EXPLORING THE IMPACT OF CONTEXT AND CULTURE ON ENGLISH LANGUAGE LEARNING
CHAPTER ONE

0.1 Research Background

Language learning is more than learning set of structural rules that develop grammatical and communicative competence, apart from its use "whether it is feasible, appropriate, or done in a particular speech community" (Richards & Schmidt 2010: 99). However, "learning a foreign language is more than a simple task of assembling lexical items in grammatically accurate sentences" (Liddicoa 2017: 1)

In the present study the researcher will shed light on the effect of cultural background on language learning.

The issue of Context and Culture in Language Learning is a multifaceted and complex topic that has developed much rapidly with considerable vigor in the last 15 to 20 years. The origins lie partly within theory and practice of language teaching, and partly in response to the recognition of the social and political significance of language teaching. The two are connected. The advances made in terms of defining the 'content' of language teaching, the emphasis on speech acts, functions of language and the analysis of needs, for example, have led to a greater awareness of learners as social actors in specific relationships with the language they are learning, relationships which are determined by the sociopolitical and geopolitical circumstances in which they live. Simultaneously, methodologists have developed a more differentiated view of learners as human beings with feelings and identities which have to be taken into account by those who wish to help them to learn.

As a concept both context and culture are complex and thus a bit difficult

to define. As such is the situation, the word culture in this study stands for world knowledge. This is the kind of knowledge a student brings to the classroom ;his/her knowledge of the world and of the subject matter he or she is going to learn. For example many of the Sudanese students come to school with perhaps slight knowledge of the English alphabet.

Foreign language learning as far as the parameters and theories of scientific research are concerned, is classified as a cognitive science that depends largely on the learner's psychology and talents. Such a strong cognitive orientation has often been rejected recently by some scholars, while others were attempting to incorporate culture-related variables into the psycholinguistic paradigm, treating them as contributors to individual variation. The latter option is, arguably, not very well-founded, as explicated by Dash (2003).

It is arguable that culture, at often times, is not so readily identifiable, or of priority significance for the specific impact it has on the learning processes of individual students, both in theory and in practice. Excessive consideration of it as a separate and significant factor can cause stereotyping and overly hinder the instructor from looking at each individual student in the broader context of traditionally well accepted and tested models from a range of scholars (Gardner et al. 1979; Schumann 1986; Mangubhai 2002.)

Certainly, language learning is a socio-psychological process, in which the role of a wider sociocultural context should not be marginalized. Moreover, the role of English as lingua franca in contemporary world, the process of globalization and increasing role of intercultural communication inevitably enforce the inclusion of such issues as important contributors to the processes of L2 learning and acquisition. With intercultural communicative competence now being the goal of much of foreign language learning and teaching the questions concerningthe relationship between language and culture have placed new emphasis in research on second language acquisition and foreign language learning, resulting in an increasing number of conferences and publications focusing on aspects of culture in SLA.

The most prominent volumes published in the recent decade include Byram (2008), which is a collection of essays by a renowned expert in the field, presenting the evolution of the concept of intercultural competence (ICC), advocating the need of adopting an intercultural approach to language teaching in European schools, Byram et al. (2001), a collection of papers by different authors, focusing on development of

intercultural competence in diverse settings and on different proficiency levels, Hall (2002), a self-contained monograph, written from the sociocultural perspective, discussing the theoretical underpinnings of contemporary thought on the nature of language-and-culture learning, as well as Lange and Paige (2003), which is a collection of chapters written by American experts discussing interdisciplinary perspectives on culture teaching and learning as well as integrating culture into second language curriculum.

Teaching English for intercultural communication or as a Lingua Franca (ELF) has recently become one of the buzzwords of English language teaching methodology. English as the main European lingua franca has been dissociated, at least partly, from its national culture/s due to the contexts in which it is used by non-native speakers. Non-native speakers acquire and use ELF not only to communicate with native target language speakers, but also in order to communicate with speakers of different native languages. Running the risk of oversimplification, it could be said that in the process of communication, non-native speakers who use ELF are representatives of particular national or regional cultures. The question arises whether diverse national cultures can be mutuallyunderstood by international students through a lingua franca

1.1 Statement of the Problem

This study investigates the question of culture and intercultural competence, which is hardly considered as part of linguistic research in Sudan in relation to language teaching and learning. It is thought to be a problematic issue, as it is taken for granted a question of talent. The problem of such kind of research stems from the very word culture which is undoubtedly a highly controversial term and more or less associated with sociolinguistics. The term culture is viewed from purely racial standpoint with all the prejudices to be involved here. The way coursebooks is designed mainly focuses on linguistic knowledge rather than cultural knowledge. On other hand, this research investigates the traditional ways used in learning and teaching processes. The study also displays the significant role of the internet in narrowing the cultural gap through the newly technical devices ,which have become both abundant and affordable.

1. 2 Objectives of the Study

The researcher in the present study has set about to explore the question of cultural background in "Context" and "Culture" as linked with English language learning with a defined set of objectives:

1. Intercultural competence is essential for good language learning and
has become accessible.

2. Information can easily be obtained through the products of the digital age

3. Highly advanced technological devices has made communication feasible and new social websites such as the facebook and whatsap have further facilitated intercommunication.

1.3 Significance of the Study

The importance of the present study arises from its attempt to reinforce an important issue as the question of culture in alignment with English language learning and teaching. There are certain values that we have to learn in order to be able to communicate thoroughly well. They are linked with the native speakers.

Obviously, there are also values, beliefs and life styles that are propagated by the English language associated with British or American national cultures. Supporters of teaching English would probably stress the spread of democratic values associated with western civilization; its opponents might notice negative aspects, such as the spread of low value mass culture and ruthless market economy. Both groups might treat values, beliefs and life styles, in other words the culture associated with the English language, as inherently connected with it. Such a strong sense of identity of a given language with only one culture, also called languaculture (Risager 2006), is usually characteristic of monolingual people. However, ELF is used by bilingual or multilingual speakers, for whom their knowledge of more than one language enables them to detach, at least partly, a linguistic system from values, beliefs and life styles.

English as one of the main foreign languages has become more andmore popular sincethe Second World War due to sociopolitical andeconomical reasons.

English As a foreign language taught in European schools in the 1950s and 1960s, it was generally linked with the British native speaker middle class culture, as exemplified by the English for foreign students' coursebooks written at that time.

Consequently, this study will call for designing coursebooks or syllabus including enough representation of middle-class culture which is the dominant culture in Britain and even across the world where English is spoken either as a second or a foreign language.

1.4 Questions of the Study

1. To what extent does cultural context affect English language learning?

2. To what extent does the element of culture help to improve learners' communicative competence and their learning abilities?

3. To what extent do our Sudanese coursebooks take care of the question of culture in order to improve the ailing standards of English language learning?

4. How far can modern technological devices enhance access to information and promote intercultural communication and hence improve English language learning?

1.5 Hypotheses of the Study

1. Cultural context plays an effective role in English language learning.

2.The inclusion of the cultural element can improve learners' communicative competence and their learning abilities.

3. Our Sudanese coursebooks should be designed in such a way , so as to take care of the question of culture with the aim of improving the ailing standards of English language learning.

4. Modern technological devices can enhance access to information and promote intercultural communication and hence improve English language learning.

1.7 Methodology of the Study

The selected method to be applied in this research, is a descriptiveanalytic one.

It will include surveys and facts finding required for describing the state of the students in learning both context and culture of English language. This method depends on the collection of data and information which will be analyzed and interpreted so as to arrive at acceptable solutions.

The researcher will make use of two tools to conduct this study. Firstly, a questionnaire will be distributed to the teachers of English language at secondary schools in order to know their different views regarding the impact of cultural background knowledge on English language learning. Secondly, a test will be given to the students in order to explore the impact of focusing on both English language's context and culture within the process of learning, and to assess students' performance and describe the current state of the students and teachers within the processes of learning and teaching English.

1.8 Limits of the Study

This study handles a small fragment of the numerous problems that actually face secondary school students. The problem posed by this study is cultural background knowledge. It is conducted at some private and public secondary schools in Khartoum area only, which makes its generalization across the country somewhat limited.

CHAPTER TWO
LITERATURE REVIEW

This chapter provides the theoretical framework of the study as well as exploring some previous related works. The study shall take as a descriptive step the investigation of culture as essentially a critical component in foreign language learning. Related works will be viewed with respect to the definition of the culture in a contrastive manner with that of Arabic. The crucial importance of English language learning in a rapidly globalized world shall be discussed along with all other related issues.

2.1Part one: Theoretical framework

2.2Part Two: Previous- related Studies

2.1.1 Cultural Concepts of Foreign Language Learning

There are several definitions for culture; it can be defined as a way ofhow people live, how they think, act and behave. Consequently, culture covers the entire domains of humans' life; religious, social, literal, scientific, education and knowledge. It includes people's preferences, customs and traditions. In addition, it describes people's trends and fads. It goes without saying in that it distinguishes enormous styles of lives. Individually, it identifies each person, the way he/ she acts towards different situations, how she/he thinks, transact with others.

Religiously, culture means people's beliefs. Socially, it indicateshow people interact and communicate with each other. Literally, it refersto individual's trend for arts. Scientifically, culture relates to scientificinventions which are created, constructed and developed by a particulargroup of people. It demonstrates a comprehensive method of knowledgeand values, which shows individual behaviors.

Generally, culture is the most part of community which is made by allhumans through their experiences. Culture has certain elementswhich are shared by all people such as language salutation. Culture is anintegrated sampleof people's knowledge, beliefs and

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attitudes that relayon the ability to learn and transmit to future generations. Culture is an organization of actions and thoughts and feelingsexpressed through symbols or language that hired and transmitted through generations.

There's strong relationship between communityand culture. There's no community without culture and no culture withoutcommunity. Each community is characterized by its own culture.According to the researcher's point of view culture represents all dimensions of humans' life such as their values, beliefs, attitudes,customs, traditions, the way of living, housing and communicating. In this respect the off-shoots of culture as apparent in cultureof education, culture of food and social culture are definitely taken into account. All humans' uniqueachievements fall under the scope of culture, so culture has a broaddefinition. Culture is reflected by language that representsthe onlywindow through whichyoucan see allcountriesaround the world.

2.1.2 Language and Culture

Culture is not only understood as the advanced intellectual development of mankind as reflected in the arts, but it refers to all socially conditioned aspects of human life (cf. Snell-Hornby, 1988: Hymes, 1964). A society's culture consists of whatever one's has to know or believe in order to operate in a manner acceptable to its members, and do so in any role that they accept for any one of themselves. Culture, being what people have to learn as distinct from their biological heritage, must consist of the end product of learning: knowledge, in a most general, if relative, sense of the term. By this definition, we should note that culture is not material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models of perceiving and dealing with their circumstances. To one who knows their culture, these things and events are also signs signifying the cultural forms or models of which they are material representation.

It can be summarized that this definition suggests three things: Firstly, culture is seen as a totality of knowledge and model for perceiving things.Secondly, immediate

connection between culture and behavior and events.Thirdly, culture's dependence on norms. It should also be noted that some other definitions claim that both *knowledge* and *material things* are parts of culture. (Koentjaraningrat, 1996: 80-81) and Hoijer (1967: 106).

According to Snell-Hornby (1988: 40), Wilhelm Von Humboldt first formally formulated the connection between language and culture. For this German philosopher, language was something dynamic: it was an activity rather than a static inventory of items as the product of activity. At the same time language is an expression of culture and individuality of the speakers, who perceive the world through language. Related to Goodrulgh's idea on culture as the totality of knowledge, this present idea may see language as the knowledge representation in the mind.

Halliday and Hassan (1985: 5) state that, there was the theory of context before the theory of text. In other words, context precedes text. Context here means context of situation and culture (Halliday and Hasan, 1985: 7). This context is necessary for adequate understanding of the text, which becomes the first requirement for translating. Thus, translating without understanding the text is non-sense, and understanding the text without understanding its culture is impossible.

Humboldt's idea, Sapir-Whorf hypothesis, and Halliday's idea have far-reaching implications for translation. In its extreme, the notion that language conditions thought and that language and thought are bound up with the individual culture of the given community would mean that translation is impossible. We cannot translate one's thought which is affected by and stated in language specific for a certain community to another different language because the system of thought in the two languages (cultures) must be different. Each language is unique if it influences the thought. This would mean that ultimate translation is impossible.

Another point of view, however, asserts the opposite. Ironically, this also goes back to Humboldt's idea about inner and outer forms of language. Later, it is developed into the concepts of deep structure and surface structure by Chomsky. Inner form and deep structure is what generally known as idea. Following these concepts, all ideas are universal. What is different is only the surface structure, the outer form. If it is so, translation is only a change of surface structure to represent the universal deep structure. Accordingly, translation is theoretically always possible.

All in all, we are faced with two extremes. Which one is right? The answer, according to Snell-Hornby (1988: 41) lies not in choosing any of the two. If the extremes are put at the ends of a cline, the answer lies between the two. In brief, theoretically the degree of probability for perfect translation depends on how far the source language text (SLT) is embedded in its culture and the greater the distance between the culture in(SLT) and target language text (TLT), the higher is the degree of impossibility.

2.1.3 Culture and Society

Culture and society is not the same thing. While cultures are complexes of learned behavior patterns and perceptions, societies are groups of interacting organisms.People are not the only animals that have societies. Schools of fish, flocks of birds, and hives of bees are societies. In the case of humans, however, societies are groups of people who directly or indirectly interact with each other. People in human societies also generally perceive that their society is distinct from other societies in terms of shared traditions and expectations.While human societies and cultures are not the same thing, they are inextricably connected because culture is created and transmitted to others in a society. Cultures are not the product of lone individuals. They are the continuously evolving products of people interacting with each other. Cultural patterns such as language and politics make no sense except in terms of the interaction of people. If you were the only human on earth, there would be no need for language or government.

2.1.4 Translation, Culture and Context

Translation only recently has become an indispensable tool of learning. Any foreign language learning serious research should pay special attention to the question of translation. This should not be understood a relapse to the outdated Grammar Translation Method.

Nowhere is this more apparent than in translation, where at every step decisions must be taken about when to provide explanation and extra details, and how far to depart from the original. Even in the translation of a relatively simple business letter for example, there will be valid reasons not to use a literal translation but to mould what is said in one language to the conventions of another. 'Respected Gentleman Smith' may be the word-for-word translation of the Russian 'UvazhayemyGospodin Smith', but 'Dear Mr. Smith' is more appropriate in the context.

The study of translation now commonly referred to as 'translation studies'-has a far longer history than applied linguistics. Theories and practices of translation have changed but at their heart is a recurring debate, going back to classical times, about the degree to which a translator should attempt to render exactly what has been said, or intervene to make the new text flow more smoothly, or achieve a similar matter. Word-for-word translation is impossible if the aim is to make sense. This is clear even when translating the most straightforward utterances between closely related languages. Take, for example, the French 'Ca me plait'. Translated word for word into English it is 'That me pleases'. At least, this demands reordering to 'That pleases me' to become a possible English sentence. Yet, in most circumstances, a more appropriate rendering would be 'I like it'. The issue therefore is not *whether* one should depart from the original but *how much*. Of necessity, translators and interpreters must make such judgments all the time.

These may seem to be linguistic rather than cultural matters. Indeed, they beg the question of the relationship between language and culture, for translation, as

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conventionally defined, is between languages not cultures. Yet, as even a simple example will show, translation cannot be conducted at a purely linguistic level but must incorporate cultural and contextual factors, too. Take, for example, the translation of the English pronoun 'you' into a language which has a distinction between an informal second-person pronoun and a formal one (*tu versus vous*in French for example). In every instance a decision must be made about which to choose, and it cannot be based upon linguistic equivalence alone.

In many cases translation decisions can be a major factor in cross-cultural understanding and international affairs. The difficulties of translating news stories between Arabic and English provide many examples. Decisions have to be made about whether to gloss emotive words such as 'martyrdom', which has quite different connotations from the Arabic 'shahaada', or simply to give up in difficult cases and import the original word, as in the case of 'jihad' and 'sharia', thus assuming in the reader a relevant background knowledge which they may not have. The importance of such decisions, playing as they do a role in each community's view of the other, cannot be underestimated.

'Traduttoretraditore' – 'the translator is a traitor'. This Italian adage provides its own illustration, for translated into English it loses the almost exact echo of the two words. It illustrates, too. Why despite many attempts across the centuries, there can never be foolproof rules for doing a translation or precise ways of measuring its success. In every translation something must be lost. One cannot keep the sound *and* the word order *and* the exact nature of the phrase. One cannot always make, in Hymes' terms, the translation at once accurate, feasible and appropriate. Yet translation is-in the (loosely translated!) words of Goethe-'impossible but necessary', essential both in world affairs and in individual lives. It is work at the boundaries of possibility, and when subjected to scrutiny it inevitably attracts criticism, like applied linguistics itself. There are always judgments and compromises to be made, reflecting 'the translator's evaluations both of the original text and of the translation's audience. This, incidentally, is why *machine*

translation by computer, though it may provide a rough guide to what has been said, does not challenge the need for human judgment.

2.1.5 The Importance of Learning English

There are many reasons that make learning English language so important, some of them are mentioned below:

2.1.5 a. English as a global Language

According to David Crystal (2009)the importance of English language pops to the surface despite the fact that English is a native language of few countries which are, United Kingdom, United States, Canada New Zealand and Australia,but it is considered as an international language which is spoken all over the world. In some countries it is used as an official language, which should be spoken in offices and schools as in southeastern Asian countries. It is also used as diplomatic language ofthe European Union, the UnitedNations, NATO and the European Free Trade Association countries. English is spoken as second language in many countries such as Norway, Sweden, and Denmark, Germany and Holland or foreign language in a large number of countries. Approximately 1.5 billion people speak English world-wide and more billion are learning it.

2.1.5.b English Furnishes the Learners with New Vistas

Speaking English fluently is an asset for any potential employee and a genuine addition to one's profession. Speaking English well, certainly means having more chances to work or to study in English speaking countries. You won't face any challenges like thosewho don't speak English. If you don't speak English you will feel lost, you will have difficulties with basic needs such as public transportation,ordering for food and communicating with people.

2.1.5. c More Desirable to Employers

It goes without saying thatwhenever one applies for any job, one's CV should include languages the prospective applicantis capable of speaking. English as an international language will make an applicantmore desirable and can hence get the job moderately straightforwardly. So to be a fluent English speaker isnecessary since it is spoken by many countries. To be a businessman, youhave to be a good English speaker because it is the most common languageof business. Learning English language is required even if you don'tintend to study or work in a foreign country. You may need it in yourcountry when being among multinational companies or among nativespeakers of English. It is needed for many purposes such as:

2.1.6 Cultural Conception of Idioms and Proverbs

Idioms and proverbs are influenced by culture in an important way which makes the task of understanding language difficult, especially when the language involved in communication are remote culturally like Arabic and English.

This subsection tackles the issue of how idioms and proverbs are cultural elements. It also illustrates how idiomatic and proverbial choices available to a user are filtered by the value and beliefs systems prevailing in the cultural community of the source language (expression).

In fact, cultural background differs from language to other. For example Arabic cultural background is quite different from the English one. The former is based on Islamic religion and Arabic desert "Bedouin", environment, whereas the latter is based on Greek and Roman heritage, Christianity and its cold weather. These cultural differences between the two languages resulted in major differences expression like idioms and proverbs in both languages (Nadjib 2001).

With respect to the aforementioned idea, Lackoff and Jonson (1980:12), state that "a culture may be thought of as providing among other things, a pool of available idioms and proverbs (---) for making sense of reality", "to live by idioms and proverbs (---) is to have your reality structured by those expressions and to base your perceptions and

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actions upon that structuring of reality" (Lakoff and Johnson, 1980:12). This is related to the fact that people of a given culture use language to reflect their attitudes towards the world in general and the life of the community where they live in particular. Hence the language user has to bear in mind the fact that she/he has to take into account culture, beliefs and values especially between culturally distinct languages such as Arabic and English. In the other words, since the world's complexities are viewed and classified differently by various cultures.

In the light of what has been mentioned above, the use of symbols is significantly and strongly tied to the connotative and denotative meaning of idioms and proverbs. Dagut (1976:32) claims that the inherent difficulty of understanding idioms and proverbs is the diversity of culture conceptualization of even identical objects or words in both communities whose languages are involved in communication

Values and beliefs are aspects of culture that play a significant role in understanding of idioms and proverbs. The way different people perceive some concepts depends on the forms of things they have in mind on their modals of perceiving and interpreting them which are shaped by their native culture. The complexity of learning a foreign language lies in the fact that some idiomatic and proverbial expressions may contain terms which are acceptable for one group, but considered totally strange and mysterious to another. For example, in Muslim Arab society, it is acceptable for a man to marry up to four wives if he treats them equally, whereas in Christian English world polygamy is prohibited. Even concepts which seem to be identical and acceptable for both cultures may be striking in this respect. Neighborhood for instance, is approximately sacred for the Arabs.

Another important cultural aspect which influences idioms and proverbs is environment. In this respect, Chitoran (1973) claims that the differences in the environment and climate among various communities may be extremely significant in the way of mapping reality. For example, The Arab proverbial expression"khabaryathlegal-sadr"

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is rendered literally as news that freezes the chest. In fact it is happy news for Arab which is not the case for the English. The equivalent English ecological expression "It warms my heart". The English expressions which are associated with climatic conditions and have positive meaning are usually associated with warmth rather than cold such as "he was given a warm welcome", and"warm color" (that is color creating comfortable feeling or atmosphere), the word cold is always associated with negative connotations such as "to have/to give cold feet" which means to make afraid. Another example is that throw cold water on something= to be discouraging about something.

2.1.7 Relationship between Idioms and Culture

Idioms are a special kind of speech form that is particular in meaning, grammatical structure and usage. Idiomatic expressions are even difficult for native speakers because their meanings cannot be determined through an analysis of their individual words. Unlike literal language, it is impossible to explain the idiom from the literal meaning of the individual words. Thus; idioms are difficult to understand and acquire because they are a combination of two or more words, which function as a unit of meaning. They usually involve either metaphorical or figurative meanings that can be understood in certain cultural context and must not be taken literally.

As we all know, language is closely related to culture and can be said as a part of culture. From a dynamic view, language and culture interact with each other and shape each other, language is the carrier of culture which in turn is the context of language. We can dig out cultural features from language and explain language phenomena with culture.

Idioms as especial form of language exist in both language and culture and carry a large amount of cultural information such as history, geography, regional customs, nationality psychology, thought pattern, etc. They are the heritage of history and product of cultural evolvement. Consequently, we can learn a lot about culture through studying idioms and in turn get better understanding of idioms by learning the cultural background behind them. Idioms are numerous, and they occur frequently in all languages. In

linguistic, idioms are usually presumed to be figures of speech contradicting the principle of compositionality, this principle states that the meaning of a whole should be constructed from the meanings of the parts that make up the whole. In other words, one should be in a position to understand the whole of one understands the meanings of each of the parts that makes up the whole. In phraseology, idioms are defined as subtypes of phrase, the meaning of which is not the same asthe meanings of its component parts.

