not.

3.3.3.5 Attitudes towards the Teacher:

Learners' attitudes towards their teacher are another important variable which could even develop motivation among them. As Krashen (1981) points out, a student who likes his teacher and enjoys the teaching might think and accept that teacher “as a source of intake” (p.23). The learner's attitude towards the teacher such as his teaching style, lifestyle and his conduct can influence the learner in a positive and negative way especially for learners in a formal setting. According to Gardner (1985), since the target language does not represent the learners' own culture, their attitudes towards the teacher could be highly influential because “the language classroom is the only place where the student meets the language and that the teacher is the prime user of the language” (p.7). He continues to say that “if the teachers are skilled in the language and attuned to the feelings of their students, and the methodology is interesting and informative, this can do a lot towards the awakening of positive attitudes, regardless of whether students' initial attitudes are positive or negative” (p.8). At the same time, the

importance of teachers' attitudes towards their learners is also mentioned by Larsen-Freeman and Long (1991) through studies conducted by other researchers.

3.3.3 Self-confidence

According to Krashen (1981, p.23) “Self-confident or secure person will be more able to encourage intake and will have a lower filter”. This theory is supported by Dulay et al. (1982) who state that “the self-confident, secure person is a more successful language learner” (p.75). A self-confident learner is more motivated to learn a language and the confidence he has is developed from his positive experiences while learning a second language (Gardner, 1985). It is believed that even though a learner without self-confidence understands the input given to him, he will not acquire it (Krashen, 1981). In 1982, Dulay et al. clearly point out that:

Self-confident people have the advantage of not fearing rejection as much as those with high anxiety levels and are therefore more likely to put themselves in learning situations and to do so repeatedly. They are thrown into less personal turmoil when they make mistakes than those who are more self-conscious. This probably enhances subconscious language learning because they are more able to take in and process what they hear at any given moment. (ibid., p.75).

Self-confidence is also related to the learners' expectations in learning the language. This is seen in Baker and MacIntyre (2003) who elicit McCroskey and Richmond's concept in this regard. When the expectations of the learner are consistently met, he develops self-confidence, but if he does not meet his expectations repeatedly, he will soon develop apprehension which would, in turn, affect his learning (p.70). Not only this, the expectation is seen as detrimental because learners “will not

choose to engage in a task or continue with if they expect to fail” (Heinzmann, 2013, p.29). Thus, self-confidence is another aspect needed for a more successful acquiring and learning of a language.

3.3.4 Anxiety

Many decades ago, May (1950) had interpreted the meaning of anxiety in relations to biology, psychology, psychotherapy, and culture and defined it as “the apprehension cued off by a threat to some value that the individual holds essential to his existence as a personality” (p.180). Similarly, in the context of second language education, Kumaravadivelu (2008) stated that “anxiety is characterized by feelings of self-consciousness, fear of negative evaluation from peers and teachers, and fear of failure to live up to one’s own personal standards and goals” (p.33).

In 1960, Alpert and Haber classified anxiety into two categories such as, “facilitating anxiety” and “debilitating anxiety” which has become one of the most discussed dichotomies in the area.

3.3.4.1 Facilitating Anxiety:

Individuals whose anxiety factors help them perform better in their language achievement tests or which help them learn the language better are classified as individuals with facilitating anxiety. Although these individuals feel tensions, pressure and get nervous while learning the language, these factors facilitate the learning and help them perform better in the language. These individuals even enjoy more difficult tasks than the easy ones and are said to perform better on the more important tests or tasks (Alpert & Haber, 1960). Larsen-Freeman and Long (1991) also elicit the experience of Bailey who reported that being competitive can sometimes hinder her

learning but even motivated her “to try harder. . . that facilitating anxiety was motivating” (p.188).

3.3.4.2 Debilitating Anxiety:

As opposed to the anxiety factors which facilitate learning and improve the performance in a learner, the same anxiety factors hinder the performance and learning of other learners which is term as debilitating anxiety. The fear of getting a bad grade or the fear of making mistakes hampers the performances of these learners. Unlike the learners who are said to have facilitating anxiety, these learners' minds tend to go blank when they are dealing with difficult tasks and more important tests.

In 1981 Gardner had given an account of other researchers who found out that the levels of the learners' achievement could be predicted by their level of anxiety. In 1985, he argued that:

There does not appear to be much justification to conclude that in general anxious individuals are less successful than non-anxious ones in acquiring a second language, but rather that individuals who become anxious in the second language learning context will be less successful than those who do not (ibid., p.34)

Other types of anxiety which the present study would be focussing on in this study are discussed below.

3.3.4.3 English Learning Anxiety:

In 1985, Gardner argues that “individuals who become anxious when trying to use or learn the other language may achieve lower levels of achievement than

individuals who do not become anxious” (p.33). This is in line with the affective filter hypothesis that asserts that a relaxed state of mind is required while acquiring-learning a language. In the context of the present study, English learning anxiety refers to the apprehension, fear, nervousness, or any other negative feelings a learner possesses while or when he learns English. These negative feelings might not be present if he learns other languages.

3.3.4.4 English Classroom Anxiety:

Learners who feel anxious or experience anxiety in formal settings such as classrooms are said to have English classroom anxiety. This affects the performance of the learners who possess this anxiety. This can include the “fear of rejection”, and fear of “being called on without hand-raising” (Krashen, 1981, p.29). A learner might feel uneasy and uncomfortable in the English classes if he does not understand what is happening in the classrooms and if he has an inferiority complex about himself. The teacher's personality or his behaviour to the learners can also contribute to this classroom anxiety. This happens when a learner feels that the teacher does not favour him or when he feels he is likely to be punished.

3.3.4.5 English Use Anxiety:

In the context of the present study, the word “use” in 'English use anxiety' refers to the oral or verbal use of English as a means of interaction and communication. According to McCroskey (as cited in Baker & McIntyre, 2003), communication apprehension refers to “an individual's level of fear or anxiety associated with either real or anticipated communication with another person or persons” (p.69). In the domain of L2 learning, communication apprehension or more specifically, English use

anxiety refers to the feeling of uneasiness one has when he or she is using English while communicating or interacting with others. This anxiety is also related to learners' self-evaluation on their own proficiency levels as well as their perceived competence. If a learner feels that he does not achieve what he feels he should achieve, this makes him feel anxious about his language use and cause him anxiety in using it. Baker and MacIntyre (p.71) argue that it is not the 'skill' that counts but how they "*perceive*" the communicative competence that will make them willing or not willing to communicate. They state that "the greater the anxiety, the less likely the person will be willing to communicate" (p.69). At the same time, MacIntyre, Baker, Clement, and Donovan (2003) also state that individuals who have experienced "high level of fear or anxiety about communicating tend to avoid it" (p.140).

3.4 Theoretical Framework for Developing Materials

Since one of the facets of this study focuses on the development of materials, we would briefly discuss the theoretical background to materials development underpinning the study.

The nature of the present study falls under the broad term "process approach" to curriculum and syllabus design. The study does not believe in primarily focusing on the outcomes of the teachings provided to the learners. It believes that language learning is a continuous process and the curriculum should not merely focus on testing the predetermined goals and objectives set for the learners (although the effectiveness of the curriculum has to be evaluated). Since the approach selected to design the curriculum and the syllabus would influence the design of the materials and could not

be isolated, the study follows what McDonough and Shaw (2003) have stated, “Course design is therefore more likely to start with a 'bank' of possible tasks rather than a tightly set of contents, whether the content is based on linguistic or psychological criteria” (p.57). Nunan (1998) also points out that “syllabus content might be specified in terms of learning tasks and activities. . . on the grounds that communication is a process rather than a set of products” (p.11).

In this study, although the primary aim is to determine the impact of culturally sensitive materials on the affective factors of the learners, these materials are developed as a means to stimulate interaction among the learners. However, they are not designed to develop any specific type of motivation and attitude among the learners. At the same time, the study is based on the assertion that materials should engage not only the cognitive domain of the learners, but also their affective domain.

Learners who are stimulated to laugh, smile, feel joy, feel excited and feel empathetic are much more likely to acquire communicative competence than learners who are restricted to bland, safe, neutral materials which do not stimulate any emotional response. Positive emotions seem most likely to stimulate deep processing (Craik & Lockhart, 1972) and therefore to facilitate language acquisition. But negative emotions such as anger, disagreement and sorrow are much more facilitative than no emotional responses at all. (Tomlinson, 2013, p.12).

Thus, using the above as the theoretical framework for developing materials, the study is conformed to what Tomlinson in 2008 as stated, “materials for learners at all levels must provide exposure to authentic use of English through spoken and written texts with the potential to engage the learners cognitively and affectively” (p.4).

3.5 Conclusion of the Chapter

In this Chapter, we had discussed certain theoretical backgrounds that form the foundation for the study. We had discussed the elements and composition of culture used in the context of this study and discussed the language acquisition-learning theory such as the 'Affective Filter Hypothesis'. The affective factors of SLA which could influence and impact the acquisition-learning such as the different kinds of motivation, the different types of attitudes, the impact of having self-confidence and anxiety were discussed. We had also discussed how these factors needed to be positive in order to have low affective filters. Finally, we discussed the theoretical framework for developing materials as the study also focuses on materials development. Thus, in the following Chapter, we would discuss how the study is carried out and explain in details the procedures of the study.

CHAPTER FOUR

RESEARCH METHODOLOGY

4.0 Overview of the Chapter

The first Chapter discussed the background and context of the study, the reasons why the study was conducted and introduced us to its aims and objectives. The second Chapter then reviewed certain literature related to the study. It discussed specific studies conducted in different contexts in order to understand how the present study would be different from these studies. Chapter Two also informed us what the present study would be doing in order to fill the gaps identified in the literature. The gaps discussed were:

- (i) Most of the ELT materials produced seem not to engage the emotions or the affective factors of the learners. The same applied to the prescribed English textbooks of Mizoram which were analysed. The prescribed textbooks hardly include contents related to the learners' culture.
- (ii) The culture-based materials that had been developed and used mainly focused on strengthening the relationships of the learners from a different cultural background. Those materials usually did not focus on the learners' own culture and they were designed mostly to be used in multicultural settings.
- (iii) The different studies which used the learners' own culture conducted by different researchers in different settings and contexts reported that those materials had helped the learners in learning their L2 (English) better. Although some of them mentioned that the learners gained 'interest' and 'motivation'

from the materials, we were not informed in details how the materials actually helped the learners. We were not provided with answers why the learners were able to perform the post-tests better after an intervention with the learners' own cultural materials. This was discussed in the second Chapter, section 2.3 (p.44).

The third Chapter discussed the theoretical concepts such as the concept of culture used in the study and the theory of the Affective Filter Hypothesis. This theory was used because the present study tried to determine how the culturally sensitive materials impacted the affective factors of the learners and the study was in line with the assertion that low affective filter was a necessary condition for successfully acquiring and learning of a second language. The third Chapter also discussed the different variables that could impact the affective filters as these variables were studied in the present study. Thus, this Chapter is dedicated to discussing in details how the study was conducted and the methods it had employed in finding answers to the research questions.

4.1 Research Procedure

The study adopted a qualitative method of second language research as the nature of the study is in line with a qualitative methodology. However, a quantitative method is also used to analyse some of the data which can be best described using a quantitative method of data analysis. Thus following a qualitative paradigm, the study is carried out in a naturalistic uncontrolled setting.

The study was divided into two parts- *the pilot study* and *the main study*. This was done because other researchers who used learners' own culture as materials to

teach them had reported the positive impact of the materials in their studies as discussed in the previous section and in Chapter Two (p.44). As such, how and why the positive outcomes were obtained was the gap identified in the present study. However, in order to find out how the materials actually helped the learners, the researcher felt the need to first conduct the same type of study in her context as the results reported were subjective and could vary depending on the study's context and setting. Therefore, a pilot study was first conducted as a preliminary study which focused on using the learners' own culture to teach English. After finding that the materials had a positive impact among the learners of Mizoram as other researchers had also found out, the main study was carried out.

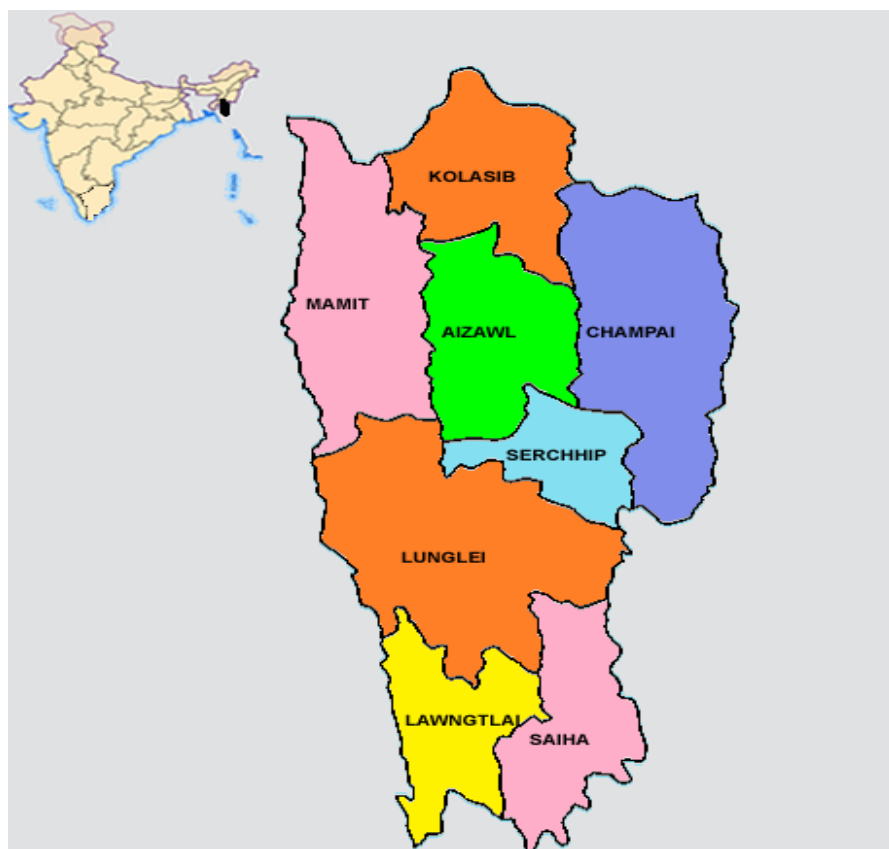


Figure 4.1: Political Map of Mizoram (Source www.veethi.com)

4.1.1 The Pilot Study

The pilot study was carried out in the month of November up to the second week of December 2015 in the District of Lunglei, Mizoram. Three schools which were believed to be able to represent the whole (or at least the average) learners of Mizoram specifically the Southern part of Mizoram were selected for the study. These schools were (1) a private English-medium school who adopted a different English textbooks for teaching English instead of using the textbooks prescribed by the Mizoram Board of School Education (2) a Government middle school which was recently converted into an English-medium school during the time of the study and, (3) a Government regional-medium school which used the prescribed English textbooks for teaching class Eight. A total of 53 learners belonging to standard Eight participated in this pilot study.

Apart from trying to study the impact of culturally sensitive materials (henceforth CSM) among the learners, the pilot study aimed to study and examined the learning situations such as the teaching-learning environment, the teaching methodology adopted, the criterion for assessing learners, the problems and the expectations of the learners in relation to their L2 learning. In order to carry out these objectives, the researcher used tools such as classroom observations, participant observations, questionnaires, and interviews. This would be further discussed in details in section 4.4.1 (p.95) below.

4.1.2 The Main Study

The main study was conducted after almost two years since the pilot study was conducted. The primary aim of this study was to find out the research questions:

- How do culturally sensitive materials impact the affective factors of language learners?
- Why does the use of learners' home culture in ESL classrooms been found to be promising for them?
- Which is the most prominent factor among the affective factors that are positively correlated to the culturally sensitive materials?

The learners selected for the main study were from the same District of Mizoram but from a different school. This school was selected because the researcher wanted to have her own participation in the course of the study and this school could give her the opportunity and the time needed to carry out her study. As such, a total of 26 classes were carried out during the two months of September and October, 2017. Out of these classes, 3 classes were carried out by the English teacher of the school and the other 23 classes were carried out by the researcher. Since "time sampling" had been an important factor which "affect the nature of the data" (Bogdan & Biklen, 1982, p.63), the classes were carried out at different times of the day and on different days of the week. These classes were divided into two stages purposely as described using figure below for better clarity.

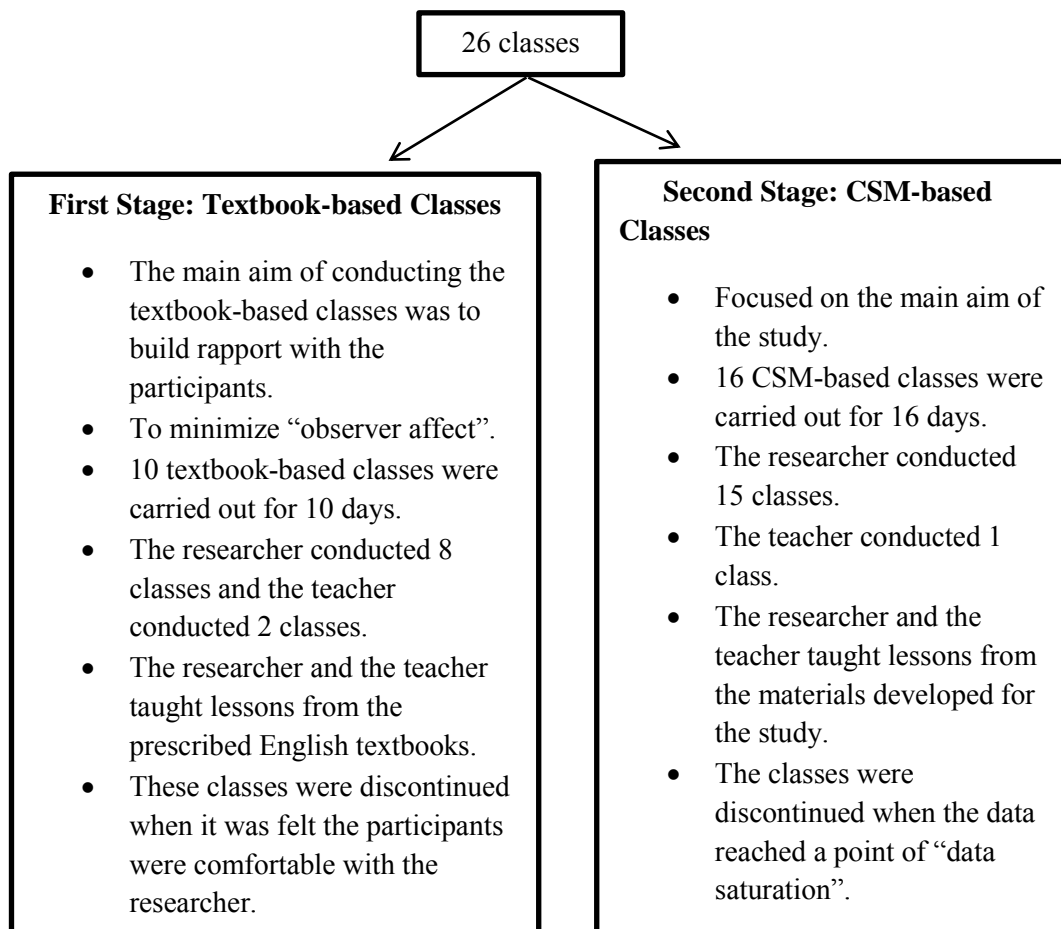


Figure 4.2: Procedure followed in the Main Study

As Gardner and Lambert (1972) pointed out that the “teaching techniques and teachers’ personalities can certainly affect the attitudes and motivation of students’ (p.9), the study tried to eliminate these factors as far as possible by teaching the prescribed textbooks first by the researcher herself following the teaching style of the present English teacher. Similarly, one of the main issues in qualitative study was the presence of the researcher or what was called the “observer effect” (Bogdan & Biklen, 1982) which can affect the behaviour of the learners, the study tried to minimize this as far as possible by interacting with the learners outside of their classrooms as much as possible and by creating a non-threatening classroom atmosphere. In doing so, it was felt that the learners’ affective factors could be determined more accurately.

4.2 Description of the Settings and Context

The pilot study and the main study were conducted in monoculture settings where all the learners shared the same culture as their teachers. The learners and the teacher also shared the same first language and second language. In addition to these, all the learners were from the same social background and they all belonged to the same religion and denomination.

4.2.1 The Pilot Study

The settings of the pilot study such as the physical settings of the schools, the profile of the learners and the teachers are described in the following sub-sections. “A good physical setting to study is one that the same people use in a recurring way” (Bogdan & Biklen, 1982, p.60).

4.2.1.1 The Schools:

As mentioned before in Section 4.1.1 (p.86) above, the samples of the study consisted of three schools which could represent the learning situation or condition of the learners in Mizoram. All these schools had a good learning environment in terms of location and surroundings. The schools were free of noise pollution as they were detached from public places which indicated one aspect of good a learning environment for the learners. It is believed that the environment of these schools would not impose stress on the learners.

However, all the schools did not have a library on their own and except for one school which had a smart classroom; the other two did not even have any other teaching aids such as a visual room or audio room. Besides the basic teaching-learning

equipment such as tables, chairs, and blackboard, there were no other posters or diagrams found in the classrooms which could have made the classroom settings more inviting and relaxing.



Figure 4.3: The Three Schools used in the Pilot Study

4.2.1.2 The Subjects:

From the three schools, a total of 53 learners participated in this study all belonging to standard Eight. They were aged between 12-14 years and Mizo was their first and home language. English was learnt and taught as their second language. Most of them did not have exposure in English besides their formal education at schools.

4.2.1.3 The Teachers:

In all the three schools, there were two teachers of English teaching these learners. Most of them were experienced teacher with teaching experience ranging from 3 to 17 years although none of them had any degree in English language teaching or English language education.

4.2.2 The Main Study

For conducting the main study, one school was selected using a convenient method of sampling. This school was selected because of its viability, feasibility, and proximity. This school which was run by the State government was a regional medium school but it was converted into an English medium school a few years prior to the study. As a government school, it used textbooks prescribed by the Mizoram Board of School Education. Continuous Comprehensive Evaluation (CCE) was used as a means to assess the learners. Being a Middle school, this school could provide admissions from classes 5 to 8.

4.2.2.1 The School:

Like the schools selected for the pilot study, this school has a good location, an ample space for playing and it is free from noise pollution. However, there is no visual aid or realia to enhance and facilitate the learning inside the classroom. Picture of the classroom where the study is carried out is shown below in Figure 4.4:



Figure 4.4: Inside the Classroom of the School along with the Subjects of the Main Study

4.2.2.2 The Subjects:

A total of 15 learners participated in the main study excluding those who were irregular to the class and did not perform some of the activities conducted during the study. Out of these 15 learners, 5 were female and the other 10 were male, and English was used as their second language. Most of the learners were aged between 12-15 years except for one learner who age was 17 years. This learner was a differently abled person but he participated in all the activities and he was present from the first day to the last day of the study. Although he also maintained his diary journal throughout the study, his writings were not comprehensible and thus his entry was not included in the diary analysis section. However, since he also took the two interviews (pre and post) and answered the questionnaire, his responses were included in the data analysis Chapter. Therefore, it had to be noted that the variables which appeared in the diary analysis section were analysed and interpreted from the 14 learners.

4.2.2.3 The Teacher:

During the time of the study, this school had only one teacher of English who had a good amount of teaching experiences. This teacher was a bilingual who shared the same first and second language with the learners.

4.3 Rationale for Selecting the Subjects

In the earlier section, we had discussed the reasons behind selecting the schools for both the pilot and the main study and simultaneously in this section, we would discuss the rationale for selecting the learners. All the participant learners belonging to standard Eight were chosen as the subjects because of the following reasons:

- The affective filters of the adolescents are considered to be high. According to Krashen (1981), “The adolescent makes the error of thinking that others are thinking about what he is most concerned with: himself. This belief that 'others are preoccupied with his appearance and behaviour' leads to increased self-consciousness (p.53), feelings of vulnerability, and lowered self-image that are associated with this age” (p.35).
- They are adolescent learners who needed more attention. According to the Adolescence Education Programme co-ordinated by the National Council of Educational Research and Training, “Adolescence is a very special period of a person's life where an individual assumes a sense of self-identity and is marked by a myriad of emotions including enthusiasm, idealism, self-doubt and anxiety” (NCERT website).

- Since standard Eight is the topmost level in an Elementary stage of Mizoram education, it is believed that they are the reflections of elementary education in the State.
- It is further believed that the elementary stage is the most important stage as this stage has a great impact on the learners in their learning processes. If learners are taught in a way that would lower their affective filters, they are likely to achieve more which in turn would make it easier for them to learn their L2 in the next stage.
- It is also believed that the quality of elementary education in the State could be understood from these learners. Although the study believes that learning is a continuous process, by the time learners' reach this level, they are expected to achieve a minimum level of proficiency in their L2 to enter the next stage (threshold level). Thus, stakeholders of L2 education in Mizoram could be informed about the quality of elementary education. Though learners would not be tested or assessed directly in this study, they could be assessed from their classroom performances, from the activities they performed and from their open-ended questionnaires and diaries.

4.4 Research Tools Employed and their Rationales

Self-report data were collected using questionnaires and interviews while observational data were collected using classroom observation and participant/self-observation. Other tools such as diaries and introspection techniques were also used in the study. The tools employed are discussed separately in the following sections as tools used in the pilot and main studies are slightly different.

4.4.1 Research Tools Used in the Pilot Study

The research tools used in the pilot study include the following:

4.4.1.1 Questionnaires:

As one of the main objectives of the pilot study was to understand the teaching-learning situation of Mizoram schools, questionnaires which focused on determining this aspect were administered to the learners and the teachers. These questionnaires were administered in the first phase of the study and they contained both open-ended and close-ended type of questions. The close-ended ones were to be responded using 'Likert Scale' and the open-ended questions provided the space for free responses. The learners' questionnaires consisted of two parts. The first part enquired about the learners' *experiences* in and outside the school and the problems they had faced in learning the four skills of English. The second part of the questionnaire tapped into enquiring about the *expectations* they had in learning their L2 such as the expectations they had regarding about their school and its facilities, their expectations from their teachers, school principal as well as from their English course and syllabuses (Appendix-1A, p.249).

The teachers' questionnaire was adapted from Blue and Grundy (1996) whose purpose was to study the professional background of the teachers, the schools' resources and facilities, and their personal beliefs and attitudes towards the prescribed English textbooks. Thus, the questions were grouped into four categories "staffing", "resources and facilities", "towards professionalism" and "attitudes towards the textbook/syllabus" (Appendix-2, p.265)

4.4.1.2 Classroom observation:

Systematic classroom observation was conducted in the three schools using the classroom observation checklists of Stenhouse (1975), Appendix 3 (p.267). The researcher was a *complete observer* and did not participate in the classroom activities. The main objective of this observation was to understand the classroom teaching practices and the nature of the English language classrooms. Thus borrowing the explanation given by Bogdan and Biklen (1982), the researcher observed “the scene, literally or figuratively, through a one-way mirror” (p.127) during these classroom observations. One class session each was observed in each of the school.

4.4.1.3 Participant Observation/Self-observation:

In the second phase of the study, once the teaching-learning situation was understood, the researcher participated in the setting. She conducted the activities herself to the learners in the presence of the concerned English teachers. As Larsen-Freeman and Long (1991) point out that in participant observation, the “researchers take part in the activities they are studying...take copious notes on whatever they observe and experience. The notes are usually recorded immediately after the activities so as to allow the researchers full participation in them” (p.16). Therefore, she noted down her observations and experiences after she conducted the activities with the learners.

4.4.1.4 Interviews:

The main objective of this tool was to determine the teachers' attitude towards the piloted materials and enquired their observations about the learners' behaviour

while doing the activities. The interview also tried to find out the problems they encountered in teaching the learners and their possible solutions and suggestions they would like to suggest for the improvement of the English language education in the context of Mizoram.

4.4.1.5 Self-assessment Questionnaire:

In the last phase of the study, the learners were given open-ended, free response questions to assess themselves on the experiences they had after learning their L2 from the culturally sensitive materials. The questions consisted of nine items which inquired them how the materials had helped them learn English better and how it had improved upon them. They were also asked about whether they would like to continue doing the same type of activities in the future. These questions are found in Appendix 4 (p.268) and most of the learners answered them in their L1. As it was the emotional or mental state that was being studied here, the learners' responses to these questions were considered to be reliable although achievement tests were not conducted. The procedures of this pilot study are summarized using figure 4.5 below:

Phase 1	Phase 2	Phase 3
<ul style="list-style-type: none"> • Understand the nature and situation of the teaching-learning context. • Learners' questionnaires and teachers' questionnaires were used • Classroom observation was carried out. 	<ul style="list-style-type: none"> • Introducing culturally sensitive materials to the learners and determine its impact on the learners. • Participant observation or self-observation was employed where the researcher carried out the activities. 	<ul style="list-style-type: none"> • Determine the impact of the materials used. • Learners' self-assessment questions were administered. • Interviews were carried out among the English teachers .

Figure 4.5: The Three Phases of the Pilot Study

4.4.2 Research Tools used in the Main Study

As the main study was directed towards studying the more focused variables, more tools were used to gather the data which were not used in the pilot study. The tools which were generally used to study the affective factors were chosen. As such, in 1999, Larsen-Freeman and Long identified five tools or instruments in researching the affective variables such as “questionnaires”, “sociometry”, “match guise technique”, “diary study” and “focused introspection”. Among these tools, questionnaires, diary study and focused introspection were applicable to the context and subjects of the present study. As since Dornyei (2001) also stated that “motivation is a multi-faceted concept that cannot be represented by means of simple measures” (p.186), six tools were used for assessing motivation and the other factors. These tools would be discussed in the following sub-sections in order of how they were used.

4.4.2.1 Learners’ Interviews:

“An interview is a purposeful conversation, usually between two people....to gather descriptive data in the subject's own words so that the researcher can develop insights on how subjects interpret some piece of the world” (Bogdan & Biklen, 1982, p.135). As such, in order to gather descriptive information in the learners' own words, a one on one interview was first carried out. The main objective of this interview was to form a baseline for the study so that necessary comparisons and references could be made based on the information gathered from this interview. So, in order to make the learners felt comfortable and made the conversations natural, they were asked to choose a spot where they could comfortably give the interview.



Figure 6: 4. Interview with the learners - they selected a quiet place, behind the school which was a little far from their classroom to interview them

Once the learners selected the spot for the interviews, they were called for the interview according to their roll numbers. The common questions that were asked to all the learners were:

- ✓ Do you enjoy learning English?
- ✓ Why do you learn English?
- ✓ Do you feel that the way you learn English is good enough? Why?
- ✓ Are you motivated with the way you learn English in the classroom?
- ✓ Do your present English textbooks motivate you to learn English or they do not? What is your attitude towards your current English syllabuses?
- ✓ Do you think that your current English textbooks are good? Why or why not?
- ✓ What kinds of problems did you face in learning English?
- ✓ Did you feel any kind of uneasiness or anxiety while learning English?
- ✓ Are you anxious to make mistakes while learning?

4.4.2.2 Classroom Observation:

The main purpose for conducting classroom observation was to observe the overt behaviour of the learners while learning from their textbooks versus while learning from the materials developed for the study. The researcher observed the teacher conducting both the textbook-based classes and the CSM-based classes and recorded her observations in a note (Appendix 5, p.269, 270). As pointed out by Jones and Somekh (2005, p.138), “in observation the primary research instrument is the self”, the researcher kept a note gathered through “sight” and “hearing”. Her notes included a record on the participation of the learners with or without being called on. This kind of measurement was used to measure classroom participation which was found in Larsen-Freeman and Long (1991).

4.4.2.3 Overt Participant Observation:

In overt participant observation, the participants from where the data were to be collected knew the researcher as a researcher (not disguised). Hence in this observation, the researcher took part in the activities by conducting most of the class sessions during the course of the study. She conducted eight textbook-based classes and 15 CSM-based classes. The teachings in these classes were carried out using the same method employed by the present English teacher (for example, the teacher first asked the learners to read the text aloud, then read the same text by himself to them and explained it to them in their L1). As mentioned in Figure 4.2 (p.88) above, the researcher participated with the aim to build rapport with the learners as well as to have better insights into the context of the study.

During this observation, the researcher maintained *field-notes* which were written after every class (Appendix 6A, p.272 and 6B, p.277). She had written her experience of teaching the learners and the observable behaviour of the learners during the class sessions. All the data collected in participant observations were considered as *fieldnotes* (Bogdan & Biklen, 1982). Thus the researcher made an unsystematic informal document and reflected what was happening in the classroom as pointed out by Willig (2010) in using this tool.

4.4.2.4 Questionnaires:

As one of the most well-known tools used to measure attitude and motivation known as the 'Attitude/Motivation Test Battery' (AMTB) developed by Robert Gardner was not suitable for the context of the present study, the researcher developed her own tool in the form of questionnaires to determine the affective factors being studied. The usefulness of using a questionnaire in determining the mental state was already pointed out by Larsen-Freeman and Long in 1991 who stated that this tool could be used to “get language learners to self-report their attitudes or personal characteristics” (p.35). Consequently, a questionnaire consisted of 17 close-ended and 1 open-ended item were administered to the learners after all the class sessions were completed. Out of these, the first six of them focused on their attitudes and beliefs about learning from the developed materials (CSM), the next five following items inquired their motivation while learning them and the other six items tapped into their anxiety factors while learning from the developed materials. The last item which was open-ended in nature provided the space for the learners to write their other experiences or their experience as a whole during the study.

The questionnaire was designed in order to enable the learners to think back about their experiences during the study especially while they were dealing with culturally sensitive materials. Although the *Likert* scale of rating was used to represent the degree to which learners agree to the statements given to them, the numbers of scores were not allotted to these scales. This was because the responses were analysed based on the number of learners against each item and not to the degree of their agreement to the items. The questionnaire which was used is found in Appendix 7 (p.287).

Since the methods of administering motivation questionnaires had been said to have a considerable impact on the data being collected (for example Dornyei, 2001), learners were informed beforehand that they were to answer truthfully on their experiences during the study. They were given instructions by reading aloud all the items one by one and explanations were given in their L1 while administering it.

4.4.2.5 Learners' Diaries:

The use of diary in investigating SLA had been said to be a valid tool especially in researching the affective domain or the mental state of the learners. The reasons for this were because diary could provide information which could not be directly observed and assessed from the observer and assessor's viewpoint. According to Bogdan and Biklen (1982, p.98), "a diary is usually written under the immediate influence of an experience, it can be particularly effective in capturing peoples' moods and most intimate thoughts". It could also provide "interaction beyond the classroom" (Nunan, 1992, p.120). Besides these, one of the most important reasons for using diary was that the learners' experiences, their feelings, and attitudes could be known "*in their own*

words” (Willig, 2010, p.29). It also “facilitate access to very personal or intimate information that may not emerge in a face-to-face interview” (ibid., p.30)

As such, the diary was used to supplement other tools such as interview, classroom observation, and participant observations as well as the questionnaires. Each learner was provided with a notebook where they had to write their personal experiences which included their attitude towards the teaching-learning topics, the activities they had done and any other things which made them felt positive or negative during the class sessions. Thus learners took the time to write their own experiences after every class which were then collected by the researcher. If they wished to take it home and write them down at their home, they were given the permission to do so. Otherwise, they were asked to write them down immediately after the class was over. This was because some of them might have forgotten about their feelings if not written immediately and also to make sure that they did not miss a single entry and did not forget to return them back. The methods for analysing the diaries would be discussed in section 4.7 in the current Chapter.

4.4.2.6 Retrospective Data:

Retrospective data according to Nunan (1992) are collected “some time after the event under investigation has taken place” (p.124). As Bogdan and Biklen (1982) rightly pointed out that in a qualitative study, “the questions to be asked and the data to be collected emerge in the process of doing research” (p.71), there were questions that emerged during the process of the study. These questions focused on trying to understand *why they did what they did* (Heinzmann, 2013, p.10). Retrospection as a tool was used in the final stage of the study where the learners were asked one by one about

their particular behaviour prevalent during the study. The main objective of this tool was to directly ask the learners about why they behave in that particular ways which were observed during the course of the study. According to Larsen-Freeman and Long (1991), this was carried out using questionnaires and interviews and the researcher may “confront” the subjects using a recording of themselves. However, in the present study, the learners were confronted using personal interviews. The questions that were asked in these interviews were mostly open-ended where the learners had to think back about their own actions and explained why such actions were made. For instance, they were observed to readily volunteer while doing culturally sensitive materials but was quite the opposite when they were learning from their prescribed textbooks. They were also asked to compare the experiences they had while learning from their textbooks versus while learning from the developed materials.

4.5 Criterion for Selecting the Materials

Besides using the different elements of culture discussed in Chapter Three (p.53) the study followed some of the criterion or principles identified by Brown (2007) in using 'culture' in the language classrooms. Thus, the materials used in the study were developed based on the following principles:

- ✓ The materials should “value the customs and belief systems that are presumed to be a part of the culture(s) of the students”.
- ✓ The materials should avoid creating “stereotypes” among the learners the cultures of others and themselves.

- ✓ The materials should avoid “any possible devaluing of the students' native language(s)”. It, in fact, should promote the home languages of the learners.
- ✓ The materials should “recognize varying degrees of willingness of students to participate openly due to factors of collectivism/individualism and power distance”.
- ✓ The materials should avoid possible ways of negatively perceiving “the perceived roles of males and females” among the learners prevalent in their cultures.
- ✓ The materials should exploit “the potentially rich background experiences of the students, including their own experiences in other cultures”. However, in the context of the present study, the learners have no experiences in the cultures of others and thus the culture-based materials are developed to exploit their experiences and knowledge in their own culture.

(Brown, 2007, p.213)

4.6 Description of the Materials used

The materials used in the pilot study and main study were based primarily on the learners' immediate background and culture. As the learners selected for the study were still very young, the elements of culture used to develop the materials were carefully selected so that it would be workable or feasible for them (since the study believes in moving from known to unknown). Except for the first activity used in the pilot study, all the activities in both the studies were developed by the researcher keeping in mind the subjects of the study.

4.6.1 Description of the Materials used in the Pilot Study

In the pilot study, four culture-based activities were used to determine their impact on the learners. The activities were designed to work in either group or in pairs because this allowed the learners to engage more into the activities and share their opinions and ideas about the culture they shared mutually. “The classroom is clearly a place where people have to work together, essentially requiring a compromise between their own individuality and the dynamics of the whole group” (McDonough & Shaw, 2003, p.196).

In the first activity, the learners were asked to think about the first five words that came to their minds when their home State or hometown was mentioned. They were then asked to justify why those words came immediately to their minds. This particular activity was adopted from the book *Cultural Awareness* (Tomalin & Stempleski, 1993). The procedures of this activity are given below:

Steps of the piloted activity :

- The activity was first explained it to the learners both in their L1 and L2. They were informed about what they were about to do and how it should be done.
- The learners were then asked to divide themselves into groups. In a class where there were lesser learners, a group consisted of 2-3 members. In a larger class, there were 5-6 members in a group.
- Once they formed their own group members, each group wrote down 5 words each along with their justifications.
- After about 15 minutes (the learners took time to write them down), each group were asked to tell the other groups the words they had written and the reason

why those words came to their minds.

- All the group members in each group were picked by the teacher and the researcher to ensure that all of them properly participated in the activity.
- The learners used their L1 while discussing among their group members but used their L2 while giving their answers to the other groups.
- After they have finished, a whole class discussion was conducted. Learners discussed what they have learnt from the activities.

The second piloted activity was based on one of the most significant components of the learners' culture known as '*Mizo Tlawmngaihna*'. This activity involved brainstorming as learners had to think of the different ways in which they could show this selfless act to their friends or the others in their society. Learners worked in pairs while discussing how they could show altruism to the others.

***Tlawmngaihna** (altruism) as a cultural concept generally means volunteering oneself to do any kinds of task (demanded or not demanded) no matter even if one has to suffer physically or financially. "It incorporates behavior that is self-sacrificing, self-denying, doing what an occasion demands unselfishly and without concern for inconvenience caused, persevering, stoical, stout-hearted, plucky, brave, firm, independent, loath to lose one's good reputation" (Wiki source). It is a humble act without demands or expectations.*



Figure 4.7: Learners worked in Groups to do the Activities

Steps of the piloted activity 2:

- The task was first explained it to the learners first in their L1 and then in their L2.
- They were then divided into pairs and were given 15mins to think about how they could show this act to their society or people around them
- They listed them down in a sheet of paper.
- After they were done, each pair was asked to tell their friends what they had written down.
- When learners hesitated to volunteer, the teacher and the researcher picked them one by one.
- Learners were allowed to give comments on what other had written and were allowed to clarify their doubts.
- After this was done, a whole class discussion was held to see whether they had really done this act to someone or for the society.

