





IRANIAN HOUSEWIVES MOTIVES FOR ENGLISH LANGUAGE LEARNING FROM A DISCURSIVE PSYCHOLOGY PERSPECTIVE



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ABSTRACT

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In this study, the principles of discursive psychology are used to critically analyze the accounts of Iranian housewife English learners on their motives and intentions for language learning. In the course of the analysis of semi-structured interviews with these housewives, four interpretative repertoires were identified: 'learning English for meeting the child's need', 'learning English for a global need', 'learning English for a social need', and 'learning English for a psychological need'. The assumptions underlying these repertoires suggest that individuals' identities are tied to that of social pressure present in the family and the community. The results also indicate that these women's perspectives on the notion of housewife are changing and fail to fully conform to the culturally accepted societal norms imposed on them in the society.

Contribution/ Originality: This study contributes in the existing literature related to the discursive construction of accounts of Iranian housewives on their motives and purposes for English language learning. Four interpretative repertoires were identified in the analysis of the semi-structured interviews with these housewives who were learning English as a foreign language.

1. INTRODUCTION

1.1. Women in Iran

Since the last part of the 20th century, one of the most significant and influential developments throughout the world have been an increase in higher education among women. According to Becker *et al.* (2010) this improved the lives of women in terms of having better marriage prospects, gaining better status of health, acquiring more effective parenting skills and making themselves ready for employment opportunities.

Since the establishment of the Islamic Republic of Iran in 1979, female education has become the effective channel for improving women's personal health and increasing their life expectancy, which resulted in the transformation of family structures (Caldwell, 1986; Cleland, 1990). In addition, female education in Iran contributed to increased participation in public affairs, which redefined women's role and status in society (Shirazi, 2014).

The 1979 Revolution had adopted certain policies to expand educational levels for women. Further education has increased women's employment in professional, managerial and technical jobs. In the same vein, these policies aimed at encouraging women to become skilled workers in domains which are necessarily exclusive to women (e.g. female pediatricians and gynecologists). In addition, women's social status in Iran has changed considerably in areas such as participation in the labor force, educational attainment, and political participation such as increased participation in municipal and national elections (Bahramitash, 2003).

Along these policies which resulted in increasing women's educational developments, in 1993 the House of the Islamic Republic of Iran passed a law which enabled Iranian women to ask their husbands to pay for their domestic services and activities. To provide support for the housewives, Parliament also suggested that women should be covered by insurance. Even in the case of divorce, women can demand payments from their husbands for the housework they performed. This domestic wage law was passed on the basis of Islamic texts, as an illustration of how Islam may be interpreted in ways favorable to women's rights.

Despite these significant developments which have taken place to ensure women's rights in the society, the traditional notion of gendered division of labor has been supported by almost all Iranian families (Mehran, 2003). Men are considered as primary family breadwinners while women act as skilled housewives who have to handle most of the domestic affairs. Both employed (who has a job) and unemployed (who does not have a job) women have to take charge of domestic chores (e.g. caring for children, cleaning the house, cooking food, buying goods that the family needs in everyday life, ...) which are considered as the prime responsibility of women in every family. Therefore, Shirazi (2014) indicates that Iranian women have to empower themselves by operating on the apparent contradiction between tradition and modernity in their community. As she states

“The educated Iranian woman still has to deal with the paradox of tradition and modernity in the female educational experience. She is encouraged to fulfill her traditional domestic role, while at the same time she is encouraged to be modern by going out in the public and entering the work”. (p.39)

Nevertheless, housewives have tried not to isolate themselves from the community, and made an attempt to participate in social networks and organizations which may provide them with a sense of empowerment (Shirazi, 2014).

For housewives learning an English as an international language would be one route to enter the modern society and make a connection with other communities. Therefore, in this study an attempt was made to reveal how Iranian housewives utilize interpretative repertoires as discursive resources to construct their motives for learning English language, which may open up a new channel for them to empower themselves in their society.

