

**Language and Cultural Attitudes of Indian Children  
living in Dubai**

**By**

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**Abstract:**

This study explores the cultural, language and identity attitudes of the Indian children living in Dubai. The study uses both the quantitative and qualitative research methods and is based on the previous research on language and identity. The research methods used are the questionnaires and single interviews. The children investigated in this study are from both India and Dubai. The variables used for the testing are the gender, income, medium of instruction and place of residence. The investigation shows that the children in Dubai prefer to follow the western culture especially when it comes to watching television and listening to music. They prefer to speak English with friends and in social gatherings but prefer to speak their mother tongue at home. The interviews point in the similar direction as well. The implication for such change in attitude is attributed to the multicultural society they live in.

**This Dissertation is dedicated in memory of my father**

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# **Chapter 1: Introduction**

## **Chapter 1 – Introduction**

This paper talks about the impact of globalization and the extensive influence of the English language on the language, culture and identity of Indian children living here in Dubai.

### **English in India:**

English came to India, when it was ruled by the British from 1795 to 1947. The British set up primary schools all around India to educate the local Indians. Many Indians went to England to study and came back and lived in India. India gained independence in 1947 and Hindi was declared as the national language. English was considered as the official language of communication.

India is a country that is deeply concerned about its language and culture loss. Sridhar (1996) reports the resolution passed by the Education Commission of India which states that all schools even the private ones should implement the three language formula, where the students would be taught their mother tongue, English and another Indian language other than the mother tongue. This he says was to ensure that the mother tongue would be maintained in India, as well as in Indian schools abroad, as the Indian school syllabus is followed by every school even abroad.

### **Language and identity:**

Language and identity is a concern among all people of different cultures. Every country tries to maintain its culture, language and heritage, as this is the aspect of identity. Language and identity go hand in hand, with language and culture being the foremost aspect of the identity of a person. When living in a society for a long time and being immersed in its language and culture, often dictates the language and cultural preference of the people. Although they may not lose their identity in total, there is definitely a shift towards the dominant local language and culture and the reason for this being 'acceptance in the society'. This is seen in Kanno (2000), where, the children of Japanese expatriates in Canada, preferred to be a part of the mainstream



white community in order to feel accepted, yet went to local Japanese supplementary schools in order not to lose their identity completely. India is no less concerned about the language and culture loss, especially among its diaspora. Indians have migrated to the west and the east in search of greener pastures. These migrations have led generations of Indians to be away from their cultural roots and language. They have been totally immersed in a new culture and language and this has been a part of their lives. The question that arises is whether these Indians would lose their language and culture and with the fast growing number of migrations, would Indians lose their ethnicity and culture.

### **Indians living abroad:**

A question that arises is to what extent have the Indians who live abroad changed in terms of their ethnicity, language, culture and tradition? Studies on the Indian people living in the western world show that there is change when it comes to language- that most Indians prefer to speak English when outside, and their taste in movies and music is definitely western. This is seen in a study by Moran, Fleming, Somervell and Mason's (1999) on measuring the bicultural ethnic identity of American Indian adolescents. What has not changed are the traditional notions that they follow. Most of the Indians abroad still prefer to stick with the patriarchal society, which allows more freedom for the boys, than it does for the girls. Women are still suppressed at home. This is seen in Gupta (1997), where she talks about the favoring of boys over girls in an Indian family in the United States, especially when it came to dating or being out late at night. BBC recently reported that British Indians still practice 'female foeticide', (Gulf News, 2007) a practice that is still prevalent in all classes in India, even among the educated. It reports that the pressure to have sons force the British Indian mothers to go back to India, to terminate the female foetus. This questions the extent of identity loss. Does living in a western society only change the language and cultural preferences, or does it also change the traditions that Indians ritually follow?

**The importance of this study:**

The paper goes on to investigate the cultural and language attitudes of children living here in Dubai. Dubai, being a multicultural society, has people of different cultures and languages. The society possesses a prominent western culture along with the Arab culture.

The second chapter of this dissertation looks at the various attitudes of people around the world to their identity, culture and language. This section is divided into four parts that examine bilingualism and multiculturalism, the relationship of cultural identity and language attitudes, the cultural identity and language attitudes of post colonial countries and lastly the Indian diaspora.

The children undertaken in this study are all Indians. The study involves children who have been born and brought up here in the UAE, and also the children living in India. The cultural and language attitudes of these children have been assessed by the type of television and music interests they have. Whereas, the language attitudes have been based on the language they speak at home, with friends, and in social gatherings. This piece of information was gathered using a questionnaire. Interviews were also conducted on students here in Dubai. To see if there were any changes in their attitudes when compared to students of their same age in India, a comparative study was done in India using the same questionnaire. The methods used to collect this data, and the problems faced are discussed in detail in the methodology section of this paper.

Once the data was collected it was grouped and analyzed using the chi square statistical method, and the results are discussed in depth in the chapter 4 section of this paper.

Chapter 5 has a detailed discussion on the results in view to the research question provided in the methodology section. The final chapter of this dissertation talks about what the attitudes of these children are to their

culture and language and how that affects the future of India's cultural and ethnic maintenance.

# Chapter 2: Previous studies on language and culture

## **Chapter 2: Previous studies on language and culture.**

### **Introduction**

A lot of research has been done on the relationship between language, culture and identity and we certainly know that there is a great amount of link between them. Whorf (1956) created a hypothesis that the structure and the language used by a certain cultural group determined the way they behaved and the way they thought.

I will be dividing this section into four parts to understand this relationship better.

1. Bilingualism and Multiculturalism.
2. Relationship between cultural identity and language attitudes
3. Cultural identity and language attitudes in a post colonial country
4. The Indian diaspora

### **Bilingualism and Multiculturalism**

When languages contact with one another it ultimately leads to bilingualism. Today globalization is an ever increasing factor, and people all over the world are migrating to different places, and this causes a lot of contact between language and culture and hence bilingualism and bi or multiculturalism takes place. Being bilingual means to be able to speak both languages fluently, just like the native speaker does and Bloomfield (1935: 56) defines bilingualism as the fluency, native speakers of English would have. Appel and Muysken (1987) talk about two types of bilingualism namely societal and individual bilingualism. Societal bilingualism according to them is when two or more languages are spoken in a community or society. They go on to explain the three types of societal bilingualism.

The first type according to them is when two languages are spoken by two different groups and each of the groups is mono lingual. Only a few people

who have learnt the other groups' language will be able to communicate between the groups. This was mainly seen in former colonies where a few people learnt the language of the colonizers and communicated between the colonizers and the natives.

In the second type of societal bilingualism all people are bilingual. This example is seen in Africa and India, which are made up of many states, each with its own separate language. Most people will be able to speak at least two languages. In fact in India, the government has made a compulsory three language formula, where a student learns English, his mother tongue as well as another language, which could be of another state in India or a foreign language. Thus in India, most people are bilingual though they do not have native like fluency in all three languages, but they certainly do have minimal skills in all three languages. This is quite evident in this study. In the private and government schools in India, most children have language skills in English and in their native language. Private schools also facilitate the learning of foreign languages.

The third type of societal bilingualism is when one group is monolingual and other bilingual. Here, the second group often becomes a minority in the sociological sense. An example of this is in Greenland where the people who speak Greenlandic Inuit, must become bilingual, which is they must learn Danish which is the dominant language. Whereas the Danish speaking group can remain monolingual as they are the dominant group.

Individual bilingualism is when an individual is able to speak more than two languages even if they are not spoken in the society. It is the ability to learn a foreign language and to be able to speak it fluently, even if they are not immersed or in contact with that language.

This again is seen a lot in India, where a south Indian can speak Hindi, quite fluently, but a North Indian would not be able to speak any South Indian languages fluently. This is attributed to the fact that, the media especially

'Bollywood' plays an important role in the lives of both North and South Indians, and all Bollywood movies are in Hindi.

***A bilingual's identity:***

Previous studies suggest that there is a common thread between ethno linguistic identity and language proficiency. A link was found between the Franco- Louisianan's cultural identity and their proficiency in English and French (Lambert, Just and Segalowitz, 1970). Rumbaut (1994), in a study of over 5000 youths of different migrant ethnic groups in the United States, concludes that the young people who prefer to speak English are the ones who are more fluent in English than they are in their mother tongue and they are able to fit into the culture of the people of the United States, whereas those youngsters who prefer to speak their mother tongue are those who like to identify themselves as belonging to their ethnic groups rather than as Americans. Most of these researches have been conducted in Canada and the United States that have a high level of immigrants from different ethnic backgrounds. According to Hamers and Blanc (2000:220) a minority group member reaches a native like competence in L2 if he does not identify strongly with his own cultural group or if he does not consider his cultural identity to be dependant on language or if he thinks that there is no other alternative to the inferior social status of his minority group or when he finds that his own ethnic group is being dominated by the dominate language group.

This can be seen in this study on the cultural attitudes of the Indian children here in Dubai. The western culture is more dominant than the Indian culture and most parents of these children work in environments that are western dominated, hence the language used in social circles is English, which is more dominant than the mother tongue.

## **Relationship between cultural identity and language attitudes**

Ethnic identity according to Phinney (Phinney, 1990; Phinney & Alipuria, 1990;406) is how a person perceives his connection to an ethnic group. Gardner's & Lambert (1972) in their model of integrative motivation, state that a positive attitude towards the culture of a group is important in favoring the language of that group. Schumann (1976) in his acculturation theory suggests the same thing. According to Le page (1998) an individual directs his language preferences and behavioral patterns according to the cultural group he wants to be associated with. Appel and Muysken (1987) in their book language contact and bilingualism talk about a Turkish child in a Dutch classroom. Although he speaks Dutch, he at times used Turkish not to convey a message but to mark his identity as a Turk.

Yasuko Kanno (2000) in her study on bilingualism and identity of Kikokushijo – the children of Japanese expatriates in Canada draws on the fact that those children preferred to join the mainstream English community as it made them feel more socially accepted, but on the other hand went to 'Hoshuko' (which are Japanese supplementary schools situated all over the world) on Saturdays. They felt that they needed to exert their uniqueness and were proud to be Japanese.

Lyon and Ellis (1991) in a study about the attitudes towards the Welsh language found that all participants attributed their positive attitude to the Welsh language to their identity as Welsh people.

A similar study conducted by Oliver and Purdie (1998) on the attitudes of Australian immigrant children; found that if they were born or lived long in Australia they considered themselves Australian.

Nagel (1996) states that the Indian community's interest in 'ethnic identity' is great and they try hard to preserve it. This supports the Indian government's move to help preserve the culture and language of the various states. Even



in the diasporas, you find religious and cultural institutions that cater to the needs of Indians living abroad to preserve their strong heritage. In fact La Fronboise and Rowe (1983) claim that it is this interest in ethnic identity that enables the community to keep youngsters away from substance abuse and addiction.

Moran, Fleming, Somervell and Mason's (1999; 14:405) analytical study on the bicultural ethnic identity among American Indian adolescents say that 'most Indians live in two worlds, their own ethnic community and the main stream or white community.'

It has been pointed out by Valentine (1971) that all ethnic minority groups are under the dominance of the country's culture by constantly being battered by mass media, advertising, and public schooling etc. Even though this takes place you still find such minority groups in search of places that showcase their religion and culture. Though in public they are exposed and behave like the dominant cultural society, at home, they preserve their own culture. This is found in most Indians living abroad. At home you will find Indian ethnic food, high religious sentiments and a very culturally oriented family. The Indian community has made their presence felt in almost all countries, that you will find supermarkets selling ethnic Indian food, from 'masalas' to 'condiments'.

An association between cultural identity and attitudes towards language is also seen in Hong Kong. As a result of her investigation Lai (2003) found out that people who were born in Hong Kong considered themselves Hong Kongers and those who were Chinese preferred Putonghua- the official language of Hong Kong to Cantonese.

Giles, Taylor and Bourhis (1973) suggest that ethnic group members associate more closely with people who share their language rather than their culture.

Gudykunst and Schmidt (1987) in their article 'language and ethnic identity' suggest that language and ethnic identity are a two way process. They say that language usage influences ethnic identity but ethnic identity influences language usage and language attitudes.

Lanehart (1996) looks at "language as a means of solidarity, resistance and identity within a culture or social group". She goes on to say that language choice cannot be forcibly changed or erased as we are social beings with individual and community identities.

Lawson and Sachdev (2004) conducted a study on identity, language use and attitudes of Sylheti and Bengali speakers from Bangladesh living in the UK. Here, it is seen that in public, and with younger members of the family English was used, whereas Bengali was used to a large extent at home and with older family members who held on to their tradition and identity. The younger generation however preferred to be known as British outside the home, but had proficiency in Bengali, but used it only at home. Sylheti users were relatively low. The results show that English dominated school, media, social affairs topics, whereas Bengali dominated household topics.