Agar(19912), Glucksbery,(2001) state that idioms learning and figurative language in general encodes customs, cultural beliefs, specific features of a language, social attitudes and norms idioms, metaphor, metonymies and other types of the figurative language express inner thought, views, ideas and emotions. Therefore, learning idioms provides learners with a good opportunity to acquire information about a language`s culture. An idiom most often reflects the national specificity of the people. It is a figurative interpretation of reality and an emotional model of communication. Idioms are highly interactive items. They are strong and colorful examples of cross-cultural relations. The source of their origin is sometimes difficult to ascertain. They are firmly assimilated in various languages and have become part and the whole of these cultures. The main difficulty is whether an idiom is appropriate in the given context when a non-native speaker tries to translate an idiom from his native language into foreign language. It may confuse a listener. The problem is often one of collocation, which is a central characteristic of the language in use. The way native speakers use the language in real world is largely idiomatic and it assumes that a fluent non-native speaker should be similarly idiomatic. When even very good learners of the language speak or write foreign language, the effect is slightly odd. Since idioms evaluate the whole narrative summarizing the main events or opinion a native speakers, unconscious knowledge of collocation is an essential component of their idioms and fluent language and is therefore, an important part of their communicative competence.

A large number of idioms are of folk origin; however, there are huge number of biblical, mythological and author specific idioms. Knowing culture, literature and tradition of different nationalities will help the language learner to communicate with native speakers adequately. In this way an idiom is the key which enables people to open the gate of the national culture, history, traditions and beliefs of different people.

Luke Prodromour remarks that the love of puns and word play, often based on idiomatic sayings, is a common feature of a native speaker; "what is striking about informal uses of foreign language is not any how common the idiom principle is, but just how common creativity with idioms is among native speakers (L, Prdromour, 2003:42). Indeed, the need for greater idiomatic competence is precisely what linguists propose for the non-native speakers.

2.1.8 The Relationship between Proverbs and Culture

Proverbs constitute a cultural heritage, which is bequeathed to us by the past generation. They are considered to be the items of traditional knowledge, occurring for centuries over the world. In her work Profantover(1998:303-307) states that the national proverbs were from the very beginning considered as a manifestation of folk, philosophy, expressing the idea in a brief, terse form in a witty and poetically apt way". Accordingly, Malinauskiene (2004:4) believes that proverbs transmit cultural idiosyncrasy, national world outlook, wisdom, experience and mentality of people and, as such they contain didactic and certain behavioral patterns. Therefore, these expressions of human mind can be considered as not only a written moment of a nation, they also carry practical values, which will be analyzed further in the present research.

Vulic and Zergollern-Miletic(1998:360-364) have drawn attention to the fact that each nation or country has its own proverbs, the occurrence of which has resulted from lifestyle and customs of people, who have had strong bonds with the natural world, their religion and traditions at all times. In fact, these specific utterances as well as language proverbs represent wisdom, experiences, common place beliefs, moral and social values

that are basically the same in many nations (Grigas, 1976:15, Mider, 2004:11, Uzija, 2007:403-404), they have strong connection with people's philosophy on life and contain general observation of practical knowledge, situations and other various aspects of life. Bufiene (2000, 173-177) states that proverbs reflect reality as it is perceived by human beings without neglecting the most trivial, irrelevant phenomenon or situation. The following proverbs can be taken as an example; like father, like son (Oxford dictionary of proverbs 2004:106) suggests that the facet of heritability, i.e it denotes that a son is similar to his father in appearance, manner or in any other way. In connection to what has been discussed above, one can notice that, this proverb can be applied to people of different nations. Similarly proverbs like "you cannot lose what you never had (Ibid, 187) or so many mists in March, So many frosts in May (Ibid: 2005) are motivated by real life experience or sustained observation of human being.

In addition, Taylor (1994:8) believes that a proverb is an invention of an individual who uses ideas, words and ways of speaking that are generally familiar. Because he does so, his sayings win acceptance and circulate in tradition. Bearing all these in mind, it is evident that an easily memorable form and every day speech help to establish proverbial traditions which are handed down from generation to generation. Simple constructions and ordinary vocabulary make proverbs more acceptable to the general public and allow them to be applied in whatever circumstances.

According to Folds (2003:17), cultural concepts deal with mental structures, which enable an individual to store or save perceptual and conceptual information of his or her culture, as well as to interpret cultural experiences and expression. This means that people are provided with clichés or stereotypes as aids to interpret cultural phenomena. One major reason why proverbs are observed and studied even nowadays has to do with the phenomenon that proverbs convey different cultural pictures. Since proverbs contain observation of everyday life, represent popular philosophy of life and provide an insight into human behavior and character, proverbs can also indirectly be said to transmit knowledge of different cultures. Proverbs have a deeper relationship with particular

culture since proverbs describe socially important aspects or thoughts within a specific community. Moreover, cultural pictures of a certain community that are mostly expressed in metaphors are more vividly expressed in some proverbs of the community than in another. The term culture as defined in the oxford advanced learner`s Dictionary (2000) represents the customs and beliefs, arts way of life and social organization of a particular country and / or its people. Moreover, as indicated, this term refers to "the beliefs and attitudes about something that people in particular group or organization share "concerning this definition, it can be said that both proverbs and culture illustrate the way a certain community thinks, behaves and acts.

In connection to what has been discussed above, one can see that proverbs have not outlived their usefulness as they are still widely used till nowadays. One of the reasons can be noted in the work of Grigas (1976:41), where he states that proverbs can be considered as a result of people's psyche, spiritual life, ethics and customs. Therefore, they are closely related to human beings. Profantova (1998:304-305) emphasizes the progressiveness of proverbial tradition, which continually generates the social behavior of a person. She believes that, this ongoing phenomenon cannot be interrupted or vanished and then reappeared after a period of time.

A cultural perspective on proverbs should also include their use. It has been widely a knowledge that there is a number of culture-bound differences and peculiarities with regard to this, for example in China, proverbs are more used than in other countries, and signal an author's high level of education and experience(You Ting, 2010:151; Gunther:1990), which is why they permeate even academic works. Such cultural differences and traditions have to be taken into consideration in foreign language teaching. It is to be said that foreign language teaching is not restricted to the application of vocabulary and grammar, as textual conversations and rhetorical traditions that exist in the speech community are of importance as well. Proverbs can play an important role in the relation of both textual functions and should be considered in this context at least in advanced stages of foreign language classes.

2.1.9 Cultural Influences On Nonverbal

Hartley and Karinch (2007:38) describe culture as (nothing more than accepted social norms for a group". Matsunoto (2006) notes that culture plays a significant role in molding our non verbal behaviors. As instructors, it is imperative that we understand and recognize cultural influences. In the process of making meaning of behavior, it is important to identify non verbal cues that are considered universal versus those that carry specific cultural meaning. In general, spontaneous or unconscious or unconsciously exhibited facial expressions are nearly universal, (Matsumoto, 2006; peace &peace, 2006). For example, the easily recognized smile is a common expression of pleasure among all cultures (Neill&Caswell, 1993; peace &peace 2006).

While some non verbal cues may have universal meaning, the ease with which they are exhibited is also culture variable. For instance, the facial expressions associated with disgust , sadness , fear, and anger are common between Americans and Japanese, but Japanese to individuals believe that it is unacceptable to display such negative emotions in public (Neill& Caswel,1993).American are more open in their expression of positive emotions than many other cultures, (Riggio& Feldman,2005).The non verbal process of looking directly at an individual , goading is also a cultural variable . While listening to another speaker's, white Americans make eye contact 80% of time. Further ,while speaking,white American only make eye contact 50% of the time – conversely,African –Americans make more eye contact while speaking and less eye contact while listening (Suinn,2006).Across many cultures, gaze is associated with dominance, power or aggression(Matsumoto,2006). In many Asian cultures, it is considered rude to make brief eye contact with a person of higher social status (Suinn,2006). While in Arab cultures individuals tend to gaze more directly and for longer periods than other cultures (Matsumoto ,2006).

Interpersonal spatial boundary expectations also differ between cultures. for example, Latin Americans tends to interact and communicate in closer proximity than do

Europeans (Matusmoto, 2006). Further, Hutians interact in closer proximity that do both Germans and Americans (Matsumoto,2006). Physical gestures, with hands and arms, are another common difference between cultures that can lead to nonverbal miscommunication. Matsumoto (2006) identifies several gestures that are common place and socially acceptable in one culture, but are considered obscene in another culture. The "OK" sign, common in many English speaking countries. Mean zero or worthless in France, means money in Japan and is derogatory statement and/ or obscenity in Mediterranean, Arab and Latin American countries (pease&pease, 2006). From one country to another, two fingers in a formation can mean victory, peace, two five (Ronam numeral) or obscenity (Neill&casweel, 1993; pease&pasese, 2006), the height at which individuals hold their hands while gesturing is also a cultural variable. Individuals with British and Germanic background gesture with their hand low in comparison to individual with Mediterranean or Latin background (Hartla, &karinch, 2007).

Cultural norms influence behavior at multiple levels, including the non verbal cause that individual exhibits and the way that we interpret non verbal cause made by others. Riggio&Felaman (2005) discuss the influence of culture on the encoding (sending out) and decoding (interpreting) or non verbal behavior. As instructors, Suinn (2006) says that we must be aware that our own cultural backgrounds are what we use to make meaning of behavior in the classroom. According to Li (2011), because of different cultural background, body language of country has its cultural accent. Li (2006) states each culture in the world is unique and has its own system of expressing body language in communication. It is the uniqueness of different cultures, that case misunderstandings or even conflicts in intercultural communication. As the differences exist, only by knowing them and paying attention to them people can avoid the misunderstandings. People are different in elements of body language such as gestures, eye contact and facial expressions.

Kurien (2010) defines gesture as movements made with body parts(hands ,arms fingers and legs), and they may be voluntary or involuntary. Gestures are the incomparable component of body language. It refers to specific body movements that carry meanings. Some gestures may indicate general emotional a arousal, which produces diffuse bodily activity, while others appear to be expression of particularly emotional states. Gestures are both innate and learned, they are used in all cultures, tend to be tied to speech processes and are usually automatic.(Hu,1999).

●Differences in gestures can be grouped into two classes:

- Same gestures, have different meanings in America for example, it is not considered to be offensive to point at someone. In china, it is regarded as rude behavior. The person, that is pointed at many thinks people are gossiping about her or him, so Chinese people choose to use hand to remind others rather than point directly. In America, turning rings around when having social activities may suggest this person is various. On the motherland, it is likely that Chinese people think of it to show off his or her richness.

-Different gestures, same meanings when expressing the meaning, "imfull", Americans people tend to put a hand flatly under the neck to show their frustration, which is already pie up to their throats.Chinese people always pat their own belly with one hand, which means the stomach cannot contain more food.

In China, the gesture of a forefinger stretched with its tip touching one' s own face several times quickly conveys "shame on you". In America to express the same meaning, people would use forefinger of each hand stretched, palms down in front of some body's body, and one forefinger brushing on the face several times (che, 2009)

Facial expressions can reveal one's emotions. Research shows, that most basic emotions can be expressed by facial expressions(Tang,1996).Facial expressions help showing the different moods of the individual through the movement of eyes, eyebrows, lips and cheeks. (ibid,p4)

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The meanings of the facial expressions around the world are almost the same, such as smile normally stands for cheer or appreciation and frown indicates anxiousness, anger or pain. However, the use of facial expressions in China and America for example differs from each other. In America, people tend to make exaggerated facial expressions so that their feelings can be understood easily. For historical reasons, Chinese people are inclined to keep their own emotions inside. They turn to make slightly movements on the face. For example, "laugh without showing teaches" is the unwritten rule for formal social activities. Eye contact is also an important element in social communication system.

2.1.10 Raising Cultural Awareness in the Foreign Language Classrooms.

The shift towards a communicative approach to foreign language teaching has coincided with the developing awareness of the growing role of culture in second language acquisition. In this climate, the acquisition of a second language is actually the acquisition of a second culture. However, Cunnings Worth (1984:62) states the case against the culture-specific coursebook, and claims that a limitation of culture-specific coursebook is that it will only be of relevance to students who understand the cultural background in which it is set.

Tomlinson (2001:12) holds that cultural awareness involves a gradually developing inner sense of the equality of cultures, an increased understanding of your own and other peoples' cultures. And a ppositive interest in how cultures both connect and differ (cited in Tomlinosn & Masuchara, 2004, 3), Tomlinson and Masuchara, (2004) claim that an increased cultural awareness helps learners broaden the mind, increase tolerance and achieve a cultural empathy and sensitivity. According to Tolmanlin and Stempliski (1995), cultural awareness encompasses their qualities:

Awareness of one's own culturally. Induced behavior

Awareness of the culturally induced. Behavior of others

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Ability to explain one's own cultural stand point (p5) Knutson (2006) points out that the development of students cultural awareness starts by encouraging them to recognize their cultural identity in relation to other cultures. For this reason, Knuston (2006) suggests that teachers should analyze students' real world and academic needs in terms of cultural knowledge awareness of ability to function in appropriate ways (Kuuston. 2006, cited in Beaudrie, etal (2009) p.167- 169). Tannen (1992) in the United States holds that cultural identity is likely to diverge based on learners nationality and linguistic background, but also on their ethnic heritage, religious beliefs, class, age, gender and sexual orientation (Tannen, 1992. Cited in Kunaravadielu, 2003). Jones (1995) refers to cultural awareness as an exploration of otherness, the term otherness refers to the foreignness of the target language culture that learners need to relate to in foreign language learning. 'Relating to otherness' is considered the essence of inter-cultural communication as this implies that "both learners" first and target culture should be put under scouting in the language class so as to make visible   differences which can potentially prevent the two cultures from relating successfully,(Crozet and liddicoat, 2000, p : 3). Jone (1995) argues that cultural awareness develops more with learners through examining their own life style, their language, their attitudes, values and conventions of others. Tomalin and Masuhara(2004) also distinguish between cultural knowledge and cultural awareness; cultural knowledge is defined as "information about the characteristics of our own and other peoples' cultures" (P.6), and cultural awareness refers to "perceptions of our own and other peoples' cultures" (ibid) while cultural information is often static, out of date and with stereotypical, cultural awareness is dynamic, multidimensional and interactive.Tomalin and Masuhara state that cultural awareness can be gained through experience of the other culture directly from visiting the culture or indirectly via movies, music, literature and other art fact. (ibid)

However, Rantz and Horan (2005) argue that the concept of cultural awareness doesn't reflect the complex and dynamic definition of culture as it isolates the target culture in

a neutral or objective perspective . They refer to the concept of " intercultural awareness" that places cultures in relation to each other, this relativism of cultures not only implies ones' insight into the target culture and ones' self – discovery in the process of discovering the other culture, but also the importance of moving beyond the surface behaviors and artifacts implies" a move from ethnocentric to ethno-relativism, the ability to dissenters; to see things' empathy, as well as an awareness of the intercultural process of change of both individuals and societies arising out of the dynamics of encounters between them (Rantaznd Horan, 2005 P . 211) ,that is cultural awareness, the shift toward a communicative approach to FL teaching has confided with a developing awareness of the growing role of culture in second Language acquisition. In this climate, the acquisition of a second language is actually the acquisition of a second culture. However, Cunnings Worth (1984) states the case against 'the culture – specific course book and claims that a limitation of the culture – specific course book is that it will only be of relevance to students who understand the cultural background in which it is set "indeed strong portrayal of British life might well prove to be an impediment rather than a help to the learners (P .62)

Kramsch (1993), on the other hand, argues that entering into foreign language implies a cognitive modification that has implications for the learners' identity as a social and cultural being. This suggests the need for material which privileges the identity of the learner as an integral factor, in developing the ability to function fully in socio cultural settings.

On the whole, it is useful to include cultural awareness activities in a language course as doing so, according to Tomlinson and Masuchara (2004) can not only increase the educational value of the course, but can also facilitate language acquisition to do so; they present a general understanding of cultural awareness.

Tomlinson and Masuchara (2004) make a distinction between cultural knowledge and cultural awareness as follows:

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- Cultural knowledge: it consists of information about the characteristic of our own and other peoples cultures. This information's is typically

  External : it is given to us by someone else.

  Static: we do not modify it from experience.

  Articulated : it is reduced to what words can express.

  Stereopticon: it refers to general norms rather that specific instances.

- Reduced: it has been selected from all the information a viable and it typically omits information about variation and exceptions this information is normally given to us in the form of: (a) facts, (b) statistics (c) generalization and (d) examples.

Cultural knowledge can be useful in helping us to understand ourselves and other people. However, it can also be misleading for these reasons:

(a) It dependens on the peoples' experience, objectivity and integrity

(b) It is fixed in time (often out of date).

(c) It is inevitably implied

(d) It often conceals as much as it reveals. For example it is useful for visiting businessman to be told that the Japanese are hard working and serious, but this generalization by itself can conceal the reality that many Japanese people like to go out and enjoy themselves after work.

* Cultural awareness, According to Tomlinson and Masuhara (2004) cultural awareness consists of reception of our own and other people cultural. these receptions are:

   * internal : they develop in our mind

   * Dynamic : they are constantly being added to and changed.

  * Variable: they are not modified from experience

* Multi dimensional: they are represented through sensory images(mental pictures) meant connection and affective association as well through the inner voice(Masuchara, 2003, Tomlinson. 2000)

Cortazzi and Jim (1999) pointed out that cultural awareness means to become aware of members of another cultural group including their behavior, their expectation, their perspectives and values. Kuang (2007) delineated four levels of cultural awareness:

- At first level, people are aware of their ways of doing things, and their way is the only way. They ignore the influence of cultural differences. People become aware of other ways of doing things.
- At the second level, they still see their way as the best. Cultural differences at this level are deemed as a source of problems and people are likely to ignore the problems or reduce their importance.
- People at the third level of cultural awareness are aware of both their way of doing things and others' way of doing things and, they tend to choose the best way according to the situation. At the this level, people come to realize that cultural difference can lead to problems as well as benefits and are willing to use cultural diversity to generate new solutions and alternatives.
- Finally, at the fourth level people from various cultural backgrounds are brought tighter to create a culture of shared meanings. People at this level repeatedly dialogue with others and create new meanings and rules to meet the needs of aspect situation. In essence, it can be said that individuals who experience the fourth level of cultural awareness proposed by kuang(2007) move from a stage of " cultural ignorance " to a stage of " cultural competence".

Cultural awareness is a concept in which learners think about the similarity and contrasts between home and target cultural as a tool to achieve communication. (GYRAM, 1989). Bamgbose (1994) argues that foreign language teachers should give their learner

insights and information about the target culture from the native speaker point of view. He goes on saying "learner's need to be prepared for experience of the daily rhythm of the foreign culture, of the behaviors which are differed and those which are the same but have a different significance" (117). In the same, Vein Kramsch(1993), argues that learners should explore the existence between native and target cultural meanings and reflect critically upon them. This makes them experience new ways of thinning and acting and view the world from their own prespective and the other one. She goes on to say that cultural knowledge should not be viewed only as an aim to achieve communication or enrich ones'knowledge, but more impatiently as to develop the ability to take on the perspective of the others as well as one's own.

Tavares and Cavalcanit (1996) say that there is no other better way than including the teaching of the target culture which should not be seen as a support to language teaching, but it should be placed on an equal footing with the foreign language teaching. This claim is supported by recent research where incorporating the target culture does not only affect effectively the students linguistic success. However, it also can be an efficient tool in communication culturally – "determined" behavioral conventions are taught. The purpose as claimed by Tavares and Cavalcanti is to develop students to build cultural awareness which would surely improve the understanding of their own culture as well as the target one. Furthermore, cultural awareness must be seen as an educational goal in foreign language teaching and learning as kramsch (1993) argues that culture awareness must be seen both as enabling language proficiency and full competence, and as being the outcome of reflection on language proficiency.

Brown(1994:167) states that both learners and teachers of foreign language need to understand cultural differences to recognize openly that everyone in the world is not "just like me" that people are not all the same beneath the skin. Rivers (1981:315), argues that there are real differences between groups and cultures. Therefore, language teachers cannot avoid conveying impression of another culture whether they realize it or not.Language cannot be separated completely from the culture in which it is deeply

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embedded. Any listening to the utterances of native speakers, any reading of original texts, and any examination of pictures of native speakers engaged in natural activities will introduce cultural elements into the classroom.

Singhal (1998:14) notes that culture teaching should allow learners to increase their knowledge of the target culture in terms of people's way of life, values, attitudes and beliefs and how these manifest themselves or are couched in linguistic categories and forms. More specifically, the teaching of culture should make learners to be aware of speech acts, William (1992, cited in Byram, Morgan et al, 1994:67).At any rate, culture teaching should aim to foster empathy with the cultural norms of the target language community and an increased awareness of one's own "cultural logic" in relation to others.

2.1.11 Introducing Culture in Classroom Settings

Sercu (2005) noted that many teachers fail to recognize the interface between language and culture.

The literature shows that teachers experience certain problems while teaching, which results in either not dealing extensively with culture, or ignoring it completely:

* One of the problems that teachers may face is the overcrowded curriculum on them. The study of culture requires time. Therefore, many teachers feel they that cannot spare time for teaching foreign language culture in already overcrowded curriculum, they think that students will be exposed to cultural material later often they have mastered the basic grammar and vocabulary of the target language . However, this later never seems to come for most students .

* Another problem is that, teachers may fear not having sufficient knowledge on the target language culture, so teachers are afraid to teach culture because they thinkthat, they do not know enough about it, and that their role is limited.

* A third problem is student's negative Attitudes. Students often assume target culture phenomena consisting of new patterns of behavior thus , they try to understand the target culture. Isik (2003:2004)pinpoints a similar concern for foreign language teaching as students may put barriers between their own culture and the target culture by rejecting all the values associated with the target culture when cultural phenomena differ from what students expect , they may react negatively characterizing the target culture as ' change'

* The fourth problem is the lack of adequately training in the teaching of culture, and because of not having suitable strategies and clear goals that would help them to create a frame work for organizing instructions around cultural themes. As it is also proposed in the literature. The development of such work depends on teachers' own definition of culture from much of the difficulty arises.

* The fifth problem is that teachers may not know how to measure cross-cultural competence and changes in student's attitudes as a result of culture teaching.

Liddicoat (2008:66) points out that it is unrealistic to expect learners to feel and behave like the native speakers. It is argued that expecting learners to be like the native speakers is not only an unrealistic goal but also such expectation covers with the goals of intercultural learning.

According to Alptekin C. and Al ptekin (1984) expecting the students to accept a foreign countries norms, and think like the people of that culture causes problems. It should be kept in mind that having such expectations can be problematic, as by the learners, this may be perceived to be a threat to their national identity,particularly for learners who are immigrants in the target language community the existence of problems like experiencing culture shock may prevent learners from developing positive attitudes towards languages and culture learning cannot be denied.

Bromley (1992) also mentions that some learners may have negative attitudes toward language learning or the target culture. He argues that these negative attitudes may be

due to prior learning experience stereotyped idea about people of other culture, or negative attitudes towards learning languages and experiencing other cultures, or due to social distance.

