

## **The Teaching of Literature in Saudi Arabia: National Perspectives and Cultural Implications**

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**Abstract:** This study has sought to explore the cultural implications of the teaching of literature using the Saudi national/Postcolonial perspectives. It is imperative that the teachers take empirical decisions as they have the multi-faceted task of teaching Western literature by channelizing the potentials of the Arab learners in consonance with the educational policies of the country. In order to investigate how far the perspectives of post-colonialism is relevant/appropriate in the teaching of English literature, an in-depth analysis of the Saudi educational goals vis-à-vis the feasibility of the Postcolonial theory has been done. While diverse learners may come up with their unique, innovative and reconstructive perspectives to generate fresh interpretations of a literary text, a questionnaire-based survey has been used as a research instrument to gain insights from the students to identify and evaluate the potential effects of using the postcolonial approach in the teaching of literature.

**Keywords:** -Critical theories, Post-colonialism, English Literature, teaching of Literature, Arab Culture, Saudi Arabia

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### **I. INTRODUCTION**

To begin with, the paper has demonstrated the British objectives of teaching English in Arabian and Oriental countries and has analyzed its consequences from the perspectives of the Postcolonial writers. Subsequently, the article has focused on the Saudi Educational policies to discover how far the postcolonial approach may be relevant in realizing their goals. Finally the students' survey has been analyzed to measure how far the goals of the educational policy have been achieved and what directions need to be taken to address the deviations.

It has been empirically observed that a piece of literature may mean different things to different readers. Its interpretations vary in variation with the degree of intelligence and understanding of the individuals. It also depends on from which theoretical and cultural perspectives—for instance, Marxist, Feminist, Postcolonial—a text is interpreted. The teaching of the postcolonial theories and perspectives along with the teaching of literature is an enhancing experience for the students as it increases both the ways of looking at literature and also the ability to interpret a literary text itself. This incorporation of postcolonial theory in the curriculum implies that students will simultaneously interrogate the authenticity of the literary narratives and also learn how to generate fresh meanings out of them. In the context of the Kingdom of Saudi Arabia, a study of the country's educational policy is needed to co-relate and identify if using the postcolonial theory in the teaching of English literature is needed to empower and fulfill some of the educational objectives of the Kingdom.

### **II. DESIGN OF THE STUDY**

Like Marxism to the economically exploited class and Feminism to the women, Post-colonialism and teaching literature through the lenses of the postcolonial theories and perspectives is an empowering practice for the people and societies of the postcolonial world. The degree of the psychological/cultural colonization and the resulting self-denigration and self-abasement vary from country to country. So, it is imperative that a questionnaire-based survey may be done to gain insights from the students to identify their attitudes towards English language and culture vis-a-vis their own culture. If the data demonstrates no symptoms of cultural colonization, which is a self-defeating process in the educational journey, then it is appreciated. However, if there are signs of such colonization ---psychological, cultural or social--- discovered in the survey, then a hard look may be needed to restructure the teaching strategies to eradicate them. It is an explorative research to gain insights from the students that help us identify the nature and results of teaching English language and literature in the Saudi society.

This survey is intended to demonstrate the change of worldviews taking place in the students and in their culture in the process of learning English and literature. Kate Goodpaster (2009) stated that "European culture is the norm for Europeans, and was made the norm for non-Europeans during colonialism" (p. 5), and calls it a

kind of 'Cultural Oppression' in his notable article, "Cultural Oppression in Post-Colonial Education". He illustrated, "Cultural oppression institutionalized in education systems imposes foreign culture and neglect the creative and intellectual power of local culture" (Goodpaster, 2009, p. 7). So, one of the aspects that is investigated in this research is, when learning English language, do the Saudi students get alienated from their culture and tradition?

