



**Sudan University of Science and Technology**

**College of languages**

**English Language Department**



**Investigating the Importance of Teaching English  
Language Culture To Foreign Students**

**تقصي أهمية تدريس ثقافة اللغة الإنجليزية للطلاب الأجانب**

**A case Study at Sudan University of Science and  
Technology EFL Students-Fourth Level**

**دراسة حالة بجامعة السودان للعلوم والتكنولوجيا المستوى الرابع**

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# Dedication

**I dedicate this work to:**

My family and

My friends

## **Acknowledgements**

I praise Allah the most merciful for all I have achieved throughout my life and I pray to prophet Muhammed ( may peace be upon him) the ultimate teacher of humanity.

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## **Abstract**

The aim of this study is Investigating the Importance of Teaching English Language Culture To Foreign Students.

the problem of the study is , many Sudanese universities EFL students who received at least four years of English instruction do not seem to know and recognize how English is used in different global communities. and a large number of students have a little cultural knowledge of English language.

The aims of the study are to help students raise their cultural awareness of English. Expose students to culture of English language. Improve students' fluency to communicate freely and globally. In addition, it intends to Incorporate sociolinguistic activities in the curriculum. the researcher has followed the quantitative analytical method to conduct the study. Only one tool is used for data collection: students' test (St); the sample of the study is fifty students from the fourth level. The results achieved in this study show that the students have little knowledge in English language culture; students do not know how to communicate freely and globally; students have not enough cultural awareness of global English. Students do not differentiate between English language culture and their culture. the researcher recommends that students should extend their knowledge in English language culture; students shouldn't just restrict their study on academic curricula; students should read books which contain culture; students should read books which contains culture, incorporate English language culture in the curriculum.

## مستخلص الدراسة

موضوع هذه الدراسة هو تحليل أهمية دراسة ثقافة اللغة الإنجليزية للطلاب الأجانب. ومشكلة هذه الدراسة هي أن غالبية طلاب اللغة الإنجليزية ليس لديهم معرفة بثقافة اللغة الإنجليزية وتهدف هذه الدراسة إلى مساعدة الطلاب في رفع مستوياتهم الثقافية في اللغة الإنجليزية. و توضيح ثقافة اللغة للطلاب. و تحسين أداء الطلاب للتحدث بطلاقة . ودمج نشاطات علم اللغة الإجتماعي في المنهج. استخدمت الباحثة أداة واحدة لجمع البيانات وهي الاختبار، لعدد من الطلاب، وعددهم خمسون من المستوى الرابع.وقد توصل البحث إلى عدد من النتائج من أهمها: بعض الطلاب لديهم معرفة قليلة بثقافة اللغة الإنجليزية. بعض الطلاب لا يعرفون كيفية التحدث بطلاقة . بعض الطلاب مستوياتهم الثقافية في اللغة الإنجليزية متدنية جداً.بعض الطلاب يخلطون بين ثقافتهم المحلية وثقافة اللغة الإنجليزية. وتوصي الباحثة بالآتي: ينبغي على الطلاب توسيع معارفهم في مجال ثقافة اللغة الإنجليزية. ويجب أن لا يقتصروا دراستهم في المناهج الدراسية فقط وينبغي قراءة الكتب التي تحتوي على ثقافة اللغة الإنجليزية مثل كتب الأدب. و إدخال منهج ثقافة اللغة الإنجليزية ضمن المناهج.

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# **Chapter One**

## **Introduction**

## **1.0 Overview**

Language is defined as an arbitrary system of symbols. it is a part of culture, an aspect of human behavior. Some linguists view language as a system by which members of social groups cooperate and interact with each other. As language is a part of human society and culture; this study will investigate the cultural factors that affect language learning and teaching in general and the importance of teaching culture in the foreign language classroom in Sudanese secondary school in particular. The researcher observes that Sudanese students have little knowledge about the diverse varieties of English that spoken throughout the world. These students are often unaware of the cultural differences that exist within different countries and societies. These issues of language variation and styles fall under the area of study known as sociolinguistics.

### **1.1. Statement of the Problem**

Although sociolinguistics is important to language learning and teaching, many Sudanese universities EFL students who received at least four years of English instruction do not seem to know and recognize how English is used in different global communities. To the researcher's knowledge, Sudanese students are only exposed to the grammar and vocabulary of British English in the classroom. Sudanese universities EFL Students risk developing the mistaken impression, that everyone in the world speaks that variety or this one type of English is spoken throughout the world and in all situations. Studying vocabulary and grammar and practicing the four skills are obviously essential, but students may form a limited or one-sided view of the English language if they are not given opportunity to think about it from a sociolinguistic perspective. Honna and Takeshita, (1998).