The third activity was to identify correctly the types of Mizo cultural dances and discussed with their friend in their L2 which dance they like the most and why they like it more than the others. Learners were provided with four different types of their cultural dances shown below:



Source: www.indianetzone.com



Source: danceask.com



Source: hlimkhawpui2016.blogspot.com



Source: deskgram.net (vibrio 2017)

Table 4.1: *Different types of Mizo Cultural Dances- Piloted Activity No.3*

After each learner had got their copies of the pictures, the activity was explained to them first in their L1 and then in their L2. They were asked to either work in pairs or in groups according to their own wish and then identified the dances correctly. This activity was meant for practising speaking in the classroom. Once all of them identified correctly, they told their partners in their L2 the dance which they liked the most and the kind of instruments needed to perform them.

The fourth and last activity in the pilot study was a group discussion on two of the most awaited Mizo gatherings called *The Christmas Feast* and *YMA Day* (Young Mizo Association Day). *The Christmas Feast* occurs every year on the 26th of December (if the day 26 does not fall on Sunday, if it does, it happens on 27th December) where all the Mizos inside and outside Mizoram gathered in their own Church premises to have the big feast. *YMA Day* is celebrated every year on the 15th of June where different Mizo cultural dances are performed by members of the locality. Cultural dance competitions are also organized on this day and the young Mizo members are taught about their own culture.

As the learner participants were aware of these gatherings, they were asked to have a group discussion about these topics. The teacher and the researcher acted as facilitators when they fell short of vocabulary in their L2. This activity was used mainly to stimulate interaction among the learners and create the opportunity to speak in their L2.

4.6.2 Description of the Materials used in the Main study

In the previous section, we had discussed the materials used in the pilot study and how they were used. As such, as a continuation to the description of materials used in the study, this section would discuss the culturally sensitive materials that were used in the main study in order to determine the affective factors of the learners.

4.6.2.1 The Folk Stories

Five Mizo stories, both folktales and folklores were selected for the study:

- *The story of Rahtea*

- *Tlingi and Ngama*
- *Two sisters go in search of cucumbers*
- *Chawngmawii and Hrangchhuan*
- *Rairahtea*

Among the above mentioned, the first story- The Story of Rahtea was translated by the researcher from the book *Serkawn Graded Readers* (Nuchhungi & Zirtiri, 2003) which was written in Mizo language. *Tlingi and Ngama* as well *Two sisters go in search of cucumbers* were taken from a Blog named “Mizo Clan BlogSpot”. The former was translated by the researcher and the latter was edited and simplified. The two other stories were extracted from another source called “Mizo writings in English”. The references to these five stories are found in Appendix 8A to 8E (pp.288-296). It also had to be noted that all the exercises and comprehension questions given at the end of each story were developed by the researcher.

Among the five mentioned stories, four stories were explained by the researcher and one story was explained by the English teacher to the learners. The class sessions were carried out using the same teaching style employed while teaching their textbooks. Once each learner had a copy of the story, the story was explained to them in their L1. After the learners were asked to volunteer to read out a paragraph, the same paragraph in the story was read out and explained to them, the learners were then again asked to volunteer to read the next paragraph and continued in the same way until the story was completed. This was done to determine their level motivation such as their willingness to participate while learning from their own story. They were even asked to volunteer and explained the paragraph to their friends. Once the explanation of the whole story was done, the comprehension questions and exercises were done as a whole class

activity. If learners had any question, they were given the time to clarify them. Notes of the class sessions are provided in Appendix 6B (p.277).

4.6.2.2 The Activities:

According to Dulay et al. (1982), a natural communication task is “where the focus of the student is on communicating an idea or opinion to someone rather than on the language forms themselves” (p.247). Hence, the 10 activities (or tasks) that were used in the study were developed mainly to elicit oral communication among the learners within the context of their classroom. The activities were developed based on the different cultural elements of the learners ranging from their “surface culture” to their “deep culture” and they were created by the researcher herself. While doing the activities, the learners used their L1 to discuss with their partners or group members but used their L2 when they participated in a whole class discussion. Please refer to Appendix 6B (p.277) to know the steps of all the activities and the class procedures.

Activity 1: The first activity was developed to raise awareness about the culture among the learners using worksheet titled “*Choose the appropriate answer*”. The worksheet contained 10 questions along with the options to answer them based on their own culture (please refer to p.152 and Appendix 9 for the worksheet). The learners were first asked if they could explain the meaning of 'culture' in their own words after which they were provided with the worksheet to work individually.

Activity 2: The second activity involved brainstorming and making of sentences. Learners were given five topics such as *Cultural dance, Hnatlang, Feh, Christmas, and Tlawmngaihna* and think of any three things they could associate with each of these topics. They were then asked to use them in their sentences. Once they

had finished, they shared their answers to the whole class turn by turn. The main objective of this activity was to observe the learners' behaviour when they dealt with the material. The worksheet is produced in Table 5.6 in Chapter Five (pp.155-156).

Activity 3: Besides the primary aim of the study, activity three aimed at teaching the learners how to write 'sequence of instructions' in order to prepare one of the most popular Mizo cuisines called *Maian Bai*. Learners were provided with the worksheet (please refer to p.158) and asked them to work either in pairs or individually. Once they had finished writing down the ingredients and the instructions needed to prepare the cuisine, they instructed their friends using their own words.

Activity 4: The main aim of this activity was to continue engaging the learners more with culturally sensitive materials. For this activity, learners had to list any three vegetables commonly found in their local market, three games commonly played by the Mizo children, three flowers commonly found in Mizoram, and three domestic animals commonly owned by the Mizo people. Once they were done the listing, they were asked to choose any three words from the listed words to construct sentences. When they had finished listing them down, they shared their answers with their friends.

Activity 5: Apart from the primary aim of the study, the secondary aim of this activity was to teach the learners 'paragraph writing' using the topic '*Christmas Bazaar*'. A short discussion on the topic was first conducted by the researcher among the learners and after which they were asked a few questions about Christmas bazaar. A short paragraph which was found on the worksheet was then read out and translated in learners' L1. This worksheet which was used is produced below:

Activity 5: PARAGRAPH WRITING



For kids and children in Mizoram, the best part of Christmas is to go shopping for clothes to be worn on Christmas Day. So before Christmas, people would set up small shops on the roadside just for that special occasion and these shops are taken down once the festive season is over. Throughout the year, parents would save their money so that they would be able to buy the things their children asked them to buy. So, all the members of the family, rich or poor would go to the 'Christmas Bazaar' to prepare themselves for the big day.

Now write a paragraph on Christmas Bazaar. Use the following points to guide you.

- Where do you usually go for Christmas Bazar?
- Who used to go with you?
- What do they usually sell?
- What do you usually buy? What kind of toys and what kind of clothes do you buy?
- Did you get what you want?
- Were you able to buy them? Were they expensive?
- Did you show the things that you had bought to your friends and neighbours?
- Did you enjoy shopping? How? Why?

Table 4.2: *CSM Activity No.5 used to teach learners Paragraph Writing in the Classroom*

Activity 6: For the sixth activity, an outdoor activity was carried out where the learners were asked to go outside their classroom and observe anything around them. It involved keen observation and they then gave a report based on what they had observed. Once the learners were briefed with the activity, they were given approximately 15 minutes to do the observation. When all of them were back to the classroom, they gave a report on whatever they had observed one by one in their L2.

Activity 7: This activity which was titled '*Guessing and Speaking*' aimed to develop learners' speaking skills using their local background. It also aimed to teach the learners the skills of teamwork. For this, they were divided into a team of four members and each team were given three pictures each. The first picture was *Zaikawm Lam* (Mizos dancing in the Church dance floor), the second picture was *Tapchhak* (typical Mizo fireplace) and the third picture was *Puantah* (weaving cloth). Each group selected their own team representatives (who did not know what the pictures were) who were in-charge of guessing what the pictures were from the explanations given by his/her team members. All the teams used their L2 to describe the pictures so that their team representatives would be able to guess it correctly. Detail procedures of this activity and the pictures which were used are found in Chapter Five, pp.166-168.

Activity 8: For this activity, items or materials which were found in almost all the homes of the Mizos were used to increase the vocabulary range of the learners. The learners were provided with worksheets which contained pictures of these items and they had to match the items with their names in English. The worksheet which was used is produced below:

ACTIVITY 8: WORKING WITH NEW WORDS

Below are some pictures that are found in almost every home of Mizoram. You must be aware of their names in Mizo language but may not be in English. Choose the words from the box and write their names under each picture correctly.

Fermenting pot	Jaggery	Mortar and pestle
Dao	sticky	Bamboo basket



1. _____



2. _____



3. _____



4. _____



5. _____



6. _____

Table 4.3: CSM Activity No.8 used to Increase Vocabulary in the Class

Activity 9: This activity was titled 'Odd one's out'. After the learners were given instructions about the activity, they were given a worksheet which contained different food items. Participants had to select only the food which belonged to them. The worksheet that was used would be reproduced in Chapter Five, p.170. Once they had finished striking out the odd ones, they worked in pairs and discussed the food they

usually had during festivals and special occasions. Once they had done with the discussion, turn by turn learners then retold the whole class about what their partners had said to them.

Activity 10: The tenth activity that was performed in the study was titled 'Discussion'. Learners were given a topic called 'Zakhawm/Lengkhawm' for a whole class discussion. After they were instructed about the activity, they were provided with points to guide their discussion. These points included: (i) Had they ever participated? (ii) Name of the songs usually sung at that time (iii) the place where they were sung (iv) the musical instruments that were used. They were instructed to practice using their L2 as much as possible for their discussion although the use of their L1 was also permitted when necessary. The researcher observed the discussions and acted as a facilitator.

*The word **Zaikhawm** or **Lengkhawm** means to get together in order to sing together using only drums (big and small drums) as musical instruments. In some places, a keyboard is also used as an instrument. There are some songs which are composed for this purpose and these songs have different tuning style. It takes place both in times of sad and happy moments. For example: to console a bereaved family; during Christmas and New Year celebrations, and other special Church services such as Good Friday.*

4.7 Procedures of Data analyses

In the data analysis Chapter, analyses of data would be presented according to how they were collected. The data collected during the pilot study would be first analysed and these data which were in accordance with the main study would be presented here.

As mentioned in section 4.1 (p.84), both qualitative and quantitative method of data analyses were employed to interpret the data. Since no particular skill was assessed

in the study, the researcher's insight into the context of the study was one of the main sources that was used to interpret the data collected from the different tools. This had been supported by Bogdan and Biklen (1982) who stated that in qualitative research, “mechanically recorded materials are reviewed in their entirety by the researcher with the researcher's insight being the key instrument for analysis” (p.27).

The classroom observations and participant observations were assessed based on the overt or observable behaviour of the participants. These motivated behaviours such as their willingness to participate and their willingness to communicate during the class sessions were assessed. As attitude and motivation are related to behaviour, these behaviours were determined by observing the frequency of learners volunteered to participate by raising their hands. The interactions between the teacher and the learners which were initiated first by the learners (for example, when they asked questions without being asked to ask) and the number of times they had responded to the questions raised by the teacher were included` in the procedure of analysing the classroom observations and participant observations. These methods were adopted from Gardner (1985) who used the same kind of determinants to study learners' affective variables.

The data generated using interviews were coded and categorized. Categories are “grouping together of instances (events, processes, occurrences) that share central features or characteristics with one another” (Willig, 2010, p.35). As such, categories were created using themes such as positive attitude towards the materials, free of anxiety when or while doing the materials, general motivation, motivation to participate, motivation to learn, most and least enjoyed activities, general positive outcomes, negative experience, English class anxiety, and learners' perceived

competence. The data gathered from the questionnaire were also analysed and interpreted using percentage.

The learners' diaries were analysed into two parts- their experiences while learning from the prescribed textbooks and their experiences while learning from the developed materials. Since each learner made an entry after every class, their experiences while learning a particular lesson were taken into account while analysing them. Words or phrases which mentioned about their motivational or de-motivational factors, their attitude towards the materials, their feelings during the class sessions and their attitude towards the teacher were categorised in order to understand the emotional impact of the two different materials among the diarists. If such words or phrases were mentioned by a learner more than once in a single entry, they were counted as one (a method used by Matsumoto, 1989). Thus, in order to understand the number of learners having the same experience in a single day, the total numbers of learners were written in a bracket next to such words.

When all the data collected from the different tools were analysed, the data were triangulated in order to obtain reliable results for the study.

4.8 Conclusion of the Chapter

While collecting the data for the study, the main problem faced was the low proficiency level of the learners which made it a little difficult to have classroom interaction in their L2. Some of them could not even speak a single sentence correctly in their L2. Besides this, the tools and the materials developed for the study were successfully used to gather the data and detailed analyses of these data would be done

in the following Chapter. Thus, this Chapter provided us the procedures of the study by describing the physical settings of the study, the basic profile of the learners and the rationale for selecting them, the materials that were used along with the criterion for its selection.

CHAPTER FIVE

DATA ANALYSIS AND INTERPRETATIONS

5.0 Overview of the Chapter

In the previous Chapter, we discussed certain methods and procedures followed in the study such as the methods for selecting the schools and the subjects, the procedures followed in carrying out the intervention, the methods used to collect the data as well as the methods to be employed in analysing these data. We had discussed that a pilot study was first carried out as a preliminary study and detailed steps of the pilot and the main study were discussed in the previous Chapter. We had also discussed the different materials used during the course of the study along with how these materials were selected. Thus, this Chapter is dedicated to analysing and discussing the data collected through different techniques. While analysing the data, qualitative interpretations would be provided and discussions would also be made when necessary. As such, we would open this Chapter by first discussing the data collected from the pilot study which will be followed by a discussion of data from the main study.

5.1 Analysis of the Pilot Study

The primary objective of the pilot study was to determine how culturally sensitive materials would impact learning besides trying to understand the nature of the teaching-learning condition of schools in Mizoram. It tried to investigate the potentiality of using learners' home culture as classroom teaching material and

determine whether it would also have positive impact among the learners as reported by other researchers. The pilot study was also carried out with the aim to have better insights into the context and setting of the study. This study which was carried out among 58 learners from three different schools gave the scope of conducting the main study.

As mentioned in the previous Chapter, tools such as interviews, questionnaires containing both open-ended and close-ended questions for the teachers and the learners, classroom observations, participant/self-observation as well as self-assessment questionnaires were used for this pilot study. Analysis of the data would be done according to how they were gathered and only data which are in accordance with the main study would be discussed here. Data which are not discussed here are given in the appendices.

5.1.1 Analysis of Learners' Questionnaires before Introducing Cultural Materials

This questionnaire which had a mixture of open-ended and close-ended questions provided information regarding the background of the learners. It provided information regarding their experiences in and outside the school, the problems they had encountered while listening, speaking, reading and writing in English. It also informed us their expectations from their teachers, school principal, and most importantly their expectations from their English course and syllabuses. The questionnaire used and the responses of the learners to these questions which were not discussed here are given in Appendix 1A and B (249 and 253). Learners gave their responses in their L1 which were then translated by the researcher.

In Sl. No. 3, Section B of the questionnaire, the learners were asked whether they had expected to do more cultural activities in the class or not and the results were presented below:

(a) I expect to do more cultural activities in the class.

Strongly agree	agree	Neither agree nor disagree	Disagree	Strongly disagree
8	24	14	10	2
14%	41%	24%	17%	3%

Table 5.1: *Percentage of Learners Who Expect to do Cultural Activities in the Class*

As seen in Table 5.1 above, the majority of the learners expected to do more cultural activities in the class so as to enhance their English learning. Furthermore, in Sl. No. 17 of the same Section, learners were asked:

(b) What kind of stories would you like to be included in your textbook?

Among the different answers given by the learners, many of them responded by saying:

- *Things about Mizo and its past*
- *About Mizo culture*
- *About Mizo people*
- *Mizo folk stories, more about Mizo folk stories*
- *Mizo history*
- *The things which make Mizo tradition and culture vivid*
- *Old stories of the Mizos*

Again, in the last question of the questionnaire Sl. No. 18 of the same Section, learners were asked this question:

(c) Any other comments regarding your expectations from your teacher, school or syllabus?

Some learners responded by saying that they wanted to have some activities about Mizoram and wanted to know more about their culture.

As such, from the above questions and their responses, it was interesting as well as surprising to find out that many of the learners were expecting to learn about their own culture and wanted cultural content to be included in their syllabuses even before introducing cultural activities to them. In other words, it was exciting to find out that the learners were all ready to work with tasks centred around culture even before knowing what they were about to do in the next phase of the study.

5.1.2 Analysis of the Piloted Activities

After learning the background of the learners and their expectations, four different cultural activities were carried out in all the three schools. As mentioned in the research methodology Chapter, Chapter Four (p.106-110), Activity 1 was adopted from the book *Cultural Awareness* (Tomalin & Stempleski, 1993) and the other three activities, Activity 2, 3 and 4 were created by the researcher. These activities were carried out to see how they impact learners' behaviour in the classroom. It also aimed to see how learning from one's one culture could facilitate in learning and acquiring one's target language. The activities that were piloted are presented and discussed below.

5.1.2.1 Analysis of the Piloted Activity No. 1

In this activity, the learners had to think about the first five words that came to their minds when their hometown or home State was mentioned. It was a group activity for the learners of standard Eight and learners took turns to read out what they had written and the reasons why those words came to their minds. After the students had finished, a whole class discussion was conducted based on what they had learnt about their own cultural values from the activity they had done. Table 5.2 given below displayed the first five words given by all the groups from all the three schools.

School 1	Group A	mountain, shy, bamboo, Mizo-dishes, Tlawng river
	Group B	small eyes, alcohol, Lalthanhawla (Mizoram Chief Minister), green trees, rain
	Group C	Mizo festivals, football, bamboo dance , bad roads, fair
	Group D	pumpkin, Mizo dance, beautiful, meat, clean
School 2	Group A	trees, lakes, hills, Mizo culture , environment
	Group B	trees, fish, crab, monkey, birds
	Group C	Tlawmngaihna (altruism) , good manners, Mizo eggs , mountain, lakes
	Group D	Aizawl (Capital of Mizoram), Chipte (one kind of a bird found in Mizoram), box, eggs, Sony phone
School 3	Group A	Trees, lakes, water, mountains, bamboo
	Group B	Crabs, cow, pig, dog, horse

Table 5.2: *Words which Describe Mizoram and its People According to the Learners*

Table 5.2 gave us lists of different words which came to learners' mind when they thought about their hometown or their home State. The words which were highlighted in bold were prominent in the learners' home State and thus learners' justification would be shown only for these highlighted words.

School 1	Group A	Tlawng rivers - ' <i>Tlawng</i> '(one of the rivers of Mizoram) is famous
	Group C	Bamboo dance - It is very famous Mizo dance.
School 2	Group A	Mizo culture - <i>Tlawmngaihna</i> which is a famous Mizo culture
	Group C	Tlawmngaihna (altruism) - because it is very good and Mizo culture. Mizo eggs (country brown eggs) - because it is different and healthy and only in Mizoram it is there.
	Group D	Aizawl (Mizoram capital) - Aizawl is a big city and famous. <i>Chipte</i> (one kind of birds found in Mizoram) - there are so many Chipte near our house to play them. (Sic)

Table 5.3: Learners' Justifications for their Answers in Table 5.2

When learners gave their justifications, they looked very shy and they lacked confidence. They seemed reluctant to even have a whole class discussion at the end of the activity. Both learners' L1 and L2 were used during the time of discussion. Learners discussed that though the activity seemed easy; it was difficult as they had never thought about their own State in that way. They said that the words did not come easily to their minds. They also said that they had never done group activities before and found it little difficult to cooperate within their groups. They said that this activity helped them value what they used to take for granted and noticed the uniqueness of their own home State through this activity.

5.1.2.2 Analysis of the Piloted Activity No. 2

Activity No. 2 for the pilot study involved brainstorming. Learners had to think of the different ways in which they could show Mizo *Tlawmngaihna* (please refer to Chapter Four, p.107) in their society. Learners listed down in points and shared the

steps with their friends. After this was done, a whole class discussion was held to see whether they had really done this selfless act to someone or for the society.

The responses of the learners for this activity are presented below in Table 5.4.

School 1	Group A	Participating in community services when necessary By obeying our parents By helping the poor
	Group B	Doing what elders ask us to do without complaining Picking up garbage lying on the floor When we obey our teachers
	Group C	By helping the blind cross the road By planting more trees Helping our friends and family
	Group D	Distributing our old clothes to orphanage Helping the one who carry heavy things Giving money to poor
School 2	Group A	When we help the poor When we clean the street When we help the old people
	Group B	We will guard our animals At our friends and our village we will guard
	Group C	We should help those who need help We should help each other We should have good manners
School 3	Group A	We help people Give food to other Manners are important
	Group B	By helping people Clean toilet Be good to animals (Sic)

Table 5.4: *Ways in which Learners think they could Show their Culture to Others*

Based on a whole class discussion, it was discussed that learners were not very aware of their own culture. The highlighted sentences showed that they confused this cultural concept with doing good things for others as this concept is different from that. Learners confessed that they had not really done this act and were motivated to do it in

future. Learners also discussed that they had learnt the importance of showing *Tlawmngaihna* to someone or to the society. For example, when a person dies, the members of the society gather in that house to console them. Not only they console them, they even contribute money and rice for them, and they take care of them for weeks till they bounce back. Another example can be explained from an incident that happened recently on 1st February 2018 when a truck met an accident near the village of *Cherhlun* in Mizoram. This truck fell from a steep hill about 150 meters away from the road, and about hundred men from the nearby villages gathered together to pull out the truck with their own hands without the help of a machine. The video clips of this incident can be viewed in YouTube “*LPK Truck accident hnukchhuak / Cherhlun khaw daiah Mizo tlawmngaihna*” and “*Truck accident mizo pa te tangrualin an hnuk chhuak / Cherhlun khaw dai*”.

5.1.2.3 Analysis of Pilot Study Activity No.3 and No.4

The third and fourth activities were entirely speaking activities. Learners carried out the activities orally and thus no written data were collected from the learners. As these two activities were created with the aim to enrich the speaking activities of the learners, enhanced their speaking skill and to learn the way they had responded to the activities, discussion on these activities would be done together from the researcher’s field note.

Activity 3 of the pilot study was to identify the types of Mizo cultural dances and to discuss in pairs which dance they liked the most and why they liked it. The fourth activity was a group discussion where two cultural topics such as *Christmas Feast* and *YMA Day* (Young Mizo Association Day) were given to the learners for

discussion (please refer to p.110). Learners discussed in pairs or in groups to do these activities. They were encouraged to talk in their target language as much as possible for discussion. The teachers and the researcher observed the learners having their own pair/group discussion and it was observed that they were quite responsive to the activities. However, it was also observed that the activities were difficult for learners who had not done any kinds of L2 group discussion prior to this pilot study. As their proficiency level was still very low, they had problems in words usage and their sentences were full of errors. For example, some learners said, “*Cheraw (bamboo dance) is I like more because other dance is difficult*” “*I loves are dance is beautiful in YMA Day*” “*Christmas feast I exciting we friends eats together*”. It was also observed that these kinds of activities would be more helpful for learners at higher stages.

5.1.3 Analysis of Classroom Observation

The classroom observation carried out to the three schools based on the classroom observation checklists given by Stenhouse (1975) would be discussed in this section. As mentioned earlier in the methodology section (p.96), the main objective of this observation was to understand the classroom teaching practices and the nature of the English language classrooms. As such, analysis and discussion would be done based on the main objective of using this tool.

The lessons carried out by the teachers during the observations varying from English short story titled '*Wordsworth*' to Mizo short story '*Nuchhimi*' (translated into English). These lessons contained more opinion and inferential questions than factual questions. The answers to these questions were to be answered in two to three sentences in general. During these class sessions, all the questions raised were from the teachers. No learner raised any question to be discussed or to be explained by the teachers or by

the others. There was hardly interaction between the teachers and the learners unless the teachers asked them questions to be compulsorily answered. The participation of the learners was minimal. The teachers had full control over the class sessions and their role could be described as 'authoritarian'. It seemed that the learners had no "clear sense of purpose" as they did not seem to understand why they were learning English. It was believed that they learnt English just as they learnt other subjects because the English language was taught much like how the other subjects were taught to them. Whenever the teachers raised "Yes" or "No" questions, almost all of them used to respond but if the teachers raised questions to be answered in sentences, hardly anyone responded. However, it was observed that the learners were quite responsive to the lesson on a Mizo short story rather than a lesson on an English story as they gave more responses and read out the text more enthusiastically.

While the teachers were teaching the lesson contents, all of them maintained distance from the learners. They were physically far from the learners. They either stood still or sat near the blackboard in a chair. Except for one teacher from the second school, both teachers from the other two schools did not seem to make effort to get the learners involved in the process of their teachings. They tried to maintain discipline by scolding some of the learners who were noisy while at the same time, they seemed to be quite permissive regarding the learners' attentiveness. Some of the learners were found to be copying notes from other subjects while some of them were even sleeping. Except for the first school, communication between the teachers and the learners were done in Mizo language.

5.1.4 Analysis of Participant Observation/Self-observation

A total of 12 participant observation was made during this pilot study. The four piloted culture-based activities discussed in section 4.6.1 (pp.106-110) were performed to all the schools. These activities were carried out with the aim to see how the materials would have impact learning among the L2 learners. Before conducting this participant observation, classroom observation was carried out as previously discussed which informed us that classroom interaction between the teachers and the learners were minimal. The learners did not participate at all during the class sessions. However, during this participant observation, learners made more participation and even asked questions to their teachers. For example, some learners asked the teacher or the researcher to translate Mizo words such as “*hnatlang*” (community service), “*tlawmngai*” (altruistic), “*ropui*” (magnificent) and other words into English. The questions raised to them were also answered more enthusiastically by them.

As already discussed in section 5.1.2 and its sub-section (p.129) above, learning their L2 for the first time using materials culturally sensitive to them was quite difficult as their proficiency level was still very low. In addition to this, class activities were never conducted prior to this and this had made it difficult to conduct activities in their L2. Although learners L1 was used to some extent, the main objectives of using the materials were to make the learners use their L2 more and involved them more in the process of the teaching-learning. These objectives were met during this observation. It was felt that learners had enjoyed learning and doing the activities circled around their culture. They liked the idea of working in groups or in pairs as they could freely share their answers with their friends. Since no test was conducted during this study, the learners were asked to assess themselves using self-assessment questions on how the

activities had helped them learnt English better. This would be discussed in the following section.

5.1.5 Learners' Self-assessment Questionnaire

As mentioned earlier, this open-ended self-assessment questionnaire was answered by the learners based on the activities that they had done during the pilot study. Most of the learners answered this questionnaire in Mizo language and they were translated into English. The questions that were asked and the excerpt from the responses of the learners are discussed below.

a). What have you learnt from the activities?

Some learners said that they had learnt the value of their own culture and the value of sacrificing oneself for others, "*Mizo Tlawmngaihna pawimawh zia ka hriat phah*", "*We should practice Mizo tlawmngaihna at home at anytime, anywhere*". Some learners said that they were aware of their own proficiency level and the need to improve them while some said that they learnt how to construct sentences in English, "*What I learnt from the activities is that I need to speak in English more*", "*English hi hei ai hian a tang leh zual turin ka in ring.*" Many of them said that they learnt to speak out in front of others in their target language and even learnt how to be confident; they realized how shy they were and why they should overcome their shyness, and also realized that all the tasks required hard thinking. "*English hi zir nasat ka va ngai em. Ka van lo zakzum em.*"

b). What kind of activities did you enjoy doing?

16% of the respondents said that they enjoyed doing Activity 1 and 2 and 26% said that they enjoyed doing Activity 1. Majority of them **58%** said that they enjoyed

doing Activity 2 where they had to write down points on how they could show altruism to others around them.

C). How did they improve your spoken English?

Among all the 58 respondents, 13% said that they did not find any improvement from the activities while the majority of them **88%** said that they improved by having the confidence to speak in their L2. They said that they had increased their vocabulary range as they were given instant correction and some of them said that they learnt to select appropriate words for their sentences.

d). In what ways would similar activities help you learn English better?

Some of the respondents said that their personality would improve and they would be braver to speak and participate in the class. Some of them said that by doing those kinds of activities, they could use their L2 for discussion as the activities required more interaction which would help them learn English better. By doing such kind of activities, some of them said that they would feel free speaking before the teachers who can correct them instantly. Some of them even said that varieties of topics would help them learn English better as the activities they had done were different from what was found in their prescribed textbooks.

e). Did the activities motivate you to speak in English? Why?

From all the respondents, only 9% said that they were not motivated at all while **91%** agreed they the activities motivated them to speak in English. For them, discussion about own culture in itself was motivating. They were inspired when they saw their friends participating enthusiastically. They said that they would like to talk

about their own culture in English. They were aware of their level of proficiency and were motivated to speak more.

f). Explain in brief, how the activities helped you learnt English better? If they did not, explain why?

13% of the respondents said that activities did not help them because they needed more activities and said that they needed a longer period to improve “I need more time to improve”.

88% of the respondents said that activities helped them because it reduced their shyness and gave them more confidence to speak in English. Code mixing was possible, they tried their level best to speak correctly in front of others. They said that it had helped them to think and express themselves in English. The teachers helped in sentence construction in improving their spelling. Group work promoted learning as mistakes were corrected by other group members.

g). Have you ever done the same type of activities before?

All of the respondents said they had not done the same type of activities in the past.

h). Would you recommend similar activities in your textbook? Which one?

56% of the respondents recommended similar activities and 19% of them did not recommend similar activities in their textbooks while 21% of them were not sure about it.

Among those who recommended, 9% recommended the first activity 1 and **34%** recommended the activity 2.

i). Would you like to continue the same type of activities in the future?

91% of the respondents said that they wanted to continue doing the same type of activities in the future while only 9% of them did not wish to continue doing it.

5.1.6 Analysis of Teachers' Interviews

Teachers' interviews were carried out to understand the general issues in the teaching-learning of English in the context of Mizoram. As such, four English teachers were interviewed where three of them had talked about the cultural activities that were done prior to this interview. These interviews were held in Mizo language as the researcher wanted to establish a rapport with the teachers. Therefore interviews which had points relevant to the main study would be discussed here. Full transcripts of some of these interviews that were translated into English could be found in Appendix 11A-11C (pp.302-315) for further references. These transcripts are provided for those who would like to know more about the teaching-learning condition of the schools in Mizoram and the suggestions these teachers suggested for the betterment of English education in the State. The following are the questions that were asked and responses of the three teachers on the activities that were performed in the study.

a). How did you see the cultural activities that we had done with your learners? Did you see any improvements among your learners? If not, why not?

Teacher 1 said that she really found the activities good. She said that being the class teacher of the learners who were selected for the study, she witnessed their improvements when they were able to write down what they thought with their brains. She commented, “you might not see their improvement but I am their class teacher and

I have been with them since the beginning of this year”. Although she had taught English for 17 years, she acknowledged that she had never done those kinds of activities with her learners. She felt that the activities challenged them as they had to think on their own. She was glad that they had the courage to take risks and gave their best attempt while doing the activities. She said that they even improved their writing and speaking skills and suggested that those kinds of activities be included in their prescribed English textbooks.

The teacher further commented that the learners had a deep interest in texts related to Mizo or Mizoram. She talked about how the Mizo story '*Nudhimi*' (Mizoram Board of School Education, 2010) that was included in their *Literature Reader* book excited them and motivated them to read that chapter.

Teacher 2 also found the activities really good for the learners. He said that the activities encouraged his learners in a good way as they were aware of their own proficiency level, and felt the need to improve their language skills. He said that when the learners learnt things from their own context, they were comfortable because of familiarity and it became easier for them to learn like those activities done in the study.

According to Teacher 3, the activities were good because they helped the learners to think on their own and they improved their vocabulary range. The learners were excited to do the activities as they had never done those kinds of activities before. She said that if there were more activities like those in their syllabus, the Mizo learners would improve in learning their L2. Just like Teacher 1, she also commented about the Mizo story that was included in one of their textbooks which attracted the learners.

5.1.7 Conclusion on the Analysis of the Pilot Study

During the study, it was observed that at first, when learners were made to do the first activity, they were very shy and lacked confidence but when they started doing the second activity, they gained confidence as they enjoyed doing activities about their own culture. Thus the positive impact which were observed and found out from the analysis of the data could be summarized using the points below:

- Learners became more confident speaking in their second language while talking about their own culture.
- Since the activities interested them, they gained motivation to speak.
- Such activities promote peer learning. While doing the activities, learners fell short of vocabulary but were soon provided either by their group members or from the other groups.
- From the activities, learners not only learnt their L2 but also learnt about their own culture. While doing the tasks, learners give incorrect and inappropriate answers. For example, in the activity two, a learner responded by saying “*giving away our old clothes to the poor.*” This is not *Tlawmngaihna*. They had confused this concept with good deeds.
- Such activities kindled interest to learn more about other culture as well.

5.2. Analysis of the Main Study

The results of the pilot study showed positive impact of using culturally sensitive materials among language learners in English classrooms as discussed in the previous sections. This finding corresponds to the findings of other researchers

discussed in the review of the literature (Chapter Two, pp.44-49). As such, if learning from one's own culture fosters in learning one's target language, how does it actually help the learning? How do the materials affect the affective factors of the learners if they become better learners? These are the questions that are being investigated in the main study within the framework of the *Affective Filter Hypothesis*. Thus, the answers to these questions would be discussed by analysing the data gathered from this study. Analysis of the data would be done according to how they were gathered.

5.2.1 Analysis of Learners' Personal Interview before using Culturally Sensitive Materials (CSM)

As mentioned in the methodology Chapter (Chapter Four), a different set of learners were used for the main study as the learners from the pilot study were not available during the time of the main study. Thus these learners were again interviewed before introducing the culturally sensitive materials to them. This was done in order to create a baseline for the study so that necessary comparisons and references could be made based on the information gathered from this interview. As the main study was conducted directly to determine their attitude, motivation, self-confidence and anxiety while learning from the culturally sensitive materials (henceforth CSM), this interview was considered crucial. As such, their attitude towards learning their target language, their attitude towards the present textbooks, their attitude towards the current teaching methodology, their orientations in learning English, their motivation level as well as their anxiety level in learning their L2 were inquired in this interview among the fifteen learners. The interviews were carried out in learners' L1 which were then translated into English after transcribing them. The questions that were asked to them and the responses of the learners are discussed below.

(i). Do you enjoy learning English?

Majority of the respondents said that they enjoyed learning English while only a few of them said that they do not really enjoy it.

(ii). Why do you learn English?

According to the respondents, they learnt English because of their future career. Some of them said that they aspired to become an IFS officer, a lawyer, a boxer, a footballer, while some even aspire to become teachers of English. Their main motives of learning English were instrumental. At the same time, some of them said, “*English is important*”, “*We need English*”, “*English is good for us*”, “*English is useful in everything*”, “*We have to know English*”.

(iii). Do you feel that the way you learn English is good enough?

Majority of the respondents felt that their way of learning English in the classroom was good enough. However, a few of them felt that it could be improved: “*They should explain the meaning*”.

(iv). Are you motivated with the way you learn English in the classroom?

A few of the respondents said that they were somehow motivated by their way of learning English in the classroom while many of them said that they were neither motivated nor demotivated. They were not sure of it.

(v). Do your present English textbooks motivate you to learn English or they do not? What is your attitude towards your current English syllabuses?

Most of the respondents said that they enjoyed learning their English textbooks and motivated them a little. Some of them described that their current textbooks as “exciting”, “humorous”, and “interesting”.

(vi). Do you think that your current English textbooks are good? Why or why not?

Majority of the learners agreed that their English textbooks were good enough to learn English as they contained short stories. However, some of them also said that the lesson contents were quite difficult for them and that had made them feel anxious during the class sessions.

(vii). What kinds of problems did you face in learning English?

The major problems reported by the respondents were not being able to understand what was taught in the class, not being able to use correct grammar and being shy in using English in front of their friends.

(viii). Did you feel any kind of uneasiness or anxiety while learning English?

While a very few of the respondents said that they did not feel any kind of uneasiness when they learnt English, a majority of them said that they felt uneasy and experienced anxiety. Some of the respondents said that they felt bad when they made mistakes in the class: *“I feel uncomfortable to be the one who is not good”*. Many of them said that they were afraid to make mistakes because their friends used to laugh at them when they made mistakes: *“I made mistakes and they used to laugh at me”*, *“I’m afraid to say it wrong”*. Some of them also said that they were shy to use English in front of their friends.

ix) Are you anxious to make mistakes while learning?

As discussed previously, the majority of them said that they were anxious to make mistakes because their friends used to laugh at their mistakes.

The responses of the learners discussed above provided us with the current status of the learners in learning English. Perhaps, this would also enable us to understand and compare their emotional factors when they would be introduced to the materials sensitive to them at a later phase of the study. The interview discussed above could be thus summarized and interpreted as below.

- Learners have a positive attitude towards learning English.
- They respect the English language to a great extent.
- Their orientations and motivation in learning English are instrumental.
- Most learners have a positive attitude towards the teaching methodology implemented by their teachers.
- They have positive attitude towards the teaching material (the textbooks).
- Learners have the desire to learn English although not very motivated.
- Most of the learners have English learning anxiety.

5.2.2. Analysis of Classroom Observation while using the Prescribed Textbook

After learning about the learners through their personal interviews, classroom observations were carried out. This was expected to help the researcher in understanding the learners' behaviour while learning English from their prescribed textbooks. As already discussed in the previous chapter, the main aim of these

classroom observations was to see the learners' behaviour while learning lessons which were not related to their culture or to their immediate environment.

A total of 26 classes were carried out and 23 classes out of these 26 classes were conducted by the researcher. Thus, only two classroom observations out of ten textbook-based classes were carried out were the first and third classes of the textbook-based classes. The teacher of this school concentrated on the textbook *Honeydew* (National Council of Educational Research and Training [NCERT], 2017). Initially, to acquaint herself with the learners, the researcher also continued with the same textbook for some time. This gave her an opportunity to deal with the textbook, observed the students, and built a rapport with them. She conducted eight sessions and observed two sessions, conducted by the teacher of English. The detailed notes of the classroom observations are attached in Appendix 5 (p.269).

In the first classroom observation, the teacher started the class by threatening the learners not to fail in English for their upcoming formative examination. He warned them that he would punish them with a writing task where they would have to write the exam questions and answers five times if they fail. He said that he would give them suggestions for the exams. All these instructions were given in Mizo. He asked the learners the meaning of *synonyms*. A learner responded by saying “*thu inang*” which meant 'equal words' in English. He then wrote down ten words and their synonyms on the board which the learners had to learn for their upcoming exams. The words were *big, fat, tall, anger, brave, danger, construct, dead, despair, and error*.

The teacher pronounced the word *synonyms* (/səɪnənɪm/) incorrectly as he proceeded to write down ten words on the board with their synonyms without explaining the meanings to the learners. Learners copied them down in their notebooks

and they asked the teacher only if they had problems in reading what was written on the board. When the teacher finished this, he continued teaching a lesson from the textbook called *'The Selfish Giant'*. The teacher carried out the lesson by asking the learners to read out loud by themselves. Once the learners finished reading two to three sentences, he again read out the same paragraph and explained the meaning to them in learners' L1. The learners were quite obedient to their teacher. They did not look tensed or stressful during the class but when the teacher called out by their names one by one to make sentences, they looked shy and they looked a little nervous. Since the learners constructed sentences as simple as possible, there was no chance for the other students to laugh at them even if they made mistakes as this was one major issue told by the learners in their previous interview. For instance, when they were asked to make a sentence using *here and there*, they responded saying "*John go here and there*". The interaction between the teachers and the learners were initiated only by the teacher.

In the second classroom observation which was the third class of the textbook-based classes, the teacher introduced a new lesson called *'This is Jody's Farm'* (the heading of this lesson was titled incorrectly in the textbook and it has to be *Fawn* instead of *Farm*). The teacher again asked the learners to read out together some few lines from the lesson and once they finished reading, he again read out the same lines and explained it to them in L1. When there were difficult words, he explained the meanings to them. It was observed that this lesson was difficult for the learners as they were many unfamiliar words even in just one page. This seemed to be the reason why the learners looked uninterested in the lesson as they showed restlessness. The teacher continued explaining the lesson until the bell rang.