### **III. IN INTRODUCING ENGLISH: THE BRITISH OBJECTIVES**

During the colonial era, the British introduced English in their colonies. For instance, when they ruled India, they introduced English with the objective of forming "a class who may be interpreters between us and the millions whom we govern, --a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect" (Macaulay, 1935, Para. 34). This is one of the reasons why millions of the colonized people suffer from the self-denigration and self-abasement in the postcolonial world. In order to achieve an effective colonization in the society, the colonists devised a strategy where, on the one hand, they promoted their literature and culture, for instance, T. B. Macaulay (1935), one of the British colonists working in India, claimed, that "a single shelf of a good European library was worth the whole native literature of India and Arabia" (Para. 10). On the other, they denigrated the cultural and educational systems of the colonized world. To quote Macaulay (1935) again, "...there are no books on any subject (from India and Arab) which deserve to be compared to our own, whether, when we can teach European science, we shall teach systems which, by universal confession, wherever they differ from those of Europe differ for the worse..." (para. 13). The result consequent upon this propaganda is the creation of a class of people in the postcolonial world who do not feel proud of their own language, culture, identities and nations. The postcolonial writers are now striving hard to reorient the colonial education system (which creates 'the man of two worlds'--- to use the terminology of Postcolonial theory) back to their tradition, culture and society. Chinua Achebe, one of the most powerful African postcolonial writers, illustrated this postcolonial situation in his critical essay, "Colonialist Criticism". He commented on the life and trauma of the culturally wandering English educated native (African) people in the postcolonial world. To quote Achebe (1975): "the man of two worlds' theory to prove that no matter how much the native (African, Indian etc.) was exposed to European influences he could never truly absorb them... Now did this mean that the educated native was no different at all from his brothers in the bush? Oh, no, he *was* different; he was worse. His abortive effort at education and culture though leaving him totally unredeemed and un-regenerated had nevertheless done something to him-it had deprived him of his links with his own people whom he no longer even understood and who certainly wanted none of his dissatisfaction or pretensions" (p. 5). This makes it a necessity for the Postcolonial societies to re-orient their education system back to their respective roots, culture, tradition, values, ethics and aesthetics. This is to make the learning intrinsically motivating and culturally meaningful. And when the people see the validity of their life and culture in their esteemed educational institutions, they feel proud and become confident people and can work for the betterment of their communities in the best possible ways. They can also enrich the society in a better and faster way by disseminating the acquired information and knowledge as there are no linguistic and cultural gaps.

### **IV. THE POSTCOLONIAL AMBIVALENCE IN USING OF ENGLISH**

Since language is not a passive means of communication, it is very much active in constructing our perceptions of the world, values and cultural realities, the postcolonial writers have been debating whether or not to use English. Some writers disapprove the use of English language. For instance, Ngugi Wa Thiong'O (1981) cogently argued, "Language was the most important vehicle through which that (colonizer's) power fascinated and held the soul prisoner. The bullet was the means of the physical subjugation. Language was the means of the spiritual subjugation" (p. 287). Others like Chinua Achebe, always ambivalent in his views towards colonialism and English language, intended to use it. Although he used English language, he once expressed his agony, "Is it right that a man should abandon his mother tongue for someone else's? It looks like a dreadful betrayal and produces a guilty feeling" (Achebe, 1975, p. 62). The effect of teaching English language and culture is being noticed in the form of neocolonialism. The neocolonialism is a phenomenon where the former agents of the colonizers work to protect their cultural and economic interest. It is an indirect way of controlling the management of the country.

John Docker (1978) argued that, due to the total experience of colonialism and neocolonialism, there is an assumption of the superiority of English in the university education (p. 443). He pinpointed the root cause and indicated how this hegemony is being maintained, "In colonial and neocolonial historical situations, a hierarchy of cultural importance and value is imposed by the colonizing power, both on the conquered indigenous societies, and on the white agents of colonial oppression themselves. The white colonising society removes the indigenous culture to an inferior level by virtue of the superiority of the metropolitan culture it is establishing." (Docker, 1978, p. 443). As long as this English hegemonic position is maintained in the education

system of the postcolonial societies, it is assumed that learners will be suffering from the self-denigration and self-abasement. They will get alienated about their own history, culture, tradition and ways of life.

## **V. THE EDUCATIONAL POLICIES OF SAUDI ARABIA**

Kingdom of Saudi Arabia has been the origin and the center of spreading Islam since the time of the Prophet Muhammad (Peace be upon him). It cherishes the proud history of Islamic culture and tradition. The state religion of the country is Islam and it takes the responsibility of providing education to the people in consonance with the Islamic way of life. A quick look at the Kingdom's educational policy, followed by reading a few literature reviews of the policy written by some of the eminent scholars makes it clear that the main focus is not to impose a different socio-cultural moulds of development upon the Saudi people but to orient the education system to the roots and traditions of the people and to facilitate the people in the true sense of the term.

According to "National Report on Education Development in the Kingdom of Saudi Arabia" (2008) prepared by the Ministry of Education, Kingdom of Saudi Arabia, "Educational policy in the Kingdom of Saudi Arabia emanates from Islam, which is the state belief, worship, ethics, law, and life integrated system... (some of the principles, objectives and goals of education defined by the educational policies are)--Believe in Allah and Islam as a religion and Mohammad as a Prophet. Compulsive Islamic vision of universe, human being and life..." (p. 11). These are not the only objectives of education in Saudi Arabia. There are other objectives like preparing the students for scientific research, developing the vocational skills etc. However the policy indicates that the education system is essentially deeply rooted in the heart and minds of the people. It intends to nurture the talent of the people in consonance with the traditional values and spiritual aspirations of the Saudi communities.