1.2. Discursive Psychology

Developmental psychologists and researchers treat language as a neutral means to comprehend the deeper cognitive conditions of individuals. Edwards (1993) points out that such researchers consider language as a lens by means of which cognitive representations of people can be perceived. Therefore, psychologists do not consider language as a resource and transform their empirical findings into psychological categories and consider them as entities that are quite fixed in each individual's mind (Hsu and Roth, 2012).

In Discursive Psychology (Edwards and Potter, 1992; Edwards, 1997; Potter, 2003) instead, researchers investigate how people use language for talking about psychological topics in different contexts. For discursive psychologist, what individuals say is not taken to represent the contents of their minds; rather it is produced for the purpose of action. In this sense, psychological topics and concepts are not regarded as something people have or are, but as resources for accomplishing an action (Hepburn and Wiggins, 2007). Thus, DP does not consider social psychological phenomena (e.g. emotion, memory, attitude, motivation, belief) as examples of inner reality of individuals' minds, rather it considers phenomena as construction (Kalaja and Leppänen, 1999). According to Roth

(2008) in order to speak about a certain event or phenomenon, it is not required that people have a prior mental but language acts as a resource which enable them to provide answers. In addition, critical discourse analysis puts its emphasis on the differences transparent in discursive practices which are relevant to other elements like social world (McKinlay and McVittie, 2008). Researchers in the field of discursive psychology consider individual accounts as a part of conversational routines or interpretative repertoire which are culturally available for them (Potter and Wetherell, 1987; Wetherell and Potter, 1992; Edley, 2001). Researchers in DP have focused on various psychological topics such as cognition and emotion (Edwards, 1997; Locke and Edwards, 2003) attitudes and evaluations (Potter, 1996; Puchta and Potter, 2003) and memories and motives (Edwards and Potter, 1992) they have taken different methods (naturalistic or empirical) in their studies.

In the realm of L2 learning, discursive approach has offered researchers a way to obtain knowledge about ways English learners manifest their understandings, directions and motives toward L2 learning with regards to speech and writing (Kalaja and Leppänen, 1999). One of the areas that have extensively been investigated in language learning is L2 motivation (Gardner and Lambert, 1972; Crookes and Schmidt, 1991; Williams and Burden, 1997; Dörnyei and Ottó, 1998; Dörnyei and Csizér, 2002).

The difference between the research in mainstream L2 motivation and discursive psychology is based on the assumption that discursive psychologists see it as 'performed' rather than 'preformed' (Kalaja and Leppänen, 1999). In this sense, discursive researchers see motivation as the difference in peoples' way of talking about motivation in specific contexts and for particular interactional and social purposes (Wetherell and Potter, 1988). Thus, DP considers motivation as something that different people can produce in variety of ways in the account and interactions with regards to different situations and settings (Kalaja and Leppänen, 1999). One of the analytical tools that has been employed by discursive and critical discursive psychologists is the concept of "interpretative repertoires" (Gilbert and Mulkay, 1984).

Interpretative repertoires can be defined as "the building blocks speakers use for constructing versions of actions or cognitive processes" and they are "constituted out of restricted range of terms used in specific stylistic and grammatical fashion" (Wetherell and Potter, 1988). Interpretative repertoires are "basically a lexicon or register of terms and metaphors drawn upon to characterize and evaluate actions and events" (Wetherell and Potter, 1988). As Potter and Wetherell (1987) have argued discursive psychologists do not attempt to seek agreement in the application of repertoires because depending on different people, they use one or another repertoire. As a result, when people experience different situations through their life they, will need to draw upon various repertoires. In this sense, repertoires are not entities which are unchanging but they are flexible discursive resources that people use for discussing, arguing, evaluating, and accounting for their actions (Charlebois, 2010).