From the two classroom observations, it was noticed that learners did not show any sign of interest in the lessons they were learning except for the time when the teacher cracked some jokes. This can be deduced from the learners' responses to the teacher as they gave only short answers and as they did not raise questions to clarify what was being learnt. It could be felt that the learners had no clear sense of purpose when they were going through the lessons. The teacher controlled the classes and authorized the learners. There was not much interaction between the teacher and the learners as well among the learners. The only participation learners had during these two classes were when they were asked to construct sentences and when the teacher asked them to read the passage together. The teacher dominated the class and the class was quiet.

5.2.3. Analysis of Participant/self-Observation while using the Prescribed Textbook

The main aim of the researcher in teaching the learners from the prescribed English textbooks was to make the learners feel comfortable with her teaching through their own textbook so that she would not affect in any way or influence their affective factors when she would conduct classes on CSM later on. Thus, the objective was to make the learners familiar with her and her teaching. In other words, this was done in order to avoid possible arguments and assumptions that could emerge with the findings and to make the findings more reliable. Hence, she conducted a total of eight textbook-based classes and the analysis of these classes would be discussed together from the field notes that she had maintained after every class. Detailed notes of the eight classes are found in Appendix 6A (p.272) for further reference.

During these eight textbook-based classes, she either continued teaching and explaining the lesson on what was left from the other day or started a new lesson. Since the learners would be dealing mostly with activities at a later stage, she wanted the learners to do the activities from their textbook as well which were always left undone by the teacher. So the speaking activity given at the end of the lesson *This is Jody's Fawn* (NCERT, 2017 p. 96) was done on the fourth day. The topic for discussion was 'Do you think it is right to kill an animal to save a human life? Give reasons for your answer'. Learners divided themselves into three groups and discussed the topic mostly in their L1. Some of the points they had discussed were:

Group 1:

"It was so important to save human live to kill animal because human live is more important than animal live."

"Jesus give us animals to produce medicine and food"

Group 2:

"Animals also have a life"

"Humans cannot live without animals."

"God make living together animals and human" (God created us to live together)

Group 3:

"It's not right to kill animal because they have babies and who will take care of them and give food".

"It's not right to kill an animal because they want to survive like human and enjoy their lives"

(Sic)

Learners discussed properly among their group members but when they were asked to read out their points to the other groups, they were so reluctant to do it. They requested each other to read out their group's points to the other group members and thus the researcher had to pick who should do it. Besides this, they seemed to enjoy the group work and almost all of them participated in the discussion.

On the fifth day, the researcher completed explaining the lesson on '*This is Jody's Fawn*'. As mentioned in the previous section (p.143, 2nd paragraph), this lesson contained many unfamiliar words which seemed to demotivate the learners while teaching them. Although the learners' diaries would be analysed more in details in section 5.2.6, citing a learner's experience on this day, a learner wrote this in his diary: "*I don't like the story because the words is too hard. I did not understand this word, enchanted, skirted, china doll, gurgling. I can't translate in Mizo*". Although the central idea of the story was good which tried to teach children to be kind to animals, the researcher observed that most of the learners lost interest in the class as they became quite inattentive. This was further understood from the sign-post questions that were asked to them; they were not able to answer most of them. The questions that were asked from the textbook were:

- *Jody's didn't want Mill-wheel with him for two reasons. What were they?*
- *Why was Mill-wheel afraid to leave Jody alone?*
- *How did Jody bring the fawn back home?*
- *How did the deer drink milk from the gourd?*
- *Why didn't the fawn follow Jody up the steps as he had thought it would?*

(NCERT, 2017, pp. 91 & 94)

On the sixth day, a poem '*The Duck and the Kangaroo*' by Edward Lear was introduced to the learners. The learners read out the poem together and an explanation was done after that. A few exercises which were included at the end of the poem were carried out after the explanation. However, learners were not able to do any of the exercises. The exercises were to complete a dialogue based on the poem and to pair the rhyming words that come at the end of the lines from each stanza. The learners not

being able to do even simple exercises such as selecting rhyming words suggested that poems which they had learnt in their earlier days were not properly explained to them. Nevertheless, the poem was quite humorous and the learners seemed to enjoy the class.

On the seventh day, as the aim was to make the learners familiar with the researcher's teaching continued, a new lesson *The Great Stone Face-I'* was introduced to them. As the learners were ready with their textbooks in front of them, the researcher read out few paragraphs and explained it to them. After this, she asked one of them to read out the next paragraphs and if there were difficult words, she explained it to them. Once the explanation of the lesson was done, she asked them some *true or false* questions to check their understanding. The true or false questions which she asked from their textbook were:

- *The Great Stone Face stood near where Earnest and his mother lived.*
- *One would clearly distinguish the features of the Stone Face only from a distance*
- *Earnest loved his mother and helped her in her work.*
- *Though not very rich, Gathergold was a skilful merchant*
- *Gathergold died in poverty and neglect.*

(NCERT, 2017, p.129)

Learners were able to give correct answers only the first question. Even though the story was interesting for the researcher, it seemed that learners did not really enjoy it as she did not get a good response from them. Even if they might have enjoyed it, it was apparent that it did not motivate them to participate in the class. They were not willing to volunteer to read it to the class when they were asked to and she had to pick them

one by one. Even when they were asked the true or false questions given above, only two of the learners responded.

On the eighth day of the textbook-based class, a speaking and writing activity from *'The Great Stone Face-I'* was carried out. As pointed out before, since the learners would be doing mostly activities based on their culture later on, this class aimed to see how these two different activities (culture-based activities and textbook-based activities) had their impact on the learners. Thus, from the two activities provided in the textbook, learners selected the activity given below for the class activity:

“Imagine you are Earnest. Narrate the story that his mother told him. Begin like this: My mother and I were sitting at the door of our cottage. We were looking at the Great Stone Face. I asked her if she had ever seen any one who looked like the Stone Face. Then she told me this story.” (NCERT, 2017, p.131)

Learners had to imagine themselves as Earnest, the main character of the story in the lesson and narrate their own story. Once they had finished writing them down, they narrated their own stories to the class. Some of the learners' stories were:

“My mother and I were sitting at the door of our cottage. We were looking at the great stone face. I asked her if she had ever seen anyone who looked like the stone face and my mother told me there is someone in the village who is like Mr great stone and she take me to see it. I am so happy and excited.” (S1)

“My mother and I were sitting at the door of our cottage. We were looking at the great stone face. I asked her if she had ever seen anyone who looked like the Stone Face and my mother said a prophecy her mother told that there will be someone in the future like him.”(S2)

“We were looking at the great stone face. I asked her if she had ever seen anyone who

looked like the stone face and my mother say if an old prophecy should come to pass answer my mother we may see a man some time with exactly such a face as that” (S3)

(Sic)

Although the activity from their textbook did not ask learners to create their own story, the researcher asked them to use their imaginations and add their own points. However, almost all of them were not able to use their imagination and they directly copied what was written in their textbook expect for S1 as seen above. Some of them were not able to even copy them correctly. It was felt that they still feel very shy to have their participation in the class but was determined to do so.

On the ninth day, a new chapter was introduced to them. The lesson was called *'The Treasure Within'*, an interview between a successful contractor and a newsletter editor. Before starting the chapter, the researcher asked one of the learners to volunteer to play the role of the editor (interviewer) and the contractor (interviewee) in order to do a “role-play”. A learner enthusiastically stood up but all the others were not responding. So, she had to pick out one of them to play the other role. As they played both the roles, she explained their conversations. The class was quiet and it was difficult to say whether they had enjoyed it or not as there was no other noticeable behaviour among them except for their unwillingness to participate.

On the last day of the text-book based class, the same lesson which was not completed in the last class was carried on. The researcher read and explained the conversations between a successful contractor and a newsletter editor. The chapter was soon completed and learners were informed about what they would be doing in the next class and they looked quite happy. She told the learners this in Mizo: “*Naktuk atang chuan in textbook a mi ni lo thil thar, Mizo thil lam kan zir tawh ang*” which meant “*Starting from tomorrow, we will be learning not from your textbook but something new*

which are about Mizo culture". The learners responded by saying "Yes" which indicated that they were very excited.

During these eight textbook-based classes which the researcher personally carried out, it was difficult to understand how the material affected the emotions of the learners as they did not show obvious signs. However, the only notable or overt behaviour that could be observed during these classes was their "unwillingness to participate" in the class or in front of others as most of them seemed to be "the over-users" mentioned in the Monitor Model. Their over-concerned in using correct English seemed to make them hesitant to even participate. They were always worried about making mistakes because they were afraid that others would laugh at their mistakes. However, as one of the main objectives of these classes was to create the same kind of atmosphere with that of the culture-based classes which were to be carried out in the next phase of the study, it was felt that learners were already comfortable with the researcher and her ways of teaching in the classroom. Thus, these classes were discontinued after she taught them continuously for eight classes.

5.2.4. Analysis of Participant/Self-Observation while Using CSM (Culturally Sensitive Materials)

Starting from day 11, the learners were introduced to the culturally sensitive materials and a total of 16 CSM-based classes were conducted. Out of these 16 classes, one class was carried out by the teacher of English and the other 15 classes were carried out by the researcher. Analysis, interpretation and discussion on these classes would be done according to the day and material used. Field-notes on all these classes could be found in Appendix 6B (p.277) for further reference.

5.2.4.1 Day 11 (Sept. 28, 2017)

On day 11 of the study which was the first day of using CSM in the class, a worksheet which aimed to raise learners' cultural awareness was used to introduce them to the new topic. The worksheet was titled '*Choose the appropriate answer*' and learners had to think about what they usually used to do in their day to day lives. The worksheet that was used could be in Appendix 9 (p.300). The researcher started the class by asking the learners what came to their minds when she mentioned "culture". As learners remained silent she explained it to them by writing a simple diagram on the board what formed culture. She drew the diagram provided below:

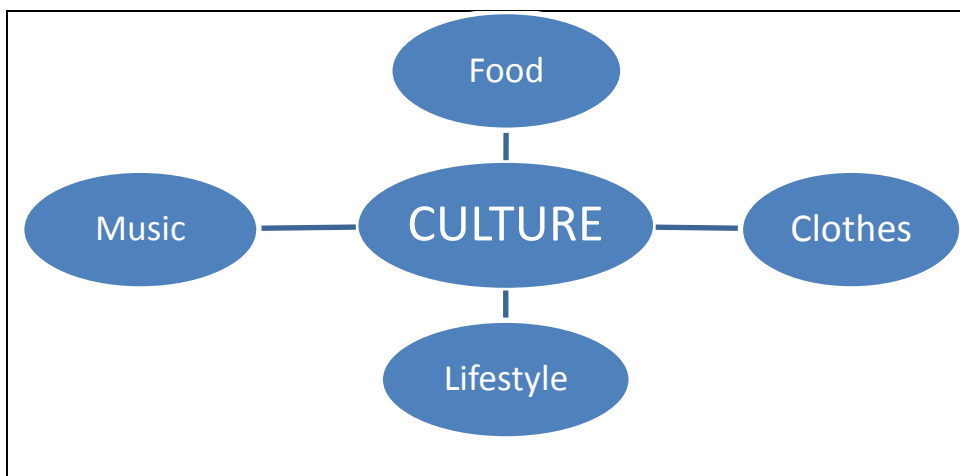


Figure 5.1: Simple Explanation of Culture given to the Learners in the Classroom

The worksheet which contained 10 questions with multiple choice answers was then given to each learner. The meaning of each of the point was explained to them in their L1. The learners responded in the following manner:

	Questions	Learners' Responses
1.	How do you greet others when you meet them?	<ul style="list-style-type: none"> • Shake their hands • Saying "How are you"
2.	How do you invite others to visit you at your home?	<ul style="list-style-type: none"> • Orally invite them • We text a message
3.	How do you welcome your visitors at your home?	<ul style="list-style-type: none"> • Offer them tea
4.	Are you allowed to talk and discuss something while having meals with others?	<ul style="list-style-type: none"> • Yes, of course. It's a good time to do it.
5.	What do you do when you have meals with older persons in one table?	<ul style="list-style-type: none"> • Wait for the eldest person to start the meal.
6.	How do you celebrate your festivals?	<ul style="list-style-type: none"> • Celebrate along with the whole community at a common place.
7.	What do you do when your neighbours are in pain? E.g. When they lost their loved ones?	<ul style="list-style-type: none"> • Visit them as much as possible to give comfort.
8.	How do you maintain good relationship with your neighbours?	<ul style="list-style-type: none"> • By inviting them for a trip. • By sharing whatever you have with them. For e.g. fruits and vegetables
9.	What do you do when you see an elderly person carrying things?	<ul style="list-style-type: none"> • Carry their things on their behalf.
10.	How do you give local information to your community members?	<ul style="list-style-type: none"> • *Through the town crier

Table 5.5: Activity Used to Raise Cultural Awareness among the Learners along With their Responses to the Activity

**Town crier- In the past history of the Mizos when members of the society were smaller, a local town crier was appointed to share all kinds of information to the public. This town crier would shout loudly going around the neighbourhood to share the information. However, nowadays, a mic-horn is placed at several places in the town/village and the town*

crier would give public information using this. This is the only official means of giving local information in the State. An illustration of the latter is provided below:

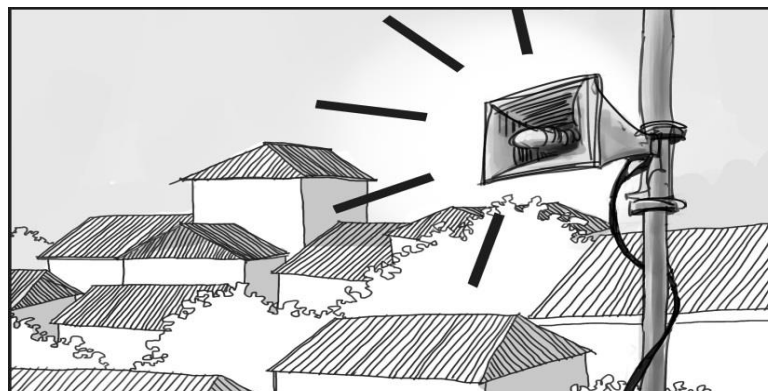


Figure 5.2: Mizo Modern means of giving Public Information to the Local people

Learners selected the same answers which they felt appropriate to their context as provided in the above Table 5.5. However, some learners added their own ways of doing things on Sl. No. 1 and 2 such as “*Saying how are you*” and “*We text a message*”. As a continuation of this activity, they were asked to write down at least two points about the things which they usually do in their everyday lives and which they would continue doing them in the future. Some learners jotted down some points as shown below:

Helping each other for constructing houses.
Playing football or other things every evening.
Playing with friends or family together.
To help our mother and father like carrying water.
Comb my hair.
To help them in their trouble.
Watch TV when I finished all my jobs.
Brush my teeth and go to school every day.

(sic)

Being the first day of CSM-based class, the learners seemed to be nervous and worried to do the activity as they did not understand what they were to do until the researcher explained it to them in Mizo. As understood from the responses of the learners above, they were not aware of the concept of culture, unlike the pilot study. In the pilot study, the learners expected activities centred around culture even before they were introduced to them. As this class was only an introduction to the concept of culture, there was no observational difference in behaviour among the learners.

5.2.4.2 Day 12 (October 3, 2017)

On the second day of CSM-based class, a Mizo folktale named '*The Story of Rahtea*' was used. As the researcher distributed a copy of the story to each learner, she asked them whether they had heard the story before. Only a few learners said that they had heard it before. As the researcher wanted maximum participation from the learners, she asked a volunteer to read and try explaining the story to the others. Except for one boy who continued to participate enthusiastically throughout the class, no one was willing to do it. Once the explanation of the story was done, she asked them to work on the activity given at the end of the story. For this activity, learners had to form groups and they had to discuss making plans to visit an orphanage. The learners came out with the following plans:

I will bring my old clothes.

I will hug him and drinking tea/coffee together.

If I have a money, I will buy for them a good shirt or anything they need.

If I visit them I will make them happy and make a good relationship with them.

I will give them toys.

We will play with them.

We will wait for each other at 9 am at my house and we will bring them something to

eat.

I will pray for them.

I will tell a good advice Example, Bible word, good manner.

I will give them many clothes and something to eat.

(Sic)

When she asked any one of them to read a paragraph from the story, most of them were reluctant to read it to the class. She observed that their willingness to participate had not increased. However, when they did the activity on a discussion, all of them participated in the discussion except for those who chose to work individually.

5.2.4.3 Day 13 (October 4, 2017)

The activity for the third CSM-based class was to list any three things and use them to write sentences. The cognitive load processing for the activity was low to medium. After each learner received their copy of the worksheet, the activity was explained it to them. Learners worked individually to fill in their own worksheet. The worksheet that was given to the learners is produced here:

ACTIVITY 2: BRAINSTORMING

List any three things that you can associate with each of the following:

For example, cultural dance ⇒ Cheraw (bamboo dance)

<i>Cultural Dance</i>	<i>Hualang</i> <i>(Community Service)</i>
<i>Feh</i> <i>(To go to the</i> <i>Jhoom)</i>	<i>Christmas</i>

<p><i>Tlawmngaihna</i> <i>(Altruism)</i></p> <p><i>Now using the words and phrase you have written, choose any three words/phrase and make one sentence each out of it.</i></p> <hr/> <hr/> <hr/> <hr/>

Table 5.6: Activity No.2 used to Engage Learners in the Classroom which is Culturally Sensitive to Them

Learners listed down three things they could associate with *Cultural Dance*, *Hnatlang* (community service), *Feh* (to go to the *Jhoom*), *Christmas*, and *Tlawmngaihna* (altruism). Once the listing was done, they again selected any words or phrases from their list and used them to construct sentences. They asked questions when they had problems with selecting words or even asked Mizo words to translate into English. Some of their responses to this activity are given below:

<i>Cultural Dance</i>	<i>Hnatlang (Community Service)</i>	<i>Feh (To go to the Jhoom)</i>	<i>Christmas</i>	<i>Tlawmngaihna (Altruism)</i>
<i>Cheraw (bamboo dance, Chawnglaizawn, excited, having fun each other, bamboo, Tlang lam, drums</i>	<i>To have good relationship, Mizo altruism, Hard work, tlawmngaihna, sunblock, Dao, grass, sunny, fun</i>	<i>Mizo occupation, vegetable, hut, lake, family picnic, snake, garden, brinjal, bitter berries, ka chau (I'm tired)</i>	<i>I have a new dress, Zaikhawm, Santa, decoration light, bazar, Christmas Eve, toys, church, feast, free meat</i>	<i>Mizo culture, Mizo have altruism, love others, YMA, to help others, diligent human, to give fund, thian chhan thihna (to sacrifice our lives for others)</i>

CULTURAL DANCE

Mizo cultural dance is a very beautiful dance.

Bamboo dance is our cultural dance.

In our Mizo cultural dance we dance bamboo dance.

Chawnglaizawn is our cultural we should protect from apperaring.

HNATLANG (COMMUNITY SERVICE)

Today we have a community service on our village.

Today we are the sun in a hot.

Every day, I will apply sunblock on my face.

I enjoy the social service.

FEH (TO GO TO THE JHOOM)

If we go to the jhoom we seen a trees and the birds was screaming every where.

When we have weekend I go to jhoom in Saturday.

My garden is so big and many fruits in my garden.

I go the forest and I will take bamboo for my brother.

CHRISTMAS

Christmas is the biggest festival on the world and it is the birthday of our heavenly Jesus.

On Christmas I will visit my grandfather.

Christmas is a very enjoyed.

On the Christmas meat free I eat.

(Sic)


Though the cognitive load processing for this activity was considered low to medium, learners struggled to do it which suggested that they were spoon-fed by their teacher majority of the time. In addition to this, most of their sentences had errors especially the sentences in bold were incorrectly constructed. However, besides these, it could be felt that learners started to enjoy doing the activity as they started to ask more questions and requested the researcher to translate some words for them. Some of the

questions they asked were “*What is the meaning of feh in English*”, “*Can I write anything I like*”, “*How many sentences do we have to write?*”

5.2.4.4 Day 14 (October 5, 2017)

The activity for the fourth day of the CSM-based class involved a listing of ingredients and sequencing them in order to prepare one of the most common Mizo cuisines called *Maian Bai* (boiled pumpkin leaves) which is simple to prepare. The worksheet that was used is shown below:

ACTIVITY 3



Maian Bai (boiled pumpkin leaves) is one of the most common Mizo cuisines which is simple to prepare yet delicious.

List the ingredients that are required to prepare simple *Maian Bai* by filling the boxes.

Write the steps to prepare *Maian Bai*.

Table 5.7: CSM Activity No.3 used to Teach Learners in the Classroom

After each learner received their own worksheet, the activity was explained to them. They worked individually but they sought for their friends' help when they had confusion. They even asked for the researcher's help whenever they wanted to transfer their L1 into L2. The instruction of this activity was: *List the ingredients that are required to prepare simple Maian Bai by filling the boxes.* Learners listed the different ingredients by filling in the boxes provided in the worksheet. The ingredients they listed are shown below:

*Pumpkin leaves, salt, cooking soda, cooking pot, water, oil, *white Roselle, spoon, chilli, ajinomoto*

**white Roselle is also known as Gongura in Hindi.*

After this, she asked them to write the steps to prepare it. Some of the steps they had written are presented below:

We will peel the pumpkin leaves and wash the pumpkin leaves and boil the water and crush the pumpkin leaves and put on the boil water and add salt and soda and stir and wait for a minute and it ready to eat. (S1)

*First the steps maian the wash, maian a peel, next maian the boil water you mixed. **White roselle** you will mixed. (S2).*

- 1. Peel out the pumpkin leaves and clean it.*
- 2. Boil the water on the gas and put the pumpkin leaves.*
- 3. Put the salt, (cooking) soda, chilli (non-powder),*
- 4. Mix it.*
- 5. Cooked to 5 minutes.*
- 6. Its ready to eat. (S3)*

First- the boiled pumpkin leaves, the pumpkin leaves in the pot.

Second- The water in the gas boiled in the pumpkin leaves.

Third- The pumpkin leaves in the hot water in the mixed.

*Fourth- The mixed in the salt, cooking soda, **white roselle**, oil, vegetable leaves.*

Five- The stir and the mixed in pumpkin leaves.

Six- The pumpkin leaves in the cooked in the put it off in the pumpkin leaves. (S4)

*We should peel the pumpkin leaves first after we peel we should wash and we boiled the water and when the water is boiling enough we should wash the pumpkin leaves and put into the boiling water and when its cook we put salt cooking soda **white roselle** ajinomoto and we will stir and cook about half minute and it is ready to eat (S5).*

First we clean pumpkin leaves and we boiled the pumpkin leaves.

*2) Add the soda (cooking) salt, chilli, **Roselle**, and mixed it and cook to five minutes its ready to eat. (S6)*

(Sic)

Table 5.8: Instructions given by the Learners to prepare one of their Popular

Dishes Called 'Maian Bai'

The learners were able to list down the ingredients easily but took time to write down its procedure because they were very poor in constructing sentences as it could be seen from the above sentences. If the recipe is written in Mizo, it would be “*Maian chu fai taka sil a hih vek tur a ni a, tichuan tui chhuansoah thuai bun a thlak tur a ni. Soda leh chi bakah athur leh thlai dang te pawh a thlak tel theih a, rei vak lo chhuanso bawrh bawrh hnuah a ei mai theih a ni.*” As it is obvious, Mizo doesn't have “Tenses” like English and therefore the learners have not been able to cope with the tenses.

Since cooking is mainly conformed to women in Mizo culture, the researcher felt that the activity did not interest most of the boys. However, it was seen that they had the motivation to learn new words. For example, learners asked her the translation of *Anthur* in English which is *white Roselle*. She wrote it on the board and almost all of them had used the word in their sentences.

5.2.4.5 Day 15 (October 9, 2017)

As the main aim of the fifth CSM-based class was to continue engaging the learners more with culturally sensitive materials, Activity No. 4 (Appendix 10, p.301) was used for the purpose. The cognitive load for this activity was considered low.

Learners had to list any three vegetables commonly found in their local market, three games commonly played by the Mizo children, three flowers commonly found in Mizoram, and three domestic animals commonly owned by the Mizo people. Once they were done, they chose any three words and used them to construct sentences. Given below are their answers.

<i>Vegetables</i>	<i>Games</i>	<i>Flowers</i>	<i>Domestic animals</i>
<i>Antam(mustard leaves), pumpkin leaves, been (he means bean), brinjal, pumpkin</i>	<i>Inkawibah, rubber miss, invawr, marble game, in nap, football, volleyball, badminton</i>	<i>April flower, derhken (marigold), nauban, kumtluang, sap pangpar, zamzo, daisy, sun flower, rose</i>	<i>Dogs, cats, cow, hen, pig</i>

So using any of the words above, learners constructed sentences and some of them are given below:

<p><i>Antam was very tasty on vegetable. Tomorrow I buy a brinjal. (S1)</i></p> <p><i>Football is the best sports I had nawn. Today we playing a marble game. Football is a enjoyed game and its need a fitness and the world people they love football. (S2)</i></p> <p><i>My favourite flower is derhken. The rose is a beautiful rose and cute flower especially the colour is a red. (S3)</i></p> <p><i>In pet dogs is my first chose they made my life happy. My family rare a 3 pig. My dog is a cute. (S4)</i></p> <p style="text-align: right;">(Sic)</p>

As seen from the learner's answers, they need guidance in spelling, grammar, vocabulary, and construction of sentences. For example, S4 did not know the difference

between “rare” and “rear”. However, it is interesting to learn that learners started to have a sense of cultural awareness which can be observed from the answers they had provided especially in the 'games' section. Although there are many games which are commonly played nationwide and worldwide, learners jot down games which are mostly their traditional games that are played since generations to generations. For example, *Inkawibah* is a game that is played using *kawi* (the seeds of African dream bean), where the opponents have to knock out the *kawi* that are placed at some distance. This game is generally played by the women and girls. Illustrations are given below for better clarity.

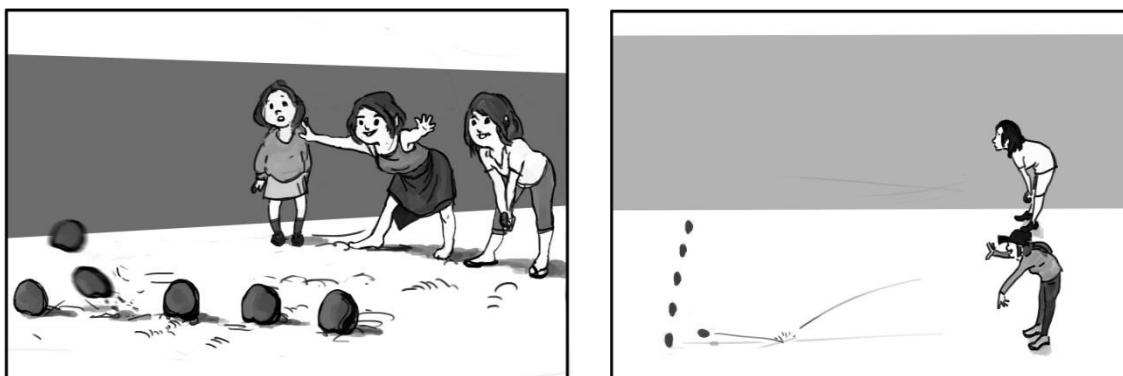


Figure 5.3: *Inkawibah*, a Traditional Game of Mizoram

Back to the topic of the study, it was felt that learners enjoyed the activity as they could freely discuss and clarify their problems with their teacher (the researcher).

5.2.4.6 Day 16 (October 11, 2017)

As the study aimed at engaging the learners with more of cultural materials, Activity No. 5 (please refer to p.114) was carried out for the same. Besides the primary aim of the study, the secondary aim of the activity was to teach paragraph writing using cultural material. After a short discussion on the topic was done, learners were first asked a few questions about Christmas bazaar, whether they enjoyed it or not. A short

paragraph which was found on the worksheet was then read out and translated in L1. As seen in Chapter Four, p.114 they were provided with guided questions to write the paragraph on the most awaited traditional Christmas bazaar. The paragraphs of some of the learners are presented below:

*I excited a Christmas because Christmas is Mizo big festival of Mizo culture. The one of my excited Christmas is I have a new clothes, shoes, bag and anything. During Christmas time is a very **enjoyable** of the weather. My mother go with me. We are bazar in a Lunglei. I see my like toys and clothes any anything. **Mizo culture we have a Zaikhawm** and Christmas **breath** and New year **breath**. Our village and all of Mizoram have a Christmas feast and New year feast. We are all of Mizoram celebrate a Christmas. (S1)*

*I excited in the Christmas. I go for shopping in the Bazar. My mother and our friend and family. They are so happy in our shopping. I buy in the new clothes and new shoes and other. I want to the boot. But my mother in the expensive. The my parent and my friend. I **enjoyable** in the shopping. We **enjoyable** in the shopping. I am so happy and I wish in every year in the Christmas in excited. I have to my **worrior** in the Christmas. (S2)*

*Christmas is a happy **enjoyable**. I excited very **tumour**. I excited for the Christmas shopping because I cannot see I want. **I excited Christmas zaikawm and New year Zaikhawm**. Christmas weather is a very time is celebrate a Christmas because December 25 is the born of Jesus is we are lord and king. Mizo have a Christmas **breath** and New year **breath**. (S3).*

I usually go Christmas shopping for buying clothes and my mother and my friends usually use to go with me and they usually sell clothes, shoes and toys and I usually by clothes like T-shirts and shirts and I used to get what I want and I used to show the things that I bought to my friends and neighbours and I was enjoy the shopping because there are lots of things to see. (S4)

*My mother and my sister usually go Christmas shopping. Shart and pant and jumper etc. I am buy in a plastic pistol and shart and shoe. But I will buy not more if **ka duh tak lei tur ka hmu ngai lo**. If I am enjoy shopping. (S5)*

*Christmas is a very **enjoyable**. Are family you bazar. Its fun ejyoyable. Christams a very **enjoyable** but, its expensive. I eat to family and my friends chow. Very taste. I was excited Christmas I **enjoyable**. I excite for the shopping Christmas. (S6).*

(Sic)

A short paragraph written by each learner showed that they have problems in choosing appropriate words, problems in grammar, spelling and punctuation. Some learners have the tendency to use random words in their sentences, for instance, S1 and S3 used 'breath' which was assumed to be 'bread' as Mizos have a special bread called *Chhangban* made of *Zo buh* (sticky rice) which they always have during special occasions like Christmas and New Year. Another example was found in the writings of S2 and S3 who used 'warrior' and 'tumour' which could in no way fit into the paragraphs. When S3, who used the word 'tumour' frequently even in her diary entries was asked what she meant to say when she used this word, she responded by saying that in her bilingual dictionary (English-Mizo), tumour was 'bawk'. However, the Mizo word 'bawk' has two different meanings depending on how the "aw" is stressed in 'bawk'. If it is stressed, it means "tumour" but if it is not stressed, it means "also".

bâwk=tumour, bawk=also

Thus when she wrote "*I excited very tumour*" as seen in the above third paragraph, she meant to say "*I was also very excited.*" So, apparently, their L2 learning was influenced by their L1. At the same time, a learner (S5) even used his L1 in between the sentences "*Ka duh tak lei tur ka hmu ngai lo*" which means "*I never find the things which I wanted to buy*". However, the practice of translanguaging in the ESL classroom could be beneficial for the learners in learning their L2.

When doing the activities, learners shared their L2 knowledge, for example, some of them wanted to write 'nuam' a Mizo word in English and a learner shared this word as 'enjoyable' which was then used by many of them as seen from the paragraphs of S1, S2, S3, and S6. This may suggest that they have the motivation to learn new

words. Another positive aspect observed in their paragraphs was that they were aware of their own cultural values and included them in their writings. This was seen from the writings of S1 and S3 who mentioned *Zaikhawm*, a very important part of their culture. They were coded in yellow colour and a separate activity was also carried out based on this *Zaikhawm* (see Activity 10, p.117).

5.2.4.7 Day 17 (October 12, 2017)

On the 7th day of CSM-based class, a different kind of activity was carried out. The activity was on observation and reporting. After explaining the activity, learners were asked to go outside of their classroom and observe anything around them. They had given approximately 15 minutes to do the observation. Once all the learners were back to the classroom, they gave a report on whatever they had observed one by one. Some of the things they observed were:

bamboo, bike, rain, trees, houses, flowers, grasses, gardens, stone, children playing, people talking and walking in the street, a dog carrying garbage to our school, mango trees, banana peel, orange trees, sintex, children, umbrella, classroom

Learners were so excited and happy to do this activity. This might be because they got the chance to go out of their classroom. However, some of them were a little shy to speak and give an account of what they had observed while others were eager to do it. Many of them were not able to describe what they had observed. The class was quite fun as learners gave humorous reports, for example, some of them said “*I saw a dog peeing*”, “*I saw Sir XYZ eating kuhva (paan)*”, “*I see the dog carrying garbage to our school*”.

5.2.4.8 Day 18 (October 16, 2017)

In the previous class, on day 17 when the class was ending, the researcher told the learners that they would be doing a Mizo folktale '*Tlingi and Ngama*' (Appendix 8B) in the next class and all of them shouted, "Yes". So as planned, on day 18th the learners were taught the story of *Tlingi and Ngama*. After each learner received the copy of the story, she asked one of them to volunteer to read out the first paragraph of the story to the class. To her surprise, almost all of them raised their hands as they wanted to participate. So she had to choose a learner who should read first. After a paragraph was read, she again asked one of them to try explaining that paragraph to others. Learners excitedly volunteered and tried their best while explaining the story. When the explanation was done, she checked their comprehension level of the story from the questions given at the end of the story and observed that they had comprehended it very well.

There was a noticeable change in behaviour among the learners as almost all of them had the enthusiasm since the day before when they were told that they would be learning this story. Their willingness to participate was noticeably increasing and their expression suggested that they were interested in the lesson.

5.2.4.9 Day 19 (October 17, 2017)

Apart from the main objective of the study, the activity for this class aimed to develop learners' speaking skill using their local background. The activity was about guessing and speaking. The steps of this activity were:

- The activity was first explained it to the learners.
- The class was then divided into three groups containing five members each.

- Each group selected their group representatives. The groups' representatives then stood facing the wall.
- Each group was then given one picture each.
- Turn by turn, the other group members explained in English what was in the picture without telling what the picture was to their representatives.
- The representatives then tried and guessed the name of the picture correctly with the help of the explanations given to them by other members of the group.
- The activity went on until all the groups completed doing three pictures each.
- Group representatives were changed after every picture.

Learners were given three pictures below accordingly:

<p>1st Picture: <i>Zaikawm Lam</i> (Church goes dancing in the Church dance floor)</p> 	<p>2nd Picture: <i>Tapchhak</i> (typical Mizo fireplace)</p> 
<p>3rd Picture: <i>Puantah</i> (weaving cloth)</p> 	

Table 5.9: *Pictures Used to Enhance the Speaking Skill of the Learners in the Classroom*

Group members tried their best explaining what the picture was about in L2 without telling the picture to their representatives. They repeated the explanation if necessary. All the group representatives were able to guess the pictures correctly from the explanations given by the others. Some of their explanations to these pictures were:

1st picture:

There are many people and they are dancing singing together. (Group1)

There are so many people and they worship to the Lord. (Group2)

People are worshipping and they raising hands in the floor. (Group3)

2nd picture:

They used a firewood and in the downstairs. They used only in Mizo. (Group1)

They used to burn fire with wood and it is used to boil water and cook food. (Group2)

It is used for cooking. (Group 3)

3rd picture

They used to make sweater, pant, gloves, shawl. It is near Pu Dinga's house. (Group 1)

They used to make cloth with weave and make the cloth with stick (Group 2)

It is Mizo handloom and commonly used the women and they are wear in the Church.

The women commonly wear in the Church in under the leg. (Group 3)

(Sic)

When the first picture was done, they were not able to understand the concept of the activity and felt shy to explain it and refused to be the group representative. However, their excitement rose when they did the second picture and they eagerly volunteered to be their groups' representative. They were motivated to speak and they enjoyed the activity so much that they wanted to do more but due to time constraint, it was not possible to carry out more activities.

5.2.4.10 Day 20 (October 18, 2017)

On the 10th day of CSM-based class, another activity was carried out to increase their vocabulary range. Items which were found in almost all the homes of the Mizos were used for the purpose. Learners had to match these items (please see Chapter Four, p.116) with their names in English. After the learners were provided with the worksheet containing pictures of *a fermenting pot, a bamboo basket, a Dao, a jaggery, a pot holder, and a mortar and pestle*, they worked individually trying to match the words provided with the pictures.

Although the cognitive load for the activity was considered low, all of them took time to do it except for one learner who completed it in no time correctly. Learners struggled to do it as seen from their worksheets which had many corrections. They even asked each other for the correct answers. However, it was felt that they enjoyed it because the items were all familiar to them but they had never thought or learnt about them in English. According to the learners' words in a casual conversation, they will now be able to say them in English.

5.2.4.11 Day 21 (October 19, 2017)

The activity for this class was titled as 'Odd ones out'. Learners were given a worksheet which contained different food items where they had to strike out the ones which did not belong to the Mizo cuisines. The worksheet that was used is produced below:

ACTIVITY 9: ODD ONE'S OUT

Given below are different pictures of food. Pick out the ones which are not Mizo cuisine. After you have finished, work in pairs and tell your partner the kind of food you usually have during festivals like Christmas and New Year.

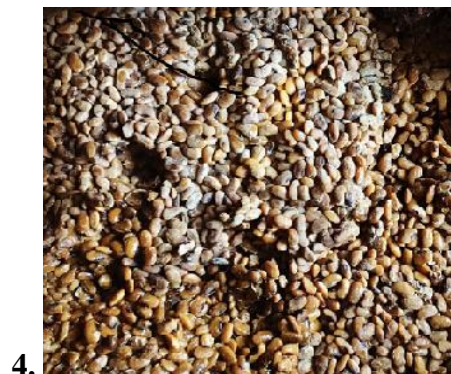


Table 5.10: Food items Used to generate Interaction among the Learners

Once they had finished striking out the odd ones, they worked in pairs and discussed the food items they usually had during festivals and special occasions. One by one the learners retold the whole class about what their partners had said. Some of their responses were noted down as given below:

During festivals, my friend used to have pork, beef, potato and chilli. (S1)

During festival my friend Liana used to have brinjal, fried chicken and other meat. (S2).

During Christmas and New Year my friend Thanga used to eat pork, fried potato, fish, and chutney. (S3).

My friend used to have brinjal, alu, green chilli, boiled pumpkin leaves and other vegetables. He does not eat meat. (S4).

During special occasion my partner used to eat salad, vegetable, fish and other food. (S5)

(Sic)

Since the learners had been doing a lot of activities, they now seemed to get a hang of doing them. Thus, it was difficult to tell whether this activity had interested them or not as they did not show any noticeable change in behaviour while doing it. However, when they were told what they would be doing in the next class, they showed some excitement by saying “Yes” again.

5.2.4.12 Day 22 (October 23, 2017)

On the 12th day of CSM-based class, a Mizo folklore named *Chawngmawii and Hrangchhuana* (Appendix 8D, p.294) was used for the study. Once the learners received their own copy of the story, and as usual, the researcher asked one of them to volunteer to read the paragraphs. Most of them raised their hands willing to participate. When a learner read out one paragraph of the story to the class, she asked any one of them to try explaining the text for the class. About half of them were willing to explain it to her. She did not explain the story and in fact, the learners took turns to explain it. Once the explanation was done, she asked the comprehension questions and they were able to give correct answers. There was also a discussion section which said: *Do you have an enemy? If yes or no, list out some points on how you can live happily with your*

friends and your neighbours. Remember, it is not good to hate your neighbours and create war. Learners discussed and came out with the following points:

I will say please forgive me.
To invite eat breakfast together.
We will share what we have and we will give a good advice.
I will speak with him and I will play with him.
I will speak to him to have a good relationship gently.
I will help him whenever he need me.
I will give a present. (Sic)

The researcher had observed that the learners were more willing to participate whenever Mizo folklore or folktale was done. Even on that day, they enthusiastically participated during the course of the lesson by reading out the texts to the class and trying to explain it to them. Many of them quickly and eagerly raised their hands willing to participate. From her point of view, it appeared as if they were competing for each other to be the one to participate first because when one raised his/her hands waiting for her approval, the other just stood up and started reading it.