This educational policy has been reviewed by Alexander W. Wiseman in his research article, "Educational Indicators and National Development in Saudi Arabia". He critically evaluated the Saudi education system. In defense of the system, Wiseman put, "...As in other nations, the general purpose of education in Saudi Arabia is to satisfy the needs of the society. Additionally, the purposes and goals of education in any country represent the cultural values, beliefs, and ideology of its citizens. With this in mind, the official educational purpose of the Saudi education system was and still is to provide a continuation of its Islamic educational heritage." (Wiseman et al, 2008, p. 3). This gives a justification for the present education system of Saudi Arabia. It is an intellectual fallacy to believe that a distinctive community may be facilitated intrinsically with an imported model of education which has its root in a different socio-linguistic milieu in the pretext of universal education. If the Saudi people are taught in an educational system which is oriented to facilitate a different society, they will feel alienated and disillusioned in their own culture and society, and will see themselves as lagging behind all along their educational journey.

Afnan A. Oyaid, while doing her Doctoral dissertation in the University of Exeter in 2009, reviewed the Saudi Education system. Justifying the Saudi educational policy in re-educating and re-generating Islamic and spiritual aspects of the society, Oyaid (2009) stated, "Saudi culture is primarily determined by the Islamic religion. Indeed, all aspects of social and cultural life are centred on the Muslim religion and Muslim religious identity... In fact, the religion of Islam covers all aspects of the peoples' lives and places particular emphasis on education" (p. 17). It reinforces the reason why the Saudi Education system should essentially be Islamic in character and validates the educational foundation of the country.

H. Al-Salloom illustrated how the Saudi education fulfills the individual, family, social, community and national objectives of education. He argued that it is essentially rooted in the heart and mind of the people. Al-Salloom rationalized, "Islam dictates that learning is an obligation for every Muslim, man or woman... in light of which, the citizen performs duties towards himself, his community, and his religion. The roots of education in Saudi Arabia, therefore, go deep into the Islamic education which started in the mosque and led to the establishment of schools and universities around their pillars" (Quoted in Oyaid, 2009, p. 17).

This education system may be understood in a better light if compared with the colonial educational systems of the postcolonial societies where both the content and methods have been inherited from the colonizers. To disapprove the Colonizer's education system, Achebe (2009) efficaciously argued, "Colonization may indeed be a very complex affair, but one thing is certain: you do not walk in, seize the land, the person, the history of another, and then sit back and compose hymns of praise in his honor. To do that would amount to calling yourself a bandit; and nobody wants to do that. So what do you do? You construct very elaborate excuses for your action... Therefore the agenda of the colonist did not, could not, make provision for the celebration of the world of the colonized..." (p. 112).

The Saudi educational policy and some of the illustrious reviews of it adequately demonstrate that the country aims its people to feel proud of their identity as Muslims and develop themselves from their proud traditional/national ways. One of the most common issues in the teaching of English literature in the postcolonial countries is the ignorance (and/often marginalization/denigration/subjugation) of the native people and culture.

The question to be investigated is if the teaching of English language and literature is fulfilling these national objectives or does it make the people feel alienated in their own culture and tradition? Is the present practice of the teaching of English literature contributing to the national objectives of the educational policy or generate in the learners a sense of inferiority about their own culture and identity?

## VI. PROCEDURE FOR DATA COLLECTION

I have distributed a questionnaire comprising ten questions to the students of Bisha University to obtain the data. The total number of students responded in this survey is 112. They are studying the following literary courses: Introduction to Literary Forms, Modern Literary Movements, Poetry, Novel, Short Story and Drama to do their Bachelor of Arts (BA) degree in English Language and Literature. The students have responded in hardcopy of the questionnaire during their classroom lectures at the university.

## VII. STUDENTS' SURVEY

The survey is based on the Likert Scale. Each item of the students' survey provides five options to the students to choose from. They are 1. Strongly Agree, 2. Agree, 3. Not Sure, 4. Disagree and 5. Strongly Disagree. To focus more on the major trends and general discussion, I have, very often, grouped both the Strongly Agree and Agree in one grand group and Disagree and Strongly Disagree in another. If a reader wishes to see the specific data for each of the five options, I have presented them in graph for his/her convenience.

The survey through these five different options has sought to explore—if at all—how far the students have internalized the English language and culture as a/the way of getting education and civilization? Are they learning English just for jobs or for higher values of life and culture? If so, how far? Is learning English language, literature and culture affecting their attitudes/perceptions towards their own lives and culture/towards the English speaking natives? If so, how far? Are some of the educational objectives of the country are being achieved in the learners?