Heinrich (2005) states that Switzerland being a multi-cultural country has slowly widely accepted the use of English, but this does not change the national identity of people.

Language is an important aspect of culture. Identity results from a person being a part of a certain social group or community and he identifies himself to that community by following the language, culture of that community or social group. Cultural identity attributes to different features such as language, behaviour, ethics and ancestors etc. Thus we can see that there is indeed a relationship between cultural identity and language attitudes of a person, and that language plays an important role in determining one's identity to the society he lives in.

## **Cultural identity and language attitudes in a post colonial country**

### ***The colonial linguistic inheritance:***

One of the greatest inheritances that the colonial powers left Indians was education and the ability to speak English. It was necessary to be proficient in English especially for those dealing with the colonizers.

In India English was used to modernize the country. It was necessary to educate Indians in English to act as interpreters among the local people and the colonizers. Khubchandani (1983:120) quotes the dictum of Lord Macaulay “a class of persons Indian in blood and colour, but English in taste, in opinion, in morals and in intellect.” A similar view of being and behaving British, but yet Indian in blood and colour’ can be seen in a short story ‘Karma’ by Khushwant Singh. In this he portrays an Indian barrister Sir Mohan Lal, who was educated in Oxford. He takes great pride in his acquired English manners and education. He looks at the local Indians with disrespect and considers himself English in every way...but the reality is that his blood and colour are Indian and nothing can change that. It is here that he loses his identity as Indian and as Le Page (1968) says, he directs his language preferences and behavioral patterns according to the cultural group he wants to be associated with.

The whole idea of the British policy on India was to create a school of elite, proficient in English, and a result of this policy was that even after independence, English has retained its status as one of the official languages of the country and the official language of communication. (Watson, 2007).

Local languages were never accorded high status in any colonial society. (Phillipson 1992:112)

This is echoed by the birth of Anglo-Indianism in India. They result from marriages between the British and native Indians. As Andrews (2006)

reflects, it is the blood of the British that flows through them, thus they are British in culture, though Indian by birth. This minority community still follows and practices the British culture in India.

Even though the British rule imposed strongly the learning of English, the cultural values and languages of India have still survived 60 years after independence. English today is the main language of communication and is considered quite essential all over the country, especially for entry into educational institutions.

Today, in fact, the keeping of Indian values and culture is strongly emphasized by certain political parties such as the Bharatiya Janata Party (BJP), the Shiv Sena, and the Rashtriya Swayamsevak Sangh. They go to extreme measures to implement 'Indianess' among Indians. One such example is the celebration of Valentine's Day. This is considered by 'radical' Indians as a true western influence, and in some states, the celebration of Valentine's Day is banned, with members of these radical groups closing down shops, burning cards, toys, anything that symbolizes Valentine's Day. In Mumbai, these radical groups even tried closing down night clubs and pubs, saying that it imbibed the western culture.

No matter how much certain groups try to stop the western culture from influencing the Indian culture, it certainly has, the main channel being through media. Indians have created an Indian version of 'Hollywood' known as 'Bollywood'. Bollywood has very subtly incorporated the western culture and mixed it with the traditional culture to make a new culture that is pleasing to both the older and younger generations. This way most Indians feel they have kept up with the western world and at the same time maintained their 'Indianess.'

Till about the late 80's television channels in India had only two national channels, one that showed English and Hindi, and the other which showed Hindi programmes and occasional British or European channels. With the

arrival of cable television or network in India, a window to the western world and its culture opened. But even in this cable network you find modified versions of western movies, comedies and serials dubbed into regional languages. This is another way of asserting 'Indianess.'

Similarly when it comes to showcasing of cultural talents, both the traditional dance forms and the western dance forms are seen existing together especially in metropolitan cities. Big cities all over have seen the growth of night clubs and pubs being opened until the early hours of morning. This is something that is new to the older generation of Indians who never went out after the sun set. It is even a bigger change to the role of women, who were rarely seen outside the house. Today, you find both men and women at night clubs.

I personally think it's the choice of individuals to choose whether to retain their identity and culture as Indians or adopt the western culture and outlook. No law or force can stop them from associating with the language and culture of their choice.

Another aspect of the assertiveness of the Indian identity is the game shows and other television programmes. All most all Indian quiz shows are modeled on BBC's Master Mind. Western talk shows like Oprah Winfrey, has influenced talk shows in India, with Indian hosts, talking about things that relate to the Indian society. Similarly NDTV 24 x 7, news channel provides 24 hrs news coverage again following the BBC news broadcast. Matellart (1994) points out that these are all international programmes with national labels.

We can thus say, globalization has to come to India! But is it for the whole of India? In the fast moving metropolitan cities and other major cities you find, positive effects of globalization, but in the towns and villages you still find poverty and no access to basic needs and a good education.

### **The Indian Diaspora:**

The Indian diaspora around the world have done their share in maintaining the Indian national identity. In a study done on the cultural identity of Indians in South Africa, it was the middle class people who reiterated their pride in being Indian in South Africa.(Radhakrishnan,2005 ). Devi, a woman in the study, heads an organization that helps with the elderly and primary schools. Though she is very socially active she says ‘her validation as a human being comes from the fact that she raises children who know their religion, who listen to Indian music, and who dress appropriately’. She repeatedly points out that ‘culture is of number one importance’. And in the typical patriarchal society, where the men are the bread winners and women the caretaker of the family she says, ‘it is the woman and not the man who should take care of the cultural side of things’.

Radhakrishnan (2005) says the public performance of Indian culture is the key venues through which South Africa Indian’s re- create meanings of Indianess to be relevant to a multicultural post – apartheid world. She goes on to say that classical Indian dance has become an important representation of authentic Indian culture among the Indian diaspora around the world. Mukhi (1998) while analyzing an Independence Day parade among the Indian diaspora observed that when Bollywood actresses, international beauty queens, and the local talent of young girls were fused together, it created a feeling of unity and ‘Indianess’ among the people.

The Indian diaspora around the world still maintain certain traditions followed by their ancestors. The Indian diaspora in the United States is diverse in terms of education, social and economical growth and religion, because of its vast population. (Barringer et al, 1993). According to Khandelwal, (2003), before the mid 70’s these immigrants from India were highly educated people who were looking for opportunities that were not found in India. They were known as a model minority, as they were very strong in their values and traditions. Bacon (1996: 17) suggests that it is because, the culture of the home countries is carried along with the migrants and they view the

world in that aspect. Most of these immigrants' lives and culture have now been transformed by the culture of that place. Abraham (2005) while studying domestic violence in the United States, in the Indian diaspora community says that the same class problems that affect India, still prevails with the Indian diaspora, and even though they live in a country that treat men and women as equals with equal rights, domestic violence still prevails with the Indian patriarchal society being very dominant in Indian homes. Age old traditions still remain, even though the outlook to other factors has changed to suit the west.

Ramji (2006), in her study of the older British Indians returning home to India say that they look at India as a place where parts of their identity, which could not be practiced in Britain, or were suppressed to be able to be a part of the British society, could flourish. These people were quite insistent to be a part of their culture that they used to return home for wedding, funerals and other religious festivals. And this according to them has always kept their identity alive as Indians. Often it is a death of a parent that bring these immigrants home, to be back on the Indian soil and be a part of the culture.

In view of these previous studies on language, culture and identity, especially of the Indian diaspora, a study on the cultural and language attitudes of Indians living in the UAE was conducted using questionnaires and interviews and the findings and results of this study and its discussion is found in the following chapters.

# **Chapter 3: Methodology**



## **Chapter 3: Methodology**

### **Introduction:**

One of the most common methods of collecting data in second language research is through the use of questionnaires. The advantage of using this method allows you to collect data in large quantities at one time and it is easy to analyze using statistical methods particularly if the answers are multiple choice options. Dornyei (2003) states that questionnaires can yield three types of data about the respondent, namely, factual, behavioral and attitudinal. The questionnaire has many advantages, such as helping the researcher to save time and effort and the main benefit being the feasibility in the monetary sense. There are however some disadvantages. The answers by the respondents may be superficial. They may not be truthful in giving the answers as the researcher has no contact with the respondents unlike in an interview. Another problem is that the respondents may not answer all the questions that are there on the questionnaire, for the simple reasons that they may not understand a question or simply because they do not want to answer a question. Another disadvantage especially with multiple-choice questions is the fact that the respondents are constricted by the views of the researcher. The answer may not be exactly what they want to say, but they are forced to tick the best choice from the list provided by the researcher. Despite these limitations of the questionnaire it is still one of the most efficient methods to collect the necessary quantities of data such as that needed for this research.

To collect more qualitative data the best method is to use one to one interviews, group interviews, diary entries and observation. Interviews are of many kinds such as formal interviews, where the researcher has a set of questions and does not allow the respondent to digress from them. A semi-formal interview is where the researcher has a set of questions but allows the respondent to talk more freely. The atmosphere is not very formal. Finally there is the informal interview or in-depth interview or unstructured interview where the researcher allows the respondent to talk in a very

informal situation. The interviewer does not really guide the respondent every step of the way, but gives a general idea of the information he requires and allows the respondent to talk and express his idea. The advantages of these interviews are that the researcher is able to dig deeper and encourage the respondent to express his views. The disadvantages of such interviews are that they are time consuming. The first step towards the interview is to decide what kind of information the researcher needs, following which the method of the interview is decided. The next step is to obtain consent, following which the interview takes place. The most time consuming task is to transcribe the interview. It is then analyzed. It then needs to be validated by the respondent and finally reported.

Another disadvantage is that the respondent may be nervous of the video or tape recorder and may not say what they intend to say. This could be avoided by taking notes instead of using the recorder, but that again serves as a disadvantage, as recording a conversation provides intricate details such as hesitations and reluctance to answer a question. It could also indicate the mood in which the respondent is, and the intensity in which he expresses his ideas.

Previous studies in second language research have used similar instruments to gather data. Vaish (2007) in her research about bilingualism with diglossia within the Indian community in Singapore uses the questionnaire as well as observation methods and language journals. Lawson and Sachdev (2004) in their research about the identity, language use and attitudes of Sylheti- Bangladeshi students living in the UK used language diaries and questionnaires to collect data, whereas Lai (2003) used only the qualitative method of semi structured interviews.

**Research questions:** The hypothesis here is that when the Indian children are exposed to a multicultural society, like that of Dubai, their identity as 'traditional Indians' changes into a more western one. This hypothesis is divided into three questions for a better analysis on each area of change.

1. Whether Indian children, who have lived here in Dubai from a very young age, lose their identity as traditional Indians when living in a multicultural society.
2. Whether they are in touch with their cultural and traditional values and whether they follow them here in Dubai.
3. Whether there is a mother tongue language loss when in contact with English, which is a universal language and also their medium of instruction at school.

In order to get the answers to these questions, a survey was conducted using the questionnaires. A semi-formal interview was also conducted with the students here in Dubai.

**Design:** The paper investigates with the use of questionnaires and interviews the attitudes of the children towards language and culture. The respondents come from Dubai and Tamil Nadu, in India. The Dubai school students were divided into four groups based on their gender and income of their parents. The students in Tamil Nadu were divided into eight groups namely: Low income private school, English medium boys and girls, high income private school English medium boys and girls, low income government school English medium boys and girls and the low income government school Tamil medium boys and girls.

**Procedure:**

After the topic was decided for the research, a questionnaire was written and piloted by students of a low-income group here in Dubai. It was then translated into Tamil for the students of the Tamil medium schools to understand it clearly. Another teacher who was fluent in both English and Tamil checked it and declared it correct. Questions 1 to 13 (Appendix 1 ) were multiple-choice questions and dealt with basic information of the

student, such as the age, gender, school and their language preferences at home, with friends and at social gatherings. Questions 14 and 15 asked about their preferences in watching TV and listening to music. The responses to these questions were divided into three categories namely 'western only', 'Indian only' and 'both'. The reason for this categorization was to find out if the students preferred to watch western or Indian television /music and how this affected their identity and culture as Indians. Question 17 talks about the things they associate English with. For analysis, this was further divided into four categories namely, 'integrative', 'instrumental', 'both' and 'content words'. (See section on instruments). After the questionnaire was coded, it was analyzed using the chi square test, to see if there was significance.

The interviews (Appendix 2) were transcribed and summarized and the students validated this(Appendix 3). It was then analyzed along with the questionnaire.