For those students who wish to master the English language and use it globally, there is a strong rationale for adding sociolinguistic activities to their studies.

## **1.2.Objectives of the Study**

The overall aim of this study is to reach the following objectives:

1. Help students raise their cultural awareness of global English.
2. Expose students to culture of English language.
3. Improve students' fluency to communicate freely and globally.
4. Incorporate sociolinguistic activities in the curriculum.

## **1.3 Questions of the study**

- 1- To what extent do learning and teaching English culture broaden EFL students' knowledge of it as an international language?
- 2- To what extent does exposure to English culture enables EFL students to assimilate its cultural differences?
- 3-To what extent does teaching EFL students English culture prepare students for international communication?

## **1.4. Hypotheses of the Study**

- 1- Learning and teaching English culture broaden EFL students' knowledge of it as an international language.
- 2-Exposure to English culture enables EFL students to assimilate English cultural differences.
- 3- Teaching EFL students other English culture prepares students for international communication.

### **1.5. Significance of the Study**

As this study is an investigation into the importance of incorporating culture into the curriculum and teaching it to EFL students, it would be of crucial importance for curriculum designers and material writers as well as EFL students. Teaching the four skills is rarely enough for effective mutual understanding in today's diverse world. Our students need to cross borders in the era of globalization. In so doing they need to be equipped with the proper tools of language styles depending on whom they are speaking to and the context. It is hoped that this study will give valuable data for those concerned with teaching of English as a foreign language. EFL.

### **1.6. Method and Sample**

To obtain data for this study, the researcher will use analytic descriptive method. A sample of (50) students from Khartoum state both males and females from one university, will be given a proficiency culturally test

### **1.7. Limits of the Study**

This study will be conducted in Khartoum state and given to 50 students both males and females from the fourth level 21 years of age. The sample will be taken from one university (SUST).

# **Chapter Two**

## **Literature Review**

## **2.0 Introduction**

We use language to express our thoughts and ideas, also to communicate with each other, while this communicating, we reflex our manners and behaviors such as culture of the language. in order to master the communication, we must have a background and knowledge about the language itself, therefore, it is vitally important for foreign learners of English language to master it, to know the culture of the language and how they are formed. which is going to be discussed and investigated in this study.

### **2.1 Definition of Sociolinguistics**

Madford, Atkinson, Britain, Clahsen, Spencer (1999) Sociolinguistics is the study of the relationship between the language use and the structure of the society. It takes into account such factors as the social backgrounds of both the speaker and the addressee, the relationship between the speaker and the addressee and the context and manner of interaction, maintaining that they are crucial to an understanding of both the structure and function of language used in a situation.

Oha, Uwajeh, Daniel,Iyere (2010) sociolinguistics is the study of the effect of any and all aspects of society, including cultural norms, expectations, and context on the way language is used.

A branch of anthropological linguistics that studies how language and culture are related, and how language is used in different social contexts.

### **2.2 What is Culture?**

According to Lyons(1981) The word culture has several relates senses, first the sense in which 'culture' is more or less synonymous with 'civilization' .second in an older and extreme formulation of the contrast opposed to 'barbarism'. this is the sense that is operative, in English, in the adjective 'cultured' It rests

ultimately upon the classical conception of what constitutes excellence in art, literature, manners and social institutions.

The word culture is to be interpreted, not in its classical sense. Actually, this is the sense that Herder proposed that the term should be used out it was not until about eighty years later that anthropologist writing in English adopted this usage. In this second sense 'culture 'is employed without any implication of unilinear human progress from barbarism to civilization and without any prior value-judgments being made as to the authentic or intellectual quality of a particular society's art, literature, institutions, etc.

In this sense of the term, which has spread from anthropology to the other social sciences, every society has its own culture; and different subgroups within a society may have their own distinctive subculture. Herder's ideas on this sense is that a nation's language and culture were manifestations of its distinctive national spirit of mind..

### **2.3. Definition of "culture" according to FLA scholars and its presence in the FL classroom**

**Latorre:**Latorre defines “Culture” as the “teaching of unusual, false or trivial aspects of lifestyle chosen mainly because they appear different from North American ways and are thereby assumed, often mistakenly, to be more interesting to the foreign language learner”. Another form of Culture is what we associate with famous writers from a country, when they address the values of their society. Finally, the third type of Culture to which Latorre refers is that dimension of the target language that even native speakers of that target language don't necessarily know or do.