7. 1. The first question that I asked in the survey is apparently very simple: "I like English Literature". The intention behind asking this question is to get an overview of the students' attitude towards English literature. Many students study English Literatures for many reasons, for instance, intrinsic motivation for the literature, to improve English Language only, better job opportunities, parents asking them to do the course, etc. The question also serves as a warm-up item to activate their subconscious being for the other items in the questionnaire.

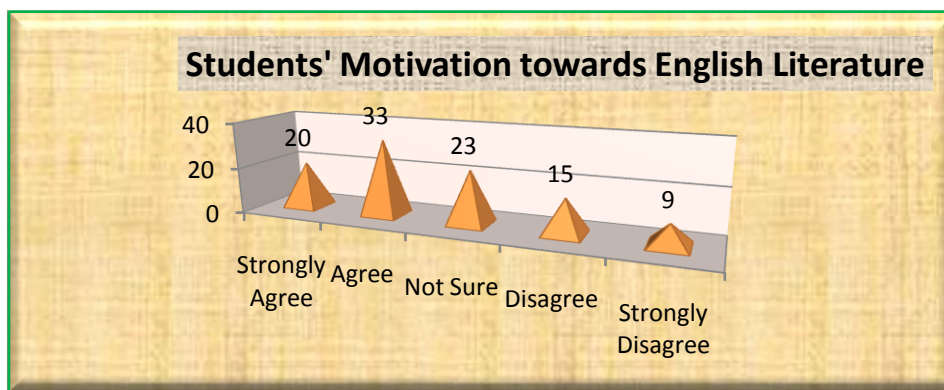


Figure 1

The graph shows that 53% students are motivated to study English literature because they like it. It is not clear in the survey what factors motivated them to like the literature and what factors contributed for the other students to study English Literature in spite of their lack of interest in it.

7. 2. There are many postcolonial writers like NgugiwaThiongo'O and other nationalists who have been raising the issue of neocolonialism in the postcolonial societies. They argue that the predominance of the colonial system of education including the colonizer's language in the native education system has been marginalizing both the life and culture of the natives. Such a process of getting education is a self-defeating process. Achebe had strongly advocated to orient the education system to one's own self, roots and cultural heritage and to celebrate them in the educational institutions. In his reputable article, "Africa and her Writers", to bring home his argument, Achebe (1975) pointed out, "A man is never more defeated than when he is running away from himself" (p. 27). To feel the pulse of the students if they wish to run away from their language, culture and literature to claim to be educated, I put forward the question, "I feel learning English language, Literature and culture makes me a better/smarter Saudi than others".

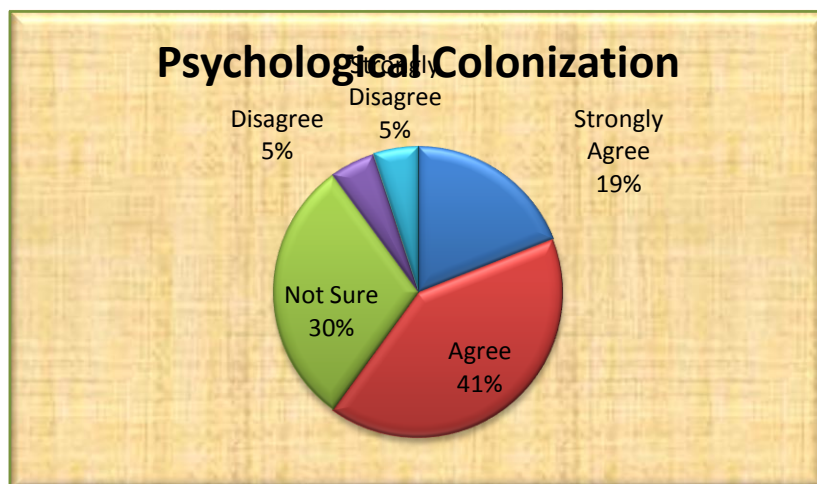


Figure 2

The graph shows 60% of the students believe that they will become better/smarter Saudi if they learn English language, Literature and culture. The data demonstrates that the present system of education has been uprooting the people from their dignified past and cultural heritage. If one of the aims of the Saudi Educational Policy is to educate its people to be proud nationals, the data shows that the young generation needs to be re-educated and regenerated about their language, culture and history to reverse the process of psychological colonization. The validity and the authenticity of this education system maybe interrogated as it has been making the learner suffer from self-denigration and ‘oppress’ their own identity, language, culture and literature.

