Sudan University of Science and technology

College of Graduate studies

Faculty of Education

English language Department

The Sudanese Syllabus Cultural Components And Their Influence On EFL Learner's Language Proficiency

(A Case Study Of Secondary Schools Karari Locality Khartoum State(2017- 2018)

الثقافة السودانية في المنهج وأثرها علي تعلم اللغة الانجليزية لغة اجنبية

A thesis Submitted in Fulfillment of the requirement of the Degree of PhD Applied Linguistics (ELT)

By

Mohammed Abdallah Mohammed Abdallah

Main supervisor : Prof: Mohammed Bakri Hadidi

Co supervisor : Dr: Montisr Mubark Hassan

Associate professor of English language

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بسم الله الرحمن الرحيم

الآيـــــة

قال تعالى:

﴿لاَ يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنتَ مَوْلاَنَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

صدق الله العظيم

{سورة البقرة 286}

Dedication

This work is dedicated to my parents ,wife and my children Abdallah and Osman

My brothers and my sisters

My family and friends and colleagues

All teachers of English language department.

My *Supervises*: Prof: Mohammed Bakri Hadidi and Dr: Montisr Mubark Hassan

With love and respect

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First and foremost, praise be o Allah (Subhanhuwatala'a) who granted me the strength and ability to peruse this study.

My thanks and gratitude to my supervisors, for his respecting, ceaseless invaluable guidance, they spared no effort in directing me to right way of scientific research: I do appreciate every word they changed in this study and every word they added as well.

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Abstract

This study tried to investigate The Sudanese Syllabus Cultural Components and their influence on EFL learner's Language. The researcher has used descriptive method and questionnaire as a tool for gathering the data of the study .The sample of the study composed of 80 teachers who teach English at Sudanese Secondary School and test for 50 students whom study in Khartoum states at Kariri locality. The data obtained from questionnaire has been processed computationally with (SPSS) program to examine the correctness of the hypotheses of this study. The findings has shown that local culture plays an important role in improving learning English in secondary School and teachers should keep updated with the culture for the attraction of their learners.

The study also offered some recommendations the most important of which are. EFL textbooks designers should pay more attention to the inclusion of some cultural topics of target language with some cultural topics of the student's native language to enhance intercultural communication in the forthcoming syllabuses. Teaching culture should be an integral part of the target language instruction. moreover the study gave some suggestion for further research.

المستخلص

تهدف هذه الورقة الي دراسة أهمية استخدام ثقافة اللغة الانجليزية للمرحلة الثانوية في السودان وأثره علي التدريس . استخدام الباحث المنهج الوصفي والاستبانة كاداة لجمع البيانات . تكونت عينة الدراسة من 80 معلما اللغة الانجليزية في المدارس السودانية بالمرحلة الثانوية. تم معالجة البيانات التي حصل عليها عبر الاستبانه حسابيا لفحص صحة فرضيات الدراسة . اظهرت النتيجة ان الثقافة المحلية يلعب دور مهما في تطوير تعليم اللغة الانلجليزية في السودان وان أوصيت علي المعلمين السعي في تطوير انفسهم باستخدام الثقافة المحلية لجذب انتباه الدراسين .

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Introduction

1.0 Overview

The purpose of this chapter is to introduce the study by giving a background about teaching English Language culture, stating the problem, the questions, hypotheses and the significance of the study.

1.1 Background to the study

Education in Sudan is free and compulsory for children aged 6-13 years. Primary education consists of eight years, followed by three years of secondary education. The former educational ladder 6+3+3 waschanged in 1990. The primary Language at all levels is Arabic. The teaching of English Language starts in the 5 the class basic level. At this class, the student's age ranged between 10-12.It is taught and learned by the use of a course which claims to be communicative. The early starting of teaching English and the early introduction of the so called communicative teaching material would lead to the development of a situation inwhich large numbers of the student's population may turn to be bilingual, in sense that they may speak English in almost the same way speak Arabic. The objective of teaching English in Sudanese general education school is to train the learners on the basic Language skills to enable them use the current English Language fluently and purposefully Foreign Language learning is comprised of several components, including grammatical competence, communicative competence, Language proficiencyas well as a change in attitudes towards one's own or another culture. The teaching of culture is considered a very important part of Language Teaching.Although how it should be done remains controversial. For many years, the transmission perspective with role learning of factual knowledge of highbrow (e.g. ,literature and theatres) and lowbrow information (e.g. customs, habits, and folklore of everyday life)dominated the teaching of culture (Thanasoulas 2001) Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have

for message, the meanings they have for messages and the conditions and culture is foundation of culture.

1.2 Statement of the Problem

This study attempts to find out the cultural aspects included in secondary school Spine course series and to shed light on the role played by subject matter in other words addresses the influence of the local cultural elements on the EFL learner's .

1.3 Study objectives

The aims of this study are to find out:

1- EFL teacher's opinions about integrating the target culture in their teaching including some cultural topics of English Language in Sudanese secondary school syllabuses and the useful ways of teaching the target culture .

2- The prospective teacher's opinions about the target Language cultural included their Bachelor of Education programs.

3- Analyzing the presences of the target Language culture in Sudanese secondary school textbooks.

1.4 Questions of the Study

1-To what extent degree does the Sudanese local cultural material satisfy the EFL learners ambition?.

2-How far does Sudanese local culture help in achieving the target language awareness?.

3- To What extent EFL learner's positively influence by syllabus cultures Components?.

1.5 Hypotheses of the study

1-The Sudanese secondaryEnglish syllabus doesn't consider the local cultural material to alarge extent.
2- EFLlearner's are not positively influenced enough by syllabus cultural components.
3-Sudanese local cultural material within secondary school syllabuses rarely doesn't help in achieving the target language awareness.

1.6 Significance of the study

This study will guide developers and text book writers to identify proper cultural elements to be integrated materials into the materials.

Beside. This study is important for English Language teachers who need to fully utilize cultural aspects in order to enhance the learning process of the Language. Hence the importance of the research to identify the cultural vocabulary contained in spine (6) and its suitability to create an educational and enlightening opportunity for the students. The study also offers solutions to Language related real life problems.

1.7 Delimits of the study

The study will be conducted at Omdurman in karari locality some Sudanese schools during the school year 2017-2018.The study is limits to the Sudan practical integrated National English (spine 6) and will focus on third high secondary schools students in (Kararilocality).

1.8 Methodology of the Study

The researcher will follow the descriptive analytical method as well as interview. A questionnaire, a test and interview will be used as tools for collecting data. The data will be analyzed statistically selects (50) M.A and teachers of English language in secondary o answer questions and test the hypotheses of the study. The researcher school,30 students in secondary schools and 5 experts as the sample for study.

Chapter Two
Literature Review and previous Studies

ChapterTwo

Literature Review and Previous Studies

2.1 Introduction

Language is a part of culture, and plays a very important role in the development of culture.(Thanasoulas,2001p: 11-12).Some sociologists consider it as they stone of culture. They believe,without language, culture wouldnot be available. At same time , language is influenced and shaped by culture .Therefore ,culture plays a very important part in language teaching , which is widely acknowledge by English teaching circle . This is depicts the relationship between culture and language. As a result, the gap of cultural differences is one of the most important barriers in English teaching and study .Among the students, lacking of cultural background knowledge can ,to a great extent, holdup the improvement of English teaching and become a notice able problem .At present, the objective of English teaching has broken free from the traditional listening, speaking, reading, and writing, the demand for cultural background in language learning has been gradually concerned .presentation of history of the country which has the target language, cultural background knowledge and customs is the proposed solution to the problem. This paper mainly discusses how to present cultural background knowledge and expose learners to it in the need of English teaching so as to solve the problems caused by cultural differences, help learners grasp the crux of thelanguage and develop their comprehensive English ability.The teaching of culture is considered a very important part of language teaching, although, how it should be done remains controversial. For many years, the transmission perspective with rote learning of factual knowledge of highbrow (e.g., literature and the arts) and low brow information (e.g customs, habits, and folk fore of everyday life) domain theteaching of culture.

2.2 Definition of the term "culture"

Is the social behavior and norms found in human societies. .(N.McKenzie(ed),Convictions,1958).Culture is considered a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies. Cultural

universals are found in all human societies: these include expressive forms like art, music, dance, ritual, religion, and technologies like tool usage, cooking, shelter, and clothing. The concept of material aspects of culture such as principles of social organization (including practices of political organization and social institutions), Culture is ordinary: that is the first fact. Every human society has its own shape, its own purpose, its own meanings. culture is the complex and board set of the relationship, values, attitudes and behaviors that bind a specific community consciously and consciously culture like history, allows for change culture is dynamic, shaping and being shaped by those who occupy it. Micro-culture: cultures localized level which may exhibit some features which are quite distinct from the broader culture. Every human society expresses theses, in institutions, and in arts and meaning. Themaking of society is the finding of common meanings and directions, and its growth is an active debate and amendment under the pressures of experience ,contact, and discovery, writing themselves into the land .The growing society is there, yet it is also made and remade in every individual mind. The making of mind is,first,the slow learning of shapes, purposes, and meanings, so that work observation and communication are possible. Then, second, but equal in importance, is the testing of these in experience, the making of new observations, comparisons, and meanings.(Thanasoulas, 2001: 34) A culture has two aspects: the known and directions,which its membersare members are trained to: the new observations and meanings, which areoffered and tested. These are ordinary processes of human minds, and we see through them the nature of culture: that is always both traditional and creative: that it is both the most ordinary common meanings and the finest individual meanings. We use the word culture in these two senses: to mean a whole way of life - the common meanings: to mean the arts and learning-the special process of discovery and creative effort. Some writers reserve the word for one or other of these senses: insists on both, and on the significance of their conjunction. The questions ask about our culture are questions about deep personal meanings. Culture is ordinary, in every society and in every mind."The National Center for Cultural Competence defines culture as an integrated pattern of human behavior that includes thought, communications, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting and roles, relationships and

expected behaviors of a racial, ethnic, religious or social group; and the ability to transmit the above to succeeding generations.

2.2.1 Definition of culture in ELT

and Cultural anthropologists, during the last twenty- five years, have gradually moved from an atomistic definition of culture, describing it as more or less haphazard collection of traits, to one which emphasizes pattern I assume with others that cultures are structured systems of patterned behavior. Following is a good definition given by anthropologists.

configuration. Kluckhohn and Kelly perhaps best express this modern concept of culture when they define it as all those historically created designs for living explicit and implicit, rational, irrational, and non-rational, which exist at any given time as potential guides for the behavior of men. Traits , elements, or, better, patterns of culture in this definition are organized or structured into a system or set of systems, which, because it is historically created, is therefore open and subject to constan63 change. (N.McKenzie(ed), Convictions,1958 p:23).

2.2.2 Curriculum and Syllabus

The terms 'curriculum' and 'syllabus' have suffered a great deal from confusion in the literature as they sometimes can be close together in meaning with reference to the context where they are used (Nunan 1988c:3). This makes it imperative to first remove the ambiguity created by such confusion.

Curriculum

All through the history of teaching English as a foreign second language, the notion of 'curriculum' has been an important one. Yet, and as it has been the case with terms that are widely used in the field, there has been some disagreement on both the forms and the functions of curricula. Nevertheless, the opinions pertinent to the concept of curriculum can be classified into two groups. The first category takes the term curriculum to denote the material of the programme in an educational system. According to Stenhouse (1975:4) a curriculum is "an attempt to communicate the essential properties and features of an educational

proposal in such a form that it is open to critical scrutiny and capable of effective translation into practice." For Allan (1984, qtd. In Nunan 1988c: 8) a curriculum is "concerned with planning, implementation, evaluation, management, and administration of education programmes" while a syllabus focuses "more narrowly on the selection and grading of content." The second group, on the other hand, takes 'curriculum' as an umbrella term that covers the whole of the teaching learning process; including materials, equipment, examinations, and teacher training. In the words of Eisner and Vallance (1974:2) a curriculum is concerned with "what can and should be taught to whom, when, and how." A curriculum is concerned with " what can and should be taught to whom, when, and how." For Nunan (1988c:14) curriculum also includes "elements designated by the term syllabus along with considerations of methodology and evaluation." As for white et. Al.(1991:168) a curriculum is "concerned with objectives and methods as well as content.

2.3 English language Syllabuses in the Sudan

In order for us get the picture in proper perspective, it is imperative to glance back at the history of English language education in this country. English language Education has a very long and rich tradition in the Sudan. The beginning would perhaps go back in history as ancient as the commencement of the Anglo –Egyptian condominium rule (1889- 1956 p:26). Sandell (1982:5) states that "...the administration of British rule had begun and with it the English language found a foothold in an alien land dominated by Arabic and Islam. " At that time, the British administration in the Sudan had very focused goals of having local civil servants who can successfully operate the system of civil service. They established schools and Colleges which provided the amount of study necessary to produce the required cadre. Study in those institutions was mainly in English language (Sandell, 1982:6).

Post independence, the successive national governments continued to give due attention to English language education through their educational policies in particular. English Language Education retained its prestigious status as being the language of secondary and higher education. Late in the 1960s, Arabicization took place in Secondary level and as a result English language lost its status as a medium of instruction

and become a school subject. This was further coupled by the policy of Arabicization that took place in higher education in the early 1990s.

As far as curricula and syllabus designed are concerned, English language phased in and out of a number of stages. With the establishment of BakhterRuda in 1934,a new era for teacher education and Teacher Training section was added (Sandell, 1982: 29). Between the 1950' and the 1990's, a number of English language syllabuses were used.

On the whole, the standard of English language has been negatively influenced, inter alia, by the changing policies of education and by the harrying language policies and language planning of the successive governments since independence. The present situation of English is claimed to be by far the worst and all stakeholders have been considering ways of salvaging the situation.

Casting a quick look over the past attempts to rectify the situation would reveal that the focal point of all of them was the syllabus. It was changed from the so –called old syllabus (the Michael West Readers + The NMP Books +J A Right's Junior Grammar and Composition) to the NILE Course Series (designed by Longmans), and finally the SPINE Series (designed by Sudanese experts)- which is still in use. All of the attempts focused mainly on changing the syllabus. Very little attention was given to the learners themselves and the way they learn. It is now time to give attention to the learners- the centre of the whole teaching/ learning

process- and to the way they learn. This is the main thesis around which Functions in the Syllabus:(Richards and Rodgers (1986:pp.58-59)).

The stress of this approach is on the language conveys, the content of the method (lexical/ structural) is selected and graded according to the functions, such as making greetings, talking about holidays, airport language giving advice, agreeing, apologizing...etc.

2.3.1 Changes in the language courses

' The old syllabus'

Although there were language courses that preceded it, the most remembered and accredited one is that which has come to be known as the 'old syllabus'. This course had the following as its components:

a. J A Bright Handwriting Book for teaching basic literacy and writing skills. This book was designed by Mr.Bright in BakhterRuda Institute, a college of teacher training that shouldered the responsibility of designing syllabuses and training teachers in all school subjects.. (Sandell, 1982:32-39).

b. Part one of first year English for Africa by F.G.French for teaching speaking.

c. Part Two of first year English by F.G. French for teaching reading.

d. Michael West Readers (from Readers Two- Reader Six). Reader one was replaced by two books (White Nile one and White Nile Two) written by J.A.Bright.

e. The New method practice Books (N.M.P. Books), a series of books teaching oral skills by Harold E. palmer.

f. Junior English Grammar and composition, a book written by J. A. Bright for teaching grammar and composition.

It is to be noted that this course taught the language skills separately. The books even had separate periods on the class timetable

The NILE Course for the Sudan

In the late 1970s, the wind of change started to blow very hard and a new course was introduced to replace the 'old syllabus'. It was the NILE course for the Sudan. NILE stands for New Integrated Longman English'. The authors of the series were Martin Bates and Julian Corbluth.

Sandell, (1982: 121-123)The NILE Course was an integrated course in that it taught the four skills in an integrated way. All of the language skills were in one student book. The series comprised 6 books; 3 for the intermediate schools and 3 for the secondary schools.

2.3.2The SPINE Course

In the early 1990s, a new series was introduced. That was the SPINE series, SPINE stands for 'Sudan Practical Integrated National English. This series was written by a number of Sudanese experts helped by some experts who are native speakers of English and who helped in the designing an editing of the series. Those were Helen Cuthbert and JeoffreyButteril. The series is composed of 6 books; 3 for the Basic Level and 3 for the secondary Level. SPINE is the current course now and it has been in use since 1992.

We need here to dwell on SPINE Series a little bit more in depth since it is the most recent course and its impact on the existing generation are still evident. This will be done with two purposes in mind:

(1) To figure out the areas of problems that might account for the inadequacies in English language education.

(2) To try and make precautions for any future implementation of a national or otherwise course.

Due to the limitation of this paper, the scrutiny that will be done will be on small scale. It will make reference to SPINE Four. The features that will be dealt with are:

(1) The balance of the skills.

(2) The selection and gradation of structures and lexical items.

(3) The spread of new vocabulary items the books.

(4) Evaluation.

The Balance of the Skills

Although SPINE claims to be integrated in terms of the skills, the series gives heavy weight to reading at the expense of the other skills. Moreover , there is no organized writing program me that builds up systematically in order to develop the writing skills. A fundamental (read fatal) flaw in SPINE from beginning to end and this bitter fact can account for the inefficiency of the course in developing the learners linguistic and communicative competence. One cannot imagine a language course without listening in it.

2.3.3 History of ELT IN Sudan from 1956 to Date now

Post –colonial Language Policy in the North:

The colonial rule left behind an educational and language policy that aimed at regional, cultural and social division. The post- colonial government were supposed to lay down and implement a new language policy based on the recommendations of the International commission for secondary Education which advocated the switching over to Arabic medium educational system all over Sudan. Unfortunately, nothing like that was worked out. Brainwashed and prejudiced politicians and educators were well aware of the defects of English medium education, but things were left to go awry.

In the north, the colonial period ended up and left behind an educational system that crippled the learner by imposing English as a medium of instruction. Few learners were succeeding in transcending the linguistic hindrances posed by English medium of instruction. Few learners were succeeding in transcending the linguistic hindrances posed by English medium education and passing up to the higher education .In the wake of the departure of the colonial army even those who passed to the higher education failed to cope with English medium higher education. It means that the relative higher standard of English which was achieved during the colonial period can be attributed to the tangible achievement of a few learners who excelled in English in a highly selective educational system that made English be- English be-all and end -all.

It was not a general phenomenon that benefited the common learner. In fact, the dominant public opinion was not in favor of English medium education. The first vice –Chancellor of the University of Khartoum accused English medium higher education of being "a" real strain on the part of pupils and a handicap in the assimilation and expression..." He went on complaining, "This difficulty of a foreign language; the fetters of an external examination, and the poor performance at the lower stages of education, all continued to lower the standard of the secondary school achievement."2 It means that there was a steady and continuous decline I the educational standard as a result of English medium education and the steady decline in the Standard English of English as well. Many post-colonial committees and commissions attempted to investigate the ELT situation and offer suggestions to improve its standard. Unfortunately, they could not do anything valuable to improve the learner's achievement. They only delivered contradictory ad vague recommendations with regard to ELT in Sudan.

It is well known that colonialism has various shapes and different weapons such as ideological, economic, political, educational, linguistic, etc. It uses these weapons, including education and language, and fights on various fronts to annihilate the identity of the English language in Sudanese education since the early years of the 20th century. Th8e following evaluation of the history of the English language teaching in Sudan will confirm the above statement.

2.3.4 History of ELT in Sudan

Introduction:

It is well know that colonialism has various shapes and different weapons such as ideological, economic, political, linguistic, etc. It uses these weapons, including education and language, and fights on various fronts to annihilate the identity of the subject. This is evident from the identity of the subject. This is evident from the imperialist position of the English language in Sudanese education since the early years of the 20th century. The following evaluation of the history of the English language teaching in Sudan will confirm above statement.

History and Standard of English from 1898 to 956:

English came to Sudan with the colonial army in 1898. This date marks the beginning of the British colonialism that introduced Western-type education based on the hegemony of the English language. It aimed at, both, transforming the Sudanese culturally and exploiting them economically. It was introduced through two types of education. The first type was government education. In this type of education the colonial rule started teaching English language to some of the northern Sudanese children so as to, as they usually claim, appoint them on subordinate posts in the colonial administration erected in Sudan. The other type of education in which the English language ruled and reigned was the Christian missionary schools in the South. The European missionary societies embarked upon a fevered campaign of converting the pagans of the South of Sudan from paganism to Crossificationism. Therefore, the English language reigned in two systems of Western education established in the North and the South of Sudan and in both the types it played mingled roles.

2.3.5 English in the North of Sudan

The English language was introduced at various level of education in the North Colonialism erected a College in 1902 and named it after the perishable Gordon. Its wily wish was to make the Sudanese commemorate the name of a invader whom they had annihilated by their own hands during the Islamic revolution of El -Mahadi. It also established many Elementary and primary schools in various parts of northern Sudan to achieve colonial ulterior motives. Since then, Sudan entered into the era of the sinister hegemony of the English language.

To achieve their ulterior linguistic cultural aims, the colonial rulers waged a war against the Arabic language, and to enhance the colonial cultural supremacy, the educational officials were keen on uplifting the standard of the English language in education. They resorted to the use of Arabic, only, at the lower stages of education; (Elementary level) and they made English a strong and important subject in the second stage of more than that of content subjects. English , like any language, is primarily a 'skills' subject, and the increase in the number of students attending secondary schools has reduced the opportunities for effective and controlled exposure to, and practice in the use of that language . this, more than any other factor, has led to the deteriorating standards of English.

The standard of ELT continued declining, In 1972,a modified English teaching material labeled 'English for the Sudan' was adopted to meet the situation emerged as a result of the change of the educational ladder and to tackle the steady deterioration in the standard of English.

Report on English Teaching in the Gss in the Democratic Republic of the Sudan,1972:

In 1972, a report on English Teaching in the General secondary schools in the Democratic Republic of the Sudan enumerated in the factors leading to the deterioration of English as follows: (1) inadequate initial and advanced and-service training.(2) Inadequate supply of trained and experienced senior teachers. (3) Frequent transfer of teachers from one school to another.(4)

The Educational Conference of 1984:

The standard of English, if any was there continued sinking in deterioration and English language was not existing at all. In order words, nothing positive could be achieved in the field of ELTin Sudan. This was

made clear by an Educational Conference held in 1984 after four years of the initiation of the integrated English language courses 'The Nile Course ' A paper titled 'The problems of English Language was presented in the Conference. It echoed the same note of Gorbluth's Repot of 1976. It noted the steady decline in the standard of English language and attributed it to change of the educational ladder which decreased the number of years

The Change of the Educational Ladder from 6-3-3 to 8-3 and its Effects on ELT:

In 1990, a General Educational Conference recommended the change of the educational ladder from 6+3+3 to 8+3.The new educational ladder consisted of the Basic level the secondary level;(8+3). It seems to have come to the same conclusion of the Conference on Curriculum (1973) and that of the Educational Conference (1984). It decided that the students first encounter with English would be in class fifth of the Basic level. This means that the number of years in which students would undergo the formal learning of English has been increased by one year. In other word, it became seven years. In other word, it became seven years out of the whole schooling period in the new educational ladder which extends up to eleven years. But there was an obvious decrease in the number of periods of English in the time- table of the Basic level. In 1991-92, the timetable of the initial grades displayed 3 periods of English a week whereas it was 6 periods in the previous ladder.

Moreover, the first text of a proposed in integrated course of anew syllabus called 'Spine Series which stand for Sudan Practical Integrated National English Series was launched I the 1992-93 academic year to replace, gradually, the previous; 'The Nile Course'. The periods allotted to teaching of English have been also increased to 6 periods a week from the academic year 1992-93.

Declaration of Arabicization of Higher Education:

the academic standard of English medium higher education was collapsing and was collapsing and there was a wide dissatisfaction among the teaching staff about the student, achievement in English when he comes to higher education. The Head of the Department of English, University of Khartoum, Those steps were coinciding with another step embodied in a vigorous process of phasing out the English language from being the medium of instruction in higher educational levels. In 1990, the Conference of Higher educational decided to change the medium of

instructions in higher educational institutions from English to the Arabic language. It argued that the Arabicization of the medium of instruction aimed at facilitating the understanding of lectures and raising the academic achievement of students as the Arabic language is easier than an alien language. In fact, the political and educational authorities went for implementing the history-deep idea of Arabicization because.

wrote to the Dean of the Faculty of Arts, "Looking at the matter from our end... something drastic must be done or we will soon reach a point of no return as far as the teaching of English in this country was concerned.

2.4 Languages of Ideas and Culture

Those societies that break new ground in the philosophies that underpin our social and political lives and inspire our spiritual lives, or that develop the technologies that improve our material life, have always attracted interest from outside the speech communities in which they originated. Those who would gain access to innovation need to learn the language that will allow this. Thus Renaissance thinkers learnt the classical forms of Latin and Greek to access the philosophy and literature of the Ancient world. To understand the scientific concept developed in the Caliphates, scholars learnt Arabic. To comprehend the ideas of the Enlightenment, intellectuals learnt French. To acquire the technical expertise developed in the Industrial Revolution, scientists acquired English. This is, of course, an elite phenomenon linked to literate elites with access to formal education. The cultural sphere sometimes causes similar patterns of language acquisition. The prestige of a particular-cultural centre motivates individuals to acquire its language in order to access its artistic life and literature. Again this is an elite phenomenon linked to literate elites. In Europe the influences and debts are easy to identify. A select restricted group among the Roman elite learnt Greek. From the eleventh to the thirteenth centuries Limousine was literary koine in southern European courts from Catalonia to Northern Italy. 18 in the sixteenth century Italian was the language of culture of its neighbors. In the seventeenth and eighteenth centuries the prestige of French derived from its Golden age of literature encouraged by the patronage of Louis XIII and Louis XIV. In the Romantic era, English and German saw a rise in popularity as readers learnt these languages to gain access to the new

literature. In the present day, a liking of the audio- visual productions of the United states contributes to the motivation to learn English

The importance of culture in language learning(Bassent 1991: 19).

Culture is an absolutely essential part of the second language class. Without incorporating culture regularly, students lack an important component of the language learning process. Culture is indispensable in order to fully understand a language, its nuances and appropriate uses. A side from understanding the linguistic side of language, culture is a key component in giving the student a well- rounded education in the chosen language and provides a context for understanding one's own culture.

2.4.1 Implications of culture Domains fortranslation

Words encoding cultural information are difficult to translate since they involve cultural knowledge and a cultural background. (Bassent 1991: 19).Literal translation may not fully render the meaning of culture bound words because they do not have the same semantic rang in the source and the target language. Let take the case of pain /bread, cultural word (newmark1991),a word with similar referents and different connotations in different language. Both pain and bread describe the staple made from flour, and yet within their separate cultural context they do not signify they same. In France pain is found in various size and shapes (baguette, facile, flute...) and is a cultural symbol, as shows its strong association with the prototypical image of a French person –a man wearing a beret with a long loaf (baguette) in his hands. In Britain bread is normally French bread and is not often eaten in meals. Therefore, there is distinction both between the objects referred to by to by cultural words and between the function and value of these objects in their cultural context .