5.2.4.13 Day 24 (October 24, 2017)

A report on Day 23 has been skipped because the concerned teacher had conducted the class on that day and this would be discussed later under the section “classroom observation while using CSM” (p.175) Thus, on day 24 which was the 14th day of CSM-based class, the researcher continued teaching the same story which was taught on the previous day. As she always did, she asked whether any one of them could read the paragraphs for the whole class. Learners enthusiastically raised their hands and even explained it. When they had problems in translating the words from the text, she helped them out. After the explanation was done by the learners,

comprehension questions were asked to them. An exercise on antonyms which was found at the end of the story was also executed by them correctly.

As observed in the other classes, learners had developed confidence in participating in front of their friends especially when the *folktales* and *folklores* were done. They were probably competing with each other to participate when they tried to be the first one to read. They even look relaxed and they were quite inattentive during the class session. Presumably, the reasons why they were inattentive could be because they were too relaxed.

5.2.4.14 Day 25 (October 26, 2017)

On the 15th day of CSM-based class, the researcher carried out 'Discussion' in the class. Learners had to discuss the topic '*Zaikawm*' which meant to get together to sing worship songs. The songs that were sung in *Zaikawm* had different tunes and they had their way of singing them. Learners had to list three songs that were usually sung at that time and discussed when and where they occurred. Some of their discussions are given below.

The name of the songs are:

1. *Ni ropui a lo thleng dawn ta.*
2. *Kan nghak remg che kan Lal ber.*
3. *Ka thinlung sual bawlhhlawh hnu kha.*
4. *Mal min sawm turin.*
5. *Ka thlarau tho la i chhandamtu fakin zai rawh.*

The place where we sing:

1. *Human are died and we can sing this song.*
2. *During Christmas to New Year.*
3. *On the death people houses.*

4. *We had generally in Christmas, New Year, Good Friday and sometimes we used in to the Church, Sunday school and to the death's house etc.*

5. *Sunday School hall*

We used musical instruments:

1. *Big drum*

2. *Small drum*

3. *Keyboard*

4. *Microphone*

5. *Sound box*

Learners had become very confident compared to those initial classes when they were reluctant to participate. As the secondary aim of this activity was to engage learners more into L2 group discussion using culturally sensitive materials, the aim did not seem to be realised as their proficiency level did not allow them to do discussion in L2. However, they had their points written in L2.

5.2.4.15 Day 26 (October 30, 2017)

On the last day of CSM-based class, a short Mizo folklore named *Two sisters go in search of cucumber* was used. Once all the learners received the copy of the story (Appendix 8C) the researcher asked the title in Mizo. They answered it correctly saying “*Unau fanghma to zawng*”. Some of the learners said that they had heard the story in Mizo. When she asked one of them to read and explain a paragraph to the class, a learner enthusiastically stood up and gave an explanation. However, she had to explain it again as his version was a little different. Since the story was short, and as learners were cooperative and gave their participation, they were able to complete with the explanation soon. They were asked some comprehension questions and they even asked

her back some questions they wanted to clarify. For example, a learner asked if the story was real or fiction.

It was always exciting to teach stories as they seemed to be interested in them. Their willingness to participate increased particularly when Mizo stories were done as discussed earlier. Majority of the learners were very active and they to have their participation. Even when doing this story, learners were enthusiastic about reading and explaining the story.

5.2.5 Analysis of Classroom Observation while Using CSM

As the teacher was not available to take the class, only one CSM-based class was carried out by him. So on the 13th day (Day 23) of CSM-based class, the teacher taught a Mizo folktale named *Rairahtea*.

The teacher started the class by explaining the title of the story. He asked the learners the meaning of *Rairah* and the learners responded by saying “*Nu le pa nei lo*” which means “one who does not have parents”-. He explained the meaning of the phrase '*central idea*' and gave the central idea of the story by giving a short account on the lives of the orphans in the past history of the Mizos. He then asked the learners to read some paragraphs together and after which he continued reading the same paragraph to them again. After this, he gave the explanation in L1. He continued with the same process until it was time for the next class.

The teacher did not open the chance for learners' participation during the course of the lesson except for the time when he asked all the students to read out paragraphs together. However, during this time, the learners enthusiastically participated. The

class was lively as the teacher was good at explaining the story. It was believed that the learners enjoyed the story as they looked quite attentive.

5.2.6 Analysis of the Learners' Diaries

The learners' personal diaries which they maintained throughout the study were expected to give us greater insights on how they actually felt when doing culturally sensitive materials in their language classes. After every class, learners were asked to write down entries on what they had learnt, their experiences with the materials, and their experiences in learning English; how they felt during the class sessions and any other experiences they would like to include in it. It could be positive or negative experiences.

As it had been mentioned that a total of 26 classes were carried out for the study, every learner had a total number of 26 entries each. Out of these 26 entries, the first 10 were focusing on the textbook-based classes and the other 16 were focusing on the culturally sensitive materials (CSM)-based classes. When analysing and categorizing the data, the factors which appeared more than once in a single day by a learner were counted as one in order to understand the number of learners having the same experience on the same day. For example, on the first day of CSM-based class, a learner wrote this in her diary:

*"Today are in english class ah Cultural Awareness we learn, I **enjoy**, I'm happy, because I understand tawh a, I **enjoyed**. The take it important thlak em em a, I **enjoy** ka ti in, I very happy."*

(Sic)

As seen from the example provided above, this learner used 'enjoy' three times in her single entry and this factor was counted as one for that particular day, so was 'happy' which appeared two times in the above sentences. Thus, the numbers that appeared in the tables below indicated the number of learners who had mentioned the same factors on the same day. However, the numbers indicated against these factors were out of 14 learners as the entries of one learner who was differently abled could not be comprehended and thus not counted (please refer to the methodology section, pp. 92 & 119)

For better clarity and understanding, the days and the topics for each day would be repeated in all the tables.

5.2.6.1 Analysis of Learners' Diaries while Using the Prescribed Textbooks

In order to have a better understanding in the context of the study, learners' entries on the first 10 days were first analysed. The data were analysed based on the theme of the main research question. The following table shows the different motivational and de-motivational factors found in the learners' diaries.

Day	Topic	Motivational Factors	De-motivational Factors
1	<i>The Selfish Giant</i>	World language, favourite subject, important	not our language (2), others used to laugh(2), making mistake, he was proud, didn't like by heart
2	<i>The Selfish Giant</i>	I want to see a giant	low level of proficiency
3	<i>This is Jody's Fawn</i>		eyes paining
4	<i>Speaking activity</i>	excited on animals, group work(8)	

5	<i>This is Jody's Fawn</i>		level is high, many difficult words, cannot translate in Mizo
6	<i>The Duck and the Kangaroo</i>	story is funny	Story is short
7	<i>The Great Stone Face</i>	same kind of beliefs like Mizo	the prophecy did not come true
8	<i>Speaking and Writing activity</i>	make own story	
9	<i>The Treasure Within</i>		
10	<i>The Treasure Within</i>	just like me (2), good example to copy, admire Hafeez	weather changing, sleepy

Table 5.11: *Learners' Motivational and De-motivational Factors Found in their Diaries while Using the Textbooks*

As seen from the above Table 5.11, learners were motivated and demotivated by different things. As such, a learner wrote in Day 2, “*i like the Giant story, because i want to see a Giant, especially the Selfish Giant*” (sic). Since this learner was keen to see a giant, the story motivated him to learn as it was about a giant. At the same time, interestingly, eight of them were motivated because they worked in groups. On Day 7, we could see that a learner was motivated because the story had similarities with his culture. He said that the story was superstitious and that his ancestors were superstitious too. On Day 10, some learners were motivated because they were able to relate their own lives with that of the character in the story- S10 wrote: “*when he go to school he is just like me we don't know maths and other things...*” (sic) and S7 wrote “*the story was so interesting because he's just like me...*” (sic). In the de-motivational factors column, we could see *eyes paining*, *weather changing* and *sleepy* but these factors were an emerging sickness or condition on which the learners had no control but since they also

happened to demotivate them to learn, they were included in the de-motivational factors.

Knowing now what motivated and demotivated the learners when learning their L2 from their textbooks, the following are their attitude and experiences as mentioned by them.

Day	Topic	Attitude towards the material	Positive learning experience/attitude/feeling	Negative learning experience/attitude/feeling
1	<i>The Selfish Giant</i>	too hard, too rich	want to learn, like to speak, like to learn, excited, understand, happy(4), not scared(2), enjoy, want to speak, need to be brave	too hard, he was proud
2	<i>The Selfish Giant</i>	interesting, like it	happy(7), excited(3), brave	too hard, very vast, not understand, sleepy
3	<i>This is Jody's Fawn</i>	good, don't like the story	fun(2), comfortable, understand(4), development, happy(3), not scared	tired, could not listen, hard, don't feel like participate
4	<i>Speaking activity</i>	activity produced brave and proud, liked it(2), fun	enjoy(7), happy, don't feel shy(2), understand, comfortable, development,	Hard
5	<i>This is Jody's Fawn</i>	easy(2), interesting(2), fun, don't like the story	understand(2), like how we study, happy(5), excited (2), enjoy, pleasant class	Cannot understand, don't understand(2), difficult(3),
6	<i>The</i>	interesting (3),	enjoy (5), happy(3),	Hard

	<i>Duck and the Kangaroo</i>	liked it (2), fun, not interesting, understandable (2)	joyful, not scared	
7	<i>The Great Stone Face-1</i>	interesting (10), like it (3), fun, not interesting, don't like the story	enjoy (6), happy (2), understand, development, don't scared, excited	not understand
8	<i>Speaking and Writing activity</i>	good activity, interesting, fun	development (2), understand, happy (4), enjoy (7), confidence, determination, not scared	too hard
9	<i>The Treasure Within</i>	interesting(6), easy, liked it(3), amazing, fun	(5) happy(4), enjoy (6), development(2), understand, confidence,	
10	<i>The Treasure Within</i>	enjoyable (6), interesting (8), fun, good, amazing, boring, non-enjoyable, unfun	excited, comfortable (2), understand, happy (3), excited	did not enjoy, sleepy (2), didn't understand, bored

Table 5.12: *Learners' Attitude and Experiences Found in their Diaries while Using the Textbooks*

Learners mentioned their experiences and their attitude with regards to learning English and as well as with the materials. Their negative attitudes towards their

textbook were coded in blue colour in order to easily identify them among the positive ones. Since learners mentioned about their negative attitude (experience or feeling in some cases) towards the material and learning, these factors were categorized separately. For example, on Day 5 a learner wrote: “*Today I go school and we learned english honeydew Chapter 6 The jody fawn and I excited to learned english but it was difficult for me...*” (sic). Here, this learner was saying that although he had a positive vibe to learn English, he found it difficult to learn. So, the negativity in this sentence was categorized under '**learning**' and not under the material. However, on Day 10, the same learner wrote: “*Today we learnt english it so happened and the story was unfun and non-enjoyable*” (sic), and here the negativity included in this sentence was categorized under '**material**'. Besides some learners having negative attitude and experiences, many of them were happy throughout these class sessions and they seemed to enjoy it. On day 9 and 10, many of them even mentioned that the story *The Treasure Within* was interesting and enjoyable.

Finding out that most learners had positive learning experiences and attitude, Table 5.13 given below provides information on one of the most important determinants of success or failure in language learning called 'anxiety'. Learners had written down their fear while learning from their textbooks during the study.

Day	Topic	Anxiety factors	Teacher factors
1	<i>The Selfish Giant</i>	scared(5), afraid to speak(3), nervous, other laughing me	kind(2),
2	<i>The Selfish Giant</i>	sad, scared, scared to make mistake	kind(3), understanding, honest, like how she teach
3	<i>This is Jody's Fawn</i>	afraid making mistake	very kind(2)
4	<i>Speaking activity</i>		
5	<i>This is Jody's Fawn</i>		
6	<i>The Duck and the Kangaroo</i>		like the teacher, good explanation, teacher support, good teacher
7	<i>The Great Stone Face-1</i>		teacher very good
8	<i>Speaking and Writing activity</i>	feel shy	teacher support me
9	<i>The Treasure Within</i>	felt uneasy	
10	<i>The Treasure Within</i>		admire teacher

Table 5.13: *Learners' Anxiety Factors and the Teacher Factors Found in their Diaries while Using the Textbooks*

As it can be observed clearly, on the first day, many learners had mentioned that they were scared during the class session. A learner wrote, “*i like the english but i am scared in the mistake*” (sic). Another learner also wrote this: “*...I'm scared because english my not educated...*” (sic). This corresponds to the interview with learners discussed in section 5.2.1(viii) (p.140) when many of them mentioned that they were

scared to make mistakes. They were afraid to speak in English because they were afraid that their friends would laugh at them.

As teachers could be one of the reasons learners get motivated and felt uneasy at the same time, teacher factor was also included to understand how the learners felt towards their teachers. As seen from the tables above, learners' anxiety factors were determined either by their peers or their unwillingness to take risks and participate.

5.2.6.2 Analysis of Learners' Diaries while Using CSM

In the previous section, learners' motivational and de-motivational factors while learning from their textbooks were seen in Table 5.11 and Table 5.14 below shows what motivated and demotivated them while using culturally sensitive materials in the classroom.

Day	Topic	Motivational factors	De-motivational factors
11	<i>Raising cultural awareness: Choosing appropriate answers</i>	our culture (5), want to protect our culture, origin	poor in English
12	<i>Folktale: The story of Rahtea</i>	Mizo story (3)	don't like short story
13	<i>Brainstorming: Associating and making sentences</i>		
14	<i>Sequencing: Writing the steps of a Mizo cuisine Maian Bai</i>		
15	<i>Listing vegetables, flowers, domestic animals and games and use them to make sentences</i>	funny	
16	<i>Paragraph writing on Christmas Bazar</i>		others laugh when speak wrong

17	<i>Outdoor Activity: Observation and reporting</i>	observation (5)	
18	<i>Folktale: Tlingi and Ngama</i>	love story. Mizo story	
19	<i>Group Work: Explaining pictures</i>	group work, explaining (participating)	
20	<i>Vocabulary: Matching pictures with their English names</i>	own goods, mizo culture	
21	<i>Odd ones out & Discussion: Striking out which are not Mizo cuisine</i>	familiarity, group work(2)	
22	<i>Folklore: Chawngmawii and Hrangchhuana</i>	love story, mizo story	headache
23	<i>Folktale: Rairahtea</i>	Mizo story(2)	
24	<i>Folktale: Rairahtea</i>		
25	<i>Discussion on Zaikawm</i>		
26	<i>Folklore: Two Sisters go in search of cucumbers</i>	Mizo story	

Table 5.14: *Learners' Motivational and De-motivational Factors Found in their Diaries while Using CSM*

While learning their target language through culturally sensitive materials in the class, what motivated them as mentioned by the learners were their own cultural materials itself. In most of the CSM-based classes, we could see that learners mentioned “Mizo”-their own identity in their writings. Their familiarity and belongingness enabled them to engage with the materials and thus motivated them to learn. Citing from their diaries some of them wrote:

“Today our English class we do activity about our own cultural awareness but I don't understand a little bit, but I will try harder next time.” (S7)

“Today I have a many determine of my life because my past time I don't know today I know a cultural awareness. I take it important our origin culture...” (S1)

“Today are English class we learn Mizo story I enjoy, I excitement and I'm very interesting like before I don't scared, its fun enjoyable I improved.” (S2)

“To day I go to school and we do Cultural Awareness in english subject we are so enjoy our English class because we learn our origin culture.” (S6)

(Sic)

Many learners also mentioned that the activity which was done on Day 17 where they had to observe their surroundings and gave a report on what they had observed gave them the excitement to learn. This indicated that including '**outdoor activities**' to learn a language can be beneficial for the learners. This kind of activities can be used to enhance their speaking skill and promote their visual-spatial intelligence. On the other hand, a learner was not motivated to participate in the class because of his low proficiency level while another learner wanted the story to be longer.

If the learners were motivated by the cultural materials, what kind of experiences and feelings did the materials give them while learning English and what was their attitude towards the new materials? Table 5.15 below provided the answers to these questions.

Day	Topic	Attitude towards the material	Positive attitude/ experience/ feeling	Negative attitude/ experience/feeling
11	<i>Raising cultural awareness: Choosing appropriate answers</i>	like it(2), interesting enjoying(3), important(2)	happy (5), understand(2), enjoyed(4), learn more English, important, excited, have determination, peaceful, comfortable, try harder	not understand(2), not enjoy
12	<i>Folktale: The story of Rahtea</i>	like the story, interesting(8), not interesting, helpful(2), amazing	enjoyed(6), happy (3), understand(2), fun,	not enjoy
13	<i>Brainstorming: Associating and making sentences</i>	want to learn every day, interesting(2), like it, enjoyable, not hard	pleasant, enjoyed (6), learn more English, not scared of speaking English (3), happy(4), fun(2), understand(2), development, good, feel relax	
14	<i>Sequencing: Writing the steps of a Mizo cuisine Maian Bai</i>	easy(2), interesting	become brave(2), have confidence (2), have determination(2), comfortable, enjoyed (7), learn more English, not afraid of speaking English (2), happy(6), eager, fun, understand	feel shy(2), not understand
15	<i>Listing vegetables, flowers, domestic animals and games and use them to make sentences</i>	enjoyable(2), interesting, enjoying, not hard, little boring	pleasant, learn more English, happy(3), enjoyed (6), not scared(2), become brave(2), fun, understand(2), no	

			problem, relax	
16	<i>Paragraph writing on Christmas Bazar</i>	enjoyable (2), interesting, good(2), exciting, very hard	Pleasant, enjoyed(6), happy(2), learn more English, not scared(2), fun(2), brave, development, understand(2), good experience	
17	<i>Outdoor Activity: Observation and reporting</i>	like spoken class, interesting, enjoyable(2)	happy(5), excited, enjoyed(5), learn more English, fun(2), development, not scared, brave to speak, feel easy, understand(2), have progress, feel awesome	bored
18	<i>Folktale: Tlingi and Ngama</i>	like it (4), enjoyable (4), interesting (6)	Happy(3), enjoyed(4), fun(2), not scared(2), love, excited,	don't understand
19	<i>Group Work: Explaining pictures</i>	like it(3), boring, interesting(2), hard, enjoyable, good(2)	enjoyed(6), happy(3), learn more English, fun(2), excited, not scared, brave, development, understand	other laughing, don't understand
20	<i>Vocabulary: Matching pictures with their English names</i>	enjoyable (3), interesting(3), good(2), best, easy, like it, hard,	pleasant, happy, learn more English, not scared of speaking, fun(2), understand, happy(6), enjoyed(5)	
21	<i>Odd ones out & Discussion: Striking out which are not Mizo</i>	easy, enjoying, exciting, boring, interesting(2), enjoyable,	enjoyed (7), happy (4), fun(3), not scared, learn new words	

	<i>cuisine</i>	amazing, like it	
22	<i>Folklore: Chawngmawii and Hrangchhuana</i>	like it(4), interesting(5), love it, powerful, enjoyable, good, boring	happy(3), excited, improve in speaking English (4), enjoyed(2), not scared, excite me, fun, understand,
23	<i>Folktale: Rairahtea</i>	interesting (9), like it, enjoyable(4), good, funny, amazing, awesome	happy(4), excited(2), enjoyed(4), less boring, fun, not scared, employ profitable, improve(3), understand,
24	<i>Folktale: Rairahtea</i>	interesting (7), enjoyable(5), like it	happy(2), don't feel scared, understand English, enjoyed, excited(2), learn new words(2), good experience, determination(2), fun, have confidence, improved,
25	<i>Discussion on Zaikawm</i>	enjoying, enjoyable(5), good	improved (5), happy(2), enjoyed(2), fun
26	<i>Folklore: Two Sisters go in search of cucumbers</i>	interesting (6), enjoyable (2), amazing, hard	experience not to afraid to speak, happy(2), enjoyed, relaxed, improved, learn new words, fun, not scared

Table 5.15: Learners' Attitudes and Experiences Found in their Diaries while Using CSM

As we can see, most of the learners had a positive attitude towards the materials and more than the activities, they enjoyed the folk stories as they interested them. This corresponded to the self-observation report where most learners were always willing to participate whenever these stories were done during the class sessions. However, a few of them also mentioned their negative attitude towards the materials and this was coded in *blue colour* in order to easily identify them. A *Grey colour* was also used to highlight factors that learners used to describe their positive attitudes which were not mentioned when their textbooks were used. The factors coded in *Yellow colour* were those factors which were notable and which were not mentioned by the learners while focusing their experiences with their textbooks. A *pink colour* was also used to highlight factor that was not mentioned before (see Day 14, in the Table above). Some excerpts from the learners' diaries which reflected their positive experiences and attitudes are given below:

“Today in our english class we do activity about our own cultural Awareness I am so interesting in our culture I want to protect our culture as much as i can...” “Today in activity two we do about brainstorming and making sentence it is not too hard but a little hard bit hard if I try harder than this I will know all I need to know” (S10)

“Today in our english class we observe anything around us and i feel awesome (awesome) and it is a good thing to make the students excited (excited)” (S7)

“...It was so enjoying. I want to learn us Mizo story in english book.” (S5)

“Today we do a activity 8 word-matching and we are so enjoyed and happy because i love mizo culture and today we do a mizo culture” “Today we learn the story of RAHTEA and we do a Discussion and we will so enjoyed because I love Mizo story.” “...it is interesting because i love mizo story.” (S11)

<p><i>“we learn in a Rairahtea is mizo story if it is a interesting because mizo story i enjoy”</i></p> <p><i>“Today in our english class we do activity about our own cultural Awareness I am so interesting in our culture I want to protect our culture as much as i can...” (S13)</i></p> <p><i>“Today in activity two we do about brainstorming and making sentence it is not too hard but a little hard bit hard if I try harder than this I will know all I need to know” (S10)</i></p> <p><i>“Today in our english class we observe anything around us and i feel assome (awesome) and it is a good thing to make the students excided (excited)” (S7)</i></p> <p><i>“...It was so enjoying. I want to learn us Mizo story in english book.” (S5)</i></p> <p><i>“Today we do a activity 8 word-matching and we are so enjoyed and happy because i love mizo culture and today we do a mizo culture” “Today we learn the story of RAHTEA and we do a Discussion and we will so enjoyed because I love Mizo story.”</i></p> <p><i>“...it is interesting because i love mizo story.” (S11)</i></p> <p><i>“we learn in a Rairahtea is mizo story if it is a interesting because mizo story i enjoy” (S13)</i></p> <p style="text-align: right;"><i>(Sic)</i></p>
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Table 5.16: *Excerpts from the Learners' Diaries which Reflected their Positive Experiences and Attitudes while Using CSM*

According to the account written by the learners as displayed above, materials culturally sensitive to them had made them improve in many ways. They said that they were not afraid to speak in their target language anymore and even improved upon them; it made them relaxed during the class sessions and they had learnt many new words. However, a few of them even mentioned factors which gave them anxiety during these classes. These factors are given below along with their experience with the teacher.

Day	Topic	Anxiety Factors	Teacher Factors
11	<i>Raising cultural awareness: Choosing appropriate answers</i>	scared	good, kind, smiley face
12	<i>Folktale: The story of Rahtea</i>		very good(2), kind
13	<i>Brainstorming: Associating and making sentences</i>	scared of writing diary	thankful to teacher because I gained confidence, supportive, good like the teaching
14	<i>Sequencing: Writing the steps of a Mizo cuisine Maian Bai</i>		
15	<i>Listing vegetables, flowers, domestic animals and games and use them to make sentences</i>	little scared (2)	
16	<i>Paragraph writing on Christmas Bazar</i>	afraid to speak, scary	
17	<i>Outdoor Activity: Observation and reporting</i>		
18	<i>Folktale: Tlingi and Ngama</i>		
19	<i>Group Work: Explaining pictures</i>	afraid, scared	
20	<i>Vocabulary: Matching pictures with their English names</i>		
21	<i>Odd ones out & Discussion: Striking out which are not Mizo cuisine</i>		
22	<i>Folklore: Chawngmawii and Hrangchhuana</i>		proud of my teacher
23	<i>Folktale: Rairahtea</i>		
24	<i>Folktale: Rairahtea</i>		

25	<i>Discussion on Zaikawm</i>
26	<i>Folklore: Two Sisters go in search of cucumbers</i>

Table 5.17: *Learners' Anxiety Factors found in their Diary while Using CSM*

As discussed from the learners' account while learning from their textbooks, the teacher did not seem to impose any kind of learning anxiety to the learners which were again seen in the table above while learning from CSM. The accounts of some of the learners who mentioned about their anxiety in their diary entries were taken out below:

"...it was so pleasant class. But i afraid to speak english because when i was wrong speak and the other laughing me." (Day 19) "It was so interesting story and I'm so happy. I feel happy and i don't sared in english." (Day 24) (S5)

We could observe a change in the attitude of the same learner from the above excerpt.

"This afternoon is our class have a activity 5 and we will do it. I think I have a scary but, I'm very happy for this class..." (S14)

"Today are english class we learn activity 4. A little scared. But, I enjoy." (S2)

In contrary to the above accounts of the learners, many of them said that the cultural materials had reduced their learning anxiety in the classroom:

"afternoon we do a speaking class and we do a debate. I think I have a little development on my speaking. I did not have a scary and I have a many brave of my talking english. I can easy a speaking in English." (S1)

“Today we do activity 3 how to boiled pumpkin leaves and ingredients things we need today I learn more english. And I was not afraid of speaking english.” “...I was not scared of speaking english.” (S9)

“In this morning we do Activities we are so enjoy about this activities are activities name is brainstorming and make sentence. I feel relax our activities.” “...we make sentence and I'm not scare to read out sentence I make.” (S6)

“...I love this story now i don't scared to speak out english now.” (S8)

“...like before I don't scared.” “The story is very interesting. More over, the less boring, but, like before I don't sared...” (S2)

“...ask me a question im not scare but it sa hard.” (S13)

(Sic)

Besides what was discussed in the above, there was an interesting and promising progress made by some of the learners during the course of the study as found out from their diary entries. Many of them were even able to reflect on their own progress. When the learners' entries on their first day were compared to their last day, some of them had made remarkable progress as we can see from the accounts they had given.

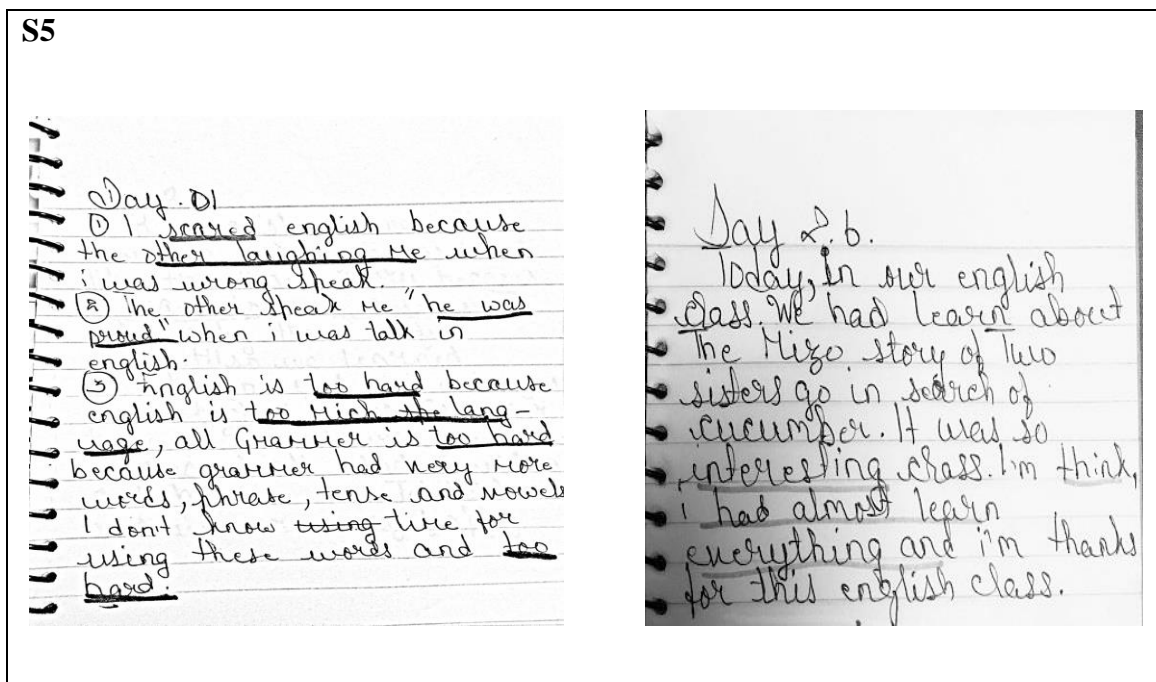


Table 5.18: Comparison of a learner's (S5) Diary entries on his First Day and Last Day of the Study

Day 01

- (1) I scared english because the other laughing me when i was wrong speak.
- (2) The other speak me "he was proud" when i was talk in english.
- (3) English is too hard because english is too rich language, all Grammer is too hard because grammer had very more words, phrase, tense and vowels I don't know time for using these words and too hard.

Day 26

Today in English class we had learn about The Mizo story of Two sisters go in search of Cucumber. It was so interesting class. I'm think, i had almost learn everything and I'm thanks for this english class.

The above learner (S5) on his first day wrote many of his problems in learning the English language but on his last day, he said that he had almost learnt everything. The account of S9 given below also mentioned “scared” and “afraid” on his first day but on his last day, he mentioned that he was “relaxed” in the class.

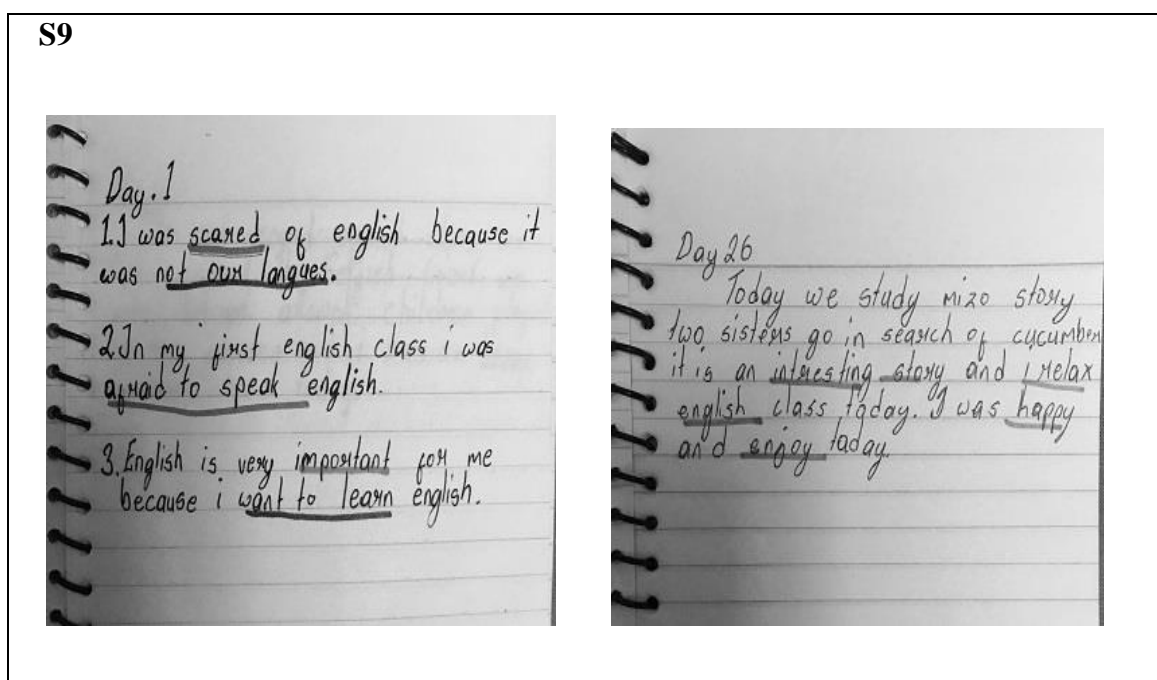


Table 5.19: Comparison of a learner's (S9) Diary entries on his First Day and Last Day of the Study

Day.1

1. I was scared of english because it was not our langues.
2. In my first english class I was afraid to speak english.
3. English in very important for me Because I want to learn english.

Day 26

Today we study mizo story
two sisters go in search of cucumber
it is an interesting story and I relax
english class today. I was happy
and enjoy today.

Below is another learner (S10) who on his first entry mentioned that he was afraid to speak English because of his friends but in his last entry, he mentioned that he had experienced not to be afraid to speak in English.

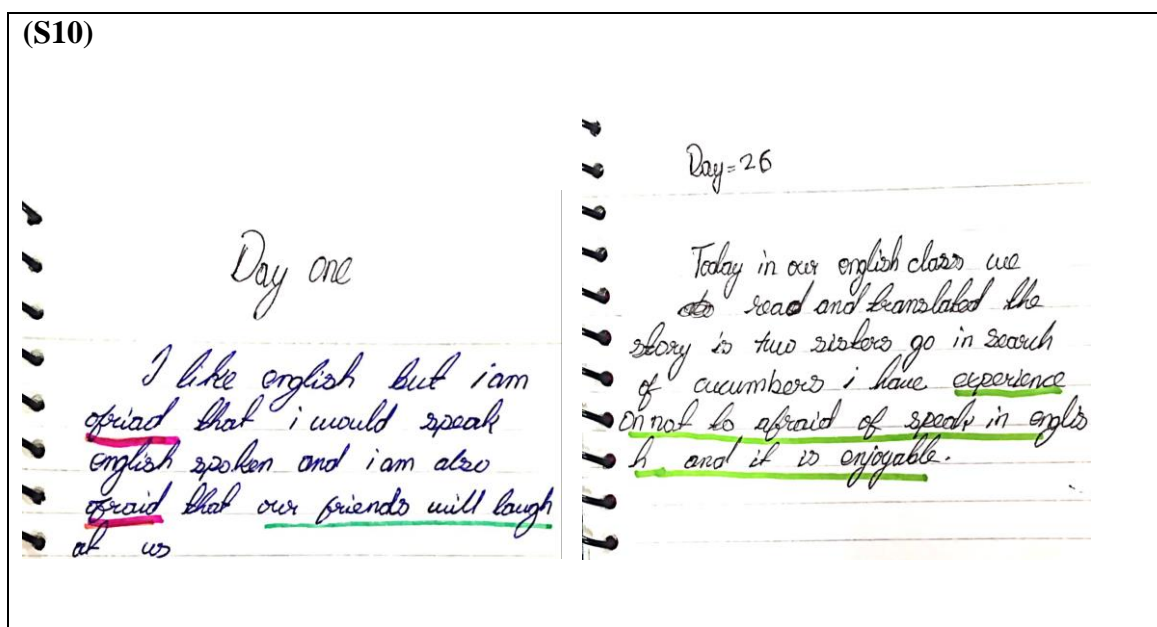
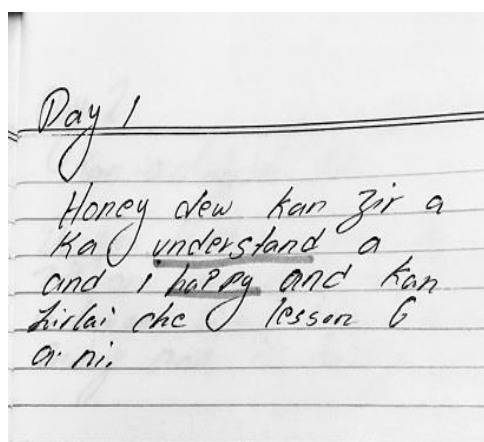


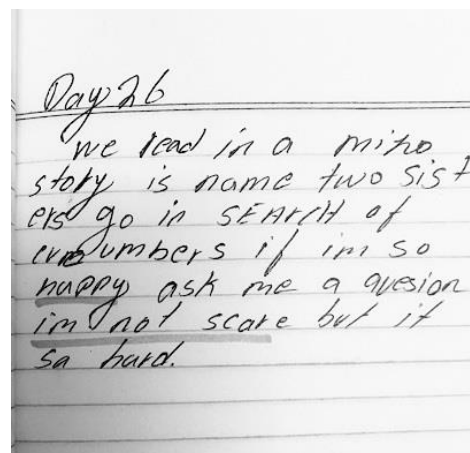
Table 5.20: Comparison of a learner's (S10) Diary entries on his First Day and Last Day of the Study

Day One	Day 26
<p><i>I like english but I am afraid that I would speak english spoken and I am also afraid that our friends will laugh at us</i></p>	<p><i>Today in our english class we read and translated the story is two sisters go in search of cucumbers I have experience on not to afraid of speak in english and it is enjoyable.</i></p>

(S13)



Day 1
Honey dew kan zir a
ka understand a
and I happy and kan
zirlai chu lesson 6
a ni.



Day 26
we read in a mizo
story is name two sist
ers go in SEARCH of
cucumbers if im so
happy ask me a question
im not scare but it
sa hard.

Table 5.21: Improvement in English- Comparison of a learner's (S13) Diary entries on his First Day and Last Day of the Study

Day 1*Honey dew kan zir a**ka understand a**and I happy and kan**zirlai chu lesson 6**a ni.***Day 26***we read in a mizo**story is name two sist**ers go in SEARCH of**cucumbers if im so**happy ask me a question**im not scare but it**sa hard.*

S13 above on his first day wrote that they had learnt *Honey Dew* (the name of the textbook), lesson 6 and he understood it and he was happy. He could barely write that in English. However, he had made a remarkable progress in learning his second language by being able to write a complete sentence in English on the last day of the study.

5.2.7. Analysis of Learners' Close-ended Questionnaire

The questionnaire (Appendix 7, p.287) which was administered after completing all the 26 classes served as an important tool for the study. Since the data collected from the classroom observation and self-observation came only from the researcher, they only measure the affective domain of the learners partially and could not be fully used to determine the affective factors of the learners. At the same time, the data collected from the diary entries of the learners might not provide reliable data for instance; a learner might have a negative experience but chose to write a positive experience due to the influence of his/her friends who had a good experience and vice versa. Therefore, this questionnaire was considered vital to understand and to help us in triangulating the data collected from the different research tools. In order to analyse this questionnaire, it is divided into three categories as presented below.

5.2.7.1 Attitude

	Statements	Agree	Disagree	Not Sure
1.	I enjoy learning English through CSM in the class.	15	0	0
2.	I like CSM because they enable me to talk about my culture in the class.	15	0	0
3.	CSM is less boring than those which are not.	5	1	9
4.	It is easier to learn English through CSM.	12	0	3
5.	I can understand better when I learn English through CSM.	10	0	5
6.	I can remember the things that I have learnt in class more easily.	2	2	11
	Total	59	3	28
	In Percentage	66%	3%	31%

Table 5.22: Figures which Represent Learners' Attitude towards CSM Collected Using Questionnaires

Learners' attitude towards the culturally sensitive materials can be considered positive as seen from the above figures and percentages in Table 5.22. The Sl. No. 1 and 2 which are highlighted in bold show that all learners enjoy learning their L2 using their own culture as a resource. Although the learners enjoy learning English using CSM, it does not mean that they will always prefer it to other materials because as seen in serial No.3 of the above table, majority of the learners feel other materials are interesting as well which correspond to their answers in section 5.2.1(v) (p.139) when most of them said that they enjoyed learning from their textbook which was “exciting”, “humorous”, and “interesting”. Nevertheless, with the materials which were both interesting, learners were able to learn their L2 more easily using materials culturally sensitive to them as seen in Sl. No.4 in the above Table 5.22.

5.2.7.2 Motivation

Sl No.	Statements	Agree	Disagree	Not Sure
7.	CSM give me the motivation to learn English because they interest me.	10	4	1
8.	CSM motivate me to learn English because they are familiar to me.	12	0	3
9.	CSM prompt me to speak in English during the class sessions.	7	4	4
10.	CSM increase my willingness to participate in the class.	9	1	5
11.	My attention span increases when we do CSM in the class.	7	0	8
	Total	45	9	21
	In Percentage	60%	12%	28%

Table 5.23: Figures which Represent Learners Motivation while Using CSM

Table 5.23 gives the assurance that culturally sensitive materials motivate Mizo language learners in different ways. The most notable motivation learners had was their “willingness to participate” in the CSM-based classes as discussed in the participant/self-observation sections 5.2.4 above and precisely in sub-sections 5.2.4.8 (p.166) and 5.2.4.12 (p.174). Similarly, their “unwillingness to participate” was discussed in the participant/self-observation of textbook-based classes in section 5.2.3 above (p.150). As the above Table 5.23 suggests, learners' major motivational factor is “familiarity” but their motivation does not necessarily increase their attention span in the class. This also corresponded to the discussion on the sub-section 5.2.4.13 (p.172) where the self-observation report claimed that they were quite inattentive.