7. 3. The universities in the postcolonial countries are, at present, introducing their national English literature and their native literature in translation to arrest the neocolonial trends in the societies and to promote their own cultures and identities. For instance, the syllabus of B. A. (English) of the University of Delhi ([http://www.du.ac.in/du/uploads/old-ug-courses/14711\\_BA\\_H\\_ENGLISH.pdf](http://www.du.ac.in/du/uploads/old-ug-courses/14711_BA_H_ENGLISH.pdf)) has used both Indian native literature in translation and Indian Writing in English as part of their attempt to celebrate their nation and culture in the education system. This incorporation of one’s own literature in the syllabi is a liberating attempt to optimize the learners’ motivation in the best sense of the term and provide them a trajectory to reflect on their life and experience. I know the syllabus of English literature at the University of Bisha has absolutely ignored ‘Arab Writing in English’ and ‘Arabic Literature in Translation’. To test if such a literature has the potential to draw the motivations of the students, I put forward the item, “I want to read Arabic literature translated into English”.

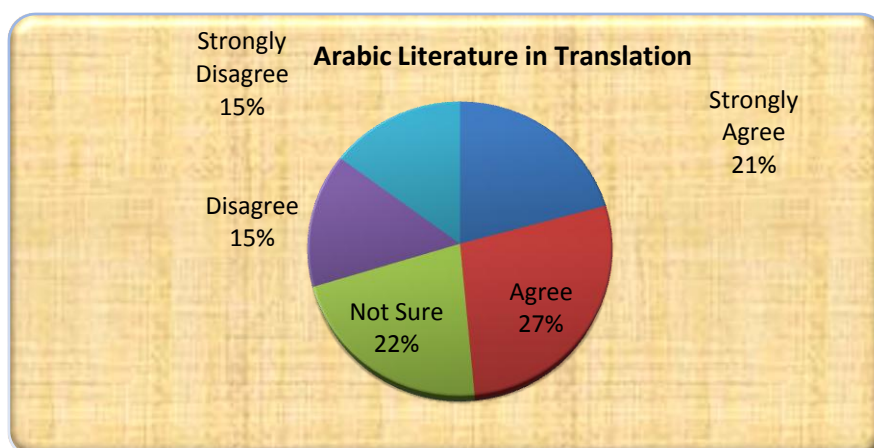


Figure 3

The graph shows that almost 50% of the students are motivated to study Arabic Literature in Translation. So it can be a motivating and positive contribution in the syllabus. The Arabic poems celebrating the Saudi natural beauty, patriotism, nationalism and religion can be translated into English or incorporated from ‘Arab Writings in English’ to rejuvenate the students in the English Literature classrooms. Literature that is connected with their life, culture, tradition, experience and nation has more potential to motivate the learners in the learning process. It can also work as a decolonizing force to the neocolonial trends in the society. A literature originating from one’s own nation addresses the social, cultural, educational and environmental

problems of the nation. This practice of reflecting one's own nation through its own literature makes the learning much more meaningful and enriching.

Disapproving the concept of 'universalism' in literature, what Achebe advocated is that the writers of a nation should focus on his/her country both for writing creative literatures and teaching of them. In his famous essay, "Thoughts on the African Novel", Achebe (1975) cogently argued defending his cause to write about the problems of his own Nigerian society, "Am I being told for Christ's sake that before I write about any problem I must first verify whether they have it too in New York and London and Paris? What Professor Eldred Jones is proposing is that I renounce my vision which is necessarily local and particular" (p. 52). In the same vein, Achebe emphasized the need for the African universities to teach African literature in their African societies. Achebe regretted, in his notable essay "What do African Intellectuals Read?" that during his university days, "the younger reader (now) can read something from African Literature. We had never that. In our time, (English literature) had very little to do with us, or rather we had very little to do with them, except in the role of wide-eyed consumers" (p. 40).

This same situation is being repeated in the literature classrooms of Saudi Arabia. The literary texts prescribed in this university have very little to do with the students' life, experience, culture, society, tradition, nation and ways of life.

7.4. Colonialism in education system means imposing the colonizer's language and culture on the native education system and societies. If this domination continues for a prolonged period of time, natives lose their knowledge of true self and identity and develop self-denigration and self-abasement which is a real human concern for the postcolonial writers. Frantz Fanon argued how colonialism re-interprets a nation's history and culture to prove that they are civilizing the nation and for their own benefit which is a pre-condition to sustain their 'hegemony' over the nation. Fanon (1961) illustrated, "Colonialism is not satisfied with snaring the people in its net or of draining the colonized brain of any form or substance. With a kind perverted logic, it turns its attention to the past of the colonized people and distorts it, disfigures it, and destroys it. This effort to demean history prior to colonization today takes on a dialectical significance." (p. 149).