Overcoming the negative attitudes of learner towards foreign language and cultures can only be achieved by the help of teachers. Dlaska (2000) argues that teachers should help learners expand their cultural borders and broaden their horizons for this reason, with the help of their teachers, learners should be encouraged to explore stereotypes rather than ignoring them. They should make use of strategies for exploring and understanding others and triggered by the curiosity of culture learning.They should also focus on diversity of different cultures.

- One of the reasons why culture is being neglected in the language classroom may be because of the tensions that could be caused by the presentation of cultural content that is unfamiliar to the learners. However, as Tseng (2002) suggests, there cultural tensions could be turned into productive tensions. Presenting the differences between the learners own culture and the target culture should not be regarded as a negative and problematic issue, as the realizations of their difference can help the learners in gaining a cross – cultural a wanes and thus expand their respective.

- Another problem with teaching culture, as Btoley (1992) argues, is due to language teachers who fail to realize that culture learning, is a process of learning about another cultures' behavior patterns and rather see it as fitting new cultural patterns in students' exiting cultural frame work. Students should be encouraged to negotiate between languages and cultures, develop cultural awareness through which they create deep understranding of their own and others' cultures (Liddicat: 2008).

2.1.12 Teaching Basic Cultural-Concepts through the Syllabus

Undoubtedly, quite a number of educators, classroom practitioners and students alike, foster the feeling that language learning is a set of structural rules and they more concerned with grammatical competence apart from its use "whether it is feasible,

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appropriate, or done in a particular speech community" (Richards & Schmidt 2010: 99).On the contrary, "learning a foreign language is more than a simple task of assembling lexical items in grammatically accurate sentences" (Liddicoa 2017: 1).undoubtly, grammatical competence is a fundamental element to be reckoned with and learned, its connection with other important competences should be taken into account, due to the fact that it is only a single aspect of a multifaceted reality in which the communicative competence includes four interrelated areas language knowledge; grammaticalcompetence (formal competence), sociolinguistic competence (sociocultural competence), discourse competence and strategic competence (Martínez-Flor, &Usó-Juan 2006, Richards & Schmidt 2010).

One more important is the sociolinguistic competence which includes pragmatic competence which is defined by Richards & Schmidt (2010:449) as "being able to use language appropriately according to context (taking into account such complexities as social distance and indirectness) in order to accomplish one's communicative goals". Consequently, to use language appropriately, a speaker or writer is described to be pragmatically competent. All language functions are undeniably universal so long as they delineate human interaction. (Lackoff 1973, Leech 1983, Brown & Levinson 1987). However, the employment of these functions does not rely exclusively on linguistic competence, but rather on sociocultural factors.To further elucidate this part is that what is polite to certain speaker or hearer may be impolite to another or vice versa (Holmes 2001, Watt 2005, Tagliamonte 2006).

A good grasp of pragmatic theory is essential on the part of practitioners if they intend to explicitly construct the appropriate use of interlanguage competence.

2.1.13 Pragmatic Ability and Culture

The notion of pragmatics has numerous meanings depending on the context. When we say that someone is taking a "pragmatic approach" to something, for example, the implication is that the person is being practical. Yet, the word assumes a more

specialized meaning in applied linguistics. The term pragmatic ability as used in this volume refers both to knowledge about pragmatics and to the ability to use it.

Pragmatic ability actually encompasses the four main channels for communication, the receptive ones, listening and reading, and the productive ones, speaking and writing. Whether the reception or production is pragmatically successful in the given L2 depends on various factors, such as:

(1) our proficiency in that L2 and possibly in other (especially related) languages.

(2) our age, gender, occupation, social status, and experience in the relevant L2-speaking communities.

(3) our previous experiences with pragmatically competent L2 speakers and our multilingual/multicultural experiences in general. Let's look at the different skill areas:

As **listeners**, we need to interpret what is said, as well as what is not said, and what may be communicated non-verbally. These verbal and non-verbal cues transmit to us just how polite, direct, or formal the communication is and what the intent is (e.g., to be kind, loving, attentive, or devious, provocative, or hostile). The input could be through language (e.g., through words, phrases, or extended discourse), though gestures, or through silence.

As **readers**, we need to comprehend written messages, identifying the rhetorical structure of the message and catching sometimes subtle indications of tone or attitude in the communication (e.g., anything from a humorous, sincere, sympathetic, or collaborative tone to one that is teasing, sarcastic, angry, threatening, patronizing, or sexist).

As **speakers**, we need to know how to say what we want to say with the proper politeness, directness, and formality (e.g., in the role of boss, telling employees that they are being laid off; or in the role of teacher, telling students that their work is unacceptable). We also need to know what not to say at all and what to communicate non-verbally. What do we as speakers need to do in order for our output to be *comprehensible* pragmatically to those interacting with us, and what do we need to know about the potential consequences of what we say and how we say it? What do we need

to know as learners in order to accommodate to the local speech community's norms for pragmatic performance, such as in, say, making an oral request? There are various factors that can stand in the way of pragmatically appropriate performance.

As **writers**, we need to know how to write our message intelligibly, again paying attention to level of politeness, directness, and formality, as well as considering issues of rhetorical structure (e.g., in the role of concerned tenant, composing a message to post in an apartment building warning neighbors not to exit the parking lot too fast; or inthe role of employee, requesting a promotion and a raise, or a paid vacation from the boss).

It is worth mentioning at this juncture that pragmatics has conventionally focused on the spoken medium and has paid little attention to writing, so that we know little about how learners acquire the ability to be functionally appropriate in their written language. Though some efforts have been made in the research literature to focus on the pragmatics of written language, this is still more the exception than the rule. There are, of course, various hybrid genres of written language, such as e-mail messages, which contain elements of both oral and written language.

Having pragmatic ability means being able to go beyond the literal meaning of what is said or written, in order to interpret the intended meanings, assumptions, purposes or goals, and the kinds of actions that are being performed. The interpretation of pragmatic meaning can sometimes pose a challenge – even to natives of the language – since speakers do not always communicate directly what they mean, and listeners do not always interpret the speakers' meaning as it was intended. So, the speakers and the listeners need to collaborate to assure that genuine communication takes place. In fact, pragmatics deals with meaning that the speaker needs to co-construct and negotiate along with the listener within a given cultural context and the given social constraints. Inevitably, learners will relate the pragmatic ability that they have in their first language (L1), the language other than their first one which is currently their dominant one, or perhaps some other language (if they are multilinguals) to the pragmatics of the target language community. In part, it entails drawing on the latent knowledge that they

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already possess to help sort out the pragmatics of the L2, and in part, it calls for the acquisition of new knowledge.

2.1.14 Communicating Messages Indirectly

● Why are messages not communicated directly?

*One reason is that members of the given speech community may find it inappropriate and even rude to come right out and ask point blank, "Why haven't you gotten married yet?" In that speech community, the shared knowledge may be that it is necessary to be indirect and to make innuendos, and then see if the other person wishes to comment on his or her personal situation. In another language community, it may be perfectly acceptable to ask this question. The direct question was the approach that the Aymara Indians used with co-author Cohen when he was a Peace Corps Volunteer in rural community development on the high plains of Bolivia in the mid-1960s.

*Another reason why members of a given speech community do not always communicate messages directly is that it might sometimes be considered more appropriate in that community to hint about the matter rather than to spell it out. For example, there may be rules about "being on time" which are largely left unsaid. So if someone is too early or too late, according to expectations, a hint is made to that effect (e.g., "Oh, you're here in time to help us finish preparing the hors d'oeuvres"), and it would be rude to spell it out. This leaves the listener or reader to intuit what is probably meant.

While correctly interpreting, the innuendo may even be difficult for highly competent speakers, it may be a far more daunting task for less competent learners – both to perceive the hint and to interpret the meaning of the message correctly. There are also instances where what someone says is not what he/she means. So, for example, in American English, "We must get together" is usually not to be taken seriously, and a reply like "OK, let's make a firm date" would be met with surprise. It is often just a polite way to end an encounter in a friendly way.

The field of pragmatics is broad and encompasses matters of reference, presupposition, discourse structure, and conversational principles involving implicature and hedging.

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This volume will focus primarily on speech acts, since they have an important role to play in L2 communication, and are teachable and learnable. In addition, they among the most rigorously researched of the areas in pragmatics, which is what motivated us to demonstrate how to draw on this empirical resource in the teaching of L2 pragmatics.

2.1.15 Social, Cultural, and Pragmatic Norms

Accurate interpretation of the pragmatics behind human behavior relies on both social and cultural norms. *Social norms* can be viewed as explicit or implicit statements or rules used when something should or could be said and the manner in which it would be expected to be said. These norms influence societal behavior, and are usually based on some degree of group consensus. Attempting to define ***cultural** norms* is not easy because traditions, customs, beliefs, values, and thought patterns all contribute to such norms.Culture has, in fact, been defined as "a fuzzy set of attitudes, beliefs, behavioral conventions, and basic assumptions and values that are shared by a group of people, and that influence each member's behavior and each member's interpretation of the 'meaning' of other people's behavior."

Since even native speakers vary among themselves as to how they perform pragmatic routines in a given discourse situation, there is not necessarily language behavior which would be deemed absolutely "right" or "wrong" in a given case. Rather, the norms of the community tend to make certain pragmatic behavior more or less preferred or appropriate in a given context by speakers in that community. So ***pragmatic** norms* refer to a range of tendencies or conventions for pragmatic language use that are not absolute or fixed, but are typical or generally preferred in the L2 community.

2.1.16 Objective vs. subjective culture and explanatory pragmatics

A distinction has been made between *objective culture* and *subjective culture*. Objective culture refers to the institutional aspects of culture, such as political and economic systems, and to its products such as art, music, and cuisine. Subjective culture refers to the learned and shared patterns of beliefs, behaviors and values of groups of interacting people, or in other words, the philosophical, psychological, and moral features that define a group of people. An explanatory approach to pragmatics builds on the notions

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of subjective culture. In this approach, pragmatic use of language is characterized in terms of a range of pragmatic norms or tendencies of L2 communities rather than absolute prescriptive rules.

An explanatory approach to pragmatics has its goal to alert learners as to why L2 speakers commonly use the language as they do, why there are differences in how meaning is conveyed in the L2, and how underlying cultural values, beliefs, and assumptions influence L2 speakers' pragmatic behavior. If learners just study the language material without analysis of its cultural meaning, they may not notice the underlying material that can shape the behaviors, roles and ethics of participants in the culture. Informed explanations by teachers can help to provide an "insider's" perspective.

However, at least three caveats are in order with regard to this explanatory approach to pragmatics:

● First, instruction must clearly differentiate a stereotypical view of cultures from generalizations or general tendencies.In addition, it is beneficial for teachers to characterize culture as being variable, diverse, and changing over time, not as a monolithic, homogeneous, or static entity.

● Secondly, the degree to which learners actually shift in their interpretation of social and cultural norms in the L2 is an empirical question and one that could be explored as a classroom-based research project.

● Lastly, it is up to the learners themselves as to whether they will choose to be pragmatically appropriate. Even if they gain an understanding of the social and cultural norms, they could still resist accommodating to L2 norms in their own pragmatic performance.

2.1.17 Learning How to be Pragmatically Appropriate in the L2 Culture

Since the focus of pragmatics in the real world involves the use of language in a host of social and cultural contexts, learners of a language invariably have a lot to learn if they do choose to avoid cross-cultural misunderstandings. They need to be aware of social

norms when speech acts are likely to be performed (e.g., knowing if and when to ask the boss about a raise or moving to another office), cultural reasoning as to why they are performed that way, and knowledge about the consequences of utterances in that particular culture. In other words, they can benefit from knowing something about the norms of behavior for realizing the given speech act in a given context, taking into account factors such as:

(1) the culture involved, (2) the relative age and gender of the speaker and listener(s), (3) their social class and occupations, and (4) their social status and roles in the interaction. For example, is it appropriate to ask the other person his/her age (since in some cultures, advanced age brings with it added status) or how much she/he makes a month (since in some cultures, a higher salary brings with it higher social status)? Is it appropriate by way of "small talk" to ask whether the listener is married? And what about asking how much the listener paid for the new car? What might be innocuous questions in one culture may be insulting, intrusive, or otherwise offensive in another culture.

Along with having social and cultural knowledge about the speech community, it is important to know the language forms to use in a host of sometimes delicate cross-cultural situations, depending on who is being spoken to, the relative positions of authority of the conversational partners, and the context of the communication. For example, assuming that it is acceptable in the given culture to ask how much someone paid for a new car, it would still be necessary to know what acceptable language for requesting that information would be. You would like to know, for instance, whether you could just come out and ask directly, "How much did you get that new car for, George?" or whether you would need to be more indirect, "Boy, that car must have set you back a pretty penny!"

In addition, the way that you offer back-channeling (i.e., giving feedback as a listener) to demonstrate that you are in fact engaged in the conversation may vary dramatically depending on your role in the interaction. So, while it may be less pronounced in English than in other languages, using "yeah" as a way of saying you are listening can be too

informal when interacting with an individual of significantly higher status (e.g., the CEO of a company or a leading national politician). Rather than responding to "This report has major implications for policy" with "Yeah," it may be more appropriate to respond with "Yes, I understand fully." So, making the appropriate language choices in performing a given speech act calls for selecting those language forms that best express the intent of the speech act in that context. This involves taking into account the norms of behavior relevant to the given situation in the given speech community.

Here is a final example of somewhat inappropriate language use that could possibly lead to pragmatic failure. Cohen received the following e-mail message from a Japanese colleague who was acknowledging receipt of feedback from an anonymous reviewer on a chapter for a volume that Cohen was co-editing:

I certainly received the feedback. Thanks a lot.

His colleague's terse response made it sounds as if he had received much more feedback than he had bargained for, and that he was even perhaps a bit annoyed. It is all because of the word "certainly." His intention was to simply let Cohen know that he had received the reviewer's feedback and appreciated it. He was using "certainly" as an intensifier. The translation equivalent of "certainly" in Japanese, *tashikani*, works as an intensifier informal contexts. The implication is that since he received it for sure, if there is any glitch afterwards, it is his fault and not Cohen's. Given the use of "certainly" in the first sentence, the demonstration of gratitude "Thanks a lot" could be construed as facetious. Although initially taken aback by the message, Cohen ultimately interpreted the message as intended to acknowledge receipt of the chapter and as a vehicle for sending his thanks for the feedback he received, so in this case pragmatic failure was averted.

2.1.18 Developing Socio-cultural Competence Through Dialogic Teaching

Experiential research targeting formal learning settings as classrooms, has demonstrated for the last three decades that discourse patterns are monologue, controlled and shaped by the teacher. Therefore, complex areas of pragmatic competence can be addressed through dialogic teaching which proved to be an effective classroom technique. So, to make the most of active participation, and develop learners' understanding, there needs

to be a significant shift in classroom practice which in turn leads to a new trend in teaching. Many linguists call for adopting a pedagogy that engages learners and advances their understanding. This pedagogy is referred to as dialogic teaching. Dialogic teaching is explained by Alexander (2006, p.62) as finding out what learners think, engaging with their developing ideas and helping them to talk through innovative activities. Dialogic teaching can be thought of as combinations of various conditions that build up into a recognizable teaching approach. "Dialogic Teaching" means using talk most effectively for carrying out teaching and learning. Dialogic teaching involves ongoing talk between teacher and students, not just teacher-presentation.

Dialogic teaching is as distinct from the question-answer and listen-tell routines of traditional and so-called 'interactive' teaching as it is from the casual conversation of informal discussion. Nor should it be confused with the official use in England of the term 'Speaking and Listening', since this attends only to the learner's talk and is viewed as an aspect of English teaching, whereas dialogic teaching is as much about the teacher as the learner, and relates to teaching across the curriculum. Grounded in the principles of collectivistic, reciprocity, support, cumulating and purposefulness, dialogic teaching draws on recent psychological and neuroscientific research on children's development and cognition as well as on a long tradition of observational and process-product research on teaching. The approach links with the work of Bakhtin, Bruner, Cazden, Barnes, Mercer, Nystrand, Wells and Wood and with new developments in cultural psychology and activity theory. Dialogic teaching has been intensively trialled in London, Yorkshire and other parts of Britain. Practicing dialogic teaching according to Alexander (2005, p.6) is based on the six pedagogical values which start with the purposes of education, the nature of knowledge and the relationship of teacher and learner:

- Teaching as transmission sees education primarily as a process of instructing children to absorb, replicate and apply basic information and skills.

- Teaching as initiation sees education as the means of providing access to, and passing on from one generation to the next, the culture's stock of high-status knowledge, for example in literature, the arts, humanities and the sciences.

- Teaching as negotiation reflects the Deweyan idea that teachers and students jointly create knowledge and understanding rather than relate to one another as authoritative source of knowledge and its passive recipient.

- Teaching as facilitation guides the teacher by principles, which are developmental (and, more specifically, Piagetian) rather than cultural or epistemological. The teacher respects and nurtures individual differences, and waits until children are ready to move on instead of pressing them to do so.

- Teaching as acceleration, in contrast, implements the Vygotskian principle that education is planned and guided acculturation rather than facilitated 'natural' development, and indeed that the teacher seeks to outpace development rather than follow it.

Teaching as technique, finally, is relatively neutral in its stance on society, knowledge and the child. Here the important issue is the efficiency of teaching regardless of the context of values, and to that end imperatives like structure, economic use of time and space, carefully graduated tasks, regular assessment and clear feedback are more pressing than ideas such as democracy, autonomy, development or the disciplines.

2.1.19 Dialogic Teaching Challenges

Adopting dialogic teaching in order to enhance interlanguage perspective is faced by a number of challenges some of which are identified by Alexander (2008a, p.114-119). These challenges include:

- Evidence of widening gaps in practice as some teachers achieve more change than others and are motivated to continue building on their success.

- Less attention has been given to developing the repertoire of learner's talk- their capacities to narrate, explain, ask questions, speculate, argue, reason and justify

> etc. Without the appropriate tools, students are limited in their abilities to think and participate fully in the discourses to which they are introduced.

Learners are being given more time to think and respond but the challenge of building on their responses, remains unsolved in many cases. Traditional communicative practices are ingrained in institutions and there remains a strong sense that teachers are expecting certain answers

2.1.20 Discourse Completion Task

One of the well-known approaches developed in this connection is video-based pragmatic instructional units along with output-focused activity—for improving pragmatic awareness and pragmatically appropriate production (Bou-Franch&Garcés-Conejos, 2003; Mir, 2001). Additionally, in response to Bardovi-Harlig and Hartford (2005) and Cohen (2004), who have called for a focus on more authentic data, the study includes not only a written discourse completion task (DCT), but also a somewhat more spontaneous oral DCT to enhance the reliability of the design. The inclusion of both written and oral production data may have thefurther advantage of facilitating a fuller understanding of learner pragmatic development (Kasper &Roever, 2005; Martیnez-Flor&Fukuya, 2005; Yuan, 2001). Finally, the inclusion of a receptive task, a pragmatic acceptability judgment task (PAJT; Garcia, 2004) allows for better triangulation of findings regarding the participants' pragmatic development.

Among the elements of the L2 pragmatic competence acquisition process that need to be accounted for are the pragmalinguistic input available to learners, the developing pragmatic system that processes the pragmalinguistic forms that are taken in, and the output of pragmalinguistic forms that is produced by the learner. In this understanding of L2 pragmatic processing, sociopragmatic proficiency must be developed simultaneously to pragmalinguistics proficiency in order for there to be a balance of accuracy in form production and contextual awareness. In fact, a lack of sociopragmatic development has been posited as a possible problematic result of some efforts to teach L2 pragmatics explicitly (Kasper & Rose, 2002; Liddicoat& Crozet, 2001). Taking for granted that sociopragmatic development needs to take place, the focus of the present

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study remains overall L2 pragmatic competence, as indicated by the ability of learners to perceive and produce pragmalinguistic forms appropriately.

The pragmatic acquisition model assumed here builds on the basic integrated psycholinguistic model of SLA proposed by Gass (1988), supported by VanPatten and Cadierno (1993) and elaborated upon indirectly in Izumi (2003). The model is realized within the framework of Swain's (1985, 1995, 1998) Output Hypothesis, thus there is a strong role proposed for output in the acquisition process. Figure 1 depicts the relationships among various aspects of the process of L2 (interlanguage) pragmatic competence acquisition.
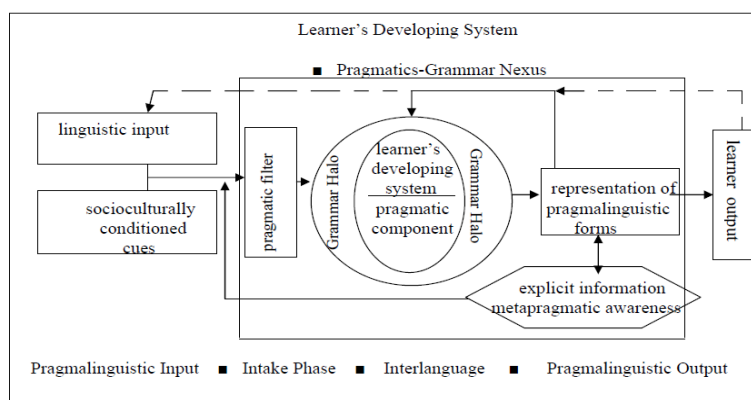

Figure 1. Model of Developing Interlanguage Pragmatic Competence Acquisition.

2.1.21 Interlanguage and Speech Acts Theory

Speech acts (Searle in Mey, 2001) are the basic or minimal units of linguistic communication. The language we use, particularly the speech acts we utter, are entirely dependent upon the context in which the acts are performed. Speech acts are verbal actions. In uttering a speech act, a speaker does something with words; there is a performance of an activity that brings about a change in the existing state of affairs. The different aspects of speech acts are due to Austin's categorizations (1962): locutionary, illocutionary, and perlocutionary aspects. According to Levinson (1983: 236):

(i) Locutionary act: the utterance of a sentence with determinate sense and reference.

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(ii) Illocutionary act: the making of a statement, offer, promise, etc. in uttering a sentence, by virtue of the conventional force associated with it

(or with its explicit performative paraphrase).

(iii) Perlocutionary act: the bringing about the effects on the audience by means of uttering the sentence, such effects being special to the circumstances of utterance.

Austin further states that locutionary act and illocutionary act are detachable, and therefore the study of meaning may proceed independently, but supplemented by a theory of illocutionary acts.

Mey (2003) states that by locutionary aspects we mean the activity we engage in when we say something. For example when we say: *It's cold in here*, we say that the weather is cold and there is nothing more implicated. The speaker merely states that the weather is cold. Illocutionary aspect contains force in which there is an act performed via words. Hence, in uttering *'It's coldin here',* there is an act of stating of the weather. Perlocutionary aspect relates to the effect(s) resulting from the utterance. The utterance *'It's cold in here',* may produce the effects on the hearer to close the door.