**Tang:** Culture is not only the artifacts, norms, and rituals of a certain people but also the meaning system or hidden significance underlying these.

**Thanasoulas:** From the beginning of learning another language, one also learns culture. Thanasoulas, taking ideas from Kramersch, says that culture "is always in the background, right from day one" and serves to deconstruct their stereotypes of the target culture, thereby "challenging their ability to make sense of the world around them" (1993: 1). According to Thanasoulas, teaching culture is not just merely transmitting isolated facts about the native speakers of the target language. Learning another language through its cultures is a way for the students to renegotiate meanings not only in grammar, but also about realities within the target culture.(2015,May10([Flteaching.wikispeaces.com](http://Flteaching.wikispeaces.com)))

## **2.4 The relationship of language and culture**

Kramersch(1998) states that Language is the principal means whereby we conduct our social lives. When it is used in contexts of communication, it is bound up with culture in multiple and complex ways.

To begin with, the words people utter refer common experience. They express facts, ideas or events that are communicable because they refer to a stock of knowledge about the world that other people share. Words also reflects their authors' attitudes and beliefs. Their point of view, that are also those of others. In both cases, language expresses cultural reality.

But members of a community or social group do not only express experience; they also create experience through language. They give meaning to it through the medium they choose to communicate with one another, for example, speaking on the telephone or face- to- face, writing a letter or sending an email message, reading a news paper or interpreting a graph or a chart. The way in which people use the spoken, written, or visual medium itself creates meanings that are understandable to the group they belong to, for example, through a speaker's tone of voice, accent, conversational style, gestures and facial



expressions. Through all its verbal and non-verbal aspects, language embodies cultural reality.

Finally, language is a system of a sign that seen as having itself a cultural value. Speakers identify themselves and others through their use of language; they view their language as a symbol of their social identity. The prohibition of its use is often preceived by its speakers as a rejection of their social group and their culture. Thus we can say that language symbolizes cultural reality.

## **2.5 Culture, Society and Communicative Competence**

According to Oha, Uwajeh, Daniel, Iyere (2010) Anthropologists have found that learning about how people categorise things in their environment provides important insights into the interests, concerns, and values of their culture. Field workers involved in this type of research refer to it as ethno-science. These ethno-scientists have made a useful distinction in regard to ways of describing categories of reality.

Visitors to another society can bring their own culture's categories and interpret everything in those terms. However, there will be little understanding of the minds of the people in the society being visited. In contrast, the visitors can suspend their own culture's perspective and learn the categories of reality in the new society. By doing this, they gain a much more profound understanding of the other culture. Ethno-scientists define these two different approaches as being etic and emic.

Etic categories involve a classification according to some external system of analysis brought in by the visitor. It assumes that ultimately, there is an objective reality and that is more important than cultural perceptions of it.

In contrast, emic categories involve a classification according to the way in which members of a society classify their own world. It may tell us little about

the objective reality but it is very insightful in understanding how other people perceive that reality through the filter of their language and culture.

For the community as a whole, socialization through language learning creates conformity to social norms and transmits the culture of the community. As s/he learns language, a child learns the social structure of the culture, learning the appropriate linguistic form for each kind of person. This is part of communicative competence. Communicative competence is not only knowing how to speak the specific language used in the community but also knowing how to use language appropriately in any given social situation in the community. This means that speakers have knowledge of all the possible linguistic forms and the rules for choosing the appropriate form.

Communicative competence involves knowledge of every aspect of communication in social contexts, including: knowledge and expectation of who may or may not speak in certain settings, when to speak and when to remain silent, whom one may speak to, how one may talk to persons of different statuses and roles, what appropriate nonverbal behaviors are in various contexts, what the routines for turn-taking are in conversation, how to ask for and give information, how to request, how to offer or decline assistance or cooperation, how to give commands, and even how to enforce discipline, all of which are culturally defined.