The reason both the questionnaire and the interviews were used was to get a complete picture of the attitudes of the children. The questionnaire gave a skeletal idea of their attitude, but it was the interview that filled in the details. Researchers like Barney, Wright and Ketchen (2001) say that in research, the quantitative and qualitative go hand in hand and this is based on the triangulation theory. The questionnaire and the interviews were analyzed according to the research questions to see if the hypothesis, stating the difference in the cultural and language attitudes of the children, living here in Dubai, when exposed to a multicultural society, was right or wrong.

### **Instruments:**

The instruments used to gather data were the questionnaire and semi – structured interview. The questionnaire was particularly useful as my respondents were large in number and in different countries. This was easier to handle and also analyze. The questionnaire consisted of 11 multiple choice and 3 open-ended questions as well as three informative questions. The three open-ended questions as mentioned above were used, as I

wanted the respondents to give their opinions in an informal manner. Multiple-choice questions could have been used with categories, but this would have restricted the students' choice to writing what I had in mind. That would have hampered my data, as I wanted to investigate, their attitude towards western and Indian programmes.

Question 17 as mentioned above was divided into 'integrative'- which talks about English being used for general purposes such as communication, 'instrumental'- when English is used for a purpose such as getting a job. "Both" is when both the responses include integrative and instrumental and 'content words' are based on nouns used by the students to associate three things to the English language. This again leads to their outlook of the English language.

The interviews are very few in number compared to the questionnaires. This is because the schools in Dubai refused permission to let me interview students. The 10 interviews I conducted were from other sources such as my personal contacts and contacts through friends. Most of the students interviewed were very nervous and time was needed reassuring them that the information they gave would be treated as confidential and would be used only for research purposes.

### **Participants:**

In total 206 students participated in the survey undertaken by the use of questionnaires and 8 students of the same age group were interviewed. The participants of the questionnaire research were divided into twelve groups based on their gender, economic status, their medium of instruction, type of school they attended and their place of residence.

The variable 'income' was categorized at my discretion and the principal's report in India. I was asked not to include a question regarding the income of the students' parents as it could be taken as offensive. Hence any income less than Rs 6000 per month were categorized under the low-income group.

In Dubai, the decision was made with respect to the fee structure of the school.

It is possible that there could be discrepancies in this categorization as low-income parents might have placed their children in schools charging high fees in order to give their children a better education. The high-income parents could have placed their children in low-income schools for reasons of their own. But on a general basis care was taken to categorize the schools carefully.

The participants were all between 14 and 15 years old. Out of the 206 students, 80 students lived in Dubai and the rest lived in a small town called Vellore, in the state of Tamil Nadu, India. The following table shows how the students were classified.

**India:**

I. **Government School:**

Table A- Tamil Medium (Low Income)

Gender	Number of students
Girls	19
Boys	22

Table B- English Medium (Low Income)

Gender	Number of students
Girls	20
Boys	23

**Private schools:**

Table A – English Medium (Low Income)

Gender	Number of students
Girls	13
Boys	10

Table B- English Medium (High Income)

Gender	Number of students
Girls	09
Boys	10

**Research done in Dubai**

**Private Schools:**

Table A- English Medium (Low Income)

Gender	Number of students
Girls	20
Boys	20

Table B- English Medium (High Income)

Gender	Number of students
Girls	20
Boys	20

**Problems faced:**

While analyzing the data, I found that many students had written the same answers. This could be that they copied them from their neighbor or that their teacher gave the answers to them or even that several children had the same ideas. I have not done anything about these answers, but have included them in my data, as nearly all of them were found in the government Tamil medium schools. This has hampered the effort to get accurate data, as they have not been honest with their answers. Another problem was that they were quite a few unreliable and unmotivated respondents. Dornyei (2003) talks about this, as a disadvantage in his book on questionnaires in second language research. He says quite a number of respondents leave out data, either by mistake or because they did not like them. Quite a number of participants in this research have left out questions and have not bothered to fill them out, probably for the same reasons mentioned above, or the question not being applicable to them. To provide a balance in the data, only information from questionnaires that have been fully completed has been included. Another limitation is that the collection of data was restricted to a small town in India. Had the research been undertaken in a more modern and large city, the results might have been significantly different.

**Access:**

My main difficulty was getting access to the schools. Most schools refused or offered only minimum access as they felt participating in the research would interfere with the students' academic study. All the questionnaires apart from 40 of the government Tamil and English medium girls' schools were handed to the Principal and then distributed to the students.

**Limitations of the study:**

An important factor that needed to be considered carefully was bias. Crossley and Watson (2003:36) say "all researchers, especially those involved in research across cultures or across national borders need to be aware of potential bias and assumption". I am a person who assumes a lot



of things. I took it for granted that people in Vellore, Tamil Nadu would have similar views about tradition and culture, when exposed to a multicultural society. It was necessary to forget all such ideas, as it would hinder the research. It was very difficult to do so, but made possible by careful wording of the questionnaires and including open ended questions. Given these limitations, it was still possible to collect sufficient data and arrive at conclusions.

# Chapter 4: Results

## **Chapter 4: Results:**

### **Introduction:**

This dissertation investigated the fact whether globalization actually affected the language and cultural attitudes of Indian children. The study was conducted on children in the southern state of India- Tamil Nadu, and also on Indian children living in the UAE. The study consisted of both qualitative and quantitative research. The quantitative research is based on a questionnaire which was analyzed using statistical methods. Analyses of the qualitative data are presented further in the chapter. A discussion of the data based on my research questions will follow in the next chapter.

### **Quantitative research finding:**

Questions 14 and 15 which talk about the television and music preferences of the respondents and question 17 which questions the three things they associate with English, served as the major indicators or criteria to the validation of this research. The rest of the questions provide information about the respondents, which will be used to provide categories for investigation.

### **Descriptive analysis of the three questions:**

The three questions being open-ended questions were divided into categories making it easier for a statistical analysis. Questions 14 and 15 were analyzed in three categories- 'western', 'Indian' and 'both'. Question 17 was divided into four categories – 'Integrative', 'Instrumental', 'both' and 'content words'.

### **Description of the analysis of question 14: Write down three favourite television programmes.**

The three answers of the question were divided into the western only, Indian only and if the answer contained both western and Indian television programmes it was put under the 'both' category.

The question was then statistically analyzed using four different categorical variables. The first variable was the difference between the children in Dubai and in India. The second variable was between the English and Tamil medium of instruction at school. The third and fourth variables were the sex of the children and the income of their parents respectively.

**Description of the analysis of question 15: Write down three favourite artists/ musicians/groups you listen to.**

This question was divided similarly into Western only, Indian only and 'both'. The same variables used with question 14 were used.

**Description of the analysis of question 17: Write down three things you associate with English.**

This question was divided based on Gardner's motivation theory in second language learning (Gardner, R.C and Lambert, W, 1972). The three responses were divided into four categories namely, 'integrative', 'instrumental', 'both' or 'content word'. Integrative suggests a positive attitude to the English language as a whole and it is also seen as a tool to bring people together, whereas instrumental is seen as a utilitarian gain of learning the language. For example the answer 'communication' is regarded as integrative, whereas an answer such as writing, reading (the use of skills in language learning), the use of English in finding a job is categorized as instrumental. If the answers include both of these, it is put under the 'both' category. Another category utilized in this question is 'content words'. A large number of respondents from India have put down nouns like 'apple', 'chair,' 'table' etc. These words give no indication of being either integrative or instrumental; hence such words have been categorized as 'content words'.

The same variables were used to analyze the responses.

**Statistical method used:**

The Pearson's Chi- square statistical method was used to see if the responses between the groups were statistically significant. Each of the indicators or categories was analyzed using this method and it was found to be significantly different or not different.

An interpretation of the data is given below.

**Interpretation:**

The chi square test was used on the three major questions to find out if globalization actually changed the children's attitudes towards language and culture. A basic interpretation of the results will be given below, but the implications or the reasons will be discussed in full length in the next chapter.

While analyzing question 14 with the variable of gender we can see the following:

The question here is: Is there a difference between boys and girls

**Question 14: Gender**

	<b>W</b>	<b>I</b>	<b>B</b>	
Girls	10	40	46	96
Boys	33	32	40	105
	43	72	86	201

Here it is seen that the girls watch significantly less of western television than the boys. This was submitted to a chi square test and found to be highly significant with the chi square value= 13. 233, p-value= 0.001 (any value less than 0.05 is considered significant) and the df = 2. It can be concluded that there is a significant difference between the girls and boys watching, western, Indian or both television. In order to analyze further this argument another analysis using the same group but with only Indian and 'both' as

choices was carried out. This was done as 'Indian' and 'both' category to see if the difference lay only in watching western television.

	<b>I</b>	<b>B</b>	
Girls	40	46	86
Boys	32	40	72
	72	86	158

In this analysis it is seen that the chi square value= 0.068, p-value =0.795(greater than .05) and df = 1 hence it can be concluded that it is not significant. There is no difference between the boys and girls in watching Indian TV; therefore the difference is in watching western TV. This reiterates the fact that the girls in both countries watch less western television than the boys. This is not because of their cultural attitudes towards western television, but one of the reasons could be that girls are prohibited by their parents from watching western shows as they feel the western culture could influence and mislead them.

#### **Question 14: Medium of instruction at school**

While looking at the variable as the medium of instruction in school it can be concluded that the Tamil medium students in India did not watch western television programmes at all. Infact the count is zero; hence the chi square test could not be applied.

	<b>W</b>	<b>I</b>	<b>B</b>	
English	43	31	86	160
Tamil	0	41	0	41

In this variable it is seen that 43 students out of the total 165 English medium students watched western television, while 31 watched Indian alone and 86 watched both western and Indian. All 41 students of the Tamil

medium watched only Indian programmes, which could indicate they have less or no contact with the western culture or that they might not understand the language to follow the programmes. Another possible reason could be that they could not afford to have cable television that airs western programmes.

**Question 14: Income group**

Income is another variable that plays a very important role in determining the identity of a person. In the analysis of question 14 with income as a variable is evident that there is a significant difference between the groups.

	<b>W</b>	<b>I</b>	<b>B</b>	
Low income	21	67	54	142
High Income	22	5	32	59
	43	72	86	201

Here we see the higher income watch fewer Indian programmes as mentioned in the hypothesis, as it was assumed that the higher income would have more exposure to the western world and hence have preferable attitudes towards the western culture. The chi square value= 29.858,p-value is 0.000 and the df = 2, hence is it highly significant. To make this analysis clearer a cross tabulation between the low-income students in Dubai and India was analyzed and that was found significant

	<b>W</b>	<b>I</b>	<b>B</b>	
Low Income Dubai	15	9	16	40
Low Income India	6	58	38	102

Here the chi square value= 26.670, p-value= 0.000, df = 2, hence it is highly significant.

This confirms the preference of the low-income group in watching more Indian programmes in both countries. 15 students out of 40 low-income children in Dubai watched western television while 9 watched Indian alone. Whereas only 6 out of 102 low income children in Dubai watched western programmes alone and 58 watched Indian programmes alone.

An analysis of the high income students in both countries was also done

	<b>W</b>	<b>I</b>	<b>B</b>	
High Income Dubai	20	1	19	40
High Income India	2	4	13	19

Here it shows the chi square value= 11.654, p-value= 0.003, df = 2, which shows a significant difference between the groups. This shows very few people in India, even the high-income group watch western television. According to the hypothesis, it was assumed that children studying in English medium schools and in the high income category, especially in India would watch more of western television, as they would have more access to cable network, as they could afford it.

Thus it can be concluded that income does not play an important role in students' preference to watching western television programmes but it is the culture. The reason why the students in Dubai watch more western TV could be because of their exposure to the western society.

The last variable analyzed in this question was to find out if there was a difference between the two countries and as expected there is a highly significant difference.



#### Question 14: Country

	<b>W</b>	<b>I</b>	<b>B</b>	
Dubai	35	10	35	80
India	8	62	51	121

When subjected to the chi square test, the chi square value = 51.255, p-value=0.000, df = 2. Hence it is considered to be significant.

In Dubai 35 out of 80 children would like to watch western only as well as 'both'. Whereas in India there is a large difference between the 'western only' and 'Indian only' watchers. 51 children out of the 121 watch both programmes. On analysis the p-value=.000 which shows a significant difference between the variable group and the choice. This could be because Dubai is a more multicultural place and the children are given every opportunity to mix with other cultures.

#### Question 15: Musical preferences of the children:

Question 15 was also analyzed using the same variables. On looking at the analysis of the variable gender in question 15 we see that it is not significant.