2.4.2 Co-cultures in the classroom

As it has just pointed out, within each society you will find a dominated culture, but this culture is not monolithic. .(1991 :37).

That is to say, within the dominant culture you will find numerous co-cultures and specialized culture. As Victor suggests, "A national culture is never a homogeneous thing of one piece. In ev   ery culture, there are internal contradictions or polarities. U.S. culture isnot exception." believe that the best way to identify these groups is by using the term co-cultures,because it calls attention to the idea of dual membership. We will, therefore, use the word co –culture when discussing groups or social

communities exhibiting communication characteristics, perceptions, values, beliefs, and practices that are sufficiently different to distinguish them from other groups and communities and from the dominant culture. Belington at al.

2.4.3 The Functions of Culture in the Classroom

Culture provides with design for living .It is always learned and acquired. Culture provides a series of pattern by which biological and socio-cultural demands of group members are met are met e.g. food, shelter, and reproduction and relationship with group and individuals Culture provides a set of rules to ensure co-operation of the individuals of a group in adjusting environmental situation .Culture provides individual a set of ready – made definition of situation .Culture helps in understanding and predicting the human behavior and also it provides channels of interaction for individuals within the group . Culture provides us a guidepost or kind of map for all our life activities.It defines the pattern of behavior for individuals so that he acts according to behavior pattern prescribed and defined by culture.Culture acts as a means of social control through norms, folkway, and moves laws. Thus culture functions to deeply influence control and direct behavior and life of the individual and of group. All these functions are controlled through norms or rules made in society. These norms may be governed by sanctions or punishments, so the study of norms, folkway, laws etc.Is necessary for knowing the culture of society.(Rural Sociology and Educational psychology).At the core of culture is the idea that it is intended to make life easier for people by "teaching" them how to adapt to their surroundings. As Triantis notes, culture "functions to improve the adaptation of members of the culture to a particular ecology, and it includes the knowledge that people need to have in order to function effectively in their social environment."A more detailed explanation as to the functions of culture is offered by so well:

Brown (1986 p:46) Cultures exist to serve the vital, practical requirements of human life to structure a society so as to perpetuate the species, to pass on the hard learned knowledge and experience of generations past and centuries past to the young and inexperienced in order to spare the next generation the costly and dangerous process of learning everything all over again from scratch through trial and error – including fatal errors.

2.4.4 Language, Thought, and Culture

Aristotle (384-322 B.C.) isone of the earliest philosophers who noticed the existence of such a relation between thought and language argued the existence of a kind of relation between the two, but he made restrictions to it. Locke cited in Keach (1996 P: 98). According to him the relationis not a reciprocal one, but it restrictions to it. According to him the relation is not reciprocal one, but it is rather a one way relation. He saw language is a mere external dimension of thought: he considered language to be an expression of human internal thought communicated via verbal sounds. Aristotle cited in Encyclopedia Britannica (2005) stated that: "Speech is the representation of the experience of the mind.".

2.4.4.1 Goals of Teaching Culture in Second /Foreign Language

The introduction of culture into second/foreign language texts aims at achieving some goals. One of the goals is to give the students an opportunity to gain an awareness of other cultures, the different ways of life of other people, and to understand the relativity of social values and judgments. Another one is to abate xenophobia and develop a sense of tolerance towards foreign languages and people. By ram (1990 p:78) sums up these goals, as he notes that: "first, it is said, they{the pupils} should gain "insight" into a foreign culture or way of life, and secondly, they should acquire 'positive attitudes' or 'tolerance' towards speakers of foreign languages and their cultures."
Valetta (1986 p:181) elaborated that: "...cultural goals may be divided into four categories: developing greater awareness and a broader knowledge about the target culture; acquiring a command of the etiquette of the target culture: understanding differences between the target culture and the students' culture;and understanding the values of the target culture."

2.4.4.2 Types and Levels of Cultural Content

The cultural content in a second/foreign language curriculum is divided into two; the cultural information and the cultural behavioral patterns. . Cortez and Jin (2005 :204).The cultural information presented in a lesson about a society is that body of information that contains facts and different manifestations of that culture. It may include historical,

geographical, political, economic, social, religious and other types of facts in addition to the tools, artifacts, costumes and other material objects of that culture. The inclusion of

culture information makes a lesson both interesting and appealing and it is suitable for almost all levels of language proficiency. The ignorance of apiece of cultural information has no serious consequences and unlikely to cause miscommunication.

Cultural behavioral patterns are the social ways in which a particular group socializes along with the norms that govern them. These patterns are of great importance if language learners are intending to deal with people from the target culture. To behave adequately in a foreign language context requires learners to be aware of the appropriate behavioral patterns of that culture.

Unlike ignorance content of cultural information, ignorance or violation of the behavioral patterns has serious results. It may result in the occurrence of instance of misunderstanding and negatively judging the speaker's personality.

The cultural content of the language curriculum could be divided into two types i.e. explicit and implicit. The primary goal of the explicit type of content is to introduce a culturally related material. My hill (1990 p: 120) described the nature of this type as he notes that: "...some aspects/types of cultural content had been introduced be deliberately and explicitly and that teachers could undoubtedly be aware of this clear attempt at acculturation/socialization."

The implicit type of cultural content is usually presented implicitly while working on a grammar or other lesson. It is a by –product of a lesson where the presentation of the culture is not deliberately intended. Although the content is not presented for a cultural purpose, the students are affected by its hidden message.

As for the levels of the cultural content, one can generally recognize two levels in any language material i.e general and specific. A general cultural content pertains to life in countries where the target language is spoken. Cortez and Jin (2005 : 204) described the texts that deal with such level of culture as:"books that include a wide variety of cultures set in English speaking countries or in other countries where English is not a first or second language, but is used as an in international language."

The goals of inserting such type of culture are to harness learners' communicative capabilities in addition to develop their knowledge and familiarity with different cultures from around the world.

A specific cultural content concentrates on the target culture or the source culture i.e. the culture of the learners themselves. In the first case, the culture of the country of origin of the target language is presented. The

settings, events, encounters, characters are all pertaining to the target community. Cultural features, of life in that country is the locus of the material at this level. As for the second cultural content, the second/foreign language textbooks reflect the national culture ofthe learners. The validity of this approach is to increase and enhance student's national heritage as well as presenting it to the outside world.

In languages, talk about "a big C" and "little c" culture.

Big C culture refers to that culture which is little c culture, in contrast, in the more visible. Some visible forms of culture forms of culture invisible type of culture associated with a include holidays, art, popular culture, region, group of people, language, etc. literature, and food. When learning about some examples of little c culture include anew culture, the big C cultural elements communication styles, verbal and non-would be discovered first; they are the verbal language symbols, cultural norms most overt forms of culture.

Recent views of culture include the three of culture: products, practices and perspectives. Products are the big C cultural elements such as architecture, literature, etc. practice are little c cultural elements like bowing, shaking hands, etc. perspectives are the underlying values and beliefs of a people; this is the riskiest thing in terms of stereotyping.

People can gain information about culture by ways of cultural knowledge and cultural experience. Cultural knowledge can be gained without ever leaving the language classroom. Through a variety a tools and resources (i.e. guest speakers, videos, internet clips, radio reports shows, literature, etc.) students can be exposed.

2.4.4.3 Cultural Factors Affecting Second/Foreign Language Acquisition

Cultures vary around the globe. The differences may encompass such elements as language, religion, customs, habits, values, laws, etc. The term 'social distance' is used by Brown to denote the differences between two cultures, the greater the differences between them the greater the social distance and vice versa. Brown (1986 : 39) noted that:

The concept of social distance has emerged as effective construct to give an explanatory power to the place of culture learning in second language learning. Social distance refers to the cognitive and proximity of two cultures which come into contact within an individual. "Distance" is obviously used in an abstract sense, to denote dissimilarity between two cultures.

It is assumed that social distance plays a major role in language learning. It may be a cause of difficulties encountered in learning or it may enhance and facilitate the learning process. The greater the social distance between two cultures the greater the difficulties learners will encounter in learning the target language, the lesser the distance the easier the learning will be. Brown (1986 p: 40) states that: "Schuman's hypothesis is that the greater the social distance between two cultures, the greater the difficulty the learner will have in learning the second language, and conversely, the smaller the social distance (the greater the social solidarity between two cultures), the better will be the language learning situation."

a number of factors behind the perception of the social distance between the target culture group and second language learners. Those factors are the integrative patterns of language learners, size of learners group, length of residence in the target language area, and the attitudes of the two groups towards each other.

The integrative motivation of the learners plays a significant role in their language learning experience. Baliol (bill :193) asserted that; "Research has shown that one of the major factors motivating language learning success is what researcher have labeled integration orientation i.e. the desire amongst learners to associate and become part of the target community, its language, culture and ways of life."

The importance of length of residence is that it can increase or decrease the social distance between learners and the target group. Those who stay for long periods time in the in the area of the target culture will likely decrease the social distance as they strive to integrate in the foreign language society and as a result of their prolonged contact with the group. The cultural perception of a language, a social group, or a culture may enhance or hinder foreign language acquisition. Positive attitudes held by one group towards a foreign language or culture, may lead to an increase in the numbers of those who learn and use that language, while negative attitude towards the same language and culture by another social group may lead to neglecting it completely and discouraging its use.

In such sense, attitude is used to indicate the positive or negative mental perception one has about a group or its language. Ellis (1994 :117) noted that:"Brown uses the term 'attitudes ' to refer tothe set of beliefs that the learner holds towards members of the target language group (e.g. whether they are seen as 'interesting' or 'boring' honest or dishonest 'etc. and also towards his own culture."

Recently, the numbers of the British students joining foreign language programs are in the decline. The majority of those enrolled in foreign language courses were girls, the boys abstain from participating in such programs. Dunning (1990 : 89) attributes the decline in the numbers of students enrolling in foreign language programs in Britain to the high

status of the native language and the low status of all foreign languages in the Britches culture.

(Sanity 2005 p:4).Also, many families in the kingdom of Saudi of Arabia are skeptic of the goals ofteaching English language to their children. To them, English language is closely associated with moral corruption and cultural hegemony. An article in the daily Saudi newspaper Arab News addressed this problem and attributed its causes mainly to the cultural views held by many Saudis

2.4.4.4 Strategies and Techniques for teaching second foreign language and culture

The following are some of the most widely used and discussed strategies and techniques for presenting culture in language teaching materials:

The use of newspapers:

Newspapers provide a lot of information which is useful in class room applications. Features appearing in the daily newspapers cover different topics the thing that makes the experience of reading a newspaper both challenging and a source of interest to students. The culture content provided by a newspaper is not paralleled by any other publication. Many studies encourage the use of newspapers inside classrooms.

Literature:

Literature includes all the written texts that are valued as works of artsuch as fiction, drama, poetry, short story and biography. In the past, languages were learnt for the purpose of accessing literary works in their original tongues.Literate is considered a representation of reality, the thing that makes it indispensable source for cultural information.

Culture Assimilator:

It is an account of an interaction in the target culture context which confuses the learners and is a source of misunderstanding. The incident is fully described. The students are provided with some explanations, one of which is more suitable than the others. Students are required to choose an option and then check its correctness.

Use of Authentic Materials:

Authentic materials generally present real language that is not simplified and provides realistic view of the culture. Such materials help students strengthen their linguistic skills as well as learn about the culture and everyday life interactions in the target culture.

Rogovaa cited in fearey andLalor (1990 : 105) asserts the importance of the authenticity of materials, she stated that: "....whatever is presented to the pupils, whether linguistic or cultural, it should be an authentic representation of language or culture of the foreign country (countries)."

2.5Cultural Orientation

Actions and reactions in different situations are to a very large extent determined by the people's cultural background; this background includes people's heritage, customs, traditions, ways of thinking, and behavioral mannerisms.. (Smith 1996 p: 105).What is done or accepted in particular situation in particularculture may not be done or accepted in a similar situation in different culture.For examples, in the United state it is customary for a gentleman driving a car to open the door for the lady (his wife or friend)with him. This is part of native etiquette and behavior attached to driving in the United States. If the gentleman does not this, the lady may take it as a personal insult or affront; at least she would think that her escort is void of tact and good manners .Under the same circumstances in Lebanon, for examples, the lady would not expect such a gesturefromthe gentleman because it is not part of the native behavior attached to driving in Lebanon. Consequently, the lady would not consider it an insult to be left to open the door herself and get out. Opening the door of a car for someone to get in or out is usually the job of a hired driver in Lebanon. When Lebanese gentlemen do this in imitation of a considerate foreign act, they run the risk of having some natives (who do not know or favor the act) misinterpret it as a cheap service.

For another example that illustrates the converse of this interpretation, it is customary in Lebanon to invite any friend or acquaintance to whatever meal the hosts are having if he happens to drop in at meal time even if he is not expected. Not to do this would be taken by the friend as a very impolite or inconsiderate act of omission if not as insult. He may not accept the invitation (andin all probability he would not accept the it unless the hosts insisted), but he would at least expect it. On the other hand, in the United States, if a person is not invited to a certain meal in advance, he would not expect an invitation on the spot. He may appreciate it if it comes, but he would not feel insulted if it did not.

The primary purpose of learning a foreign language is to be able to communicate ideas and meaning in that foreign language; communication is a way process; and to make this two –way process of communication meaningful, students must not only know the linguistic features of the foreign language, and the contextual features in which they are used, but must also know enough about the culture of the native speakers of that

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language in order to understand it fully, i.e. to attach complete and total meaning to its features when they are heard or read. It is to this end that the provision of English or American names and settings in English texts foreign students is recommended. Learning about the foreign culture is what is meant by cultural orientation. Cultural orientation does not aim to superimpose one culture upon another; it aims, however, to do two things: help students of a foreign language understand the language better by connecting its features with the significant cultural features of the native speakers of that language, and promote international and intercultural understanding which is one of the more idealistic aims of foreign language teaching and learning.

For another example that illustrates the converse of this interpretation, it is customary in Lebanon to invite any friend or acquaintance to whatever meal the hosts are having if he happens to drop in at meal time even if he is not expected.

Comparisons of Cultures:

The comparison of native culture with others enables students to acknowledge and appreciate other people's ways of life and improve their understanding of the foreign language.

2.6 Culture and Communication

There is a general consensus that human communication and human

Cultures are closely related. Some researchers claimed that both are two faces of a single coin.Gudykunst and kim (2003 :4) declared that:"Culture and communication are intertwined so closely that Hall (1959) maintains that" culture is communication" and communication is culture;;

White held a congruent view when he dealt with the relation of the two. Smith (1969: 105) stated that: "white defined culture as: "things and events in the real world dependent upon symboling and seen in extra somatic context." The symbols, culture and human communication and interaction all become like the wrap and woof of an intricately woven and seamless fabric."

Geertz believes that culture is expressed and conveyed through the different systems of communication.Geertz cited in Billington et al. (1991 :37) points out that:"culture is conducted in the contexts of systems of communication, using smobls linguistic, material and behavioral." The some assumption is repeated by smith (ibid p: 106) who declared that:"ther are those who go so far to make communication co-terminous

with culture. But l would say that communication provides the means sustaining thepatterned interpersonal relationships without which culture would be impossible."

Gudykunst and Kim (2003 : 15) stated that "Birdwhistell...suggests that culture and communication are interconnected highly, but"as culture" the focus is on structure, as communication functions as a backbone for culture. Cultures could not develop, extend, or survive unless they develop a communication system. Beji (2003: 1) " have to admit that no culture will have a chance of survival unless it acquires the ability to communicate. A culture which failed to do so would be condemned to a state of serfdom."

Also, Gudykunst and kim (ibid : 4) clarified that: "The development of human culture is made possible through communication, and it through communication that culture is transmitted from one generation to another."

Our implicit theories tell us with whom we should communicate, when we should communicate, how we should communicate with others how we should communicate with others, how we should present ourselves when we communicate, what effective communication behavior. Because we learned our implicit personal theories of communication as we are growing up, they are based on the culture in which we were raised.....

The verbal communication is largely affected by culture. The massive impact of culture is evident in all the aspects of the spoken and written language. Baird et al (1971 : 18) noted that: "since man's communication is one of the most pervasive of social achievements, it follows that much of his communication is influenced by his culture. We use the language of our fellows. We accept similar If not identical value systems. We play similar roles. We seek goals."

Also, Smith and Fischer (1970 : 14) held a similar stance. They noted that:"Human communication is based on the ability to use symbols, and the ability to manipulate symbols lies behind all of our cultural achievements. But our very facility in his direction gives rise to the most of the misunderstandings that plague human relationships...."people from different cultures speak different languages, and even if they speak the same language one finds that they use it in different ways. Dupree and gave an example of different use of the same language b culturally different people, he noted that:

Across- culture, some words and phrases are used in different ways. For examples, even in countries that share the English language, the meaning

of "yes" varies from "may be, I'll consider it, to definitely so" with many shades in between. Another major aspect of communication style is the degree of importance given to non- verbal communication. The cultural differences influence nonverbal communication as well. the useof bodily motions as nonverbal cues in communication process is highly governed by the culture. Yli-Renko (1993 :17).Declared that: "Brown indicates that the expression of culture is bound up in nonverbal communication that the barriers to cultural learning are more nonverbal than verbal."

Some verbal manifestations are the same across cultures. The gestures that are associated with happiness, fear, anger, sadness, and surprise are shared by members of different cultures around the world. But those attributed to expressing such messages as agreement or negationdiffer widely. In the area ofproxemics,Yli-Renko(ibid) noted that:Culture vary widely in acceptable distances. The normal conversational distance between white Americans is about 50 centimeters, between lack Americans {it is}less. The conversational distance is about the same in England and Australia (Pease 1990).Arabs, Latin Americans and Southern Europeans stand closer." The problem with culturally determined conversational distance is that the people who are used to stand be seen by members of other cultures as disrespectful, pushy, and aggressive. On the other hand those who came from cultures that prefer greater conversational distances might be judged as cold or lacking interest in establishing social relations with members of other cultures. In the area of Hap tics orhow touching is used as a part of non- verbal communication: culture provides the guidelines to the interpretation and understanding of such phenomenon. Touches might be interpreted differently by different people, and touching may be considered as favored in one culture and rejected in another, Eckerd(2006 :48) indicated that:" in many Latin cultures, touching expresses warmth and openness: in other European cultures, between strangers or acquaintances is frowned upon."

Alban reported an incident where misunderstanding occurred as a result of the cultural rules that govern Haptics. Dr . Jeanette martin was conducting a cultural training session for some Japanese workers I Tennessee- USA, when she was asked by her Japanese students: 'what does it mean when somebody pats you on the back?"Dr. Jeanette replied it means you are doing a great job, then she asked them about its meaning in the Japanese culture a question to which she received: "it means you are doing a bad job." As ananswer.

2.7 Cultural Influences on Communication

Understanding the similarities and differences between members of different cultures is the warranty to successful interaction with them. In their pursuit to understanding intercultural communication .The importance of these dimensions arises as they provide explanations to communication system and behavior.

Hosted has designed a model of culture that consists of four dimensions. The dimensions proposed by Hosted describes the cultural attitudes that group members have in relation to their world. Graham (1999:253) stated that:" Hosted viewed national culture with the assistance of a four dimensional model and identified the dimensions as: power distance, collectivism versus individualism, uncertainty avoidance and femininity versus masculinity." Moreover there is a kind of hidden harmony between people of different levels of power inside a low power distance community, the thing that is paralleled with hidden conflict in high power distance communities.

2.8 Culture Specific Approach

The culture specific approach focuses on the cultural information about one group one wish to engage in interaction with and which is considered essential for intercultural interactions success. Cultural specific characteristics encompass norms, values, traditions, attitudes, beliefs,etc. of a certain language community. Lusting and Koester cited in Bradford et al.(ibid) claimed that:"Culture-specific contexts within the culture. Fairley (ibid 1994:6) noted that according to Collier this approach conceives competence in terms of "understanding culturally specific information about the other culture, cultural general understanding and positive regard{ for those differences}...." Fairley (ibid1994 :6).

Cultural Self-Awareness:

Knowledgeand understanding of one's own culture is an important component of intercultural competence. Awareness of the influence of culture on communication process and behavior enables one to understand why those with different culture on communication process and behavior enables one to understand why those with different cultural orientations communicate in this or that way, and it helps him/her to adjust his/her communication behavior, and to make cultural comparisons. Chamberlain et al.(ibid 1994: 38) claimed that:"Cultural self-awareness involves understanding one's own cultural, the rules and

norms of thinking and behaving in one's culture, and how cultural background influences beliefs, biases, and values (Lynch cultural knowledge from which it is possible to make cultural comparisons. Cultural self-awareness is an essential condition for understanding the cultural differences...."

Chamberlain et al. (ibid 1993: 38).

Culture in the Language Classroom

Studying a language is unlike any other subject. In addition to reading, writing listening and speaking students need to be aware of how to interact suing the language within a new culture that is often very different from their own. Many curricula, including those of Alberta, include culture as something that students need to learn when studying a language. How can something as abstract as culture be taught what part of our culture in this section we will explore these questions and more in order to better understand how culture fits into the language classroom.

(Sleeted andGrant, 1987 p:39).

The potential of the second Language Classroom

We often hear that you have to "live in the country" in order to achieve any real proficiency in a second language, and that the informal real environment is always superior to the classroom, or formal environment.

Other studies, however, suggested that the classroom does help after all. I attempted to resolve this apparent conflict by hypothesizing that what was really at issue was comprehensible input. The classroom is benefit when it is the major source of comprehensible input. When acquirers have rich sources of input outside the class, and when they are proficient enough to take advantage of it(i.e. understand at least some of it), the classroom does not make an important contribution.

In the case of the adult beginner, the classroom can do much better than the informal environment. In the second language classroom, we have the potential of supplying a full 40-50 minutes per day comprehensible input, input that will encourage language acquisition. The true beginner in the informal environment, especially if he or she is not adept at skills of conversational management and negotiation of meaning. BRIERE,E.(1978):236.

Intercultural Competence

The topic of intercultural competence became more and more important during the past year; globalization and worldwide contacts between

companies, organizations and individuals need the ability to communicate in a successful way. Basic needs are sensitivity and self consciousness: the understanding of the behaviors and ways of thinking as well as ability to express one's own point of view in a transparent way with aim to be understood and respected by staying flexible where this is possible, and being clear transparent where this is necessary.

Intercultural Competence is the ability for successful communication with people of other culture. This ability can be existed already at a young age, or be developed and improved thanks to willpower and competence .The bases for a successful intercultural communication are emotional competence, together with intercultural sensitivity. The goal of assessing intercultural competence is to find out if a person has this ability or the potential for it. Cultures can be different not only between continents or nations, but also within the same company or even family: every human being has its own history, its own life and therefore also (in a certain extent) its own culture respect. Cultural affiliation (geographical, ethnical, moral, ethnical, moral , religious political, and historical) .

Baired et al (1971 : 18).

Teaching culture

The relevance of teaching culture with language is based on the belief that language and culture are interconnecting (kramsch, 1998: Peck, 1998; Stren 1983). The predominant view is that culture can not be taught without culture. In Peck's (1998 p:276) words, "without the study of culture foreign language instruction is inaccurate and incomplete". Hendon's (1980:198) belief is that "unless culture is a central focus in language teaching, the student will notcommunicate to the fullest extent". Brown (2000:16) says that, "there are a value, presupposition, about the nature of life and what is good and bad in it, to be found in any normal use of language. Such normal use is exactly what most English as a foreign language teachers aim to teach". The teaching of culture is not a kin to transmission of information regarding the people of the target community or country even though knowledge about(let alone experience of) target group is an important ingredient (Nostrand, 1967:118).

Buttjes (1990:55) explains how language teaching is culture teaching:

Language codes can not be taught in isolation because the processes of socio- cultural transmission are bound to be at work on many levels, e.g:

the content of the language exercises, the cultural discourse of the textbooks, and the teacher's attitudes towards the target culture.

Reason ForTeaching culture in the EFLClassroom

When the main aims of foreign language teaching is to   develop student's ability to communicate effectively and appropriately in various teaching of culture should facilitate intercultural and understanding.

Seelye formulates what he himself calls a super- goal for the teaching of culture: "all students will develop the cultural understand, attitudes and performance skills need to function appropriately within a segment of another society and communicate with people socialized in that culture"

Learner's roles in the classroom:Richards and Rodgers (1986:56).

"Learners play a creative role by responding to stimuli, and thus have little control over the content, pace or style of learning. They are not encouraged to initiate interaction, because this may lead to mistakes. The fact that in the early stage learners do not understand the meaning of what they we repeating is not perceived as a drawback, for by listening to the teacher, imitating accurately, and responding to and performing controlled tasks they are learning a newform of verbal behavior".

Teacher's Roles in the classroom:

"The teachers models the target language, controls the direction and pace of learning and monitors and corrects the learners' performance. The teacher must keep the learner attentive by varying drills and task and choosing relevant to practice structure".

2.9 The role of culture in language learning

Sinceits earliest conceptualizations in the 1960s, multicultural education has been transformed, refocusedand reconceptualised in a constant state of evolution both in theory and in practice . multicultural education is toaffect social change. The pathway toward this goal incorporates three stands of transformation: the transformation of self; the transformation of schools and schooling; and the transformation of society (Banks 1986).multicultural education is intended to decrease race,ethnicity,class and gender divisions by helping all students attain the knowledge, attitudes and skills that they need in order to become active citizens. Transformation of school and schooling ;and transformation of society(Banks 1986).multicultural education is intended to decrease race, ethnicity, class and gender divisions by helping all students attain the knowledge, attitudes and skills that they need in order to become active

citizens. Multicultural education is type of education that enables people in diverse background to accept and cope developing their difference, to be non judgmental and to accept the right of all people developing their linguistic, cultural and religious expression. In addition, multicultural education also can be defined as educational policies and practices that recognize accept and affirm human difference and similarities relatedto gender, race, handicap and class (Sleeter&Grant, 1987 p:63).

Communication Learning Teaching

According to Wikipedia, the free encyclopedia Communicative language teaching (CLT), or the communicative approach to language teaching that emphasizes interaction as both the means and the ultimate goal of study. Language learners in environments utilizing CLT techniques learn and practice the target language through interaction with one another and the instructor, study of "authentic texts" (those written in the target language for purposes other than language learning), and use of the language in class combined with use of the language outside of class. Learners converse about personal experiences with partners, and instructors teach topics outside of the realm of traditional grammar in order to promote language skills in all types of situations. This method also claims to encourage learners to incorporate their personal experiences into their language learning environment and focus on the learning experience in addition to the learning of the target language. The worldwide demand for English has created an enormous demand for quality language teaching and language teaching materials and resources (Richards, 2006: 05).