## **2.6 The history of Culture Teaching**

EVTSA LuvEER (2004,8) states that The classical languages / latin and Greek were studied So that learners could read and Translate the works of literature in these Language this Principle was also acknowledged by the Grammar – translation Method, which Saw The main rationale for Language Learning in getting access to the so – called ' great works '( Krashen 1996,9) the aim of education in general was to educate People were said Possess culture . Culture in

These days, was used to indicate The refined ways of the elite and Powerful. it was universal and not bound to any Particular time or society. Karmash (1996,9) maintains that For all modern Language The way to universality was through their literature, the culture which focus on products and contribution of a society and its outstanding individual is often referred to as Large/ Big/ Capital, culture (Chastin 1988:303, Tomalin and Stemples 1993:6, Pulverness 1995:9) It's also known as formal (Brooks 1993:6, Pulverness 1995:9) culture. (ibid)

It comprises history geography, institution, literature, art and music as well as scientific, economic sports and other achievements that are valued and that people take pride in. (ibid)

In the second half of the 19<sup>th</sup> century parallel to the grammar, translation method other methods of language teaching together with a different approach to culture started to develop. In various European Countries versions of the oral / natural direct method emerged. They all emphasized oral Language and viewed Culture as a way of life ( for example, Larsen – Freeman 2000). (ibid,8)

This approach to Culture was also backed by The growth of social sciences, especially anthropology and sociology, after The Second World War. The Way of life Culture became to be referred to as culture with a Small C ( Tomalin and Stemple k, 1993:6, Pulverness 199:9. Chastain 1988:9 ) and it was Seen To contribute directly To The students ability To function linguistically and socially in the Contemporary Culture ( Chastain 1988:303) .(ibid)

Often, though, culture was separated From Language Learning and taught on courses known as background studies, area studies, British life and institutions, Landeskunole ( in Germany), civilisation ( in France) and civilian ( in Italy) (for example see, Pulverness 1995, 8, Byram 1989:58-60, 1998:2, Bassett 1997: xiii, Kramsch 1993:8, Tomalin and Stemples, 1993:6, Mountford and Wadham – Smith 2000:1. (ibid)

Estonian Universities in the Soviet era also provided courses for students of English, such as Geography and History of Great Britain and British life and Institution, All such courses suffered from similar limitation they mostly emphasized factual knowledge and often described the structure and function of institution and people's lives in a generalized and stereotypical way ( Mount ford and Wadham- Smith 2000:1)Also on these courses culture was seen as more information conveyed by the Language not as a feature of words, the teaching of culture was considered to be supplementary to language teaching, not a part f it.(ibid)

One of the main aims of foreign language teaching today is to develop learners ability to communicate with each other across linguistic and cultural boundaries (common European Framework of reference For a languages Learning, Teaching , assemeent ( C E F ) 2001-3) . As Language and culture are closely linked, The Teaching Of Culture is seen as an integral and organized component of courses ( chustain 1988:298, Seelge 1994:91( ortazzi and Tin 1999:198, Brom 1989:3.4, 51,50,1999, Bassent 2001 :33. Bromn 2000: 177, et al). Teaching commuication without teaching culture might be enough For Survival and routine Transactions ( Bgram 1989:70-41), but Communicative competence is incomplete without cultural awareness and understanding (Mount Ford and Wadham – Smith 2000:82).(ibid,9)

All eminent researchers in the field of foreign language education agree that Learning a Foreign Language For whatever Purposes is always culture – bound (a term used by Va lades ( 1986) For a collection of articles about integrating Culture into Foreign Language Teaching ) . Language cannot be Learned or taught without introducing the culture of the community where they are used together These two reflect a current direction in Language pedagogy ( Robinson – S turantamclNocon 1996:435, cited in L antoif 1999: 28) (ibid).

## **2.7 Language Teaching and Culture**

([www.ebscohost.com](http://www.ebscohost.com)) The significance of teaching culture in and through language teaching has been recognized and widely discussed over the last two centuries. As research and practice have progressed over these years, the definition of culture and the relationship between language teaching and culture have been defined and redefined. Regarding the relationship between culture and language teaching, there are at least two main viewpoints: the static and the dynamic views. The earlier models including Brooks (1975) or Nostrand(1974) among others, tended to view culture as unvarying and composed of discrete, concrete facts that can be taught and learnt. Liddicoa (2002) maintains that this static view of culture does not recognize the link between language and culture. It merely transmits cultural information to learners and ignores the constantly developing nature of culture. This view treats cultural knowledge as either facts or artifacts. Students are expected to learn information about a country or people, their lives, their history, their institutions, or their customs or about the cultural icons these people have produced, such as their literature, their art, their architecture, or their music. A result of this orientation is that the cultural component becomes self-contained and is often very remote from the language itself. Moreover, the cultural component may be further separated from language by being taught and presented in the students' first language rather than in the target language. Although there may be some place for cultural facts in a languages curriculum, it is more important to study culture as a process in which the learner will eventually engage rather than as a closed set of information that he/she will be required to recall (Liddicoat, 2002).