5.2.7.3 Serenity

Sl No.	Statements	Agree	Disagree	Not Sure
12.	I feel relaxed while doing CSM.	15	0	0
13.	I am less nervous when I speak something related to our culture in English.	8	3	4
14.	I am at ease when I participate in the class.	4	5	6
15.	My shyness to speak in English is reduced when we do cultural activities.	9	2	4
16.	I am not anxious to make mistake while working with CSM.	5	6	4
17.	CSM do not give me stress about English learning.	8	2	5
	Total	49	18	23
	In Percentage	54%	20%	26%

Table 5.24: Figures which Represent Learners' Serenity while Using CSM

Table 5.24 indicates that culturally sensitive materials that were used during the study did not kindle learning anxiety among L2 learners. This particular result calls for the attention of L2 material developers and textbook writers because some learners in their interview before introducing CSM to them said that they had learning anxiety as discussed in section 5.2.1(viii), (p.140). However, while learning through CSM, all the participants felt relaxed and even though some learners were still anxious to make mistakes, the materials reduced many of the learners' shyness to use their L2 in the classroom which is promising for L2 learners in learning their target language.

5.2.8. Analysis of Learners' Comments on their Overall Experiences

The close-ended questionnaire which was administered to the learners after completing teaching the developed materials to them also contained a section where they had to write their overall experiences. In question No.18 of the questionnaire (Appendix 7), they were asked: '*Any other thing you would like to add. You can write about your experience as a whole*'. The responses of the learners to this are presented below and a colour coding is used to easily identify the different experiences learners have from the study.

Pink colour represents improvements in L2, **Yellow** represents the impact on their emotions, and **Grey** represents their attitude.

*"i have a **gain of english word** and i have a many **brave** and **determination of speaking English**. i am very **improve of english** because any time miss support me". (S1)*

*"i am **interesting** in our english class and it is **enjoyable** and it give me **confidence to speak** in english". (S2)*

“On two months i have **many new words** and i am **not fell shy** on english”. (S3)

“i have **improve in english** better than before”. (S4)

“Make me feel **timid to happiness** these english class. These english class make me **brave to speak english**”. (S5)

“i **like our cultural activity** in english and i“m **not afraid** english i“m **so improve english**. My experience is good”. (S6)

“i have so many experience on **english better than before** because i **like the way we study** and i enjoyed”. (S7)

“My experience was very good and miss Tetei teach me and it was **very fun i know those english word I don't know**”. (S8)

“Make me **sad to happy** those english class. And i **learn more english** and now i am **brave to speak english**”. (S9)

“Thank you for asking me i have so many experience on me and i am **not feel shy on speaking** and i am **improve in english** better than before and i **like the way we study and i enjoyed**”. (S10)

“My experience during the two months when we have a english class i am **improve in the english** and i am **learn more the english word**. (S11)

“i have so many **improove in english** batter then before”. (S12)

“I have employ **profitable in english** better than before and I have **know english word I did not know before**”. (S13)

(Sic)

If we take a quick glance at the learners' overall experiences shown above, the Pink colour appears more frequently than the other two colours. This indicates that among all the other experiences discussed before using questionnaire and diary entries, learners experienced more improvements in their L2 which in turn is the result of not being “scared” in the class while learning from the developed materials. Apparently, the affective filters of the learners are usually low when they dealt with materials culturally sensitive to them. This is in line with the theoretical framework of the present study which asserts that learning happens when the affective filters of the learners are low. This is again confirmed from the frequency of the yellow colour above which shows that the learners' affective filters are low when they are dealing with culturally sensitive materials in their L2 classroom.

5.2.9. Analysis of Retrospective Data

Retrospective data collected using a personal interview was conducted after completing all the classes was considered the most important part of the study as it served as a retrospective and complementary tool. The data gathered through this interview was expected to provide reliable data as many aspects which were ambiguous from the other tools could be clarified. The questions that were asked were mostly clarification questions from their first interview (before introducing CSM to them), their observed behaviour in the classroom while doing the textbooks versus while doing CSM, and their responses in the questionnaire. As such, the questions that were asked were slightly different from learners to learners as it was used to clarify doubts the researcher possessed from each learner. The questions that were different from each learner would be discussed separately and the questions that were asked in common

would be analysed together. The interview was done in learners' L1 which was then translated into English. The questions that were asked in common to all the learners and their responses are discussed below:

(1) *What is your attitude towards CSM, the activities and the stories which we have done in the class?*

The learners seemed to have a positive attitude towards the culturally sensitive materials that were done in the classroom. S1 said that CSM were better than whatever they had previously learnt in their English classes. She said that she did not only learn English but also learnt how to talk about the Mizo culture in English with others who did not share the same language with her. Most of them said that they were enjoyable and they were good for learning English. S5 said, *“It is enjoyable to make questions on our own from the stories and that makes me feel good to use English.”* S11 also said, *“It is good for learning English and it is better than those they study in other schools.”*

(2) *Among the cultural materials that we had done in the classroom, which one did you enjoy the most and which one you did not enjoy and tell me why?*

Most learners said that they enjoyed the folk stories particularly the stories of 'Rairahtea' and 'Chawngmawii and Hrangchhuana'. At the same time, some of them said that they enjoyed explaining and reading the stories on their own. Some said that they enjoyed doing activities on Mizo cuisines however, a learner mentioned that he did not enjoy doing the same. Many of them also mentioned that they enjoyed doing the activity where they had to work in groups and tried explaining pictures in L2 (see Day 19, p.166). According to the learners, they enjoyed working with CSM because they were familiar to them and they liked the idea of working in pairs or in groups.

(3) Do you generally enjoy the class or not?

According to the learners, they enjoyed the CSM-based classes in general and they did not feel unhappy about it.

(4) Were you excited or worried before I used to come and take over the classes?

Most of the learners said that they were excited before the researcher used to carry out the CSM classes. A few of them said that they did not feel worried nor excited while a learner (S12) said that he used to feel worried sometimes. S2 also said, *“Sometimes I was, when you first came to the class I was worried but as we started learning I was not worried anymore”*.

(5) Were you scared to speak or use English while doing the activities?

According to most of the learners, they were not scared to speak or use English while doing the activities. *“It drives away my anxiousness to make mistake”* (S5). *“I’m not really anxious but I don’t know many words when I speak which makes it difficult to speak”*. (S7). On the other hand, S14 said that she was anxious to make mistake while doing the activities.

(6) Do you have any kind of English classroom anxiety or English use anxiety while using CSM?

According to most of the learners, they did not have English classroom anxiety while using CSM but at the same time, a learner said that she had English class anxiety. This learner told the researcher that she was scared whenever she was going to have an English class. However, although most learners did not have English classroom anxiety,

some of these learners said that they had English use anxiety because of their low level of proficiency. They were scared to make mistakes but this was reduced while they were working with CSM. Most of them said that they did not feel any kind of anxiety while doing it. On the contrary, a learner (S12) said that he was more scared while working with CSM.

(7) Did you feel any difference between Sir's teaching and my teaching? Forget about our methods of teaching and how we conduct the class, but how you personally felt it. Were you more relaxed or more anxious in either of the teaching?

Almost all of the learners said that they did not feel more relaxed or more anxious in either the teaching of the researcher or their English teacher. This suggested that the teachers did not have an impact on their affective factors and thus the changed in their behaviours discussed in the study were affected by the materials that were used. S10 said, *"It is same for me but I learn more new words in your teaching."* *"Whatever Sir does, it is boring."* (S8). *"I enjoy your teaching more."* (S2). Although some learners mentioned their positive experiences in the researcher's teaching, this did not necessarily indicate that she had affected their affective factors.

(8) When we learnt stories from your textbooks I asked one of you to read the paragraphs from the stories to the class and most of you hardly raised your hands. However, when we learnt Mizo stories and I asked the same thing and almost all you used to raise your hands wanting to read. Can you explain why that happened?

Many of the learners did not know why they were more willing to participate when the folk stories were learnt in the classroom. However, when they were probed deeper, it was found out that the folk stories not only interested them but also excited

them. It boosted their level of confidence as it made them feel that they had achieved something in learning their L2 when they participated. They wanted to show each other that they also had the ability to do something without the fear of making mistakes. *“When we do the textbook stories, there are some difficult stories and at that time we make mistakes while reading but in CSM it is different”* (S8). *“When we learn from the textbook, we really don't understand it and it confuses us”* (S4). Some of the learners who were able to give concrete answers said that the stories from the textbooks were boring and the folk stories were good to read and the words were simpler. A few said that it just gave them the motivation to participate while some others felt that they did not get the chance to read because all the others were trying to participate by raising their hands so they gave chance to others.

(9) Do you enjoy learning English from your textbook or from CSM? Which one gives you more motivation to learn?

Almost all of the learners said that they enjoyed learning English from the culturally sensitive materials rather than from their textbooks except for one learner who enjoyed learning from both. According to them, the cultural materials motivated them more to learn English. *“I want to learn more.”* (S7) *“I am familiar with CSM but the textbook is not interesting.”* (S13).

(10) Are you satisfied with your English when you use it in the classroom? According to you, who are proficient in English?

Only a very few of the learners were satisfied with their use of English in the classroom while most of them felt that they needed to improve. Responding to the second part of the question, the ones who were proficient in English according to the

learners were: who had good accent, who can talk just like the English people, who knew how to use grammar, who can explain clearly, one who can really talk, and one who is brave to take risk.

These questions were asked because depending upon how learners' perceived competence, they could feel inferior in the classroom if their desired proficiency was not yet achieved as discussed in section 3.3.4.5 (p.79) which in turn could give them the anxiety in learning the language and vice versa.

Apart from the above ten questions, some of the individual retrospective questions which were asked with their responses are produced below.

Student 1:

BP (researcher): *Remi, in our first interview, you told me that you were not anxious to make mistakes while using English, but in the questionnaire which you had answered yesterday you disagree with the statement which said: "I am not anxious to make mistakes while working with CSM". This means that you're anxious to make mistakes. Does that mean that you are anxious to make mistakes only when you are working with CSM?*

S1: Umhhh..., I used to get nervous at times, for example when we learn English story and there are many new words.

BP: You got nervous when there were many new words...not that CSM made you nervous?

S1: Yes.

Student 2:

BP: *Rebecca, in our first interview you told me that you were kind of scared to use English right? You said that you felt uncomfortable because you were not good in sentence construction and anxious to be the one who was not good at it. Were you still anxious about making mistakes when we did CSM like stories and activities in the class?*

S2: You know...at first, I was kind of scared but as we continued doing it, I enjoyed it and I was not that scared anymore.

Student 4:

BP: *Rami, in our first interview you told me that you did not really enjoy learning English because you did not understand and you used to get confused. Did you still feel uneasy for not understanding when we did CSM?*

S4: No, I don't (smiling).

BP: You don't have it anymore?

S4: Yes.

Student 5:

BP: *Ngura, if you still remember our first interview, that time you told me that you were a little shy to use English because when you made mistakes your friends used to laugh at you, right...Did you still feel shy when we did CSM?*

S5: That one motivates me a little.

BP: It motivates you a little...is it that your shyness and anxiety are reduced a little?

S5: Yes.

BP: Do you feel that even your friends do not laugh at you that much anymore?

S5: Yes.

BP: If so, in your questionnaire, you disagreed with the statement which said that you were not anxious to make mistakes while working with CSM. Why was that? Is it that you're still anxious to make mistakes?

S5: I'm not that anxious anymore.

BP: Okay but you disagree with the statement. You disagree but it means that you are not anxious?

S5: Yes.

BP: Okay, then when we did CSM in the class, was your shyness to use English in the class reduced a little?

S5: Yes, it drives away my anxiousness to make mistake.

Student 7:

BP: *All right Rammawia in our last interview you told me that you were anxious to make mistake in English. Do you feel anxious when we do CSM?*

S7: Yes still but not that much like before.

Student 8:

BP: *Ruata, when we had our first interview, you told me that you were you were anxious to make mistake sometimes, did you still have that when we were using CSM?*

S8: No, not anymore.

Student 9:

BP: *In our last interview, I asked you whether or not you enjoy learning from your textbook and you told me that you enjoyed it but in the questionnaire that you have answered, you said that you enjoyed CSM more than your textbook. So, do you really enjoy doing CSM more than your textbook?*

S9: Yes, I enjoyed it more.

BP: Why do you enjoy it more?

S9: From the textbook, we learn what is exactly in the text and then we just take notes. We do not do other activities like this.

Student 10:

BP: *Rema, in our last interview you said that you were not anxious to make mistakes while using English and even in the questionnaire you said that you were not anxious about it. Are you really not anxious to make mistakes?*

S10: Yes, I'm really not anxious.

BP: Then if you were not anxious, why were you not relaxed when you participate in the class? Because in the questionnaire, you disagree with the statement that says, "I am at ease when I participate in the class".

S10: I'm not anxious but I used to forget some.

BP: You used to forget some? What did you forget?

S10: Different English words but I'm not that anxious.

BP: Okay you were not really anxious. If so, is there not any difference between CSM and your textbook?

S10: Yes there's not much difference, I feel it's same.

Student 11:

BP: *Hruaisanga, in our last interview you told me that you were not anxious to make mistakes and from the questionnaire, you also said that you were not anxious. Were you not really anxious to make mistakes?*

S11: I had anxiety but after we did CSM, it started to disappear. I am slowly improving in the language.

BP: Is it that you had more confidence when we did CSM?

S11: Yes, I started to have more confidence.

Student 12:

BP: *Ruatsanga, last time you told me that you were not anxious to make mistakes while using English. But in the questionnaire that you had answered, you said that you were anxious to make mistakes while doing CSM. Is it that you were more anxious to make mistakes while doing CSM?*

S12: I am more scared.

BP: You were more scared? What is the reason?

S12: Aaa...pauses...I don't even know.

BP: You don't even know? Then when you learn English even from your textbook, are you anxious to make mistakes too?

S12: Yes somehow. Sometimes I am and sometimes I am not.

As understood from the responses of the learners, many of them were confusing themselves with their own responses from their first interview (which was done before introducing CSM to them) and from the questionnaires they had answered. However, as seen from the interviews above, it can be said that culturally sensitive materials did not impose learning burden among the learners. In fact, they stimulated learning in the classrooms by reducing their learning anxiety, increased their level of motivation, and boosted their level of self-confidence. It has to be noted that this study followed the principle of moving from “familiar” materials to “unfamiliar” materials, and the activities were steps towards that direction.

In order to summarize these retrospective data, the responses of the learners to the all the questions (common and individual) were analysed using different categories

and these categories are presented using tables for ease of understanding and better clarity. The common factors that appeared from different learners would not be repeated. Their responses with their categories are presented in table 5.21 given below:

Categories	Learners' Responses
Positive attitude towards CSM	better than the textbook, more interesting, enjoyable, enjoying, good, exciting, makes me feel good, good to read, good for learning English, better than those they study in other schools, more enjoyable than textbook, nice, enables to learn easily,
Free of anxiety when/while doing CSM	not anxious, not stressed, not scared anymore, not worried anymore, feel relaxed, reduced anxiousness, drives away my anxiousness to make mistake, not scared to use English, feel easy, feel comfortable, disappear anxiousness,
General motivation	gives me motivation, interested me, excited me, CSM motivates me, inviting to participate, it guides, familiarity
Motivation to participate	Mizo stories give excitement, words are simpler and want to participate,
Motivation to learn	want to learn more, learning from mizo stories is enjoyable than textbook,
Most enjoyed CSM	Mizo stories, <i>Chawngmawii & Hrangchhuana</i> , <i>Rairahtea</i> , read on own, Mizo cuisines, explaining pictures (guessing), explaining stories, working in pairs/groups, activities,

Least enjoyed CSM	Mizo dishes
General positive outcomes	benefitted a lot, reduced shyness, friends do not laugh anymore, makes me less scared, benefitted more from CSM, have confidence, learn more words, improve in the language, can use better English, benefitted from diary writing, much better in the language
Negative points	anxious to make mistake, bit difficult, confused with activities, embarrassing to make mistake, kind of more scared, worried, writing diary makes me worried,
English class anxiety	I'm scared whenever we are going to do English,
Learners' perceived competence	good accent, can talk like the English, brave to take risk, who knows grammar, who can explain clearly, knows many words,

Table 5.21: *Summary of Retrospective Data Collected Using Interviews*

5.3 Conclusion of the Chapter

In this Chapter, the data collected from two studies- the pilot study and the main study were discussed and interpreted based on the three research questions:

- ✓ *How do culturally sensitive materials impact the affective factors of language learners?*
- ✓ *Why does the use of learners' home culture in ESL classrooms seem to be promising for them?*

- ✓ *Which is the most prominent factor among the affective factors that are positively correlated with the culturally sensitive materials?*

The pilot study examined whether the use of culture-based materials would be beneficial among Mizo learners. The data suggested that the materials fostered language learning as found out by different researchers in different contexts. In the pilot study, learners developed confidence and interest in doing the activities which helped them learn their target language better. These results were further inquired in the main study using different learners and different type of activities and explored how the materials actually impacted the affective factors of the learners. Triangulating the data collected from the interview, self-observation, classroom observation, questionnaires, learners' diaries and retrospective interviews from the main study, the following results were obtained:

- Culturally sensitive materials increased learners' willingness to participate in the classroom.
- The materials reduced their anxiety to make mistakes.
- The materials reduced their shyness to use their target language.
- The materials made them feel relaxed while learning their L2.
- The materials interested them and thus made it easier for them to learn their L2.
- Learners had a very positive attitude towards the materials in spite of the task difficulty.

Besides what was mentioned above, it was found out that learners were not always shy, quiet, and unwilling to participate in the classroom if the right kind of materials were used. Their affective filters were usually low when they were dealing with their own cultural materials. In addition to this, they enjoyed group and pair activities which were never done before the study.

Therefore, culture in the language classroom seems to have a positive impact in learning a language as the data suggested. In order to make the teaching-learning meaningful and relevant, the sociocultural contexts of the learners have to be given importance. “Students grounded in their heritage language will be able to learn other course content without fear of assimilation” (Hermes 2005, p. 53). Perhaps, these kinds of cultural activities help learners feel secure while learning their target language at the same time. However, this does not indicate restricting materials to one's own culture only. The inclusion of different cultures in the curriculum may prove to be relevant and beneficial for the learners in the long run but we should make them feel comfortable in the tasks by moving from familiar zone to unfamiliar zone.

CHAPTER SIX

CONCLUSIONS OF THE STUDY

6.0 Overview of the Chapter

The primary aim of the study which was to find out the impact of culturally sensitive materials (henceforth CSM) on the affective factors among learners of 'English as a Second Language' (ESL) had been mentioned continuously throughout the different Chapters. Consequently, in order to find out answers to this, the previous Chapter had analysed the study's data and had given interpretations based on the primary research question. It informed us how the learners had been positively influenced by the materials used in the study as they helped them in lowering their affective filters. These findings would be briefly discussed again in this Chapter. Since the study's context and settings cannot be separated from the results obtained, this Chapter would also discuss the findings, implications and suggestions in the light of the context of the study. It would also inform us of the limitations of the study along with the scope it had created for further studies.

6.1 Affective Factors and Culturally Sensitive Materials

The findings of the previous studies (Pathak, 1987; Haokip, 2003; Lokho, 2010; Nayak, 2011; Dokka, 2012; Sree, 2013; Dhammapal, 2013; Wangchuk, 2014; Gurbanov, 2014) informed us that the use of the learners' home culture in teaching English were beneficial for the learners. It informed us that learners made improvements in the different skills of English from their tests results. These studies

were discussed in the review of literature in Chapter Two (p.44) As such, the primary aim of this study was to find out 'How' and 'Why' did learners make improvements in their L2 learning when materials culturally sensitive to them were used? These were the questions that the study tried to find out within the framework of the *Affective Filter Hypothesis*. It aimed to interpret qualitatively the interpretations of quantitative measurements which showed positive results after interventions with culture-based materials. Hence, the results of the present study established from the different data collected are summarized below.

6.1.1 Impact on Motivation

One of the most notable results found during the study was how the culture-based materials boosted the learners' motivation in the classroom. When the learners were dealing with CSM, their “willingness to participate” had increased a great deal. This was established from the participant observation, classroom observation, questionnaires and retrospective interviews. As discussed in the previous data analysis Chapter, learners volunteered more to participate during the class sessions and they were found to be more excited to have the CSM classes rather than the textbook-based classes. The most prominent classroom participation the learners had was their enthusiasm to read out passages from the folk stories voluntarily. As almost all of them wanted to participate at a time, the researcher even had to appoint whom to participate first. In addition to these, they were found to raise more questions during the class sessions and simultaneously made more classroom interactions.

From the observable behaviour of the learners, it could be concluded that CSM had made them intrinsically motivated. Their motivation was not driven by the “desire to get rewards” or the “desire to get good grades” nor to please the teacher. It was

neither the “fear of getting punishment” nor “fear of getting bad grades”. It was the materials which interested them, and perhaps this interest had made them excited which ultimately increased their level of motivation.

6.1.2 Promising Attitude

The learners' attitude towards the CSM was undoubtedly promising for their L2 learning. During the participant observation, while the researcher was conducting the textbook-based classes, she observed the learners' positive attitude towards the material. Even before the CSM-based classes were carried out, the learners' attitude was positively shaped with just three words- **about your culture**. They all responded with a big “Yes” when she informed them that they were going to learn English from their own culture starting from the next day. This positive attitude was affirmed from their responses to the questionnaires, interviews and diary entries. They enjoyed learning their L2 using CSM as this material could inspire them to bring sensation to them.

Since motivation and attitude are believed to be interrelated, CSM helped them to achieve a positive attitude towards learning their L2 which in turn gave them the motivation to learn and participate in the classroom. Their “attitude towards learning English” using CSM and their “attitude towards the material” itself were found to be positive. Hence, this positivity lowered their affective filter and this low affective filter is assumed to be a prerequisite for successful L2 learning.

6.1.3 Impact on Stress and Anxiety

In the context of the present study, the learners' stress and anxiety were considered to be highly detrimental in learning a second language. Although anxiety

was sometimes said to be useful in yielding positive results, this was found not to be the case in the present study. From the learners' personal interviews (conducted before the intervention), learners reported that their constant anxiety to make mistakes and their constant fear to be laughed at by their peers had made learning their L2 less enjoyable.

However, this constant fear and anxiety had been reduced to a great extent while they were learning from the materials based on their culture. All the participant learners reported in the questionnaires that they were relaxed during the CSM-based classes. Their shyness to speak in English was also reduced as observed from the participant observation and reported in their diaries, questionnaires and retrospective interviews.

6.1.4 CSM and Self-Confidence

The learners' self-confidence was one aspect that was observed in the study although not properly assessed using standardized measurement. However, from the classroom observation, participant observation, retrospective interviews and the learners' open-ended questionnaires, it was found out that their level of self-confidence increased when they learnt English from their own culture. Some learners reported that the materials had reduced some of the detrimental factors of learning such as the feeling of uneasiness to speak in English, the feeling of inferiority (the thought that others are better learners) in learning English and the timidity to use English. Consequently, the learners while learning English through CSM possessed only little of these factors which helped them become more confident in using their L2.

As a result of using materials which are familiar to the learners and which could positively engage them in their L2 learning processes, it could be concluded that the use of learners' own culture in ELT classrooms helps in lowering the affective filters of

elementary learners of Mizoram. The learners being intrinsically motivated with favourable attitude help them to gain self-confidence by lowering their self-consciousness and apprehensions. This would further be examined and discussed in the light of the learners' social and economic background in the following section.

6.2 Culturally Sensitive Materials and the Learners

Besides the results of the present study that has just been discussed in the previous section, using of materials that are sensitive to the learners seem to be auspicious for L2 learners such as the subjects of the study. The reasons why cultural materials could be more suitable for teaching these learners are discussed using the sections below:

6.2.1 Being Culturally Bounded

A year ago, when the researcher's grandfather passed away in another village, relatives and other people volunteered to accompany her family to her grandfather's funeral service which was about 7 hours' drive from her home. On their way back, one of them asked them whether any one of them were hungry and would like to eat in a nearby tea stall. Since the researcher was not hungry, she just simply said: "I am not hungry". Right after her reply, she received a cold looked from them and she was scolded for behaving "rudely" to them. One of them who was of her mother's age explained it to her that it was their culture to buy food for them because they had volunteered to come (meal was already served to them just a few hours before this). Since staying out of her home State for quite a long time now, the researcher experienced to travel in such circumstances for the first time and the culture which she

used to experience outside of her State was different. Outside of her State, if the same incident happened in a Mizo community, no one expected the bereaved family to pay everything for them. If one volunteered himself which means he is ready and willing to spend even some of his money for them. This incident had helped her to understand that one's culture often changes depending on the context ones live. The culture which we practised in our childhood might sometimes change if we move to another region. This corresponded to the concept of culture compared to a “Kaleidoscope” as discussed in Chapter Three (p.53).

The above example shows how we are bounded by different sets of rules when we are with others (be it with our own people or not). These rules are often not escapable if we want to live in harmony with others. Thus apparently, learning about culture implicitly or explicitly could be beneficial for one's personal development. The learners who are at their elementary stage need to be prepared to face their future first with materials that are culturally sensitive to them. If they are able to master their own culture, they are likely to be sensitive to the cultures of others as well. L2 classrooms could be used to raise cultural awareness while using those cultures to teach the language.

6.2.2 Being Tribal

Tribal people have always been considered to be characterized by rich cultural heritage since time immemorial. Most of them have unique cultural practices that have always been valued and protected since generations to generations. Unlike the non-tribal people, tribal people seem to be more abided by certain social norms that have long been practised by their older generations. These practices have greatly influenced and shaped their way of thinking and how they perceive certain things. For instance,

Mizo children are brought up in an environment where their parents or elders are constantly participating or involving in different group activities which gradually condition even the youngsters to love collective culture.

Generally, tribal people usually live in places surrounded by nature which occupy their thoughts and minds. Since their main source of income is 'jhooming', many of them could be seen in the fields cultivating crops. Children are seen wandering in the forests and to many of them, going to school to learn is still very challenging. However, if things which they value and which occupy their thoughts and minds are made suitable to teach English, it would perhaps invite these learners to attend schools to learn. If their background and rich cultural heritage are made suitable in teaching them, one of the problems in educating these children mentioned in the position paper on *Problems of Scheduled Caste and Scheduled Tribe Children* might be solved to some extent. This position paper states that:

Today, things have changed substantially and large numbers of parents are prepared to forego children's labour and send them to school. However, school organisation and curricula have not been sensitive as yet to fundamentally different economic situation, life aims and social circumstances of children belonging to poorer strata households or communities in the shaping of the school structure. (National Focus Group, 2005, p.25-26)

6.2.3 Being Geographically Isolated

The geographical location of Mizoram has already been discussed in Chapter One (p.2) and it informs us that the State is physically isolated from the mainland India which consequently creates disadvantages for language learners to some extent. As

such, a majority of the learners do not have any contact with people outside of their tribe, especially where the present study is conducted. In such a condition, it is more difficult for the learners to relate the lives of others which they have never encountered in their real life. This could have led to an increase in disinterest in their language learning as other subjects they have learnt simultaneously such as Science, Maths, and Geography are perhaps already too new to them. While other subjects already impose stress among them, the contents used to teach language should create a stress-free atmosphere. Too much of unfamiliarity across the curriculum (in a particular course) seems to be one of the reasons why learners practise “rote learning” extensively even in context the of L2 learning (as they need to learn them anyhow without really understanding them!).

The position paper on *Problems of Scheduled Caste and Scheduled Tribe Children* describes the “hidden curriculum”, which is the impact of the classroom teaching process because of the perception of teachers belonging to higher social stratum. These teachers labelled Scheduled Caste and Scheduled Tribe learners as “uneducable” and they believe these children have “inherent intellectual deficiencies” (National Focus Group, 2005, p.31). The reasons on the part of the learners could be because of lack of motivation to learn and being demotivated by the learning context or situation (syllabus, teaching methods and materials, school facilities).

As it has been observed that cultural materials sensitive to the learners are found not only to be helpful in achieving positive attitude towards their L2 learning, but also help in reducing their learning stress, using of these materials to teach the learners appears to be of the one ways to achieve a more stress-free learning environment for tribal learners in rural remote areas.

6.3 Implications and Suggestions

One of the most important essences in conducting researches in second language education has to be how the studies have implications on the learners, the teachers, the textbook writers as well as to the policymakers. As such, from the observations and results obtained from the present study, certain implications and suggestions have been established in order to help the learners in learning their L2 and most importantly to improve the education of English in the State. These implications and suggestions are discussed using the points below:

6.3.1 Findings from the Study

The findings from the study informed us that materials sensitive to the learners helped them in positively engaging their emotional factors as already been discussed in the earlier sections. This finding implies that learners are able to learn English better when materials based on their own culture are used in the classroom. This further implies that materials used to teach English to these learners (at least up to class VIII) should include contents of their own culture. These cultural contents should be made suitable depending on the level of the learners.

Besides the main findings of the study discussed above, the study also informed us that the learners were weak in the different skills and sub-skills of English. They were still weak in basic punctuation skill; for example, a majority of them used “i” instead of the capital “I” and wrote English as “english”. They had problems with homonyms, for instance, a learner wrote, “My knowledge is wilder (wider)”, and another learner wrote, “I enjoy the activities that how we can saw (show) Mizo *Tlawmngaihna* to others”. Majority of them were weak in spelling which was observed

from their diary entries and from the questionnaires. Most of them were still unable to form a single sentence correctly as they had problems with tenses, subject-verb agreement and choice of vocabulary. Some of the examples are: “It motivate me”, “Don't helped me much”, “to helped me”, “it may improved”. This suggested that the methods used to teach these learners have to be altered in a way to cater to the linguistic needs of the learners.

As observed during the study, no classroom activities were performed to enhance their language skills as the classes were entirely dominated by the teachers. It is thus suggested that more classroom activities particularly group and pair activities be done in the classroom as learners enjoyed group/pair work instead of working individually starting from familiar topics to unfamiliar topics. The activities could be developed from the learners’ culture or immediate environment to the cultures of others.

Workshops are needed to be conducted to train the teachers in using role-plays, simulations in the classroom, and in how to enable students to develop their understanding and strategies in cross-cultural awareness and communication in order to prepare them for their future education. For example, in one such workshop at EFL University, a Japanese teacher was invited to talk about Japanese culture to international students. That had inspired the international students to ask her more questions about Japan. The researcher discovered like the Mizos, “Japanese often, prefer group harmony, collectiveness, and cooperation” (Frank, 2013, p.5). An iceberg template shown in Chapter Three (p.54) could be used in such workshops to talk about their “surface culture”, “sub-surface culture”, and “deep culture”. It was discovered in the workshop that majority of the participants were able to articulate the surface culture,

expressed through food, music, art, technology, handloom, and handicrafts. However, there were misunderstandings about “sub-surface culture” (social behaviour) and the participants were not able to articulate their deep culture. This “deep culture” was explained in the workshop by showing the *Matryoshka Doll* from Russia. It looked like a doll but it has a lot of other dolls hidden in it as shown below:

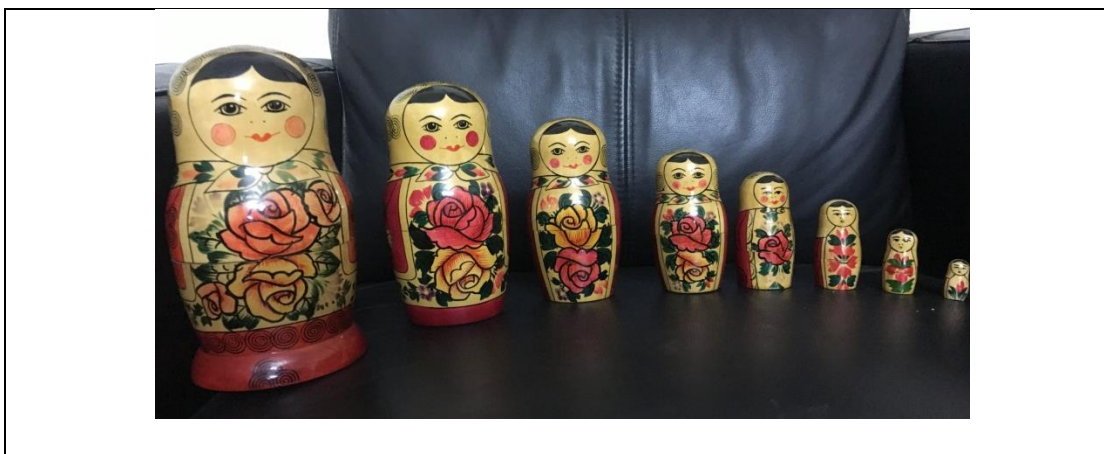


Figure 6.1: Matryoshka Doll which represents Russia's Deep Culture

The above picture illustrates Russia's “deep culture”, which is again “collectivism”. Likewise, someone who is from a different cultural background could be invited to the classroom so that the learners and the invitee could exchange about their cultures. In case of non-availability of such people outside of the learners' culture, the students could also be encouraged to write or talk about their culture in their own language and then translate it into English.

6.3.2 Creating a motivating learning condition

It has been repeatedly mentioned that the materials used in the language classrooms should help in engaging the emotional factors of the learners in a positive manner and simultaneously so is the “teaching practices” that is vital in order to positively engage these factors. Since the learners’ motivational factors largely

contributed in achieving a positive L2 learning condition, the researcher suggested Dornyei's (2003) framework of “Motivational teaching practices” to be adopted in the classrooms of Mizoram schools in order to replace teacher-dominated classrooms and most importantly to motivate the learners. This framework is reproduced below in Figure 6.1 below:

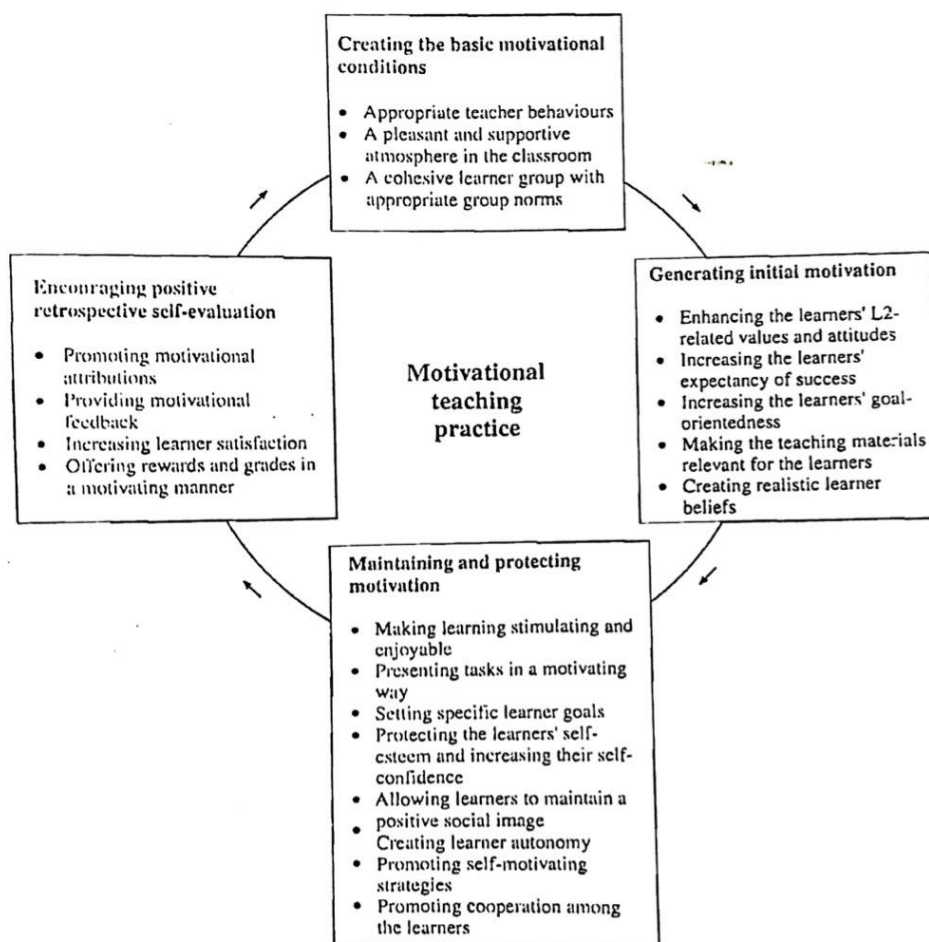


Figure 6.2: Components of motivational teaching practice in the L2 classroom (Dornyei, 2003, p.24)

The above figure 6.1 reproduced from Dornyei (2003, p.24) provides us with how teachers could create a motivating L2 classroom and how that motivation could be sustained. Since it has been found out in the present study that the learners have positive

attitudes towards the culturally sensitive materials, this has to be further enhanced using these types of materials developed out of their own culture. In doing so, the materials became relevant, exciting and interesting for the learners which in turn help in fostering their self-confidence and self-esteem. If learners are able to see their own image in the materials used to teach them (the textbooks reflecting about their culture), it helps in developing their self-esteem and self-confidence. With these favourable conditions for learning their L2, the learners are expected to achieve more in the language and thus making them satisfied with what they learnt (the contents) and what is learnt (their achievements).

6.3.3 Moving from familiar zone to unfamiliar zone

We have been emphasizing extensively about the use of culture-based materials to teach the learners as the results of the study indicate the same. We have also been suggesting topics familiar to the learners in the early stages of their education. However, it has to be noted that the use of only or too much of familiar topics could be harmful to them. It has to be used with caution and most importantly, we should move to unfamiliar topics when the learners are ready to deal with topics foreign to them.

6.3.4 Implications and suggestions for Textbook writers and Syllabus designers

The question that arises when we talk about including cultural components appears to be “How much of the cultural elements should be included in the textbook/syllabus?” The answer to this question could depend on the learners whom the materials are designed for and the context where that learning would happen. In the context where the study is conducted, the researcher suggests the following:

- Knowing that young learners in Mizoram enjoy learning from familiarity, specifically from their cultural background, it is suggested that at least 45-50% of their English syllabus at an elementary level should be about their own culture. This could be reduced at a higher level when other cultures are taught to them.
- In order to implement the above point, it is strongly suggested that the syllabus should include a separate activity book which contains activities only and which are feasible to be performed in the class (like the ones used in the present study). As the researcher observed the pre and post-reading activities that were included in their prescribed textbooks which were designed to promote learners' speaking and listening skills were never done in the class, the researcher felt the need of including a compulsory activity book as a part of the syllabus. As a result of being left out by the teachers, the majority of learners were poor in these skills. As such, this activity book would help in building confidence among them which almost all of the learners were deprived of.
- It is suggested that one of the English textbooks, the supplementary reader should contain topics or stories based on learners' choice and interest. This could be done by administering questionnaires to the learners as done in the pilot study. This would also ensure including a variety of topics for the learners to learn. It is highly believed that in doing so the learners would develop the excitement in learning their L2 as their own topics would motivate them to learn.

As found in the pilot study, while most of them were satisfied with the topics they had been learning, many of them were unsatisfied with them. They were

expecting to learn more adventurous stories as well as romantic stories besides expecting to learn about their culture.

- In addition to the above mention points, it is crucial for textbooks writers to use simple words as far as possible. This has been observed in the present study where many of the learners were demotivated to read their textbooks because of the inclusion of many unfamiliar words as discussed in the earlier Chapter. Although inclusion of unfamiliar words is a must at every level, there is this preconceived notion that unless the learners are really motivated to learn, they are unlikely to read on their own (especially the learners in the context of the present study). When these learners try to motivate themselves and learn on their own from their textbooks, but find so many unfamiliar words that need to be explained by their teacher, their “self-determination” instantly decreases. Therefore, the textbook should cater to the needs of even the learners in rural remote areas.

6.4 Limitations of the Study

It had been discussed in the earlier Chapters that the study tried to interpret qualitatively how CSM helped learners in learning their L2 more progressively. However, the study did not assess or evaluate the linguistic achievements of the learners that could be measured as a result of the positive impact of the materials used in the study. This could have been one of the limitations of the study particularly to those who are more concerned with the achievements of the learners (product) rather the procedures it involved in order to obtain those results (process).