#### Question 15: Gender

	<b>W</b>	<b>I</b>	<b>B</b>	
Girls	17	64	20	101
Boys	24	65	13	102

There is hardly any significance between the boys and girls when listening to music. The chi square value= 2.683, p-value=0.261, df = 2 which concludes that the analysis of this particular variable is insignificant. This is quite

different when compared to question 14, were there was a great significance between the boys and girls. One probable reason for the non-significance is, all types of music is available to all at affordable prices and music is something they can listen to in their own privacy, unlike television that is kept in a place that is common to the entire family.

An interesting point is noted when analyzing question 15 with the variable medium of instruction. As with the same variable in question 14, the number of students studying in Tamil medium schools who listen to western music or 'both' is zero.

**Question 15: Medium of instruction at school**

	<b>W</b>	<b>I</b>	<b>B</b>	
English	41	89	33	163
Tamil	0	40	0	40

This could be simply because of a lack of interest and also considering the fact that their contact with English is quite low. But the most interesting fact is that the English medium school children listen to more Indian than western songs. This is quite different from that of question 14 where more children watched western programmes than Indian ones. This could be due to the influence 'Bollywood' has on the kids. Indian music has now the different types of music, such as rap, country etc, and these are interwoven with Bollywood films. Indian music is no longer 'pure' but is a mixture of western forms of music along with Indian music which is described as fusion.

When looking at the variable 'income' for question 15, it shows a significant difference between both the income groups.

**Question 15: Income groups**

	<b>W</b>	<b>I</b>	<b>B</b>	
Low Income	10	113	22	145
High Income	31	16	11	58

The lower income group listened to more Indian music than the higher income group. In order to further investigate this analysis of the lower income group both in Dubai and India were done.

	<b>W</b>	<b>I</b>	<b>B</b>
Low Income Dubai	10	10	19
Low Income India	0	103	3

It can be seen that majority of the low income group who listened to Indian music were from India. Infact none of them listened to any western music. Thus it can be concluded that the co-relation between the high and low income groups are significant with low income group, especially the group in India listening to more Indian music.

A further analysis of the high income group in Dubai and India were analyzed and found to be significant.

	<b>W</b>	<b>I</b>	<b>B</b>	
High Income Dubai	28	3	8	39
High Income India	3	13	3	19

When subjected to the chi square test it was found to be significant with the chi square value= 24.728, the p-value=0.000, and the df = 2.

Here there is significant difference between the high income group in Dubai and India with the Indian group listening to western music. This would suggest that it is then not the variable 'income' that plays an important role, but it is the culture. This can also be seen as the factor in the analysis of question 14 with the variable 'income'.

#### **Question 15: Country**

	<b>W</b>	<b>I</b>	<b>B</b>	
Dubai	38	13	27	78
India	3	116	6	125

Here, we see a large difference among both countries, with the group in India listening to more 'Indian' music.

The chi square analysis shows that the chi square value= 121.091, the p-value= 0.000 and the df = 2, and that the difference between the groups is very significant. When compared to question 14 with the variable 'country', we see a similarity. The reasons could be the same, that the Dubai children

are exposed to a more multicultural society, which opens their mind to the different cultures.

**Question 17: Write down three things you associate with the English language:**

Question 17 tells us exactly what these students think or associate with word 'English'. As mentioned earlier, the question is sub divided into four categories- Integrative, Instrumental, Both and Content words.

When analyzing the question with the variable 'gender' it is found that there is no significance between the variable group and the choice as the p-value = 0.133,

**Question 17: Gender**

	<b>IG</b>	<b>IS</b>	<b>B</b>	<b>CW</b>
Girls	39	24	22	16
Boys	50	13	20	22

When subjected to chi square analysis, the chi square value = 5.597, p-value = 0.133 and the df = 3, hence it is not significant. There is no difference between the boys and girls.

But it is not so in the case of the other variables. While looking at the variable 'income' it is noted that 38 children out of 147 low income group, associate simple nouns with the word English.

**Question 17: Income Group**

	<b>IG</b>	<b>IS</b>	<b>B</b>	<b>CW</b>
Low Income	61	25	23	38
High Income	28	12	19	0
	89	37	42	38

To further study this, a chi square analysis of the low income English medium group in both Dubai and India were analyzed by using just the choice as Integrative, Instrumental and both. It was found to be significant with the chi square value = 12. 227, p-value= 0.002 and df = 2

	<b>IG</b>	<b>IS</b>	<b>B</b>
Low Income EM-D	14	16	10
Low Income EM-I	44	9	13

It was found that the low income English medium group in India saw the English language as an integrative one than an instrumental one, which is surprising as it is important to know English to find a good job, especially in the fast growing multinational companies in India. The group in Dubai saw the use as both instrumental and integrative.

The analysis of the high income English medium group in Dubai and India reveals that the group in India does not see the English language as a useful one, in finding a job, or climbing the corporate ladder at work.

	<b>IG</b>	<b>IS</b>	<b>B</b>
High Income EM-D	13	12	15
High Income EM-I	15	0	4

This is quite surprising as I had mentioned earlier that English is seen as an entry into big business schools and universities and in helping them find jobs.

**Question 17: Medium of instruction at school:**

Further investigation reveals that it is the variable 'medium' that is significant in this case.

	<b>IG</b>	<b>IS</b>	<b>B</b>	<b>CW</b>
English	86	37	42	0
Tamil	38	0	0	38
	124	37	42	38

38 of 76 Tamil medium students associate content words with English. This could be because they have hardly any contact with the English language, as all their subject classes are in Tamil. Another factor is that they are a low income group and they lack facilities at home as well leading to contact in English.

### Question 17: Country

In the variable 'country' it is found that in Dubai 34% of the students think of English as an integrative approach, whereas 35% think it is instrumental and 31% think it's both. In India 49% think of it as integrative- as most children have mentioned 'communication' as the associating word. Only 7% of Indian children think of it as instrumental and 14% as both. About 30% think of content words and these 30% are found to be of the Tamil medium low income group.

	<b>IG</b>	<b>IS</b>	<b>B</b>	<b>CW</b>
Dubai	27	28	25	0
India	62	9	17	38
	89	37	42	38

I feel the children in India look at English as a global language, used especially for communication, whereas the children here in Dubai, look at the purpose of learning English, which gives them mastery over reading, writing and speaking skills.

### Analysis of qualitative data:

The qualitative data was collected using one to one –semi structured interviews. Each interview was summarized and validated by the respondent. (See appendix 3)

Each interviewee's response will be analyzed according to the questions asked in the interview.

### Question 1: What are the languages you speak?

All respondents speak English and Malayalam which is their mother tongue. Respondents 2 and 3 speak a little bit of Hindi as well. This shows they have not lost touch with their mother tongue as they speak it at home.



**Question 2: What is the language you speak at home and with friends?**

This questions their use of language at home and at school. All respondents say that they speak Malayalam at home, although respondents 2, 5, 7 and 8 say they speak English with their siblings, Malayalam with their parents and grandparents. Respondent 1 says she speaks Malayalam with her mother and English with her father, because her mother insists that she speaks in Malayalam at home to keep the tradition of the family. This echoed by respondent 3 as well, who says he speaks only Malayalam at home, as his parents would like him to. The reason why these children speak Malayalam at home could be because their parents speak only that at home, so they are forced to communicate it to them. They look at their mother tongue only as a 'home' language.

**Question 4: Which language do you prefer speaking?**

In response to question 4, all of them say they prefer to speak English as they find themselves more fluent in it. An interesting point is that only respondent 2 knows to read and write Malayalam. All other respondents have only oral skills of the language. This could be because English is the language of the society they live in, hence the need to feel a part of the society makes them prefer speaking English.

**Question 5, 6 and 7: How often do you go to India and do you like going there? Are you able to communicate and bond with the people there? Or do you feel out of place? Give reasons for both.**

Respondents 3, 5 and 8 don't like going back to India, as they feel they cannot bond with the people there for reasons such as not being able to communicate fluently and also understand and follow the culture and tradition. These reasons are echoed by respondents 1 and 4 who say they like going to India but they find it difficult to bond with the people and culture there. Respondents 2, 6 and 7 love going back to India and as respondent 7 says 'it's my place and my people'.

Here, not being able to keep up with the traditions and culture of the place is mainly the reason why these children fail to have a bond with their native place.

**Question 8: Do you consider yourself a ‘traditional Indian’?**

Respondents 1, 2, 5 and 6 claim that they are traditional Indians with respondents 1 and 2 claiming to be ‘very proud Indians’. Respondents 3, 4 and 8 say that they like to be known as Indians but are definitely not ‘traditional’. Respondent 7 claims to be traditional according to the situation. This could be because they are not living in India, where traditions are followed with utmost care. In Dubai, not every tradition can be followed, due to various limitations such as the resources needed for the tradition, nor do people get time for it.

**Questions 9 and 10 ask about the upkeep of their family and traditional upkeep here in Dubai, and if they participate in any traditional activities here.**

Respondents 1, 2 and 6 keep both their family and cultural traditions here in Dubai as respondent 2 says, ‘India is my country and therefore I will follow the traditions of my people’. Respondents 3, 5, 7 and 8 only keep their family traditions and not their cultural ones. Whereas respondent 4 doesn’t keep both, as he doesn’t consider himself to be a traditional Indian. In response to whether they participate in Indian cultural activities here, respondents 3, 5, 6, 7 and 8 say they don’t, whereas 1 and 2 do. Respondent 4, participates in the “Onam” celebrations (a harvest festival) here, not because he wants to celebrate the religious and cultural aspect of the festival, but because he finds the ‘food delicious’. This could be because the parents themselves do not keep the family traditions, as they feel that it does not keep up with the society here.

### **Question 11, asks their preference in clothing.**

All of them prefer wearing western clothing, as it makes them feel accepted in this society. Indian traditional clothes are meant only for 'traditional occasions'.

Respondent 1 elaborates on this. She says she wears western clothing especially when out with friends, due to peer pressure and the need to feel accepted. She says for Indian activities she is 'forced' to wear traditional clothes. She goes on to explain that traditional clothes are society clothes- clothes that you wear when you enter a certain society. She says she is accepted in the Indian society when she wears traditional clothes.

### **Question 12 asks of their preference in food.**

Respondents 3 to 8 prefer to eat Indian food at home and western or fast foods like KFC and McDonalds outside, but respondents 1 and 2 say they eat south Indian food at home and prefer to eat north Indian food outside. Respondent 8 says although she loves western food, she likes Indian food as her palate craves for spice! The respondents probably like Indian food, as that is what they have grown up eating, and is cooked in most homes.

### **Question 13 – Movie Preferences**

All respondents except respondent 5 say that they watch more western movies. Respondent 5 says she watches more Malayalam movies to English movies. Respondents 7 and 8 say Malayalam movies have no story line and are not interesting to watch. It is very unreal, whereas western movies have all the action! This could be again due to peer pressure.

**Question 14: What are your views about traditional India after living in a multicultural society like Dubai?**

Respondents 2 and 4 say that their views on India have changed, as they have a broader perspective, and as respondent 1 says she doesn't believe and follow the useless traditions back home in India. She says it is the society that you live in, that changes your outlook. Respondent 8 is more severe in her comments. She says that in India 'people don't think out of the box'. They simply follow traditions even if they know it has no meaning to it. She says that being here in Dubai, has changed her outlook to such things. She has learnt to think out of the box. Respondent 5, 6 and 7 say that their views of traditional India hasn't changed at all, and they still accept its ideologies. Respondent 3 says he has no idea, as he has always lived in Dubai, and didn't have much contact with India and its culture and tradition.

**Question 15: If you had a similar exposure to the western culture in India, would you change?**

All most all respondents say that they wouldn't change if they had a similar exposure in India. Respondent 2 says, 'you wouldn't stand a chance in India, to incorporate another culture because the people around you follow the Indian culture.' Respondent 1 says, 'the society will not allow you to follow another culture there. The Indian culture is the dominant one in India, and hence the western culture stands no chance. She says 'you will always come back to your roots in India, if you don't the society is such that it will pull you back'. Respondent 3 says he would try and adapt to any culture that he is put in, as that's the only thing that will help him get accepted. Respondent 4 is quite assertive when he says, 'if he had a similar exposure in India, he would follow the western culture as he sees no point in following the Indian culture.' Respondent 8 says, she wouldn't embrace everything of the Indian or western culture blindly. She says she will take the good out of both.

### **Question 16: Would you prefer to be known as Indian?**

Respondent 1 says she prefers to be known as Indian, but lead a western life, a similar thought is echoed by respondent 8 who says, she is happy to be known as an Indian who has an open mind. She doesn't want to be 'a cocooned Indian' but wants to be free to live the way she chooses.