Oral Communication in EFL ClassroomLittle Wood (1981: 44-46).

Oral communication in EFL Classroom is mainly designed to help teachers encourage speech production in the 12 classroom. EFL teachers are unwilling to conduct oral communication activities in classrooms. One reason is because they seem unaware of the importance of communicative language teaching in enhancing oral communication and the second reason these classrooms are-crowded with students. Consequently learners acquire passive knowledge of language, of language, because they are not given the chance to use the in communication. The classroom functions as a social context where learners and teachers enter into equally real social relationships with each other. In such a classroom, learners learn language structures and functions manipulatively. After that they can transfer these language

structures and functions to a much wider range of situation. According to Little Wood (1981: 44-46) That is why in our mother tongue, we can acquire the basic communication skills in the close family context, and transfer them in later life to much wider range of social situations.

Communicative Language Teaching

First, with regard to oral communication, Richards and Rogers (1986) quoting La Forge (1983), declare that oral communication "is more than just a message being transmitted from a speaker to a listener; the speaker is at same both subject and object of his own message" p.91).the goal of this skill is to have the ability to understand the spoken language, and provide a meaningful reply in the target language. In terms of teaching language in a communicative context, Richards and Rogers (1986) believe that communicative language teaching encourages the learners to communicate using Enhancing Oral Communication Skill through interaction. Furthermore, Curtain and Dahlberg (2004 p:84) assert that in a communicative perspective, the meaning is more important that the form. Secondary, since oral communicative approach should be considered. Richard and Rogers (1986). Declare that "the communicative approach in language teaching starts from a theory of language as communication.

2.10 Some Useful Ideas for presenting Culture in the Classroom

Students discuss funny stories and experience they once had related to cultural issues, or misunderstandings. They can role play a situation based on cultural differences (e.g. a situation in which an inappropriate greeting is used).

Using photos in class to explore various cultures and lifestyles and answering questions together can be interesting for the students: these activities enable lessons to take the form of collaborative discovery. Students are usually curious about the different foods art and songs that have value in different cultures, and it can be taught by incorporating important elements of cultural celebrations into English language classroom.

Using proverbs in class as a way to explore culture, its values, and analyze the stereotypes of the culture. Discussions can be taught by incorporating important elements of cultural celebrations into English language classroom.

Using proverbs in class as a way to explore culture, and analyze the stereotypes of the culture. Discussions can focus on how the proverbs are different from or similar to the proverbs in the students' native language. Students create brochure, guidebook, poster or webpage for visitors to their town, country or region. This should not only describe famous sites and places to visit, stay or eat, but also give visitors some useful tips about what they may find strange or unusual about their own culture.

The Roles of the Teacher and Student Change in Communicative Language Teaching

Teachers in communicative classrooms will find themselves talking less and listening more becoming active facilitators of their students' learning (Larsen-Freeman, 1986p:147). The teacher sets up the exercise, but because the students' performance is the goal, the teacher must step back and observe, sometimes acting as referee or monitor. A classroom during a communicative activity is far from quiet, however. The students do most of the speaking, and frequently the scene of a classroom during a communicative exercise is active, with students leaving their seats to complete a task. Because of the increased responsibility to participate, students may find they gain confidence in using the target language in general. Students are more responsible managers of their own learning.

2.11Culture in Teaching English Language

Communicative language teaching is intercultural. Cross cultural communication is not new; as long as people from different cultures have been encountering one another there has been cross cultural communication. Nowadays ,however, the growing globalization o the word's economic markets, increased travel opportunities and better communication facilities have created a situation in which people from different linguistic and cultural backgrounds need to communicate with each other more often than ever. (Larsen-Freeman, 1986 p:149).

Cooperative Learning in the classroom

Cooperative learning has increased attention in recent years this due to the lack of use in spoken English among Sudanese secondary, schools learners, moreover the social needs and communicative interaction which is not found in regular classroom. Accordingly, the necessity of cooperative learning becomes more popular than before.

Cooperative learning is students of different levels of ability working in teams on topic, projector use variety of learning activities to gain from

each other's efforts and improve their understanding of a subject. And each member of a group responsible not only for learning what is taught, but also for helping mates learn. This as (Johnson and Johnson, 1993, p: 9) pointed out for the definition of cooperative learning: "the instructional use of small group so that students work together to maximize their own and each other's learning". A group mate can lead to social interaction process which increase theamount of understanding ideas and knowledge which students receive from learning process.

(Jacob and others, 2002, p. 1) defined cooperative learning as: "principles and techniques for helping students work together more effectively".

2.12 Culture and the Teaching of English

The use of English as a foreign language (EFL) in oral communication is without doubt, one of the most common but highly complex activities necessary to be considered when teaching the language especially, because we live at time where the ability to speak English fluently has become most important who want advance in certain field of human endeavored Al-Sibai (2004:p:3) The focus of teaching speaking of course is to improve the oral production of the students, therefore language activities in the classroom should aim maximizing individual language use Haozhang{1997}. In the past oral communication instruction was neglected because of the misconception that oral communication competence develops naturally over the time and that cognitive skill involved in writing automatically transfer analogous oral communications skill change (1998). However, Ur.penny {1996} considered speaking as the most important skill among the four skills {listening, speaking, reading and writing} because people who know the language we refer to as the speaker of that language. This indicate the using the language is the most important than just knowing about it, because there is no point in knowing a lot about language if you cannot speak it, Scrivener {2005..146}.

Materials be used the language classroom

In order for students to understand the culture of the TL (C2) as separate and distinct from their own culture (C1), they need to be able to engage with authentic materials, like those listed above, and not simply be exposed to them. In other words, playing a song from the C2 as students enter is a good way to set the mood for a class, but it isn't exposing the students to the culture in a meaningful way. In order for the experience

and exposure to be meaningful, there must be some discussion or additional activities used on conjunction with the authentic material in order to push students towards a deeper understanding of the C2.

Providing students with the opportunity to learn from and engage with the material is easier with some of the above mentioned materials than with other. (kyriacou, 1997:83).

Pictures and photographs be used effectively to teach Culture

Many language classrooms are overflowing with visuals.Students are exposed to images related to a great variety of topics; there are images of vocabulary terms, picture prompts to help students express themselves orally, photographs from regions where the TL is spoken, and text books dotted with colorful images. Having these images available to students is important, but often the cultural significance of them is not made clear. Text book pictures are a good example of this; often images are included in language textbooks as a tool for student to practice a new concept or reinforce what is being discussed in a particular section. As Alford (2000) states, the problem is tat illustrations in course books often provide no more than occasions for language exercises, to which the images themselves are largely incidental. The affect could be to induce in students a form of blindness to other aspects of such images, there by negating their value in providing vivid into insights into the TL society and culture. (Lee 1997:466).

2.13 The Importance of Teaching Culture in EFL Classes

Al-mutawa and Kalian (1998, p.p.89-90) have written some useful insight into how students will be benefited when being exposed to different kinds of cultures. Their contributions are as follows:

1-the understanding of cultural illusions will help pupil grasp the full meaning or function of the linguistics forms of the foreign language because they are often associated with situation (i.e social context) in which they occur.

2- Pupils can clearly understand grammatical forms, but when they are used in conversational discourse they may interpret them differently unless they are aware of the cultural concepts underlying them.

3- The understanding of cultural illusions will also help pupils to know how society uses the language it speaks (knowledge involves, the conceptsof acceptability and appropriateness).

4- The pupils will also be able to adapt an appropriate style of speaking or writing the foreign language according to whether the communicative situations formal or other vibration of language.

2.14 Pragmatic Across Cultures

The study of the field of pragmatics across different cultures and tongues is arguably initiated by the publication of lado's (1957 p:23) linguistics Across Cultures.This type of research led to the appearance of thee approaches i.e cross-cultural pragmatics, contrastive pragmatics, andinter language pragmatics.

Cross –cultural pragmatics research focuses on the use of speech acts across cultures. people with different cultural backgrounds use language to perform actions in different ways. Cross-cultural pragratis tries to relate linguistic different to cultural differences and explain its reasons and propose methods to handle it. Cross –cultural pragmatics is concerned with the study of pragmatic failure, cross-cultural misunderstandings, etc. Yule (1996 : 128) defined cross- cultural pragmatics as: The study of different expectations among different communities regarding how meaning is constructed."

The pragmatic rules that interact ants inone language employ aresometimes different from others in another culture.many problems of intercultural communication breakdowns and misinterpretation are attributed to the different ways in which people from different cultures perform a speech act. Contrastive research concentrates research on the performance of communicative functions across different cultures and languages.

Elies(1994: 295) defined contrastive pragmatics as:"A   contrastive analysis of two languages is usually carried out on the grammaticalsystem of the two languages .However, itcan also be carried out with reference to how language uses differ in the two languages (e.g how the two languages handle a language functionsuch as'apology')"

According to Yule (1996 :128) contrastive pragmatics is:"The study of culturally different ways of using language."

The third branch of pragmatics is interlanguage pragmatics. Interlanguage pragmatics is an enquiry discipline that is associated with the notions of pragmatic is and communicative competencies. Interlanguage pragmatics research investigates major issues of L2 pragmatic acquisition using learners' language as a data source. It is concerned with the analysis of

the pragmatic production of foreign language learner. Kasper and Blum-Kulka cited in Gutierrrez and plan noted that: "interlanguage pragmatics has been defined as the studyof non native speakers' use and acquisition of linguistic patterns in a second language." Yule (1996:128).

2.15 Socio- cultural factors

This is another class of factors that influence SLA .It has been long recognized thatcultural differences and barriers may help or hinder learning a second language . A language is part of the culture of the people who seek it:they cannot be separated. To acquire a language means acquiring its cultural context. When dealing with the different aspects of this dimension and their relationship to SLA we need to remember that the role of the cultural factors in language learning is indirect. Their impact on SLA is seen through their shaping

g of the psychological disposition (attitude, motivation, etc...) of the learners toward the activity of learning.

All of have formed views of the societies and cultures that we are acquainted with. Some of these views are sweeping generalizations that might involve biased, exaggerated beliefs, called stereotypes. We believe that Americans are this, the French are that, or Chinese is a most difficult language, and French is most civilized, etc....These socio –cultural stereotypes are usually based on the people whether they keep an open mind before these differences and accept them or not.

Although stereotyping is 'human' need to be aware of its negative consequences on our views of the world cultures. It could lead to unrealistic views of the others and will therefore shape our attitude toward them, their culture, and all the products of their culture. Positive or negative attitudes toward a certain culture have been found to affect the success of learning its language, positively or negatively, as was mentioned above.

Socio Cultural Aspect of SLA in the Classroom

Another socio- cultural aspect of SLA is that of acculturation. Language can only be understood within its ownsocial context. Thus, SLA is learning a second cultural shock, a wide range of anxiety forms, resentment, estrangement, anger, irritation,....This is a crucial stage in the process of acculturation and needs to be taken into consideration by second language acculturation and needs to be taken into consideration by second language teachers, so that this cultural shock may become an

experience of greater cultural awareness with positive influence of language learning.

Also need to take into consideration anothercultural aspect whichis of importance here. This is the social distance between the two cultures that the language learners deals with:his native culture and the L2 culture. Some cultures are, or are perceived to be, similar or close, while others are taken to be distant .Germans think that they have much with the English or Americans. By comparison, Americans and the Japanese are culturally dissimilar. What makes social distance wider depends on the dominance or subordination of one of the two cultures is perceived to be wide by the learners of L2, then we expect this to affect his attitude toward his L2 and would eventually affect his success in acquiring it.

Tied to this relationship between SLA and acquaintance with the foreign culture is the difference mentioned above between second and foreign language learning .The two differ in the degree of acculturation. For examples, learning a second language in its culture involves the deepest form of acculturation, such as learning a second language in the native culture –e.g. an Arab learning English in an Arab country – may involve the presentation of L2 cultural topics to add motivation for understanding the context in which the L2 is usually used.Elies (1994: 295).

2.16 Cultural anthropology

Have also profited from the work of numerous people engaged in fields completely unrelated to language teaching. (Geertz, 1983:7).Of these, one individual stands out above all the others- the cultural anthropologist, Clifford Geertz. The later Geertz, particularly his second collection of essays entitled Local Knowledge (1983), has a well- nigh irresistible appeal tolesser and more mundane observers of the academic scenery.

To begin with, Geertz sets his face against simple classification:

Grand rubrics 'Natural Science, Biological Science, Social Science and Humanities have their uses in organizing curricula, in sorting scholars into cliques and professional communities, and in distinguishing broad traditions of intellectual style. And,of course, the sorts of work conducted under any one of them do show some general resemblances to another and some genuine differences from the sorts that are conducted under the others. There is, so far anyway, no historiography of motion: and inertia in a novel means something else. But when these rubrics are taken to be a borders- and- territories map of modern intellectual life, or, worse, a

Linnaean Catalogue into which to classify scholarly species, they merely block from view what is really going on out there where men and women are thinking about things and writing down what it is they think.

2.17 Surmic language and cultures

In the linguistically complex "fragmentation belt" of southwestern Ethiopia and the adjacent region of the Southern Sudan, a group of languages is spoken which together make up the Surmic group within Nilo- Saharan. Until recently, these languages were among the least studied on the African continent. The present volume contains a series of pioneering studies addressing synchronic and diachronic aspects of these little- know languages. In addition, this monograph contains studies on the "ethnography of speaking" as well as on social- anthropological aspects of Surmic speech communities.

The earliest writings on what today are called Surmic languages probably date back to the nineteenth century. The Italian traveler Cecchi (1887:445-456) included a short vocabulary in this study of a language which he named Surmic (after the word for 'blacks' in neighbouringOmotic languages); this language is now usually refered to as me'en. Four decades earlier, the French explorer d'Abbadie had met with same group, which he referred to as "Mekan" his actual reports, however, did not appears until 1890. During the following decades, a number of explores travelled across the area surrounding what is known today as Lake Turkana. They reported on various ethnic groups inhabiting this region. Von Hohnel(1894) made reference, amongst others, to the me'en, as did Bulatovich (1900).

Donaldson Smith (1896) gave another early ethnographic report on the area. Based on an expedition which had taken place in 1903, Broke (1905) also furnished an account of the country west and north of Lake Turkana. Among the groups referred to in Brooke's report were Nilotic communities such as the Jie, karimojong, Toposa and Turkana, and Cushitic groups such as the Dssanetch ("marle"), but also groups speaking Surmic languages.These latter, characterized as being"... subject to the Abyssinians, living on grain and honey" by Brooke (1905:529).

2.18 Comparing Two different Cultures

On culture. "culture," as understand it here, is synonymous with the "ways of a people."Tucker and Bryan (1956:87). As such it is the least understood of all maters discussed in this volume. More often than not the ways of a people are praised by that same people while looked upon with suspicion or disapproval by the others, and often in both cases with surprisingly little understanding of what those ways really are and mean.

When a visitor is in the United States to study it's the American way of life or American culture, almost everyone is glad to show him that way and that culture, but what do we show him and what do we tell him? How do know what to show and tell him?

Cannot hope to compare two cultures unless we have more accurate understanding of each of the cultures being compared. We must be able to eliminate the things we claim to do but actually don't do. We must be able to describe the things we do without being conscious of doing them, and we must make sure we are able to describe practices accurately, not haphazardly or ideally. And we must be able to describe the situations in which we do what we do.

2.19 Definition of culture in ELT

I assume with others that cultures are structured systems of patterned behavior. Following is a good definition given by anthropologists.

(N.McKenzie(ed), Convictions,1958 p:236).Cultural anthropologists, during the last twenty- five years, have gradually moved from an atomistic definition of culture, describing it as more or less haphazard collection of traits, to one which emphasizes pattern and configuration.Kluckhohn and Kelly perhaps best express this modern concept of culture when they define it as all those historically created designs for living explicit and implicit, rational, irrational, and non-rational, which exist at any given time as potential guides for the behavior of men. Traits , elements, or, better, patterns of culture in this definition are organized or structured into a system or set of systems, which, because it is historically created, is therefore open and subject to constan63 change.

2.20 Functioning units of a culture

Compare also the statement by Edward Sapir that "All cultural behavior is patterned.

The individual acts of behavior through which a culture manifests itself are never exactly alike. Each act is unique, and the very same act never occurs again.Cerulli (1942, 1948 p:154).Even in performing a play many times, each act performed by the player is unique, and it can be shown to be different are nevertheless accepted as same. Having orange juice, coffee, fried eggs, and whole wheat toast the next morning would usually be considered in the United States two occurrences of the same unit f behavior: eating breakfast. Yet they are different. The mold or design into which certain acts must fall to be considered breakfast in the United States constitutes a pattern of behavior , a functioning unit of behavior in that culture. these patterns are in turn made up of substitutable elements such as performer, act, objects, setting, time, manner, purpose, etc. These elements, though always unique and always different, are identified into "same "have characteristic features in each culture and they are usually of various classes. One such class in many cultures consists of items treated as static units, for example, men, women, children, doctors, nurse, teacher, dogs, ghosts, witches, goblins, ideasfamily, club, church, school, factory, store, farm, tree, building, museum, house, etc. Another class is constituted by items, treated as processes, for example, to rest, to study, to fish,to run, to think, to die, etc. Still another includes items treated as qualities, as for example, fast slow, good, bad, hot, cold, sleepily, cruel, constructively, fishy, etc.

2.21Cultures, have From, Meaning, and Distribution.

These three dimensions are not same as pike's three modes. Compare pike, "...on any level of focus each such emit unit, each chunk, even one for which the borders seem relatively clear cut, is divided structurally into three in three specific kinds of complex overlapping components which I shall call modes.

"If we symbolize an emit unit of activity as U, the feature mode as F, the manifestation mode as M, and the distribution mode as D, then any type on any level of focus is defined completely as:

This formula applies not only to emit units which are chunks of activity, but also to all special kinds of emit units such as emit classes. It is this fact which- theory suggests is at the heart of the nature of the structure of behavior (and perhaps of many other kinds of structure as well) and leads to its characteristic hierarchical appearance."

In my model, the form includes pike's manifestation mode and feature mode; my distribution coincides somewhat with pike's distributionmode. As to meaning, I need to consider it as a coequal element, whereas pike does not mention meaning separately in his definition formula. He of course does not reject meaning.cf., "in spite of the problems which are involved, it is absolutely essential, if one is to study behavior as it actually functions, that one assume that the analyst can detect the presence and to some degree the nature of meaning and purpose. It should be strongly emphasized, however, that this by no means implies that we assume that the analyst is able to detect meaning and purpose without error- rather it is assumed that he does so crudely, with a margin of indeterminacy and of error. Nevertheless his possible degree of accuracy is sufficiently high to enable him to utilize this feature of the morpheme and of his analysis he always accompanies the study of this purposive-meaning component of the emit units with a study of the formal components of their physical activity, and attempts the analysis neither of form nor of meaning by itself without reference to other.(p.80) Kenneth L. pike, Language in relation to a unified theory of the structure of Human Behavior, part I ,preliminary ed. (Glendale, Cal if: summer Institute of Linguistics, 1954:80).

2.22Transfer to a Foreign Culture

The patterning that makeit possible for unique occurrences to operate as among the members of a culture did not develop for operation across cultures.

Whenthey do occur in contact across culturesmany instances of predictable misinterpretation take place. We can assume that when the individual of culture A trying to learn culture B observes a form in culture B in a particular distribution spot, he grasps the same complex of meaning as in his own culture. And when he in turn engages actively in a unit of behavior in culture B he chooses the form which he would choose in his own culture to achieve that complex of meaning.

2.23 Comparison of cultures

If the native culture habits are transferred when learning a foreign culture, it is obvious that, by comparing the two culture system, we can predict what the trouble spots will be.(Bilash and Tulasiewicz , 1995:49).

 Obviously, this is a huge undertaking, and we will present a few examples that may facilitate cultural analysis and comparison.

Same form, different meaning.

will expect trouble when the same form has different classification or meaning in the two cultures.

A very interesting kind of trouble spot is seen when any element of the form of a complex pattern has different classification or meaning across cultures. The foreign observer gives to the entire pattern the meaning of that different classification of one element.

Example. Bullfighting has always been in my observation a source of cross- cultural misinformation. It is a particularly difficult pattern of behavior to explain convincingly to an unsophisticated United.

Language Awareness

In the Giving it stage of B-SLIM, language awareness is part of what the teacher choose to teach. As language teacher chooses to teach. As language teachers know, there is much more to language than simply knowing vocabulary and grammar and reproducing them in either written or oral form. Becoming aware of the nuances and meanings of a language is part of language learning. by increasing students' language awareness, the students are better able to understand, appreciate and use the language. In this section we will look at what the phrase 'language awareness' means, what role it plays in the second language classroom, and ways teachers can increase their students' language awareness.

Language build awareness in the SL Classroom

Students can learn concepts in the SL through an examination of their own language's structure and use, either due to similarities or differences between them.For example, word order can be compared using visual cues so that students 'see' and 'hear' the differences. Word etymology (the roots of words) can also be used to see patterns in word formation and related meanings. For example, the way a learner's first language signals respect or formality/informality helps students recognize parallels between the languages and encourages the learner to 'question' or'notice' how the languages are related. Building language awareness also involves helping students gain a positive attitude toward the TL by developing the confidence to make an attempt or take a risk. By becoming conscious of strategies that canbe used to learn the SL, students may become more active in and more responsible for their own learning. Learning more about language in general may help the student develop an appreciation for the TL. (Bilash and Tulasiwicz, 1995:49).

Students' can be increased language awareness

There are many activities that can be done as class to help students increase their own language awareness. Some of them include:

Open Discussion: Students are asked how many languages they speak and how well they speak each of them. This icebreaker can lead into a discussion, the teacher can give the students a concrete example to think about and tell them about a place like the west African nation of Cameroon where, with a population of 16 million, over 235 languages are spoken. Like Canada, Cameroon's two official languages are English and French. This might lead students into a discussion in which they compare this situation to that found in their own country.

Synonyms and Expressions: This activity will ask students to look at the various meanings a word can have, depending on the context and culture in which the word is being used. Below is a very specific example, but this activity can be adapted for any language and based on what resources are available to the teacher.

2.24 Gathering Cultural Data for a Structural Description

Since good structural descriptions of the cultures that may require our attention will usually not be found ready-made,we present below a checklist of possible patterns of behavior that in various cultures constitute functioning units. This checklist may be helpful in calling attention to areas that might otherwise go unnoticed.

To prepare for a comparison of another culture with the native one it may be valuable to use the informant approach coupled with systematic observation of the culture in its normal undisturbed operation.

One can interview representative informants who are articulated enough to talk about what they do. We can ask them what they do each day of a typical week and on the various special days of the month and year.

One must not make the mistakes of generalizing on inadequate sampling. The informants should represent at least the major significant groups of the population. In describing a culture as complex as that of the United States on should see that what a religious person doeson Sunday is not generalized to all religious groups and much less to the nonreligious members of the culture. Merely describing what any number of informants do in a culture does not constitute a structural description of the culture. Charles C. fries "American Linguistics and the Teaching of English" Language, 6, 1 and 2 (1955), 1.

Motivation for learning English

A group of twenty Japanese students, at the beginning of intensive English language instruction at a UK university, were each asked to give four major motivations for learning English.

To be able to communicate with people in an international language, both at home in Japan and while travelling in other countries.

To be able to read a wide range of English language sources for study purposes in the UK and in Japan.

To have a better chance of employment, status, and financial reward in the job market.

To be able to read and listen to English language media for information and pleasure.

To find out more about the people, places, politics etc. of English speaking culture.

To take up a particular career, e.g. English language teaching, work in an international company.

To be able to participate successfully in the country I will be living in for six months.

To read English language literature.

Because of parental pressure.

A decade later, Gardner and Smythe's (1981) Attitude/ Motivation Test Battery (AMTB) usefully shows the complex of areas under investigation by that time. (Gardner and Lambert 1972: 148).

Languages of ideas and culture(Steed 1914: 66) .

Thos ne societies that break new ground in the philosophies that underpin our social and political lives and inspire our spiritual lives, or that develop the technologies that improve our material life, have always attracted interest from outside the speech communities in which they originated. Those who would gain access to innovation need to learn the language that will allow this. Thus Renaissance thinkers learnt the classical forms of Latin and Greek to access the philosophy and literature of the Ancient world. To understand the scientific concepts developed in the Caliphates, scholars learnt Arabic. To comprehend the ideas of the Enlightenment, intellectuals learnt French. To acquire the technical expertise developed in the Industrial Revolution, scientists acquired English. This is, an elite phenomenon linked to literate elites with access to formal education.

The cultural sphere sometimes causes similar patterns of language acquisition. The prestige of a particular cultural centre motivates individuals to acquire its language in order to access its artistic life and literature.

2.25 Raising Cultural Awareness in the English Language Classroom

It could be argued that an integral part of learning a foreign language is acquiring some familiarity with culture associated with it. For teacher of English as a foreign language (EFL), the question is, "How can we incorporate cultural knowledge and understanding within the context of our English language classes?" Simply having an acquaintance with the grammar, syntax, phonetics, and some of social conventions, associated with English will not give learners real insights into the nuances of the daily lives of the people whose language they hope to speak. Increasingly, language teachers are recognizing, language the need to incorporate sociocultural factors into their classrooms (Palmer and Sharifian 2007p;19); however, there is a black of consensus on how to introduce cultural elements into the lessons.

One challenge a teacher faces is what approach to take. Many EFL teachers have had no formal training in incorporating cultural elements, and there is no universally accepted set of criteria that instructors can use as a guide (Byrnes 2008 :52).

2.26 The Role of Interaction in the Classroom

Related to the notion of input is that of output. Learners need practice in producing comprehensible output (Swain 1985) using all the language resources they have already acquired. Getting feedback from the teacher and from other students in the class enables learners to test hypotheses and refine their developing knowledge of the language system. It has been claimed that being pushed to produce output obliges learners to cope with their lack of language knowledge by struggling to make themselves understood, by speaking slowly for examples, or repeating or repeating or clarifying their ideas through rephrasing. When a group of students do this while talking together, it is called negotiation of meaning and its aim is to make output more comprehensible. There is a principle underlying current ELT practice that interaction pushes learners to produce more accurate and appropriate language, which itself provides input for other

students. This is one reason why pair work and group work have become common features of contemporary classrooms.

A study by Pica and Doughty (1985) can be taken as an example of research looking at the role of group work in language learning. It investigated in what ways language input and output differed in a class using work in small groups and a class following a sequence of whole-class work fronted and controlled by the teacher.

2.27 Cultural Knowledge, Awareness and Intercultural Communication and Competence

Fennier (2000:142) claims that if education is regarded as" development and personal growth, the aim of foreign language education should be to give the learner opportunity to develop cultural knowledge.Competence and awareness in such away that might lead to better understanding of the foreign culture, as well as of the learner's own culture". There is some confusion in how the term cultural knowledge, awareness and intercultural communication and competence are used in literature on the teaching of culture. Therefore, some clarification of these terms is needed.