Other limitations of the study may be found in the subjects and duration of the study. Although the study's subjects were claimed to be representatives of Mizoram learners, the study only concentrated in a single District located in the Southern part of the State with only 15 subjects in the main study. The study focused more on the learners who were living in rural areas within the State. Thus, learners living in the city who were more advanced than those learners might have had different opinions about the topics they would have liked to be included in their textbooks. Besides these, if we consider about the duration of the study, it may also be observed that only two months were spent on the main study. As such results may vary depending on the time spent in the field.

In addition to the above-mentioned limitations, the results of the study were largely subjective as the materials used were limited to the study's subjects only. This indicated that if the choice of the learners' cultural elements to be included in their curriculum were not relevant for them (if that cultural aspects did not fit into them or were not familiar to them yet), it might not have yielded the same results as the present study.

6.5 Implications for further research

The present study determined **how** materials which were sensitive to the learners enhanced their L2 (English) learning among the tribal learners in a remote area. Consequently, it had been observed that the materials were beneficial in effectively engaging the learners in a positive manner. As observed from the results and discussed in section 6.3.1 above, the learners were poor in every skill of the language they had

been learning continuously for about 9 years. However, the present study observed that it was beneficial for the learners to use culturally sensitive materials to teach their L2. As such, this could be further studied about how long the learners will sustain their motivation and enthusiasm in learning from their culture or immediate background.

Studies could be conducted to determine not only the learners' motivation but also the teachers' motivation and attitude in using culturally sensitive materials in their classrooms. As McGrath (2006) points out, “since teachers' attitudes to coursebooks are likely to have an impact on how they use them, and learners' attitudes, and learning, will be affected by how the teachers use them, it seems vital to understand what these attitudes are” (p.171). As already mentioned that the context of the present study is that both the teachers and the learners share the same culture and same social background, studies related to teachers' motivation in using this type of material is strongly recommended in order to achieve more positive results. The teachers' motivation in teaching their learners could not be neglected as it is equally important as the motivation of the learners for a successful L2 learning.

6.6 Conclusion of the Chapter

The results of the study's aims, objectives and questions have been recapitulated in this Chapter providing more references to how the results could be further enhanced within the study's context. It discusses how the use of materials sensitive to the learners could have been more suitable to teach these learners who have limited contact with people outside of their ethnic groups. This Chapter also discusses the implications of the study along with some suggestions focusing on how L2 classrooms could be made more inviting for the Mizo learners. Finally, it provides guidance for further research stating its limitations.

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APPENDICES

APPENDIX 1A: LEARNERS' QUESTIONNAIRE USED IN THE PILOT STUDY

This survey is meant for research. Please do not hesitate to supply information. Your identity will be kept confidential.

V Lalbiakpui
PhD, Research Scholar
The English and Foreign Languages University, Hyderabad

Name: _____ Sex: _____
Age: _____ Name of the school: _____
Date: _____

*In the following section, you will be asked to think about your **experience** at school and outside the school. Please put a tick mark (✓) to the answer which best represents your response.*

SECTION A

A.1 EXPERIENCE AT SCHOOL

	Statements	strongly agree	agree	neither agree nor disagree	Disagree	strongly disagree
1.	I enjoy going to school to learn					
2.	The environment of the school is suitable for learning					
3.	I have adjusted well to the academic demands of school					
4.	The teachers are cooperative with the students					
5.	The teachers are easy to approach when I need help regarding my studies					
6.	I meet my teachers after class to clarify my doubts					
7.	My teachers understand my problems no matter if it's a personal problem					
8.	The teacher gives notes in the class and we are expected to learn by heart					
9.	The teacher gives time for the students to discuss doubts in the class					
10.	The teacher makes me practice speaking skills inside the class					
11.	Different kinds of activities are done in the class					
12.	I often get punishment from my teachers					

	because I do not understand what is taught in the class					
13	In general, my teachers on my English course are good at explaining things					
14	I can speak fluently in English at anytime					
15	I use English to communicate with my friends at school					
16	My teacher teaches English subject only in English					
17	I don't have any problems learning English					
18	I am scared to speak in English because when I make any mistake, my teacher scolds me					
19	There are too many assignments and I find it difficult to manage it with my time					

A.2 EXPERIENCE OUTSIDE SCHOOL

	Statements	strongly agree	agree	neither agree nor disagree	Disagree	strongly disagree
20	I sometimes use English to communicate with my family members					
21	My parents can help me learn English by correcting my English language					
22	My parents can help me out with my assignments					
23	I take tuition at home					
24	I read English novels/comics/newspaper at home					
25	I watch English movies at home					
26	I practice spoken English at home					
27	I send text messages to my friends in English					
28	My friends laugh at me when I make mistakes in English					

29. Any other comments based on your experiences outside your school? What do you usually do in your free time?

30. What kind of problems have you encountered while listening to English?

31. What kind of problems have you encountered while speaking in English?

32. What kind of problems have you encountered while reading in English?

33. What kind of problems have you encountered while writing in English?

SECTION B

*In the next section, please try to remember your **expectations** about going to school, your expectations from your teachers, school principal as well as from your English course and syllabuses. Please tick the answer which best represents your response to each question.*

	Statements	strongly agree	agree	neither agree nor disagree	disagree	strongly disagree
1	The school facilities are poorer than I expected					
2	I expect that the class activities will be more helpful in my real life					
3	I expect to do more cultural activities in the class					
4	I expect my teachers to be more sympathetic towards learners' problems					
5	The English syllabus is quite heavy					
6	My English teachers do not teach English properly					
7	I had expected that I would be able to speak English fluently by now but that is not the case					
8	I expect to speak more English but there is no scope for speaking English in the English class					
9	I expect the teachers to be more punctual and regular than this					
10	My English teachers are not very good in English and need to improve their proficiency					
11	I expect the teachers to be more concerned with the problems faced by the learners					
12	My teachers are less hardworking than I thought they would be					
13	I expect the examinations to be more practical than this					

14	I expect that the teachers will motivate us more to learn					
15	In general, my teachers do not come up to my expectations					
16	In general, I expect my English course-book and syllabus will be more interesting and motivating for the learners					

17. What kind of stories or features would you like to be included in your textbooks?

18. Any other comments regarding your expectations from your teacher, school or syllabus?

APPENDIX 1B: RESPONSES OF THE QUESTIONNAIRE (APPENDIX 1A)

Experience at School

1. I enjoy going to school to learn.

Almost all of the respondents agree that they enjoy going to school to learn.

2. The environment of the school is suitable for learning.

Majority of the respondents agree that their school environment is suitable for learning while only a few of them disagree to this.

From the observation of the researcher, all the schools visited have good learning environment in terms of their location and surrounding.

3. I have adjusted well to the academic demands of the school.

More than half of the respondents agree that they have adjusted well to the academic demands of their school.

From informal interview of the respondents, it seems that teachers do not usually give assignments which they could not handle.

4. The teachers are cooperative with the students.

Almost half of the respondents agree that their teachers are cooperative with them and many of them strongly agree to it.

5. The teachers are easy to approach when I need help regarding my studies.

Almost all of the respondents agree that their teachers are really approachable when they need help regarding their studies.

6. I meet my teachers after class to clarify my doubts.

Majority of the respondent disagree to the statement as they never meet their teachers after class even when they have doubts.

7. My teacher understands my problems no matter if it's a personal problem.

Only a few of them disagree to this as they sometime feel that their teachers do not understand their personal problems while more than half of the feel the otherwise.

8. The teacher gives notes in the class and we are expected to learn by heart.

Majority of the respondents agree that notes are given to them by their teachers and they are expected to learn them by heart. From the informal interview of the learners, it seems that ready-made notes are available for them in the market where learners entirely depend on that. Teachers suggested them to buy the ready-made notes.

9. The teacher gives time for the students to discuss doubts in the class.

Majority of the respondents agree that teachers give time for them to discuss doubts in the class while the remaining disagreed to it. From the class teaching observations, it is observed that teachers do not at all give time for the students to discuss their doubts in the class.

10. The teacher makes me practice speaking skills inside the class.

Almost all of the respondents agree that they practice speaking skills inside the class. However, according to the class teaching observation made by the researcher, it is likely that teachers do not at all make learners practice speaking skills in the class.

11. Different kinds of activities are done in the class.

Different kinds of activities are not done in the class according to the respondents and from the class teaching observation.

12. I often get punishment from my teachers because I do not understand what is taught in the class.

Majority of the respondents disagree to the statement stating that their teachers do not punish them for not understanding what is being taught in the class while less than half of them agree that they often get punishment for the same.

13. In general, my teachers on my English course are good at explaining things.

Almost all of the respondents agree and strongly agree that their English teachers are good enough at teaching the English language.

14. I can speak fluently in English at any time.

Most of the respondents neither agree nor disagree to the statement which indicates that they do not know their L2 (English) proficiency level. The reason to this seems that they do not have the chance to speak in English in and outside the school apart from giving answers made by the teachers in the class.

15. I use English to communicate with my friends at school.

Most of the learners said that they usually do not use English to communicate with their friends while a few of them agree that they sometimes use English in their school premises.

16. My teacher teaches English subject only in English.

Majority of the respondents disagree to the statement as they feel that their teachers teach English even in their mother tongue. It is also observed that about 55% of the English teaching class takes place in L1.

17. I do not have any problems learning English.

Majority of the respondents have problems listening, speaking, reading, and writing in English. Many of them seems like they are not aware of their problems in learning their L2.

18. I am scared to speak in English because when I make mistake, my teacher scolds me.

Almost all of the respondents disagree and strongly disagree to this.

19. There are too many assignments and I find it difficult to manage it with my time.

Half of the respondents agree that they find it difficult to manage their assignments with their time while the others disagree to this. However, from the structured interview of the teachers, it seems that learners are neglecting their assignments as the school uses CCE system and not because there are too many assignments.

Summary/Interpretation of Learners' Experience at School:

Most of the experiences the respondents had at school seemed to be positive. From the observation of the researcher, all the schools visited had a good learning environment in terms of location and surroundings which indicated one aspect of good physical setting. The relationship between the teachers and the students seemed to be good as most of the respondents agreed that their teachers were cooperative with them. But it seemed that the only contact the students had with their teachers happened during their class sessions as almost all of the respondents had never met their teachers after the class to even clarify their doubts. However, they agreed that their teachers were easy to approach when they needed help.

The class teaching observation and questionnaires filled up by the learners revealed that the students were passive learners in the class. Teachers briefly explained the lessons while reading out the lesson. Learners were given notes which were then expected to learn by heart according to majority of the respondents. There seemed to be less class activities to promote learning and almost all the learning experiences they received come from their teachers only.

Experience Outside School

20. I sometimes use English to communicate with my family members.

Most of the respondents agree that they sometimes use English at home to communicate.

21. My parents can help me learn English by correcting my English language.

Majority of the respondents agree that their parents correct their English language.

22. My parents can help me out with my assignments.

Almost all of the respondents' parents could help them out with their assignments.

23. I take tuition at home.

Majority of the respondents do not take tuition at home which indicates that their classroom learning experiences are the only experiences they receive in learning the English language.

24. I read English novels/comics/newspaper at home.

Most of the respondents agree that they read English novels/comics/newspaper at home.

25. I watch English movies at home.

Almost all of the respondents watch English movies at home.

26. I practice spoken English at home.

Majority of them disagree that they practice spoken English at home.

27. I send text messages to my friends in English

Majority of the respondents do not use English to send text messages to their friends.

28. *My friends laugh at me when I make mistakes in English.*

Majority of the respondents agree that their friends do not laugh at them when they make mistakes in English while a few of them are laughed at by their friends.

Summary/Interpretations of respondents' experiences outside school:

Apart from their formal school classes, majority of the respondents did not have formal learning experience of their L2. Most of them did not attend extra class or even home tuition. However, most of them sometimes communicated with their family members in English. The only exposure they had outside their school was watching English movies and reading comics. Most of them at the same time were able to get help from their parents in learning their L2 which was one advantage for them to learn the language.

Expectations

1. *The school facilities are poorer than I expected.*

Majority of the respondents feel that their school facilities are quite good as they expected. According to the researcher's observation, the schools visited have poor facility as there is no library, audio-visual room, etc.

2. *I expect that the class activities will be more helpful in my real life.*

Almost all of the respondents feel that their class activities are not really helpful for their real lives and expect to do more activities which will be useful for their real lives.

3. *I expect to do more cultural activities in the class.*

Majority of the respondents expect to do more cultural activities in the class which could promote language learning.

4. *I expect my teachers to be more sympathetic towards learners' problems.*

Most of the respondents feel that their teachers are not sympathetic enough towards their problems and expect them to show more sympathy to them.

5. *The English syllabus is quite heavy.*

Majority of the respondents neither agree nor disagree to the statement.

6. *My English teachers do not teach English properly.*

Majority of the respondents disagree to this as they feel that their English teachers teach English properly as they expect.

7. *I had expected that I would be able to speak in English fluently by now but that is not the case.*

Majority of the respondents expect that they would be able to speak in English fluently at their level but it was the opposite as they still struggle a lot to speak in English.

8. *I expected to speak more English but there is no scope for speaking English in the English class.*

Majority of the respondents meet their expectations as their teachers give scope for speaking in English in the class.

9. I expect the teachers to be more punctual and regular than this.

Majority of the respondents feel that their teachers are not punctual and regular and expect that they would be more punctual and regular in the class.

10. My English teachers are not very good in English and need to improve their proficiency.

Almost all of the respondents feel that their teachers are good enough as they expected.

11. I expect the teachers to be more concerned with the problems faced by the learners.

Majority of the respondents expect that their teachers would be more concerned to their problems.

12. My teachers are less hard working than I thought they would be.

Most of the respondents feel that their teachers are hard working.

13. I expect that the examinations to be more practical than this.

Almost all of the respondents expect that their examinations would be more practical than this. These schools have used Continuous Comprehensive Evaluation (CCE) as a means to evaluate learners' progress. It has been observed that most of the exam questions are based on their textbooks only with no scope to go beyond the textbooks.

14. I expect that the teachers will motivate us more to learn.

Most of the respondents feel that their teachers do not motivate them enough to learn and expect more motivation from them.

15. In general, my teachers do not come up to my expectations.

Most of the respondents agree that their teachers are up to their expectations in general.

16. In general, I expect my English course-book and syllabus will be more interesting and motivating for the learners.

Almost all of the respondents feel that their English course-book and syllabus should be more interesting and motivating for them.

Summary/interpretations of respondents' expectations regarding their school facilities, teachers and syllabuses:

Most of the respondents were happy enough regarding the facilities provided by their schools. However, many of them wished that they had their own school library which none of the schools visited did not have. Although there was a good cooperation between the teachers and them, they expected that their teachers would be more sympathetic and show more concern towards their problems. They expected that their teachers would motivate them more to learn and explain lessons in a way they could understand instead of just reading them out in the class. They expected their teachers to ask them how they would want to teach them so that they could

have more understanding about the lessons. Since most of them expected to be able to talk in English, they expect their teachers to help them out so that they are competent speakers of their L2. They also felt that their teachers were not punctual and regular in the class and expected them to be more regular and punctual than they were now.

Majority of the respondents felt that the present English syllabuses were good enough but they expected to do activities that could promote real learning and which could be used in their real lives. Many of them even expected to do cultural activities in the class which could foster their language learning. They also expected to have examinations more practical than they had now as almost all of the exam questions were textbook-based only.

DATA ANALYSIS OF THE OPEN-ENDED QUESTIONS

Note: The figures in the brackets in Learners' Responses column indicate the number of times the same responses are given by different learners.

1. Any other comments based on your experiences outside your school? What do you usually do in your free time?

	Category	Learners' Responses
1.	Into media	I watched TV (12). I played video games. I played computer games (5). I would go online to use Facebook or Instagram. I am usually into media. I listened to music (2). I chat on Facebook. I searched my problems in Google to solve them. I watched movies. I listened to English and Mizo songs. I sat in front of the computer in my free time.
2.	Outdoor activities	I used to play football (9). I used to play basketball. I used to do physical work. I played badminton. I played Table Tennis. I used to take exercise in the morning. I used to go to Church to pray. I would roam around. I would visit my friends. I played with friends or siblings (2). I used to hang out with friends. I used to visit my relatives. I used to write important things. I used to be with my friends in most of my free time.
3.	Indoor activities	I read books. I read Twinkle, comics and novels. I used to read newspaper. I used to read children's story (14). I used to help my parents cleaning the house (3). I used to do household chores. I helped my parents (2). I used to do household work as much as I can in my free time. I played guitar. I helped my siblings. I used to sing. I ate in my free time. I used to sleep in my free time (2).
4.	Academic activities	I used to study (12). I used to do my homework (4). I read my lessons. I studied as much as possible in my free time. I used to revise what we had learnt in school. I used to learn new chapter of our subjects. I used to read my own stories which I had written on my own. I used to learn by heart words from the dictionary. I used to take tuition (5). I used to look into

		dictionaries the words which I do not understand. I used to write stories.
5.	Others	I did not do activities to help my studies (2).

2. *What kind of problems have you encountered while listening to English?*

Sl No	Category	Learners' Responses
1.	Limited Vocabulary	I didn't understand the words they used while reading (9)
2.	Lack of exposure	They used speak fast and difficult to make meaning out of it (15). I used to try to understand while listening. I didn't know how to put the words together when they speak (2). I had problems in their stress. They talked very fast and I cannot get most of the things they said (2). I found it difficult to understand while listening. I did not understand what they had said. I only understood a bit.
3.	Free of problems	I had no problem (5). I didn't have much problems (4). I could understand majority of the English words.
4.	Unaware of one's own problem	I am not sure of my problems.

3. *What kind of problems have you encountered while speaking in English?*

Sl No	Category	Learners' Responses
1.	Lack of practice	I did not know how to say what I wanted to say (2). I used to forget English vocabulary when I needed to use them and that made it difficult to say what I wanted to say. I do not know how to speak in English at all (2). I couldn't speak properly (2). I could not say in English what I had known in Mizo language (2). I could not say what I wanted to say.
2.	Lack of confidence	I felt embarrassed to speak in English. I understood the words but I felt shy to use them. I didn't have confidence to speak in English (2). I was afraid to make mistakes. I got nervous while speaking in English. I used to be afraid of making grammatical and pronunciation mistake.
3.	Pronunciation problem	I used to get confused how to pronounce words. I had pronunciation problem (2). I always used to forget to pronounce „S“ when needed. I had difficulty in pronouncing words. I couldn't pronounce it clearly. I used to find some words difficult to pronounce. I had problems pronouncing long words.
4.	Problems in Tenses and grammar	I did not know when to use has/have/had. I was confused with past tense. I used to make mistakes when I used tenses. I had confusion between has and had. I used wrong adjectives while speaking.
5.	Difficulty	I could not express myself (2). I could not quickly express what I wanted to

	in expressing oneself	say.
6.	Limited vocabulary	I could not say what I wanted to say because my vocabulary was limited (4). I had problems with vocabulary (3). I could not say the word I wanted to say. I confused with words.
7.	Appropriate use of language	I had problems in using appropriate words. I got confused in adding suitable words.
8.	Teacher related problems	I had problem speaking in front of the teachers. I was afraid to make mistakes especially in front of our teachers.
9.	Low proficiency level	When they spoke to me, I understood what they said in Mizo language but I didn't know how to answer them back. I could not speak fluently. I didn't know how to talk to my friends in English. There were things which I couldn't say. I used broken English
10.	Free of problems	I did not have problems at all (2). I didn't have much problems (2). I was well-versed in grammar; I didn't have problems speaking in English.

4. What kind of problems have you encountered while reading in English?

Sl No	Category	Learners' Responses
1.	Limited Vocabulary	I didn't know the words meaning (3). I had problems in understanding words and their meanings (5). I didn't understand some phrases, quotes and words. English words are difficult (2).
2.	Problems in punctuation	While reading, I had problems with comma and full stop. I did not know when to pause. I didn't know when to stop, pause or took a breath.
3.	Problems with plural words	I usually forgot to see the letter,"s" while reading.
4.	Fluency problem	I was not fluent while reading (2). I was not very fluent but I could read. I couldn't read fluently when there were difficult words. I could not read properly. I used to find it difficult to read English texts. I had problem reading big words.
5.	Pronunciation problem	Sometimes I used to pronounce words incorrectly (2). I had pronunciation problem (2). I did not know how to pronounce some words (2).
6.	Unfamiliarity	When there were unknown words, it was difficult to read. When I didn't know the text.
7.	Free of problems	I didn't have problems (2). I did not have much problem. I didn't have problems at all (9).
8.	Other	I did not know how to look at other sentences while reading. I had

	problems	problems reading biography. I had nervousness. I had spelling problem.
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5. What kind of problems have you encountered while writing in English?

Sl No	Category	Learners' Responses
1.	Problems in sentence construction	I did not know how to construct sentences in English (3). I had problems in adding suitable words for my sentence. I had difficulty writing in my own words.
2.	Confusion of Tenses	While writing in English I didn't know when to use past tense, present and future tense. I had problems with tenses (2),
3.	Problems with spelling	I had spelling problem. I did not know the spelling (2). I used to make spelling mistakes writing English names. I could not write the same words because I didn't know the spelling. I had many spelling mistakes (8). I had problems of joining words. I used to misspell words
4.	Grammatical problems	Grammatical mistake was my main problem (2). I had problems using adjectives. I had problems with grammar (3),
5.	Punctuation problem	I had problems with punctuation while writing (2),
6.	Vocabulary problem	My vocabulary was limited (2). I had problems with difficult words. I was not sure with the words. I had problems with appropriate word usage.
7.	Calligraphy	My handwriting was too bad (3),
8.	Lack of practice	I cannot write if I didn't look at the other writings. I felt shy writing in English. I was poor in writing.
9.	Other problems	I had difficulty in letter writing (3) and other English writings. I had problems in essay writing. Even when I found it difficult to write I just used to write it.
10.	Free of problems	I didn't have problems (8). I did not have much problem (3). I did not have many problems in writing (but wrote in Mizo language).

6. What kind of stories or features would you like to be included in your textbooks?

Sl No		Learners' Responses
1.	Cultural texts	Things about Mizo and its past, about Mizo culture, about Mizo people, Mizo folk stories, Mizo history, the things which make Mizo tradition and culture vivid, more about our Mizo folk stories, Old stories of the Mizos.

2.	Factual or Non-fictional texts/stories	About real things happened on earth. Thing which were interesting to read about such as the universe, planets, stars (2). About nature and environment. True stories (4), about health, about paranormal activity which are real, history (3)
3.	Fiction and Fantasy	Immortality, magic (2), mythical beings, stories of fairies and magical things, myth, fictions (2)
4.	Sports and adventures	About the stories of football. Sports (4). Stories about how a boy developed in football, features of football (2), adventurous stories (8), human adventure, war stories (2), action stories
5.	Romantic stories	Love stories (6)
6.	Horror and mystery	Ghost stories (4), mysteries (2)
7.	Specific story/text/a uthor	The famous Five, Ben Hur, The Owl and The Pussy Cat, satisfied, more of Sherlock Holmes, A Boy's Best friend, The Chowgarh tiger, include Tom Sawyer because it was full of adventures, stories of the Bible (3), The secret seven, I wanted my textbooks to include 7 wonders and wanted to know how they built it. Novels written by William Shakespeare,
8	Graded texts	Stories which were interesting for children and were easy to comprehend. Textbook stories had to be a little easier with more easy words. Things which children could understand and not too difficult. Things which were interesting and which we could understand,
9.	Useful texts	More stories with moral values. Things which could boost our knowledge. Things which would be helpful for our future. Good stories.
10.	Current textbook	The present stories were good. Our current textbook was good enough (2). Our textbooks were all in black and white there should be colored pictures. I was satisfied (2). Our syllabus could have more activities and be more colorful. More stories to be included in the textbooks. Textbooks could have included activities which could be done in groups.
11.	Others	Logical and brain hacking activities like crosswords, celebrities' stories, about friendship, essay, historian stories, comedy. I had no idea.

7. Any other comments regarding your expectations from your teacher, school or syllabus?

	Category	Learners' expectations/responses
1.	Syllabus related	Our syllabus was a bit heavy for some. Our syllabus was too much sometimes (3). Our syllabus was boring; Mizoram Board of School Education's syllabus was quite less. Our syllabus was too heavy for the weak ones. If our syllabus could be lesser. Our syllabus was fine (2). It was good enough.
2.	School related	If our school rules were more strict. If our institution could be better. We needed a good playground for sports. I expected our school to have library and laboratories for practical studies. I expected the school to have library. I expected the school to have library so that those who had nothing to read at home would get a chance to improve their reading skills. I had expected a more peaceful surrounding. Our school had been situated in the best place where a school had to be. The school rules had to be properly carried out. I liked the way we did in our school. I expected a longer short break and lunch break,
3.	Teacher related	<p>I had expected the teachers to motivate those who were weak and I expected more explanation from them. I expected the teachers to be interested in us. I wanted the teachers to be active in sports and other activities. I didn't want the teachers to teach us with the smell of alcohol. I wanted the teacher to be funnier and not boring.</p> <p>Instead of scolding us for small things like our hair style, I expected our teachers to scold us with love when we need to be scolded and took care of us as their own children. Teachers should not make us swept the floor all the time and should not bother about small things like our hairstyles; instead they should try to look our inside and tried to know us better. I expected the teachers to be more punctual. I expected them to explain what we did not understand. I expected them to be more kind.</p> <p>Teachers should make us do more activities which could help in finding out our talents. Our teachers should try to improve our speaking. If our teachers could ask us the way we wanted to learn or the way we could understand the lesson and if they could teach us in that way. If they could explain our lessons more in details. I expected them to help us more in our difficulties. I expected my teachers to be more punctual and regular than this.</p>

		<p>Some teachers were eager to beat us and I used to stay really afraid and only waited for their warnings and beatings. Since sweeping our class floor didn't help us in our studies, I expected that there would be someone who did the duty. Our teachers were dangerous. Our teachers should make us do more activities regarding our lessons. Our lessons should not be just read out by our teachers they should be explained more in details. I wished our teachers asked us how we could understand/learn it best so that we would improve. If they gave more interest in games and sports. They should make us concentrate in our studies. If our teachers could play with us. If they could play with us. I expected them to teach us freely.</p> <p>Our teachers were good enough. They taught our lessons properly. I liked the way our teachers taught us. The way our teachers taught us was fine as of now. Our teachers taught us well enough.</p>
4.	Classroom related	I wanted to have practical studies. Maths and science should be taught in Mizo language and other subjects in English. Some teachings were boring while others were interesting as they add humor.
5.	Co-Curricular Activities	I wanted to have regular CCA periods. I expected to have CCA with more activities. I wanted to have a field visit every month. I wanted to celebrate more events like advance Christmas. I expected to have art and fun times. I expected the school cleaning work given to class 8 had to be reduced. I expected them to buy games materials for students and expected more games at school. I wanted them to buy a good ball for games. I expected to have more games and more activities.
6.	Culture awareness	I wanted to have some activities about Mizoram and wanted to know more about our culture
7.	Test/Evaluation	I wished to have lesser unit tests. I wanted the tests to be reduced. So many tests was stressful
8.	Other comments	I had no idea (2)

APPENDIX 2: TEACHERS' QUESTIONNAIRE USED IN THE PILOT STUDY

Name: _____ Sex: _____ Age: _____

Educational Qualification: _____ Name of the School: _____

Evaluate on a scale between 0-4 based on the extent to which each of the following statements applies to your context. (4 = applies absolutely and 0 = does not apply at all).

SECTION A

	Staffing	Rate
1.	All teaching is carried out by teachers who have at least 2 years teaching experience.	
2.	All teaching is carried out by teachers holding a recognized B.Ed. or ELT qualification.	
3.	All teaching is carried out by tutors with appropriate TEFL/TESL experience.	
4	The courses are taught by tutors who are full-time employees of the school	
5	At least half of the English tutors have done their studies outside the state	
6	All English teachers are competent English speakers	
7	All English teachers are native of Mizoram	
Any other comments you would like to add regarding staffing:		
	Resources and facilities	
8.	All classroom teachings take place on school premises.	
9.	All students have full access to the school library.	
10.	All students have access to the other libraries available in the state.	
11.	The school have language laboratory.	
12.	Supplementary materials are available for self-study.	
13.	All tutors have access to a wide range of both authentic and commercially-produced materials for teaching purposes.	
14.	All classrooms are suited to the needs of the course in terms of space, furniture, heating, lighting, and ventilation, and are pleasant places to work in for both students and tutors.	
15.	All the teachers have their own separate rooms.	
16	The average size of most regular language classes do not normally exceed 30, or exceptionally, 35 students	
17.	The school has a separate website that enables outsiders to get information about the school	
Any other comments you would like to add about resources and facilities:		

Towards Professionalism		
18.	I have taught English at least for three years	
19.	I can communicate well enough in English	
20	I always prepare the lessons I have to teach beforehand	
21	I give time for the learners to clarify their doubts in the class	
22	I make them do all the activities included in the lessons	
23	Speaking skills are practiced in the class	
24	The students are actively involved in all stages of the lesson	
25	Even though I have been teaching English for years, I still struggle to teach the subject	
26	Sometimes, I feel the students are not interested while I teach them	
27	I discuss the problems I face in the class with other teachers for solution	
28	In general, I am able to achieve the objectives of each lesson	
Any other comments you would like to add about your development as a professional:		

Attitudes Towards the Textbook/Syllabus		
29	The contents of the textbooks are relevant and useful for the learners	
30	The materials reflect the academic needs and language level of the learners	
31	Lessons are well structured, varied in content, and effective in promoting learning	
32	The activities and tasks in the syllabus are feasible to practice in the class	
33	The syllabus provides scope for the learners to improve their speaking skills	
34	The textbook designers should take the perspectives of the teachers as well as the parents	
35	The textbooks should include activities based on learners' cultural awareness	
Any other comments you would like to add regarding the English textbooks and syllabus		

Would you like to give your views about any other aspects in your teaching experience?

**APPENDIX 3: LAWRENCE STENHOUSE'S (1975) CLASSROOM
OBSERVATION CHECKLIST USED IN THE PILOT STUDY**

Evaluation of the lesson

Factual questions _____ Opinion questions
 Short answer _____ Lengthy response
 Questions mostly from teacher _____ Questions mostly from students
 Exchanges largely student to teacher _____ Exchanges largely student to student
 Teacher sets and controls agenda _____ Students initiate topic of discussion
 Teacher's role: authority _____ Teacher's role: non-participant
 Students have no clear sense of purpose _____ Students have clear sense of purpose
 Less than 1/3 student participation _____ Almost all students participate
 Students interest low _____ Student interest high
 Class is quiet _____ Class is noisy

General Teacher style

Teacher's stance: apart from students _____ Physically close to students
 Practically no teacher movement _____ Much teacher movement
 Teacher doesn't draw out students _____ Teacher makes effort to draw out students
 Teacher is strict with regard to student behaviour _____ Teacher is permissive
 Teacher „talks down“ to students-much _____ Teacher „talks down“ to students-none
 Teacher dominates the class _____ Teacher and students work together co-operatively

APPENDIX 4: LEARNERS' SELF-ASSESSMENT QUESTIONS

Please respond to the following questions based on the activities you have done in the intervention. All your responses will be kept confidential and will be used only for research purpose.

1. What have you learnt from the activities?

2. What kind of activities did you enjoy doing?

3. How did they improve your spoken English?

4. Have you ever done the same type of activities before?

5. In what ways would similar activities help you to learn English better?

6. Did the activities motivate you to speak in English? Why?

7. Explain in brief, how the activities helped you learn English better. If they do not, explain why?

8. Would you recommend similar activities in your textbook? Which one?

9. Would you like to continue the same type of activities in the future?

APPENDIX 5: CLASSROOM OBSERVATION OF THE MAIN STUDY (TEXTBOOK-BASED AND CSM-BASED CLASSES)

Classroom Observations (Textbook-based Classes)

School Visited: Govt. Pukpui Middle School 1

Subjects: Class Eight Students

Total No. of the Subjects: 15

** After every class, the learners were asked to write down their experiences in their personal journal/diary.*

DAY 1

Date: 4/09/2017 (Monday)

Level: Class 8

No. of Learners Present: 15

PLAN: (a). For the first day, my plan was to interview the learners one by one to know about their current status in learning English by asking questions related to their attitude, motivation and anxiety while learning English. (The interview transcribe is given in Appendix 1)

(b). To observe the English teacher teaching the class so as to see how English was taught and not to mention, to see the learners' behaviour while learning English from their prescribed textbook- a lesson which was not related to their culture or to their immediate environment.

CLASSROOM OBSERVATION: At 1:25 pm, the teacher and I went inside the classroom I observed the teacher teaching the English class. The teacher started the class by telling them how he hurt his legs while taking exercises. He asked the learners whether they had prepared or not for the upcoming formative exams. He told them that no one should fail in English and if they failed, they would get a writing task. He told them that they would have to write all the exam questions with their answers five times. He then said that he would give suggestions for the exams. He asked the learners the meaning of *synonyms*. A learner responded by saying "*thu inang*" which meant „equal words“ in English. He then wrote down 10 words and their synonyms on the board which the learners had to learn for their upcoming exams. The words were *big, fat, tall, anger, brave, danger, construct, dead, despair, and error*. After he had finished, he asked them to open their textbook a lesson on *The Selfish Giant*. He asked the meaning of giant to the learners and asked them whether they had seen a giant or not. The teacher asked the students to read out paragraphs aloud by themselves after which he himself read out the same lines. When he finished reading, he explained to them in L1. When there were difficult words, he explained the meanings and asked the students to make sentences using those words. For example, „here and there“. The teaching and

interaction were done in L1 only.

COMMENTS: The students were quite obedient to their teacher. They did not look tensed or stressful during the class but when the teacher called by their names one by one to make sentences, they looked shy and they looked a little nervous. Interaction between them were initiated by the teacher only.

DAY 3

Date: 6/09/2017 (Wednesday)

Level: Class 8

No. of Learners Present: 15

PLAN: Today Sir Enkawla would be teaching the next lesson "This is Jody's Fawn". I would be observing while he taught. The main aim was to observe the learners' behaviour while learning English from the lesson which was not related to their culture or to their immediate environment.

CLASSROOM OBSERVATION: The English teacher, Sir Enkawla taught a new lesson today. He explained the lesson in Mizo as he read out. He asked the students to read together the text after him. As he explained the text, he focused on difficult words and phrases and explained them more in details. He explained fawn, dilated, a close shave, kept your head, and recollect. He gave explanation to what was already glossed in the text itself.

COMMENTS: I had observed that the lesson was not that interesting for the students and it was quite difficult for their level. However, the teacher had explained very well and they seemed to understand. Some of the students were sometimes very restless during the explanation.

Classroom Observation (CSM-Based Classes)

DAY 23

Date: 24/10/2017 (Tuesday)

Level: Class 8

No. of Learners Present: 15

PLAN: Today's plan was to learn the story of Rairahtea, a Mizo folktale. Sir Enkawla would do the explanation and I would be observing. The main aim of today's class was to observe learners' behaviour while the teacher was teaching so as to determine their motivation, attitude and anxiety.

CLASSROOM-OBSERVATION: The English teacher, Sir Enkawla was teaching today's lesson. He briefly introduced the lesson by telling the learners what the story

was going to be about. He asked the learners the meaning of *Rairah* and the learners responded by saying “*Nu le pa nei lo*” which means one who does not have a parent. He explained the meaning of the phrase „*central idea*” and gave the central idea of the story by giving a short account on the lives of the orphans in the past history of the Mizos. He asked them to read out the first paragraph of the text all together and then he again read out that paragraph. He explained the story as he read. He continued doing that way until the school bell had rung.

COMMENTS: The class was lively as the teacher was good in teaching. The students also enthusiastically read out the text loudly together. They looked interested in the teaching as they looked attentive.

APPENDIX 6A: FIELD-NOTES OF THE MAIN STUDY (PARTICIPANT OBSERVATION TEXTBOOK-BASED CLASSES)

DAY 2

Date: 5/09/2017 (Tuesday)

Level: Class 8

No. of Learners Present: 15

PLAN: I would be teaching what was left from yesterday's lesson. I would be using both English and Mizo while teaching. The main objective was to make the learners feel comfortable with me so that I would not affect their affective factors when we do culturally sensitive materials later on.

SELF-OBSERVATION: I continued teaching the lesson "The Selfish Giant" which Sir Enkawla taught on the first day. Before I started teaching from the textbook, Sir had asked me to write down 10 words with their antonyms from the *Grammar Express* book as these would come in their exams to be held the following week. I explained the meaning of antonyms and then explained 10 words- *beginning, difficult, blunt, arrive, diligent, give, decrease, exterior, freedom, bold* with their antonyms. After I had finished with this, I read out and explained the lesson mostly in L1. *I asked questions in between and asked them to read out together sometimes. I completed teaching the lesson.

COMMENTS: *Since I wanted the students to feel comfortable with me, I followed the same technique as their teacher.

The class went on smoothly and the learners listened to what I said. Although it was my first time teaching in this class, I felt that the learners were comfortable with me and my teaching. They did not seem to be scared or worried as there was no task for them to do.

DAY 4

Date: 7/09/2017 (Thursday)

Level: Class 8

No. of Learners Present: 15

PLAN: Today, I would take the class and we would be doing speaking activity given at the end of the lesson "This is Jody's Fawn", Honeydew page 96. The main objective of this class was to see learners' observational motivation and anxiety while speaking about something which was not related to their culture or immediate environment.

- The class would be divided into three groups. They would discuss and give their opinions on the speaking activity No.1 which said, „Do you think it is right to kill an animal to save a human life? Give reasons for your answer“.
- They would be asked to write down their group's opinion in a sheet of paper in

Mizo and then translated into English.

- After all the groups had finished, they would share their opinions in front of the others .

SELF-OBSERVATION: As planned, I took the class today. I wrote what the learners had to discuss in group on the board. I explained to them what they had to do and explained the topic for discussion. After that, I gave them about 20 minutes for group discussion. Once all the groups had finished, they were asked to read out their points. Two groups had said that both the lives of animals and humans were equally important while one group had said that human lives were more important than animal lives.

COMMENTS: I felt that the learners were enjoying the group activity as they hardly get the chance to do group activities. Almost all of them participated in the discussion except for a few learners who remained quiet. However, they seemed a little reluctant to participate especially when they had to share their group's opinion to the whole class. They did not participate enthusiastically and I had to pick them.

DAY 5

Date: 11/09/2017 (Monday)

Level: Class 8

No. of Learners Present: 15

PLAN: To complete explaining lesson six, „This is Jody's Fawn“. The main objective was to make the students felt comfortable with me and my teaching so that I may not have any impact on their affective factors.

SELF_OBSERVATION: I continued teaching the lesson „This is Jody's Fawn“ which Sir had started. I first read out the text and explained quickly in L1. There were many difficult words and I had to explain many words to the students. I asked all the signpost questions from the texts to the students. They were not able to answer most of the questions. After I had finished explaining the text, the students asked me the words which they did not understand such as *swirl*, *ecstasy*, *flicked*, and *skimmed*. The comprehension questions were done orally.

COMMENTS: The heading of this lesson was titled „This is Jody's Farm“. However the content page and the story did not match with the title. It seemed that there was typing mistake. In addition to that, the story had many difficult words even in just one page. This seemed to demotivate the learners. Although the central idea of the story was good, I observed that most of the learners lost interest while I taught them as they became very inattentive.

DAY 6**Date: 13/09/2017 (Wednesday)****Level: Class 8****No. of Learners Present: 15**

PLAN: To teach the poem „The Duck and the Kangaroo“. The main aim was same, which was to make myself familiar with the students.

SELF-OBSERVATION: Today, I taught the poem *The duck and the kangaroo* by Edward Lear. I first asked the learners to read out the poem together. After that, I explained it to them. I had also explained rhyming words to the learners. Since the poem was short I completed explaining and made them do the exercises given at the end but the learners were not able to do any of the exercises.

COMMENTS: The poem was lovely and I felt even the learners enjoyed it. Even though they were not able to do the exercises given at the end of the poem, they were able to answer all my questions correctly which were asked from my own made-up questions.

DAY 7**Date: 14/09/2017 (Thursday)****Level: Class 8****No. of Learners Present: 15**

PLAN: To teach a new lesson „The Great Stone Face-1“. Apart from the main aim of this study, the main purpose of this class was to make the learners felt comfortable with my teaching before I could actually start with the culturally sensitive materials.

SELF-OBSERVATION: I read out the story from the textbook and explained it to them. After explaining two or three paragraphs, I asked anyone to volunteer to read the next paragraph. Most of them were not willing to participate and I had to call them by their names. I kept on doing that way-I first read and asked the learners to read and if there were difficult words in the paragraph, I explained it to them. When I finished with the text, I checked their comprehension by asking true or false from the text.