1.3. Discursive Psychology and Motivation

According to Dörnyei (1994) one of the most significant indicators of performance and accomplishment in second and or foreign language learning is motivation. "Motivation explains *why* people decide to do something, *how hard* they are going to pursue it and *how long* they are willing to sustain the activity" (Dörnyei, 2001). Simply defined "motivation concerns what moves a person to make certain choices, to engage in action, and to persist in action" (Ushioda, 2008). The large body of literature in the area of L2 learning has given birth to sophisticated models of motivation. The study of L2 motivation has been developed through three distinct phases (Dörnyei, 2005) the social-psychological period (1959-1990) distinguished by the work of Robert Gardner and his associates (Gardner and Lambert, 1972; Gardner, 1985) the cognitive-situated period (during the 1990s) which is characterized by work drawing on cognitive theories in educational psychology (Crookes and Schmidt, 1991; Williams and Burden, 1997) and the process-oriented period (the turn of the century) which is characterized by an interest in motivational change (Dörnyei and Ottó, 1998; Dörnyei and Csizér, 2002). More recently, the process-oriented period has entered a new period that is named the socio-dynamic period of L2 motivation theory (e.g.

(Norton, 2001; Dörnyei, 2005;2009; Ushioda, 2009). These models of L2 motivation described and researched motivation from different perspectives: whether motivation can be considered as integrative/instrumental or intrinsic/extrinsic. They, also, broadened the theoretical framework of L2 motivation into self-efficacy, attribution, expectancy, or autonomy theories. In addition, these models viewed motivation from temporal perspectives or investigated motivation as a self-regulatory process. Recent research has added a new dimension to L2 motivation theory. Norton (2000) questions the idea of considering language learners who are characterized as instrumentally or integratively motivated as having fixed identity since according to her motivation and identity are socially constructed and change over time and space.

The general assumption in these models is that people hold stable mental images in their minds and conceptual change researches aim to change these mental images from the wrong ones to the correct ones. There is increasing evidence, however, for the contingent nature of discourse, which questions the theoretical formulations underlying conceptions and conceptual change research (Hsu and Roth, 2012). Influenced by discursive psychology, science educational researchers start becoming aware of the fact that people do not need to have a mental image beforehand to explain a particular nature phenomenon but it is language provides them with resources to provide answers (Roth, 2008).

As a result, according to Hsu and Roth (2012) interests and motivations are actually the collective products negotiated and constrained in the interview discourse (including interviewer, interviewee and its interview context) rather than students' own interest and motivations. In other words, "instead of taking interests and motivations as entities in people's mind, they can be thought of as discursive resources mobilized and managed for social actions and accountability" (p.16).

Recently, the linguistic and cultural domination of English as a language which is widely spoken throughout the world, has motivated people from different countries and cultures to establish stronger connections (Kumaravadivelu, 2012). Nowadays people perceive English as a language which is universally spoken (Crystal, 1997; Graddol, 1997;2006) and this perception has been quite evident in various situations and settings around the globe.

As a result, with regards to the fact that English language is dominant throughout the world, learning English in Iran is viewed by L2 learners to be of utmost importance. Iranian students at public schools are required to learn English for different purposes: university entrance exam or meeting school requirements. Other L2 learners participate in private English institutes so that they can establish connections in the target language or have English degree to gain an advantage in job interviews. University or college students attend TOEFL or IELTS classes as a requirement for continuing their studies.

Looking closely at the studies on motivation reveals that most of them have attempted to find ways to answer the question of what makes school or university students motivated to learn English. No study thus far has investigated why housewife EFL learners, whose motives and interests may differ from other L2 learners, trying to learn English Language (Cowie and Sakui, 2011). To this end, this study seeks to answer the following question: What are the motives of Iranian housewives for English language learning?