Cultural knowledge, according to Byram (1991:15), "structured way in which ideas and facts about the target language country are presented and contrasted with the ideas and facts about one's own country". Tomlinson and Masuhara (2004:6) add some more features characterize cultural knowledge. In their opinion, it is usually external, that is presented in somebody else: static, that is not modified from one's own experience articulated, that is reduced to what words can express; stereotypical lastly, reduced, depending on the information available. It is most common presented in the form of descriptions, explanations, statistically and generalizations as well as of anecdotes and example to illustrated generalizations. Chastain(1988: 299-300) adds that" in language classes where intercultural understanding is one of the goods, students became more aware such classes student learn to recognize the culture pattern of behavior and communication and function within the parameters with this new expectations.

2.28 Basic Assumptions in Teaching English as an International Language

The world wide growing interest in English stresses the need for a new approach to English language teaching. Among the proposed models are

English as an international or international language (EIIL), Smith (1978): English as an international Auxiliary Language (EIAL), Smith (1983); and English as a world Language, (EwL), Nunan (1999/2000p:126).

English is an International language.

As a lingua franca of the past century and the new millennium, English is one of the most important means for acquiring access to the world's intellectual and technical resources. Though shaw (1981) recognizes it as a vestige of British colonism or the sign of the American cultural imperialism, English is now seen as a symbol of imperialism and more as a viable candidate for the world's most important international language. (Smith1983; Kachru 1982; Alptekin and Alptekin 1984;Jenkins 1998 p:23).

EIL is Descriptive.

Baxter (1980) characterizes EIL as a description of how it functions today throughout the world not a prescription for how English should be used. Approving the learner's right to take advantage of this international tool, it directly deals with how people use English to maintain their relationship. As a result, the arising of different varieties of English is naturally expected.

EIL is intervariatal.

As there are many varieties of English, EIL is an intervarietal way of communication. From EIL perspective no speaker is realized as extreme. "They are all users of English, no matter whether a black English, a cockney, or an Alabaman tourist" (Baxter 1980). The listener can be any speaker of English, native or non native. In addition, experience points out the learners' need to prepare for understandingintervariatal spoken English in face to face interactions. As far as spoken English is concerned, received pronunciation (RP) may no longer be considered the ultimate mode".

EIL is Functional

EIL refer to functions of English not to the given from of the language. Thus it is concerned with the use of English by people of different nations and different cultures in order to communicate with one another. It is conceptually different from Basic English. It differs from English for special purposes (ESP) as well in the sense that it is not limited to any specific domain or field. In this relation Hardin (1979) has pointed out "

the simple fact is that international communication cannot be reduced to the limited range and patterns of communication which are, I think, characteristics of ESP".

EIL is non- artificial.

Though Zamenh of' Espernto is so well known as an international means of communication that, as Crystal (1992) reports, several countries transmit radio broadcasts in it, it has no native speakers. Thus EIL differs from Esperanto in a sense that the latter is latter is artificial. In fact English is an exceptional natural language able to obtain international appreciation.

EIL is Cross- cultural.

Students must somehow be prepared to operate with English in unknown situations, which is characterized by variation in linguistic and cultural behavior. Diversity in the learners' cultural background and the forms of English around the world is a fact. Recognizing the fact that the objectives in EIL are broader cross- cultural communication, Baxter (1980) notes that students need practice in listening to English in the real world.They have to have the chance to hear actual spoken English with inherited diversity. According as a pioneering advocate of EIL, Smith (1983) proposes a value free or cosmopolitan English that is quite independent of any cultural background but able to represent, describe and illustrate all cultures with equal vigor.

EIL multicultural

The unpredictability of the English speakers discussed above, on the one hand and their divergent range of cultural backgrounds on the other, portrays multicultural perspective for English in international conditions. Approving this position Campbell et al. (1980) note; "A major principle of EIL is that when speakers of more than one country or culture interact, more than one set of social and culture assumptions will be in operation".

"In teaching of English as an international language, there would be no particular culture to which the second language could be related" (ibid.).

EIL universal

"English is the language most frequently used in international trade, diplomacy and tourism and that it is studied by more people than any other language" (Smith 1983).Crystal (1992) reports that non native speakers of English comprise more than two thirds of its potential

speakers. In fact people from different nations all around the world may adopt this key for a variety of reasons.

EIL is intercultural.

The use of English and any other language is always culture bound, but the language itself is not bound to any specific culture or political system. In EFL and ESL specific varieties of English and specific culture can be dealt with. This may not be considered valid for EIL. "It is clear that in teaching of EIL the goal cannot be knowledge of details of a given variety or culture or even numbers of these" (Smith 1983). Ways of speaking and patterns of discourse are different across cultures. Americans may speaking Australian may have similar problems with an American or an Indian.

Both native and non –native speakers need training in EIL

Smith and Rafiqzad (1979) clearly demonstrate that native speakers have serious problems in understanding English spoken internationally.It thus native speakers of English need training in the use of their own language in the international settings. Non –native speakers of English also need training in the use of English not just with native speakers but with non – native speakers as well."Presently such training is not adequately dealt with in the fields of EFL and ESL"(Campbell et al. 1982).

Today non-native speakers use English quite frequently with other non-native speakers and they need specific training for that. Thus Smith (1983) point out that native English speakers should study English as an international English if they plan to interact in English with non- native or with other native speakers who use different national variety. Accordingly, both native as well as non-native English speakers should have assistance in their use of English for international communication because of the different functions of English across cultures.

2.29 Languages of ideas and culture

Those societies that break newground in the philosophies that underpin our social and politicallives and inspire our spiritual lives, or that develop the technologies that improve our material life, have always attracted interest from outside the speech communitiesinwhich they originated. Thosewho would gain access to innovation need to learn the language that will allow this. Thus Renaissance thinkers learnt the classical forms of Latin and Greek to access the philosophy and literature of the Ancient world. To understand the scientific concept developed in the Caliphates,

scholars learnt Arabic. To comprehend the ideas of the Enlightenment, intellectuals learnt French. To acquire the technical expertise developed in the Industrial Revolution, scientists acquired English. This is, of course, an elite phenomenon linked to literate elites with access to formal education.

The cultural sphere sometimes causes similar patterns of language acquisition. The prestige of a particular- cultural centre motivates individuals to acquire its language in order to access its artistic life and literature. Again this is an elite phenomenon linked to literate elites. In Europe the influences and debts are easy to identify. A select restricted group among the Roman elite learnt Greek.From the eleventh to the thirteenth centuries Limousine wasliterary koine in southern European courts from Catalonia to Northern Italy. 18 in the sixteenth century Italian was the language of culture of its neighbors. In the seventeenth and eighteenth centuries the prestige of French derived from itsGolden age of literature encouraged by the patronage of Louis XIII and Louis XIV. In the Romantic era, English and German saw a rise in popularity as readers learnt these languages to gain access to the new literature. In the present day, a liking of the audio- visual productions of the United states contributes to the motivation to learn English

2.30The Spine series spine four

Spine four

Unit 1.lesson 1

.The princess and the pea1

Sudanese local culture.Also some words in the story describe tradition, customs local culture like: bride, sword, great storm, museum, with thunder, lighting andrain powered down.

Culture of Wedding

Culture of king and queen tradition and customs in wedding.

Local culture of prince and princess in wedding according to tradition and customs in local culture.

Also compare between local culture of wedding and foreign culture of wedding too.

2. Lesson 5 city life (1) Nairobi

It related to foreign culture and compare with local culture.

E.g. there are many different restaurants in Nairobi where all types of food is served both to eat in and to take away. You can have local food

and international food such as chips, meat and pies. Why not try a picnic on the grass in Giyani Gardens of Uhru park in the middle of city.

It describes culture of local food and foreign culture of international food. People use two cultures of food according to tradition, customs and behavior.

Lesson 7 city life (2) London3

It related to foreign culture compare with different types of culture in the world. Such as the people who live in London come from many different religions and cultures. There are many communities from Asia, Africa and the west India. London is very much the cultural and arts centre of England.

It describes culture of religions come from different country according to tradition and customs.

London is very much cultural and arts centre of England, culture of historical sights and education.

To see which show the history of England through the ages.

Also culture of political and commercial centre of England.

4. Lessons 7: wedding (1)

It compare between local culture in Sudan and foreign culture in Britain.

E .g. names like Halima and jenny.

Local culture of wedding:

A wedding in Sudan sometimes lasts two days. In Britain the celebrations are longer than in Sudan. People at wedding like photographs. In Sudan the bridegroom's family by bus and cars.

Local culture of wedding in Sudan

Religious ceremony three weeks ago, but the celebrations will begin on Wednesday and end early on Friday morning. Begin with a "henna' party on Wednesday evening. Come to our house in the morning. My family will put henna on your hands.

Well ,first of all the bridegroom's family will gather together, then come to our houses for super. They will come in a bus and several cars. Bridegroom's family will come in a bus and several cars. Sing and clap and beat drums. After that, the bride and groom will go to the photographer's to have their picture taken. Finally, at about eight o'clock the party will begin.

Bridegroom's and bride often get up and dance. The bride wears a white dress, but later bride will change into a traditional Sudanese wedding dress and tobe.

foreign culture of wedding in Britain

Our weddings take less than one day. Families have short official ceremony in a church or in a registry office. After that the party will begin. Usually just dance after the official ceremony a meal in a

restaurant or a hotel. Then have party until about eleven o'clock. The photographer comes to the wedding to take photographs of the bride and bridegroom and their families. The bride and groom leave at the end of the party to begin their honeymoon.

There are differences in Britain as well. In England, The bride throws flowers into the air. People say that the person who catches them will get married next. In Scotland the bride's father throws coins out of the window of the car as it leaves the Church. Children come and gather the coins. If they did that here, the coins would be buried in the sand.

Lesson 7: Ramadan5

Local culture Ramadan

It describes local culture. It gives relation between the life of a Muslim during Ramadan and normal days.

Muslim's daily life in Ramadan

Adult Muslims fast during daylight hours. They take their meals by night They do extra prayers besides the live times normal prayers per day.

Most people give more time to reciting and studying the Holy Quran.

People willingly put up with the hardships of hunger and thirst during daylight.

When Ramadan comes to an end, they celebrate Eid AL Fiter.

On the Eid day, people wear new clothes.

Children are given gifts such as sweets, toys and cakes. Those who can afford do offer some aims to the poor people.

A Muslim's normal life

People take three meals a day.

They eat very little during the nights. People don't usually recite the Quran as much as they do in Ramadan. They eat freely and usually drink as much as possible especially during the hot weather.

People celebrate other religious occasions like the KurbanBairam and the national celebrations.

People wear their normal clothes although they can buy new ones.

Sudanese doesn't usually give sweets to the guests. People give aims to the poor especially on the streets.

2.31 TheSpine series: Spine five

Chapterone

1. A success Story

It describes Sudanese local culture.

Function of local culture ,traditions custom and social.

Amna Hamid is awidow living in Umbadda west of Omdurman. She has fine children of school age. She used to work for three hours a day as a cleaner in nearby factory and spend the rest of the day doing house work and selling peanuts to children in the neighborhood. She earned very little money. She could hardly afford to pay for all the household expenses, let alone pay school fees for her children.

A social worker visited the family and encouraged Amana to join in the "productive families"

Chapter Two

2. Rural and Urban life : The life of amechanic

It describes Sudanese local culture according to traditions, and custom.

The geography society of Ahlia Secondary School had arranged for field trips to several places inside the country. During their first visit to the Omdurman industrial area, they met an old colleague of theirs called Mubarak Hassan. He lives in Umbada, a new growing town west of the city of Omdurman, and now the capital of Umbada province. The town has amixed community and does not belong to one tribe. In Umbada, we find people from different parts of the Sudan as well as foreigners.

Mubarak close the workshop every day at 4 p.m. except Friday when they close at 12 noon. He and his friend Fadlalla, who comes from Western Sudan, watch football every evening. They are keen supporters of Morada. They also go regularly to Umbada folk Theatre, especially at weekends and they get good entertainment there. Mubarak's favorite hobbies include listening to music and reading.

Section 5: Proverbs

1- it's no good crying over spilt milk.

2- Don't count your chickens before they are hatched.

3- Too many cooks spoil the broth.

4- Look before your leap.

5- There's no smoke without fire.

6- All that glitters is not gold.

7- Where there's a will there's a way.

8- A bird in the hand is worth two in the bush.

Meanings

1- Don't judge things by their color or appearance.

2- A small thing which you have is better than many things which you don't actually have.

3 Think carefully before you taken action.

4- Don't express regret over something when its too late.

5- Something done by many people isn't always good.

6- There is always some truth in a rum our.

7- Don't be too sure of something until it happens.

8- A deter mind person will always succeed.

Tongue Twister

Peter piper picked a peck of picked pepper.

A peck of picked pepper peter piper picked.

If peter piper picked a picked a peck of picked pepper .

Where's the peck of picked pepper that piper picked?

It describes foreign culture.

It describes Sudanese local culture, behavior, tradition, custom and relationship between different people.

Customs and Habits

3. Collective work in the Nuba Mountains

The Sudanese local culture customs and Habits.

The Sudanese are a hard working people. It is interesting to know that throughout their history, the Sudanese have developed various common customs and habits that promote work. One of these habits is known all over the Sudan as collective work, or" nafeer". People who live in towns use this method to build schools, health centers or clean their streets collectively on self-help basis.

If you pay a visit to the Nubba Mountains for example, you will find people building houses, farming, harvesting and threshing the grain collectively. Every able person, man or woman, has participate equally in any collective work.

There are three types of collective work in the NubbaMountains. The first method is based on work teams formed by people from one village who agree to work collectively whenever any of its members has some work that requires many hands. The number of people in one work team should not exceed ten. The second type of collective work is done through personal invitation. This means that if a person wants something to be done for him by many people, he can invite as many people as possible to come to his assistance on the day he has fixed. The third method of collective work is a voluntary one. For example a son-in –law can decide

to go with friends to his father-in-law's house to do a specific job which the-laws cannot do bythemselves.

Before the fixed date for the collective work arrives, the host must prepare a sufficient amount of food for the workers. There is always a sheep or goat which must be slaughtered for this occasion. There are other types of food which are also provided for the guests. Everyone must bring with him or her the necessary tools e.g a hoe if it is cultivation they are coming for. Usually, some of the guests carry with them some food which they contribute for the occasion. These include cooked chicken, some porridge tea and coffee.

There are only two meals served to the work team: breakfast and dinner. In addition, tea, coffee and porridge are served at intervals. No one sits down to rest until the end of the working day at 5 p.m. special work songs are sung to encourage people to work hard.

"Collective work strengthens the co- operation between the people of a particular area. It makes everyone feel concerned with the welfare of each individual in the society, whether that person is strong or weak. Team work also cultivates in the people a sense of competition among the different villages. That's why we regard it as the most valuable custom in the Nubba Mountains".

E. g : There are three types of collective work in the Nubba mountains.

1- First method is based on work teams.

2- The second type of collective work is personal invitation.

3- The third method of collective work is a voluntary one.

Collective work strengthens the CO. Operation between the people of a particular area. It makes everyone feel concerned with the welfare of each individual in the society, whether that the person strong or weak. Team work also cultivates in tee ole a sense of competition among the different villages. That's why we regard it as the most valuable custom in the Nubba mountains.

Section 2: Reading 1

4. Sudanese Hospitality

It related to local culture in Sudan.

E.g : when guests or strangers come to our homes, we always welcome them in a friendly and generous manner. We also make it our duty to entertain them and to make them comfortable with whatever we have available. This practice is called hospitality.

We Sudanese people are well known for our unique brand or hospitality both to Sudanese friends as well as to any people who come to the Sudan from another countries.

Every Sudanese head of the family believes that it is duty to maintain this valued tradition and to breed into his children a sense of hospitality. Those children will be the parents of the future who will influence the values and direction of our society.

Personal Experiences of Sudanese Hospitality

It describes Sudanese local culture, habits and hospitality.

My brother Hashim and I visited Jebel Mara a year ago at the invitation of a friend. We were travelling on a lorry from EL Fashir to Jebel Mara. Unfortunately, the lorry broke down at a small village. Hashim and I were accommodated by an old couple. They offered us a chicken for our supper and gave us two beds to sleep on. The following morning, we were surprised to learn that the chicken we had eaten for supper was the only one left in the house. We also discovered that the family members had eaten for supper was the only one left in the house. We also discovered that the family members had slept on the floor because their beds had been offered to us.

Let's hear another story –John

Yes I have a similar story. We were traveling by lorry from Wau to Gogrial. When we arrived at Lukluk, we had a puncture near a Dinka cattle camp. The leader of that camp invited all of the passengers to his camp and gave us all the milk they had and left nothing for themselves. The tyre was repaired and we left. That was also great hospitality according to Dinka tradition.

5. Helen Keller

She describes to foreign cultural, how the blind learned and acquiring the knowledge.

E .g:

Helen keller was an American author and lecturer who was able to over come great physical hardships. She suffered a serious illness and she become blind, deaf and dumb before she was two years old. However, she did not give up hope. In her first book, the story of my life. She tells us of her early teacher and guide.

As well as English, she studied many languages such as Latin. French and German. During her four years of study at the university she did not

ignore her talents and creative imagination in 1888. Helen traveled to Boston with her mother and her teacher. There she joined a special institute for the blind. She soon developed feelings of happiness and security, find herself amongst children of her own age who were also blind. Before she become blind and deaf she had been able to speak but she had eventually lost this ability, too. Learning to speak was not impossible for a person like Helen. With strong will power and determination.

Her first efforts at learning to speak were by feeling with her fingers the movements of her own and her mother's lips and throat. In avery short time she was able to say the six basic sounds: M P A S T I.

It was her ambition now to study at Radcliffe University. She sat the entrance exam with other students who were neither blind nor deaf. To her great joy, she passed. As well as English, she studied many foreign languages such as Latin French and German. During her four years of study at the university she did not ignore her talents and creative imagination.

Proverbs

A father wanted his son, Mohammed, to learn English perfectly, so he sent him to school. After a year, Mohammed could say very little in English. Mohammed's father then sent him to a small village in England. He thought that if he heard only English he would speak it perfectly. A fter a year, the father went to see Mohammed in England. He took a taxi from Heathrow air port the village where Mohammed had been living. When the English boys saw the man dressed in a jallabiya and imam: they ran up and cried excitedly "Abu Mohammed ja "

2.32 The Spine series SPINE six

1.Tress Fore Life

Sudan supplies 80 per cent of the world market for gum Arabic and our exports are worth millions of dollars.

It describes local culture in Sudan, environment, forest product according to traditions, customs and culture.

The world faces two major problems today how to meet the needs of an increasing population and how to improve the environment. Without a healthy, productive environment, we will not be able to feed the people of the world. Trees can help us to solve these problems.

Today great effort are being made to raise people's awareness of the importance of trees and forests. All over the world million of trees are being planted. In the Sudan also we need to make an effort to save trees and also make maximum use of them.

The world population is now about 5,000 million. It is expected to rise to 8,500 million by the year 2025. Most of this increase in population will take place in developing countries. In these countries a 60 per cent increase in agricultural production will be needed to make sure there is enough food for everyone. Already about 500 million people suffer from malnutrition and 15 million people die from it every year.

If used properly, forest resources can lead to the development of the land and improvement in living standards for the people. Forests supply us with timber for building, firewood, fruit,nuts, and gum Arabic. Trees are a source of fodder for cattle and processing of forest product employment, brings income and hard currency. This money can be spent to by more and better food.

Trees can protect the environment by reducing erosion and making the soil rich. The strong roots of the trees and shelter of the leaves stop the soil from being blown away by the wind.

We must look after our forests and grow trees side by side other crops.

It describes local culture and foreign culture.

Three proverbs

Little acorns grow

You can't see the wood for the trees

Money doesn't grow on trees

A letter to Aunt Layla

It related to local culture

It describes to local culture and compare with foreign culture.

E .g: some names like: Rachel peter, mrAlpayo, mr john, chairperson, and mr Ibrahim

2. Two wheel's : are they worth the risk?

It describes foreign culture of two wheelin Britain compare with local culture of two well in Sudan.

During the last twenty years or so, most teenagers in British cities have had bicycles, but now there are less bicycles than before. Even those teenagers who have them do not use them as often.

Instead, scooters are more common. This change may seem a sign of progress to young people, but are scooters and motorbikes really a change for the better? A traffic policeman was asked why young people prefer scooters to bicycles. He said that there are several reasons; firstly scooters are much faster and do not need much physical effort; secondly, the rider can take a passenger with him on the seat behind; above all, riding a scooter gives a young man a feeling of independence because he can travel farther and impress his friends.

Are bicycles completely safe?

The traffic policeman said that, in his opinion, bicycles are safer and easier to control than scooters. This is because the young people learned to ride them as young children.Nevertheless, bicycles, too, are not pay attention to bikes. In addition, many cyclists do not know the rules of the road.

What is the solution?

The traffic policeman said finally that young people should be made aware that scooters are the most dangerous from of transport on the roads and those who ride bicycle should learn the Highway Code. But the safest solution would be to make special lanes for cyclists to keep them a part from cars.

Chapter three

Doing the right thing

Section 1: Reading

3. Tito and Tana

It describes foreign culture of wedding according to traditions and customs.

It is a tradition in some societies that if a man wants to get married, the girl's father can ask for a large dowry for her. We are going to read about Tito Tana who lived in such a society and want to marry each other.

Tito was a farm worker who loved Tana very much and wanted to marry her. Tana's father asked Tito for two years' wages as a dowry. If you do not have the money after two years, I promise you that Tana will be married to someone else, said Tana's father.

Tito worked hard every day and gave the money he saved to his brother Lendo to keep it safe for him. The years passed and Tito had almost enough money to marry Tana. One day, however, Lendo's child became very ill.

Lendo took the child to the doctor who asked for alarge amount of money to make the child well. Lendo had very little money and he was worried a

bout his child. Finally, he took the money that his brother Tito had given him and paid the doctor. Lendo,s child became well.

When Tito found out that his money was gone, he was very sad. He went to Tana's father and said, please give me one more year to pay the dowry my brother has taken all of my money to save the life of his sick child.

What has that to do with me ? cried Tana' father. You have not kept your promise, but I will keep mine. Tana will be married to someone else.

Tito ran to tell Tana about her father's decision. Tana decided to leave her father's house and stay secretly with Tito's relatives in a village far, fatr away. When Tito had saved enough money, he would join her and they would be married.

My mother will be very sad, said Tana. She loved me more than all of my sisters, but they will take care of her. Tana left home quietly one night. The next morning, when her mother Zelga realized her daughter had gone, she wept bitterly. She was so sad that she became weak and sick. She died soon afterwards of a broken heart

Success Story: AbdallaRagab

He describes local culture in Sudan, habit, custom and tradition. Also he compare between local culture and foreign culture.

AbdallaRagab was one the most famous and popular Sudanese journalists. He was fluent in Arabic and English and his ability these languages was so good that he could translate from to the other quickly. In 1976 he become translator for the organization of African unity (O-A-U).

Soon he became famous not only as a translator, but also as a journalist. His work was so good that many foreign newspapers and magazines recognized him as a well- informed and talented correspondent. He published his own newspaper 'Al Saraha' which was sold all over the country. His articles were not only informative, but also entertaining.

AbdallaRagab, then was a very famous and successful man. It may surprise you to know, therefore, that he never had any formal education. He was self- taught. He succeeded because he had a strong will and desire to gain by himself the knowledge and skills he need.

Before he died he wrote down all his experience in a book which is called 'The Diary of an Ordinary Man' (MuthakiratAghbash').

Girls' Education: A luxury or a right ?

It describes local culture. Also compare between two cultures local culture in Sudan and foreign culture.

What would help more girls to be able to go School? Below are some successful ideas from many different countries.

1- families and communities work with Schools in choosing subjects and meaning the School.

2- Basic education should be free or cost very little.

3- Schools should be built close to where people live and have women teachers. Many parents worry about girls traveling long distances on their own many parents also prefer their daughters to be taught by women.

4- learning materials should be relevant to the girls' life and experience. It should also be in the local language.

(from the state of the world's children 1996 UNICEF).

Some proverbs

1- I'm a man. If Ali's son is my son's father, what relation am I to Ali?

2- Two fathers and two sons shot three deer. Yet each took home one deer. How was that possible?

3- A chemist discovered that a certain chemical re action took 80 minutes when he wore a blue jacket. But when he was not wearing it,the same reaction took an how and twenty minutes.

Proverbs

A thief was in court, and the judge asked him" You admit having broken into a dress shop four times?"

"Yes," answered the suspect.

"And what did you steal?" replied the suspect.

"A dress, your honor," replied the suspect.

"One dress? But you admit to breaking in four times, "said the judge.

"yes, your honor, " replied the suspect. "But three times my wife didn't like the color.

A woman visited her friend to congratulate her on the marriage of both her son and daughter. She asked:

"What kind of a man did your daughter marry?"

"Oh, he's wonderful," replied the mother. He lets her sleep late, wants her to go to the hairdresser's regularly and takes her out to dinner every night."

"That's nice," said the visitor. "What about your soon?"

"I'm not so happy about that", the mother said. "His wife sleeps a lot of the time, spends a lot of time at the hairdresser's and makes him take her out to dinner every night".

5. Chapter Eight

A world of Difference

Section 1: reading

In this chapter we are going to learn about some of the differences in cultures, customs, habits and traditions that there are in the world. Are all people really the same? Are these differences unimportant or do they make a world of difference?

It describes local culture in Sudan and foreign cultures, customs, habits and traditions.

E .g:

In Sudan the most common way of greeting is shaking hands or hugging (embracing) each other. People also tap or pat each other on the shoulder when they greet. This kind of greeting happens every time people meet. In Britain, people shake hands, too, but only when they meet someone for the first time or when they meet after a long absence. They also shake hands when leaving to see each other for a long time. They don't shake hands every time they meet.

In China, Japan and many other countries in the Fareast, the usually way of greeting is bowing. Eskimos in Iceland rub noses when they say goodbye.

Punctuality means arriving on time, but in some countries it means arriving on time, but in some countries it means arriving late.

In Britain, however, you. Should not come earlier than the agreed time and you should not arrive more than about fifteen minutes late.

In Brazil, your hosts will expect you about half an hour after the appointed time. If you go earlier than that, they will still be making the last minute preparations.

Some people believe that when they see or do certain things, something good or bad will happen to them. This is called superstition. Among the AZANDE, people do not eat the meat of brown pigs because they believe that anyone who eats the meat of a brown pig will get leprosy. Also among the tribes of SOUTHERN SUDAN, if a person who wants to travel stumbles with the left foot or sees a black animal or bird in the road, he will not go on his journey because these things are signs of bad

luck. If , however it is a light brown animal, like a gazelle or a white bird which they see, these are signs of good luck.