COMMENTS: I felt that the story was interesting but the learners did not show any sign of interest. They were not willing to volunteer to read it to the class when they were asked and I had to pick them one by one. Even when I checked their comprehension, only two or three students responded.

DAY 8**Date: 25/09/2017 (Monday)****Level: Class 8****No. of Learners Present: 15**

PLAN: Today's plan was to do the speaking and writing activity of the lesson that we had learnt in the last class. The main aim was that since the learners would be doing speaking and writing activities based on the cultural materials later, it aimed to see how these two different activities (culture-based activities and textbook-based activities) had their impact on the learners.

SELF-OBSERVATION:

- The learners were asked to open their textbook Honeydew page No. 131.
- I read out the two activities and explained it to them.
- I asked them to select either one of them.
- All of them selected activity No. 1, where they had to imagine themselves as Earnest, the main character of the story and they had to narrate the story Earnest mother had told him.
- Learners wrote down in their notebook and after about 20 minutes, they were asked to narrate (read out) their story one by one to the class.

COMMENTS: There was a week gap because the learners were having their formative exams between Dt.18-22, 2017. The learners were at first confused with the activity but all of them were able to do it. When I asked them to read out what they had written, most of them looked quite shy but there were few students who seemed to have confidence.

DAY 9**Date: 26/09/2017 (Tuesday)****Level: Class 8****No. of Learners Present: 15**

PLAN: Today's plan was to learn the lesson titled „The treasure within“ from the textbook *It so happened*. The main objective of this class was to make the learners feel comfortable with me before I started teaching CSM.

SELF-OBSERVATION: Since the lesson was about a conversation between two people- a newspaper editor and a successful contractor, I requested the class to volunteer two people to play their role. One boy enthusiastically stood up but the others were not responding. Thus I picked out a girl to play the role of the interviewer. Both of them read out their conversation to the class. They played the role while I explained it to

them. Since the lesson was quite long I left it to complete it tomorrow.

COMMENTS: It was shocking to see that no one was willing to play the role of the two persons except one. All of them looked very uninterested in the lesson. The class was quiet as well. I cannot say whether they had enjoyed the class or not. I could just say that they were not unwillingness to participate.

DAY 10

Date: 27/09/2017 (Wednesday)

Level: Class 8

No. of Learners Present: 14

PLAN: To continue with the lesson „*The treasure within*“. As mentioned before, the objective of this class was to make the learners felt comfortable with my teaching.

SELF-OBSERVATION: I continued teaching the lesson which I had taught in the last class. I completed the lesson and asked them the comprehension questions as well as some phrases in the lesson. I did not ask them to read the text today as they looked disinterested in this lesson. They were told about what they would be learning in the next few weeks and they looked pretty excited.

COMMENTS: It seemed that this particular lesson was not very interesting for the learners as they were quite restless during the lecture. However, they might have enjoyed it as it was difficult to understand what they actually felt. At the same time when I told them that starting from tomorrow, we would be doing about our culture, they were so happy and excited.

APPENDIX 6B: FIELD-NOTES OF THE MAIN STUDY (PARTICIPANT OBSERVATION CSM-BASED CLASSES)

DAY 11

Date: 28/09/2017 (Thursday)

Level: Class 8

No. of Learners Present: 15

PLAN: Today's plan was to introduce the learners to a new topic which they had not come across in their earlier classes. The main aim of this class was to raise learners' own cultural awareness as they would be dealing with culturally sensitive materials for their upcoming classes for this study.

SELF-OBSERVATION: The class started on time at 1:25 in the afternoon. First of all, I asked the learners „what is culture?“ I asked them what came to their minds when we mentioned culture. They had no clue and I had to explain it to them. I told them that our way of living, our lifestyle, our food, clothing, music and dance are called culture. I wrote this on the blackboard and they copied into their notebooks. After this,

- Each learner was given a worksheet.
- I explained the activity in L1. The activity was to choose the appropriate answer by thinking about what they usually did in their day to day lives.
- As they were not able to understand, I explained point by point in L1 and they all worked together.
- After they were done with the last point, I asked them to add any other thing which they usually did in their day to day lives and which they would continue doing them in the future.

COMMENTS: As the activity was new to them, many of the learners were not confident in doing it. They did not understand the point but when I explained it to them in Mizo, they were very much aware of their culture and they could easily choose the appropriate answers. However, when I asked them to add at least two points, most of the students were not able to do it.

DAY 12

Date: 3/10/2017 (Tuesday)

Level: Class 8

No. of Learners Present: 15

PLAN: Today's plan was to teach „The story of Rahtea“, a Mizo folklore. The main aim was to see the learners' behaviour while teaching their own Mizo story.

SELF-OBSERVATION: The class took place at 12:35 pm. I distributed the copy of the story to each learner. I asked them whether they had heard the story before. Only two to three of them had heard the story in Mizo. I asked whether anyone could volunteer to read out the first paragraph of the story. For a moment, no one was willing to do it. But after sometime, one boy from the last bench raised his hand. After he read, I again read out the same paragraph and asked the learners to explain it to the class. One boy stood up and explained it to the class in L1. After he was done, I read out the next sentence and asked them to explain. The same boy eagerly stood up and explained it to the class again. I moved on to the story and in between, if there were difficult words, I asked them the meaning and they were able to answer some and some they were not. We completed the story soon as it was short. I asked the comprehension questions to check their understanding of the lesson. After that, I asked them to do Exercise B- discussion task where they had to make plans to visit their nearest orphanage home. The learners discussed and wrote down their points and then read it out to the whole class. At the end, I gave out their daily journal to write about their own experiences about today's class.

COMMENTS: The learners were quite reluctant to participate when they were asked. Except for a few learners, most of them were shy to participate. I observed that their willingness to participate in the class was not yet increased. It seemed that this was due to the fact that the presence of two teachers made them nervous.

DAY 13

Date: 4/10/2017 (Wednesday)

Level: Class 8

No. of Learners Present: 15

PLAN: To carry out Activity 2. This activity involved brainstorming and making sentences. The main purpose was to observe the learners' behaviour when they dealt with culturally sensitive materials.

WHAT WAS DONE:

- All the learners were given the activity worksheet.
- The activity was explained to the learners in L1.
- They were asked to work individually and thought of any three things that they can associate with *cultural dance*, *hnatlang (social service)*, *feh (to go to the jhoom)*, *Christmas*, and *Tlawmngaaihna (altruism)*.
- After 10-15 mins, I asked them one by one to read out what they had written.
- Once it was done, again the learners were asked to pick out any three words/phrases from what they had written to make one sentence each.

- They again read out their sentences to the class.

COMMENTS: Although the activity was considered not difficult, the learners struggled to do it. They found it difficult to associate even the things which they were familiar with. This suggested that they hardly did activities to enhance their thinking skill. In addition to this, their proficiency level was still very low. They were not able to construct sentences correctly. However, they started to ask more questions like “What is the meaning of *feh* in English”, “Can I write anything I like”, “I am going to write about my garden”, “How many sentences do I have to write” etc. Since the main aim of this study was to use culturally sensitive materials to determine its impact on their affective factors, I observed that the learners looked relax while doing the activity.

DAY 14

Date: 5/10/2017 (Thursday)

Level: Class 8

No. of Learners Present: 15

PLAN: To carry out Activity 3. Apart from using CSM to determine its impact on the learners’ affective factors, the objective of this class was to teach the learners how to write sequence of instruction using their own culture-based activity.

WHAT WAS DONE:

- The learners were given the activity worksheet. Then, I explained it to them what the activity is about.
- First, I asked them to list the ingredients that were required to prepare one of the most popular Mizo cuisines- *Maian Bai*.
- The learners gave their answers enthusiastically. They asked me if they did not know the words which they wanted to use in English.
- After they had listed down the ingredients, they wrote a paragraph on how the dish was prepared.

COMMENTS: The learners were able to list down the ingredients easily but they took time to write down its procedure because they were very poor in constructing sentences. Since most of the boys would not cook in their homes, I felt that the activity did not interest them that much. They learn new words which they did not know in English and used them directly in their worksheet. However, they were quite obedient and they executed the task properly.

DAY 15**Date: 9/10/2017 (Monday)****Level: Class 8****No. of Learners Present: 14**

PLAN: To carry out Activity 4. The purpose of this class was to engage the learners more with culturally sensitive materials so as to determine its impact on their affective factors such as motivation, anxiety and attitude.

WHAT WAS DONE:

- The learners were given worksheet No.4. The activity was first explained to them.
- Learners listed any three vegetables commonly found in their local market.
- After this, they listed any three games commonly played by Mizo children.
- They again listed any three flowers commonly found in their home State.
- Finally they listed three domestic animals commonly owned by the Mizos.
- After they had done with the listing, they selected any word from each category and used them to construct sentences.

COMMENTS: Learners were always allowed to do code mixing and code switching when they were working with the activities.. As the activity was quite easy, the learners did not look tensed or stressed while doing it.

DAY 16**Date: 11/10/2017 (Wednesday)****Level: Class 8****No. of Learners Present: 14**

PLAN: Today's plan was to carry out Activity No.5. Keeping in mind the main aim of the study, the secondary aim of the activity was to teach paragraph writing using CSM.

SELF-OBSERVATION: As I distributed the worksheet to the learners, I asked them, "What is paragraph?" Some students gave me the answer correctly in Mizo. I read out the paragraph that was written in the worksheet to the learners and translated it. Before I asked them to write down, I first asked them orally about Christmas bazaar- whether they liked it or not, whether they were excited or not about the upcoming Christmas. Using the guidelines given in the worksheet, the learners worked individually and wrote about their own experience about Christmas shopping. After all had done,

COMMENTS: This activity seemed to be one of the most difficult activities that they had done so far. Learners were so confused while writing the paragraph due to lack of vocabulary. As mentioned in day 13, their thinking skill was quite poor. They had many

problems in writing especially with grammar, choice of words, spelling and punctuation. However, they did not look worried or stressed as they asked me many words they wanted to be included in their paragraphs. They rather seemed to be motivated in learning English as they kept asking me many words and phrases which they did not know.

DAY 17

Date: 12/10/2017 (Thursday)

Level: Class 8

No. of Learners Present: 14

PLAN: Today's plan was to take the learners out of the class and made them did something new. Apart from the main aim of the study, the objective of this activity was to make the learners practise speaking in English. This activity was titled Activity 6- Observation and Reporting. The steps of the activity would be:

- The teacher would first explain to the learners about what they were going to do in L1.
- The learners would be asked to go outside their classroom and observed their surroundings. For example, if they had seen any people nearby, how did they talk? Did they walk while talking to others or did they stand? Did they see trees, mountains, fields etc.?
- After 15 minutes, the learners would be asked to tell about anything that had observed. They would tell why they had observed that particular thing out of many things in their surroundings.
- The teacher would ask few questions about their observations.

SELF-OBSERVATION: The activity was carried out as planned. The learners went outside their classroom while I waited for them inside the classroom. One by one the learners came back to the class and when all of them were back, I called out by their names to talk about whatever they had observed. Some of the learners just simply read out the words like rain, trees, mountain, etc. and so I asked them to say in sentences.

COMMENTS: The learners really seemed to enjoy this activity as they got the chance to step outside their classroom. They looked very happy doing the activity. However, the problem was that most of them were not able to describe what they had observed. When we were done with the activity, I told the learners that we would be doing Mizo folktale Tlingi and Ngama the next day, they were so excited and they responded to me a big "Yes".

DAY 18**Date: 16/10/2017 (Monday)****Level: Class 8****No. of Learners Present: 14**

PLAN: Today's plan was to teach Mizo folktale „Tlingi and Ngama“. The main objective of today's class was to observe the learners' behaviour while teaching CSM in the class.

SELF-OBSERVATION: I distributed the story to all the students and once all of them had gotten their copy, I asked the class, “Who can read out the first paragraph”? I received a good response from the learners. Almost all of them raised their hands wanting to read the text. So, I chose by their names who should read first. When one had finished reading one paragraph, I again read that paragraph and asked them to translate. One by one they volunteered and tried their best to translate for their friends. Once we had finished translating the text, I asked them if they had anything to ask me. Some of them asked me the meaning of few words that they did not understand. After that, I asked questions to them to check their level of comprehension. They were able to answer it. The bell had gone before we could do the discussion section.

COMMENTS: I noticed that their level of interest and their willingness to participate had increased. It was obvious as many of them raised their hands to read out the text. As mentioned earlier in Day 7, 9 and 10, the learners were not willing to read out the text on their own and they did not raise their hands. However, this time, most of them were willing to participate in the class.

DAY 19**Date: 17/10/2017 (Tuesday)****Level: Class 8****No. of Learners Present: 15**

PLAN: To do Activity 7. This activity involved guessing and speaking. Apart from the main objective of the study, this activity aim to develop learners' speaking skill using their local background. The steps of the activity was planned as follow:

- First the activity would be explained to the learners.
- The class would then be divided into three groups.
- Each group would select their group representatives. The groups' representatives would stand facing the wall.
- Each group would then be given one picture each.
- Turn by turn, the other group members would explain in English what was in the picture without telling the name of the picture to their representatives.

- The representative would try to guess the name of the picture correctly with the help of the explanation his/her group members were given to him/her.
- Each group would be given three minutes.
- The activity would go on until all the groups completed doing three pictures each.
- Group representatives would be changed after every one picture.

SELF-ONSERVATION: As planned, I carried out the activity to the class. The learners selected their own group members. There were three groups in total. I gave a picture of Mizo people dancing in the Church dance floor to all the groups (*Zaikhawm*). Group by group I asked the learners to describe what was in the picture to their representatives. Learners took their time discussing about how they will explain the picture. Group members repeated explaining if the representatives could not guess it correctly. Once all the representatives guessed the picture correctly, we moved on to the next picture. The second picture was a typical Mizo fireplace commonly found in villages. The learners discussed in groups about how they would describe the picture in English. Once they told me that they were ready to do it, they took turn to describe. The third and last picture was a Mizo woman weaving cloth.

COMMENTS: The learners at first were quite unsure about the activity even after explaining it to them. They were not able to understand the activity and felt shy to explain and to be the group representative. However, their excitement rouse when we did the second picture and they eagerly volunteered to be their group representative. I observed that the learners did enjoy the activity as they wanted to do more pictures when I told them that we were done with the activity. They said that they wanted to do more pictures. They enjoyed the group work and they were motivated to speak.

DAY 20

Date: 18/10/2017 (Wednesday)

Level: Class 8

No. of Learners Present: 15

PLAN: To carry out Activity No. 8. In this activity, the learners would have to match the pictures with their names in English. The pictures to be used were found in almost every home of the Mizos. They occupied an important part in the lives of the Mizo people. Apart from the main aim of the study, the aim of this activity was to increase the learners' vocabulary.

WHAT WAS DONE:

- A worksheet containing six pictures was distributed to the learners.
- The learners matched the pictures by selecting the words given in the box of the

worksheet.

- Once they were done, I asked them whether they have matched them correctly or not.

COMMENTS: Although I felt that the activity was an easy one, the learners did not find it easy to do it as all the words were all new to them. They were very much familiar with what was in the picture but they took time to do it. At the same time, I also felt that they enjoyed the activity. Even some of them said that they can say Mizo items in English.

DAY 21

Date: 19/10/2017 (Thursday)

Level: Class 8

No. of Learners Present: 15

PLAN: The plan was to carry out Activity No. 9. The main aim was to engage the learners with culturally sensitive materials. This activity was titled „Odd ones out“. The plan of the activity was given below.

- First the learners would be asked to pick out the food which did not belong to Mizo cuisine from the worksheet.
- After they were done, the learners would be divided in pairs.
- When all of them had their own pairs, they would tell about the food they usually had during festivals like Christmas and New Year. The learners would have to listen carefully to what their partners were saying.
- After about 10 minutes, the teacher would pick anyone of them to talk about what their partners were saying.

SELF-OBSERVATION: I carried out the activity to the class as I had planned before. I distributed worksheet No. 9 which contained six different food items. The learners picked out the items which belonged to Mizo cuisine by putting a tick mark next to the picture. When all of them had finished, I asked them to discuss in pairs the kind of food they used to have during festivals. Learners discussed and after some time, I asked them one by one to tell what their partners were saying.

COMMENTS: The class went on smoothly. Since the activity was not difficult, the learners quickly completed doing it. Since they had done a number of activities now, I felt that some of them started to get bored already. However, when I told them what we would be doing the next day, they were very excited.

DAY 22**Date: 23/10/2017 (Monday)****Level: Class 8****No. of Learners Present: 15**

PLAN: Today's plan was to teach another Mizo folklore called „*Chawngmawii and Hrangchhuan*“. The main purpose of teaching this story was to use it as a means to determine learners' affective factors.

SELF OBSERVATION: As usual, after I distributed the story to the class, I asked the learners to read out the text. Turn by turn, they volunteered to read one paragraph each. I did not explain the text. Instead, I asked them to explain it. They tried their best to explain the meaning of the story. When they had confusion, I helped them out. As the story was not long, we completed explaining the text soon. We moved on to the exercises and to the discussion section. The learners discussed about how they could live happily with their friends and with their neighbours and if they had an enemy, they discussed about how they would stop hating each other.

COMMENTS: I had observed that the learners were more willing to participate whenever Mizo folklore or folktale was done. Even today, they enthusiastically participated during the course of the lesson by reading the text and trying to explain it. Many of them quickly and eagerly raised their hands willing to participate. From my observation, it was like they were competing each other to participate first because when one raised her hands and waited for my approval, the other just stood up and started reading it.

DAY 25**Date: 26/10/2017 (Thursday)****Level: Class 8****No. of Learners Present: 15**

PLAN: The plan was to do the last activity. The activity was titled „Discussion“. Keeping in mind the aim of the study, the main objective was again to engage the learners with culturally sensitive materials. They would be asked if they had participated in any *Zaikhawm* or *Lengkhawm Zai* in their locality or somewhere else. If yes, they would list down at least three songs that were usually sung at that time. After that, they would write down when and where it used to take place and the musical instrument that were used.

WHAT WAS DONE:

- I first explained the activity and asked whether they had participated in any *Zaikawm*. Most of them had said that they had experienced it during Christmas

and New Year.

- Even though I asked them to discuss together in group or in pair, they worked individually and wrote down the songs which were usually sung.
- After they had finished, they wrote down when and where it used to take place and the instruments that were used.
- When all of them had finished, they told their friends the songs that they had written.

COMMENTS: The activity was not difficult and thus they managed to complete it soon. Since usually adults used to participate in *Zaikawm*, the learners might not be interested in the topic of the activity. Compared to the day when I started teaching them, it was noticeable that they were much more confident when they participated in the class. They seemed not to feel shy anymore. However learners used their L1 only for discussion.

DAY 26

Date: 30/10/2017 (Monday)

Level: Class 8

No. of Learners Present: 15

PLAN: Being the last day, today's plan was to teach the last story that I had prepared for this study. The short story was titled „Two sisters go in search of cucumbers“. The objective of this class was to see the learners' behaviour while they were dealing with CSM.

SELF-OBSERVATION: After all the learners had received the copy of the story, I asked them to read and explain the story. One student quickly stood up and did it. Since his explanation did not satisfy me, I explained it to them again. I asked them to read out together and they enthusiastically read out loudly. After I had finished with the explanation, I asked the three comprehension questions. They were able to answer them correctly. As given in the exercise of this lesson, I asked the learners to construct sentences using words such as *swallow*, *selfish*, *distress* and *treasure* one by one. They wanted to know the meaning of these words such and I explained it to them. Some of them asked me questions such as whether the story is real or fiction.

COMMENTS: It was exciting to teach Mizo stories as they seemed to be interested in them. As I had mentioned before, majority of the learners were very active, wanting to participate when we did Mizo stories. I had observed their change in behaviour when we did stories from the textbook and Mizo stories.

APPENDIX 7: LEARNERS' QUESTIONNAIRE IN THE MAIN STUDY

Name: _____ Roll No: _____ Age: _____

Kindly respond to the following honestly by putting a tick (✓) mark. They are based on the cultural activities, folklores and folktales that you have done in class during the month of September to October, 2017.

Culturally sensitive materials = CSM

	Statements	Agree	Disagree	Not sure
1.	I enjoy learning English through CSM in the class.			
2.	I like CSM because they enable me to talk about my culture in English.			
3.	CSM are less boring than those which are not.			
4.	It is easier to learn English through CSM.			
5.	I can understand better when I learn English through CSM.			
6.	I can remember the things that I have learnt in class more easily.			
7.	CSM give me motivation to learn English because they interest me.			
8.	CSM motivate me to learn English because they are familiar to me.			
9.	CSM prompt me to speak in English during the class sessions.			
10.	CSM increase my willingness to participate in the class.			
11.	My attention span increases when we do CSM in the class.			
12.	I feel relaxed while doing CSM.			
13.	I am less nervous when I speak something related to our culture in English.			
14.	I am at ease when I participate in the class.			
15.	My shyness to speak in English in the class is reduced when we do cultural activities.			
16.	I am not anxious to make mistake while working with CSM.			
17.	CSM do not give me stress about English learning.			

APPENDIX 8A: THE STORY OF RAHTEA

Source: Nuchhungi & Zirtiri, (2003). *Serkawn Graded Reader: Mizo Thawnthu*. Translated by the researcher, V.Lalbiakpuii

Once upon a time there was an orphan named Rahtea. Rahtea had a stepmother who ill-treated him all the time. He did not even have proper clothes to wear. The clothes he used to wear were all torn out. His stepmother used to give him *husked* rice for food and he was very thin. She even made him work very hard and let him do the toughest work. She did not even allow him to take rest when he was tired. Rahtea was such a poor boy. In spite of torturing him in all possible ways, she thought of killing him. She kept on thinking about how she could kill him. At last, she told herself “I will act like I am in a severe pain and say that until we offer Rahtea as a sacrifice, the pain will not go away”. So just like she had planned, she pretended to be in great pain. They had sacrificed all the animals they had such as *gaur* (gayal), goat, hens, pigs and dogs but was in vain. Rahtea’s father told her, “We had sacrificed all the animals that we had and what shall we do now?” She replied, “There was no use of sacrificing other animals, let us sacrifice Rahtea and I will be alright”. Rahtea’s father kept thinking about it continuously whether to sacrifice his son or not.

However, Rahtea heard about what his mother had said and he started to feel really scared. So he decided to run away in the forest. After his parents came to know that he had ran away, they felt sorry about it. They thought of how to bring him back. They thought that if they informed him about the great Khuangchawi celebration they were palnning, he might want to return. They sent his elder brother in the forest to call him home. Rahtea was on a Thingsiri tree *sucking* the juice of the flowers of that tree.

The brother called him saying a verse,

“Rahte, Rahte please come home.

Your mother is going to have Khuangchawi celebration.

Your father is going to have Kuangchawi celebration.

Rahte, Rahte please come home”.

Rahtea replied to him,

“Brother, my brother you must go back,

Instead of letting you take my lungs and heart,
I rather stay happy and satisfied taking the juice of Thingsiri's flower".

Rahtea did not want to return to his home. His brother told his parents that he did not want to return with him. His stepmother again sent his grandmother hoping that he would return if his grandmother called him home. The grandmother called Rahtea exactly like his brother called him.

"Rahte, Rahte please come home.

Your mother is going to have Khuangchawi celebration.

Your father is going to have Kuangchawi celebration.

Rahte, Rahte please come home".

Rahtea replied just like he had replied to his brother and refused to go back with her. Again they sent his father but just like the brother and the grandmother, he too got the same reply. Finally his stepmother decided to go to the forest to call him home. She said the same verse but Rahtea replied to her,

"Mother you never miss me

And I will never miss you".

Rahtea then turned into a *cicada* and flew away.

Glossary

Husked: the dry outer covering of some fruits or seeds (favai in Mizo)

qaur or gayal: Sial in Mizo

cicada: thereng in Mizo

Exercises:

A. Answer in one or two sentences.

1. Was Rahtea's stepmother good to him?
2. Why did the stepmother plan to kill Rahtea? (Inferential)
3. Why did Rahtea choose to stay in the forest rather than going back home?

B. Discussion

Have you ever visited an orphanage home? If not, make a plan with your friends to visit the nearest orphanage home. Now, think about it and discuss in groups about your plans.

APPENDIX 8B: TLINGI AND NGAMA

Zoblog. (2007, September 26). Tling leh Ngama [Blog post]. Translated by the Researcher. Retrieved from <http://mizoclan.blogspot.com/2007/09/tlingi-leh-ngama.html>

Long time ago there were lovers who truly loved each other called Tlingi and Ngama. Like most lovers did, they used to meet in a secretive place which only both knew. One day, they promised to meet each other in that small hill where they used to meet.

During those days, there were civil wars between villages. They fought each other *cautiously* hiding somewhere and thus no one wanted to make noise while going to the forest. They did not want others to know that they were there.

As promised, Tlingi reached the promised place earlier than Ngama and sat there quietly on one side of the hill. People who passed her by could not see her. Ngama too soon reached but he was on the other side of that small hill. He sat there quietly *eagerly* waiting for his lover. Since both of them were afraid to make sound, they were not aware of the presence of each other even though they were so close to one another. So they kept on waiting for each other. Both of them kept some twigs on the ground where they sat. They also kept one kind of a bamboo peculiar to other bamboos which they used as a promise symbol.

Days quickly passed by while they waited for each other even though they felt that they it was not long enough. Tlingi died missing her lover so much while waiting for him. After her death, Ngama planted a banyan tree in a place where Tlingi died and he regularly visited that place.

One day when Ngama visited Tlingi's grave, he noticed that the flowers that came out of banyan tree he planted were so dull and lifeless. He was surprised to see that and wondered what had happened to it. So he decided to hide nearby to find out what really happened.

The next day early in the morning, a *wild-cat* came and plucked the flowers which were fresh. Ngama suddenly caught the wild-cat and asked him why it plucked the flowers. The wild-cat told him that Tlingi sent it to do it. Knowing that Tlingi was now in a spirit form and would not be the same any more like she was in a human form, Ngama

still wanted to meet her. He was determined to visit her in the spiritual world. He asked the wild-cat to take him. After many hardships, he struggled to get through the village of the deaths and finally met his lover Tlingi there.

Ngama soon noticed that Tlingi's house needed repair. So they went out to the jungle to get the required materials. However, the woods which Tlingi considered good were not good for Ngama. Tlingi was satisfied with *fragile* and tender things like dried leaves and dried twigs. Ngama was surprised to see that.

Together they again went for hunting and fishing. They caught fishes and the big fishes according to Tlingi were just dried leaves for Ngama. Tlingi's big bear were only caterpillar to Ngama. Ngama understood that they saw things differently because they were not the same, one being a spirit and the other a human being. In order to be able to see things in the same way and experience the same thing together, Ngama went back to his human village and killed himself there. He returned to the village of the deaths and was now able to share the same experience with his lover.

Tlingi and Ngama lived happily and freely in the spiritual world without any barrier between them. Together they shared their love with no more fear and tension ever after.

Glossary

cautiously: carefully

eagerly: feeling excited with a strong desire

wild-cat: sanghar (in Mizo)

fragile: easily broken

A. Comprehension Questions (Answer in one or two sentences)

1. Where did Tlingi and Ngama promise to meet?
2. Why did Tlingi die?
3. Why did Ngama hide near his lover's grave?
4. What did the wild-cat do near Tlingi's grave?
5. Why did Ngama commit suicide at the end?

B. Discussion (use of imagination)

Do you think that there is a place after death where all the spirits live together? If yes or no, imagine that you are a spirit and you are going to a place somewhere far from the human world. What would that place be like? What do you want to do there?

APPENDIX 8C: TWO SISTERS GO IN SEARCH OF CUCUMBERS

Zoblog. (2007, September 26). Two sisters go in search of cucumbers [Blog post].

Retrieved from <http://mizoclan.blogspot.in/2007/09/unau-fanghma-to-zawng.html> (Edited and simplified)

Long long ago, two sisters sat out in a field searching for cucumbers. The younger sister managed to find a good number of cucumbers quickly here and there and so even her wooden basket was almost full. However, the older sister could not find it even after a long search.

After sometime, the older sister was *desperate* and tired. So she asked her younger sister to cut one cucumber and give her the other half. However, the younger sister refused to do it.

This greatly upset the older sister who thereupon called on the clay in the soil to *swallow* her up.

Swallow me up, O" strong clay mount
My little sister no cucumber can give,
Swallow me up, O" strong clay mount.

Gradually the clay swallowed her up. Until she completely sunk into the soil, she kept on repeating the verse and finally the clay swallowed her entire body into the soil.

When the younger sister filled her wooden basket with cucumbers, she returned home. Soon their parents came home from the fields too and they asked her where her sister was.

The younger sister replied truthfully that she did not allow giving her cucumber to her older sister and that she allowed her to be swallowed up by the clay in the ground.

The parents were filled with *distress* and told her how *selfish* she was. They then asked her to go back to where her sister was swallowed up and asked her to call her back. So she went back calling her sister;

Sister, sister, do come back,
Mother will buy you a beautiful necklace,
Father will give you his treasure. Sister, sister, do come back.

Her sister then came out rising higher and higher while she kept on saying the verse. The entire body started coming out but while her foot were still stuck on the ground, the

younger sister hurriedly pulled her off the ground. This caused her to lose her toe which was left in the ground turning into mushrooms. It was said that this was how mushroom came into existence.

Glossary:

desperate: feeling hopeless because of the situation is bad

swallow: take in and cause to disappear

distress: sorrow or pain

selfish: one who does not care about others and is concern only about himself/herself.

Comprehension questions**A. Answer the following questions.**

1. What were the two sisters searching for?
2. Why did the older sister ask the younger sister for some cucumbers?
3. What had happened to the older sister?

B. Make one sentence each using the words given below.

swallow	selfish	distress	treasure
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APPENDIX 8D: CHAWNGMAWII AND HRANGCHHUANA

Zualteii, P. (2008, October 10). Chawngmawii and Hrangchhuana [Blog post]. Retrieved from <http://mizowritinginenglish.com/2008/10/chawngmawii-and-hrangchhuana.html>

Once upon a time, there lived a beautiful girl named Chawngmawii. She had a secret friend, a handsome young man named Hrangchhuana. He was from the neighbouring village which was at war with Chawngmawii's village. Both of them were very popular in their two villages because of their good looks. Although the two of them lived in different villages at war with one another, they met very often because they loved each other very much.

In those days, when villages were at war, it was very dangerous to move from one village to another. But as Hrangchhuana was very much in love with Chawngmawii, he often secretly went to her village to meet her.

Alas, the villagers came to know that someone, perhaps an enemy, was visiting their village at night. "He must be caught," they said. So they built a wall surrounding the village and spread ash at the foot of the wall so that they could trace that person's footprints. But Hrangchhuana was very clever, he walked backwards when entering the village and they could not catch him.

As time went by, Hrangchhuana became more and more careless. One day, he was finally caught. The village chief was very angry and said, "Tie him up and let him lie on the road." He then ordered all the girls to come out and walk over him. This was done to *humiliate* him and to find out the girl who had betrayed her village by loving an enemy. The girls walked over him, some even *jeered* and made fun of him and then it was Chawngmawii's turn. Instead of making fun of him, she covered Hrangchhuana's face with her shawl and held him tenderly, crying, "My dearest, what have they done to you?"

Thus Chawngmawii gave herself away. The people of the village became very angry with her and as punishment, they tied her up and let her watch her lover Hrangchhuana being tortured and put to death. He was beheaded and his head was displayed on top of a tree near the village gate. People threw mud on his face and made fun of him. Poor Chawngmawii watched with sadness. At last she could no longer bear to watch the *muddied* face of her beloved so she climbed up the tree to clean Hrangchhuana's face.

Before his death, Hrangchhuana had told Chawngmawii, "If I am ever captured and put to death, please take my head to my parents." So Chawngmawii began to look for a chance to steal Hrangchhuana's head. One evening, she finally got the chance she had been waiting for. She climbed the tree and removed Hrangchhuana's head and fearlessly set out for his village.

When she reached Hrangchhuana's house, she told his parents how their beloved son was killed. It broke their hearts to see their son's lifeless face. They were very grateful to Chawngmawii for risking her own life to come to their village and bring home their son's head.

When the people of Chawngmawii's village came to know that she had taken Hrangchhuana's head to his parents, they were very angry and brutally killed her.

It is said that the souls of Hrangchhuana and Chawngmawii changed into stars believed to be Jupiter and Venus. These two stars come together every now and then in their journey through space, and at such times, *folklore* has it that the souls of Hrangchhuana and Chawngmawii unite.

Glossary

humiliate: make someone feel ashamed by lowering their pride and dignity

jeered: insult

muddied: dirtied

folklore: traditional beliefs and stories of a community.

A. Answer these questions in one or two sentences.

1. Why did Hrangchhuana have to meet his lover in secret?
2. How did the villagers find out the love of Hrangchhuana when they had imprisoned him?
3. Why did both Hrangchhuana and Chawngmawii die?

B. Discussion.

Do you have an enemy? If yes or no, list out some points on how you can live happily with your friends and your neighbours. Remember, it is not good to hate your neighbours and create war.

APPENDIX 8E: RAIHAHTEA

Posted by [Zualteii Poonte](#) at [Saturday, April 18, 2009](#) on Mizo writings in English Blog.
Retrieved from: <http://mizowritinginenglish.com/2009/04/rairahtea.html>

A long, long time ago, there was a poor little boy in a village by a river. His name was Rairahtea. He lived with his stepmother who was very cruel to him and always made him do the hardest of work.

One day, all the boats on the river near his village were *stranded* in water and unable to sail. The sailors had never had any major problem because they had a *bahnukte*, an axe which had magical powers. But it had now been stolen by a python so the sailors, helpless without their magic axe, decided to offer a human sacrifice. When Rairahtea's stepmother heard of this, she sold him to the sailors in return for a bowl of money.

Rairahtea stayed with the sailors and guarded their stores of rice. One day, as he was on duty, a python suddenly crawled towards him. It was the same python which had stolen the sailors' magic axe and was running away from them.

The python begged Rairahtea to save him but he refused saying, "I am also a captive and you are too big for me to hide. So if we must die, let us die together." But the python said, "I can make myself smaller and I will give you anything if you hide me." He then made himself smaller and smaller until he was reduced to the size of a needle. Rairahtea then took the needle-sized python and hid him in his hair.

The sailors soon came in search of the python and asked, "Rairahtea, have you seen a python?" He replied, "No, I have not. Why do you ask?" They did not believe him because the *trail* left by the python ended next to Rairahtea. But Rairahtea insisted, "I have not seen any python and even if I did, how can I possibly hide it?" The sailors believed him and went away.

After they left, the python came back to his original size and *crawled* down from Rairahtea's head. "You have saved me from death so I will give you anything you want. Just name it," he said and vomited out jewels and money.

But Rairahtea did not want the jewels or money. Instead he said, "Open your mouth wide." As the python opened its mouth out wide, Rairahtea saw a shiny object in the corner. When he realised it was the sailors' magic axe, he said to the python, "I want that shiny object in your mouth." The python was very *reluctant* to part with the magic axe but in the end, he agreed to let Rairahtea borrow it for a while in return for saving his life.

Rairahtea was very happy to have the magic axe and immediately ordered it to set free all the stranded boats in the river. This made the sailors very happy and one of them even decided to adopt Rairahtea and bring him up as his very own son. So Rairahtea grew up as the dearly beloved son of the sailor and his wife.

Many years later, he asked his father to get him a wife and said the girl he wanted to marry was the daughter of the great Chief of Tripura. When his father heard this, he was not very hopeful. However, he set off for the Chief's house with a proposal of marriage. The place was heavily guarded sevenfold by soldiers. At the gate, they asked him why he wanted to see the Chief. The old sailor barely managed to say, "We want your princess..." before he was struck down and killed by the soldiers. They then threw his body into the river.

Rairahtea became very worried after his father failed to return from the Chief's house. Taking his magic axe with him, he went along in search of his father. When he could not find him, he realised he must have been killed. He ordered his axe to bring back his father to life. The old sailor at once reappeared beside him and was very surprised to be brought back to life. He decided to go back to the Chief's house where he was killed once again. Rairahtea again restored him to life and the old father again went back to the Chief's house. When the soldiers saw him reappear for the third time, they were filled with fear and let him into the house. The father then informed the Chief the purpose of his visit to which the Chief replied, "Your son can marry my daughter only if you change my house into a golden palace with the river of life flowing beside it." Rairahtea's father became very sad because he knew his son would never be able to do such a thing. He went home and told Rairahtea what the Chief wanted. But his son was not at all worried and went to sleep peacefully.

The next morning, Rairahtea's father woke him up before sunrise. Rairahtea ordered his magic axe to turn the Chief's house into a golden palace with the river of life flowing next to it. And there it was, golden and shining! The Chief was overjoyed to see it and at once asked for Rairahtea and announced, "You may now marry my daughter!"

Rairahtea had some very faithful animals and he sent them off to test what kind of girl the princess was. When they reached the Chief's house, they tried to make the princess angry in a number of ways. But the princess remained calm. Back at Rairahtea's house, they told him that the princess was very kind and gentle. So Rairahtea married the princess of Tripura.

Unfortunately the princess was in love with a man who lived up in the sky. She knew that Rairahtea had a magic axe and she was always looking for a chance to steal it so she could go away up in the sky and live with her beloved. One day, she had the opportunity to steal the magic axe while Rairahtea was taking a bath in the river. She

quickly grabbed the axe and flew up into the sky.

As soon as she was gone with the magic axe, the power of the axe disappeared and the Chief of Tripura's house returned to its original form. This made the Chief very angry. He sent his messengers to Rairahta. They told him that if he did not turn back the Chief's house into a golden house within eight days, the Chief would kill him. Rairahta was very worried. He sent his animals in search of the magic axe and they soon realised it was with the princess high in the sky. Using a long chain made by the monkey, the monkey climbed up into the sky. When the princess saw that they had come for the magic axe, she quickly put it inside her mouth and went to sleep. So the animals sat down and worked out a plan. The rat tickled her nose with his tail and the princess sneezed. Out came the magic axe and the rat quickly grabbed it and ran away.

After many difficulties, the animals were finally able to bring home the magic axe. But Rairahta was not at home. He was being kept a prisoner in the Chief's house. The animals headed towards the Chief's house but could not give him the axe because he was guarded by the soldiers. The animals again sat down and wondered how they could give the magic axe to Rairahta. In the end, the cat was chosen to pass the axe to their master. Since a cat is a familiar sight in any household, the cat easily got inside the house and left the magic axe in a place where Rairahta was sure to find it. Meanwhile Rairahta was rolling on the floor in pain. When he felt something hard under him, he reached out to see what it was. He saw it was his magic axe. Gladly, he took it in his hand and ordered it to fill the place with mosquitoes. Immediately, the place was filled with mosquitoes and the soldiers all ran away.

The next morning, Rairahta once again ordered his magic axe to change the Chief's house into a golden palace. At the same time, the soldiers had returned to the Chief's house to kill Rairahta. When he saw them coming, he quickly looked out of the window and shouted, "Magic axe, bring down the princess and her lover!" At once, the princess and her lover fell from the sky and were killed instantly. That was the end of Rairahta's wife and her lover from the sky.

On seeing his golden house once again, the Chief was overjoyed and offered his younger daughter to Rairahta for his wife. Rairahta again sent his animals to find out what kind of girl the younger princess was. Just like before, they tried to make the princess angry. The younger princess was very angry with the mischief caused by the animals. They then ran home and told their master that his prospective bride was very *short-tempered*. However the two were married.

A few days later, one of the animals came to Rairahta and said, "Master, it is time for us to return to our old master, the python." So Rairahta, thankful for all they had done for him, released them and sent them back to the python with the magic axe.

Glossary

stranded: stuck in the water

trail: footprint

crawled: moved along the ground using both hands and knees

reluctant: not willing to do

short-tempered: one who easily gets angry

. Comprehension questions:

1. Who stole the sailors' magic axe?
2. Why did the python ask Rairatea's help?
3. Why did the soldiers finally allow Rairatea's father inside the Chief's house.
4. Why did they choose the cat to give the magic axe to Rairatea?
5. Why do you think Rairatea still marry the Chief's younger daughter even after knowing that she was not good enough?

B. Now match the following words to their opposites by drawing a line to the correct ones. The first one has been done for you as an example.