2.1.22 Describing Speech Acts:Linking Research andPedagogy

Natural discourse often includes hedges, fillers, repetitions, overlaps, and repairs, woven in the frequent turn-taking, and the structure of naturally occurring conversation can be highly complex. As we have seen in Activity in the previous chapter, the pragmatic use of language found in natural conversations reminds us that natural conversation often fail to be neatly packaged interchanges. One current view holds that if we truly wish to understand the complex organization of natural discourse, we should rely on naturally occurring data alone. An oft-mentioned shortcoming of such data, however, is the difficulty involved in collecting comparable data.In addition to natural data, empirical research in pragmatics thus far has also utilized various elicited means of data collection. As they are elicited, these data may not provide a mirror image of authentic language use. However, it is our view that dismissing this massive body of collective knowledge at this point is like "throwing the baby out with the bath water." We feel that these data can supplement natural data and are valuable research-based

information applicable to teaching L2 pragmatics. The vast amount of such data currently available includes descriptions of language structures and a range of norms for pragmatic behavior in the communities where the target language is used.

A more comprehensive version of the majority of information offered here is posted on the CARLA Speech Act. This database was originally developed with the intention of supporting teachers and curriculum writers in their efforts to share this information with learners. And in some cases learners have gone directly to the site in order to obtain material to be used in performing speech acts in and out of class.

The CARLA Speech Acts website has descriptions of six speech acts (apologies, complaints, compliments and responses to compliments, requests, refusals, and thanks), with examples from various languages (e.g., English, Spanish, German, Chinese, Japanese, and Hebrew). The amount of information on a given speech act varies greatly depending on the availability of research articles that investigate that speech act. In the remainder of this chapter, we will look at the information on several speech acts in American English, as well as on conversational implicature, with an eye to its application to language instruction. The speech acts are compliments and responses to compliments, refusals, apologies, and requests. We end this chapter with an activity intended to provide teachers and readers with an opportunity to explore resources on the CARLA website and elsewhere for certain pragmatic features that they choose to teach.

2.1.23 Compliments and Responses to Compliments

Compliments in English often function as a "social lubricant," helping thesocial relationships to go smoothly. Howarecompliments used, for example in US culture? What strategies are used to give and respond to compliments?Are there any taboos in giving or responding to compliments? How do thesenorms of behavior vary across languages and cultures?

(A)Functions and strategies for complimenting

According to past research, compliments in English are often used to:

- express admiration or approval of someone's work/appearance/taste.
- establish/confirm/maintain solidarity.
- serve as an alternative to greetings/gratitude/apologies/congratulations.
- soften face-threatening acts such as apologies, requests and criticism.
- open and sustain conversation (conversation strategy).
- Reinforce desired behavior.

(B)Topics of compliments

The major referents of compliments include attributes of the conversational partner, such as:

- Appearance/possessions (e.g., *You look absolutely beautiful!*)
- Performance/skills/abilities (e.g., *Your presentation was excellent.*)
- Personality traits (e.g., *You are so sweet.*)

(C)Grammatical structures and word choice for compliments

In the 1980s, researchers found that 97% of compliments use one of the structures listed below. More recent studies investigating compliments appearing in the current US media also found roughly comparable distribution of these grammatical structures.

1.*Your blouse is/looks (really) beautiful.* (NP is/looks (really) ADJ).

2.*I (really) like/love your car.* (I (really) like/love NP).

3.*That's a (really) nice wall hanging.* (PRO is (really) a ADJ NP).

4.*You did a (really) good job.* (You V a (really) ADV NP).

5.*You really handled that situation well.* (You V (NP) (really) ADV).

6.*You have such beautiful hair!* (You have (a) ADJ NP!).

7.*What a lovely baby you have!* (What (a) ADJ NP!)

8.*Nice game!* (ADJ NP!).

9.*Isn't your ring beautiful!* (Isn't NP ADJ!).

The most commonly used adjectives in compliments were *nice, good, pretty, great*, and *beautiful*,although the list undoubtedly varies for other varietiesof English. It could be a student activity to collect the expressions that arein fashion in the given speech

community or sub-community, especially among youth (e.g., "sweet," "da bomb," "phat," and "ill" in English in the US).

(D)Strategies for responses to compliments

Semantically, common responses to compliments can be categorized into acceptance, mitigation, and rejection. Each category has sub-categories:

1. Accept:

- Token of appreciation (*Thanks/Thank you.*)
- Acceptance by means of a comment (*Yeah, it's my favorite, too.*)
- Upgrading the compliment by self-praise (*Yeah, I can play other sports well too.*)

2.Mitigate:

- Comment about history (*I bought it for the trip to Arizona.*)
- Shifting the credit (*My brother gave it to me/It really knitted itself.*)
- Questioning or requesting reassurance or repetition (*Do you really like them?*)
- Reciprocating (*So's yours.*)
- Scaling down or downgrading (*It's really quite old.*)

3.Reject:

- Disagreeing (A: *You look good and healthy.* B: *I feel fat.*)

4. No response.

5. Request interpretation:

- Addressee interprets the compliment as a request (*You wanna borrow this one too?*)
- All of the information about giving and responding to compliments as described above can be directly applied to pragmatics instruction in the L2
- Classroom; sample lesson materials designed for intermediate ESL learners (e.g., statistical information, gender differences in giving and responding to compliments, compliments in other varieties of English and other
- Languages and teaching tips), visit the site available.
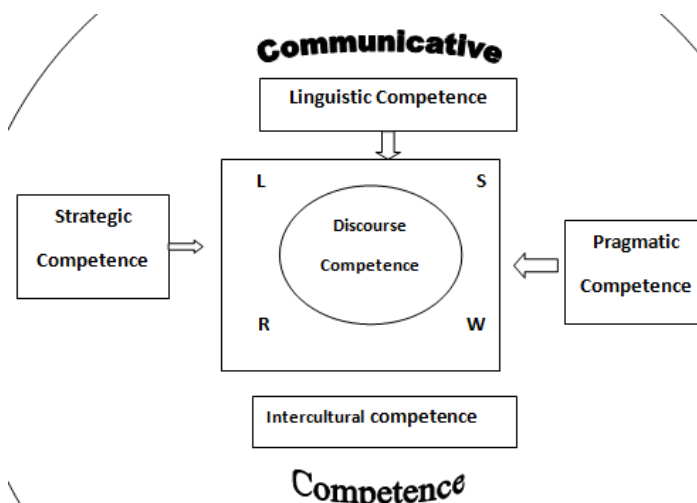
2.1.24 Communicative Competence

The term communicative competence was first coined by Hymes (1972), who defines it as the knowledge of both grammatical rules and rules of language used appropriately to a given context. To show the importance of nonlinguistic factors, Hyme's work had shifted the emphasis among linguists, away from the study of language as a system in isolation, towards the study of language as communication. The concept communicative competence includes five competencies:

1. Grammatical competence (i.e. knowledge of the language code).

2. Sociolinguistic competence (i.e. knowledge of the sociocultural rules used in a particular context).

3. Strategic competence (i.e. knowledge of how to use communication strategies to handle breakdowns in communication).

4. Discourse competence (i.e. knowledge of achieving coherence and cohesion in a spoken or written text. Canale (1983).

5. Pragmatic competence is essentially included under sociolinguistic competence, and is described as 'sociocultural rules of use'. However, some linguists argue that pragmatic competence came to be regarded as one of the main components of communicative competence.

As a compromise, Usó-Juan and Martínez-Flor (2006), had presented a framework of communicative competence that includes five components shown in the graph(2.1) below. With reference to Celce-Murcia and Olshtain's (2000) who view discourse competence as the heart of the framework, considering the fact of being able to interpret and produce a spoken or written piece of discourse is the mean to achieve successful communication.

According to Savignon (2001), all components are interrelated in the sense that an increase in one component interacts with the other components to produce an overall increase in the whole construct of communicative competence.

Components of Communicative Competence (Usó-Juan and Martínez-Flor, 2006).

The current research is more concerned withpragmatic competence and Intercultural competence than the other three components.

1.Pragmatic competence concerns the knowledge of the function or illocutionary force implied in the utterance that is intended to be understood or produced, as well as the contextual factors that affect its appropriateness.

2.Intercultural competence refers to the knowledge of how to interpret and produce a spoken or written piece of discourse within a particular sociocultural context.

The concept "politeness" which is the main focus of the present study falls under the scope of the two concepts above, i.e. being polite is one of the pragmatic competence rules that formulated by Lackoff (1973) and the realization of politeness varied from one context to another. The ability to be polite is also a sociocultural matter because politeness does not reside within linguistic structures, every language has at its disposal a range of culture-specific routine formulae which carry "politeness default values" (Ogiermann 2009).

2.1.25 Pragmatic Competence

Beside core linguistic factors, learning a language should consider paralinguistic aspects that make speaker understand and be understood by others. One of the most essential aspects of paralinguistic factors that should be considered by language learners and teachers is "pragmatic competence". The term is defined as the ability "to use language appropriately according to context (taking into account such complexities as social distance and indirectness) in order to accomplish one's communicative goals" Richards and Schmidt (2010:449). And pragmatic failure: is a communicative failure that occurs when the pragmatic force of a message is misunderstood, for example, if an intended apology is interpreted as an excuse. (ibid:449).

According to Ishihara & Cohen (2010) "pragmatic ability encompasses the four channels of communication both receptive and productive ones, i.e. listening , reading, speaking and writing respectively".

As **listeners**, we need to interpret what is said, as well as what is not said, and what may be communicated non-verbally. These verbal and non-verbal cues transmit to us just how polite, direct, or formal the communication is and what the intent is, (e.g., to be kind, loving, attentive, or devious, provocative, or hostile). The input could be through language (e.g., through words, phrases, or extended discourse), through gestures, or through silence.

As **readers**, we need to comprehend written messages, identifying the rhetorical structure of the message and catching sometimes subtle indications of tone or attitude in the communication (e.g., anything from a humorous, sincere, sympathetic, or collaborative tone to one that is teasing, sarcastic, angry, threatening, patronizing, or sexist).

As **speakers**, we need to know how to say what we want to say with the proper politeness, directness, and formality (e.g., in the role of boss, telling employees that they are being laid off; or in the role of teacher, telling students that their work is unacceptable).

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As **writers**, we need to know how to write our messages intelligibly; again paying attention b8+bb to level of politeness, directness, and formality, as well as considering issues of rhetorical structure (e.g., in the role of concerned tenant, composing a message to post in an apartment building warning neighbors not to exit the parking lot too fast; or in the role of an employee, requesting a promotion and a raise, or a paid vacation from the boss. (ibid:)

2.1.26 Intercultural Competence

At the present and as a result of the globalization movement, the world begins to shrink geographically day after day and people of different languages need to cross-culturally communicate with each other because "the needs for cross-cultural communication skills raised whenever people from different languages and cultures come into contact" Thomas (1994).

Recently, the requirement for the intercultural competence has been increased to meet the needs of dynamic change of communications between nations.

> *Cross-cultural communication has become ever more significant through the globalization of markets, affairs of nation-states and technologies. Consequently, the cultural quotient (CQ) is becoming increasingly important, especially in the context of the changing dynamics of work culture around the world.*Suneetha&Sundaravalli (2004).

For language users, to be interculturally competent, they need to learn what is appropriate and what is inappropriate in others' languages and cultures.

2.1.27 Grice's Cooperative Principle

To achieve the goal of successful communication, it is necessary for the parties involved to cooperate. Part of successful cooperation is for the parties to mutually understand and successfully to employ the politeness strategies appropriately for their given situation in order to acknowledge social relationships, maintain harmony, and understand the real meaning of the language used.

Grice (1975) perceives that the need to make each other understood forces the communicators to cooperate,Grice's Cooperative Principle distinguishes four categories of maxims and sub-maxims which are necessary for achieving maximally efficient communication.These maximsare:

(I) Maxim of Quantity

  a) Make your contribution as informative as required (for the current purpose of the exchange.

  b) Do not make your contribution more informative than it'is required.

(II) Maxim of Quality "try to make your contribution one that is true".

    a) Do not say what you believe to be false.

    b) Do not say that for which you lack adequate evidence.

(III) Maxim of Relevance 'Be relevant.'

 (IV) Maxim of Manner 'Be perspicuous.'

    (a) Avoid obscurity of expression.

    (b) Avoid ambiguity.

    (c) Be brief (avoid unnecessary prolixity).

    (d) Be orderly **(Grice, 1975: 45–46).**

However, politeness sometimes may violate some of conversational maxims introduced in Grice's cooperative principle above because for being polite or appropriate, people need to flout and violate directness and brevity.

2.2 Previous Studies

Most of the studies which have been considered under this section are linked with intercultural pragmatic and sociocultural. They paid special attention to the function of the language with great reference to speech acts theory.

One such study has been on politeness byNuredein (2001) focuses on apology and that because she considers it as an important speech act for maintaining politeness among people. Her study investigates apology strategies in Sudanese Arabic (Sudanese Colloquial Arabic SCA) and Sudanese English (the researcher does not explain what is

meant by Sudanese English, but she almost means the interlanguage that is spoken by Sudanese learners of English).

The main aim of this study is to examine the use of apology strategies in SCA and to what extend it is related to the use of apology strategies in English used by Sudanese. In addition, the study examined acceptability of apology strategies used in Sudanese English to native speakers.

Nuredein uses two instruments for data collection; Discourse Completion Test (DCT) in which two tests were designed one in Arabic to investigate apology strategies in Sudanese Arabic (SCA) and another for examining apology strategies in Sudanese English. She also uses Acceptability Questionnaire (AQ) to test the appropriateness of the English responses produced by Sudanese speakers.

In her research, Nuredeinconcludes that Sudanese use the same apology strategies which claimed to be universal. However, the results of the AQ attributed to native speakers showed that Sudanese have their own way of selecting apology strategies "which are not always acceptable to native speakers, this often results in communication problems when Sudanese Arabic speakers and native speakers of English " (ibid).

Muhammed (2006) investigated the realization of five apology strategies under the influence of four social variables which are: social status, social distance, severity of offence and gender of the subjects. The method that is used in the study was the Discourse Completion Test (DCT).

The research findings can be summed up as follows: First: Sudanese use the same set of apology strategies that are found in English, the thing that supports the hypothesis that speaks about the universality of apology act. Second: The results showed that the two groups used the same strategies in the same contexts with slight variations. This result implies that the same age, education, and cultural background can result in a similar or almost the same responses. Third: The choices of apology strategies are influenced by social status more than social distance or degree of offence. Fourth: Degree of offence made a slight influence on the choices of the subject. This result reveals the nature of Sudanese character and Sudanese politeness rules that were

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transferred by the learners of English. They used more concise and straight apologies with elder or higher status people where the offence get more serious, as a sign of respect and admiration .On the other hand, they apologize for mild offence to their friends or people of equal status in a more relaxed and extended apology. Fifth: Arabic group tended to choose compound strategies while the English group tried to avoid elongated responses like explanation. This implies the disability of Sudanese learners of English to express themselves in English effectively. Moreover, the fact that many responses were inappropriate implies that Sudanese English learners lack the knowledge about English pragmatics. Educationalists should change the ways of teaching English as mere linguistic systems. It does not suffice to fulfill communicative needs, they should teach English with communicative and cultural functions to enable learners of English to know how to interact appropriately. This study is one of the first attempts in accounting for the problems that Sudanese encounter intercultural communication, namely, problems in relation to politeness, since apologizing is an important speech act for maintaining politeness between people.

Omer (2006), aimed to study requesting strategies as pragmatic competence among Sudanese English majors. Omer employed a DCT as an instrument of data collection. The results of the study showed the following:

- Both gender groups (males and females) are sensitive to request.

- Both gender groups favored the usage of polite forms of request.

An interesting idea has been recommended by Omer is the inclusion of socio-cultural information in English language syllabus to improve students' communication competence.

Closely related to the current research, Almahi (2007) conducted a study entitled "application of politeness strategies in English as a second language": The case of Sudanese learners at graduate level. Mainly, Almahi aims to assess the pragmatic competence of the students to see if they can use politeness strategies appropriately.

She adopts the DCT as the main tool for collecting data with special reference to social distance, power, and rank of imposition. According to her, the study concludes the

Sudanese non-native speakers of English are pragmatically incompetent. She attributed this to transfer the rules of their L1 to L2.

Similarly, Elbashir (2007) investigated the request strategies used by Sudanese Arabic speakers learning EFL. A DCT is used to generate data related to the request strategies. Elbashir's subjects generally show a marked tendency towards using direct strategies, especially when their requests are addressed to people in lower or equal positions. Then she ends up with other significant conclusions which reveal that Arab Sudanese learners of English, even at advanced levels, may fall back on their cultural background when formulating their request strategies. Therefore, the cultural differences between Arabic and English language should be taken into account and that an appropriate Arabic request in a given situation may not be an appropriate request in another language in the same situation.

Osman (2007) investigated the speech acts of Refusals and Complaints as produced by advanced Sudanese learners of English and native speakers of English living in Sudan. The subjects' performance in these speech acts refusals and complaints was collected using a DCT.

The data were analyzed in terms of frequency and content of strategies with regard to the three levels of statuses (higher/equal/lower). The results indicated that the non-natives and natives displayed a cross-cultural variation strategies of use. For instance, the Sudanese speakers of English used less direct refusals than the native speakers. Therefore, the native speakers generally sounded more explicit when expressing their refusals intention than the non-natives (Sudanese). In addition, the Sudanese speakers frequently express promise of future acceptance when they refuse, while the English speakers often state positive opinion. In the "Complaints" situation, the native speakers sample used more direct complaints than the non-natives, who used indirect complaints more frequently by offering advice and "below the level of reproach" strategies. In terms of content, both groups, gave reasons or explanations particularly when they are refusing to higher status persons. Evidence also suggested that the Sudanese speakers sometimes tend to take more mitigating strategies in dealing with a higher status person as

compared to other status types, whereas the English speakers did not seem to be particularly sensitive to one status versus another in their refusals across the different situations. With regard to complaints, both groups usually gave descriptions to show dissatisfaction of the service and sometimes made severe complaints, e.g. in the case of destroying notebook and loosing an assignment. We can conclude that these variations in the expression of refusals and complaints between the two groups may cause pragmatic misunderstanding when the Sudanese learners of English rely on their native culture-specific strategies of refusals and complaints in interacting with native English. The data were analyzed in terms of frequency and content of strategies with regard to the three levels of statuses (higher/equal/lower).

The results indicated that the non-natives and natives displayed cross-cultural variation strategies of use. For instance, the Sudanese speakers of English used less direct refusals than the native speakers. Therefore, the native speakers generally sounded more explicit when expressing their refusals intention than the non-natives (Sudanese). In addition, the Sudanese speakers frequently express promise of future acceptance when they refuse, while the English speakers often state positive opinion.

In the Complaints situation, the native speakers sample used more direct complaints than the non-natives, who used indirect complaints more frequently by offering advice and "below the level of reproach" strategies. In terms of content, both groups, gave reasons or explanations particularly when they are refusing to higher status persons. Evidence also suggested that the Sudanese speakers sometimes tend to take more mitigating strategies in dealing with a higher status person as compared to other status types, whereas the English speakers did not seem to be particularly sensitive to one status versus another in their refusals across the different situations. With regard to complaints, both groups usually gave descriptions to show dissatisfaction of the service and sometimes made severe complaints, e.g. in the case of destroying notebook and loosing an assignment. We can conclude that these variations in the expression of refusals and complaintsbetween the two groups may cause pragmatic misunderstanding

when the Sudanese learners of English rely on their native culture-specific strategies of refusals and complaints in interacting with native English speakers.

Sidig's (2009) purpose of study is to explore gender simultaneous differences in males and females conversational behavior with special reference to Sudanese urban society. It attempts to test the suitability of generalization proposed by research in western societies to decide whether they have genuine applicability to our Sudanese culture.

Sidig analyzed a record of natural occurring conversation as a method of collecting data for her study.

The study reached to the following conclusions:

- Participants used both cooperative and intrusive interruptions in their conversation.
- There is a tendency for men to interrupt more often in mixed gender than in same gender interruption.
- The distribution of interruption was not equally divided between speakers contrary to what has been claimed in western cultures.
- The study refuted the claim that men use raise voice to maintain control of the conversation floor.

Mahjoub's (2009) study is intended to investigate the realization of politeness strategies in request compliments and complement responses used by Sudanese advanced learners of English compared to those used by English native speakers. The researcher collects the data by using Discourse Completion Test (DCT) form both Sudanese learners and native speakers.

According to Mahjoub the findings of the study reveals that Sudanese Learners of English are remarkably influenced by their first language (Arabic) when they respond to compliment. It also observed that Sudanese learner of English use few compliment strategies compared to those used by native speakers. Moreover, it is found that in Sudanese, accepting or responding to compliments is not common all the time. The study suggests that learners of second language in general should be aware of pragmatic

differences between their first language and the target language they learn as a second one.

2.3 Summary of the Chapter

This part displays number of subtitles, starting with the cultural concepts of foreign language learning, the different definitions for the term culture which covers the entire domains of human life ; religious, social, literal, scientific, education and knowledge, the strong relationship between community, idioms, proverbs and culture. Culture is important in p   c fv×translation as in many cases translation decisions can be a major factor in cross-cultural understanding and international affairs. Many reasons that makes English language so important is included in this part. Culture also affects nonverbal expressions; cultural norms influence behavior at multiple levels, including the non verbal cause that individual exihibts and the way that we interpret non verbal cause by the others.

Raising cultural awareness in foreign language classrooms is an important concept in which learners think about the similarities and contrasts between home and target culture as a tool to achieve communication. One more important issue is the sociolinguistic competence which includes pragmatic competence. Pragmatic ability encompasses the four channels of communication both receptive and productive; i.e. listening, reading, speaking, and writing.

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Chapter Three

Methodology of the Research

3.0 Introduction

A descriptive analytical method was applied in this study. A survey in language issues and culture was incorporated. The researcher used two tools to conduct this research. Firstly, a questionnaire was distributed to the teachers of English language in secondaryschools in order to know their different views regarding the impact of context and culture on English language learning for secondary schools' students. Secondly, a test was given to the students in order to assess their performance and describe the current state of the students and teachers in the process of learning and teaching English language. Both tools consist of four parts; the first part is inquiring about the relationship between acquiring the language and getting cultural background knowledge, the second part inquires about the impact of cultural background knowledge on students' communicative competence and their learning abilities, the third part is about the way coursebooks should be designed focusing on cultural knowledge as well as linguistic knowledge, the fourth part attempts to find out the efficient role that modern technological devices play in getting both cultural background knowledge and linguistic knowledge. The researcher analyzed and interpreted the collected data so as to arrive at acceptable solutions.

3.1 Sampling and Population

Two separate groups of participants were chosen for this study: 1) the teachers and students of public secondary schools and 2) teachers and students of private secondary schools. This study was conducted at some secondary schools in Khartoum area. A group of fifty students and thirty teachers were included in this research. They were mixture of both males and females, and they were chosen randomly from both kinds of secondary schools. Thirty copies of questionnaires for teachers, and fifty copies of tests for students were distributed to some secondary schools by the researcher. Fortunately, all the copies were answered; the teachers and the students expressed their answers

freely. All teacher and students belong to English department in different schools, and they are all Sudanese.

3.2 Instrument

Two instruments were used to collect data; a questionnaire was given to teachers, and a test to students. The questionnaire was originally designed by the researcher. It was consistence of thirty statements that inquired about the impact of context and cultureon English language learning. The questionnaire was distributed to two samples of secondary school teachers; public and private. A test was also given to students who were chosen by the researcher from the same schools. Teachers responded to each statement by putting a check in front of the best answer from the given choices which are; (strongly agree, agree, strongly disagree or disagree). The questionnaire and the test were supposed to examine the impact of context and culture on English language learning. As a result, different views of teachers and students were found out through their responses and comments.