2. METHODOLOGY

2.1. Participants

The participants of this study were 22 female EFL learners who were participating in English classes in private English institute in Zanjan, Iran. All of the participants were housewives (i.e. they didn't have a job) and took charge of domestic affairs. The average age of the participants was 20-55 and none of them had outdoor jobs. They were introduced to the researchers by the English teachers in institute. Although there were more (about 50) housewives studying English in this institute, only 22 of them agreed to take part in the interview.

2.2. Instrument

According to Dörnyei (2007) among the qualitative research techniques which are available for researchers, the interview is the most commonly used method in qualitative inquiries. As Mackey and Gass (2005) indicate interviews provide researchers with an opportunity to investigate the unobservable phenomena, like participants' self-reported perceptions or attitudes. In addition, since interviews are interactive, the researcher can raise more questions, if answers to the first are ambiguous or incomplete. Therefore, in this study, to obtain information about the motives and perceptions of the participants on learning English language, participants were interviewed individually. The topic of the interviews focused on the motives of participants for English learning and the reasons behind them. The setting where the interview took place was in the English language institute where they were learning English. The interviews were conducted in the native tongue of the participants (Persian), to remove the effect of language proficiency on the quality and quantity of the data collection. The interviews lasted between 40-50 minutes.

The consent forms were distributed to the interviewees and their permission was granted to record the interviews digitally and all the participants were assured of confidentiality. The main purpose of the interview was to gain information on the narratives of participants on their reasons or purposes in learning English and the effects (if any) it had on their social and personal lives. The interviews were fully transcribed. The original transcripts (Farsi data) were analyzed to ensure the validity of the claims (Charlebois, 2010). After analyzing the original data, the extracts were translated into English.

3. RESULTS

Using semi-structured interviews with Iranian housewife language learners, in this study, four repertoires were identified: 'learning English for meeting the child's need', 'learning English for a global need', 'learning English for a social need', and 'learning English for a psychological need'. In the data analysis phase, linguistic 'traces' (Sunderland, 2004) were searched. In order to identify repertoires systematically, a set of guidelines outlined by Baxter (2003) were utilized. Following Baxter (2003); Potter and Wetherell (1987); Wetherell and Potter (1992) lexical repetition and common themes and issues which emerge in data were searched. In addition, the identified repertoires were named based on recurrent linguistic features proposed by Sunderland (2004) and Potter and Wetherell (1987) for identification of interpretative repertoires.

The identified repertoires were analyzed according to their discursive functions in their reports. A 'learning English for meeting the child's need' repertoire was identified in the data based on the participants' claims when they stated they were learning English so that they could assist their children in their English lessons when it was required. 'Learning English for a global need' was the second identified repertoire. Linguistic traces of this repertoire in the participants' accounts were sentences like 'English is used everywhere'. According to Kachru and Nelson (2006). English is perceived as a window and a tool that empowers people; therefore, these housewives indicated that they were learning English for the purpose of international communication and comprehension. The third repertoire surfaced in the data was 'learning English for a social need' as the participants claimed that learning English brings social prestige for them. This broad discourse is not unique to this study like the second repertoire. As some scholars indicated English language has social and economic influence for people and it has become an appreciated commodity in this globalized world (Pennycook, 2000; Gray, 2010; Phillipson, 2010). Finally, the last repertoire 'learning English for psychological need' is represented in the accounts of participant as they indicated that 'it brings good feeling for them' or 'it brings them personal satisfaction'.

3.1. Learning English for Meeting the Child's Need

One of the common patterns for accounting language learning among Iranian housewives was learning English for the purpose of helping their children in English lessons. In the following extract a mother of two children expresses her purpose and motive for language learning:

Extract 1

1. My purpose is to have knowledge of English language.
2. You know as my children grow up they need my help. I want to be able to help them with their English lessons.
3. Or at least, can go to internet and search what they need as a school requirement and translate it for them.
4. Or when their teachers ask me well what kind of help do you do for your children
5. I would answer: well I cook food for them, I wash their clothes, ok, so what.
6. I want to provide my children with the meaning of English words they don't know.
7. And they would proudly say 'our mother told us this not someone else'.
8. I'm a good mother not just for feeding my children. Each one has its own place.