By contrast, the more recent models see culture as a dynamic and variable entity. The dynamic view of culture requires learners to actively engage in culture learning, rather than only learn about the cultural information of the target

culture in a passive way. They are encouraged to view cultural facts as situated in time and space and variable across time, regions, classes and generations (Crawford & McLaren, 2003). In Liddicoat's (2002) view, culture is seen as sets of variable practices in which people engage in order to live their lives and which are continually created and re-created by participants in interaction. These cultural practices represent a contextual framework that people use to structure and understand their social world and communicate with other people. As such, culture is not about information and things; it is about actions and understanding. In order to learn about culture, it is necessary to engage with the linguistic and non-linguistic practices of the culture and to gain insights into the way of living in a particular cultural context. Cultural knowledge is not therefore a case of knowing information about the culture; it is about knowing how to engage with the culture. It is important that the scope of culture learning move beyond awareness, understanding and sympathy, and begin to address the ways in which culture learning will be practiced by learners. Cultural knowledge is, therefore, not limited in its use to a particular task or exercise, but instead it is a more general knowing which underlies how language is used and how things are said and done in a cultural context. As such, it resembles very closely other types of language knowledge. The dynamic view of culture also requires learners to have knowledge of their own culture and an understanding of their own culturally-shaped behaviors.

This major transformation in perspective has also been characterized by conceptual shifts from culture-specific to culture-general models of intercultural competence. Culture-specific learning refers to the acquisition of knowledge and skills relevant to a given "target culture," i.e., a particular culture group or community. Culture-general learning, on the other hand, refers to knowledge and skills that are more generalizable in nature and transferable across cultures. This

body of knowledge includes, among other things, the concept of culture, the nature of cultural adjustment and learning, the impact of culture on communication and interaction between individuals or groups, the stress associated with intense culture and language immersions (culture and language fatigue), coping strategies for dealing with stress, the role of emotions in cross-cultural, cross-linguistic interactions, and so forth. Culture-general skills include the capacity to display respect for and interest in the culture, the ability to be a self-sustaining culture learner and to draw on a variety of resources for that learning, tolerance and patience in cross-cultural situations, control of emotions and emotional resilience, and the like (Lustig and Koester, 1996, Kelley and Myers, 1995).

Now let's examine various views proposed by different educators and scholars in respect to the relationship between culture and language teaching. Seelye (1976) claims that learning a language in isolation of its cultural roots prevents one from becoming socialized into its contextual use. Seelye (1976) maintains that knowledge of linguistic structure alone does not carry with it any special insight into the political, social, religious, or economic system.

According to Rivers (1981) the focus must be on both appropriate content and activities that enable students to assimilate that content. Activities should encourage them to go beyond fact, so that they begin to perceive and experience vicariously the deeper levels of the culture of the speakers of the language.

Kramsch (1993) sees culture as a fifth language skill besides the usual four skills of listening, speaking, reading, and writing. Out of those considerations, Kramsch develops a concept that she terms looking for third places. Rather than simply adopting the target culture, Kramsch explains that a third place emerges, a place that "grows in the interstices between the cultures the learners grew up with and the new cultures he or she is being introduced to" She points out that at

the intersection of multiple native and target cultures, the major task of language learners is to define for themselves what this 'third place' that they have engaged in seeking will look like, whether they are conscious of it or not.

According to Brown(1994) culture is deeply ingrained part of the very fiber of our being, but language \_ the means for communication among members of a culture\_ is the most visible and available expression of that culture. And so a person's world view, self-identity, and systems of thinking, acting, feeling, and communicating can be disrupted by a change from one culture to another. In a word, culture is a way of life. It is the context within which we exist, think, feel and relate others. It is the "glue" that binds a group of people together. It can be defined as a blueprint that guides the behavior of people in community and is incubated in family life. It governs our behavior in groups, makes us sensitive to matters of status, and helps us to know what others expect of us and what will happen if we do not live up to their expectations. Thus, culture helps us to know how far we can go as individuals and what our responsibility is to the group. Brown (1994) maintains that a language is a part of a culture and a culture is a part of a language. He believes that the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture. As a result, cultural competence is an integral part of language learning, especially in foreign language learning.

Similarly, Tang (1999) propounds the view that culture is language and language is culture. He suggests that to speak a language well, one has to be able to think in that language, and thought is extremely powerful. Language is the soul of the country and people who speak it. Language and culture are inextricably linked, and as such we might think about moving away from questions about the inclusion or exclusion of culture in foreign language curriculum, to issues of deliberate immersion versus non-deliberate exposure to it.