3.2.1 The teachers' questionnaire

The questionnaire consistsof four parts, eachpart includes numberof statements. And they are displayed as follow:

Part 1

• The Necessity of Cultural Background Knowledge When Learning English Language

1. language cannot be separated from culture, they strongly related.

2. Focusing on linguistic knowledge, and ignoring cultural knowledge may hinder students' understanding.

3. Cultural awareness is essential for developing students' understanding to the nature of the target language.

4. Deficiency of cultural background knowledge affects learners performance.

5. Students who lack vocabulary and cultural background tend to have difficulty in English language learning.

6. cultural awareness influences the process of language learning and helps students to attain both linguistic and cultural knowledge.

7. Mastering a language demands students' mastery of cultural contexts.

8. Connecting linguistic knowledge with cultural background knowledge canincrease students'motivation and enthusiasm.

Part 2

- **The Effect of Cultural Background Knowledge on Learners Communicative Competence and their Learning Abilities.**

1. Students who have good cultural background knowledge have correspondingly more linguistic competence than their deprived peers.

2. Understanding cultural background knowledge has the effect of enabling students to communicate successfully.

3. Students who have cultural background of the target language   are less hesitant to behave more open-mindedly.

4. Having reasonable cultural background knowledge of the target language, students are better placed to understand and use the language effectively.

5. Target language cultural codes can sometimes affect our very mother tongue and the way it is learnt.

6. Student's communicative competence is affected by the degree of cultural background knowledge.

7. Being acquainted with the cultural context of the language enables students to succeed in language learning.

8. Students may use language like native-English-speakers when they practice their English language according to its cultural context.

9. Privately run secondary schools' students are more exposed to themes and topics that can enhance their background knowledge.

10. Public secondary schools' students are tended to draw on local culture.

Part 3

- **The Effect of English Coursebooks in Enriching Students with the Cultural Background Knowledge.**

1. Local course books should be designed in such way as to take into consideration the issue of   cultural knowledge as well as linguistic knowledge.

2. International course books usually reflects the target culture.

3. Course books should integrate the target culture with learners' own culture

4. International course books play a significant role in enriching students'   cultural background knowledge.

5. In local course books, the cultural content of the target language is limited and the skills are not well-covered.

6. National course books are designed in accordance with moderately local perspective as with respect to the question of culture.

7. Local course books are written in accordance with national curriculum and by local authors who tend to introduce target culture from local perspective.

8. National course books have to include activities which are helpful in analyzing cultural content.

Part 4

●The Role of Modern Technological Devices in Getting Cultural Background Knowledge

1. Technological devices offer flexibility of time and place that allows students to receive more information about the culture of the target language.

2. These tehnological devices are effective in the promotion of intercultural communication

3. Technological devices play significant role in improving students' learning abilities.

4. These technological devices facilitate the process of learning, and increase students' motivation for both linguistic and cultural knowledge.

3.2.2 The students' test

The students' test also consists of four parts, each part includes a number of statements or questions. Students have to choose the appropriate answer either "a" or "b" one of these answers is considered to be negative the other is considered to be posative.

Part 1

●The relationship between cultural and linguistic knowledge when learning English language.

1. To what extent are language learning and cultural knowledge related to each other?

- are they closely related, or they are unrelated to each other

2. Can students learn a language without having any cultural background about it

- Yes, they can. / or No, they can't

3. Will language learning be more efficient in developing communicative competence if it is acquired according to its own culture, or students' culture?

4. Should students focus on linguistic knowledge, or both linguistic and cultural knowledge in order to develop their speaking abilities?

5. What is the best way for practicing the different skills of English language? Is it through using student's own culture, or through using both target culture and students' culture?

Part 2

●How cultural knowledge can improve students' communicative competence and their learning abilities.

1. Without understanding the cultural context is communicative competence complete orincomplete?

2. Does cultural background knowledge develops students' speaking abilities?

Yes, it does. / or No, it doesn't.

3. Is culture learned and transmitted and passed down from one generation to another? Through linguistic communication, or through experience?

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4. What do students need in order to understand the ways English people speak and behave? Do they need to be aware of the target culture, or they don't need to think about culture at all?

5. How can students understand cultural context? - by increasing phrases and words of cultural connotation in the target language,- or those on their own language.

Part 3

●The way coursebooks should be designed.

1. Should course books be designed on purpose of linguistic knowledge, or cultural knowledge?

2. The kinds of coursebooks used in English language learning are less helpful, or more helpful to provide students with more cultural background knowledge.

 .3. Students who learn and use English through a syllabus that is designed by non-native speakers may have limited vocabulary, or endless vocabulary.

4. English coursebooks that are designed by native English speakers focus on learning the language through both alphabet and culture, or through letters and numerals.

5. Coursebooks which are designed for Sudanese public schools mainly depend on practicing English language according to the local culture, or according to the English culture.

Part 4

The effect of technological devices in providing learners with the cultural background knowledge as well as linguistic knowledge.

1. Do new technological devices play a great role in learning English language   through its culture?

2. Do these technological devices increase learners' motivation to English language learning?

3. Most teachers who help in learning English language through these devices are native, or non-native speakers.

4. Methods used through these technological devices are more modern and exciting or old and boring.

5. Using these technological devices, students can acquire more cultural background knowledge while sitting at home, or they need to register for extra courses at schools or institutions.

6. Do these technological devices contribute in developing speaking abilities?

3.3 Validity of Data collection Tools

First of all, the questionnaire had been prepared. Then, five copies were given to five university Associate assistants to be judged, they gave their opinions on the face validity of teachers' questionnaire and students test. After that they were given to the supervisor for final correction and evaluation. Secondly , the Test had been prepared. Then, fifty copies were given to five secondary school students to be judged, they gave their opinions on the face validity of students' test and student. After that the collected data was analyzed for final correction and evaluation. (Appendix 2)

3.4 Reliability of Data collection Tools

The reliabilities of both questionnaire and test were calculated and the

Researcher used Alpha Cronbach's to calculate the questionnaire and the test reliability to a sample of eighty participants; thirty secondary school teachers and fifty secondary school students. After that the respondents were calculated and analyzed. Appendix (1)

The reliabilities of the tests were calculated and the method used by the researcher was Alpha Cronbach's to calculate the test reliability to a sample of fifty participants; twenty-five were private secondary school and more twenty-five public secondary school students. After that the respondents were calculated and analyzed. Appendix (2)

3.5 Procedure

The procedures that used to achieve this study were a questionnaireand a test.A questionnaire was set for two samples of secondary school teachersprivate and public. A test was givento the students of the same schools.The researcher haddistributed thecopies by herself.The teachers were asked to put a checkunder the best

answer, (Strongly agree, agree, Strongly disagree, Disagree). Students had to choose theappropriate answer "a" or "b" (negative or posative).Via these procedures information wascollected.The various responses and comments were analyzed by using

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the percentage of the frequenciesof the choices. Each statement examines a particular point. According to the researcher hypothesis, the main function of these techniques is either to prove or disprove the mentioned statement of the research.

3.6 Summary

This chapter discusses the different views of thirty teachers and fifty students in private and public secondary schools in order to explore the impact of context andcultureon learning English language for secondary school students. The different views are explored via two techniques a questionnaire and a test. The questionnaire is for teachers and the test is for students. Both tools contain four parts; the relationship between linguistic and cultural knowledge in learning a language, and how cultural learning affects students' communicative competence and their learning abilities, the way coursebooks should be designed to join between both cultural background knowledge and linguistic knowledge, and the role of technological devices in promoting learners' intercultural communication and their learning abilities, and how these devices contribute in helping students to access cultural background knowledge as well as linguistic knowledge with the advantage of flexibility in time and place.Through the different responsesthe researcher explores theimpact of cultural background knowledge in English language learning. More information is accessed by analyzingthe different pointof views of teachers and studentsto approve the research hypotheses.Moreover, a comparison is set to distinguish between students who have culturalbackground knowledge and those who don't, students who learn English languageaccording to the target culture and those who learn itaccording to their local culture.

Chapter Four
Data Analysis, Results and Discussion

4.0 Introduction

This chapter will provide data analysis for the study and test its hypotheses. The four hypotheses will be discussed in isolation. All statements are analyzed referring to the hypotheses they represent. After the step of checking reliability and validity of the questionnaire and the test, the researcher distributed the questionnaire on determined study sample of (30) teachers of secondary school, and the test is also distributed to a sample of (50) students of the same secondary schools. Tables are constructed for the collected data. This step consists of transformation of the qualitative (nominal) variables (strongly agree, agree, strongly disagree, disagree.) to quantitative variables (1, 2, 3, 4) respectively, also the graphical representations were used for this purpose.

4.1 Statistical Reliability

This refers to the reliability of any test, to obtaining the same results if the same measurement is used more than one time under the same conditions. In addition, the reliability means when a certain test was applied on a number of individuals and the marks of every one were counted; then the same test is applied another time on the same group and the same marks were obtained; then this test can be described as reliable. In addition, reliability is defined as the degree of the accuracy of the data that the test measures. Here are some of the most used methods for calculating the reliability:

- Alpha-Cronbach coefficient.

On other hand, validity is also a measure used to identify the validity degree among the respondents according to their answers on certain criterion. The validity is counted by a number of methods, among them is the validity using the square root of the reliability coefficient. The value of the reliability and the validity lies in the range between (0-1). The validity of the questionnaire is that the tool should measure the exact aim, which it has been designed for.

In this study the validity calculated by using the following equation:

$$Validity = \sqrt{Reliability}$$

The reliability coefficient was calculated for the measurement, which was used in the questionnaire using Alpha-Cronbach coefficient Equation as the following:

For calculating the validity and the reliability of the questionnaire from the above equation, the researcher distributed (10) questionnaires to respondents to calculate the reliability coefficient using the Alpha-Cronbach coefficient; the results have been showed in the following table

	Reliability	Validity
Alpha – cronbach	82	0.93

Source: The researcher from applied study, 2015

It is noticed from the results of the above table that all reliability, validity coefficients for pre-test sample individuals about each questionnaire's theme, for overall questionnaire, are greater than (50%), some of them are nearest to one. This indicates to the high validity and reliability of the answers, so, the questionnaire of the study is valid and reliable, and that will give correct and acceptable statistical analysis.

4.1.1 Statistical Instruments

In order to satisfy the study objectives and to test its hypotheses, the following statistical instruments were used:

1**.** Graphical figures.

2. Frequency distribution.

3. Non-parametric Chi-square test.

In order to obtain accurate results, Statistical Package for Social Sciences (SPSS) was used. In addition, to design the graphical figures, which are needed for the study, the computer program (Excel) was also used.

**4.2 Analysis of the FirstData Collection Tool, The questionnaire**

•**Part 1**

4.2.1 The Necessity of Cultural Background Knowledge when Learning English Language.

Statement No (1): Language cannot be separated from culture, they are strongly related.

Table No (1) The Frequency Distribution for the Respondents' Answers of statement No. (1)

Valid	Frequency	Percentage
Strongly agree	22	73.3
Agree	3	10.0
Disagree	4	13.3
Strongly Disagree	1	3.4
Total	30	100
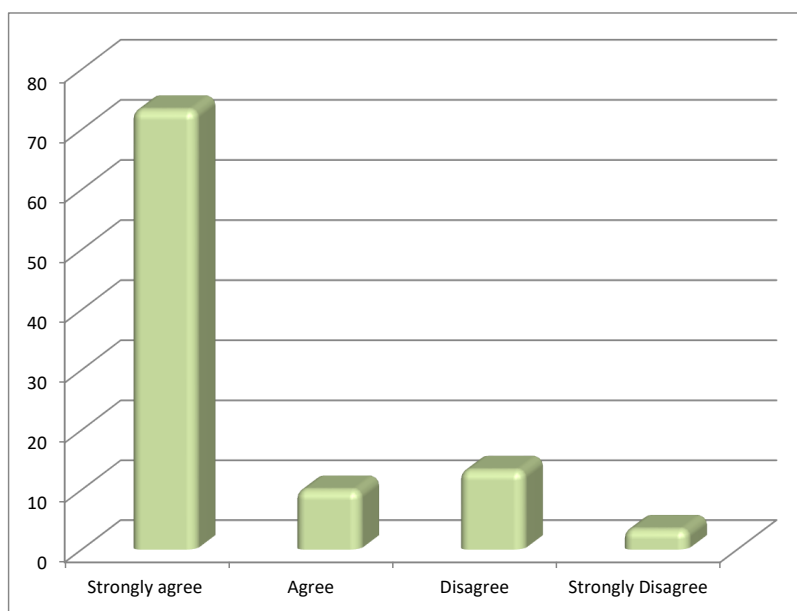
From the above table No.(1) and figure No (1) there are twenty-two teachers in the study's sample with percentage of (73.3%) strongly agreed with " language cannot be separated from culture, they are strongly related. **.** Three teachers with percentage of (10.0%) agreed with that, and four teachers with percentage of (13.3%) disagreed, and only two teachers with percentage of (3.4%) are strongly disagree.

These results show the majority of teachers support the idea of the strong relationship between language and culture. The reason is that language is an expression of culture, language can't be learnt without culture and culture can't be transmitted without language.

Statement No (2):

Focusing on linguistic knowledge, and ignoring cultural knowledge may hinder students' understanding

Table No (2) The Frequency Distribution for the Respondents' Answers of statement No. (2)

| Valid	Frequency	Percentage
Strongly agree	13	43.3
Agree	7	23.4
Disagree	6	20.0
Strongly Disagree	4	13.3
Total	30	100
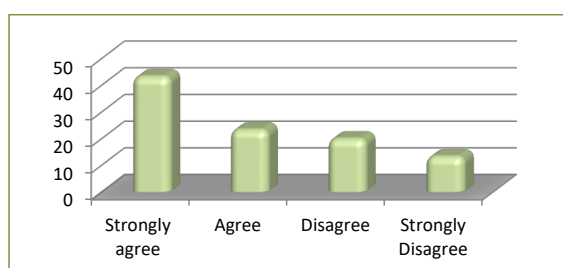
In the above table No.(2) and figure No (2) the greatest number of teachers which is thirteen with percentage of (43.3%) are strongly agreed with " Focusing on linguistic knowledge, and ignoring cultural knowledge may hinder students' understanding. Seven teachers with percentage of (23.4%) agreed with that, and six teachers with percentage of (20.0%) disagreed, and four teachers with percentage of (13.3%) are strongly disagree. From these results, we can notice that learning a language doesn't mean learning its alphabets only, it means learning its culture as well; otherwise students can face many challenges.

Statement No (3):

Cultural awareness is essential for developing students' understanding to the nature of the target language.

Table No (3) The Frequency Distribution for the Respondents' Answers of statement No. (3)

Valid	Frequency	Percentage
Strongly agree	12	40
Agree	16	53.3
Disagree	2	6.7
Strongly Disagree	0	0
Total	30	100
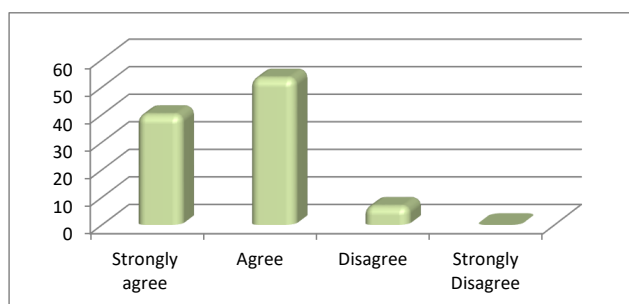
From the above table No.(3) and figure No (3) there are twelve teachers in the study's sample with percentage of (40%) strongly agreed with " Cultural awareness is essential

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for developing students' understanding to the nature of the target language**".** There are sixteen teachers with percentage of (53.3%) agreed with that, and only two teachers with percentage of (6.7%) disagreed.

Two –third of the teachers agreed with this statement because understanding the nature of the target language mainly rely on the awareness of cultural background knowledge of its community.

Statement No (4):
Deficiency of cultural background knowledge affects students' performance.

Table No (4) The Frequency Distribution for the Respondents' Answers of statement No. (4)

| Valid	Frequency	Percentage
Strongly agree	10	33.3
Agree	19	63.3
Disagree	1	3.4
Strongly Disagree	0	0
Total	30	100
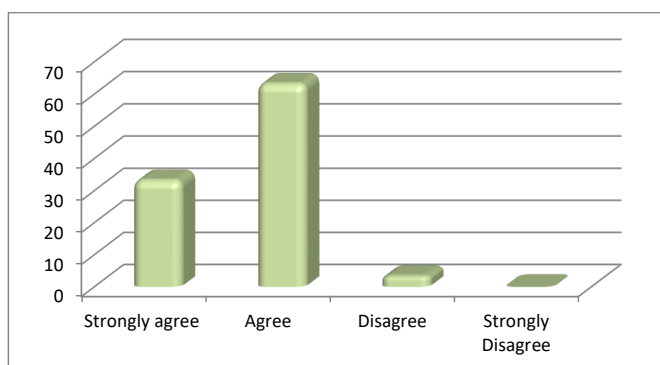
From the above table No.(4) and figure No (4) It is clear that ten teachers in the study's sample with percentage of (33.3%) strongly agreed with " Deficiency of cultural background knowledge affects learners' performance".. The greatest number of teachers

which is nineteen with percentage of (63.3%) agreed with that, and only one teacher with percentage of (3.4%) disagreed with that. Almost all teachers have the same point of view, this shows that the level of performance is greatly affected with the degree of cultural background knowledge of the target language. On other hand the lack of it leads to low level of performance.

Statement No (5): Students who lack vocabulary and cultural background tend to have difficulty in English language learning.

Table No (5) The Frequency Distribution for the Respondents' Answers of statement No. (5)

| Valid	Frequency	Percentage
Strongly agree	8	26.7
Agree	16	53.3
Disagree	4	13.3
Strongly Disagree	2	6.7
Total	30	100
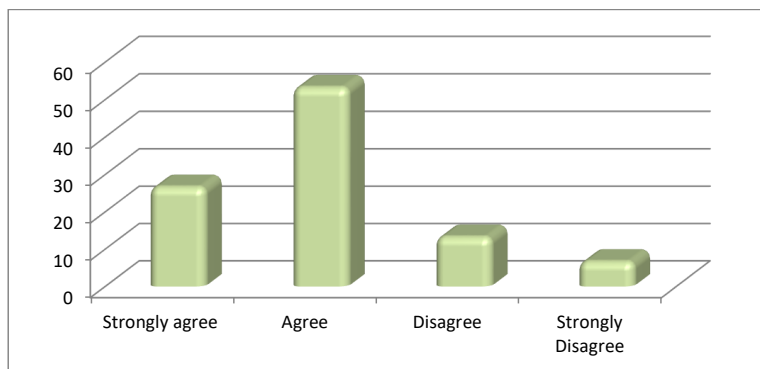
From the above table No.(5) and figure No (5), there are eight teachers in the study's sample with percentage of (26.7%) strongly agreed with " Students who lack vocabulary and cultural background tend to have difficulty in English language learning" **.** There are sixteen teachers with percentage of (53.3%) agreed with that, and

four teachers with the percentage of (13.3%) disagreed. And only two teachers with the percentage of (6.7%) are strongly disagree. These results indicate that students who have limited vocabulary are usually struggling when learning the language.

Statement No (6): Cultural awareness influences the process of language learning and helps students attain both linguistic and cultural knowledge.

Table No (6) The Frequency Distribution for the Respondents' Answers of statement No. (6)

Valid	Frequency	Percentage
Strongly agree	12	40
Agree	13	43.3
Disagree	4	13.3
Strongly Disagree	1	3.4
Total	30	100
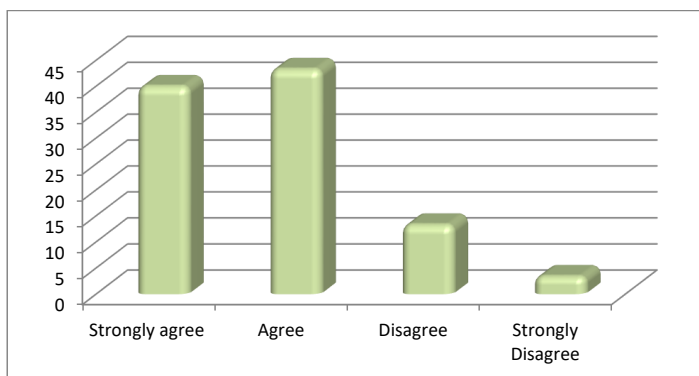
From the above table No.(6) and figure No (6) It is clear that twelve teachers in the study's sample with percentage of (40%) strongly agreed with " cultural awareness influences the process of language learning and helps students attain both linguistic and cultural knowledge". Thirteen teachers with percentage of (43.3%) agreed with that, and four teachers with percentage of (13.3%) disagreed. And only one teacher with percentage of (3.4%) is strongly disagree. Most teachers agreed to this statement

because students can't achieve linguistic and cultural knowledge without having cultural awareness.

Statement No (7):

Mastering a language requires students' mastery of cultural contexts.

Table No (7) The Frequency Distribution for the Respondents' Answers of statement No. (7)

| Valid	Frequency	Percentage
Strongly agree	5	16.6
Agree	17	56.8
Disagree	5	16.6
Strongly Disagree	3	10.00
Total	30	100
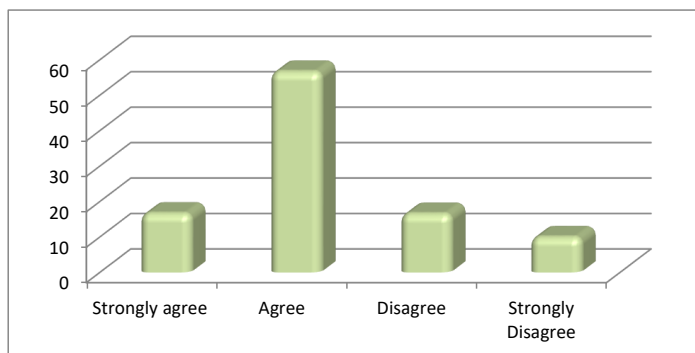
The above table No.(7) and figure No (7) indicates that over (50%) of teachers in the study's sample with percentage (56.7%) agreed with **''** Mastering a language requires students' mastery of cultural contexts. **. ''.** There are five teachers with percentage (16.7%) strongly agreed with that, and more five teachers with percentage (16.6%) disagreed. And only three teachers with (10%) are strongly disagree. From these results more teachers agreed with this statement as students superiority of language can't occur without their mastery of cultural context.

Statement No (8): Connecting linguistic knowledge with cultural background can increase students' motivation and enthusiasm.