This housewife expresses her motive for language learning by referring to her sense of motherhood. For her, just providing the essential and material needs of her children is not enough (line 5) and as she indicates 'a good mother' (line 8) should satisfy the educational needs of the children as well. Therefore, when they 'grow up' (line 2) additional needs are added. In line 7 she uses the term 'proudly' to indicate that fulfilling the educational needs of the children by the mother herself and not by 'someone else' (line 7) results in a mutual good feeling for both mother and the child because this is *she* who can balance the material and educational needs of the child (line 8). Her accounts invoke the "women as natural caregivers" repertoire (Charlebois, 2010) in that 'maternal instinct' which predisposes mothers to be sensitive to each and every need of the child and consider herself responsible for meeting these needs.

In the next extract a housewife who doesn't have a child yet expresses the same purpose for language learning:

Extract 2

1. Well if I want to teach even a single word to my future child it will be nice.
2. From the time I come to English classes I help my neighbors' children when they have problems in their English lessons.

In this extract one can notice that the sense of motherhood and meeting the child's need do not exist only in women who have children. This 'maternal instinct' is present in every woman and this housewife's account of English learning for teaching a 'future child' (line 1) 'helping her neighbors' children', 'even a single word' (line 1) can give her a sense of satisfaction.

In addition, learning English provides a new way of communication between a mother and a child at home which is represented in the following extract:

Extract 3

1. At home I try to speak in English with my son.
2. I ask him some questions in English; for example, when he comes back from school I ask him 'what did you do at school?' or 'what happened?'
3. In this way, I think, he can learn English better.

English language provided this mother with a tool for having a friendly relationship with her son. It also, provides opportunity for both to practice what they have learned about this language.

The above extracts (1, 2, 3) illustrate how these housewives discursively constructed their role as being sensitive and aware of their children's material as well as educational and psychological needs. The following extracts are the other accounts given by participants of this study for their language learning.

3.2. Learning English for a Global Need

The following extract presents one of the housewives' account for her language learning:

Extract 4

1. My purpose of learning English... well this language is used everywhere.
2. For example, when you want to buy make-ups or use your household appliances you need English to understand the instructions. Or when you watch English films I really like to make sense of them. So, it means English is used everywhere (line 1).
4. Some people say if somebody does not know English and computer, he/she is illiterate.
5. I try hard to learn English to be able to work with computer as well.
6. Everything and everybody are developing and progressing.
7. Who knows, maybe I'll travel to other countries in future.

In this modernized world, every house is equipped with a computer and different members of the family use it according to their needs and life demands. Working with computer requires knowledge of English language and this housewife expresses this in line 5. She also in line 1 refers to English language as a language which 'is used everywhere' and gives some examples to justify her account (line 3). She also, accounts for her language learning by saying that according to what others say if someone does not know English, he/she is considered to be 'illiterate' and the use of the word 'illiterate' bolsters the rhetorical effectiveness of her account for language learning. Her last sentence indicates that she may need it for communication purpose when she will travel to other countries. Her accounts are connected to the social forces of today's life. According to Barcelos (2003) because language learning is politically and historically embedded in the context of its use learners' beliefs about language learning are related to socio-political context. Thus, as she indicates (in lines 5 & 6) she tries hard to pursue her goal because 'everything and everybody is developing and progressing' in this globalized and modernized world.

Extract 5

1. Even if I have a BA degree I have the feeling that if I don't know English, I'm illiterate.
2. For example, last year we went to Malaysia. I didn't know how to speak and what to tell.
3. I couldn't understand and say even the simple and basic words.
4. I felt its need, so I decided to learn English.

With the expanding globalization and tourism, the need is felt (line 4) for learning English even at the level of 'simple and basic words' (line 3). She uses the word 'illiterate' when she faced a situation in Malaysia although she has a university degree. Therefore, learning English for being able to interact with the people around the world is her main account for language learning.