Sometimes, in the literature classroom, the teacher teaches English literature to dominate the native students' psyche and impress upon them by showing the higher and universal values of the West, and himself/herself being an agent of that, wish to cherish the glory of it in consonance with the neocolonial trends in the postcolonial society. These teachers always show illogicality of the oriental cultures and rationality of the western cultures. One may understand this point better if one perceives the rationality of the protest of Frantz Fanon and Edward Said against the Western attitudes towards the colonized and 'the Orient'. To quote a recent such event, for instance, one can check the news item from Arab News, "Lecturer sacked for insulting Islam" on 17<sup>th</sup> April 2015, (<http://www.arabnews.com/saudi-arabia/news/733656>). Unlike other postcolonial societies, this maybe an isolated incident in the context of Saudi Arabia. To identify if the teachers in my university denigrate Islam, Muslims, Arab culture and tradition, I asked the question, "From my English literature classes, I feel English culture is better than other Cultures". I deliberately avoided asking "...I feel English culture is better than Saudi Culture" because students may regard it as a sentimental issue and refuse to express their sincere/genuine response.

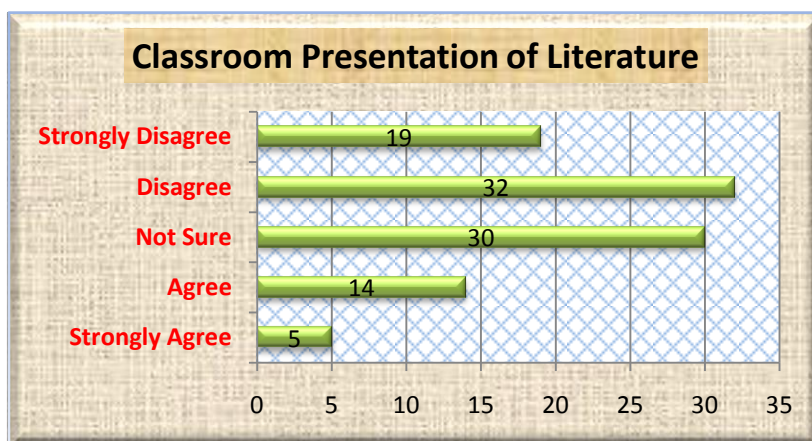


Figure 4

The graph shows only 19 percent students believe in the superiority of the English culture. This percentage may grow if the university does not accommodate more intensive Arabic Culture Studies courses in the university study programs. The English literature syllabus also needs to incorporate both 'Arab Writings in English' and 'Arabic Writing in Translation', the way Delhi University has done the Indianisation of its B. A.

English honors syllabus by teaching Indian Writing in English and English literature in Translation, to give the students some degree of confidence in their own culture and tradition.

7. 5. When in a (post)-colonial society, people intend to learn English language, one may wonder if they have got psychologically colonized. But in reality, it may not be the case. For instance, in Chinua Achebe's famous novel *Arrow of God*, Ezeulu, the Chief Priest of Ulu of Umuaro, did not send his son Oduche to English Missionary School due to the colonial mentality but purely for a tactical reason: to defend his clan from the onslaught of the Western invasion. Ezeulu argued, "I want one of my sons to join these people (white man) and be my eye there" (Achebe, 1989, p. 46). What really motivated Ezeulu to send his son in English missionary school is to empower his own clan.

If the Saudi students are learning English language simply may not mean they have the intention of internalizing the western language and culture to become westernized/Americanized in their outlook and attitude. Contrary to this attitude, like in the case of Ezeulu, they may wish to use English language to promote Islamic culture and tradition which is also one of the goals of the Saudi educational policy. To identify how far the Saudi Educational institutions have achieved this goal in the English department, I provided the item, "I wish to use English language to promote Islam" in the survey questionnaire.

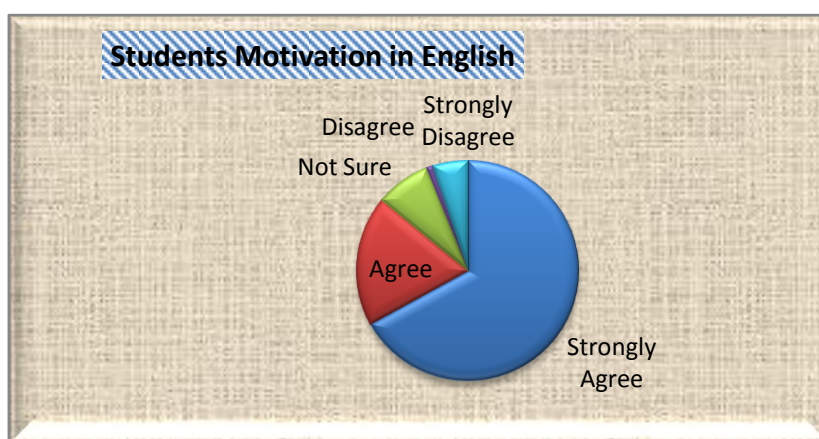


Figure 5

The graph shows that 88 percent students agree that they want to use the English language to promote Islam. It is one of the strongest sources of motivation for the Saudi students to learn English language. The university may tap this motivation by customizing learning materials that channelizes/engages their motivation and give directions to their own goals of learning English language.