Respondents 2, 5 and 6 say they are proud to be known as Indians in which ever society they live in. whereas respondents 3 and 4 would prefer to be known as the citizen of the country they live in rather than that of an Indian as it would make them more accepted. Respondent 7 says, even if he were living in a western society and had that countries citizenship he would still prefer to be Indian.

### **Question 17: What do you think or associate with the English language.**

In general the opinion of all respondents is that English is an 'universal', 'international' language, that 'connects', 'unites' people of different cultures and languages. Some see it as a communicating tool and also as a bridge between cultures. Respondent 8 sees it as a 'gateway' to new openings' especially to non- western cultures and people whose first language is not English.

Another important aspect of the questionnaire and interview was to test the preference of language use of the children at home, with friends and in social gatherings. The question was grouped under 'English', "Mother tongue' and 'Both"

**Q 9- Languages spoken at home**

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Low income Dubai</b>	4	32	4	40
<b>High income Dubai</b>	5	26	9	40

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Low income India</b>	1	98	8	107
<b>High Income India</b>	2	11	6	19
	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Girls</b>	2	17	1	20
<b>Boys</b>	2	15	3	20
<b>Low Income Dubai</b>				

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Girls</b>	1	15	4	20
<b>Boys</b>	4	11	5	20
<b>High Income Dubai</b>				

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Girls</b>	0	49	3	52
<b>Boys</b>	1	49	5	55
<b>Low Income India</b>				

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Girls</b>	1	5	3	9
<b>Boys</b>	1	6	3	10
<b>High Income India</b>				

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>EM- I</b>	1	57	8	66
<b>EM –D</b>	4	32	4	40
<b>Low Income</b>				
	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>EM- I</b>	2	11	6	19
<b>EM –D</b>	5	26	9	40
<b>High Income</b>				

About 80% of the low income group in Dubai, and 65% of the high income group in Dubai, speak their mother tongue at home. Only 10% of the low income students in Dubai speak English and both English and their mother tongue at home. Whereas in the high income group, 12.5 % of students speak only English at home and 23% speak both the languages at home. This is supported by the responses of all interviewee's who claim they speak their mother tongue at home, at least to one parent. Respondent 1 says her mother insists, while respondent 4 says he feels more comfortable speaking his mother tongue at home, although he claims that he is not a traditional Indian, and does not follow the tradition and culture of his people. This is quite contradicting to what one would think of a person, who prefers to be western in every single way, yet prefers to speak his mother tongue at home. The mother tongue is the most commonly used language at home, when analyzed with different variables such as gender, income, medium of instruction and place of residence.

**Question 11: Languages spoken with friends:**

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Low income Dubai</b>	33	0	9	42
<b>High income Dubai</b>	35	0	5	40



	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Low income India</b>	3	65	39	107
<b>High Income India</b>	2	2	15	19

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Girls</b>	16	0	4	20
<b>Boys</b>	15	0	5	20
<b>Low Income Dubai</b>				

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Girls</b>	19	0	1	20
<b>Boys</b>	16	0	4	20
<b>High Income Dubai</b>				

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Girls</b>	0	36	16	52
<b>Boys</b>	3	29	23	55
<b>Low Income India</b>				

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Girls</b>	1	1	7	9
<b>Boys</b>	1	1	8	10
<b>High Income India</b>				

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>EM- I</b>	3	25	38	66
<b>EM-D</b>	31	0	9	40
<b>Low Income</b>				

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>EM- I</b>	2	2	15	19
<b>EM -D</b>	35	0	5	40
<b>High Income</b>				

Here it is seen that the children in Dubai spoke only English with their friends. 61% of the lower income group in India speaks their mother tongue with friends, with just 3% of the students speaking English to their friends. 36% of them speak both languages. The higher income group in India, sees 22% of students speaking only English, and 22% only their mother tongue with friends, whereas 56 % speak both languages. Here, the majority speak both languages. To make this clearer, an analysis of only the English

medium students in India was done, and this showed 38% of the low income English medium schools in India spoke only their mother tongue with friends, while 58% of them spoke in both languages. The higher income showed an equal distribution of 10.5% among 'English only' and 'Mother tongue only' whereas 79% spoke both languages.

**Q 12: Language spoken at social gatherings:**

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Low income Dubai</b>	19	4	17	40
<b>High income Dubai</b>	25	6	9	40

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Low income India</b>	2	76	29	107
<b>High Income India</b>	7	4	8	19

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Girls</b>	9	1	10	20
<b>Boys</b>	10	3	7	20
<b>Low Income Dubai</b>				

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Girls</b>	17	2	1	20
<b>Boys</b>	8	4	8	20
<b>High Income Dubai</b>				

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Girls</b>	0	39	13	52
<b>Boys</b>	2	37	16	55
<b>Low Income India</b>				

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>Girls</b>	3	1	5	9
<b>Boys</b>	4	3	3	10
<b>High Income India</b>				

	<b>E</b>	<b>MT</b>	<b>B</b>	
<b>EM- I</b>	2	35	29	66
<b>EM -D</b>	19	4	17	40
<b>Low Income</b>				

	<b>E</b>	<b>MT</b>	<b>B</b>	

<b>EM- I</b>	7	4	8	19
<b>EM -D</b>	25	6	9	40
<b>High Income</b>				

Here it is seen that in Dubai, very few children spoke their mother tongue at social gatherings while in India, a large number of them spoke their mother tongue and also both the languages. In Dubai, 48% of the low income group speaks only English at social gatherings whereas 43 % speak both English as well as their mother tongue. In the higher income group 63% speak only English, with just 23% speaking both languages. This gives an insight into their language preferences, as it can be seen; the mother tongue is often spoken at home, but rarely outside. This could be because the Dubai children feel the need to be accepted by the society, thus they prefer to speak English.

A discussion of both the questionnaire and the interview based on the research question will follow in the next chapter.

# **Chapter 5: Discussion**

## **Chapter 5 – Discussion**

### **Introduction:**

This study set to find out if globalization and exposure to a western society had an impact on the language and cultural attitudes of the children here in Dubai, as well as on the children in India. It was speculated that there would be a great change, with the children here in Dubai, embracing the western culture more. As the discussion of this study continues in this chapter, it is seen that there is some impact but not as much as expected. Reasons for both the impact as well as no-impact will be given.

The quantitative and qualitative results will be discussed in correlation to each other, and this will be analyzed according to my research questions to find out if my hypothesis is true.

As mentioned in the previous chapter three important questions were analyzed from the questionnaire as they were the questions that spoke about the attitudes towards the western culture. Each of these questions were coded into categories and analyzed using four different categorical variables. The findings of each question, analyzed according to the four variables will be discussed below.

### **Question 14 and 15 (Gender)**

Question 14 analyzed the television preference of the children and question 15 the music preference. The first variable analyzed in both questions was the gender. The question was, if there was any difference between the boys and girls in their preference to watching television and listening to music. The results signify that there is a difference between boys and girls only when it comes to watching 'western' television. This can be seen in both the countries. The probable reason for this is that the girls are always shielded by the parents. India being a patriarchal country, always favours the boys. Earlier on, only boys were given education as they were seen as the potential bread winners. Girls were seen as homemakers, thus education,

television, music etc were not useful to them. Over the years this has changed especially in cities, but still remains in villages. In India, boys can get away with 'finding their own partners', going out late at night and even murder in the hypothetical sense will be condoned. In this type of society, the girls are shielded from such things as it would bring dishonour to the family name. In most homes today, girls are not allowed or allowed only on supervision, to watch cable television that airs 'western' movies as they feel this would influence the girls to behave in such a manner that will cause dishonour. Boys are allowed to go outside for movies with their friends unsupervised, they are allowed to borrow western movies, all of which the girls are not allowed to do. A girl going out with friends alone, being out late at night, going to the theatre is still considered taboo in most homes. Another fact is that almost 3 out of 5 western movies released are either action or scientific and this does not appeal to girls who would rather watch comedy, drama or soap operas. Indian movies are full of this. Another reason is that the girls will often have enough chores at home, plus schoolwork, that she hardly finds time to watch television. Most girls in the Indian society are also influenced by their mothers who in turn may not approve of such shows. All these could be probable reasons why the number of girls who watch western television is quite low when compared to the boys. Although in the interviews 3 out of 4 girls say they prefer western movies, whereas only one says she prefers Indian to western. This could probably mean that here, the parents are broadminded and may allow their girls to watch western TV, but on the whole statistical data proves otherwise.

An interesting point noted in analyzing question 15 with the same variable is that there is no significant difference between the boys and girls in both countries when it comes to listening to music. One of the reasons could be that all types of music are easily available at the stores at affordable prices. Another major reason can be that music is easily accessible; it is available on the radio and FM which plays all kinds of music. Another important factor is that music can be listened to in one's own privacy through either walkman's or MP3 players. Music is also considered by parents as non-

threatening the cultural attitudes. They consider only 'seeing' as a cause for the children to behave in that manner, but listening does not. One need not go out to listen to music; you can do it at home, which is very convenient for the girls as they are not allowed outside.

#### **Question 14 and 15 (Medium of instruction)**

Question 14 when analyzed with the variable, medium of instruction at school, shows that the English medium students watched western movies whereas the Tamil medium students watched only Indian movies. The reason for this could be various. One of the main reasons could be that the Tamil medium schools have no or very little contact with the western world and also they might not be able to follow the language. Even though they learn English as a subject, a consideration has to be given, because every other subject is in Tamil, and the teachers who teach them also may not be very fluent in English. Another fact is that the Tamilians are very patriotic, especially when it comes to safeguarding their culture and language. Tamil is considered the origin of other south Indian languages and this constitutes a 'stately pride' among the Tamilians. The historic formation of the 'Dravidian' movement in 1930, finds the easy expression on regional, programmes, with the entire cable network provided by the government, promoting this movement and the importance of maintaining their identity ( Moorti, 2004). The Tamilians have a 'hero worshipping nature' and they find their hero's in Tamil films. They also believe that their Tamil movies are far better than any 'Hollywood' or 'Bollywood' movies. Why would they want to see Michael Jackson shows when they have their own Prabhu Deva? The other important aspect is that every western show is telecast here in India, with their own anchors and fashioned with an Indian identity. All western game shows, quiz programmes, such as 'American Idol', 'master mind' are all 'Indianised', which is more pleasing to the locals, who want to maintain their identity. When all this is provided, by the cable network, why would they want to see any western show?

The same result is seen with question 15, where the Tamil students only listened to 'Indian' music. The Tamilians are very film crazy, and most of the Tamil songs, other than the classical ones are all filmy songs. I find the Tamilians to be a 'closed' set of people in the sense; they do not want to look for entertainment outside, when they consider their entertainment as first class. Another reason for this could be that the low income government schools students, parents are mostly not literate, and understand only the local language, hence the children also follow suit in watching the same programmes as their parents. Not all families have television or radio, so they usually gather in houses in the neighbourhood, who have television and radio, to watch and listen.

#### **Question 14 and 15 (Income)**

Question 14 and 15 analyzed with the variable 'income' shows a very interesting point. On a basic analysis, you find the low income groups watching less of western television, and listening to western movies. To further study this, in order to find out where exactly the difference lies, two more analysis with the low income in Dubai and India and the high income in Dubai and India were carried out. Initially it was considered that it was income that played an important role, with the low income watching and listening to less of western media. But as the outcome of the low income group in Dubai and India, and the high income group in both countries, suggests it is not the income that plays an important role, but the culture. Even the high income students in India watched and listened to less of 'western' media. As mentioned in the above paragraph, the Tamilian people are very proud of their culture and would do anything to preserve it. With the government's effort in providing or funding replicas of western programmes in Tamil, there is no reason for them to look elsewhere. Whereas the high income group and the low income group in Dubai, could be under peer pressure to watch and listen to western programmes, as one of the respondents for the interview puts it, 'it is mainly peer pressure that makes us dress in western clothes and follow the western lifestyle.'



### **Question 14 and 15 (Country)**

Questions 14 and 15 when analyzed with the variable 'country' have similar conclusions. Indian television programmes and music are watched and listened to mainly by children who live in India, whether it be the high or the low income group, whereas more of western programmes, are watched by the children here in Dubai. The reasons are the same as mentioned above. We see children in India, prefer to keep to their tradition, and watch shows that are acceptable to their tradition. Here, in Dubai, the environment is such that, for the children to keep up with the people and to be accepted by them, requires them to behave like them and to dress in such manner. Peer pressure, is a very important aspect, as children especially of this age do not want to be behind, in any aspect when competing with their peers. The parents also play an important role here. They too, feel the need for their children to be accepted in such a society, and hence do not stop them from socializing with other cultures and making friends from different cultures. Though the parents allow this to happen on the outside, most of them try to inculcate their family and cultural traditions at home, especially when it comes to religious traditions. Dubai, being a country where freedom to worship is given, one finds worship places of different religions in India. This is a form of cultural acceptance. Religion and culture share a special bond in India, where culture sprouts from religion.