Nida, a well-known linguist and translation theorist, also made some brilliant points concerning the relationship between language and culture. Nida (2001) held that culture is the totality of beliefs and practices of a society; nothing is of greater strategic importance than the language through which its beliefs are expressed and transmitted and by which most interaction of its members takes place.

Liddicoat et al. (2003) also claim that language and culture interact with each other in a way that culture connects to all levels of language use and structures; i.e. there is no level of language which is independent of culture. Moreover, the fact that language expresses, embodies and symbolizes cultural reality clearly shows that language and culture are bounded together (Kramsch, 1998). The relationship between language and culture is made meaningful in language learning as “the person who learns language without learning culture risks becoming a fluent fool” (Bennett, Bennett & Allen, 2000).

Mitchell and Myles (2004) argue that “language and culture are not separate, but are acquired together, with each providing support for the development of the other” (p. 235). This relationship can be reflected in terms such as *lingua culture* (Friedrich, 1989), *languaculture* (Risager, 2005) *language-and-culture* (Liddicoat et al., 2003) or *culture language* (Papademetre&Scarino, 2006). It is also shown in cultural denotations and connotations in semantics (Byram, 1989), cultural norms in communication (Kramsch, 1993) and the mediatory role of language in the social construction of culture (Kramsch, 1996 *Language And Culture*)

## **2.8 What culture to teach?**

According to Purba(2011)the major forms of culture we need to deal with in a foreign language program should be the one that views culture as a “blue print” or integrated patterns of abstraction derived from observable behavior of a group of people. In other words, the major cultural contents to include in a language

classroom should be what Tomalin and Stemplesk (1993) call with the little „c“ of culture, i.e. “culturally influenced beliefs and perceptions, especially as expressed through language, but also through cultural behaviors that affect acceptability in the host community” (p. 6). In relation to this, Brooks (1983) suggests that the cultural elements to be emphasized in the classroom are patterns of living which refers to; “the individuals role in the unending kaleidoscope of life situations of every kind and the rules and models for attitude and conduct in them. By reference to these models, every human being, from infancy onward, justifies the world to himself as best he can, associates with those around him, and relates to the social order to which he is attached” (p. 210)(ibid 50)

Therefore, realistic elements of culture we should include are notions like when and what people eat; how they make a living; the attitudes they express towards friends and members of their families; which expressions they use to show approval or disapproval, educational attitudes, time and space patterns, work values, etc. In this sense, culture is a body of ready-made solutions to the problems encountered by the group. It is a cushion between man and his environment. Although the concrete forms of culture like painting, music, tools, and facts of history or geography are interesting to discuss, since they do not provide an intimate view of what life is really like in the target culture, they are not of high important to deal with in relation to the teaching of a foreign language.(ibid 51)

## **2.9 Culture pedagogy**

According to Hammar (870525) for a long time Culture pedagogy has been a neglected subject of study in the academic world. However, in recent times culture in foreign language (FL) teaching and in particular English as a foreign

language (EFL) teaching has attracted the attention of the academic world (Byram and Feng 2004:149). One of the reasons for this development is that the world has changed rapidly over the last 40 years. Our cultures are more intertwined than ever before and thus less isolated on account of the popularity of the Internet and travelling.

A foreign language teacher is most likely to be seen as a sort of representative for the culture he/she is teaching whether they are a native of that country or not. According to Keesing (1974:75-76) who interprets culture from a behavioral perspective, culture is seen as cognitive systems containing particular behaviors such as celebrations, traditions, ideas and gestures. Needless to say, there are differences in these cultures or cognitive systems. An example of this could be the use of gestures when communicating. In Northern European countries, there is little use of hand gestures when communicating whereas Southern Europeans such as Spaniards and Italians are known for "speaking with their hands". In addition, when students learn a foreign language, they must familiarize themselves with the cognitive system in order to fully grasp the language. The role of the teacher in this process is to function as a bridge from the native culture to the foreign culture.

## **2.10 Cultural Influence on Foreign Language Teaching.**

Choudhury (2014) states that to understand the importance of culture we need to know to what extent cultural background knowledge influences language learning and teaching, and how can we take advantage of that influence. To account for the roles culture plays in language learning and teaching, it is necessary to demonstrate the functions it may perform in the components of language learning and teaching, such as listening, speaking, reading, and translating.