In BRITAIN, touching wood is thought to bring good luck. In the USA, they knock on wood and the ITALIANS touch iron.

If you visit a TEMEIN friend in the NUBA MOUNTAINS whose wife has just had a baby, do not make the mistake of asking whether it is a girl or a boy. You must say, Is it like your brother or your sister?

In THAILAND, a visitor should not pat a child's head as we do in Sudan. They believe that spirits enter and leave aperson's body through the head. Patting a child's head, therefore, seems rude and a sign of evil in Thailand.

People's habits vary from country to country. In SUDAN.People eat from one plate using their righthand.

EUROPEANS eat from separate plates and use knives and forks; the CHINESE use chopsticks.

In some countries bad habits include talking with your mouth full, chewing chewing- gum and smoking or taking snuff in public.

When we meet people from different countries they may seem the same, but as we get to know them, we discover and learn to enjoy their different worlds.

Fashion

We have just read about the difference cultures, habits and traditions there are in the world. Now we are going to read about some fashions inside and outside the Sudan, to see whether what we wear makes a world of difference.

The kilt is the traditional dress of Scotsmen

It compare between local culture in Sudan and foreign cultures, habits, customs and traditions.

The kilt is the traditional dress of Scotsmen. Nowadays, the kilt is worn only for weddings and other special occasions. In the past, however, the kilt was practical and was worn every day. The colors came from dyes made from flowers and plants grown locally. Because of this, a man wearing a kilt could not be seen from a distance, so the kilt was a kind of camouflage. Also, each large family group or clan had a different color so you knew who each person was by their dress.

You will also notice the small bag (sporran) around the man's waist. In the past, men kept dry porridge in it, then mixed the porridge with water

from the river when they hungry. Inside the top of the man's sock is a small knife (dirk). The man only needed to reach down for it if someone attacked him. Nowadays, of course, the sporran and the dirk are part of the traditional dress,

The commonest traditional dress in Southern Sudan is the 'laawo'. As you can see from the picture, it is fashionable for both men and women. The main difference is that men usually wear a plain or white laawo, while women wear decorated laawo. Another difference is that men tie the knots over right hand can move freely if they are attacked by an enemy. Women tie the knots over their right shoulder.

The normal size of a laawo is two square metres, although the length can vary from one person to another. What is important is that the lower end of the cloth should touch the ankles.

In the very old days, the laawo was made from tanned animal skins. Later, people made them from local cotton spun by hand. Women then dyed their laaawos using the roots of special trees boiled in water.

From Southern Sudan, let's move to Eastern Sudan to see the popular fashions among the Beja, the BeniAamir and the Reshaida. These tribes perform war dance. They all wear traditional dress short jalabias with very wide and "sideri" The sideri is a fashionable waistcoat worn by men in that area. They also carry shields and swords. These ware once used for self-defense. Now , they are used for cultural events. Long hair for men used to be popular, but now they have short hair.

Women in Eastern Sudan generally wear 'tobes' but they tie them round the waist like the Indian 'Sari' they cover their heads and faces. The Reshaida women wear long dresses and cover their faces completely except for the eyes.

Proverbs

"my new neighbor beings on the wall at all hours. Said the young man to his friend. Doesn't that keep you a wake at night? The friend asked."No, but it does interfere with my trumpet practice, he replied.

A Sudanese man lost his friend in the streets of London. He asked a policeman, have you seen a Sudanese man pass by? What does he look like, asked the policeman?

He's green andsaid the Sudanese man.

"Oh, don't worry, 'said the policeman'. If he's green we'll soon find him

2.33Previous Studies /Local /Regional/ International

Concerning the previous studies, the researcher will present some studies that have been conducted in the same area as the present study. Reviewing the contribution of these studies is important of having clear picture which help for giving suggestion and contribution. Therefore, the researcher in this part of the study reviews the contributions of other researchers in the area of teaching and learning language culture.

The First Study 1

1.Younes H. (2010). Integrating English Language Culture in the Sudanese Secondary Schools English Language Syllabus and its Effectiveness in TEFL. A thesis submitted in fulfillment of the requirement for Ph.D. degree in English language curriculum and teaching method. Sudan University of Science and Technology, College of Graduate Studies.

This study attempts to integrate English language culture in the Sudanese secondary schools English language syllabus and its effectiveness in TEFL. Descriptive analytical approach is used. The tools that are used in this study are two questionnaires: one for secondary school teachers and one for undergraduate students' teachers. Interview with staff members of faculty of Education and the third tool is the analysis of cultural aspects in Sudanese secondary school texts (SPINE 5-6). The findings indicate that secondary school teachers have positive opinions about integrating English culture in their teaching. The analysis of the textbooks spine series does not provide enough target language culture to enhance intercultural communication.

2. The Second Study

GasmElssed, A. (1999). The impact of Attitudes (An understanding of foreign language culture on foreign language learning. PhD thesis. University of Khartoum, faculty of Education.

The aim of this study is to find out:

1.Therelation between attitudes towards the FI its speakers and understanding their culture.

2. The relation between understanding of FL and achievement in that language.

3. The impact of cultural awareness on FL learning.

The method which is used in this study is descriptive analytical method. The tools which are used in this study (1) students' questionnaire (2) cultural test (3) achievement test and (4) textbooks cultural analysis.

The main findings of this study are:

(1) positive attitudes towards the foreign language.

(2) Cultural awareness and positive attitudes towards culture have positive effect on FL achievement.

(3) Cultural understanding plays a great role in understanding foreign language.

3. The Third Study

Hui, H. (2009). An Investigation of Teachers' perceptions of Culture Teaching in Secondary School in Xingjiang, China. Ph.D. thesis in School of Education. University of Durham, U.K.

The aim of this study is to investigate teachers' perceptions on culture teaching in terms of teaching objectives of language and culture. The main tools which are used in this study are survey and questionnaire. The results show that teachers and colleges towards willingness to engage in cultural teaching. But the results also reflect teachers' problems to fully engage communicative competence in the classrooms. The results show a need for courses to build understanding and confidence of teachers in the classroom.

4. The Fourth Study

Abdul Rahman, A. (2008). Integration of foreign Culture into pre-service Teacher Education, PhD thesis. University of melboyme, faculty of Arts, Department of language and Linguistics, a case study of Saudi Arabia.

The aim of the study is to develop concept relevant to the integration of FL into pre-service ELF teacher education. To achieve the aim of this study, a qualitative case study of the pre-service ELF teacher education. To achieve the aim of this study, a qualitative case study of the pre-service ELF teacher education at selected Saudi- teachers colleges has been conducted. Data has been gathered through documents analysis and classroom observation. Further, interview with stake holders including policy makers, academic ELF instructors and pre service ELF teachers themselves has been conducted. The findings reveal that policy makers, pre-service ELF education did not reach a realization of national reform and foreign culture was absent in the curriculum policies. The central problem included the resistance of culture as an external imposition and

existence of gap between policy and practice. The place of foreign culture in actual teaching practice was challenged by factors such as culturally sensitive issues, policy influence, lack of sufficient cultural knowledge, and instructors' background. Instructors' awareness about the place of foreign culture remained conceptual and did not translate into practice.

5. The Fifth Study

Khemies, I. (2015) the Inevitability of Incorporating Culture into an EFL classroom, MA thesis in language studies, University of TLMCEN, faculty of Education, English language department.

The aim of the study is to incorporate culture into an EFL classroom.

The tools which are used for this study are two questionnaires; one for language teachers and the second for students to see their awareness about culture as a fifth skill in parallel with other language skills. The findings have positively reflected teachers and learners sensitivity about crucial need of integrating culture into EFL classroom. However,the findings predictably confirmed the weakness of the existence of culture in the Algerian universities, in addition, insufficiency of the module of culture, the lack of materials, the poorness of Algerian curriculum and its limitation.

6. The Sixth Study

Mallem, R. (2010). The Situation of Culture in Algerian Secondary Schools in Relation to Textbooks and Teachers. MA thesis in applied language studies, Montour University Constantine, Faculty of Letters and Languages, case study: first year level.

The tool which is used for this study is questionnaire designed for English language teachers. The findings show that teachers lack sufficient cultural knowledge to teach culture. The findings also indicate the absence of materials which might help the teachers to introduce the culture efficiently in classroom.

7. The Seventh Study

Long- Fu, X. (2001). Introducing the Target Culture into Chinese Secondary Schools, PhD thesis, University of Tampere, Faculty of Humanities,China.

The aim of the study is to survey the development of FL teaching in both west and China, especially in relation to teaching cultural content in Chinese classroom and suggest ways of introducing cultural content in Chinese classroom and suggest ways of introducing cultural content

systematically based on the theories of culture and education. The method which is used for data collection of this study is a survey. The sample was made of 373 secondary school student, 176 secondary school teachers and 15 teacher-trainers from several universities. All responses to the questionnaires were analyzed through both quantitative and qualitative method. The findings of this study show that a clear majority of informants give strong support to the role of culture in language teaching. However, the findings also show that many informants' understanding of the term culture and the current language teaching theories as we llas very vague.

8. The Eight Study

Shatanawi, M. (2004). The Cultural Dimension in TEFL, case study of culturally Edge series, PhD thesis, Amman Arab University for Graduate Studies, Jordan.

The aim of the study is to investigate thoroughly the cultural dimension in Culturally Edge Series. He analyzed the cultural aspects of the pre-intermediate level, the intermediate level and the upper-intermediate level, of the series. He also explores the attitudes of the students and the instructors towards English culture as manifested in culturally edge textbooks. The results reported by Shatanawi concerning the culturally edge series indicate the following: The cultural aspects that are implied in culturally edge textbooks are diverse and inclusive. The series of the textbooks are lacked with items that reflect the following cultural aspects, historical, economical, geographical, literary, political, religious, social, customs, and traditions and the way of life in the west. he respondents think that it is important to use authentic English cultural materials, and that more they know about other culture. On the other hand, the participants feel uncomfortable towards the dimension of English culture in these text books and the lack of representation of their Arabic and Islamic culture. Analysis conducted by Shatanawi shows that culturally edge series is loaded with western culture at the expense of Arabic culture. He reports that very scanty references are made to the home culture. He thinks that the series reflects cultural and racial bias.

9. The Ninth Study

Thang, H. (2011). An Investigation of Intercultural Teaching and Learning Tertiary EFL Classroom in Vietnam, Ph.D. thesis in applied linguistics, University of wellington, Vietnam.

This study investigates intercultural teaching and learning in Tertiary EFL classroom in Vietnam. The main tools which are used in this study: (1) classroom observation (2) teachers' interview (3) students' questionnaire (4) students' focus: group interviews, qualitative interview 12 teachers. The findings show that the importance of culture and culture teaching/ learning is not emphasized. Teachers say that culture learning is beneficial. Teachers also believe that culture teaching support language learning.

10. The Tenth Study

Saluveer, E. (2004). Teaching Culture in English Classroom, MA thesis, University of Tartu.

The focus of the study is teaching of English in FL classroom and attempts to show that culture holds an important place in foreign language education. The instruments used in this study are two questionnaires for both teachers and students. Another tool used in this study is test designed for students. The findings indicate that both teachers and students consider the teaching of culture important. There is awareness from language teachers that second or foreign languages are rarely be learned or taught without addressing the culture of the community in which it is used.

11. The Eleventh Study

The aim of the study is to investigate Turkish teachers' opinions and beliefs on the place of target language culture in English language teaching as well as their related practice and application EFL classrooms in Turkish higher education context. The tools which are used in this study are questionnaire and interview. The population of the study is EFL teachers at four universities in Ankara. The findings of the study show that language teachers have positive perceptions about incorporating cultural information in their instructions.

2.34 Summary

English is the language of the word in fields of the arts, hard science, humanists, and social sciences, international trade commerce and diplomacy where English is taught, culture effective in EFL and learn as an important language.

Chapter Three
Methodology

Chapter Three

Methodology

3.0 Introduction

In this chapter, the research methodology adopted for the purpose of the present study is described, it includes the research type, data gathering techniques, instruments, validity, reliability, and data collection procedures.

3.1 Research Method

Descriptive analytical method was used to conduct this study. It refer to already existing data with a preconceived hypothesis or theory, without experimental manipulation. It begins with a hypothesis or theory and then searches for evidence either to support or refute that hypothesis or theory. It is suitable to this study, since it is suitable to study large groups' attitudes towards, and opinions about something, e.g. target language culture. It is usually conducted in form of the questionnaire or test a combination of the two.

3.2 Data Gathering Techniques

3.2.1 Population: The population of the study is composed of the twosamples:

1- Secondary school teachers of EFL from (Khartoum states inkariri locality total number is 80.

2- Secondary school students Khartoum states kariri locality total number is 50 .

The data has been collected from two groups of samples of the population. The sample in each in each group has been chosen randomly. The total number of the sample was 120(for full description of their characteristics and distribution).

Group one: It includes secondary school teachers of English. The number of this group is 80 representing Khartoum state karari locality Sudan.

Group two: This sample issecondary school students Khartoum state karari locality Sudan. The number of this sample is 50 selected randomly from Khartoum secondary school in Sudan.

3.3 Instruments

The data collection instruments are: two questionnaires and test. The structure of the questions and statements of the two questionnaires and test are based on the previous studies and literature review in chapter two. In addition, checklist for analysis of the cultural content of spine (4) , (5) and (6) were carried out.

A. Checklist for the Analysis of the cultural content of Sudanese Secondary School textbooks (spine)

One of the main aims of this Instrument is to fill the gap by the analysis of cultural content of Sudanese secondary school textbooks (spine 4.spine 5. And spine 6).Which are currently used. Also, this analysis is done to elicit answer to the question: do English textbooks in Sudanese Secondary School provide enough target language culture to enhance intercultural. Communication ? The textbooks which were chosen to be analyzed are spine 4 for the first year, spine 5 for the second year and spine 6 for the third year.

In Spine 4 there are six unit each is divided into five sections: reading (1)reading (2), exploring language andwriting. In spine 5 there are twelve chapter, each is divided into five sections: reading (1) reading (2), exploring language, and writing and spine challenges. In spine 6 there are 10 chapters, each chapter divided into four sections: section (1) reading, section (2) exploring language, section 3 writing and section 4 spine challenges. The parts of the textbooks to be analyzed are: 1- the sections which include the exercises that are primarily designed to reinforce the linguistic forms and grammatical structures, are excluded for cultural analysis 2- The reading section and Spine challenge are included for cultural analysis. The main issue of this analysis is to look for cultural aspects and cultural reference in different chapters.

3.4 Validity

Validity refers to the extent to which apiece of research actually investigates that the researcher purports to investigate. In the case of this study, however, the questionnaires and test (teachers and students) were judged by staff members from different secondary school teachers. The researcher made the necessary corrections according to the judges comments.

3.4.1 Reliability

Reliability refers to the consistency of the results obtained from apiece of research. However, after collecting data from both questionnaires, the research chooses randomly some sample of the answers from each questionnaire. These sample were used to calculate the reliability and validity of each questionnaire using split half method Pearson correlation

$$\alpha = \frac{k}{k-1}\left[1 - \frac{\sum s^2{}_i}{s_i^2}\right]$$

Where (k) is denoted as the number of test items

(k-1) Test vocabulary count – 1

$)\sum s^2{}_i ($ Variation in the scores for each of the test items

(s_i^2) The total variance of the sum of the test items

$$a= \frac{30_1 - 33.66}{30-1} \left(6.76 \right)$$

29* 0.51068 = 0.83

Alpha = .83

3.5 Methodology of the Study

The researcher will follow the descriptive analytical method as well as interview. A questionnaire, a test and interview will be used as tools for collecting data. The data will be analyzed statistically selects (50) M.A and teachers of English language in secondary o answer questions and test the hypotheses of the study. The researcher school,30 students in secondary schools and 5 experts as the sample for study.

3.6 Procedures

The distribution of the copies of questionnaire is carried by the researcher who has waited to collect the copies of the questionnaire immediately after they have been answered by the subjects. The analyses were carried out by using the computerized statistical method (SPSS). The tabulation of data is dealt with in the following chapter.

Chapter four
Data Analysis, Result and Discussion

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Chapter four

Data Analysis Result and Discussion

</div>

4.1 Introduction

The purpose of this chapter is to analyze and discuss the results of the data. The data to be analyzed and discussed were collected by means of three Instruments: (a) secondary school teachers (b) secondary school students test (c) checklist for the cultural analysis of the textbooks.

4.2 Data Analysis techniques

To analyze the data, the researcher used SPSS (Statistical Package for Social Sciences). The questionnaires were designed according to likert type from 4-1 scale values to represent four choices (e.g strongly agree to strongly disagree). The subjects responses were tabulated. Therefore, frequency counting, percentages, means and standard deviation were calculated and divided into table (1), (2), (3), (4), and (5) for case of references. The questions and the statements are presented in different forms to avoid boredom.

4.3 Testing Study Hypotheses

This chapter has presented that analysis and discussion of data gathers from the questionnaire this shows that local culture plays an important role in improving learning English .Also point out the areas of difficulties culture components in secondary school .The results of this analysis and discussion will be used in chapter five to provide answers for the research questions .

Test

Q (1)

Correct response	Wrong response
1- = 95,7	1- = 4,2
2- =94,2	2- =8,5
3- =77,1	3- =22,8
4- =47,1	4- =52,8
5- =48,5	5- =62,8

This table shows that students result of correct response and wrong response.

Q (2)

Correct response	False response
1- =32,8	`1- = 67,1
2- =97,1	2- = 2,8
3- =58,5	3- = 41,4
4- =71,4	4- = 28,5
5- =90	5 = 10
6- =82,8	6 = 17,1
7 =88,5	7 = 11,4

This table shows that students result of correct response and false response.

Q (3)

True response	False response
1- = 30,9	1- = 68,5
2- = 97,1	2- = 2,8
3- = 58,5	3- = 41,4

This table shows that students result of true response and false response.

Proverbs

Q (4)

Students correct response	Students false response
1- = 71,4	1- = 28,5
2- = 65,7	2- = 34,2
3- = 78,5	3- = 21,4
4- = 45,7	4- = 54,2
5- = 91,4	5- = 8,5

This table shows that students correct response and false response.

Q (5)

What sort of job do you think is suitable for women? Choose one

Part time job near home	Ful time job	A house job	A ny other place
40	7,1	40	12,8

This table shows students result of suitable job for women.

Q(6)

What sort of profession do you think women should have?

Teaching	Nursing	Engineering	All professions
21,4	4,2	7,1	67,1

This table shows student result of sort of profession women should have.

Q (7)

English language learning in secondary effective by ?

Local culture	Local culture and foreign culture	Local culture and traditional customs
7,1	61,4	31,4

This table shows that student result of English language learning in secondary school effective by.

Q (8)

Do you believe that students practice syllabus benefit from learning English in secondary school ?

Yes response	No response
1- = 75,7	1- = 24,2

This table shows student result of students practice syllabus benefit from learning English in secondary school.

Q (9)

Do you believe that students are interested in the syllabus of English in secondary school.

Yes response		No response	
1-	= 67,1	1-	= 18,5

This table shows that students result of interested in the syllabus of English in secondary school.

Q (1)

Valid	Correct expense		Wrong expense	
	Frequency	*Percent*	*Frequency*	*Percent*
Q1	9	90%	1	10%
Q2	10	100%	0	0
Q3	10	100%	0	0
Q4	5	50%	5	50%
Q5	6	60%	4	40%

This table shows that students result of correct response and wrong response.

Q (2)

Valid	True response		false response	
	Frequency	*Percent*	*Frequency*	*Percent*
Q1	3	30%	7	70%
Q2	10	100%	0	0
Q3	6	6%	4	40%

This table shows that students result of true response and false response.

Q (3)

Valid	Correct expense		Wrong expense	
	Frequency	*Percent*	*Frequency*	*Percent*
Q1	5	50%	5	50%
Q2	8	80%	2	20%
Q3	8	80%	2	20%
Q4	7	70%	3	30%
Q5	10	100%	0	0
Q6	8	80%	2	20%
Q7	6	60%	4	40%

This table shows that students result of correct response and wrong response.

Q (4)

Valid	students correct answer		students false answer	
	Frequency	*Percent*	*Frequency*	*Percent*
Q1	5	50%	5	50%
Q2	5	50%	5	50%
Q3	8	80%	2	20%
Q4	7	70%	3	30%
Q5	10	100%	0	0

This table shows that students result of correct answer and false answer.

Q (6)

Valid	*Frequency*	*Percent*
part time job near home	5	50%
full time job near home	0	0
A home job	4	40%
Any other please specify	1	10%

This table shows that students result of suitable sort of job for women.

Q (7)

Valid	*Frequency*	*Percent*
Teaching	2	20%
Nursing	0	0
Engineering	0	0
All professions	8	80%

This table shows that students of result of sort of professions women should have.

Q (8)

Valid	*Frequency*	*Percent*
local culture	2	20%
local culture and foreign culture	7	70%
Local culture, tradition and customs	1	10%

This table shows that students result of English language learning in secondary effective by.

Q (9)

Valid	*Frequency*	*Percent*
Yes answer	5	50%
No answer	5	50%

This table shows that students result of practice syllabus benefit from learning English in secondary school.

Q (10)

Valid	*Frequency*	*Percent*
Yes answer	8	80%
No answer	2	20%

This table shoes that students result of interested in the syllabus of English in secondary school.

#	Mean	Std. Deviation	T	sig	Explanation
1	1.1000	0.31623	11.00	0.000	Function
2	1.0000	0.0000a	0.0000a	0.000	Function
3	1.0000	0.0000a	0.0000a	0.000	Function
4	1.5000	0.52705	9.00	0.000	Function
5	1.4000	0.51640	8.57	0.000	Function
6	1.7000	0.48305	11.12	0.000	Function
7	1.0000	0.0000a	0.0000a	0.000	Function
8	1.4000	0.51640	8.57	0.000	Function
9	1.5000	0.52705	9.00	0.000	Function
10	1.2000	0.42164	9.00	0.000	Function
11	1.2000	0.42164	9.00	0.000	Function
12	1.3000	0.48305	8.51	0.000	Function
13	1.0000	0.0000a	0.0000a	0.000	Function
14	1.2000	0.42164	9.00	0.000	Function
15	1.4000	0.51640	8.57	0.000	Function
16	1.5000	0.52705	9.00	0.000	Function
17	1.5000	0.52705	9.00	0.000	Function
18	1.2000	0.42164	9.00	0.000	Function
19	1.3000	0.48305	8.51	0.000	Function
20	1.0000	0.0000a	0.0000a	0.000	Function
21	2.1000	1.179722	5.54	0.000	Function
22	3.4000	1.26491	8.500	0.000	Function
23	1.9000	0.58765	10.58	0.000	Function
24	1.5000	0.52705	9.00	0.000	Function
25	1.2000	0.42164	9.00	0.000	Function

From the table it is clear that all his statements are statistically significant, as the social value is less than (0.05), which indicates the validity of the third hypothesis

Reliability

For the data in the table , then we shall have :

$$\alpha = \frac{k}{k-1}\left[1 - \frac{\sum s^2_{i}}{s^2_{i}}\right]$$

Where (k) is denoted as the number of test items

(k-1) Test vocabulary count - 1

$)\sum s^2_i ($ Variation in the scores for each of the test items

(s^2_i) The total variance of the sum of the test items

a= 10_1 _11.09

9-1   35.50

1.1*0.66 = 0.72

Alpha =   0.72

Analysis
Field study procedures
Study method

The researcher used the descriptive analytical approach, and the descriptive analytical approach tries to compare, interpret, and evaluate hope in reaching generalizations with a meaning that increases the balance of knowledge about the subject.

The researcher used two main sources of information:

1- Secondary Sources: where the researchers addressed in the treatment of the theoretical framework of the research to the sources of secondary data, which are represented in the relevant Arab and foreign books and references, periodicals, articles, reports, and previous studies and studies that dealt with the subject of study, research and reading in various internet sites.

2-Primary Sources: To address the analytical aspects of the research topic, the researchers resorted to collecting primary data through the questionnaire as a major research tool, specially designed for this purpose, and distributed to teachers and students at the karari locality.

Society and study sample

3- The study community is represented by all male and female teachers of English in secondary schools in Karari locality and students in karari secondary school.

4- The researcher, using the non-randomized stratified sample method, distributed 80 questionnaires to the study sample, and 50 questionnaires were obtained with a 100% recovery rate.

The study questionnaire consists of two main parts:

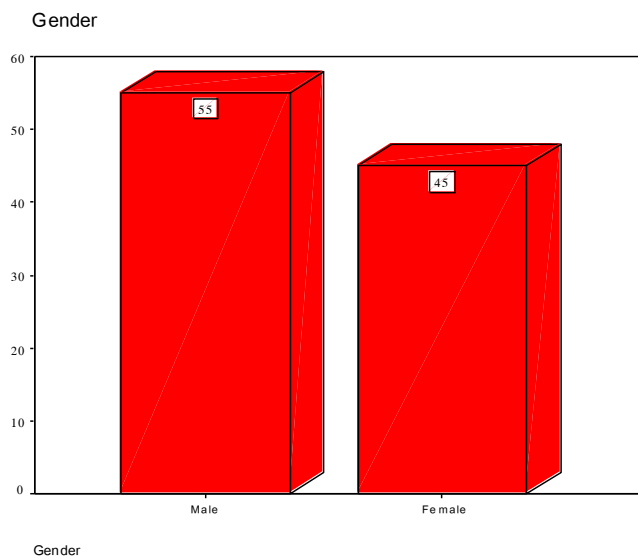The first section: It is the personal characteristics of the respondent

(Gender - age - educational level - years of experience)
The second section: It is a study area, and the questionnaire consists of 30 statements divided into three hypotheses.

Table (4-1) Gender:

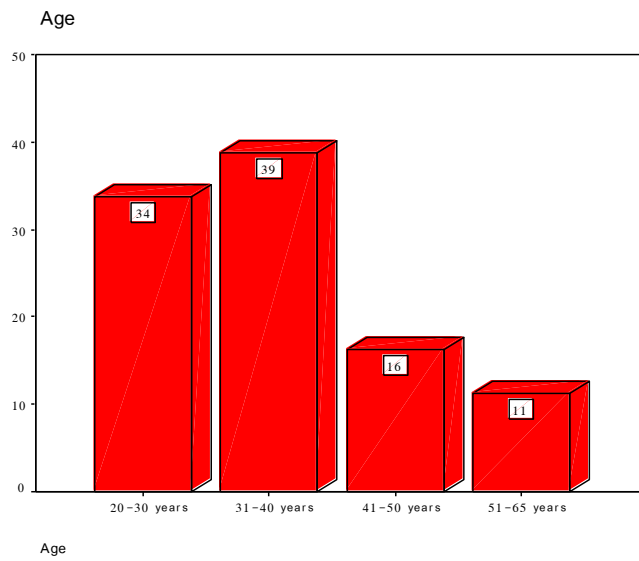| Valid	Frequency	Percent
Male	44	55
Female	36	45
Total	**80**	**100%**

Figure (4-1)Gender

Gender

Based on the data presented in table (1) noted that, gender(Male by 55% and Female by 45%) .