3.3. Learning English for a Social Need

Language learning cannot be characterized just for international communication in this globalized world. The following extract suggest how social pressure leads this housewife to attend in English classes:

Extract 6

1. I think an educated housewife is much better than a housewife who doesn't have any knowledge.
2. When someone becomes aware of my knowledge of English, he/she doesn't believe that I'm a housewife.

3. This leads to high social prestige and others can count on you.
4. If the housewives know a lot and learn English as well, they can become proud of themselves.
5. The housewife is not someone who stays at home and do just domestic affairs.
6. A housewife should be an educated woman. She just doesn't have out of house work.

According to the above extract, educated housewife is considered to be better than uneducated one and the use of the word 'much' (line 1), with emphatic tone, maximizes the effectiveness of her claim. Therefore, language learning gives her 'high social prestige' (line 3). Regarding discourses on learning language, English language is often known and perceived as means for novelty and modernization and it also provides social and economic status for persons (Pennycook, 2000; Phillipson, 2010). In addition, language learning gives her a kind of self-confidence which is evident in her account by expressing that other people in the society can count on her (line 3) and she can become proud of herself (line 4). Lines 5 and 6, indicate that there is a misapprehension among the people in society that a housewife is an uneducated person who just occupies herself with domestic affairs and taking care of children. She acknowledges that learning English can help her to change this belief among people in the society. Another housewife in her accounts of learning English stated that:

Extract 7

1. I try to learn English... at least my children do not consider me as an uneducated and illiterate person, even my husband.
2. If I learn and know a lot I can survive in the society.

Her discourses of accounting for language learning are related to her view on her identity which is inseparably tied to that of her family and the community (Kumaravadivelu, 2012) 'my children' and 'my husband' (line 1). Thus, one of the tools that aids her in order to 'survive' (line 2) in this modernized society is learning English language.

Extract 8

1. I think everything is progressing: society, my children.
2. For example, when I compare myself with my son I notice that his English is much better than me.
3. When I don't understand or don't know some of the English words, he tells me, 'mom your English is rather weak'.
4. So, I want to learn English in any way possible.

According to Crystal (1997) "language learning for individuals and societies can also be recognized as the natural choice for progress" (p. 75). As it is evident from the accounts of this housewife, she wants to progress like her 'children' and her 'society'. Therefore, she tries to learn English 'in any way possible' (line 4) to let others know that she is 'progressing' as well (line 1).

3.4. Learning English for a Psychological Need

The last repertoire identified from the interview data was learning English for satisfying personal desires and engaging the mind in some way:

Extract 8

1. To tell you the truth (laugh) I want to learn English in order not to get Alzheimer disease, you know to engage my mind and learn something.
2. Its effect is that I feel I become happier and it gives me a good feeling when I can read and understand (line 1).
3. Well, it is some sort of activity. If I stay at home and do cooking and cleaning everyday... these are daily activities.
4. But I do something else when I come here and my mind works and is active.

5. At least I can satisfy myself in this way.

The account of this elderly housewife for language learning is accompanied by a laughter (line 1) which may indicate that her reason for language learning differs from others (the above indicated repertoires). According to Kumaravadivelu (2008) "identity formation is conditioned not merely by inherited traditions such as culture, or by external factors such as history, or by ideological constructs such as power, but also by the individual's ability and willingness to exercise agency and to make independent decisions" (p. 144). In response to the effect of language learning on her life, she indicates that language learning gives her a good feeling (line 3) and self-confidence when being able to 'read' and 'understand' English language. In this way, she distances herself from the chore of housework and 'do something else' (line 4). The least effect of language learning in her life is that psychologically she 'satisfies' herself for what she is doing (line 5).