### **Question 17:**

Analysis of question 17, which asks the students to write down three things that they associate with English, shows interesting results as well. This question was subdivided into 4 categories and analyzed using the same variables used in questions 14 and 15. On analysis of the question using the variable gender, it was found that there was no significant difference between the girls and boys, regarding their views on English. English, to students of both countries is a second language, and they mainly use it for communication. When looking at the variable 'income', it shows that the low income Tamil medium group in India, associate English with content words such as, bat, ball, table, pen, apple and so on. This could be because this is

what they learn in 'Basic English' while at school. As with the results of the other questions, these groups of children have very little contact with the English language, as all their subjects are learnt in their mother tongue. But, it is seen that a few students mention words like 'compact disc' and 'mixie', which could suggest that they have some knowledge of things used by the western world, which is now easily available in India. This shows that they are not fully unaware of technology and things used in the western world, but may not like it to be a part of their society, or simply for the reason they cannot afford it. The higher income group in both countries see English as an integrative language, used for communication and as a language that 'unites' people as mentioned by all eight respondents of the interview. Further analysis of the low income English medium group in both countries suggest that the lower income group of the English medium students in India, saw English as an integrative approach, probably as they look at it only for communication. In Tamil Nadu, it is not mandatory to know English, to get a job. The basic communication level is enough. Usually you find the lower income students go in for clerical posts at the government offices, and as long as they can communicate and write basic English, it is sufficient to obtain a job. Whereas, in Dubai, the lower income English medium see the importance of communicating as well as using English to help them secure good jobs. They see it as a necessity, to be able to progress in whatever field they choose and also be accepted in the society. This could be due to the pressure put on them in a country like Dubai, where competition is high; hence they have to be well equipped to be in front. Here in Dubai, you find many Indians who come looking for a job, going to language institutes, to enhance their communicative and writing skills in English. In India, they could manage without extensive use of the oral and written forms of English, but when they come here, they feel the need to learn, as they need good jobs to survive. The analysis of the higher income group in both countries show a surprising result. The higher income group in India, look at English as an integrative one. This is surprising as it was mentioned earlier on, that in the higher income groups, English was seen as an important language to gain entry into big educational institutions. To work in big firms oral and the

written form of English is necessary, Most of the respondents in this category have mentioned things such as 'communication', 'movies', and 'songs are the things that they associate English with. Some of them have mentioned 'Shakespeare' along with words such as communication and news. Shakespeare is one of the authors they learn in the English class, and hence the association of him to English. These types of responses have been categorized under 'both'. Although the low income and high income group in India may require English in a more intensive way, to be able to go for higher studies and to find a good job, the first thing that comes to their mind when asked what they associate English with, is the word 'communication' or 'international language'. The reason for this being, English is a second language to these students, and they live in a country where their mother tongue is given importance, although their medium of instruction may be English. Thus, they look at English, as a language of the west, and feel they require it to be able to communicate with the English speaking community.

### **Interviews:**

Another important aspect that came out of the respondents who participated in the interview was that of their liking towards food. All of them said they preferred Indian food at home and when outside a few of them said they still preferred Indian food, while the others preferred western food or fast foods. The preference to Indian food again goes back to the preference of their parents. At home, they have to eat what their mother cooks, whereas outside, they can choose from different menus.

A point to be noted here is that most respondents who participated in the interview stressed the fact that one had to adapt one's self according to the situation or community, he or she lives in. They say to be accepted in Dubai, they would have to wear western clothes, watch western movies, speak English with friends and in social gatherings and behave like the westerners do. When asked if they would change if they had a similar exposure to the western society while living in India, the answer was an

emphatic no!. The reason being, the Indian culture was dominant, and if they wanted to be accepted in India, they have to dress and behave like Indians. This was also echoed by respondent 1 who said that even in Dubai, when attending Indian social gatherings, 'she is forced to wear traditional clothes' to be accepted by the society. This kind of change when wanting to associate with different cultures is reiterated by the statement of Le Page(1968) who says that an individual directs his language and behavioral patterns according to the cultural group he wants to be associated with.

**Questions 9, 11 and 12:**

Another interesting point that is noticed is about the languages they speak at home and with friends and at social gatherings. Though the analysis of question 14, 15 and 17 show the group in Dubai prefers western movies and music to that of Indian, there is hardly any difference between the children of Dubai and India, when it comes to the language they speak at home. The main reason for this could be that the parents prefer speaking their native language at home, as they belong to the previous generation, who have lived in India, and brought up in the traditional way. Even though they allow their children to watch western programmes, they communicate to their children in the language that is comfortable for them, which is the mother tongue, and the children are used to this and hence pick up the language. In the interview only 1 out of the 8 respondents could read and write in his mother tongue. Almost all the respondents said that though they speak their mother tongue, they preferred to speak in English, as they were fluent in it. It is possible that the future generation would speak English at home, as these young children would probably be speaking English at home. Out of 13 of the children who said they spoke only English at home to their parents and siblings, only 5 spoke English to their grandparents, whereas 8 spoke their mother tongue. It can be concluded that as the generations pass, their access to the western world, changes the attitudes of the people towards language and culture. When looking at the language that they speak with their friends, all the students in Dubai, be it low income or high income, spoke only English to their friends. This reflects the society that they live in.

The children come from different backgrounds, cultures and languages, and as most of respondents of the interviews say, the English language is one that 'unites'. These students are immersed in an English speaking society, thus when they speak with their friends, they speak English, as that makes them more accepted. The language that these groups from Dubai use, at social gatherings is mainly English, with a few speaking in the mother tongue at social gatherings of their community. 48% of the low income group speaks only English at social gatherings whereas 43 % speak both English as well as their mother tongue. In the higher income group 63% speak only English, with just 23% speaking both languages.

This shows that even if they studied in an English medium school, their mother tongue had a great influence on the language that they spoke and it interfered in their conversation.

#### **Research questions and hypothesis:**

- 1. Whether Indian children, who have lived here in Dubai from a very young age, lose their identity as traditional Indians when living in a multicultural society.**

The present generation has not lost their identity as Indians completely, as their parents still keep them in contact with the culture India, but there is a strong inclination towards the western culture, with the students here in Dubai watching more of western television and listening to western music and preferring to wear western clothes.

- 2. Whether they are in touch with their cultural and traditional values and whether they follow them here in Dubai.**

Most of them do not prefer to keep in touch with their cultural and traditional values here in Dubai, as they feel it would hinder their association with the multicultural society here. A few of them don't see any sense in the traditional values and feel that it doesn't suit them. On the whole, this generation would like to keep less of the traditional and cultural values of India.

**3. Whether there is a mother tongue language loss when in contact with English, which is a universal language and also their medium of instruction at school.**

There is hardly any contact loss when it comes to speaking the mother tongue as almost 73% of the students speak their mother tongue at home. The point here is that they prefer to speak English with friends and in social gatherings as they feel it helps them be accepted by the multicultural society here. But on the whole most of them prefer to speak English, as they are more fluent in it.

The following chapter gives a detailed conclusion of the study and also talks about, the measures taken to help prevent the loss of Indian identity and also about the further possible research in this area.

# **Chapter 6: Conclusion**

## **Chapter 6 – Conclusion**

### **Introduction:**

This study has proved to be a very interesting one as it gives insight into the minds of the young generation of Indians living abroad. The hypothesis, considered Indians living abroad, to completely change in their attitudes towards the language and culture of their country, as they were immersed in a totally different society. The hypothesis has proved otherwise especially when it comes to their attitudes towards their mother tongue. All most all of them speak their mother tongue at home, and prefer to do so, even though on the whole they prefer English as they are fluent in it. Most of them feel it is most natural and comfortable to speak their mother tongue at home, especially since they are Indians. Their attitudes towards culture and clothes is definitely more western, not that it comes as an unconscious change, but as a change that is required to be accepted in the society. Most of the respondents in the interview said the change was due to the pressure, to be accepted in the society they lived in. They felt the need to adopt the culture and tradition of the country that they live in, to be accepted by the people of that country. They were quite willing to change wherever they go.

Even though their attitudes towards culture were more western, most of them were proud to be Indians. And that brings the real meaning of identity. There were some who preferred not to be known as Indians, as they were not proud of their cultural heritage, yet they spoke their mother tongue at home.

Even more surprising was the attitude of the children back home in India, especially the higher income, who studied in English medium schools and had more exposure to western programmes. Even though they had contact with English and the western world, they did not imbibe the language and culture in their daily lives. This could be because of the dominant Indian culture and the strong values imbibed in them from generations. Although the western culture is slowly making its way into the Indian life, the people



still religiously follow the values and traditions, mainly not to provoke the anger of their ancestors, as they are a highly superstitious lot.

**Measures taken to prevent loss of Indian ethnicity:**

The Indian government is taking great measures to maintain the ethnicity of its people and culture, by financially supporting various small scale industries in their traditional crafts and also supporting various arts and cultural groups in India as well as abroad. Dubai too has quite a number of 'Kalabhavans' that showcase Indian art, music and dance forms. These institutes run courses for students that are interested in keeping the cultural traditions of the country.

The government is also funding major language institutes, to promote the tribal and indigenous languages of the country, and making the learning of the mother tongue compulsory in schools.

The present generation in the Indian diaspora, continue to have contact with their mother tongue, and also their cultural and religious traditions, as their parents still follow these traditions abroad. Only time will tell if future generations will be able to keep up with these traditions as the present generation's attitude towards language, culture and tradition is slowly becoming westernized. This is quite evident in the present young generation of Malayalee's in America. America offers expatriates citizenship, hence most Indians buy houses and settle there. Many of their parents have invested in property in Kerala and are very proud to own land in their own country. But the present generation does not see it that way. They do not want to return to stay in India, and it is commonly seen that after their parents time, they often sell all the property. This enables them to have no contact with India, and they often settle to become proper Americans. Thus generation after generation get totally cut off from the culture, language and traditions of their mother land. It is indeed a very tragic thing, but that is reality. Being immersed in a particular society, finally makes you part of that society in every way. It is a matter of survival.

**Further research:**

It would be interesting to further research this aspect of how globalization has changed the cultural and language attitudes of Indian children living abroad. A comparison of Indians living in the western countries to that of the Middle East could be of interest, as UAE has a huge Indian population, and could be a reason why the children and parents still keep the language and cultural traditions alive. Another reason could be that the distance between India and the UAE is quite less compared to other western countries, which enable the Indians living here, to be able to go back every year and for special occasions such as festivals and celebrations. Another point is to compare these children to Indian children living in metropolitan cities like, New Delhi, Mumbai and Bangalore, whereas the western culture has now, a influence on the people.

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# Appendix

## Appendix 1

### Questionnaire on Language and Culture

**Q1 Class:**

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**Q2 Age**

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**Q3 Gender**

*Male*

*Female*

**Q4 School**

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**Q5 Medium of instruction in school**

*Tamil*

*English*

**Q6 What is your mother tongue**

*Tamil*

*Other*

*Specify* \_\_\_\_\_

**Q7 What do you consider as your mother tongue?**

*Tamil*

*English*

Other   
Specify \_\_\_\_\_

**Q8 What are the languages you speak?**

Tamil   
English   
Hindi   
Malayalam   
other   
Specify \_\_\_\_\_

**Q9 In what language do you speak to your parents when at home**

Tamil   
English   
Other   
Specify \_\_\_\_\_

**Q10 In what language do you speak to your grandparents when at home**

Tamil   
English   
Other   
Specify \_\_\_\_\_

**Q11 What languages do you speak to your friends in?**

Tamil   
English   
Other   
Specify \_\_\_\_\_

**Q12 What language do you use in social gatherings? et Church, Temple,**

**Clubs, Weddings**

*Tamil*

*English*

*Other*

*Specify* \_\_\_\_\_

**Q13 Do you consider yourself fluent in English?**

*Yes*

*No*

**Q14 Write down three favourite television programmes**

---

---

**Q15 Write down three favourite artist/ Musicians/groups you listen to**

---

---

**Q16 In what language do you write a personal letter or dairy entry?**

*Tamil*

*English*

*Other*

*Specify* \_\_\_\_\_

**Q17 Write down three things you associate with English**

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## **Appendix: 2**

Questions for an interview with Indian students living in Dubai

1. What are the languages you speak?
2. What is the language you speak at home and with friends?
3. Do your parents' insist that you speak your mother tongue at home?
4. What language do you prefer speaking?
5. How often do you go back to India? (Your native place?)
6. Do you like going there?
7. Are you able to communicate and bond with the people there? Or do you feel out of place? Give reasons for both.
8. Do you consider yourself to be a traditional Indian?
9. Do you keep your family or cultural tradition while here in Dubai?
10. Do you take part in any traditional Indian activities here in Dubai?
11. Do you prefer wearing traditional clothes on a daily basis? When do you wear traditional dress? How often? What do you feel about western clothing?
12. What kind of food do you like to eat at home and when you go out? Traditional Indian food or other kinds of food?
13. Do you watch English movies or movies in your mother tongue?
14. Do you think being in a multicultural society like Dubai, has changed the way you feel about traditional India?
15. If you were living in India and had a similar exposure to a multicultural society, would your feelings about following the traditions change change?
16. Would you prefer to be known as an Indian?
17. What do you think or associate with the English language?