Table (4-2) Age

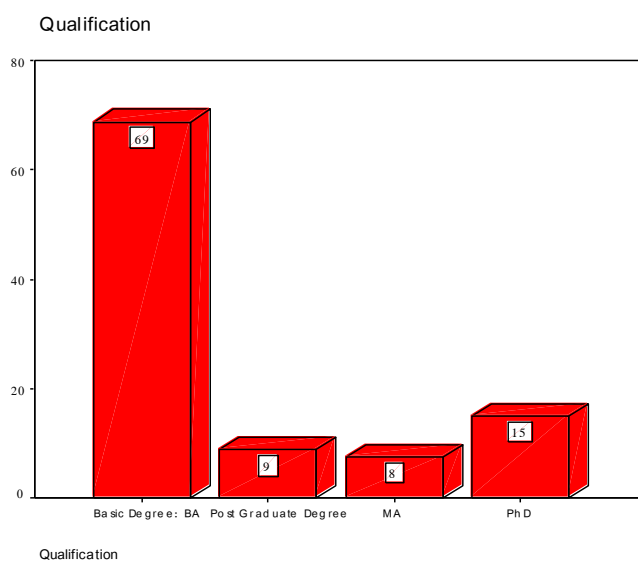| Valid	Frequency	Percent
20-30 years	27	33.8
31-40 years	31	33.8
41-50 years	13	16.3
51-65 years	9	11.3
Total	**80**	**100%**

Figure (4-2) Age

Age

Age

With reference the (2) table and the figure above it is noted that, **.**
Age(20-30 years by 33.8% and 31-40 years by 38.8% and 41-50 years by
16.3% and 51-65 years by 11.3%)

Table (4-3) Qualification

| Valid	Frequency	Percent
Basic Degree: BA	55	68.8
Post Graduate Degree Diploma	7	8.8
MA	6	7.5
PhD	12	15
Total	**80**	**100%**

Figure (4-3) Qualification

Qualification

Based on the data presented in table(3) and the figure above it is noted that, Qualification (Basic Degree: BA by 68.8% and Post Graduate Degree Diploma by 8.8% and MA by 7.5% and PhD 15%) .

Table (4-4) Teaching Experience (in years)

Valid	Frequency	Percent
1-5 years	30	37.5
6-10 years	15	18.8
11-15 years	22	27.5
16 years	13	16.3
Total	**80**	**100%**

*Figure (4-4)Teaching Experience (in years)*

Teaching Experience (in years)

Teaching Experience (in years)
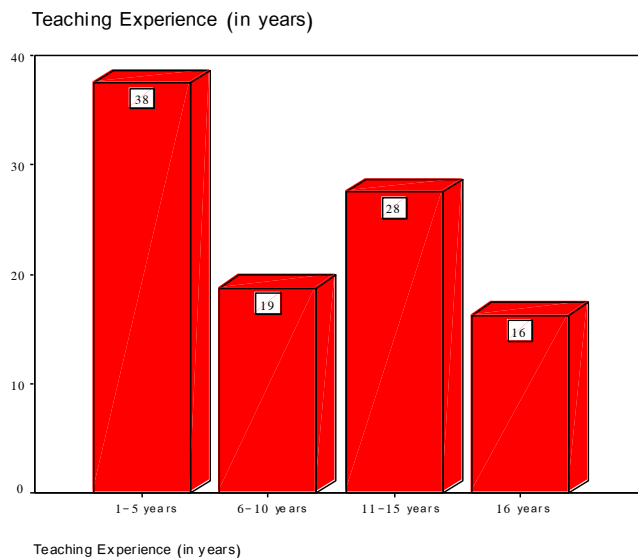
With reference the table (4) and the figure above it is noted that, Teaching Experience (in years) (1-5 years by 37.5% and 6-12 years by 18.8% and 11-15 years by 27.5% and 16 years by 16.3%).

Table (4-1) Sudanese Secondary Level Syllabus Doesn't Consider The Local Cultural Material to A Large extent

| Valid	Frequency	Percent
Strongly agree	25	31.3
Agree	29	36.3
Neutral	12	15
Disagree	3	3.8
Strongly disagree	11	13.8
Total	**80**	**100%**

1
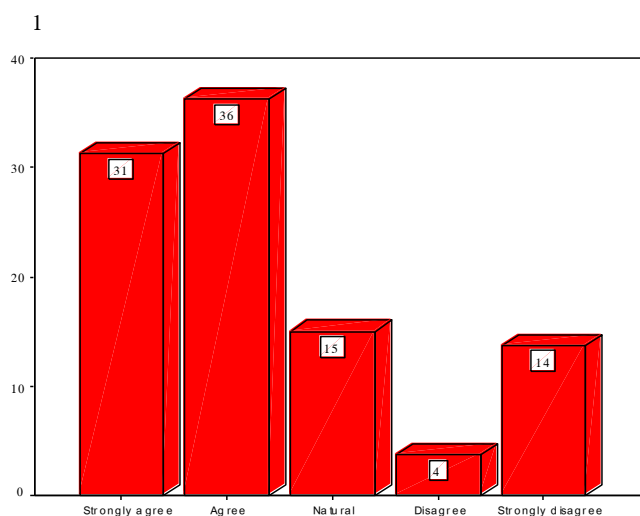
1

Table (4-1) Sudanese secondary level Syllabus doesn't consider the local culture material to a large extent

Based on the data presented on the table (5) and the figure above it is noted that, Most of teachers use the content of local culture in teaching English in secondary school level.(Strongly agree by 31.3% and Agree by 36.3% and Neutral by 15% and Disagree by 3.8% and Strongly disagree 13.8%) .

Table (4-2) Some teachers face problems in using foreign culture in teaching English in secondary level

Valid	Frequency	Percent
Strongly agree	23	28.8
Agree	16	20
Neutral	19	23.8
Disagree	22	27.5
Strongly disagree	0	0
Total	80	100%

Figure (4-2) Some teachers face problems in using foreign Culture in teaching English in secondary level
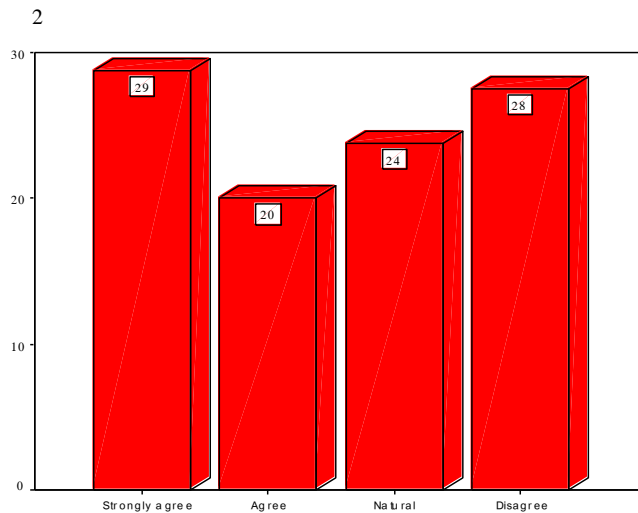

Based on the data presented in table (6) and the figure above it is noted that, Some teachers face problems in using foreign culture in teaching English in secondary level. (Strongly agree by 28.8% and Agree by 20% and neutral by 23.8% and Disagree by 27.5%)

Table (4-3) Local culture plays an important role in improving learning English

Valid	Frequency	Percent
Strongly agree	29	36.3
Agree	24	30
Neutral	16	20
Disagree	11	13.8
Strongly disagree	0	0
Total	**80**	**100%**

*Figure (4-3)   Local culture plays an important role in improving learning English*
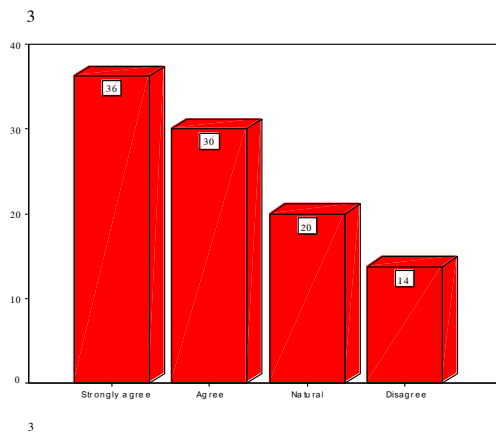
With reference the table(7) and the figure above it is noted that, Local culture plays an important role in improving learning English (Strongly agree by 36.3% and Agree by 30% and Neutral by 20% and Disagree by 13.8%) .

4/ Table (4-4) The Ministry of Education and inspectors of English help to use local culture in teaching English

Valid	Frequency	Percent
Strongly agree	23	28.8
Agree	28	35
Neutral	23	28.8
Disagree	6	7.5
Strongly disagree	0	0
Total	**80**	**100%**

Figure (4-4) The Ministry of Education and inspectors of English help to use local culture in teaching English
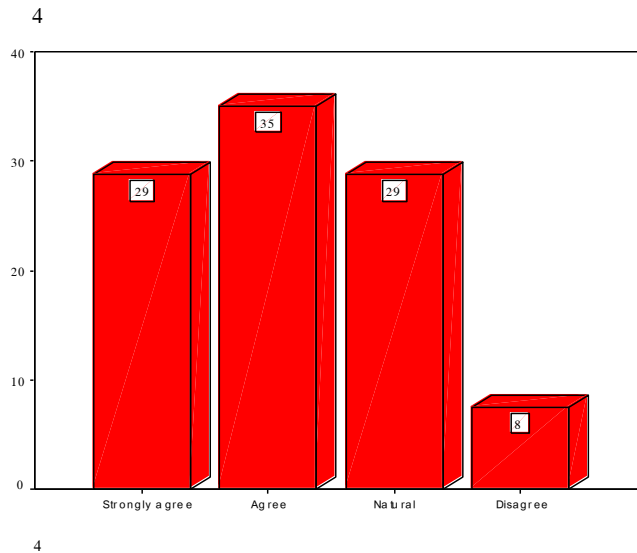

Based on the data presented in table the table(8) and the figure above it is noted that, The Ministry of Education and inspectors of English help to use local culture in teaching English (Strongly agree by 28.8% and Agree by 35% and Neutral by 28.8% and Disagree by 7.5%) .

Table (4-5) Teachers are enthusiastic about teaching local culture in secondary level

Valid	Frequency	Percent
Strongly agree	16	20
Agree	15	18.8
Neutral	29	36.3
Disagree	16	20
Strongly disagree	4	5
Total	80	100%

Figure (4-5) Teachers are enthusiastic about teaching local Culture in secondary level
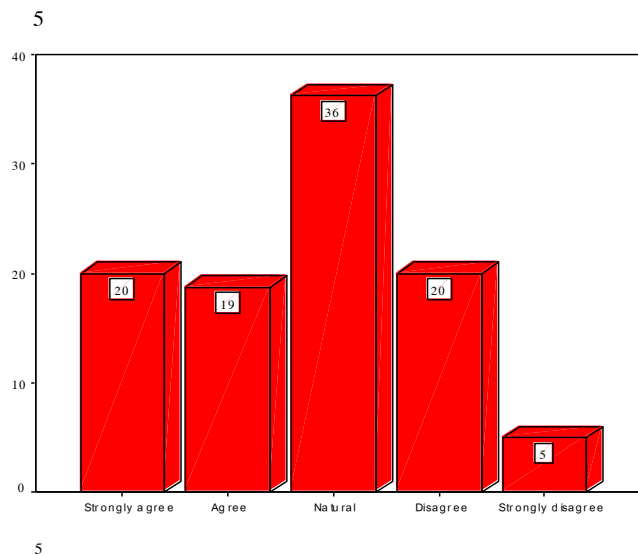

These it can be said that in table (9) and the figure above it is noted that, Teachers are enthusiastic about teaching local culture in secondary level (Strongly agree by 20% and Agree by 18.8% and Neutral by 36.3% and Disagree by 20% and Strongly disagree 5%) .

Table (4-6) Most teachers of English ignore local culture components in teaching English in secondary level

Valid	Frequency	Percent
Strongly agree	17	21.3
Agree	32	40
Neutral	16	20
Disagree	12	15
Strongly disagree	3	3.8
Total	**80**	**100%**

Figure (4-6) Most teachers of English ignore local culture components in teaching English in secondary level
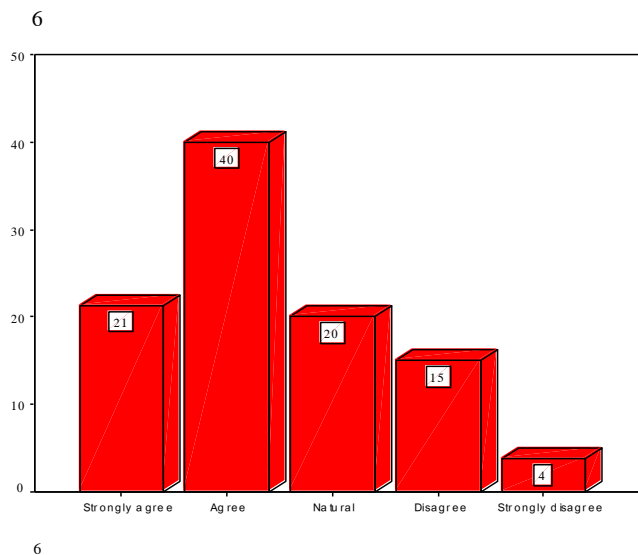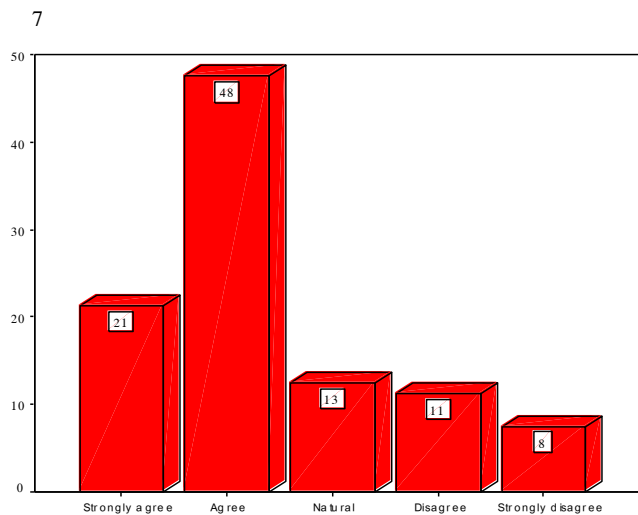

Based on the data presented in the table (10) and the figure above it is noted that, Most teachers of English ignore local culture components in teaching English in secondary level (Strongly agree by 21.3% and Agree by 40% and Neutral by 20% and Disagree by 15% and Strongly disagree 3.8%) .

Table (4-7) Many teachers of English in secondary level have positive attitude towards using local culture in EF classroom

Valid	Frequency	Percent
Strongly agree	17	21.3
Agree	38	47.5
Neutral	10	12.5
Disagree	9	11.3
Strongly disagree	6	7.5
Total	**80**	**100%**

Figure (4-7) Many teachers of English in secondary level have positive attitude towards using local culture in Ef classroom

Based on the data presented in table(11) and the figure above it is noted that, Many teachers of English in secondary level have positive attitude towards using local culture in EF classroom (Strongly agree by 21.3% and Agree by 47.5% and Neutral by 12.5% and Disagree by 11.3% and Strongly disagree 7.5%) .

Table (4-8) Sudanese local culturally affects student's level in English language learning

Valid	Frequency	Percent
Strongly agree	26	32.5
Agree	24	30
Neutral	19	23.8
Disagree	8	10
Strongly disagree	3	3.8
Total	**80**	**100%**

Figure (4-8) Sudanese local culturally affects student's level in English language learning
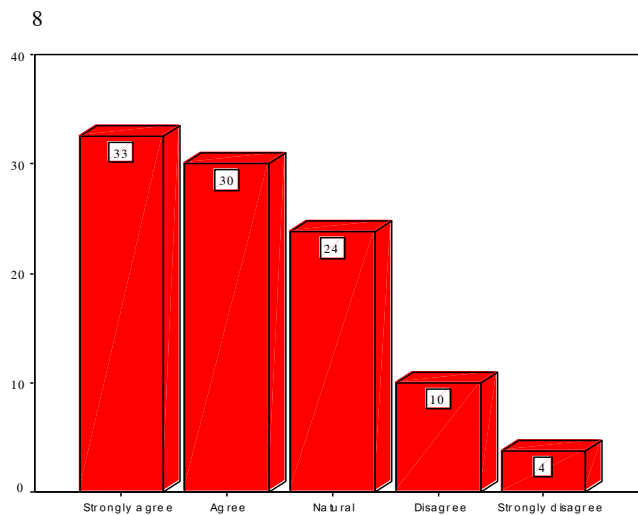
Based on the data presented in table(12) and the figure above it is noted that, Sudanese local culturally affects student's level in English language learning (Strongly agree by 32.5% and Agree by 30% and Neutral by 23.8% and Disagree by 10% and Strongly disagree 3.8%) .

Table (4-9) Local culture awareness English enhance teaching ability

Valid	Frequency	Percent
Strongly agree	21	26.3
Agree	34	42.5
Neutral	12	15
Disagree	9	11.3
Strongly disagree	4	5
Total	**80**	**100%**

Figure (4-9)Local culture awareness English enhance teaching ability
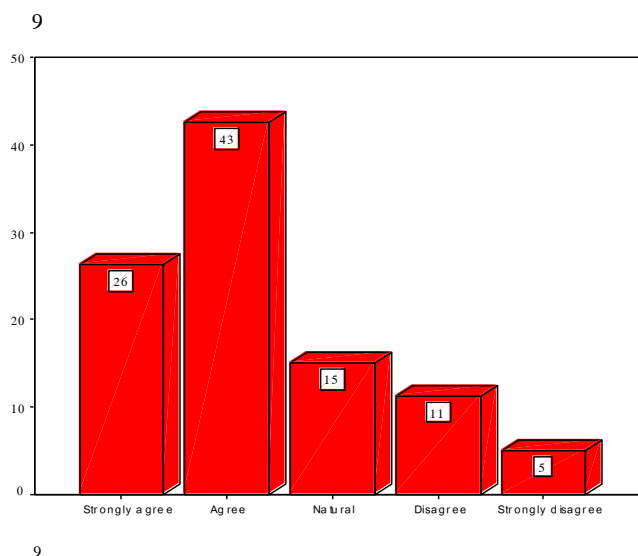
These it can be said thatin table (13) and the figure above it is noted that, Local culture awareness English enhance teaching ability (Strongly agree by 26.3% and Agree by 42.5% and Neutral by 15% and Disagree by 11.3% and Strongly disagree 5%) .

Table (4-10) Sudanese are more interested and motivated to learn English language when text books contain some English language culture aspects

Valid	Frequency	Percent
Strongly agree	18	22.5
Agree	36	45
Neutral	11	13.8
Disagree	9	11.3
Strongly disagree	6	7.5
Total	**822.50**	**100%**

Figure (4-10) Sudanese are more interested and motivated to learn English language when text books contain some English language culture aspects
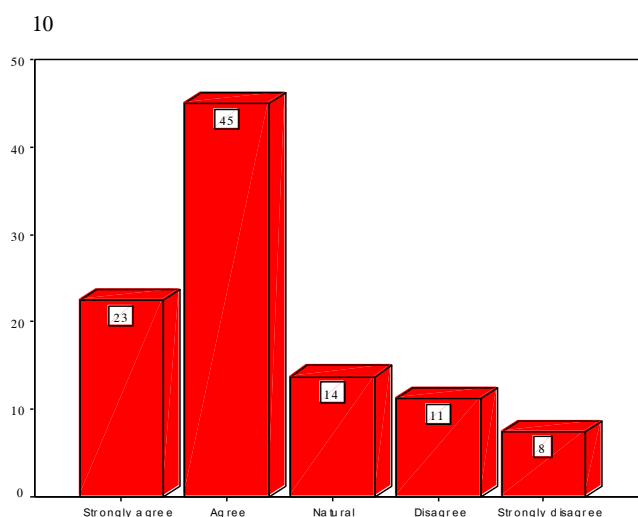
Based on the data presented in table(14) and the figure above it is noted that, Sudanese are more interested and motivated to learn English language when text books contain some English language culture aspects (Strongly agree by 22.5% and Agree by 45% and Neutral by 13.8% and Disagree by 11.3% and Strongly disagree 7.5%) .

Table (4-11) Teaching English language culture helps students to reduce inter cultural misunderstanding.

Valid	Frequency	Percent
Strongly agree	13	16.3
Agree	34	42.5
Neutral	23	28.8
Disagree	7	8.8
Strongly disagree	3	3.8
Total	**80**	**100%**

Figure (4-11) Teaching English language Culture helps students to reduce intercultural misunderstanding
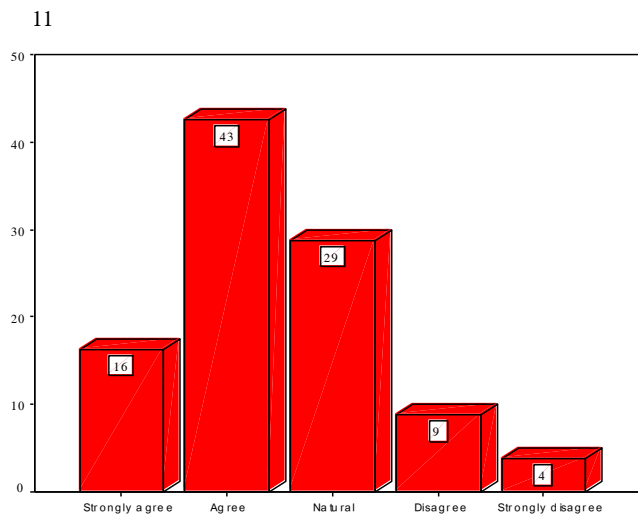
Based on the data presented in table(15) and the figure above it is noted that, Teaching English language culture helps students to reduce inter cultural misunderstanding. (Strongly agree by 16.3% and Agree by 42.5% and Neutral by 28.8% and Disagree by 8.8% and Strongly disagree 3.8% .

Table (4-12) Awareness of the English language culture should be emphasized in English language teaching and learning

Valid	Frequency	Percent
Strongly agree	23	28.8
Agree	27	33.8
Neutral	18	22.5
Disagree	9	11.3
Strongly disagree	3	3.8
Total	80	100%

Figure (4-12)A wareness of the English language culture should be emphasized in English language teaching and learning
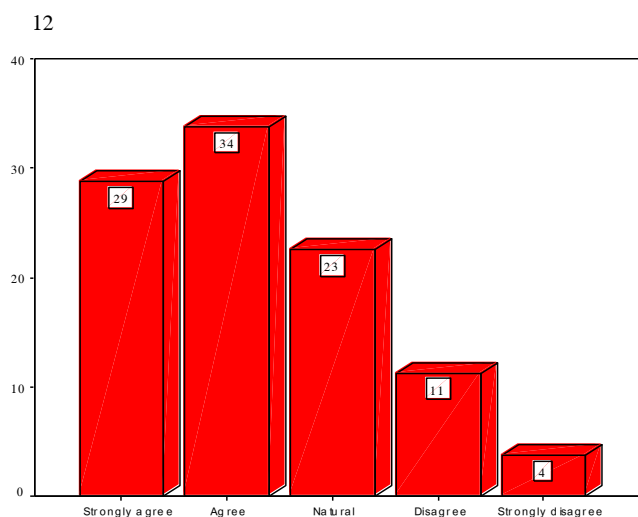
From the table and the figure above it is noted that, Awareness of the English language culture should be emphasized in English language teaching and learning (Strongly agree by 28.8% and Agree by 33.8% and Neutral by 22.5% and Disagree by 11.5% and Strongly disagree 3.8%) .

Table (4-13) Learners are practically local culture to improve phrase learning English in secondary level benefit from using

Valid	Frequency	Percent
Strongly agree	35	43.8
Agree	19	23.8
Neutral	13	16.3
Disagree	9	11.3
Strongly disagree	4	5
Total	80	100%

Figure (4-13) learners are practically local culture to improve phrase learning English in secondary level benefit from using
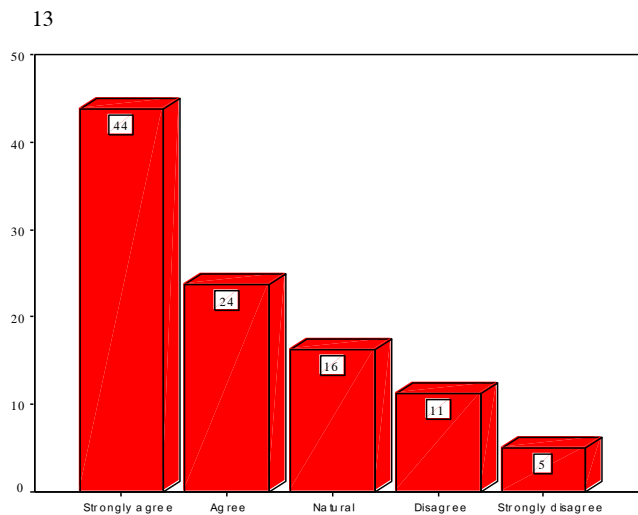
Based on the data presented in table (17) and the figure above it is noted that, Learners are practically local culture to improve phrase learning English in secondary level benefit from using (Strongly agree by 43.8% and Agree by 23.8% and Neutral by 16.3% and Disagree by 11.3% and Strongly disagree 5%

Table (4-14) Ministry of Education tries to improve English teaching through including rushing local cultural components in teaching English language syllabus

Valid	Frequency	Percent
Strongly agree	31	38.8
Agree	22	27.5
Neutral	9	11.3
Disagree	12	15
Strongly disagree	6	7.5
Total	**80**	**100%**

Figure (4-14) Ministry of Education tries to improve English teaching through including rushing local cultural components in teaching English Syllabus
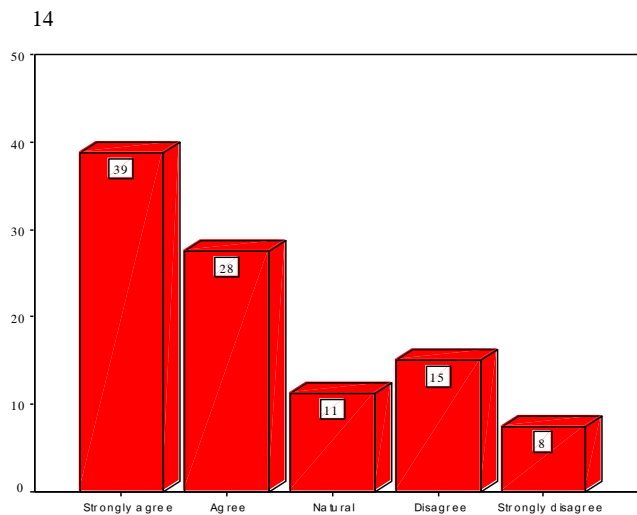
From the table and the figure above it is noted that, Ministry of Education tries to improve English teaching through including rushing local cultural components in teaching English language syllabus (Strongly agree by 38.8% and Agree by 27.5% and Neutral by 11.3% and Disagree by 15% and Strongly disagree 7.5%) .