Table No (8) The Frequency Distribution for the Respondents' Answers of statement No. (8)

Valid	Frequency	Percentage
Strongly agree	13	43.3
Agree	17	56.7
Disagree	0	0
Strongly Disagree	0	0
Total	30	100
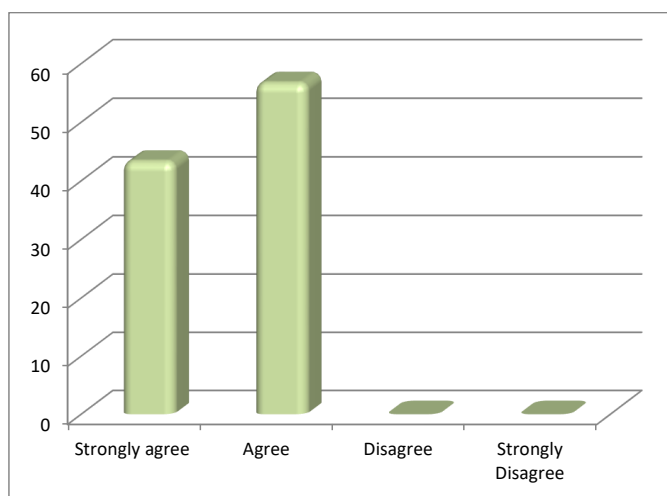
From the above table No.(8) and figure No (8),the number of teachers who agreed with " Connecting linguistic knowledge with cultural background can increase students' motivation and enthusiasm is more than those who strongly agreed. The statement is accepted by all teachers. These results indicate that students motivation and enthusiasm can't be achieved unless students take into account both linguistic knowledge and cultural knowledge.

Verification for the First hypothesis

Tables（1-8）Chi –Square Test for Hypothesis NO. (1):

The necessity of cultural background knowledge when learning English language.

No	Statement	mean	SD	Chi square	p-value
1	language cannot be separated from culture, they are strongly related.	2.6	0.8	27	0.000
2	Focusing on linguistic knowledge, and ignoring cultural knowledge may hinder students' understanding.	2.4	0.5	25.7	0.000
3	Cultural awareness is essential for developing students' understanding to the nature of the target language.	2.3	0.7	23	0.000
4	Deficiency of cultural background knowledge affects learners' performance.	2.9	0.6	26	0.000
5	Students who lack vocabulary and cultural background tend to have difficulty in English language learning.	2.5	0.5	32	0.000
6	cultural awareness influences the process of language learning and helps students attain both linguistic and cultural knowledge.	2.7	2	25	0.000
7	Mastering a language requires students' mastery of cultural contexts.	2.5	0.6	28	0.00
8	Connecting linguistic knowledge with cultural background can increase students' motivation and enthusiasm.	2.6	0.8	27.7	0.00

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (1) question was (27) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "language cannot be separated from culture, they are strongly related..

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (2) question was (25.7) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Focusing on linguistic knowledge, and ignoring cultural knowledge may hinder students' understanding.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (3) question was (23) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Cultural awareness is essential for developing students' understanding to the nature of the target language..

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (4) question was (26) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Deficiency of cultural background knowledge affects learners' performance..

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (5) question was (32) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Students who lack vocabulary and cultural background tend to have difficulty in English language learning..

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (6) question was (25) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "cultural awareness influences the process of language learning and helps students attain both linguistic and cultural knowledge.

- The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (7) question was (28) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Mastering language requires students' mastery of cultural contexts..

- The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (8) question was (27.7) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Connecting linguistic knowledge with cultural background can increase students' motivation and enthusiasm..

Part 2

4.2.2 The Effect of Cultural Background Knowledge on Students' Communicative Competenceand Their Learning Abilities

Statement No (1): . Students who have good cultural background knowledge have correspondingly more linguistic competence than their deprived peers.

Table No (1) The Frequency Distribution for the Respondents' Answers of statement No. (1)

| Valid	Frequency	Percentage
Strongly agree	20	66.7
Agree	10	33.3
Disagree	0	0
Strongly Disagree	0	0
Total	30	100
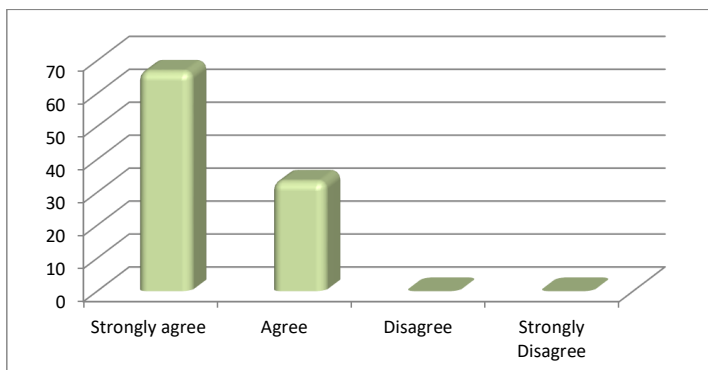
 The above table No.(1) and figure No (1) , indicates that twenty teachers with percentage of (66.7%) in the study's strongly agreed with " . Students who have good cultural background knowledge have correspondingly more linguistic competence than their deprived peers". There are ten teachers with percentage (33.3%) agreed with that. All teachers accepted the above statement as linguistic competence is completely related to good cultural knowledge.

Statement No (2): Understanding cultural background knowledge has the effect of enabling students to communicate successfully.

Table No (2) The Frequency Distribution for the Respondents' Answers of statement No. (2)

| Valid	Frequency	Percentage
Strongly agree	15	50
Agree	11	36.7
Disagree	4	13.3
Strongly Disagree	0	0
Total	30	100
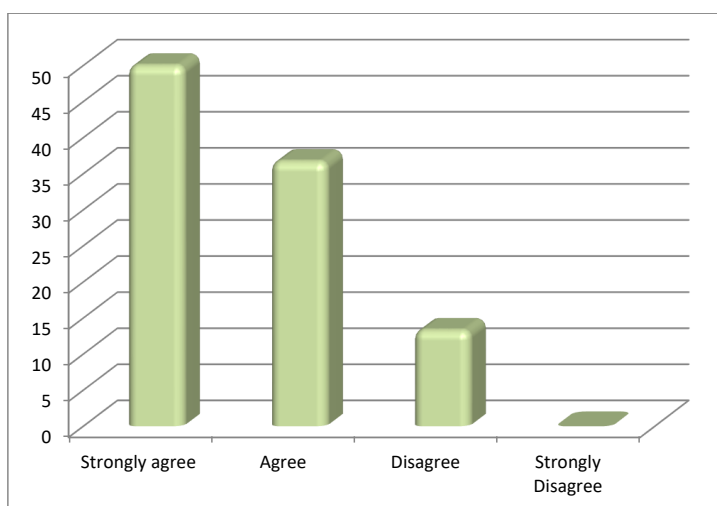
From the above table No.(2) and figure No (2) half of the teachers in the study's sample strongly agreed with **"** Understanding cultural background knowledge has the effect of enabling students to communicate successfully.**".** There are eleven teachers with percentage of (36.7%) agreed with that, and four teachers with percentage of (13.3%)

disagreed. This result is highly acceptable since the communicative competence can't be effective unless students understand cultural knowledge.

Statement No (3): Students who have cultural background of the target language   are less hesitant to behave more open-mindedly.

Table No (3) The Frequency Distribution for the Respondents' Answers of statement No. (3)

| Valid	Frequency	Percentage
Strongly agree	15	50
Agree	15	50
Disagree	0	0
Strongly Disagree	0	0
Total	30	100
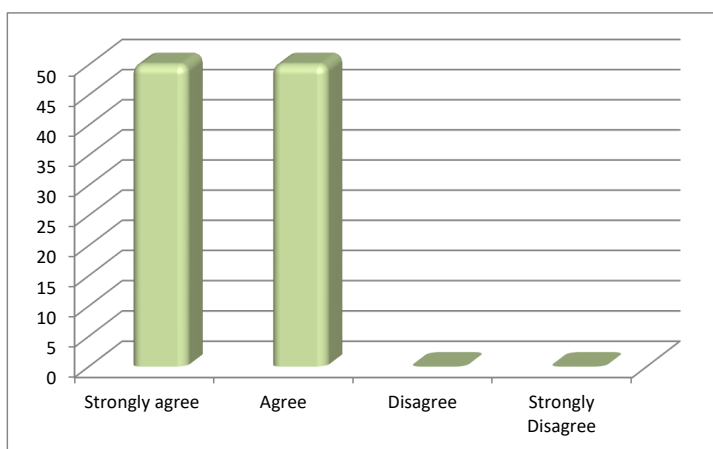
From the above table No.(3) and figure No (3) it is clear that (50%) of the teachers in the study's sample are strongly agreed with thestatement**"** Students who have cultural background of the target language   are less hesitant to behave more open-mindedly". (50%) of the teachers agreed with that. This result shows that teachers are fully agreed

with the necessity of cultural background knowledge of the target language as it greatly helps in building up learning skills.

Statement No (4): Having reasonable cultural background knowledge of the target language, students are better placed to understand and use the language effectively.

Table No (4) The Frequency Distribution for the Respondents' Answers of statement No. (4)

Valid	Frequency	Percentage
Strongly agree	16	53.3
Agree	14	46.7
Disagree	0	0
Strongly Disagree	0	0
Total	30	100
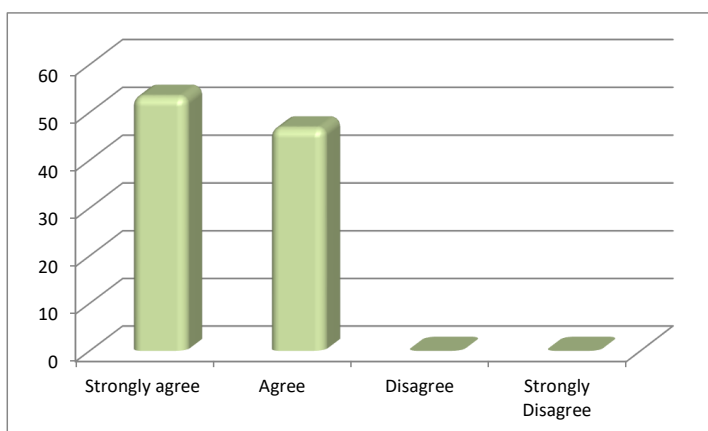
According to the above table No.(4) and figure No (4), sixteen teachers in the study's sample with percentage of (53.3%) strongly agreed with '' Having reasonable cultural background knowledge of the target language, students are better placed to understand and use the language effectively''**.** There are fourteen teachers with percentage of (46.7%) agreed with that. All teachers support the above statement because
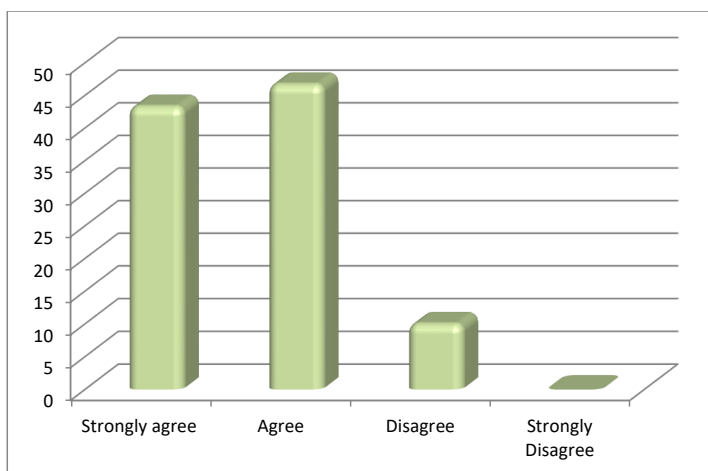
communicating perfectly well can't exist without having reasonable cultural knowledge of the target language.

Statement No (5):

Target language cultural codes can sometimes affect our very mother tongue and the way it is learnt.

Table No (5) The Frequency Distribution for the Respondents' Answers of statement No. (5)

Valid	Frequency	Percentage
Strongly agree	13	43.3
Agree	14	46.7
Disagree	3	10.0
Strongly Disagree	0	0
Total	30	100

From the above table No.(5) and figure No (5), thirteen teachers in the study's sample with percentage of (43.3%) strongly agreed with " Target language cultural codes can sometimes affect our very mother tongue and the way it is learnt".Fourteen teachers
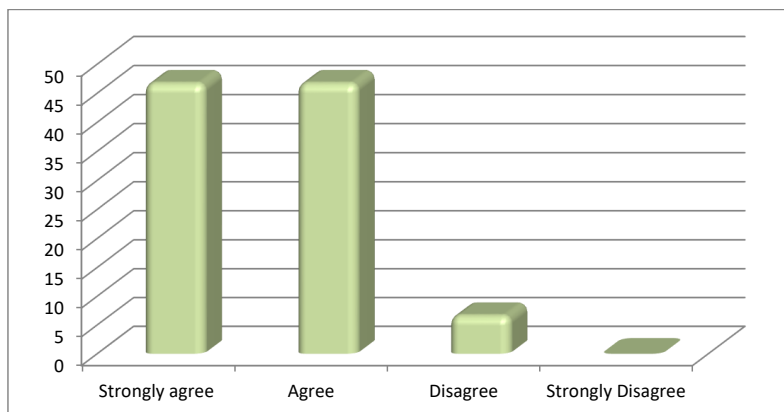
with percentage of (46.7%) agreed with that, and only three teachers with percentage of (10.0%) disagreed. The majority of teachers agreed that target cultural codes represent a vigor part of the target language that have a noticeable impact on students' own language.

Statement No (6):

Student's communicative competence is affected by the degree of cultural background knowledge.

Table No (6) The Frequency Distribution for the Respondents' Answers of statement No. (6)

| Valid	Frequency	Percentage
Strongly agree	14	46.7
Agree	14	46.7
Disagree	2	6.6
Strongly Disagree	0	0
Total	30	100

From the above table No.(6) and figure No (6), fourteen teachers in the study's sample with percentage of (46.7%) strongly agreed with " Student's communicative competence is affected by the degree of cultural background knowledge". More fourteen teachers with percentage of (46.7%) agreed with that, and only two teachers with percentage (6.6%) disagreed. Almost all the teachers agreed, this result shows the importance of cultural background knowledge which differentiates students who have high communicative competence, and the those who don't.

Statement No (7):

Being acquainted with the cultural context of the language enables students to succeed in language learning.

Table No (7) The Frequency Distribution for the Respondents' Answers of statement No. (7)

| Valid	Frequency	Percentage
Strongly agree	20	66.7
Agree	10	33.3
Disagree	0	0
Strongly Disagree	0	0
Total	30	100
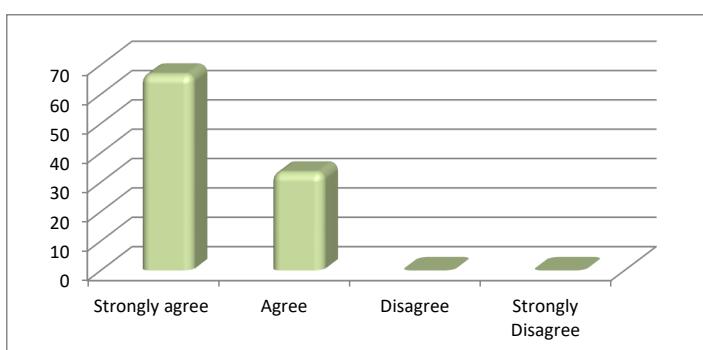
The above table No.(7) and figure No (7) indicates that twenty teachers in the study's sample with percentage (66.7%) strongly agreed with " Being acquainted with the

cultural context of the language enables students to succeed in language learning" **.**
There are ten teachers with percentage (33.3%) agreed with that. All teachers believe
in the influence of cultural context and its role in enabling the students to be successful.
Statement No (8): Students may use language like native-English-speakers when they
practice their English language according to its cultural context.

**Table No (8) The Frequency Distribution for the Respondents' Answers of
statement No. (8)**

| Valid	Frequency	Percentage
Strongly agree	23	76.7
Agree	7	23.3
Disagree	0	0
Strongly Disagree	0	0
Total	30	100
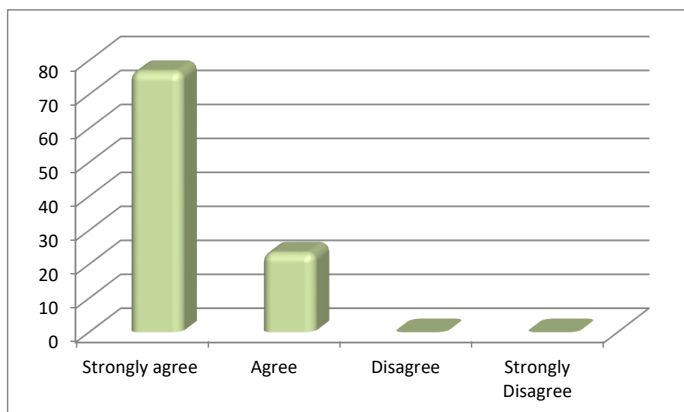
From the above table No.(8) and figure No (8) It is clear that the majority of teachers in
the study's sample with percentage of (76.7%) strongly agreed with **"** Students may use
language like native-English-speakers when they practice their English language
according to its cultural context**".** Only seven teachers with percentage of (23.3%)

agreed with that. These results show the importance of language learning with its culture.

Statement No (9): Privately run secondary schools' students are more exposed to themes and topics that can enhance their background knowledge.

Table No (9) The Frequency Distribution for the Respondents' Answers of statement No. (9)

Valid	Frequency	Percentage
Strongly agree	15	50
Agree	14	46.7
Disagree	0	0
Strongly Disagree	1	3.3
Total	30	100
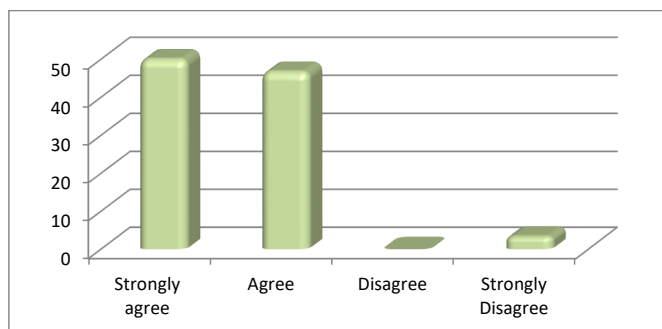
From the above table No.(9) and figure No (9) half of the teachers in the study's sample with percentage of (50%) strongly agreed with " Privately run secondary schools' students are more exposed to themes and topics that can enhance their background knowledge". There are fourteen teachers with percentage of (46.7%) agreed with that, and only one teacher with percentage of (3.3%) is strongly disagreed. These results indicate that almost all teachers support the above statement, as students in private

secondary schools learn the language with its context and culture, and this is why they are better their peers in public secondary schools.

Statement No (10): Public secondary schools' students are tended to draw on local culture.

Table No (10) The Frequency Distribution for the Respondents' Answers of statement No. (10)

Valid	Frequency	Percentage
Strongly agree	5	16.7
Agree	22	73.3
Disagree	2	6.7
Strongly Disagree	1	3.3
Total	30	100
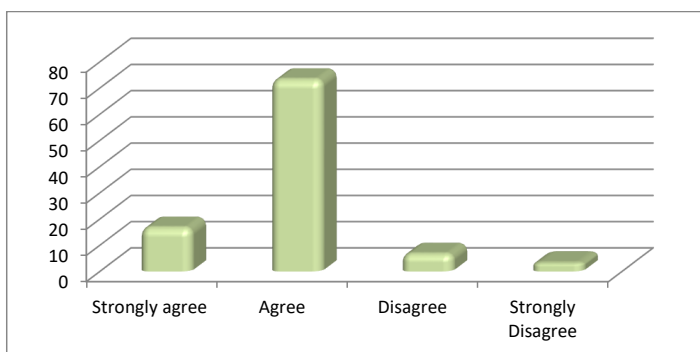
From the above table No.(10) and figure No (10) the greatest number of teachers with percentage (73.3%) agreed with " Public secondary schools' students are tended to draw on local culture". Five teachers in the study's sample with percentage (16.7%) strongly agreed withthat, two teachers with percentage (6.7%) disagreed, and only one teacher with (3.3%) is strongly disagreed. The majority of the teachers agreed to the above

statement because public secondary schools' students learn the language according to their local culture rather than the culture of the target language.

Verification for the Second Hypothesis

Tables (1-10) Chi –Square Test for Hypothesis NO. (2):

The influence of cultural background knowledge on learners' communicative competence and their learning abilities.

No	Statement	mean	SD	Chi square	p-value
1	Students who have good cultural background knowledge have correspondingly more linguistic competence than their deprived peers.	2.4	0.9	25.7	0.001
2	Understanding cultural background knowledge have the effect of enabling students to communicate successfully.	2.4	0.5	35	0.008
3	Students who have cultural background of the target language are less hesitant to behave more open-mindedly and communicate perfectly well.	2.5	0.8	33	0.00
4	Having reasonable knowledge of the target language cultural background, students are better placed to understand and communicate effectively.	2.6	0.8	27.7	0.00
5	Target language cultural codes can sometimes affect our very mother tongue and the way it is learnt.	2.7	0.4	25	0.00
6	Student's communicative competence is affected by the degree of cultural background knowledge.	3.0	0.7	27	0.00
7	Being acquainted with the cultural context of the language enables students to succeed in language learning.	2.7	0.6	24	0.00
8	Students may use language like native-English-speakers, when they practice their English language according to its cultural context.	2.5	0.4	22	0.00
9	Privately run secondary schools' students are more exposed to themes and topics that can enhance their background knowledge.	3.0	0.7	23	0.00
10	Public secondary schools' students are tended to draw on local culture .	2.7	0.6	24	0.00

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The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (1) question was (25.7) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Students who have good cultural background knowledge have correspondingly more linguistic competence than their deprived peers.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (2) question was (35) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Understanding cultural background knowledge have the effect of enabling students to communicate successfully.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (3) question was (33) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Students who have cultural background of the target language are less hesitant to behave more open-mindedly and communicate perfectly well.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (4) question was (27.7) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Having reasonable knowledge of the target language

cultural background, students are better placed to understand and communicate effectively.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (5) question was (25.6) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Target language cultural codes can sometimes affect our very mother tongue and the way it is learnt..

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (6) question was (27.5) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Student's communicative competence is affected by the degree of cultural background knowledge.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (7) question was (24) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Being acquainted with the cultural context of the language enables students to succeed in language learning..

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (8) question was (24) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who

agreed with the statement "Students may use language like native-English-speakers, when they practice their English language according to its cultural context.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (9) question was (23) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Privately run secondary schools' students are more exposed to themes and topics that can enhance their background knowledge.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (10) question was (24) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Public secondary schools' students are tended to draw on local culture .

According to the previous result we can say that the third hypothesis of our study is accepted.

Part 3

4.2.3 The Effect of English Coursebooks in Enriching Students with the Cultural Background Knowledge.

Statement No (1):

Local course books should be designed in such way as to take into consideration the issue of   cultural knowledge as well as linguistic knowledge.