### **Appendix: 3**

#### **Transcripts of Interviews.**

##### **Interview: 1.**

The 1st interviewee speaks English, Malayalam and a little bit of Hindi. She speaks Malayalam at home with her mother and English with her father and she is more comfortable with English when speaking to her friends. She says its because all the children are from different backgrounds and a common thread is English, and they are comfortable with that. She says her mother insists that she speaks in Malayalam at home, to keep the tradition of the family, but she prefers speaking English as she is more fluent in it. She says she goes back to her home county every year, and when asked about being able to bond with the people there, she says 'she can to a certain extent'. She says she understands the language but when it comes to certain traditions that she feels is not right for her, she contradicts it and that causes differences between her and the people there. She says despite that 'she is very proud to be an Indian'. She says she tries to keep the Indian tradition here, in Dubai whenever she can and she takes part in traditional activities. On asked what kind of clothes she likes to wear, she says "when I go out with friends I wear western clothes, but when there are programmes –where it is Indian activities she is 'forced' to wear Indian clothes. She says when she is with friends you can wear traditional clothes as everyone wears western in that age group mainly because of peer pressure. She goes on to say that traditional clothes are – society clothes, clothes you wear when you enter a certain society. For example if she is going for a social event that is Indian, she is more accepted if she wears traditional clothes than western clothes. But with friends you are more accepted when you wear western clothes. She goes on to say that the society here in Dubai, is a multicultural one and western clothing is more acceptable. When it comes to food she says she likes all types of food, but Indian-especially north Indian is

her favourite. On the question of watching movies, she says she watches English and a little of Hindi movies, but rarely watches Malayalam movies, but on the whole prefers to watch English movies.

She says being in a multicultural society like Dubai has changed her views about the traditional India especially when it comes to accepting certain traditions which has no meaning. But now she has come to accept that people all have different views. She says it is the society that you live in, that changes your outlook. She says that prefers to be very western. She lives in an area which has more of the western people than of Indian, and to be accepted in such a society means, you have to dress western, behave western, talk western. She says she is a proud Indian, who prefers to live the western life. She says she prefers to be known as Indian because if every Indian who lives abroad, wanted to be known as western or another nationality, then the Indian race wouldn't last.

She says the English language is very important, and wherever you are, even if you are in India, you must know how to speak the language, even though you are not exposed to it, because it is a language that 'connects' internationally. She says its very important and it creates a bond. She says because Indians living in Dubai are exposed to the language, and a western society, thus they use it much more. She says being exposed and immersed in the language is the one that makes you speak in that language, and behave and dress in the western way.

But if a similar exposure to the western culture and language seen in India, she says, they might pick up English, but the society is such that it will not allow them to follow the western culture. The Indian culture is the dominant culture; hence the western culture stands no chance there. You will always come back to your roots in India, if you don't the society is such that they will pull you back.



But here, in Dubai it is different. The western society is stronger than the Indian society, hence the chances of adopting the western culture is more.

### **Interview: 2**

Interviewee 2 speaks English, Malayalam and Hindi. But he says he is most comfortable with English. He says he speaks Malayalam with his parents and older people, but with his siblings he speaks English. He also speaks English with friends as they all come from different backgrounds. He says his parents would like him to follow the traditions and speak his native language. Even though he does not learn his native language in school, he knows how to read and write it as well. He says he goes back to Kerala, once in two years and enjoys going back, as he can communicate and bond with them. He says he considers himself a traditional Indian, and follows every tradition that his family follows. He says 'India is my country and therefore I will follow the traditions of my people'. He says he takes part in Indian cultural activities here in Dubai, and follows every traditional custom, including celebrating festivals and religious activities. When it comes to clothing he says, he likes to wear western clothing, on a daily basis, as that's something that gets you accepted here in Dubai, but for any traditional activity he prefers to wear Indian clothes. He says he prefers to eat traditional Malayalee Indian food at home and when he goes out he still eats Indian food, but may be like north Indian. He watches more of English movies than Malayalam. He says being in a multicultural place like Dubai, has changed his attitude towards traditional India. He says he has become more open to different cultures and tries to incorporate the good things in his life. When asked if he were living in India, and had the similar exposure, would he change, he replied saying 'you wouldn't stand a chance to incorporate a different culture, because all the people around you follow the Indian culture'. He says he is proud to be an Indian. He says the English language is a very important international language, and it's a bridge between cultures.

### **Interview: 3**

Interviewee 3 speaks English and Malayalam. He says at home he speaks only Malayalam, as his parents' would like him to, though he is not very fluent. With friends he speaks English, which he says is a global language. On the whole he prefers English as he is more fluent in it. He says he goes back to Kerala once a year, but doesn't really like going, as he cannot communicate or bond with the people there and finds the traditions make no sense. He says he is not a traditional Indian. He says he keeps his family tradition here in Dubai, but definitely not the cultural traditions. He also does not take part in traditional Indian activities here in Dubai. He says he hates traditional clothing 'You'll never find me dressed in one'. He also prefers his mother to be dressed in western clothes, but she does not. He says dressing in western clothes help you to be a part of society and be accepted, but if he were living in India he would rather wear the traditional clothes, because otherwise you won't be accepted. He likes to eat Indian food at home, but western food outside. He watches only western movies, and listens to western music. When asked if living in a multicultural place like Dubai, has changed his views on India, he says he really doesn't know as he has always lived in Dubai, and he is used to this culture. He says he doesn't fit into the Indian culture back home. He said if he were staying in India, and had a similar exposure he would rather stick to the traditional culture than change. He says he would try and adapt to whichever society he is placed in. He says it's important as it would help him be accepted by the people. He says if he has citizenship in a western country, he would prefer to be known as citizen, even if he is of Indian origin. He considers English as the most important language in the world as it helps all people communicate.

**Interview: 4**

Interviewee 4 speaks English and Malayalam. He speaks English with friends and Malayalam at home, as Malayalam seems more comfortable at home. He says at home he prefers speaking Malayalam, but outside he would never be caught speaking anything else but English. He goes back to Kerala once in two years. He likes going there, but finds it difficult to bond with the people there as he finds it difficult to understand the language and also follow the culture. He doesn't consider himself to be a traditional Indian. He doesn't keep his family or cultural traditions here in Dubai, and the only cultural event he goes for is 'Onam' which is the harvest festival of Kerala. This again he says it's basically for the food which is delicious. When asked about wearing traditional clothes he says, he prefers to wear western clothing, but on occasions like Onam, he wears traditional clothes. He eats Indian food at home, but when he is out he eats western. He watches only western movies. When asked if living in a multicultural place like Dubai has changed his views on India, he says yes, in a way that his eyes are open to a lot of good things that don't happen in India, and he has incorporated these things in his life. He said if he were in India and had a similar experience he would try and follow the western way of life, as he sees no point in the traditions of India. He says if he were living in a western country and had citizenship there, he would prefer to be known as a citizen of that country instead of being known as Indian. He says the English language is a universal language and it 'unites' people.

**Interview: 5**

Interviewee 5 speaks English and Malayalam. She speaks Malayalam at home with her parents and English with her siblings and friends. She says though her parents don't insist that she speaks Malayalam, since they speak that language to her, she replies in Malayalam. She prefers to speak English. She says she goes back to Kerala, once in two years, but doesn't like going there, as she feels out of place with the culture and traditions, as she is not in touch with it.

She says she considers herself to be a traditional Indian, and keeps her family and cultural traditions here in Dubai, but doesn't take part in any cultural activities. She occasionally wears traditional clothes (in a social gathering), but she prefers to wear western clothes. She likes only Indian food. She watches more of Malayalam movies than of English. Being in a multicultural society like Dubai hasn't changed her views towards India. Even if she has such an environment in India, she would not change. She says she is proud to be an Indian. She says English is an international language, which helps people understand each other better.

#### **Interview: 6**

Interviewee 6 speaks English and Malayalam. She speaks Malayalam at home and with friends English. But she prefers to speak English. She goes back to Kerala once in two years. She likes to go back as she can communicate and bond with the people there. When asked whether she considers herself to be a traditional Indian, she says when it comes to clothes; she likes to be western, but otherwise Indian. She says she keeps her family and traditional customs here in Dubai, but doesn't take part in any cultural activities here. She wears her traditional dress only on important cultural days or while going to church. She likes Indian food at home but outside western. She watches more of English movies to Malayalam movies. Being here in Dubai, hasn't changed her views about traditional India, and she still accepts India as it is. If in India, she had a similar exposure to the western culture, she still wouldn't change. She is proud to be an Indian. She thinks of the English language as a communicating tool.

#### **Interview: 7**

Interviewee 7 speaks English and Malayalam. He speaks both English and Malayalam at home and with friends English, but he has few close friends with

whom he speaks Malayalam. He says he does that if he has any secrets to tell, as the others wouldn't understand it. He prefers to speak English. He goes back to India once in two years and likes to go there as he says, 'it's my place and my people'. He considers himself to be a traditional Indian according to the situation. He says he keeps a few of his family and cultural traditions while here in Dubai and does not participate in any traditional Indian activities. He likes wearing the traditional clothes, whenever he can. He wears western clothing according to the situation, especially if he were going to a shopping mall with friends. He likes to eat Indian food at home and western food outside. He likes English action movies, but doesn't like Malayalam movies, 'because the story line is so stupid'.

Being here in Dubai hasn't changed his outlook towards India. And if he had a similar exposure in India, he wouldn't change. He is a proud Indian, and will always be. He says, even if he were living in a western society, he still would prefer to be known as Indian. He says English is an international language, and is used to 'unite' people of different cultures together.

### **Interview: 8**

Interviewee 8 speaks English and Malayalam. She speaks English at home with her parents, and friends and Malayalam with her grandparents. She prefers to speak English at all times, but since her grandparents don't follow English, she speaks Malayalam to them, but tries to avoid it. She goes back to India, once a year, but hates it as she always clashes with the people there about her behaviour and dressing and lack of interest in the cultural traditions of India. She says, 'I can't wait to get back home'. She says this maybe because she was born and brought up here, and her parents are very open to the western culture, as long as she doesn't do anything wrong, they are happy. She says she is ok with being called an Indian, but she isn't a traditional Indian. She says she keeps her family traditions but not the cultural traditions and doesn't take

part in any traditional activities. Infact she says 'I stay far away from them'. She prefers western clothes, to Indian clothes and loves western food, but has a great liking towards Indian food as well. 'I like spicy food, so there the Indian food fits in well'. She watches only western movies and says 'almost all Indian movies are trash. You find men and women dancing around trees. It's so unnatural and absurd'. Being here in Dubai has changed her attitude towards India in so many ways, 'here people are very broadminded, if there is a problem, they look at ways to solve them, whereas in India, they look at ways to make them worse'. According to her, things haven't changed much in India, in cities you find youngsters dressed in western clothes, going to pubs, dancing etc, but the worse thing is that their out look hasn't changed. They are very traditional Indians at heart. They can't think out of the box. Our society simply follows tradition even if they know there is no meaning to it. Meaningless things are followed from generation to generation. She says if she were in India and had a similar exposure, 'I wouldn't embrace everything of the Indian culture blindly. I would take what is good and leave the rest.' When asked if she were happy to be known as an Indian, she says of course, but an Indian with an open mind. A lot of Indians have lived abroad, and maintained their identity, but still have progressed and helped humanity, with their knowledge and expertise. I don't want to be a cocooned Indian; I want to be free to live as I choose. She says, English is a gateway to new openings, if directed in a right way, it can be very beneficial to all.'