Table (4-15) Many learners of English in secondary school have positive attitude towards using local culture in learning English

Valid	Frequency	Percent
Strongly agree	23	28.8
Agree	30	37.5
Neutral	12	15
Disagree	12	15
Strongly disagree	3	3.8
Total	**80**	**100%**

Figure (4-15) Many learners of English in secondary school have positive attitude towards using local culture in learning English
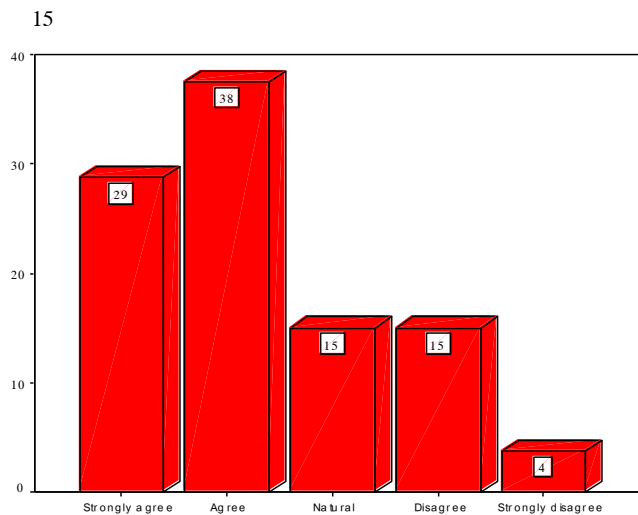
Based on the data presented intable(19) and the figure above it is noted that, Many learners of English in secondary school have positive attitude towards using local culture in learning English (Strongly agree by 28.8% and Agree by 37.5% and Neutral by 15% and Disagree by 15% and Strongly disagree 3.8%) .

Table (4-16) There a relationship between weakness students standard in secondary schools and using local culture in learning English language

Valid	Frequency	Percent
Strongly agree	22	27.5
Agree	28	35
Neutral	14	17.5
Disagree	13	16.3
Strongly disagree	3	3.8
Total	**80**	**100%**

Figure (4-16)There a relationship between weakness students standard in secondary schools and using local culture in learning English language

16
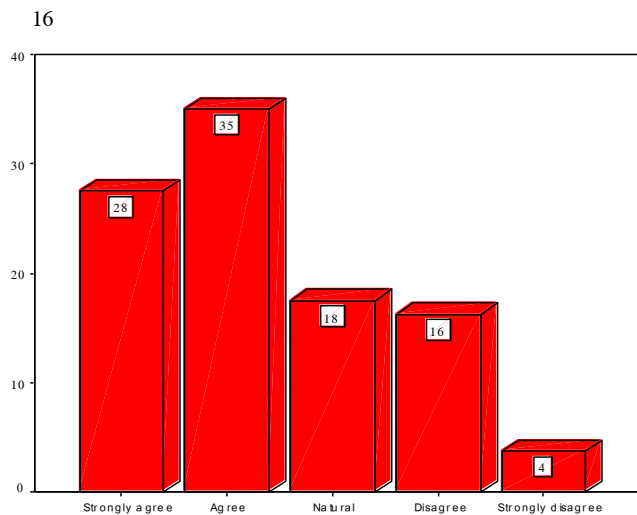
16

Based on the data presented in table (20) and the figure above it is noted that, There a relationship between weakness students standard in secondary schools and using local culture in learning English language (Strongly agree by 27.5% and Agree by 35% and Neutral by 17.5% and Disagree by 16.3% and Strongly disagree 3.8%) .

Table (4-17) It is important for EEL teachers to include some aspects of target language culture as a part of their lesson

Valid	Frequency	Percent
Strongly agree	23	28.8
Agree	29	36.3
Neutral	19	23.8
Disagree	6	7.5
Strongly disagree	3	3.8
Total	80	100%

Figure (4-17)It is important for EFL teachers to include some aspects of target language culture as a part of their lesson

17
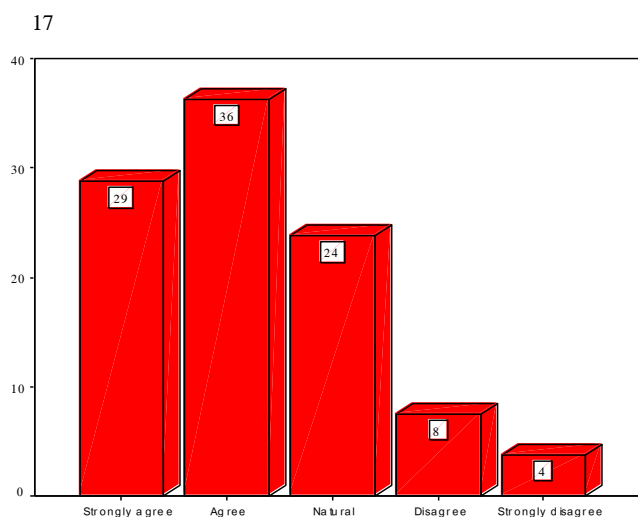
17

Based on the data presented in table(21) and the figure above it is noted that, It is important for EEL teachers to include some aspects of target language culture as a part of their lesson (Strongly agree by 28.8% and Agree by 36.3% and Neutral by 23.8% and Disagree by 7.5% and Strongly disagree 3.8%) .

Table (4-18) The teaching of English language in social context enables the learner to be more competent in that language.

Valid	Frequency	Percent
Strongly agree	29	36.3
Agree	22	27.5
Neutral	16	20
Disagree	10	12.5
Strongly disagree	3	3.8
Total	80	100%

Figure (4-18) The teaching of English language in social context enables the learners to be more competent in that language

18

18
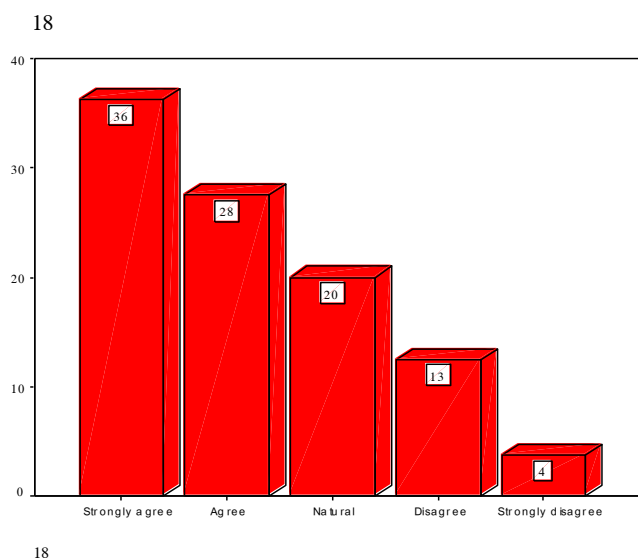
From the table and the figure above it is noted that, The teaching of English language in social context enables the learner to be more competent in that language (Strongly agree by 36.3% and Agree by 27.5% and Neutral by 20% and Disagree by 12.5% and Strongly disagree 3.8%) .

Table (4-19) Sudanese students are more interested and motivated to learn English language when textbooks contains some English language culture aspects'

Valid	Frequency	Percent
Strongly agree	17	21.3
Agree	25	31.3
Neutral	26	32.5
Disagree	9	11.3
Strongly disagree	3	3.8
Total	**80**	**100%**

Figure (4-19) Sudanese students are more interested and motivated to learn English language when textbooks contains some English language culture aspects'
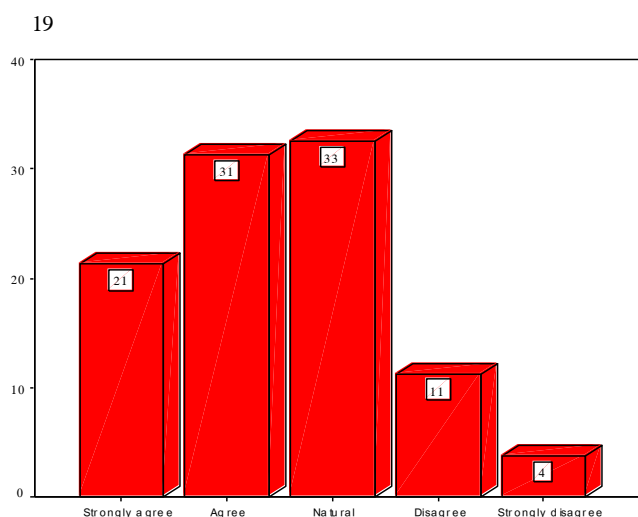
These it can be said the table(23) and the figure above it is noted that, Sudanese students are more interested and motivated to learn English language when textbooks contains some English language culture aspects' (Strongly agree by 21.3% and Agree by 31.3% and Neutral by 32.5% and Disagree by 11.3% and Strongly disagree 3.8%) .

Table (4-20) Teaching English language culture develop positive attitudes towards English's language people

Valid	Frequency	Percent
Strongly agree	17	21.3
Agree	20	25
Neutral	19	23.8
Disagree	21	26.3
Strongly disagree	3	3.8
Total	80	100%

Figure (4-20) Teaching English language culture develop positive attitudes towards English language people
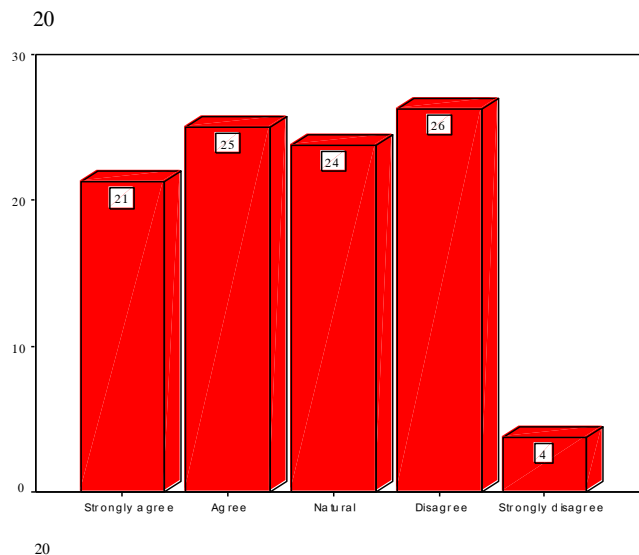
Based on the data presented in table (24) and the figure above it is noted that, Teaching English language culture develop positive attitudes towards English language people (Strongly agree by 21.3% and Agree by 25% and Neutral by 23.8% and Disagree by 26.3% and Strongly disagree 3.8%) .

Table (4-21) Most learners of English ignore local culture components in learning English in secondary school..

Valid	Frequency	Percent
Strongly agree	20	25
Agree	29	36.3
Neutral	16	20
Disagree	12	15
Strongly disagree	3	3.8
Total	**80**	**100%**

Figure (4-21) Most learners of English ignore local culture components in learning English in secondary school

21
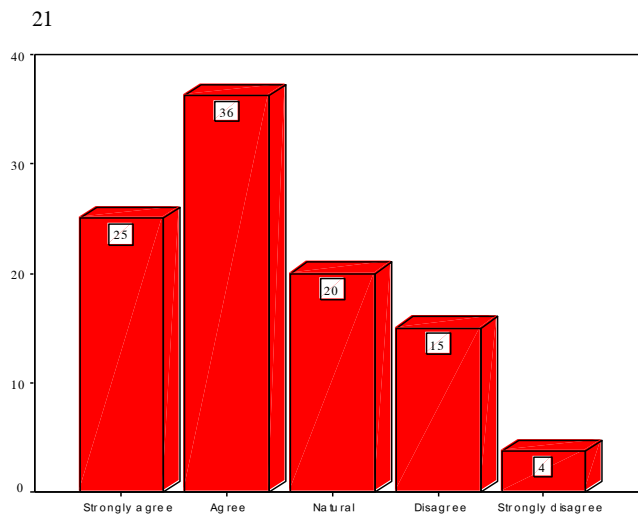
21

Based on the data presented in table and the figure (25) above it is noted that, Most learners of English ignore local culture components in learning English in secondary school (Strongly agree by 25% and Agree by 36.3% and Neutral by 20% and Disagree by 15% and Strongly disagree 3.8%) .

Table (4-22) Sudanese syllabus cultural components in teaching
English are available in secondary schools.

Valid	Frequency	Percent
Strongly agree	16	20
Agree	30	37.5
Neutral	10	12.5
Disagree	21	26.3
Strongly disagree	3	3.8
Total	**80**	**100%**

Figure (4-22) Sudanese syllabus cultural components in teaching
English are available in secondary schools
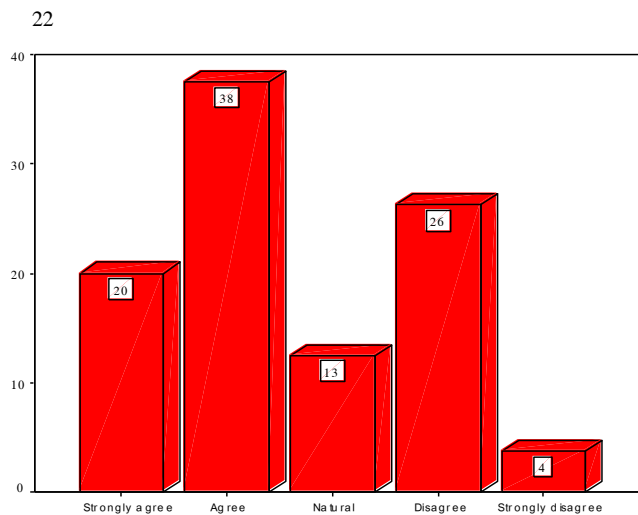
Based on the data presented in table (26) and the figure above it is noted that, Sudanese syllabus cultural components in teaching English are available in secondary schools (Strongly agree by 20% and Agree by 37.5% and Neutral by 12.5% and Disagree by 26.3% and Strongly disagree 3.8%) .

Table (4-23) Sudanese local cultural material within secondary school syllabus satisfy the EFL learners ambition

Valid	Frequency	Percent
Strongly agree	16	22.5
Agree	22	27.5
Neutral	21	26.3
Disagree	19	23.8
Strongly disagree	0	0
Total	**80**	**100%**

Figure (4-23) Sudanese local Cultural material within secondary school syllabus satisfy EFL learners ambition
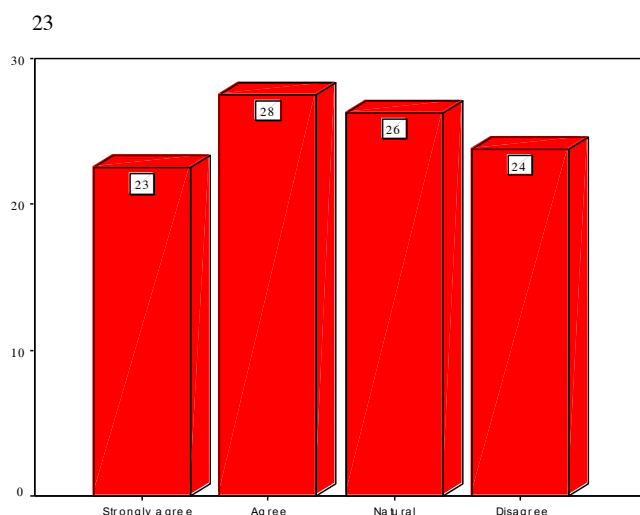
Based on the data presented in table and the figure (27) above it is noted that, Sudanese local cultural material within secondary school syllabus satisfy the EFL learners ambition (Strongly agree by 22.5% and Agree by 27.5% and Neutral by 26.3% and Disagree by) .

Table (4-24) Sudanese local cultural material within secondary school syllabus rarely help in achieving the target language awareness

Valid	Frequency	Percent
Strongly agree	20	25
Agree	32	40
Neutral	18	22.5
Strongly agree	6	7.5
Strongly disagree	4	5
Total	**80**	**100%**

Figure (4-24) Sudanese local cultural material within secondary school syllabus rarely help in achieving the target language awareness

24

24
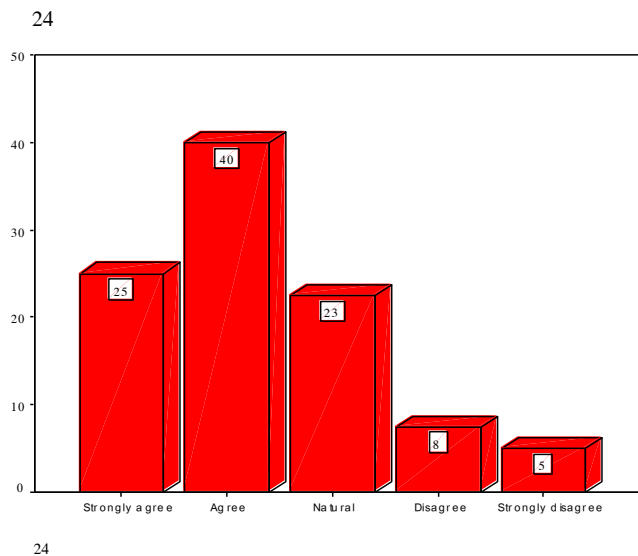
Based on the data presented in table and the figure(28) above it is noted that, Sudanese local cultural material within secondary school syllabus rarely help in achieving the target language awareness (Strongly agree by 25% and Agree by 40% and Neutral by 22.5% and Disagree by 7.5% and Strongly disagree 5%) .

Table (4-25) The integration of English language culture into English language syllabus is very important

Valid	Frequency	Percent
Strongly agree	22	27.5
Agree	33	41.3
Neutral	16	20
Disagree	9	11.3
Strongly disagree	0	0
Total	**80**	**100%**

Figure (4-25) The integration of English language culture into English language syllabus is very important
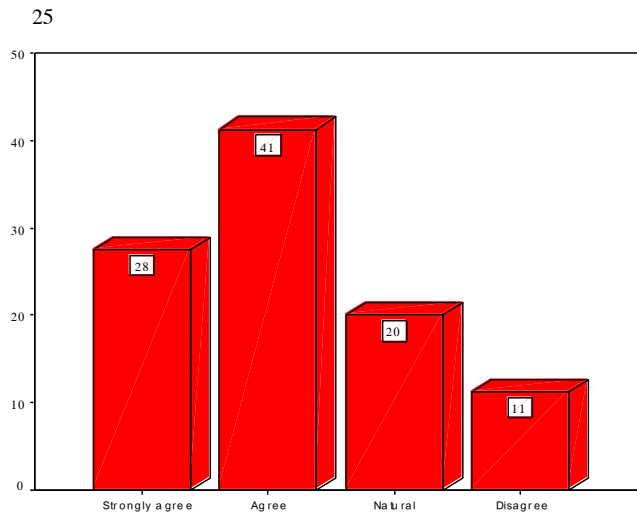
With reference the table figure (29) above it is noted that, The integration of English language culture into English language syllabus is very important (Strongly agree by 27.5% and Agree by 41.3% and Neutral by 20% and Disagree by 11.3%) .

Table (4-26) Teaching English tries to improve English learners through including local cultural component in English language syllabus

Valid	Frequency	Percent
Strongly agree	19	23.8
Agree	23	28.8
Neutral	19	23.8
Disagree	19	23.8
Strongly disagree	0	0
Total	**80**	**100%**

Figure (4-26) Teaching English tries to improve English learners through including local cultural component in English language syllabus
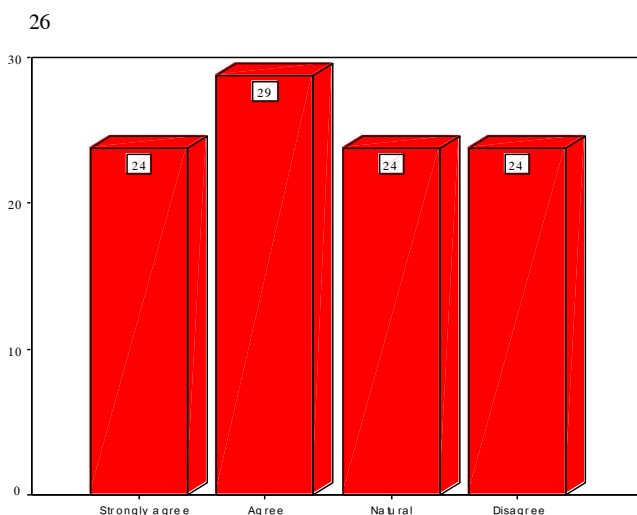
Based on the data presented in table (30) and the figure above it is noted that, Teaching English tries to improve English learners through including local cultural component in English language syllabus (Strongly agree by 23.8% and Agree by 28.8% and Neutral by 23.8% and Disagree by 23.8%) .

Table (4-27) Some teachers ignore using culture components in teaching English language syllabus

Valid	Frequency	Percent
Strongly agree	34	42.5
Agree	23	28.8
Neutral	14	17.5
Disagree	6	7.5
Strongly disagree	3	3.8
Total	**80**	**100%**

Figure (4-27)Some teachers ignore using culture components in teaching English language syllabus

27

27
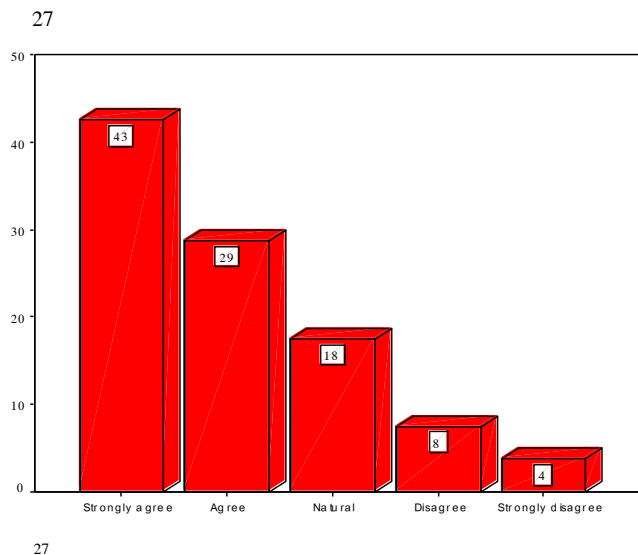
Based on the data presented in table (31) using culture components in teaching English language syllabus it's clear that most of the sample response are (Strongly able and the figure above it is noted that, Some teachers ignore u agree by 42.5% and Agree by 28.8% and Neutral by 17.5% and Disagree by 7.5% and Strongly disagree 3.8%) .

Table (4-28) Learners are practice syllabus benefit from using to improve learning English in secondary level

Valid	Frequency	Percent
Strongly agree	34	42.5
Agree	26	32.5
Neutral	7	8.8
Disagree	10	12.5
Strongly disagree	3	3.8
Total	80	100%

Figure (4-28)Learners are practice syllabus benefit from using to improve learning English in secondary level

28

28
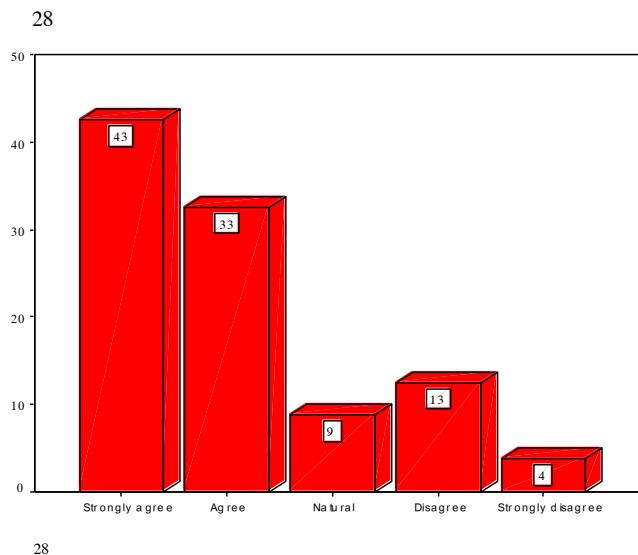
These it can be said the table (32) and the figure above it is noted that, Learners are practice syllabus benefit from using to improve learning English in secondary level (Strongly agree by 42.5% and Agree by 32.5% and Neutral by 8.8% and Disagree by 12.5% and Strongly disagree 3.8%) .

Table (4-29) Teachers are interested in using the set syllabus in teaching English in secondary level

Valid	Frequency	Percent
Strongly agree	46	57.5
Agree	27	33.8
Neutral	4	5
Disagree	3	3.8
Strongly disagree	0	0
Total	80	100%

Figure (4-29)Teachers are interested in using the set syllabus in teaching English in secondary level

29

29
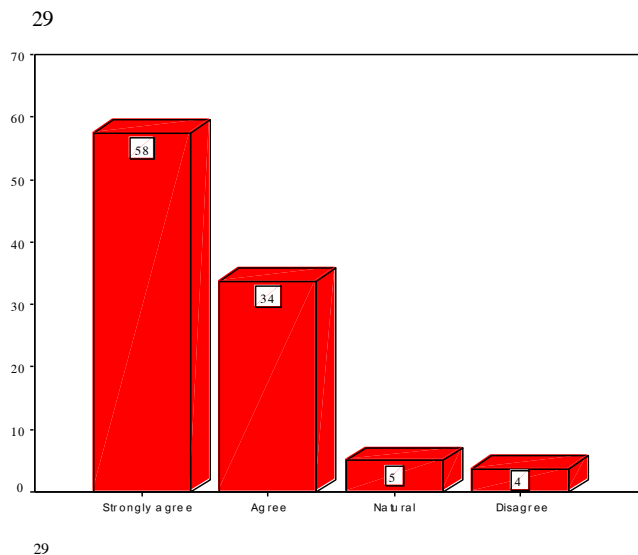
Based on the datapresented in table (33) and the figure above it is noted that, Teachers are interested in using the set syllabus in teaching English in English secondary level (Strongly agree by 57.5% and Agree by 33.8% and Neutral by 5% and Disagree by 3.8%) .