A somehow similar account is given by a young housewife who thinks that:

Extract 9

1. I think learning is good and keeps mind ready and fresh.
2. I've heard it from doctors. Psychologists recommend those who have depression to learn language.
3. They say in this way people can concentrate on one thing and forget about their problems.
4. Well, if I have the ability and time to learn English why not trying to do so.

She indicates that language learning is beneficial for those who have psychological problems (line 2). She increases the effectiveness of her account of language learning by giving evidence from 'doctors' and 'psychologists' (line 2); therefore, language learning is 'good' from her perspective and helps mind to be 'ready' and 'fresh'.

These accounts given by housewives for English language learning overlap to some extent. The four identified repertoires represent various but complementary motives for language learning among these EFL learners, in that all the accounts given by them are somehow related to the societal and environmental effects.

4. CONCLUSION

This study presented findings related to the discursive construction of accounts of a group of Iranian housewives on their motives and purposes for English language learning. Four interpretative repertoires were identified in the analysis of the semi-structured interviews with these housewives who were learning English as a foreign language: 'learning English for meeting the child's need', 'learning English for a global need', 'learning English for a social need', and 'learning English for a psychological need'. The analysis also, revealed how these women actively constructed these repertoires in their talk to justify their intension for language learning. The first repertoire indicated that Iranian housewives were learning English for the purpose of helping their children in their English lessons and meeting their educational needs. The second repertoire emerged from the data because of housewives' accounts on language learning for the purpose of international communication within the globalized world and being able to use computer. The third repertoire suggested how social pressure led these housewives to attend in English classes and this brought them higher social prestige. The last repertoire, was identified on the basis of the housewives' accounts on how language learning gave them personal comfort and made them establish a personal goal for themselves. This provided them with a source of satisfaction in the hectic life of the modern lifestyle.

A close look at the four identified repertoires shows that these repertoires overlap to some extent and they cannot be regarded as totally discrete repertoires. The social demand of the globalized and modernized world exerts pressure on individuals and changes their perspectives and their ways of seeing the world. However, this does not imply that individuals act according to the socially accepted norms in their community. Rather, they exercise their agency on what they are doing and construct their identities according to their desires and hopes.

The discursive construction of the participants on their motives for language learning shows that Iranian housewives do no longer stick to the culturally dominant idea that their sole responsibility is taking care of their children and holding domestic affairs. This indicates that Iranian society like other countries is in the state of flux (Charlebois, 2010) and the idea of culturally dominant notion of *housewife* is changing. Iranian housewives have realized their effective and influential roles among their family members and also as someone who can prove their capabilities and can participate in social activities with other members of the society.

The aim of DP is not only to determine the interpretative repertoires, but also to show how people use language for social actions in specific situational context in order to achieve the potential societal functions and effects of what they want. In the case of our study, DP helps researchers to understand how EFL learners negotiate their motivations for language learning, in that "the topic of DP is psychology from the perspectives of participants" and it offers "a naturalistic study of what people do in the settings that are relevant to those actions" (Wiggins and Potter, 2008). In addition, the present study aids EFL teachers to understand various motives that different students carry with them to the language learning classroom.

Caring and valuing what students brings into the classroom from their personal or out of classroom life can help teachers and students to have a better chance of teaching and learning opportunities. The results of the current study have the propensity to inform and make EFL teachers more aware of the variety of the hidden motives that inspire learners to learn language. What should not be neglected is that "While we must recognize that teachers have a responsibility to find ways of developing and sustaining students' motivated engagement in learning, and that often this is a major challenge, we must also recognize that there is a critical difference between 'motivating' students and 'developing their motivation' – that is, between creating unhealthy teacher-dependent forms of student motivation..., and socializing and generating healthy forms of internally driven motivation" (Dörnyei and Ushioda, 2011). Thus, the teachers' responsibility does not end in employing motivational strategies in L2 classroom, it continues by finding ways to sustain that motivation and also promoting self-motivational strategies which will result in the growth of individual motivation (Ushioda, 2008).

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