### **2.10.1 Cultural influence on listening**

In foreign language learning particularly in training their listening ability to understand better, learners often complain that although they spend lots of time in learning and practicing their ability of listening comprehension, their progress is not satisfactory. To achieve this end, they do everything what they can. Some, for example, buy tape recorders to facilitate their learning process in an attempt to improve their listening ability, and spend several hours in it every day. But when they meet new listening materials, they still can't understand them. The reason for this may be various, but some of them have been identified. Among them are their small vocabulary, weak grammar, and vague pronunciation. But a relatively more important reason is that they lack the necessary cultural background knowledge of the language they have learned. Listening is closely related to the culture, politics and economy of the target language. In judging one's listening ability, we are in fact considering his comprehensive ability, including the English level, intellectual range, analytical and imaginative ability, etc.

We may have this kind of experience: when we are listening to something where the events involved are familiar to us, no matter what they are, e.g., news, reports, stories, lectures; or art, science, sports or economy, it is relatively easier for us to understand. Even if there are some new words in it, we can guess the meaning in the light of the context. On the contrary, it will be difficult for us to understand, if the materials we are listening to are closely related to the cultural background knowledge we are not familiar with. Sometimes the materials may be easy and we can get the pronunciation of each word from the tape, but the lack of necessary cultural background knowledge may hinder our thorough understanding. If, for example, a student comes across a sentence like: Edward

Kennedy went downhill since Chappaquiddick. He won't find it difficult to understand the structure of the sentence. But if he doesn't know that "Chappaquiddick" is the name of a place in America, and is used in this sentence to refer to the traffic accident E. Kennedy suffered, they cannot understand the real meaning. From the above explanation we can see how important the role that culture plays in our listening ability: Culture is one of its unalienable attachments. It can hinder our progress of listening, and it can also help it. So we should notice the existence of culture and try to take advantage of it.(ibid,5)

### **2.10.2 Cultural influence on speaking**

Just like listening, the ability of speaking is not a matter only concerned with pronunciation or intonation. People need to read a lot to understand the cultural background knowledge of the target language; only in this way they can communicate successfully with the others. So in the training of oral English, teachers should emphasize the practical use of the language, and try to use the materials which come from the daily life. This can help people use proper sentences in proper context. Otherwise, even if one may have been well trained in the linguistic aspect of the language, he may make mistakes or have misunderstanding for the sake of lacking related cultural background knowledge. For this, the experience of a young interpreter is a case in point: There is a young interpreter whose pronunciation is standardized and natural.

The first time he was appointed to accompany a foreign guest, he tried to do everything he could to show that he was enthusiastic, kind, considerate, and competent. He tried to be attentive as possible by saying "You come this way." "You sit here." "Don't go too fast." "Follow me." "Don't be late." But the next day, he was shocked to know that the foreigner didn't want to go with him, because the foreigner thought that the young interpreter was not polite. In the

foreigner's eyes, the interpreter is not helping him, but scolding him as scolding a child. There is no problem in the interpreter's English, but the lack of the cultural background knowledge makes him incompetent for this job. The story is simple, yet it says something important. In the course of oral communication, speakers should pay much attention to the context, i.e. what you are saying, to whom you are saying it, when and where you are saying it, etc.(ibid,4)

### **2.10.3 Cultural influence on reading.**

The reading process is not simply the repetition and reappearance of the language knowledge which the students already have, but it is a complicated process under the stimulations of outside information to decode, recognize, analyze, judge, and infer the material through the cognitive system (Larsen-Freeman, & Long, 2000, pp.193-196). So, it is critical for us to catch the non-verbal information, such as: the background information about humanism, history, geography, and the traditional local customs, etc.

Linguistic knowledge can affect one's reading, but cultural factors plays a more important role in the reading process, most of the true and serious reading barriers are not only from the language knowledge itself, but also caused by the cultural differences between the target language and our mother tongue. Cultural differences exist in background information, words, sentences, and text structures, all of which are going to become potential barriers in reading matters. Sometimes we find that the students may recognize and understand the meaning of each word in the text, but they are still no so clear about the meaning of the whole sentences or paragraphs. One of Churchill's speeches during the Second World War is a very typical example of this case. In his speech, he used his private secretary's words to express himself: "After dinner, when I was thinking on the croquet lawn with Mr.Churchill, he reverted to this theme, and I asked