Table No (1)

The Frequency Distribution for the Respondents' Answers of statement No. (1)

Valid	Frequency	Percentage
Strongly agree	20	66.7
Agree	8	26.6
Disagree	2	6.7
Strongly Disagree	0	0
Total	30	100

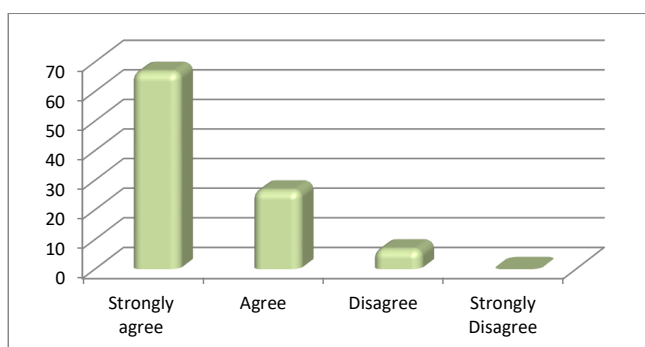From the above table No.(1) and figure No (1), the greatest number of teachers in the study's sample strongly agreed with " Local coursebooks should be designed in such way as to take into consideration the issue of cultural knowledge as well as linguistic knowledge". Eight teachers with percentage of (26.6%) agreed with that, and only two teachers with percentage of (6.7%) disagreed with that. The above results show the importance of the element of culture, and that it should be taken into account when designing the coursebooks in order to focus on the both context and culture of the target language.

Statement No (2): International course books usually reflect the target culture.

Table No (2) The Frequency Distribution for the Respondents' Answers of statement No. (2)

| Valid	Frequency	Percentage
Strongly agree	16	53.3
Agree	10	33.3
Disagree	2	6.7
Strongly Disagree	2	6.7
Total	30	100
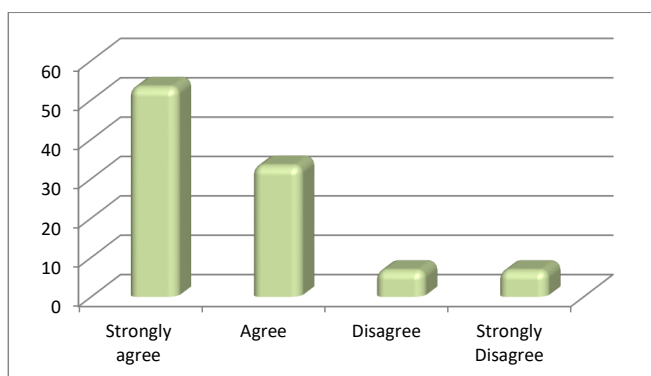
According to the above table No.(2) and figure No (2), sixteen teachers in the study's sample with percentage of (53.3%) strongly agreed with "International course books usually reflect the target culture". Ten teachers with percentage of (33.3%) agreed with that, two teachers with percentage of (6.7%) disagreed, and more two teachers with the percentage of (6.7%) are strongly disagreed. More than half of the teacherssrongly agreed with the above statement because international coursebooks mainly focus on transmittingEnglish culture.

Statement No (3): Course books should integrate the target culture with students' own culture.

Table No (3) The Frequency Distribution for the Respondents' Answers of statement No. (3)

Valid	Frequency	Percentage
Strongly agree	14	46.7
Agree	15	50
Disagree	0	0
Strongly Disagree	1	3.3
Total	30	100
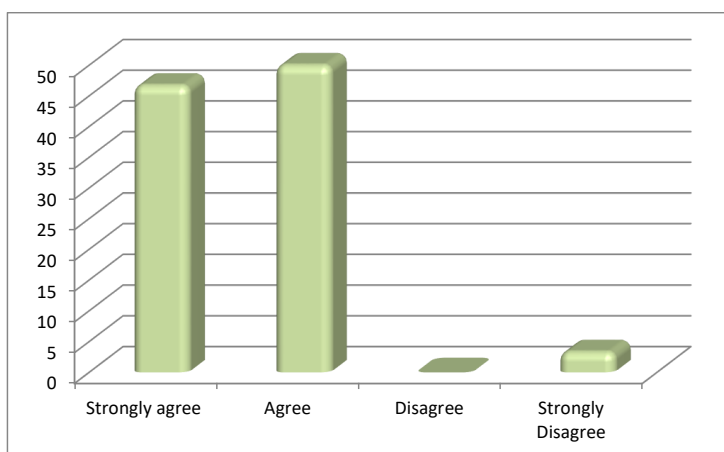
The above table No.(3) and figure No (3) show that nearly half of the teachers in the study's sample with percentage of (50%) agreed with the statement " Course books should integrate the target culture with students' own culture."Fourteen teachers strongly agreed with that, and only one teacher strongly disagreed. The above results indicate the importance of the integration of the target culture and local culture in the process of English language learning as this will help students to practice using the language using two different cultuire.

Statement No (4):

International coursebooks play a significant role in enriching students' cultural background knowledge.

Table No (4) The Frequency Distribution for the Respondents' Answers of statement No. (4)

Valid	Frequency	Percentage
Strongly agree	13	43.3
Agree	13	43,3
Disagree	1	3.4
Strongly Disagree	3	10.0
Total	30	100
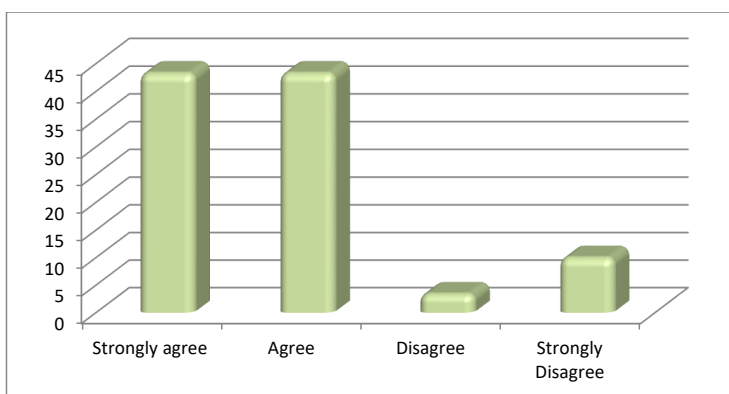
The above table No.(4) and figure No (4) show that thirteen teachers in the study's sample with percentage (43.3%) strongly agreed with "International coursebooks play a significant role in enriching students' cultural background knowledge". There are more thirteen teachers with percentage (43.3%) agreed with that. Only one teacher with percentage (3.4%) disagreed with that, and three teachers with percentage of (10.0%) are strongly disagreed. Most teachers agreed with the above statement because international syllabus mainly depends on the target culture in all contexts.

Statement No (5):

In local course books, the cultural content of the target language is limited and the skills are not well-covered.

Table No (5) The Frequency Distribution for the Respondents' Answers of statement No. (5)

Valid	Frequency	Percentage
Strongly agree	15	50
Agree	15	50
Disagree	0	0
Strongly Disagree	0	0
Total	30	100
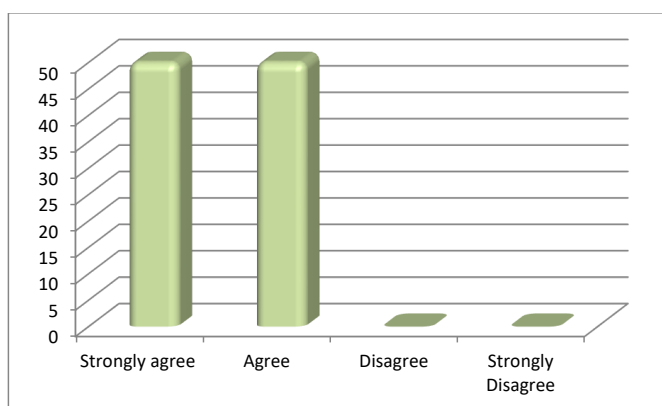
From the above table No.(5) and figure No (5) It is clear that half of the teachers in the study's sample strongly agreed with the statement "In local coursebooks, the cultural content of the target language is limited and the skills are not well-covered".More half of themagreed with that. This result shows that the limitation of the target culture leads to shortcoming of practice on the basic skills of language.

Statement No (6):

National course books are designed in accordance with moderately local perspective as with respect to the question of culture.

Table No (6) The Frequency Distribution for the Respondents' Answers of statement No. (6)

Valid	Frequency	Percentage
Strongly agree	11	36.7
Agree	15	50
Disagree	3	10.0
Strongly Disagree	1	3.3
Total	30	100
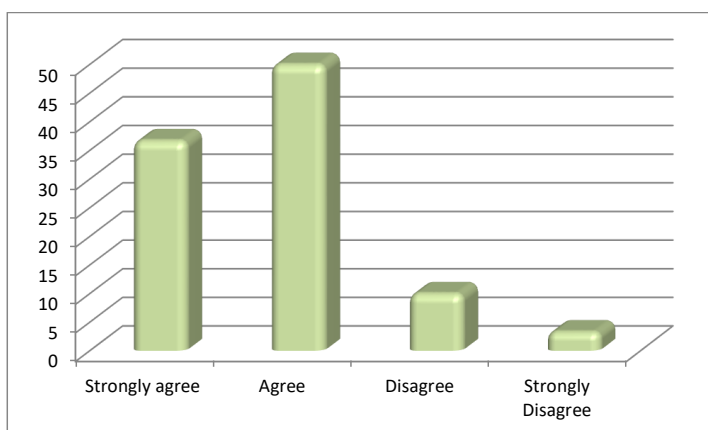
From the above table No.(6) and figure No (6), half of the teachers agreed with the statement, " National coursebooks are designed in accordance with moderately local perspective as with respect to the question of culture". Eleven teachers in the study's sample with percentage (36.7%) strongly agreed with that, and three teachers with percentage of (10.0%) disagreed, and only one teacher with (3.3%) strongly disagreed. The greatest number of teachers agreed with the fact that the national syllabus largely depends on local cultural context rather than the target culture because students learn the language through their own culture.

Statement No (7):

Local course books are written in accordance with national curriculum and by local authors who tend to introduce target culture from local perspective.

Table No (7) The Frequency Distribution for the Respondents' Answers of statement No. (7)

Valid	Frequency	Percentage
Strongly agree	12	36.7
Agree	14	46.7
Disagree	2	6.6
Strongly Disagree	3	10.0
Total	30	100
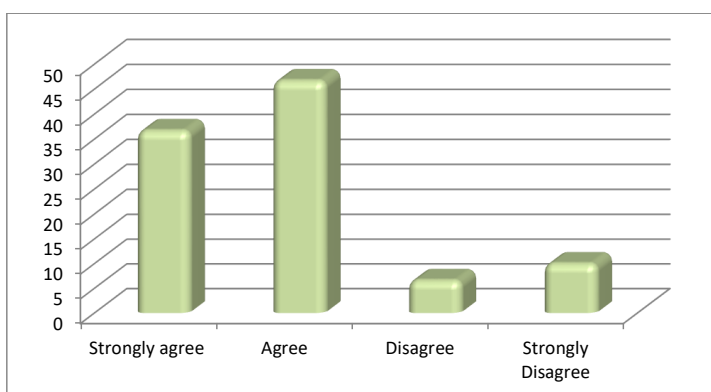
The above table No.(7) and figure No (7) indicates that eleven teachers in the study's sample with percentage of (36.7%) strongly agreed with "Local course books are written in accordance with national curriculum and by local authors who tend to introduce target culture from local perspective". There are fourteen teachers with percentage of (46.7%) agreed with that, and three teachers with (10.0%) are strongly disagreed and only two teachers with percentage of (6.6%) disagreed. These results show that national coursebooks include target culture, however it concentrates on the local culture.

Statement No (8):

National Course books have to include activities which are helpful in analyzing cultural content.

Table No (8) The Frequency Distribution for the Respondents' Answers of statement No. (8)

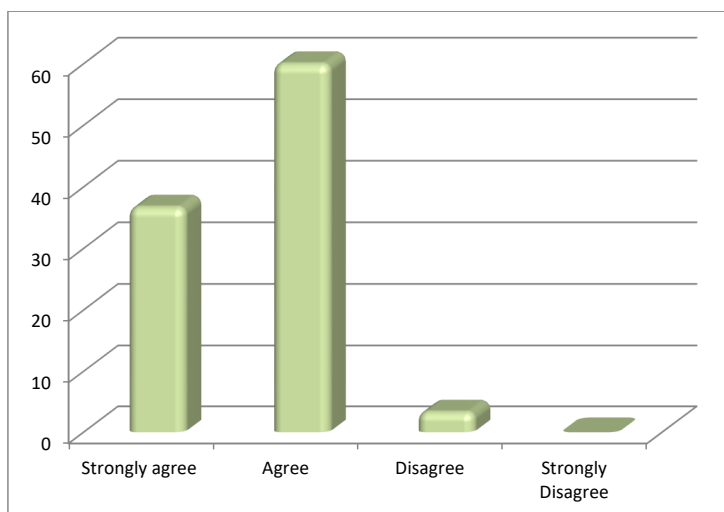| Valid	Frequency	Percentage
Strongly agree	11	36.7
Agree	18	60.0
Disagree	1	3.3
Strongly Disagree	0	0
Total	30	100

The above table No.(8) and figure No (8) show that eleven teachers in the study's sample with percentage of (36.7%) strongly agreed with "National Course books have to include activities which are helpful in analyzing cultural content." There are eighteen teachers with percentage of (60.0%) agreed with that, and only one teacher with

percentage of (3.3%) disagreed. This means that almost all teachers support the idea;national courebooks don't include activities that are helpful for students.

Verification for the Third hypothesis

Tables (1-8) Chi –Square Test for Hypothesis NO. (3):

The Effect of English Coursebooks in Enriching Students Cultural Background Knowledge

No	Statement	mean	SD	Chi square	p-value
1	Local course books should be designed in such way as to take into consideration the issue of cultural knowledge as well linguistic knowledge.	2.7	4.1	22	0.000
2	International course books usually reflectsthe target culture	2.6	0.5	19	0.000
3	National course books introduce the target culture from local perspective through the inclusion of many aspects of local culture.	2.5	0.9	31	0.000
4	Course books should integrate the target culture with learners' own culture.	2.9	1.6	22	0.000
5	International course books play a significant role in enriching students' cultural background knowledge.	2.8	2.1	27	0.000
6	In local course books, the cultural content of the target language is limited and the skills are not well-covered.	2.7	1.5	29	0.000
7	National course books are designed in accordance with moderately local perspective as with respect to the question of culture.	2.6	0.5	34	0.000
8	National Course books have to include activities which are helpful in analyzing cultural content.	2.4	1.6	27	0.000

The calculated value of chi-square for the significance of the differences for the respondent's responses in the 1st statement was (22) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (11.7). This indicates that, there are statistically significant differences at the level (5%) among the responses of the respondents, and also the calculated mean is (2.8) which is greater than the hypothesized mean (2.3) which supports the respondents who disagreed with the statement "Local course books should be designed in such way as to take into consideration the issue of cultural knowledge as well linguistic knowledge.

The calculated value of chi-square for the significance of the differences for the respondent's responses in the 2nd statement was (19) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (11.7). This indicates that, there are statistically significant differences at the level (5%) among the responses of the respondents, and also the calculated mean is (2.6) which is greater than the hypothesized mean (2.3) which supports the respondents who disagreed with the statement "International course books usually reflects the target culture".

The calculated value of chi-square for the significance of the differences for the respondent's responses in the 3rd statement was (31) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (11.7). This indicates that, there are statistically significant differences at the level (5%) among the responses of the respondents, and also the calculated mean is (2.5) which is greater than the hypothesized mean (2.3) which supports the respondents who disagreed with the statement "National course books introduce the target culture from local perspective through the inclusion of many aspects of local culture".

The calculated value of chi-square for the significance of the differences for the respondent's responses in the 4th statement was (22) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (11.7). This indicates that, there are statistically significant differences at the level (5%) among the responses of the respondents, and also the calculated mean is (2.9)

which is greater than the hypothesized mean (2.3) which supports the respondents who disagreed with the statement "Course books should integrate the target culture with learners' own culture.

The calculated value of chi-square for the significance of the differences for the respondent's responses in the 5 statement was (27) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (11.7). This indicates that, there are statistically significant differences at the level (5%) among the responses of the respondents, and also the calculated mean is (2.8) which is greater than the hypothesized mean (2.3) which supports the respondents who disagreed with the statement "International course books play a significant role in enriching students'   cultural background knowledge

The calculated value of chi-square for the significance of the differences for the respondent's responses in the 6 statement was (29) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (11.7). This indicates that, there are statistically significant differences at the level (5%) among the responses of the respondents, and also the calculated mean is (2.7) which is greater than the hypothesized mean (2.3) which supports the respondents who disagreed with the statement "In local course books, the cultural content of the target language is limited and the skills are not well-covered."

The calculated value of chi-square for the significance of the differences for the respondent's responses in the 7 statement was (34) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (11.7). This indicates that, there are statistically significant differences at the level (5%) among the responses of the respondents, and also the calculated mean is (2.6) which is greater than the hypothesized mean (2.3) which supports the respondents who disagreed with the statement "National course books are designed in accordance with moderately local perspective as with respect to the question of culture. .

The calculated value of chi-square for the significance of the differences for the respondent's responses in the 8 statement was (27) which is greater than the tabulated

value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (11.7). This indicates that, there are statistically significant differences at the level (5%) among the responses of the respondents, and also the calculated mean is (2.4) which is greater than the hypothesized mean (2.3) which supports the respondents who disagreed with the statement "National Course books have to include activities which are helpful in analyzing cultural content.

● **Part 4**

4.2.4 The Role of Modern Technological Devices in Acquiring Cultural Background Knowledge.

Statement No (1) :

Technological devices offer flexibility of time and place that allows students to receive more information about the culture of the target language.

Table No (1) The Frequency Distribution for the Respondents' Answers of statement No. (1)

Valid	Frequency	Percentage
Strongly agree	27	90.0
Agree	3	10.0
Disagree	0	0
Strongly Disagree	0	0
Total	30	100

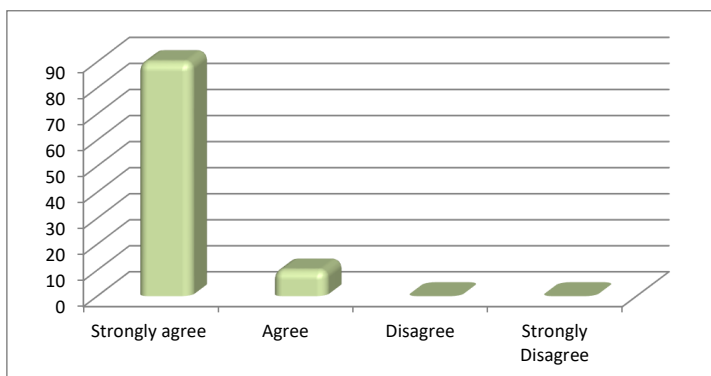From the above table No.(1) and figure No (1) The greatest number of teachers (90%) in the study's sample strongly agreed with " Technological devices offer flexibility of time and place that allows students to receive more information about the culture of the target language" **.** Only three teachers with percentage of (10.0%) agreed with that. Almost all teachers support the above statement because technological devices play an effective role in enriching students with information.

Statement No (2):

These technological devices are effective in the promotion of intercultural communication.

Table No (2) The Frequency Distribution for the Respondents' Answers of statement No. (2)

Valid	Frequency	Percentage
Strongly agree	20	66.7
Agree	8	26.7
Disagree	2	6.6
Strongly Disagree	0	0
Total	30	100
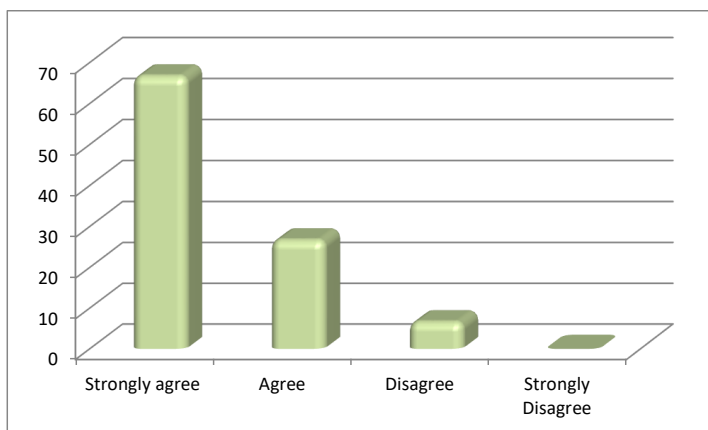
From the above table No.(2) and figure No (2), twenty teachers in the study's sample strongly agreed with "These devices are effective in the promotion of intercultural communication.". Eight teachers with percentage (26.7%) agreed with that, and only two teachers with percentage of (6.6%) disagreed. Most teachers support the above statement.

Statement No (3):

Technological devices play a significant role in improving students' learning abilities.

Table No (3) The Frequency Distribution for the Respondents' Answers of statement No. (3)

Valid	Frequency	Percentage
Strongly agree	20	66.7
Agree	10	33.3
Disagree	0	0
Strongly Disagree	0	0
Total	30	100
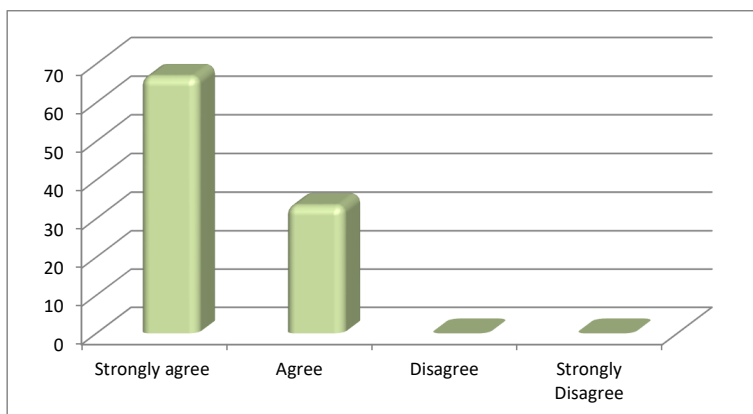
The above table No.(3) and figure No (3) indicates that twenty teachers in the study's sample with percentage of (66.7%) strongly agreed with '' Technological devices play significant role in improving students' learning abilities''. There are ten teachers with percentage of (33.3%) agreed with that. These results indicate the efficient role technological devices have on English language learning.

Statement No (4):

These devices facilitate the process of learning, and increase students' motivation for both linguistic and cultural knowledge.

Table No (4) The Frequency Distribution for the Respondents' Answers of statement No. (4)

Valid	Frequency	Percentage
Strongly agree	5	16.7
Agree	22	73.3
Disagree	2	6.7
Strongly Disagree	1	3.3
Total	30	100

The above table No.(4) and figure No (4) show that five teachers in the study's sample with percentage of (16.7%) strongly agreed with the statement, "These devices facilitate the process of learning, and increase students' motivation for both linguistic and cultural knowledge". There are twenty-two teachers with percentage of (73.3%) agreed with that, two teachers with percentage of (6.7%) disagreed, and only one teachers with percentage of (3.3%) strongly disagreed.
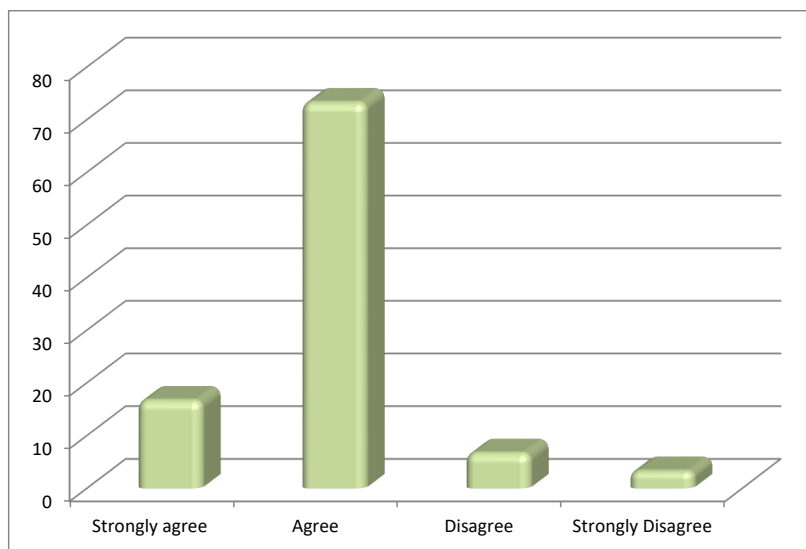
The above statement is acceptable by so many teachers, as students can easily learn the language and its culture, this is because of using the modern motivational methods which enable the students to practice and use English language within their daily life, and they can learn a lot about English people's culture how they live, and the way they think and behave.