1.	poor	bought
2.	hardest	duplicate
3.	sold	rich
4.	original	happy
5.	quickly	easiest
6.	angry	brutal
7.	gentle	slowly

APPENDIX 9: MAIN STUDY ACTIVITY NO.1

CHOOSE THE APPROPRIATE ANSWER

Think about what you usually do in your everyday life and strike out which you feel is not appropriate for your answer. You may also add any other that you usually do in your context.

1.	How do you greet others when you meet them?	(a) Hug each other (b) Shake their hands (c) Any other _____
2.	How do you invite others to visit you at your home?	(a) Give them invitation card (b) Orally invite them (c) Any other _____
3.	How do you welcome your visitors at your home?	(a) Offer them tea (b) Offer them sweets (c) Any other _____
4.	Are you allowed to talk and discuss something while having meals with others?	(a) Yes, of course. It's a good time to do it. (b) No, it means disrespect to others. (c) What do you usually do? _____
5.	What do you do when you have meals with older persons in one table?	(a) Wait for the eldest person to start the meal. (b) Have the meal as soon as you reach the table. (c) Any other? _____
6.	How do you celebrate your festivals?	(a) Invite close friends and families for a party/dinner. (b) Celebrate along with the whole community at a common place. (c) Any other _____
7.	What do you do when your neighbours are in pain? E.g. When they lost their loved ones?	(a) Visit them as much as possible to give comfort. (b) Leave them alone to take their own time. (c) Any other _____
8.	How do you maintain good relationship with your neighbours?	(a) By inviting them for a trip. (b) By sharing whatever you have with them. For e.g. fruits and vegetables (c) Any other _____
9.	What do you do when you see an elderly person carrying things?	(a) Say „hello“ and pass them by. (b) Carry their things on their behalf. (c) Any other _____
10.	How do you give local information to your community members?	(a) Through the town crier (b) Give information letter to every house in the community. (c) Any other _____

APPENDIX 10: MAIN STUDY ACTIVITY 4

ACTIVITY 7: LISTING

1. List any three *vegetables* commonly found in your local market. One example is given.

Baibing (alocasia fornicata/ colocasia esculenta flower)

2. List any three *games* commonly played by the children of Mizoram. One example is given.

Marble game

3. List three *flowers* commonly found in your State. An example is given.

Senhri par,

4. List three *domestic animals* that are commonly owned in Mizoram. An example is given.

pigs

Now using any words from each box make one sentence each.

1. _____

2. _____

3. _____

4. _____

APPENDIX 11A: INTERVIEW TRANSCRIPT OF TEACHER 1 IN THE PILOT STUDY

Interviewer: Puii

Interviewee: Teacher 1 (T1)

Date: 1/12/2015

Puii: Umm, I have been bothering you so much but today you have given me a good time and thank you so much. Let's go on to our first question. How long have you been working in this school?

T1: Should I answer this in English?

Puii: You can answer me in Mizo language.

T1: All in Mizo language? This is my third year here in this school.

Puii: Then do you have any other experiences before working here?

T1: Yes I had. In total I have about 17 years of teaching experience. Before I join here, I worked in Learners under Mr. xyz School, there I had worked for quite a long time. After that I had worked in Brighter Academy at Lunglawn for two years. During our times, we needed to have PU and while we were waiting for our matric results, I worked in Nagaland, Kohima as a helper and as a substitute in the same school I had attended. We used to help during our holidays and they would give us our pocket money. (Puii: Yes, yes, yes) So for me it had been quite a long time now in this line as I worked while waiting for my matric result and help our pre-school like that.

Puii: You have so many experiences. (BB: yes) Then what kind of problems do you usually face as a teacher even from the different schools you have taught?

T1: Like I say, I do not really face problems while I taught pre-school in Nagaland and maybe they were just learners learning alphabets like A for Apple. Then when I taught in an English medium school like in Brighter Academy which is an English medium school, I did not face problems like I am facing now. After working here in this school, I have faced so many problems like you have seen even today because when we read with them they do not have any idea about the meaning and when we do it again from the beginning, there are some who would get bored. I think it is really difficult and we are still struggling in English.

Puii: The learners are still very poor in English right?

T1: They are poor and difficult to teach them. Even now we are trying and we teach grammar again but till today, we have to tell them like sentence is this, words are these.

Puii: Aww, they still don't understand the difference between words and sentences?

T1: Yes even words and sentences, and also when we say alphabets we still have to keep telling them that they are the letters.

Puii: Ohh okay. I see. Then anyway what is your attitude towards the teaching of English? Do you enjoy it or not?

T1: Before I have never felt like it is not enjoyable, but now sometimes I enjoy it and there are so times when I do not enjoy it. It's like the thing they have never done it before

which makes them so blind. Also not like belittling them, we have students who are a little backward in Lunglei. If we tell them that they have to complete this and that by tomorrow, they will just be absent from school the next day. If we say something when they do not do it, they would show their long faces and spoil the atmosphere of the class and makes our moods off. It is very difficult to teach them in that atmosphere. So we have to deal with them thinking about them all the time. There are times when I feel that this is really difficult.

Puii: Then how do you give admissions to the students? Is it just an open admission without entrance exams?

T1: Right now we don't have anything anymore from the time we use CCE. The government forbids it and say that everyone should attend school and that is why since there's no admission they come whenever they want and leave whenever they want. Even now it's the end of the year and many students have left us and some even passed away. Some of them are that their parents come here for DIET training and when they finish the training, they left us and while some are like "I am going to leave school for now". They come and go whenever they want and since there's no proper admission, we cannot even follow the rules and regulations anymore as we wish as they can come for to school for free through this CCE.

Puii: Then how do you see CCE for Mizoram? Do you feel it isn't good?

T1: This thing is good for the mainland Indian as they are developed but not for the Mizos as we are not able to cope up with.

Puii: Are there more disadvantages than its advantages?

T1: I say it has more disadvantages. I am trying to say this from the things I have experience from my own son. He was always the first boy and he would say "if I don't learn this, if I don't understand this". When he started becoming fifth grader, there were no board exams for class four and seven. They did not face board exams anymore. When he reached class 7/8 (pauses) I think this CCE was started when he was 5, 6, 7 and 8. He passed from his project works, attendance and activities carry marks and without really studying, he got 80 from the marks he scored from his projects and all. Even if he scored less marks in written, the marks from his activities helped him and they cannot fail and that's why he used to get really good grades (stressing so much) as the projects and all helped him. Now I have seen the disadvantages of that. When he reached class nine, and since there were no board exams in class seven, they don't even know how to face board exams. So when he reached class nine, there were essay and passage writings. He would just say "Mom we do not learn this in the class" and I would just say "You might not learn it but this is the story". So he performed very bad in his first term examination and failed the exam. In CCE, he would say that this work would help me out but now I use to tell him "It's not like CCE anymore you have to work hard". But now after scolding him he is improving a little. I think that he say "Oh yes it is true" as he starts improving in his second term. He was so mad during his first term as he thought that his project will help him.

Puii: So for how long have you been practicing CCE in this school?

T1: This CCE...I have been working here for three years and since from that time we have been practicing it.

- Puii: Okay I see. Then what kind of problems do your learners face in learning the English language from a teacher point of view?
- T1: Even this, learners especially from Mizo medium school they learn A, AW, B and when we look class five textbooks, there just appear question and answer and we do not teach them A, B, C in their younger years. When we open their textbooks, there will be poems, question and answer and it makes it difficult for the learners. When they do not know the meaning and the difference between word and sentence, they have to face question and answer in order to pass in their exams. That is why it looks like they keep learning by heart blindly and it seems like this is not good for English.
- Puii: Do you give notes or they make it on their own at class eight level?
- T1: It's not possible if we don't just give them notes (with so much stress). They use ready-made notes and if not it's not possible for them.
- Puii: If so, you ask questions from the notes you have given?
- T1: Yes we just ask them.
- Puii: Then how would we solve this problem? What do you think are the possible ways?
- T1: I feel it is kind of problematic to solve this problem in English as there are no activities in their textbooks and because of this we do not receive much from the government anymore. If there are good facilities like oral such as audio visual and give time to the children. If we have more budget we would paste different kinds of chart even if they are already in their eight standard I think it is necessary they see them more.
- Puii: Yes, yes, yes. I think it's true. And moreover I think the students are really shy they do not talk it easily.
- T1: Um they are shy because they are poor in the language. They slowly move forward like this and like I keep telling the students we have here are like even their parents never force anything and never tell them to go to school or not. There's no use of giving assignments for home. Classroom is the only time they do it and it is something which they are not use to it from the beginning and so they are shy and they are afraid to take the risk. We always have oral reading in class eight before I explain it to them. I ask them to read it and we face so many problems even in reading.
- Puii: Then what do you think are the reasons for their shyness? Are the Mizos shy or because we do not give them enough practice for those in the class?
- T1: For this, what I observe is that since other ethnic groups do not interfere in us much and since we live only on our own, there's just Mizo language. And since we do not stay with other ethnic groups, we become shy but when it comes to Mizo to Mizo, we act very brave. However when there are one or two people outside our ethnic group, we become confuse. There's no challenge. Even in the class, I wish some are Bengali and some are Nepali. And also since we have never done this kind of activities since their lower classes they are not brave. In the mainland India, if they know that someone is coming from outside, whether they know the answer or not they keep asking questions. But for Mizo people, we do not have that and I use to think is it because we only stay on our own.
- Puii: There are so many things to think about it right?

- T1: Yes I think because we are not use to it.
- Puii: Ya that can be true. Then what kind of activities do you make them practice in the class in order to improve their communicative skills mainly speaking skills?
- T1: We use to do simple things in the class to improve their speaking like I have said. Even though they are at their level eight, we cannot compare them to other schools level. I tell them say "May I come in" when you are going to come inside but since they are not use to it, they would just laugh and we are wasting many minutes on that. Sometimes I use to say that if you do not ask me in English I would not allow you anymore. Even if we tell them how to do it, like I say, they are not used to it since their younger years and they're not brave. Then we just use to laugh away and so it difficult.
- Puii: Is it not really possible to do it?
- T1: Yes it's not really possible to do it but I force them to read and now they're used to reading but if I say "Use more English for you to improve in the class", they would just not say even what they want to say. It would just be silent.
- Puii: Is it that in your observation, the main thing is that they respect English so much?
- T1: Yes the main thing is that they respect it so much, they are really afraid of making mistakes. Like I have been saying, I think maybe because we Mizo live only on our own. Sometimes I use to scold them "Did you see those mainland Indians who are working there, they just use our language on their own and they have learnt it, use it like them why are you so scared?" I will say it to them. But as I keep saying, there's no place to use it at all and I use to wonder if there are chances to use it in the local markets we might improve.
- Puii: Yes. Then how do you evaluate learners' progress? Can you tell me your examination system?
- T1: Like I say examination is solely based on written. We use to have unit tests two times every month. Those who do not pass in these tests do the re-test and then since we are using CCE, there are only two exams now and that is it. But sometimes we do oral and say that it carries marks like spelling and we keep that as their project works or in their activities. We tell them to make project on whatever they wish but sometimes it's not possible to expect things from them. They are not able to do it even if we tell them to write few sentences so that's why I ask them to look for poems in any book (with feeling of frustration) and ask them to write down what others have written as I want them to see more books and we just use to do it like that.
- Puii: Um. You won't have self-evaluation right like I can do this now thing?
- T1: Like I keep saying even this, "I can do this and that", if we ask what have you learnt last night they would just laugh away (laughing heavily) an that is it.
- Puii: Um, then how do you select representatives if there are activities to do in your school or when there is inter-school activities?
- T1: For this this thing, if they are going outside the school to participate, the teachers select those who are active and those are smart so to say. But if there are school functions, the students select on their own. We tell them to do on their own but if they are going

outside, depending on the subject based, if it's science we look for those who use to perform well.

Puii: Then do you have learners who are differently abled? If you have how do you give education to them?

T1: We used to have earlier but we do not have this year.

Puii: How do you give special education to them and how do you deal with those?

T1: He just sits. It is problematic at times. He would just say "I am done, I have quit". We make him sit with the others because we are afraid that others will laugh at him and he might feel uncomfortable. But for him for example, when his friends are learning 10 words and ten sentences, we would ask him to do only two words and two sentences but we try to make him learn along with his friends as much as possible. We are giving him some kind of special care so to say. We just evaluate him with regards to his ability, we have separate scale.

Puii: If there are activities, he would participate in every activities?

T1: Yes we make him participate in all the activities- games and sports and he participate even activities as he wish.

Puii: That's good. Then let me ask you a question about the intervention we had now. How did you see the cultural activities that we had done with your learners? Did you see any improvements in your learners or you did not?

T1: The activities we had now right? Um, I really find it good. **You might not see their improvement but I am their class teacher and I have been with them since the beginning of this year.** I find it good because we have never ever done such activities before (stressing much). Like what comes to your mind "mountain", "Mizoram", "differently abled" likewise we have never done before and I find it good. It challenges them. I find it good that they have used their brains and I can see it. They are trying on their own and give their attempt. And when you ask them, they have the courage to risk it and I find it really good and find them really improving. If we can have such activities, I think they will really improve.

Puii: These kind of activities are not there in their textbooks right?

T1: It's not there.

Puii: Then do you have anything to add based on the activities as a summary do want to say anything?

T1: **I find it good that one. At a high school level, it might be difficult but as a middle section like us let's say five and six I think it is good if it can be included in their textbooks because middle school starts from five and six and if it can be there from class five, I think the problems which our learners are facing now will be reduced. The reason is it gives challenge to them and even when they write it down, they improve their writing skill and speaking skill too, they improve everything and it is a good challenge. I find it good when they are able to write down what they think with their brain. It would be good if we can start doing this from fifth grade and if we start it from fifth grade, I don't think they would face problems like our eight graders now.**

- Puii: Let me ask you a little more from that. We are Mizo and we make them do something from our culture, and if anything about Mizo culture is included in their textbooks, like human beings find it is easy to learn things from familiarity for example instead of learning foreign culture. You understand?
- T1: Yes. Yes, yes. **That is good if it can be from actually from Mizo culture because now in class eight in English (pauses) they do what they do not even know whose name is- an English name, a foreign name and they lack interest right away. But now I think there's one called "Nuchhimi" like you know she went to give food to the pigs and Hmuichhukchurinu like that and they find it really interesting and I don't even have to explain it much. Like that there's a challenge which comes from Mizo culture. So like that they would say "Madam, I know what is Vawksa it is pork right?" they have the courage to risk it. I wish they could create something from our own culture for the Mizo students.**
- Puii: Um I guess it would be good. Then let me ask little thing about the textbooks. Now they have three textbooks right workbook, coursebook and literature reader. How do you teach these three books in a week?
- T1: I divide them.
- Puii: You take all the three?
- T1: Yes I take all the three. Then I divide them as we have unit tests all the time. We would first learn workbook and after we complete two lessons from the workbook, we would move on to the coursebook. I have taken workbook along with grammar and with literature I am just diving them according to my convenient. But when we do literature, I take some time to do coursebook because I am afraid they would mix them up and when we do coursebook, I would say that we would do coursebook for this this week because we really need to be slow and steady as we cannot be in a hurry.
- Puii: You give questions from those three right?
- T1: Yes we ask question from that
- Puii: Do you say that it is lots are there time when you do not cover the course?
- T1: Yes there are times but it's our course anyway so we adjust ourselves and try to cover it anyhow. Yes we try to finish it because it is our course and we try to finish it. But like I say the children could not follow it as they do not understand the meaning of the words. There are many things which they have learnt them by heart.
- Puii: Do you wish that it could be a little lesser than this if there are three?
- T1: It's like there are three and like I keeping saying, for our school it is lots because like I say in literature...they find it difficult as there are foreign names like Krishna, Belu and they become confuse and when we move on to coursebook, instead of William Shakespeare and all they enjoy like "Nuchhimi", "Hmuichukchurinu" and I say that they learn faster with these. That is why I feel that it is a little too much because it's our course and we finish it but I don't know whether they have really received knowledge or not.
- Puii: Um it's like it's needed to be the same for all like in Mizoram right. Then for our last question, do you have anything to say or any comments you would want to make about

our education system let's say the teaching of English even like Mizoram as a whole?

T1: I use to say in Mizoram, English is, maybe depending upon our learners, we find it difficult but in some where they do not find it difficult and they keep finishing it. But like I have always say, even if they do not come to school, their parents would not bother about it at all. That is why if English is not just that they have to keep studying it, if there are oral type which should be done I wonder whether we would be improving or not. I also use to wonder how we could improve our speaking. Generally, in other places if we go to the market/bazar, there are times when we use it like when we have no other choices. But here in our State, if we say "bawkbawn" we would soon find it. This is why we would not improve within our society and that is why I use to think what we should do at schools. Sometimes I use to think whether we can have a separate teacher to deal with this (laughing) to teach only that oral I use to think if we could have teachers for that.

Puii: Do you have dissatisfaction about how we are going now?

T1: I am really dissatisfied with how we are going now from I have observed.

Puii: There's nothing much for the learners to have real learning right?

T1: To me there's no real learning.

Puii: For the real last, how many English periods do you have?

T1: I have every day.

Puii: So you divided the workbook, coursebook and literature within that?

T1: Yes.

Puii: I am very happy for giving me your precious time today. Thank you so much.

T1: Thank you too.

APPENDIX 11B: INTERVIEW TRANSCRIPT OF TEACHER 2 IN THE PILOT STUDY

Interviewer: Puii

Interviewee: Teacher 2 (T2)

Time: 11.30 am

Date: 16/11/2015

Puii: Alright, I am very thankful for giving me the time for this interview today. Let us go straight to our first question. My first question is how long have you been teaching here in this school? Can you tell me please?

T2: I have taught for three years.

Puii: Then have you ever taught in other schools before teaching here?

- T2: Yes, while I was doing my BA degree, I taught in Millennium English school for three months, (Puii: Yes) I also taught in Tripura Baptist Mission school for one year and right after I left that school I started teaching in this school.
- Puii: Alright then have you ever met any problems teaching here or any problems that you have faced being an English teacher?
- T2: Umm, teaching English is actually a problem in Mizoram because we are scared of the language.
- Puii: Aw...you mean the learners are scared of the English language?
- T2: Yes, there's a problem among the learners not that the teachers are scared of it. For example, even if the teachers are not scared and teach them in an intelligent way, we do admire the teachers but if we cannot speak or do like them, we feel reluctant to speak which happens even to me when I was a learner. Similarly, I feel the same thing happens to our learners. (Puii: Aw) When the teachers ask good questions to the learners, they feel reluctant to respond them and more over we do not have a very good facility such as library. We do not have facilities which could promote self-learning for the learners. Also, (pauses for some time) our everyday conversation is always in Mizo language and thus even if it's an English Medium school, the other teachers teach all the other subjects in Mizo language which makes it difficult for the learners to learn English. That is why it is difficult to be an English teacher and it is like we teach English during the English class only. It is very difficult even for our learners to make them learn English which is what I find it difficult as an English teacher.
- Puii: Generally then how do you think about English teaching?
- T2: In general, I enjoy English teaching.
- Puii: It is your passion?
- T2: Yes, it is my passion and also since we teach English grammar separately in our school, I mainly teach the grammar which I enjoy teaching it. I love grammar and so (pauses for some time) I enjoy it.
- Puii: It is good to know that you love your job as it could be difficult if you don't right? So, what do you think are the main problems your learners face learning the English language? They are shy and what else do you think among the Mizo learners?
- T2: Ya...like what I have said earlier, first of all, we truly respect English which is one problem. Secondly, they feel really reluctant to communicate in English outside the class even when we ask them to only speak in English they will secretly again talk in Mizo language. Since their mother tongue is so much in use even inside the classroom, there is no space for English at all which makes them poor in that language. They are shy, and respect the language and by respecting too much, they feel shy to talk apart from their natural shyness. And another point is that since they do not practice it they cannot master it and like I say, we do not have school library facility. Since Mizo language is the language we hear the most in our day to day lives, there is a very limited chance to learn English. The English teacher speaking in the English class become the only

time they heard the English language. There isn't much chance to practice even in our society. Even to learn more there isn't good library for supplementary reading. There are not much English books for learners to read even though there are many books. That is a problem for the learners.

Puii: Alright then let me ask you a little deeper. When we talk about learners' shyness, how do you understand it? Is it that learners are not trained enough by not giving them a chance to express themselves and participate or is it inheritance nature of the Mizo people?

T2: I don't really think that the Mizos are shy in nature. When it comes to language, we don't feel shy talking in Hindi unlike talking in English. We do not respect Hindi that much. By not respecting I mean not that we belittle it. We do not feel scare of the language like English. We have so much respect for English which makes us shy to talk in that language. We are afraid of saying it wrong, afraid of making mistakes and we care about the grammar too much and when we use it with incorrect grammar we feel that others will make fun of us. That is what I find out from my teaching experience. Though we the teachers advise them to speak without caring those things, I feel that our society does not permit it. If one uses English and if he/she doesn't use it correctly, we laugh at him/her which is really bad. At that point, teachers cannot give awareness to the society. Some can be the mistakes one could make like our wrong attitude, which makes us to be shy, actually we can say the fear of making mistake that has been implanted in us which is really very bad .

Puii: For other languages, even our own mother tongue we do not feel shy to make mistakes isn't it?

T2: Yes right. Even Mizo language for example, we do not master it if we not have formal learning even though we are Mizos. Even the English people make mistake in English.

Puii: We try to make no mistake in English.

T2: Yes, we really try to say it perfectly.

Puii: So how do you think these can be solved? For example, is there anything that can be solved through classrooms?

T2: Ya..Let's say every one of us has learnt it. For example, if the present 12 graders are given awareness by their teachers not to feel scare of speaking and not to feel so shy. So would 11 graders, 10 graders, nine graders, eight graders and so on. I also tell my learners so many times not to feel scare, to talk as much as possible. Also, which I find very important is to read. If one does not read much, he cannot comprehend it fully. And by reading, not just simply reading it, reading with skills to understand it. So reading is important in order to improve our proficiency.

Puii: By reading you mean reading English texts?

T2: Yes, any kind of English texts be it a story book, or a Bible. And also writing on our own, writing about how we spend our day even if it's not correct, it is alright. If we can encourage our learners in that way, they would feel more

confident and their shyness would be overcome I suppose. I think that is the way to solve the main problem.

Puii: Yes and you are an English teacher, and what kinds of activities do you make your students practice in order to enhance their communicative skills particularly those involving speaking skills?

T2: It is very difficult to practice speaking skills and we cannot make them do it at all. I cannot even take class every day. There are times when speaking skills are tested. For about one to two weeks before this test, we do some kind of activities to help them for the test. As for me, I would take the whole class out and tell them to speak only in English. I would tell them what we have to do. We will go round this Centenary Field and no one should talk in Mizo during that time and everyone should speak out. We will share if we see something unusual or anything we like to share no matter if it is about our relationship. We can even talk about the people we meet be it a negative or positive points. This is what I use to do to develop their speaking skills. But we could not do that all the time. Sometimes, I make questions in the class and they would answer. One other thing we practice is when we learn stories, (I teach Reader in class four and not grammar) I ask them what else they would want to add or comments they would want to give. Class 4 students are more improving than class eight students they can speak more in English. I would ask them to continue the stories in their own words which could be continued. Some stories are capable of adding more stories to it. That is what I usually do with them to develop their speaking skills.

Puii: Okay. How often do you practice that?

T2: Like I said, we could not do all the time especially that activity where I take them out of the school.

Puii: Can you tell me how frequent you do at an average?

T2: We take many classes so at an average it would be twice a month about taking them out. In general, we do after every two weeks to practice their speaking skills and for the classroom discussion, only once in two weeks. Question and answer sessions are done in every class

Puii: How do you evaluate that? Do they all carry marks?

T2: That one, when we take them out, we assess how much they talk, when we have classroom discussions, we assess how much they participate and when we raise questions in the class, we assess their responses. So at the end, we just give them grades for the whole activities. That is how I do it and I'm not sure whether other teachers will do the same.

Puii: If it is like that then can you tell me how do you set questions and evaluate it mainly in English subject?

T2: We evaluate these four skills but since I teach grammar I could not do much. The one which I am talking about evaluation is done with class four and five since I teach reader. Speaking, reading, writing and which one do I forget...ahh listening. Oh what I forget to mention in speaking. When they read story book, they write a summary of the story or it is like they paraphrase it. Then I give

interview on how they understand it. That is what I forget to mention earlier. We evaluate by testing their speaking, reading, writing and listening. In listening, we give marks according to how they respond in the class. We all the time test their listening skills secretly. Then we just enter their marks when we have to. Even speaking like I say, we just enter their marks based on their performance from the interview, classroom discussion and from the walk we have. Writing is evaluated from the question and answer end of the lesson, even grammar. We usually give writing test twice or thrice a month. That is how we do it. And also we ask them to read a poem or even a different story form outside maybe not once in a month but at least once in two months to test their reading skills but we do practice reading every day.

- Puii: Are those stories selected by the teachers or the students themselves?
- T2: Their textbooks...ohh which one are you talking about?
- Puii: Like something which they read apart from their textbooks.
- T2: Oh yes, they can read whatever they wish apart from their textbooks. But that is to test their speaking. They would read and come and the teacher can ask whatever he wants or ask them to continue the story in their own words. This is how we evaluate speaking. But for reading, we ask them to read what is in their textbooks and depending upon how well they can read we give marks to them.
- Puii: Do you have sit down examination in English? How many mark does it carries and how do you evaluate it?
- T2: In our evaluation system, there is FA-1, SA-1, FA-2 and lastly SA-2. In FA-1 (Formative assessment-1), there is written test thrice or fourth. And in summative there is only one written test. All the tests in FA-1 are tested in SA as a whole. We then move on to the remaining half of the syllabus unit by unit, or just one lesson and these are tested in SA-2. Every FA carries ten marks each, writing carries ten marks. If we have tested writing thrice it means 30 marks but in SA it carries 100 marks.
- Puii: What is tested in written? From something they have learnt and what kind of questions do you usually ask?
- T2: Generally at an elementary level, it is not possible to set questions apart from their textbooks. Even if we twist the questions, parents come and complain directly. That is why we set questions only from their textbooks. It is like a memory test only.
- Puii: So those questions are usually factual questions?
- T2: Yes usually. But since we teach grammar and reader separately, it is possible to twist questions at some point. There is an essay like comprehension type. Grammar carries 40 marks out of 100 marks and reader carries 60 out of 100 marks. We just give questions from what we have done in the class or even what we haven't done like letter writing and précis writing. Likewise we give questions which are not actually done in the class.
- Puii: Alright for our ending question what is it they call the type of system you are using? Grading system?

- T2: It is called CCE.
- Puii: And another thing, how do you select learners' representative when there are activities to do or for in anything?
- T2: Activities...um I do not really understand this question.
- Puii: For example, if there is some activities for the learners of class eight, like suppose if there is sports activities do you select only those who are good at sports and for some competition do you select only the good ones?
- T2: Yes, it is usually like that. For example, if there is something (Pauses for some time) if we have to select learners for some activity, we don't have much activity but if we have to select class CR, leaders for class outing, and for sports activities, we select those who are good. Those are all the activities we have.
- Puii: And what about differently abled students? Do you have such in your school?
- T2: Yes we have every year.
- Puii: How do you give special education to those?
- T2: Umm...those learners in our school...how would I say...(pauses for some time) I don't know how would I actually say. There are some who are very weak right? Who cannot not actually be called disabled. We give some kind of special treatment to them. I cannot actually explain. We treat them in a way they would not underestimate themselves even in grading them. You understand? (Puii: Yes, yes) I cannot really explain but I think the way we treat them is quite good because those learners enjoy our school and they keep coming and they even want others to come. I don't really know the treatment we give to them but it can be known from the result as they always want to come again and are not reluctant to come. Some of them who have left our school because of their age use to come and visit again sometime
- Puii: So you keep promoting them to higher classes?
- T2: Yes, there is no injustice here in our school.
- Puii: Alright. Last time we had done some cultural activities with your learners. Do you have any comments to make whether the learners have improved or not improved?
- T2: **I find the activities really good because it encourages our learners in a good way. They are aware that they need improvement specially in speaking and they are also poor in writing. It makes them want to improve their proficiency level. Even when I ask them later, they tell me that they are eager to improve. And moreover we hardly do those kind of activities and they enjoy doing them so much. It is really good that they know they need to improve their speaking skill.**
- Puii: So do you think it will be beneficial for the learners if there are cultural activities as such in their textbooks?

- T2: **Yes when you say culture, I think it is really important. It is easier to learn things form familiarity which is really important when you mention culture. It would be good if there are more activities like that and I think if there are similar activities in their textbooks learners will surely benefit instead of giving them activities which are not familiar to them.**
- Puii: Is there any other thing you would like to add regarding the intervention or the activities?
- T2: Ya...one thing I would like to add is about our students. I think it is also the teachers' fault that we usually don't have such kind of group activities earlier. Even if we have group activities, it would be the whole class as one group. We never have groups of four, six or ten. We do not usually have activities like that and even we the teachers need to work harder and make them do such activities. They do not even know how to select their group representative. We really need to teach them for that and we need to work harder. We do not work hard and that is why even our learners are not improving.
- Puii: So I guess you do not have activities at all where learners are divided into small groups. Am I right?
- T2: Ya we did sometimes but I guess we hardly do it because it can be seen from last time.
- Puii: Alright. Thank you so much. For our last question, you have been a student and now a teacher. Do you have any comments or suggestions you would like to make regarding English language teaching in Mizoram? Do you have any suggestions to make for the improvement of teaching English in Mizoram?
- T2: Umh...since I am not an educationist I feel reluctant to give suggestion for our education system. (Puii: In teaching English only). Ya, I don't really understand because I am afraid I would happen to criticize the works which others have done. I feel what would be good is that since we do not learn MBSE and learn ICSE it is difficult for me to answer it. What we have learnt now in ICSE is kind of problematic. In this syllabus what is difficult is that in grammar, for example, in class one, they do not learn all the parts of speech at once. They learn only noun and in the next year in class two, they learn more nouns. Again in the next year, they learn pronoun and no nouns. After pronoun they learn verbs. I think there is a basic in everything and if they learn bits by bits they cannot fully understand the basic. The textbook does not provide learners a chance to understand the basic and that is why I do not follow the textbook. And I just teach what I think they should learn. We cannot just say that there is no noun at all because at some point there is but again some preposition would just pop up just next to it. There is no chance to understand them even if they want to. There are some to underline them. The textbook is not well organized so to say. As there are basic in everything, for example there are in math, and even in English. So the textbook should introduce the eight parts of speech in class one not only a long account about noun. I'm not sure about MBSE textbooks. But other students might be better in English and for those this textbook is very good. But at Mizoram level are many learners form rural remote areas and for these learners it is really difficult as the textbook is not well organized.

- Puii: At that point what I want to ask is that do you feel that it is difficult to teach English because of our remote location
- T2: Yes of course! We are not even staying in a city. Lunglei is just a town and there are many others living in a more remote areas. Even if I say in Mizo “I am going to give you homework” they would say “What is homework?” they don’t even know what homework is. Even when they want to go out for toilet, they do not know how to say “may I go out, may I go for pee”. They just say “I am going out” in Mizo. Some of them do not even know the word “Sir”.
- Puii: Aww...which standard?
- T2: At a middle school standard. I even knew them personally. Our learners’ standard level are much higher if we compare with those learners. Not only ICSE, even MBSE standard is high. It might be fine for those living in the capital but there are more numbers of people who do not stay in Aizawl. Learners in Aizawl are not even one third of the total population. I wish they could create textbooks which everyone could use.
- Puii: For the real last, why do you use this textbook you are using now?
- T2: I don’t know because they have started using it two years before I join here. Other teachers will know.
- Puii: Does it comes with teachers’ handbook?
- T2: It should have but I don’t have it.
- Puii: Thank you so much for giving me a good opportunity today. I am really grateful to you.
- T2: Thank you too.

APPENDIX 11C: INTERVIEW OF TEACHER 3 IN THE PILOT STUDY

Interviewer: Puii

Interviewee: Teacher 3 (T3)

- Puii: Alright, today you have given me a good time and let me go directly to our first question. The first question says “how long have you been working to this school?” So, how long have you been working here?
- T3: I have completed working for four years.
- Puii: If so, do have you ever worked in any other school before working here?
- T3: No, I have never worked in any other school.
- Puii: Alright then what kind of problems have you encountered being an English teacher, thinking about the English subject as particular?
- T3: At this point of time, the proficiency level of our school students is very low because they have been studying in a Mizo medium school up to their primary level. This is

why especially in English, the English word they understand is very less which is our big problem.

- Puii: Now that you have been teaching English for four years, what is your attitude towards English teaching? Do you enjoy it or not?
- T3: Yes I enjoy it especially teaching English. When we teach the word meaning of English, they then learn it by heart, and use whatever they remember when they meet us or when they come to the office or even in the classroom. When I see them improving, I enjoy teaching English.
- Puii: Then what kind of problems do your learners have learning the English language?
- T3: Ya, like I have said majority of them are from Mizo medium school up to their primary level and that is why they face many problems learning English. There are so many English words which they do not understand and that is our big problem. This do not give them courage to talk more in English, some of them do not have the courage to use even what they know because they feel that it is not completely correct. This is our main problem.
- Puii: For example when you say they are reluctant to use it, could it be because of their shyness? (Yes) How do you see that? Like learners are not trained enough to use the language or teachers do not encourage them enough or teachers do not give enough time for the learners even in the class? Could it be that Mizo people are normally shy?
- T3: Yes it's like that. Like I say, they hardly use it. They never use it before and it's like their tongue find it difficult to pronounce it. Moreover, Mizo people feel shy of what we shouldn't. We're afraid of saying it wrong and we are afraid that others who will laugh at us and that is the reason why I feel even our learners are reluctant to use it. Even the teachers, for our school particularly, I think it's just been from this year since it has been converted into English medium school, even we the teachers find it difficult to use it and we hardly use English even when we communicate with our learners. I think that is it.
- Puii: Um, let's move on to our next question. How do you wish these problems be solved as a teacher?
- T3: Um, firstly it is important to make them talk as much as possible even if it's simple things which they would use every day when they come to school. For example it is good to teach what they would use when they come to the classroom, when they have problems like this and that is paining. Also it is important we talk to them more in English when we talk to them and that is how they'll improve. We also need to make them learn by heart the words meaning in their textbooks as they need to increase their vocabulary. The most important thing is use more, for both the students and the teachers. Even the teachers need to use more English in front of the learners and similarly the students need to use more and that is how I feel we could improve especially in English.
- Puii: Do you think the students respect English so much compare to other languages? The fear of making mistakes you know, how do you see that in your learners the respect that they have for English?
- T3: Yes right. I feel that they put the status of the English language very high, they respect it too much. Like you have said, this is the reason why they are not comfortable using

the language. They have the excitement to learn but like it is said, they respect so much, how will I say this.... (Puii: they feel reluctant to use it?) Yes, they are reluctant to use it.

- Puii: Ya, I think that is our main problem in Mizoram. What about communicative skills specially speaking skill? What kind of activities do you do with your students to improve their speaking skills?
- T3: We don't do much with them in the class. Sometimes they will read turn by turn and when there are stories like with some kind of scene, they would select themselves to play the role for example, these people will play in scene one. We make them do with simple language not exactly like in their textbooks. Sometimes, we have conversation class.
- Puii: You make them do all those. Then how do you evaluate their proficiency in English? Is there any criterion to evaluate?
- T3: Yes, firstly the examination we give is our normal and most important means of evaluation.
- Puii: When you say exam, is it like sit down examination?
- T3: Yes it's like a written paper. We also have a so called oral but this doesn't need to undergo examination. When we take class, we ask them to read different paragraphs like I have said and we see how they read it and their pronunciation. But we do not usually tell the students that we are assessing them by giving marks for this. We ask them to read turn by turn and that is it.
- Puii: Um, for example, you don't have self-evaluation system where the students assess their own progress?
- T3: We don't have those.
- Puii: What about students' representative? Do you have class captain to represent the class?
- T3: We do not have class captain but when we have to do class activities, we use to keep leader in each class. We also divided the whole school into two groups and keep leaders for both the groups from class eight. When we celebrate teachers' day or parent-teachers' day, we appoint program leader and that leader will make programs and appoint other students to have special items and all. They will lead the program and anchor it and for that we use to appoint leader.
- Puii: Yes, how do you select those leaders?
- T3: We select them from the top class, class eight.
- Puii: Who select? The teachers or the students?
- T3: The students select under the acknowledgment of the teachers.
- Puii: For example by means of ballot?
- T3: Not exactly using ballot, they just say it verbally.
- Puii: How about those who are differently abled? Do you have such students in your school?

- T3: Yes we used to have but they are from other classes not from eight class. We even have one at present who is from class six.
- Puii: How do you give education to them? Do you give special education or how do you treat them?
- T3: Ya we cannot give special care to one we have at present because he is...how will I say, he is like mentally impaired...he will come, sit and goes home as he wish. It is very difficult to really teach him because he is very stubborn and does his own way only. If he gets angry, he would just go home. We cannot really give proper education but we teach things like brushing teeth, how to eat and drink, and how to dress up properly.
- Puii: You keep promoting those learners as they are?
- T3: Yes, actually he is asked not to come to school anymore even his family wants him not to attend school anymore. But we feel it is good for him to know ways of living and he likes to come and he come otherwise it is not possible to make him learn this formal education.
- Puii: Does he participate in the activities?
- T3: Yes he used to participate in different items of our sports.
- Puii: I see. Last time we were doing some intervention with your students, you know the activities that we have done right? Do you have anything to comment on that?
- T3: **Aw yes, the activities are very good and they are a new to the students. I can see that our learners are really excited to do the activities. We have never done those kinds of activities before even though we used to do some other activities but not much. The activities help them think on their own and it also improves their vocabulary. As I keep saying they are very poor in vocabulary but when doing the activities, for example they want to say the word they know in Mizo but not in English they ask for the meaning and in that way they would remember that word even if they have to use it again at a later stage because it is different from just making them learn by heart the words meaning from their textbooks you understand right? I think of there are more activities like that it would be good for the Mizo learners.**
- Puii: Yes that's right. Do want have anything more to say about that?
- T3: Not really. I think that's all.
- Puii: Alright then do you want to make comments regarding the textbooks of class eight?
- T3: Ya as of now whatever they have learnt is quite good. But what I would like to add is about what we have come across and what we know as Mizos such as Mizo stories. Right now there's one Mizo story called „*Nuchhimi*” at the end of their Reader and they are so excited to learn because the story has been told by their parents and they have known the story. Likewise, if there could be more stories which we have known in our Mizo history. If it's like that they would enjoy learning it as they have some idea about it. So even when it comes to connect those with English I believe they would improve their English and that is what I feel it would be good.

- Puii: Um, then how do you have your class periods? How do you manage the coursebook, the workbook, literature in one week?
- T3: We have two periods each in a week.
- Puii: So that is divided by two teachers?
- T3: Yes.
- Puii: Do you feel that learners have more interest learning something which they are familiar with? Something which they have in their background?
- T3: Yes they have interest and they are so excited to learn even that one which we haven't learnt it yet.
- Puii: Then how do you teach literature? There will be stories with question and answer at the end right? Do you ask them to work on their own with those questions or you did it for them? Or do you use readymade notes?
- T3: We translate the story and we do not use readymade notes. I make notes myself and give it to them. They do not make notes on their own and that is it we don't do much.
- Puii: So, in the exams you ask questions from the notes you have given it to them?
- T3: Yes, q/a are from the notes that I have given it to them. I also ask them words meaning. I use to take out words from the stories which I feel they should know and ask questions from them to write it down in Mizo language.
- Puii: Alright for our last question, do you have anything you want to say not necessarily Mizoram education system but English language teaching?
- T3: Ya there are many things that we can say but in English mizo people are very reluctant to speak like we said we give English a very high position and respect it too much and that is why I think we could not make progress. Since we do not use English from the beginning at a primary level, I think we are facing problems now. For those who are learning in an English medium school starting from our primary level, we do not face that much problem. In Mizoram, as far as it is possible, we should use English even if it's very simple. I think that would help us and that would make it easy for the learners when they reach high school. I think that's all. I don't have any other thing to say.
- Puii: And what about their textbooks if you think about their level. Is it too easy or too difficult?
- T3: It's not too high. They're eight standard and for eight standard it is quite alright.
- Puii: It is quite good I guess?
- T3: Yes quite good.
- Puii: oh what I have forgotten to ask is it an open admission in your school? \
- T3: Yes. Anyone who wish could do.
- Puii: There's no entrance right?
- T3: No it's not there.
- Puii: Thank you so much for your time today