Having identified their deep motivation to promote Islam, next item in the survey "I am studying English to get better jobs" is to find out how far the job factor is working in them to study English. Is promoting Islam the only factor?

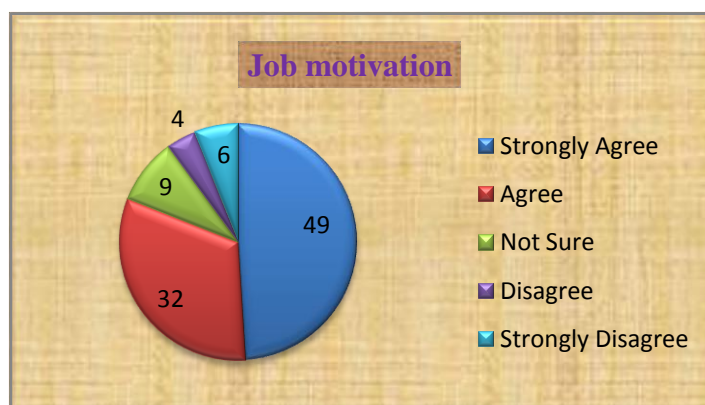


Figure 6

The finding that the students' intrinsic motivation in studying English is to promote Islam is also reinforced with their response to the item "I am studying English to get better jobs". Eighty one percent students ---relate it to 88% students' motivation to promote Islam --- expressed that their motivation to study English is to get better jobs. The overwhelming response to these two apparently diverse items may be related to conclude that the major trends among the Saudi students' are to learn English to promote Islam and get better jobs.

However these may be contested with their views expressed in the other items in the survey.

7. 6. The concept of universalism in literature has been contested and disapproved by the critics of Marxism, Feminism and post colonialism. To accept any value as universal will marginalize the self, identity and dignity, and will question the validity of the other languages, cultures and creeds. To carve out a space for African culture and literature, Chinua Achebe strongly disapproved such notions. Achebe (1975) once argued, “I should like to see the word ‘universal’ banned altogether from discussions of African literature until such a time as people cease to use it as a synonym for the narrow, self serving parochialism of Europe...”(p. 9). The same spirit is there in Dipesh Chakrabarty’s notable book “Provincializing Europe” when he wrote, “PROVINCIALIZING EUROPE is not a book about the region of the world we call “Europe.” That Europe, one could say, has already been provincialized by history itself....The Europe I seek to provincialize or decenter is an imaginary figure that remains deeply embedded in cliché’d and shorthand forms in some everyday habits of thought....”(Chakrabarty, 2007, p. 3). This everyday habit of relating and judging oneself by the parameters of other cultures accepting them as ‘universal’ leads to the colonial consciousness. I put the item, “I learn universal values and culture from English Literature” in the questionnaire to identify their attitudes towards the Western cultural values.

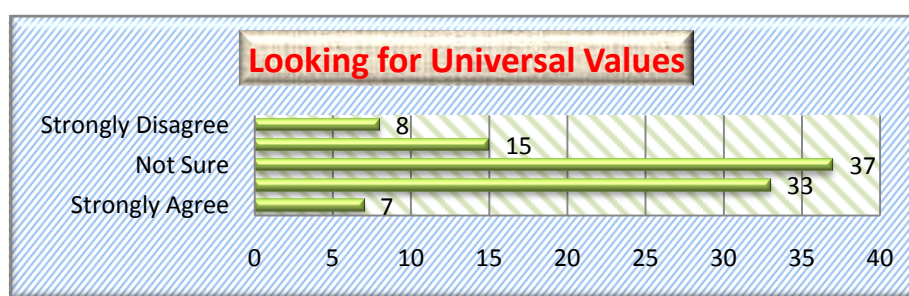


Figure 7

The data shows that 40 percent students agree with the idea and 23 percent students disapprove. What is remarkable is that 37 percent students expressed their ambivalence on the issue. This is only natural when there is no space/validity for Arabic culture and literature in English literature program. There is an urgent need to nationalize the English teaching program to accommodate the local values and cultures in the learning process. 7.7. The last three items in the survey are supposed to be the three passages to explore the presumably colonial teaching learning class room environment and the colonial consciousness of the students. These three items are (1) Learning English means you are an educated person, (2) I sometimes worry for losing my identity and Islamic culture in English literature classes, and (3) Not learning English makes me feel inferior.