Table (4-30) Awareness of the 'language syllabus should be emphasized in English language teaching and learning

Valid	Frequency	Percent
Strongly agree	30	37.5
Agree	22	27.5
Neutral	13	16.3
Disagree	6	10
Strongly disagree	7	8.8
Total	**80**	**100%**

Figure (4-30) Awareness of the language syllabus should be emphasized in English language teaching and learning
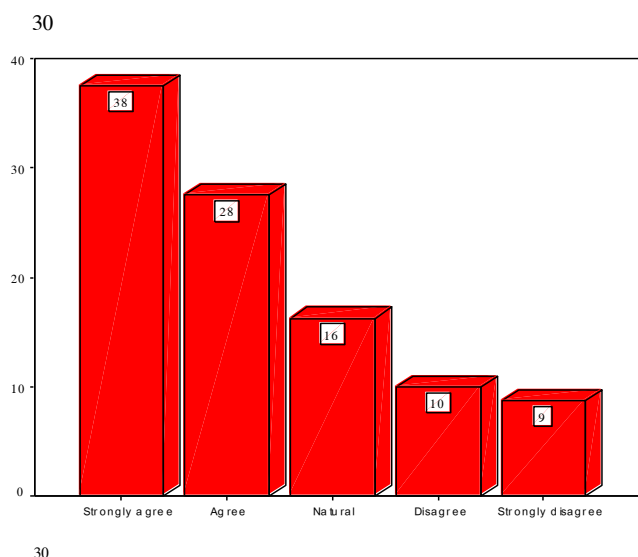
Based on the data presented in table(34) and the figure above it is noted that, Awareness of the 'language syllabus should be emphasized in English language teaching and learning(Strongly agree by 37.5% and Agree by 27.5% and Neutral by 16.3% and Disagree by 10% and Strongly disagree 8.8%) .

Table (4-35) Sudanese Secondary Level Syllabus Doesn't Consider The Local Cultural Material to A Large extent

#	The Phrase	Mean	Std. Deviation	T	Sig	Explanation
1	1/ Most of teachers use the content of local culture in teaching English in secondary school level	2.3250	1.32908	15.64	0.000	Function
2	2/ Some teachers face problems in using foreign culture in teaching English in secondary level	2.5000	1.18000	18.95	0.000	Function
3	3/ Local culture plays an important role in improving learning English	2.1125	1.05535	17.90	0.000	Function
4	4/ The Ministry of Education and inspectors of English help to use local culture in teaching English	2.1500	0.92913	20.69	0.000	Function
5	5/ Teachers are enthusiastic about teaching local culture in secondary level	2.7125	1.14950	21.10	0.000	Function
6	6/ Most teachers of English ignore local culture components in teaching English in secondary level	2.4000	1.09775	19.55	0.000	Function
7	7/ Many teachers of English in secondary level have positive attitude towards using local culture in EF classroom	2.3625	1.16101	18.20	0.000	Function
8	8/ Sudanese local culturally affects	2.2250	1.12481	17.69	0.000	Function

#	The Phrase	Mean	Std. Deviation	T	Sig	Explanation
	student's level in English language learning					
9	9/ Local culture awareness English enhance teaching ability	2.2625	1.12220	18.03	0.000	Function
10	10/ Sudanese are more interested and motivated to learn English language when text books contain some English language culture aspects	2.3625	1.17186	18.03	0.000	Function

From the table it is clear that all his statements are statistically significant, as the social value is less than (0.05), which indicates the validity of the first hypothesis2- Table (4-36) EFL learner's are not positively influence enough by syllabus cultural component

#	The Phrase	Mean	Std. Deviation	T	Sig	Explanation
1	Teaching English language culture helps students to reduce inter cultural misunderstanding.	2.4125	0.98974	21.80	0.000	Function
2	Awareness of the English language culture should be emphasized in English language teaching and learning	2.2750	1.11350	18.27	0.000	Function
3	Learners are practically local culture to improve phrase learning English in secondary level benefit from using	2.1000	1.22836	15.29	0.000	Function
4	Ministry of Education tries to improve English teaching through including rushing local cultural components in teaching English language syllabus	2.2500	1.31688	15.28	0.000	Function
5	Many learners of English in secondary school have positive attitude towards using local culture in learning English	2.2750	1.14709	17.73	0.000	Function

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#	The Phrase	Mean	Std. Deviation	T	Sig	Explanation
6	There a relationship between weakness students standard in secondary schools and using local culture in learning English language	2.3375	1.15773	18.05	0.000	Function
7	It is important for EEL teachers to include some aspects of target language culture as a part of their lesson	2.2125	1.06371	18.05	0.000	Function
8	The teaching of English language in social context enables the learner to be more competent in that language.	2.2000	1.17355	16.76	0.000	Function
9	Sudanese students are more interested and motivated to learn English language when textbooks contains some English language culture aspects'	2.4500	1.06617	20.55	0.000	Function
10	Teaching English language culture develop positive attitudes towards English's language people	2.6625	1.19008	20.01	0.000	Function

From the table it is clear that all his statements are statistically significant, as the social value is less than (0.05), which indicates the validity of the second hypothesis.

Table (4-37) Sudanese local cultural material within secondary school syllabus rarely doesn't help in achieving the target language awareness.

#	The Phrase	Mean	Std. Deviation	T	Sig	Explanation
1	Most learners of English ignore local culture components in learning English in secondary school	2.3625	1.12783	18.73	0.000	Function
2	Sudanese syllabus cultural components in teaching English are available in secondary schools	2.5625	1.18902	19.27	0.000	Function
3	Sudanese local cultural material within secondary school syllabus satisfy the EFL learners ambition	2.5125	1.09074	20.60	0.000	Function
4	Sudanese local cultural material within secondary school syllabus rarely help in achieving the target language	2.2750	1.07885	18.86	0.000	Function

	awareness					
5	The integration of English language culture into English language syllabus is very important	2.1500	0.95599	20.11	0.000	Function
6	Teaching English tries to improve English learners through including local cultural component in English language syllabus	2.4750	1.10207	20.08	0.000	Function
7	Some teachers ignore using culture components in teaching English language syllabus	2.0126	1.11938	16.08	0.000	Function
8	8/ Learners are practice syllabus benefit from using to improve learning English in secondary level	2.0250	1.168995	15.49		
9	Teachers are interested in using the set syllabus in teaching English in English secondary level	1.5500	0.76141	18.20	0.000	Function
10	Awareness of the 'language syllabus should be emphasized in English language teaching and learning	2.2500	1.29751	15.51	0.000	Function

From the table it is clear that all his statements are statistically significant, as the social value is less than (0.05), which indicates the validity of the third hypothesis

reliability

For the data in the table , then we shall have :

$$\alpha = \frac{k}{k-1}\left[1 - \frac{\sum s^2{}_i}{s_i^2}\right]$$

Where (k) is denoted as the number of test items

(k-1) Test vocabulary count - 1

$)\sum s^2{}_i ($ Variation in the scores for each of the test items

(s_i^2) The total variance of the sum of the test items

a= $\frac{30_1}{30-1}$ - $33\left(\frac{66}{68.76}\right)$

29* 0.51068 = 0.83

Alpha =   .83

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Results :-

1. Most of teachers use the content of local culture in teaching English in secondary school level
2. Some teachers face problems in using foreign culture in teaching English in secondary level
3. Local culture plays an important role in improving learning English
4. The Ministry of Education and inspectors of English help to use local culture in teaching English
5. Teachers are enthusiastic about teaching local culture in secondary level
6. Most teachers of English ignore local culture components in teaching English in secondary level
7. Many teachers of English in secondary level have positive attitude towards using local culture in EF classroom
8. Sudanese local culturally affects student's level in English language learning
9. Local culture awareness English enhance teaching ability
10. Sudanese are more interested and motivated to learn English language when text books contain some English language culture aspects
11. Teaching English language culture helps students to reduce inter cultural misunderstanding.
12. Awareness of the English language culture should be emphasized in English language teaching and learning.
13. Learners are practically local culture to improve phrase learning English in secondary level benefit from using.
14. Ministry of Education tries to improve English teaching through including rushing local cultural components in teaching English language syllabus.
15. Many learners of English in secondary school have positive attitude towards using local culture in learning English.
16. There a relationship between weakness students standard in secondary schools and using local culture in learning English language.
17. It is important for EEL teachers to include some aspects of target language culture as a part of their lesson.
18. The teaching of English language in social context enables the learner to be more competent in that language.

19. Sudanese students are more interested and motivated to learn English language when textbooks contains some English language culture aspects.

20. Teaching English language culture develop positive attitudes towards English's language people.

21.Most learners of English ignore local culture components in learning English in secondary school.

22.Sudanese syllabus cultural components in teaching English are available in secondary schools.

23. Sudanese local cultural material within secondary school syllabus satisfy the EFL learners ambition.

24.Sudanese local cultural material within secondary school syllabus rarely help in achieving the target language awareness.

25.The integration of English language culture into English language syllabus is very important.

Testing Study Hypotheses

This chapter has presented that analysis and discussion of data gathers from the questionnaire this shows that local culture plays an important role in improving learning English .Also point out the areas of difficulties culture components in secondary school .The results of this analysis and discussion will be used in chapter five to provide answers for the research questions .

Chapter five

Conclusion, Recommendations and suggestions For Further Studies

Chapter Five

Conclusions, Recommendation and suggestions For Further Studies

5.1 Conclusions

The study attempted to investigate EFL teacher's opinions about integrating English language culture in their teaching, including some cultural topics in Sudanese secondary school textbooks and the useful ways of teaching the target culture. Also to analyze the presence of the target language culture in secondary schools syllabus.

After carefully gathering the appropriate data using the two tools of data collection, literal measurement was used to analyze the data. Therefore, frequency counting, percentage, means and standard deviation were applied, to analyze and explain data. Finally based on the findings obtained, conclusions and recommendations were presented. The following are the major findings of this study..

1-EFL teachers' opinions were positive about: (a) integrating English language culture in their teaching, (b) including some cultural topics of the target language in Sudanese secondary school English language syllabus and (c) the useful ways of teaching the target culture.

2- Analysis of the textbooks shows that Sudanese secondary school textbooks (spine 4, 5 and 6) do not provide sufficient knowledge of English language culture to enhance intercultural communication. They mainly focus on Sudanese culture and scattered fragment of English language culture.

Summary of Findings

5.2 Findings

1- Most of teachers use the content of local culture in teaching English in secondary school level

2- Some teachers face problems in using foreign culture in teaching English in secondary level

3- Local culture plays an important role in improving learning English

4- The Ministry of Education and inspectors of English help to use local culture in teaching English

5- Teachers are enthusiastic about teaching local culture in secondary level

6- Most teachers of English ignore local culture components in teaching English in secondary level

7- Many teachers of English in secondary level have positive attitude towards using local culture in EF classroom

8- Sudanese local culturally affects student's level in English language learning

9- Local culture awareness English enhance teaching ability

10- Sudanese are more interested and motivated to learn English language when text books contain some English language culture aspects

5.3 Recommendations

In the light of the results of this study, the following recommendations are forwarded:

1- EFL textbooks designers should pay more attention to the inclusion of some cultural topics of target language with some cultural topics of the student's native language to enhance intercultural communication in the forthcoming syllabuses.

2- To improve the situation of teaching EFL and its culture more attention in the future should be paid to the training of the in- service teacher and students in Secondary school with knowledge and information of the target language culture and the ways of teaching them.

3- Designers of English syllabuses should include the target language literature because this will motivate students and useful in developing and enhancing linguistic and cultural knowledge. The world of novels, short stories, poems or plays offers vivid context in which the learners can discover customs, thoughts, values, lifestyle and behavior. Texts should be modern and comprehensible to the students.

4- In teaching profession, cultural awareness enable the teachers an open, yet critical mind to look for differences and similarities of the target language pursuit of appropriate instruction. The teachers should be assisted to build up a cultural awareness via reading literature, newspapers, magazines, radio and television, films and to have a useful of the internet's (if it is available in their areas).

5- Teaching culture should be an integral part of the targetlanguage instruction. Teachers should present the students with a true picture or representation of the target language culture. At any rate culture teaching should aim to foster empathy with cultural norms of the target language community and to increase awareness of one's own cultural norms in

relation to others. Also , teaching of culture should allow the learners to increase their knowledge of people's way of life, values, attitudes and believe how these represent in linguistics norms.

6- The teaching of the aspects of the target culture can be best comparing them with student's native culture. In t

his way the cultural differences and cope with intercultural communication losing their national identity. The comparison can be done. Students are familiar with, such as, food, clothes and approach is recommended.

7- The Spine series should include CD, listening cassettes, this will make the language more authentic, and will develop students local culture as well as speaking and moreover it will suit the different styles of the students.

8- Spine five Curriculum should be provided with visual stimulus card.

9-Spine five Curriculum should be provided with authentic communicative activities, local culture and cooperative learning materials.

5.4 Suggestion for further studies

The Following are some of the Suggestion topics For Further Studies

1- Evaluating Cultural Components in Sudanese Secondary School English Language Syllabus and its Effectiveness in TEFL.

2-Integrating English Language Culture in the Sudanese Secondary Schools English Language Syllabus and its Effectiveness in TEFL.

3- The Sudanese Syllabus Cultural Components and their influence on their EFL Learner's Language proficiency.

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Appendices (A)Test

Q (1)

Correct response		Wrong response	
1- =	95,7	1- =	4,2
2- =	94,2	2- =	8,5
3- =	77,1	3- =	22,8
4- =	47,1	4- =	52,8
5- =	48,5	5- =	62,8

This table shows that students result of correct response and wrong response.

Q (2)

Correct response		False response	
1- =	32,8	`1- =	67,1
2- =	97,1	2- =	2,8
3- =	58,5	3- =	41,4
4- =	71,4	4- =	28,5
5- =	90	5 =	10
6- =	82,8	6 =	17,1
7 =	88,5	7 =	11,4

This table shows that students result of correct response and false response.

Q (3)

True response		False response	
1- =	30,9	1- =	68,5
2- =	97,1	2- =	2,8

3- = 58,5	3- = 41,4

This table shows that students result of true response and false response.

Proverbs

Q (4)

Students correct response	Students false response
1- = 71,4	1- = 28,5
2- = 65,7	2- = 34,2
3- = 78,5	3- = 21,4
4- = 45,7	4- = 54,2
5- = 91,4	5- = 8,5

This table shows that students correct response and false response.

Q (5)

What sort of job do you think is suitable for women? Choose one

Part time job near home	Ful time job	A house job	A ny other place
40	7,1	40	12,8

This table shows students result of suitable job for women.

Q(6)

What sort of profession do you think women should have?

Teaching	Nursing	Engineering	All professions
21,4	4,2	7,1	67,1

This table shows student result of sort of profession women should have.

Q (7)

English language learning in secondary effective by ?

Local culture	Local culture and	Local culture and

	foreign culture	traditional customs
7,1	61,4	31,4

This table shows that student result of English language learning in secondary school effective by.

Q (8)

Do you believe that students practice syllabus benefit from learning English in secondary school ?

Yes response	No response
1- = 75,7	1- = 24,2

This table shows student result of students practice syllabus benefit from learning English in secondary school.

Q (9)

Do you believe that students are interested in the syllabus of English in secondary school.

Yes response	No response
1- = 67,1	1- = 18,5

This table shows that students result of interested in the syllabus of English in

secondary school.

Q (1)

	Correct expense	**Wrong expense**

Valid	Frequency	Percent	Frequency	Percent
Q1	9	90%	1	10%
Q2	10	100%	0	0
Q3	10	100%	0	0
Q4	5	50%	5	50%
Q5	6	60%	4	40%

This table shows that students result of correct response and wrong response.

Q (2)

Valid	True response		false response	
	Frequency	Percent	Frequency	Percent
Q1	3	30%	7	70%
Q2	10	100%	0	0
Q3	6	6%	4	40%

This table shows that students result of true response and false response.

Q (3)

Valid	Correct expense		Wrong expense	
	Frequency	*Percent*	*Frequency*	*Percent*
Q1	5	50%	5	50%
Q2	8	80%	2	20%
Q3	8	80%	2	20%
Q4	7	70%	3	30%
Q5	10	100%	0	0
Q6	8	80%	2	20%
Q7	6	60%	4	40%

This table shows that students result of correct response and wrong response.

Q (4)

Valid	students correct answer		students false answer	
	Frequency	*Percent*	*Frequency*	*Percent*
Q1	5	50%	5	50%
Q2	5	50%	5	50%
Q3	8	80%	2	20%
Q4	7	70%	3	30%
Q5	10	100%	0	0

This table shows that students result of correct answer and false answer.

Q (5)

Valid	Frequency	Percent
part time job near home	5	50%
full time job near home	0	0
A home job	4	40%
Any other please specify	1	10%

This table shows that students result of suitable sort of job for women.

Q (6)

Valid	Frequency	Percent
Teaching	2	20%
Nursing	0	0
Engineering	0	0
All professions	8	80%

This table shows that students of result of sort of professions women should have.

Q (7)

Valid	Frequency	Percent
local culture	2	20%

local culture and foreign culture	7	70%
Local culture, tradition and customs	1	10%

This table shows that students result of English language learning in secondary effective by.

Q (8)

Valid	*Frequency*	*Percent*
Yes answer	5	50%
No answer	5	50%

This table shows that students result of practice syllabus benefit from learning English in secondary school.

Q (9)

Valid	*Frequency*	*Percent*
Yes answer	8	80%
No answer	2	20%

This table shoes that students result of interested in the syllabus of English in secondary school.

#	Mean	Std. Deviation	T	Sig	Explanation
1	1.1000	0.31623	11.00	0.000	Function
2	1.0000	0.0000a	0.0000a	0.000	Function
3	1.0000	0.0000a	0.0000a	0.000	Function
4	1.5000	0.52705	9.00	0.000	Function
5	1.4000	0.51640	8.57	0.000	Function
6	1.7000	0.48305	11.12	0.000	Function
7	1.0000	0.0000a	0.0000a	0.000	Function
8	1.4000	0.51640	8.57	0.000	Function
9	1.5000	0.52705	9.00	0.000	Function
10	1.2000	0.42164	9.00	0.000	Function
11	1.2000	0.42164	9.00	0.000	Function
12	1.3000	0.48305	8.51	0.000	Function
13	1.0000	0.0000a	0.0000a	0.000	Function
14	1.2000	0.42164	9.00	0.000	Function
15	1.4000	0.51640	8.57	0.000	Function
16	1.5000	0.52705	9.00	0.000	Function
17	1.5000	0.52705	9.00	0.000	Function
18	1.2000	0.42164	9.00	0.000	Function
19	1.3000	0.48305	8.51	0.000	Function
20	1.0000	0.0000a	0.0000a	0.000	Function
21	2.1000	1.179722	5.54	0.000	Function

22	3.4000	1.26491	8.500	0.000	Function
23	1.9000	0.58765	10.58	0.000	Function
24	1.5000	0.52705	9.00	0.000	Function
25	1.2000	0.42164	9.00	0.000	Function

From the table it is clear that all his statements are statistically significant, as the social value is less than (0.05), which indicates the validity of the third hypothesis

Reliability

For the data in the table , then we shall have :

$$\alpha = \frac{k}{k-1}\left[1 - \frac{\sum s^2_i}{s^2_i}\right]$$

Where (k) is denoted as the number of test items

(k-1) Test vocabulary count - 1

$)\sum s^2_i ($ Variation in the scores for each of the test items

(s^2_i) The total variance of the sum of the test items

a= $\underline{10_1}$ $\underline{-11.09}$

9-1   35.50

1.1*0.66 = 0.72

Alpha =   0.72

Sudan University Of Science and Technology

College Of Post graduate Studies

Khartoum states Students test Secondary School at Kariri locality

Question one: Comprehension

Name: ....

Dear student:

This questionnaire is designed to collect data for academic purpose. The research title is The Sudanese Syllabus culturally components and their influence of EFL learners language{A case Study of Secondary Schools in Karari Locality}. This questionnaire is part of my PhD study. Answering all the questions is essential and very important.

Read the following passage carefully then answer the questions that follow it.

It is a tradition in some societies that if a man wants to get married, the girl's father can ask for a large dowry for her.

Tito was a farm worker who lived in such a society. He loved Tana very much and wanted to marry her. Tana's father asked for two years wages as a dowry. "If you do not have the money after two years. I promise you that Tana will be married to someone else "Said Tana's father.

Tito worked very hard and gave the money he saved to his brother Lendo to keep it safe for him. They years passed and Tito had almost enough money to marry Tana. One day however Lendo's child became very ill. Lendo took the child to the doctor who asked for a large amount of money to make the child well. Lendo had very little money and he was worried about his child .finally he took the money that his brother Tito had given him and paid the doctor. Lendo's child became well.

When Tito found out that his money was gone, he was very sad. He went to Tana's father and said "Please give me more year to pay the dowry. My brother has taken all of my money to save the life of his sick child"

Tana's father refused and said: "He will marry Tana to someone else."

Tito told Tana about her father's decision. Tana decided to leave her father's house and stay secretly with Tito's relatives in a far village. When Tito had saved enough money he would join her and they would be married.

When her mother Zelga realized her daughter had gone, she wept bitterly. She was so sad that she became weak and sick. She died soon after words of a broken heart.

(A) Give short answers:

1- What was Tito's job ?..

2- Who asks for a large dowry ?...

3- How much was Tana'sdowry ?..

4- What happened to Tito's money ?...

5- Who became weak and ill ?..

(B) Decide whether the following statement are true or false write (T) for Tue answer and (T) for false one

1- Tito was employed by Tana's father.   (   )

2- Lendo took his child to the doctor.   (   )

3- Tana's father refused to marry his daughter to Tito (   )

(D)Draw a circle round the letter of the most correct alternative a-b-c-or d

1- Who saved the money for marriage ?

a- Tana   b- Tito   c- Lendo   d-Zelga

2- Tito was .... person.

a. an active   b- a happy   c- a lazy   d- an unemployed

3- Why did Tana leave home ?

a- she was sad   b- she was afraid

c- she wanted to marry Tito away d- she hates her father.

4- Tito's money were paid to the...

a- Doctor   b- brother   c- father   d- mother

5- " Tana will be married to someone else" Who said this ?

a- Tana's brother b- Tito's father c- Tana's father d- Tito's brother Lendo

6- Dowry means money paid for..

a- blood   b- doctors to cure children c- parties   d- marriage

7- Finally Zelga "Tana's mother" died of:

a- weakness   b- illness   c- sadness   d- a broken heart

Question 2 proverbs

Choose the best answer a, b, or c to give meaning of this proverbs

1- All that glitters is not gold?

a- Don't judge things by their colour or appearance

b- Don't judge things by their colour

c- Don't judge things by their colour only

2- Too many cooks spoil the broth?

a- make good cooking b- something done by many people is not always good c-something done by many people is always good

3- A bird in the hand is worth two in the bush?

a- A small thing which you have is not better than other

b- A small thing which you have better

c- A small thing which you have better than many things which you don't actually have

4-A woman's place is in the home

a-Do you agree (   )   b- disagree (   )

5-Do you believe that women should do paid wok?

a- yes   (   )   b- No   (   )

6- What sort of job do you think is suitable for women? Choose one?

a- A part time job near home ?

b- A full time job near home?

c- A home job ? d- Any other please specify?

7- What sort of professions do you think women should have?

a- Teaching b- nursing c- engineering d- all professions

8- English language learning in secondary effective by ?

a- local culture   b- local culture and foreign culture

c- Local culture, tradition and customs

9- Do you believe that students practically syllabus benefit from learning English in secondary school?

a- Yes   (   ) b- No   (   )

10- Do you believe that students interested in using syllabus in learning English in secondary school

a- Yes   (   ) b- No   (   )

Questionnaire

This part is used only for personal information purpose. Please give some information about yourself:

1. State: (.................................)

2. Gender: Male.............................Female (....................................)

3. Age: (.................................)

4. Qualification:

1. Basic Degree: BA (..................) or equivalent (.............................)

2. Post Graduate Degree: Diploma (....................) MA (..................)

PhD (.....................................).

5. Teaching Experience (in years)...................................

Sudan University of Science and Technology

College of Post-graduate Studies

Dear teachers

This questionnaire is designed to collect data for academic purpose. The research title is The Sudanese Syllabus cultural Components and their influence of EFL learners language(a case of Study Secondary Schools in Karari Locality). This questionnaire is a part of my PhD study on "The Sudanese Syllabus cultural Components and their influence on EFL learners language": it is an attempt to gather information about how much Sudanese English teachers in secondary schools use local culture in teaching English language in secondary school in Khartoum State. Your ideas are highly valued and your cooperation genuinely appreciated. The data thus collected only serves this particular research and will remain confidential- please feel free to share your opinions and report frankly your real situation when answering the following items .Put tick (√) in the box in front of your choice your participation is highly appreciated .Thank you very much for your cooperation

No	Statement	Strongly agree	Agree	Neutral	disagree	Strongly disagree
1	Most of teachers use the content of local culture in teaching English in secondary school level					
2	Some teachers face problems in using foreign culture in teaching English in secondary level					
3	Local culture plays an important role in improving learning English					
4	The Ministry of Education and inspectors of English help to use local culture in teaching English					
5	Teachers are enthusiastic about					

	teaching local culture in secondary level					
6	Most teachers of English ignore local culture components in teaching English in secondary level					
7	Many teachers of English in secondary level have positive attitude towards using local culture in EF classroom					
8	Sudanese local culturally affects student's level in English language learning					
9	Local culture awareness English					

	enhance teaching ability					
10	Sudanese are more interested and motivated to learn English language when text books contain some English language culture aspects					
11	Teaching English language culture helps students to reduce inter cultural mis under standing					
12	Awareness of the English language culture should be emphasized in English language teaching and learning					
13	Learners are practically local culture to improve rephrase learning					

		English in secondary level benefit from using					
14	Ministry of Education tries to improve English teaching through including rushing local cultural components in teaching English language syllabus						
15	Many learners of English in secondary school have positive attitude towards using local culture in learning English						

Appendixes(B)

16	There a relationship between weakness of students standard in secondary schools and using local culture in learning English					

	language					
17	It is important for EFL teachers to include some aspects of target language culture as a part of their lesson					
18	The teaching of English language in social context enables the learner to be more competent in that language					
19	Sudanese students are more interested and motivated to learn English language when textbooks contains some English language culture aspects``					
20	Teaching English language culture develop positive					

	attitudes towards English language people				
21	Most learners of English ignore local culture components in learning English in secondary school				
22	Sudanese syllabus cultural components in teaching English are available in secondary schools				
23	Sudanese local cultural material within secondary school syllabus satisfy the EFL learners ambition				
24	Sudanese local cultural material within secondary school syllabus rarely help in achieving the target language awareness				

25	The integration of English language culture into English language syllabus is very important					
26	Teaching English tries to improve English learnr's through including local cultural component in English language syllabus					
27	Some teachers ignore using culture components in teaching English language syllabus					
28	Learners are practice syllabus benefit from using to improve learning English in secondary level					

29	Teachers are interested in using the set syllabus in teaching English in English secondary level					
30	Awareness of the language syllabus should be emphasized in English language teaching and learning					

Appendices (c)

Validations of the questionnaire

Prof. Muhamued Ahmed

Prof. Ibrahim Mohammed Alfaki

Dr. Amna Albdri

Dr. Alsadig Osman

Validations of the questionnaire

No	Name	Sciatic Degree	University
1-	Muhammued Ahmed	Prof	Sudan University
2-	Ibrahim Mohammed Alfaki	Prof	Nile Valley University
3-	Amna Albdri	Dr	Al Ahafad University
4-	Alsadig Osman	Dr	Sudan University