## Appendix: 4

### Question 14: Gender

#### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	201	100.0%	0	.0%	201	100.0%

#### Group \* choice Crosstabulation

			choice			Total
			Western	Indian	Both	
group	Girls	Count	10	40	46	96
		Expected Count	20.5	34.4	41.1	96.0
	Boys	Count	33	32	40	105
		Expected Count	22.5	37.6	44.9	105.0
Total		Count	43	72	86	201
		Expected Count	43.0	72.0	86.0	201.0

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	13.233(a)	2	.001
Likelihood Ratio	13.875	2	.001
Linear-by-Linear Association	7.959	1	.005
N of Valid Cases	201		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 20.54.

## Question 14: Gender (Indian and Both)

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	158	100.0%	0	.0%	158	100.0%

### Group \* choice Crosstabulation

			Total		Total
			Indian	both	
group	Girls	Count	40	46	86
		Expected Count	39.2	46.8	86.0
	Boys	Count	32	40	72
		Expected Count	32.8	39.2	72.0
Total		Count	72	86	158
		Expected Count	72.0	86.0	158.0

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.068(b)	1	.795		
Continuity Correction(a)	.010	1	.921		
Likelihood Ratio	.068	1	.795		
Fisher's Exact Test				.873	.461
Linear-by-Linear Association	.067	1	.796		
N of Valid Cases	158				

a Computed only for a 2x2 table

b 0 cells (.0%) have expected count less than 5. The minimum expected count is 32.81.



## Question 14: Medium of instruction at school

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	201	100.0%	0	.0%	201	100.0%

### Group \* choice Crosstabulation

			choice			Total
			Western	Indian	Both	
group	English	Count	43	31	86	160
		Expected Count	34.2	57.3	68.5	160.0
	Tamil	Count	0	41	0	41
		Expected Count	8.8	14.7	17.5	41.0
Total		Count	43	72	86	201
		Expected Count	43.0	72.0	86.0	201.0

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	92.282(a)	2	.000
Likelihood Ratio	104.940	2	.000
Linear-by-Linear Association	3.935	1	.047
N of Valid Cases	201		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 8.77.

>Warning # 3211

>On at least one case, the value of the weight variable was zero, negative,

>or missing. Such cases are invisible to statistical procedures and graphs

>which need positively weighted cases, but remain on the file and are

>processed by non-statistical facilities such as LIST and SAVE.

## Question 14: Income Group

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	201	100.0%	0	.0%	201	100.0%

### Group \* choice Crosstabulation

			choice			Total
			Western	Indian	Both	
group	Low Income	Count	21	67	54	142
		Expected Count	30.4	50.9	60.8	142.0
	High Income	Count	22	5	32	59
		Expected Count	12.6	21.1	25.2	59.0
Total		Count	43	72	86	201
		Expected Count	43.0	72.0	201.0	

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	29.858(a)	2	.000
Likelihood Ratio	33.890	2	.000
Linear-by-Linear Association	.275	1	.600
N of Valid Cases	201		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 12.62.

## Question 14: Low Income Dubai and India

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	142	100.0%	0	.0%	142	100.0%

### Group \* choice Cross tabulation

			Total			Total
			Western	Indian	Both	
group	Low Income Dubai	Count	15	9	16	40
		Expected Count	5.9	18.9	15.2	40.0
	Low Income India	Count	6	58	38	102
		Expected Count	15.1	48.1	38.8	102.0
Total		Count	21	67	54	142
	Expected Count	21.0	67.0	54.0	142.0	

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	26.670(a)	2	.000
Likelihood Ratio	25.224	2	.000
Linear-by-Linear Association	5.016	1	.025
N of Valid Cases	142		

a 0 cells (.0%) have expected count less than 5. The minimum expected count is 5.92.

## Question 14: High Income Dubai and India

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	59	100.0%	0	.0%	59	100.0%

### Group \* choice Crosstabulation

			choice			
			Western	Indian	Both	total
group	High Income Dubai	Count	20	1	19	40
		Expected Count	14.9	3.4	21.7	40.0
	High Income India	Count	2	4	13	19
		Expected Count	7.1	1.6	10.3	19.0
Total		Count	22	5	32	59
	Expected Count	22.0	5.0	32.0	59.0	

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	11.654(a)	2	.003
Likelihood Ratio	12.513	2	.002
Linear-by-Linear Association	5.210	1	.022
N of Valid Cases	59		

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is 1.61.

## Question 14: Country

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	201	100.0%	0	.0%	201	100.0%

### Group \* choice Cross tabulation

			choice			
			Western	Indian	Both	Total
group	Dubai	Count	35	10	35	80
		Expected Count	17.1	28.7	34.2	80.0
	Indian	Count	8	62	51	121
		Expected Count	25.9	43.3	51.8	121.0
Total		Count	43	72	86	201
		Expected Count	43.0	72.0	86.0	201.0

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	51.255(a)	2	.000
Likelihood Ratio	54.655	2	.000
Linear-by-Linear Association	10.153	1	.001
N of Valid Cases	201		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 17.11.

## Question 15: Gender

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	203	100.0%	0	.0%	203	100.0%

### Group \* choice Crosstabulation

			choice			
			Indian	Both	Both	Total
group	Girls	Count	17	64	20	101
		Expected Count	20.4	64.2	16.4	101.0
	Boys	Count	24	65	13	102
		Expected Count	20.6	64.8	16.6	102.0
Total		Count	41	129	33	203
Expected Count		41.0	129.0	33.0	203.0	

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.683(a)	2	.261
Likelihood Ratio	2.700	2	.259
Linear-by-Linear Association	2.632	1	.105
N of Valid Cases	203		

a 0 cells (.0%) have expected count less than 5. The minimum expected count is 16.42.

## Question 15: Medium of Instruction

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	203	100.0%	0	.0%	203	100.0%

### Group \* choice Crosstabulation

			choice			Total
			Western	Indian	Both	
group	English	Count	41	89	33	163
		Expected Count	32.9	103.6	26.5	163.0
	Tamil	Count	0	40	0	40
		Expected Count	8.1	25.4	6.5	40.0
Total		Count	41	129	33	203
		Expected Count	41.0	129.0	33.0	203.0

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	28.577(a)	2	.000
Likelihood Ratio	41.745	2	.000
Linear-by-Linear Association	.212	1	.645
N of Valid Cases	203		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 6.50.

>Warning # 3211

>On at least one case, the value of the weight variable was zero, negative,

>or missing. Such cases are invisible to statistical procedures and graphs

>which need positively weighted cases, but remain on the file and are

>processed by non-statistical facilities such as LIST and SAVE.

## Question 15: Income groups

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	203	100.0%	0	.0%	203	100.0%

### Group \* choice Crosstabulation

			choice			Total
			Western	Indian	Both	
group	Low Income	Count	10	113	22	145
		Expected Count	29.3	92.1	23.6	145.0
	High Income	Count	31	16	11	58
		Expected Count	11.7	36.9	9.4	58.0
Total		Count	41	129	33	203
		Expected Count	41.0	129.0	33.0	203.0

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	61.342(a)	2	.000
Likelihood Ratio	58.614	2	.000
Linear-by-Linear Association	20.764	1	.000
N of Valid Cases	203		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 9.43.



## Question 15: High Income Dubai and India

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	58	100.0%	0	.0%	58	100.0%

### Group \* choice Crosstabulation

			choice			
			Western	Indian	Both	total
group	High Income Dubai	Count	28	3	8	39
		Expected Count	20.8	10.8	7.4	39.0
	High Income India	Count	3	13	3	19
		Expected Count	10.2	5.2	3.6	19.0
Total		Count	31	16	11	58
	Expected Count	31.0	16.0	11.0	58.0	

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	24.728(a)	2	.000
Likelihood Ratio	25.319	2	.000
Linear-by-Linear Association	5.456	1	.020
N of Valid Cases	58		

a. 1 cells (16.7%) have expected count less than 5. The minimum expected count is 3.60.

## Question 15: Country

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	203	100.0%	0	.0%	203	100.0%

### Group \* choice Crosstabulation

			choice			Total
			Western	Indian	Both	
group	Dubai	Count	38	13	27	78
		Expected Count	15.8	49.6	12.7	78.0
	India	Count	3	116	6	125
		Expected Count	25.2	79.4	20.3	125.0
Total		Count	41	129	33	203
		Expected Count	41.0	129.0	33.0	203.0

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	121.091(a)	2	.000
Likelihood Ratio	133.369	2	.000
Linear-by-Linear Association	3.586	1	.058
N of Valid Cases	203		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 12.68.

## Question 17: Gender

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	206	100.0%	0	.0%	206	100.0%

### Group \* choice Crosstabulation

			Choice				Total
			IG	IS	B	CW	
group	Girls	Count	39	24	22	16	101
		Expected Count	43.6	18.1	20.6	18.6	101.0
	Boys	Count	50	13	20	22	105
		Expected Count	45.4	18.9	21.4	19.4	105.0
Total	Count		89	37	42	38	206
	Expected Count		89.0	37.0	42.0	38.0	206.0

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.597(a)	3	.133
Likelihood Ratio	5.652	3	.130
Linear-by-Linear Association	.009	1	.926
N of Valid Cases	206		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 18.14.

## Question 17: Income Group

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	206	100.0%	0	.0%	206	100.0%

### group \* choice Crosstabulation

			choice				Total
			IG	IS	B	CW	
group	Low Income	Count	61	25	23	38	147
		Expected Count	63.5	26.4	30.0	27.1	147.0
	High Income	Count	28	12	19	0	59
		Expected Count	25.5	10.6	12.0	10.9	59.0
Total		Count	89	37	42	38	206
	Expected Count	89.0	37.0	42.0	38.0	206.0	

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	21.519(a)	3	.000
Likelihood Ratio	31.432	3	.000
Linear-by-Linear Association	5.228	1	.022
N of Valid Cases	206		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 10.60.

>Warning # 3211

>On at least one case, the value of the weight variable was zero, negative, or missing. Such cases are invisible to statistical procedures and graphs which need positively weighted cases, but remain on the file and are processed by non-statistical facilities such as LIST and SAVE.

## Question 17: Low Income English medium Dubai and India

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	106	100.0%	0	.0%	106	100.0%

### Group \* choice Crosstabulation

			Choice			Total
			IG	IS	B	
group	Low Income English Medium Dubai	Count	14	16	10	40
		Expected Count	21.9	9.4	8.7	40.0
	Low Income English Medium India	Count	44	9	13	66
		Expected Count	36.1	15.6	14.3	66.0
Total		Count	58	25	23	106
	Expected Count	58.0	25.0	23.0	106.0	

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	12.227(a)	2	.002
Likelihood Ratio	12.232	2	.002
Linear-by-Linear Association	5.147	1	.023
N of Valid Cases	106		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 8.68.

## Question 17: Medium of instruction at school

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	241	100.0%	0	.0%	241	100.0%

### group \* choice Crosstabulation

			Choice				Total
			IG	IS	B	CW	
group	English	Count	86	37	42	0	165
		Expected Count	84.9	25.3	28.8	26.0	165.0
	Tamil	Count	38	0	0	38	76
		Expected Count	39.1	11.7	13.2	12.0	76.0
Total		Count	124	37	42	38	241
		Expected Count	124.0	37.0	42.0	38.0	241.0

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	118.933(a)	3	.000
Likelihood Ratio	147.613	3	.000
Linear-by-Linear Association	23.093	1	.000
N of Valid Cases	241		

a 0 cells (.0%) have expected count less than 5. The minimum expected count is 11.67.

>Warning # 3211

>On at least one case, the value of the weight variable was zero, negative, or missing. Such cases are invisible to statistical procedures and graphs which need positively weighted cases, but remain on the file and are processed by non-statistical facilities such as LIST and SAVE.

## Question 17: Country

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
group * choice	206	100.0%	0	.0%	206	100.0%

### group \* choice Crosstabulation

			Choice				Total
			IG	IS	B	CW	
group	Dubai	Count	27	28	25	0	80
		Expected Count	34.6	14.4	16.3	14.8	80.0
	India	Count	62	9	17	38	126
		Expected Count	54.4	22.6	25.7	23.2	126.0
Total		Count	89	37	42	38	206
		Expected Count	89.0	37.0	42.0	38.0	206.0

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	55.542(a)	3	.000
Likelihood Ratio	68.235	3	.000
Linear-by-Linear Association	2.642	1	.104
N of Valid Cases	206		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 14.37.

>Warning # 3211

>On at least one case, the value of the weight variable was zero, negative, or missing. Such cases are invisible to statistical procedures and graphs which need positively weighted cases, but remain on the file and are processed by non-statistical facilities such as LIST and SAVE.