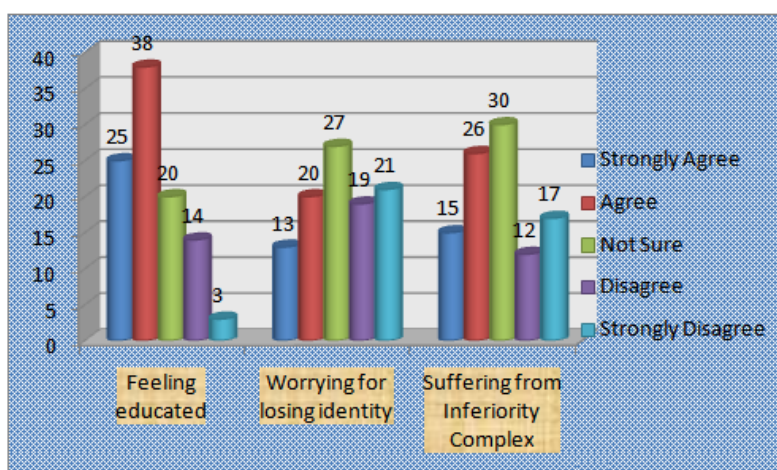


Figure 8

The graph shows that two-third students think that learning English language makes one educated. The implication of this assumption is that English language study has achieved the new denomination for education. It has marginalized the native education system to the extent that forty one percent students suffer from inferiority complex if they do not learn English, and thirty three percent students are worrying about losing their



identity and Islamic culture in English literature classes-although they may have come to study English language to obtain jobs etc. An independent research may be needed to explore how far the literary texts or the teachers' critical presentation of the English literature is contributing to the alienation of the students from their society and educational system.

### VIII. FINDINGS FROM THE STUDY

The study has identified that the Saudi Educational policy emphasizes to develop the people and society from their roots and tradition which is very much in consonance with the thinking of the postcolonial writers. The students of the university have demonstrated a leaning towards Western culture and values developing self-denigration in them. Although their deep motivation is there to promote Islam and get better jobs, their subconscious desire to learn English language and be part of the so-called universal world is there. The students are judging their life and culture from the western perspectives and parameters. This effect has led them to learn English language and western culture.

### IX. RECOMMENDATIONS

In comparison to India, Nigeria and other postcolonial countries, Saudi Arabia has not seriously taken the issue of the cultural implications of teaching English literature and has not taken any concrete steps to rebuild the nation from their own foundations. The result is that the students in spite of their deep motivation to develop their people, culture, religion and nation, get alienated in the English literature classrooms as the texts and the strategies of the teaching of English literature and their deepest wishes/objectives do not get aligned. There is an urgent need to introduce 'Arab Writing in English' and 'Arabic Writing in Translation' to generate enthusiasm and motivation among the students and arrest the process of cultural colonization. If the validity of the students' personal life and culture get defeated in the educational institutions, they will always remain defeated in their life and career. It is recommended that the teachers may be informed/educated/trained about the necessity of involving postcolonial theories/national educational policies in the teaching learning practices.

### X. LIMITATIONS OF THE STUDY

The present study is a sincere attempt to read the pulse of the students of a provincial university in Saudi Arabia. It may not be regarded as a representative study of Saudi students as the respondents are only male students. The items in the questionnaire are my own choice and limited in number to comprehend such a complex discourse. The data have been obtained only through the questionnaire, interviews could have contributed the research in a better light. However these issues do not question the validity of the research which is illuminating in many ways.

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**APPENDIX: THE QUESTIONNAIRE**

Name of the Student \_\_\_\_\_

Level \_\_\_\_\_ CourseName \_\_\_\_\_

**Direction:** Please check (✓) which reflects your feelings at the best.

Items	Strongly agree	Agree	Not Sure	Disagree	Strongly disagree
1. I like English literature					
2. I feel learning English language, Literature and culture makes me a better/smarter Saudi than others.					
3. I want to read Arabic literature translated into English					
4. From my English literature classes, I feel English culture is better than other cultures.					
5. I wish to use English language to promote Islam.					
6. I am studying English to get better jobs					
7. I learn universal values and culture from English Literature					
8. Learning English means you are an educated person.					
9. I sometimes worry for losing my identity and Islamic culture in English literature classes.					
10. Not learning English makes me feel inferior					