Verification for the Fourth hypothesis

Tables (1 - 4) Chi –Square Test for Hypothesis NO. (4):

The role of modern technological devices in acquiring cultural background knowledge.

No	Statement	mean	SD	Chi square	p-value
1	Technological devices offer flexibility of time and place that allows students to receive more information about the culture of the target language.	2.7	2.8	27	0.000
2	These devices are effective in the promotion of intercultural communication.	2.4	0.5	25	0.000
3	Technological devices play significant role in improving students' learning abilities.	2.3	0.7	23	0.006
4	These devices facilitate the process of learning, and increase students' motivation for both linguistic and cultural knowledge.	2.5	3.8	15	0.046

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (1) question was (27) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (4.12). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Technological devices offer flexibility of time and place that allows students to receive more information about the culture of the target language..

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (2) question was (25) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (4.12). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "These devices are effective in the promotion of intercultural communication.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (3) question was (23) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (4.12). this indicates that, there are statistically significant differences at the

level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Technological devices play significant role in improving students' learning abilities.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (4) question was (15) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (4.12). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "These devices facilitate the process of learning, and increase students' motivation for both linguistic and cultural knowledge.

4.3 Analysis of the Second Data Tool, Students' Test.

This test consists of four parts, which include twenty-one questions. students have to choose the appropriate answer (a) or (b), one answer is considered to be positive and the other one is negative.

Part 1

4.3.1 The Rationship Between Linguistic Knowledge and Cultural Knowledge when Learning English Language.

Question (1): To what extent are language learning and cultural knowledge related to each other?

-Are they strongly related? Or they aren't related at all.

Results	Frequency	Percentage
Positive	48	90%
Negative	2	10%
TOTAL	**50**	**100%**

The above table shows that the majority of students think that language learning and cultural knowledge are strongly related, as the language is an expression of culture. Only (10%) of students, think that language and culture are not related at all. They think that

learning a language doesn't need to learn about its culture, as language can be learnt on purpose of linguistic knowledge.

Question (2) Can students learn a language without having any cultural background of it ?

Results	Frequency	Percentage
Positive	44	88%
Negative	6	12%
TOTAL	**50**	**100%**

The above table indicates that six students with the percentage of (12%) think that students can learn the language without having any cultural background knowledge of it, they think that learning English language through their local culture is possible and better than learning it according to its culture. On other hand, most students (88%) think that, without having cultural background knowledge, students can't learn a language.

Question (3) When will language learning be more efficient in developing communicative Competence? If it is acquired according to its own culture, or students' culture ?

Results	Frequency	Percentage
Positive	46	92%
Negative	4	8%
TOTAL	**50**	**100%**

The above table shows that the greatest number of students (92%) support the the statement;" learning the language according to its own culture is more efficient". Only four students with the percentage of (8%) don't agree with that, they think that learning the language according to students' own culture is more efficient". They claim that, learning the language according to a western culture, may conflict with the local culture because there's a great difference between the two cultures, and what's acceptable to one nation may be unacceptable for the others.

Question (4)

4. Should students focus on linguistic knowledge or both linguistic and cultural knowledge in order to develop their speaking abilities?

Results	Frequency	Percentage
Positive	45	90%
Negative	5	10%
TOTAL	**50**	**100%**

This table shows that forty-five students with the percentage of (90%) support the idea, "Focusing on both linguistic and cultural knowledge develop students speaking abilities". They believe that the ability to speak fluently couldn't be achieved without focusing on the cultural background knowledge of the target language . Just five students think that, students should focus on linguistic knowledge in order to develop their speaking abilities, they claim that students can develop their speaking abilities focusing on linguistic knowledge more than cultural knowledge.

Question (5)

5.What is best way for practicing the different skills of English language?

Is it through using the culture of the target language, or through using students' own culture?

Results	Frequency	Percentage
Positive	47	94%
Negative	3	6%
TOTAL	**50**	**100%**

In this table, (47) students with the percentage of (94%) agreed that, the best way to practice the different skills of language is through using the culture of target language. They also think that, when learning any language, students should practice it through its own culture instead of using their own culture, which makes learning difficult and senseless. Three students think that the best way is to practice learning using their own culture, claiming that practicing the language using their own culture is better and easier than practicing it using the culture of the target language.

Verification for the First Hypothesis

Tables (1-5) the summary of students' scores in part (2)

Means	Frequency	Percentage
Mean of the positive answers	43	86%
Mean of negative answers	7	14%
Total	**50**	**100**
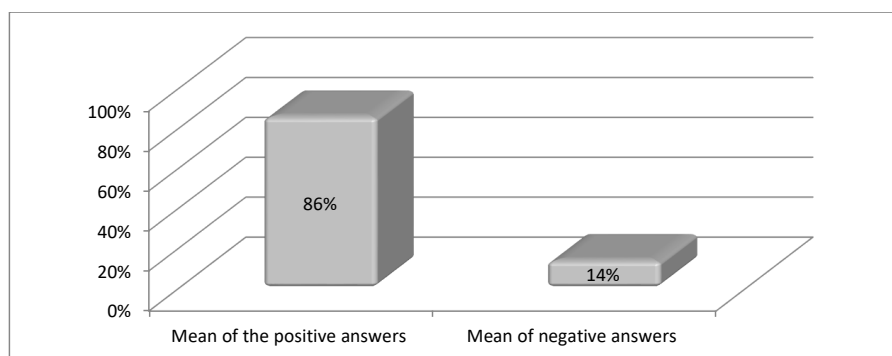
From the above table (1-5) and figure (1) it's clear that the mean of the positive answers is (43) with percentage of (86%) which is greater than the mean of negative answers (7) with percentage of (14%) these results indicate that the greatest number of students

agreed with" cultural background knowledge is as important as linguistic knowledge when learning English language".

Part 2

4.3.2 How cultural BackgroundKnowledge Can Improve Students' Communicative Competence and Their Learning Abilities.

Question (1):

1. Without understanding the cultural context ; communicative competence is complete, or incomplete.

Results	Frequency	Percentage
Positive	45	90%
Negative	5	10%
TOTAL	**50**	**100%**

The table above shows that the greatest number of students (45) with the percentage of (90%) support the the statement; " without understanding the cultural context communicative competence is incomplete". Only (10%) of them claim that it is complete. They think that communicative isn't affected by understanding cultural background, but it largely depends on linguistic knowledge.

Question (2):

2. Does cultural background knowledge develop students' speaking abilities?

Results	Frequency	Percentage
Positive	48	96%
Negative	2	4%
TOTAL	**50**	**100%**

The above table indicates that the majority of students answered yes,as cultural background knowledge plays an important role in enriching students with a vast of

vocabulary and with an accentwhich is similar to native people. Only two students with percent of (4%) answered no, thinking that speaking ability doesn't need cultural background knowledge.

Question (3):

3. How is culture learned and transmitted and passed down from one generation to another? Through linguistic knowledge or through experience.

Results	Frequency	Percentage
Positive	35	70%
Negative	15	30%
TOTAL	**50**	**100%**

In this table, (70%) of students choose the posative is that culture is learned and transmitted and passed down from one generation to another through linguistic knowledge while (30%) of them support the second answer through experience.

Question (4)

4. What do students need in order to understand the ways English people speak and behave? Do they need to be aware of the target culture or they don't need to think about culture at all?

Results	Frequency	Percentage
Positive	46	92%
Negative	4	8%
TOTAL	**50**	**100%**

The above table shows that (92%). of students answered; they need to be aware of the target culture. A few of them agreed with the second answer they don't need to think about culture at all which is considered to be a negative answer.

Question (5)

5. How can students understand cultural context to develop their communicative competence ? by increasing phrases and words of cultural connotation in the target language or phrases and words of cultural connotation in their own language?

Results	Frequency	Percentage
Positive	29	58%
Negative	21	42%
TOTAL	**50**	**100%**

From the above table the number of students who answered; "by increasing phrases and words of cultural connotation in the target language, is greater than those who answered, "by increasing phrases and words of cultural connotation in their own language". This result indicates that understanding words of cultural connotation in the target language is so helpful in enriching students'vocabulary and developing communicative competence. Therefore, students should be aware phrases and words that reinforce cultural background knowledge of the target language.

Verification for the Second Hypothesis

Tables (1-5) the summary of students' scores in part (2)

Means	Frequency	Percentage
Mean of positive answers	45	90%
Mean of wrong answers	5	10%
Total	50	100
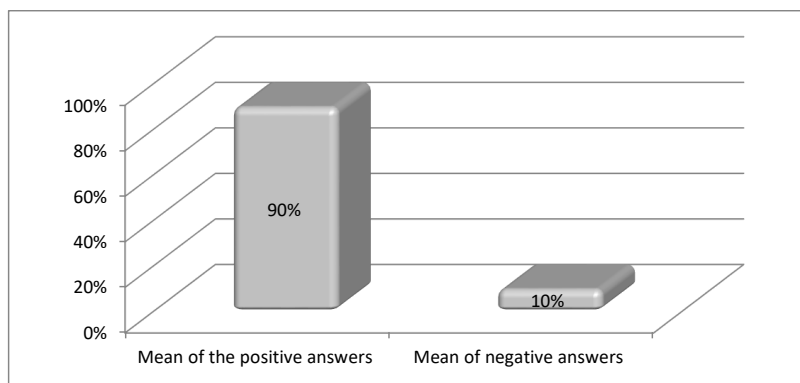
From the above table No (2) and figure (2), the mean of positive answers is (45) with percentage of (90%) which is greater than the mean of negative answers which is (5) with percentage of (10%), this indicates that most students agreed with; cultural knowledge can improve students' communicative competence and their learning abilities.

Part 3

4.3.3 The Way Coursebooks Should be Designed.

Question (1)

1:Should course books be designed on purpose of cultural knowledge

or linguistic knowledge?

Results	Frequency	Percentage
Positive	29	78%
Negative	11	22%
Total	**50**	**100%**

The above table shows that the number of students who agreed with "coursebooks should be designed on purpose of linguistic knowledge" is less than those who support the first answer; "coursebooks should be designed on purpose of cultural knowledge". Most students think that designing coursebooks on purpose of cultural knowledge introduces the target culture andmakes the process of learning useful and effective.

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Question (2)

The kinds of coursebooks used in English language learning are less helpful or more helpful to provide students with cultural background knowledge.

Results	Frequency	Percentage
Positive	34	68%
Negative	16	32%
Total	**50**	**100%**

In this table the majority of students agreed with; " the kinds of coursebooks used in English language learning are less helpful to provide students with cultural background knowledge". This is because the coursebooks are designed either by using pure local culture or to teach the syllabus using the target culture, but from local perspective. Only (32%) of students accepted the second answer; "the kinds of coursebooks used in English language learning are more helpful, as they like to learn the language through coursebooks which reflect greater part of their own culture.

Question (3)

Students who learn and use English through a syllabus that is designed by non-native speakers may have limited vocabulary or endless vocabulary.

Results	Frequency	Percentage
Positive	43	86%
Negative	7	14%
Total	**50**	**100%**

The above table indicates that (86%) of the students support the first answer; "students who learn and use English through a syllabus that is designed by non-native speakers may have limited vocabulary". Few of them agreed with the second answer; they may have endless vocabulary. Most students think that syllabus which is designed by native

speaker provides students with endless vocabulary, while the one that is designed by non-native speaker has limited vocabulary as it focuses on local culture.

Question (4)

English coursebooks that are designed by native English speakers focus on learning the language through both alphabet and culture or through alphabet only.

Results	Frequency	Percentage
Positive	47	94%
Negative	3	6%
Total	**50**	**100%**

In the above table, (94%) of the students answered; "English coursebooks which are designed by native English speakers focus on learning the language through both alphabet and culture".This is because language is practiced through cultural context. Only (6%) of them answered, "English coursebooks which are designed by native English speakers focus on learning the language through alphabet".

Question (5)

Do you think that activitieswithin Sudanese coursebooksshoulddependon the local culture, or to the English culture.

| Results	Frequency	Percentage
Positive	41	82%
Negative	9	18%
Total	**50**	**100%**

The majority of the students, " think that activities within Sudanese coursebooks should depend on the local culture ", they think that, local culture suit the students more than

English culture because of cultural variation in life style, attitude and beliefs. On other hand, only nine students seem to be aware of the importance of the culture of the target language; " think that activities within Sudanese coursebooks should depend on the English culture".

Verification for the Third Hypothesis

Tables (1- 5) the summary of students' scores in part (3)

Means	Frequency	Percentage
Mean of positive answers	46	92%
Mean of negative answers	4	8%
Total	**50**	**100**
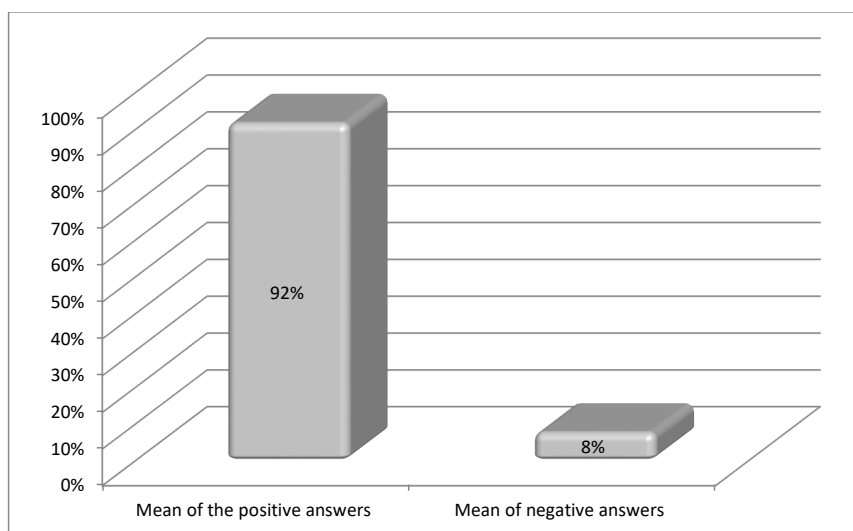
From the above table and figure (3) it's clear that the mean of the positive answers (46) with percentage of (92%) is greater than the mean of negative answers (4) with percentage (8%) this indicates the way coursebook designed is not helpful and efficient for students.

Part 4

4.3.4 The Impact of Technological Devices in Providing Learners with the Cultural Background Knowledge as Well as Linguistic Knowledge

Question (1)

Do new technological devices play a great role in learning English language through its culture?

Results	Frequency	Percentage
Positive	44	88%
Negative	6	12%
Total	**50**	**100%**

The above table shows that (88%) of the students answered yes, as these devices focus on learning both context and culture included in the coursebooks that involve activities to be practiced through English language culture. Just (12%) students are anti the significant role that these technological devices play in easing the process of language learning, therefore they answered with no.

Question (2)

Do these technological devices increase learners' motivation to English language learning?

Results	Frequency	Percentage
Positive	48	96%
Negative	2	4%
Total	**50**	**100%**

The above table shows that (96%) of the students answered yes, they appreciate the role of technological devices in increasing students' motivation and encouraging them to learn English language using exciting methods. Only two students claim that, students' motivation can be increased and achieved through using other teaching methods.

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Question (3)

Most teachers within these devices should be native-English speakers, or non-native English speakers.

Results	Frequency	Percentage
Positive	40	80%
Negative	10	20%
Total	**50**	**100%**

The greatest number of the students (80%) support the idea " Most teachers within these devices should be native-English speakers", as to get effective language learning. Ten students with the percentage of (20%) choose the second answer, "Most teachers within these devices should be non-native English speakers". They think learning English language from non-native speakers is easier than learning it from native-English speakers.

Question (4)

 Methods used through these technological devices are more modern and exciting or old and boring.

Results	Frequency	Percentage
Positive	49	98%
Negative	1	2%
Total	**50**	**100%**

The above table shows that almost all students agree with the above statement ; "Methods used through these technological devices are more modern and exciting". Because the methods used within these devices, contribute effectively and encourage English language learning.

Question (5)

Using these technological devices, students can acquire more cultural background knowledge while sitting at home, or they need to register for courses at schools or institutions.

Results	Frequency	Percentage
Positive	35	70%
Negative	15	30%
Total	**50**	**100%**

The above table indicates that the greatest number of the students (70%) agreed with the statement, "Using these technological devices students can acquire more cultural background knowledge while sitting at home" . When owning these technological devices, students can acquire cultural knowledge easily, at home and at any time, they don't need to study at schools or institutions. While the rest of students (30%) choose the second answer, "students need to register for courses at schools or institutions".

Question (6)

Do these technological devices contribute in developing speaking abilities?

Results	Frequency	Percentage
Positive	48	96%
Negative	2	4%
Total	**50**	**100%**

From the above table (96%) of the students answered yes. This shows the great role of these devices in providing students developing speaking abilities, they enable students speak spontaneously and fluently. Few students (4%) answer.

Verification for the Fourth Hypothesis

Tables (1 – 5) The summary of students' scores in part (4)

Means	Frequency	Percentage
Mean of positive answers	42	84%
Mean of wrong answers	8	16%
Total	**50**	**100**
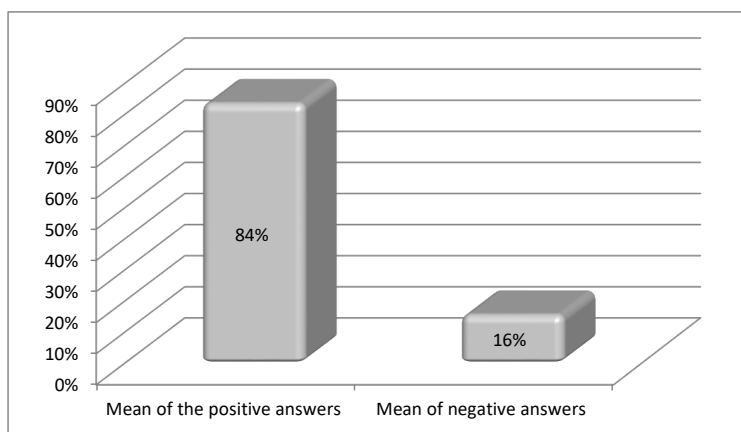
From the above table and figure (4) it's clear that the mean of positive answers (42) with percentage (84%) is greater than the mean of negative answers (8) with percentage (16%) this indicates that students are aware of the great effect of technological devices in providing learners with the cultural background knowledge as well as linguistic knowledge.

Table / One sample T-TEST for the Two Parts of the Study

Parts	N	SD	t-value	DF	p-value
1	50	2.2	12.7	49	0.00
2	50	0.8	11	49	0.00
3	50	0.5	16	49	0.00
4	50	0.22	22	49	0.00
For all	30	6.00	12	49	0.00

The calculated value of T – TEST for the significance of the differences for the respondent's answers in all parts is greater than the tabulated value of T – TEST at the

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degree of freedom (49) and the significant value level (0.05%) which was (5.33). this indicates that, there is statistically significant differences at the level (0.05 %) among the answers of the respondents . This mean that our hypotheses is accepted.

4.5 Summary for the Chapter

This chapter displays data analysis for the study and test its hypotheses. The four hypotheses were discussed in isolation. All statements were analyzed referring to the hypotheses they represent. After the step of checking reliability and validity of the questionnaire and the test, the researcher   distributed the questionnaire and the test. Tables are constructed for the collected data. This step consists of transformation of the qualitative (nominal) variables to quantitative variables. Fortunately all hypotheses were successfully achieved.

Chapter Five

Summary, Findings, Recommendation,and

Suggestions for Further Studies

5.0 Summary of the Study.

This study investigates the impact of context and culture on learning English language. The study consists of five chapters.Chapter one includes general framework of the study that involves introduction to the problem of the study its questions, hypotheses, significance, methodology, limitation, population and sampling.

Chapter two represents literature review that related to the study, and some previous studies which support the present study. Chapter three displays the methodology of the study. A descriptive analytical method is adopted by the researcher to conduct the present study. Two tools are used to conduct this study; a questionnaire and a test, they were distributed to both teachers and students of secondary schools.

Chapter four deals with the statistical analysis of the collected data via the questionnaire and the test. This chapter also interprets and discusses the results.

Chapter five is a summary to the entire study. It reflects the conclusion that the study came up with the recommendations and the suggestions for further studies.

As a result of the analysis of the collected data, some findings are obtained by the researcher and some recommendations are raised as well.

5.1 Findings of the study

1. The content of syllabus designed forpublic secondary schoolsfocus on linguistic knowledge more than cultural knowledge, the question of culture is ignored, therefore students performance is poor, and they are unable to communicate well.

2. Deficiency of cultural background knowledge hinder students' understanding.

3.Being aware of cultural background knowledge, students are able to improve their learning abilities.

4. Methods used within the process of English learning is old, boring, and makes students less motivated.

5. There's a necessity of using technological devices in order to encourage students and increase their motivation.

6. The cultural background of the target language is so important, as it enables the students to learn easily, and helps them to behave more open-minded and communicate perfectly well.

7. Activities in the coursebooks need to be helpful in analyzingcultural content.

8. The element of cultural is ignored , therefore the students can't improve their communicative competence and their learning abilities.

9. Sudanese secondary school students have limited cultural background of the target language, as they mainly based on the local culture, the target culture is introduced from a local perspectives.

10. Most students agreed that, the language can be learnt without having any culture background knowledge of the target language.

11. Cultural awareness is necessary for developing students' understanding to the nature of the target language.

12. Deficiency of cultural background knowledge limits students' cultural vocabulary.

5.2 Recommendations of the Study

1. Both target and local cultures should be embedded within the content of the course books.

2. Modern technological devices should be used as it plays an efficient role in increasing students' motivation.

3.Activities that support cultural background should be included when practicing the different skills of English language.

4.The question of culture should be considered when designing English coursebooks.

5. Textbooks should focus on modern methods to encourage students to learn English.

6. Teachers teaching English should be well-trained.

5.3 Suggestions for Further Studies

1. Study about equally integrating the target culture and students' own culture when learning English language.

2. Obstacles caused by ignoring the element of culture when learning English language.

3. The effective role of cultural awareness in developing student academic performance.

4. Study about the importance of technological devices in the process of learning English language.

5. The role of context in reflecting the culture of the target language.

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