whether for him, the archantiCommunist, this was not bowing down in the house of Rimmon. Mr. Churchill replied, ‘Not at all. I have only one purpose, the destruction of Hitler, and any life is much simplified thereby. If Hitler invaded Hell, I would make at least a favorable reference to the devil in the House of Commons.’” In the above paragraph, Churchill quoted three religious allusions: the first one is “bow down in the house of Rimmon.” which comes from the “Bible”. That means, “doing things against one’s willingness”; the second one is “Hell”; and the third one is “the devil”. If we don’t know the three allusions, we can’t fully understand that Churchill likened Communist USSR to the “Hell” and the Soviet Communist to the “devil”. In the use of the religious allusions in this paragraph, Mr. Churchill not only showed his anti Communist stand, but also avoided annoying the Soviet Union Communist directly. So the real meaning of this paragraph is that his support to the USSR is for the salvation of the human beings, and it does not mean that he has changed his anti-Communist stand. So we can see that the knowledge of language itself cannot solve all the problems in reading. People’s works are always related with the culture of their nations, especially related allusions or usage which we are not familiar with. That reminds us that we should pay attention to the cultural influence in reading.(ibid,7)

#### **2.10.4 Cultural influence on vocabulary**

Language is the carrier of culture and vocabulary is the basic ingredient of language. The cultural difference will inevitably exhibited on the vocabulary, and the explanation of vocabulary will also reflect the national or cultural difference. Take colures an example. In Chinese, white, denoting a colour, often associates with “pure, noble and moral goodness” and the bride is dressed in white during the wedding in most western countries. In China the bride must

wear red in the traditional wedding, definitely not white. Because Red means “happiness, good luck, flourishing and prosperous” in the future and people only wear white in funerals when one’s family member or relative is dead. Within China, is associated with “pale, weak and without vitality”. Thus, learning a language implies not only the knowledge of its grammar rules and the denotative meanings of words but it involves much more, such as the culture phenomena, the way of life, habits and customs, history and everything that is contained of culture. In a word, culture is a comprehensive composite with abundant implication, and each factor in it may be exhibited on words. Learning vocabulary, while paying attention to cultural factors, is vital and crucial.(ibid,4)

#### **2.10.5 Cultural influence on translating**

It is widely believed that translating is greatly influenced by culture. In translating, we should have enough knowledge about both the target and the source language. The difficulty in translation mainly lies in the understanding of cultural background knowledge. The cultural background knowledge includes many aspects, such as art, history, geography, philosophy, science, etc. For example: I was not Pygmalion, I was Frankenstein.

There are two points that may puzzle us: one is “Pygmalion”, and the other is “Frankenstein”. We can see that they are the names of two persons, but who are they? In fact Pygmalion is the King of Cyprus in Greek fairy tales. Once he carved a statue of a very beautiful young lady, and he fell in love with “her”. Because of his pious love, Aphrodite, the Goddess of Love gave the statue life, and at last, Pygmalion got married with her. Frankenstein was a character in M. W. Shelley’s “Frankenstein”, who was a young medical college student. Once he invented a monster, but that monster ate him. From the above background knowledge, we can see that “Pygmalion” means, “to enjoy one’s own creation”,



while “Frankenstein” means “to suffer from one’s own actions” So the success in translating this sentence does not solely depend on understanding its structure but is determined by the knowledge of the cultural load the two terms carry respectively. (ibid,8)

## **2.11 Problems in Teaching Culture in the Foreign Language Classroom**

Gonen,Saglam(2012) states that Many teachers fail to recognize the interface between language and culture. The literature shows that teachers experience certain problems while teaching, which results in either not dealing extensively with culture or ignoring it completely (cf. Sercu,2005).One of the problems that teachers may face is the overcrowded curriculum. The study of culture requires time; therefore, many teachers feel they cannot spare time for teaching foreign language culture in an already overcrowded curriculum.

They think that students will be exposed to cultural material later after they have mastered the basic grammar and vocabulary of the target language. However, this ‘later’ never seems to come for most students.

Another problem is that teachers may fear of not having sufficient knowledge on the target culture. That is, teachers are afraid to teach culture because they think that they do not know enough about it, and that their role is limited to expose students to facts only.

A third problem is students’ negative attitudes. Students often assume target culture phenomena consisting of new patterns of behavior; thus, they try to understand the target culture within only their own framework of native culture. Işık (2003, 2004) pinpoints a similar concern for foreign language teaching as students may put barriers between their own culture and the target culture by rejecting all the values associated with the target culture. When cultural

phenomena differ from what students expect, they may react negatively, characterizing the target culture as “strange”.

The fourth problem is the lack of adequate training on behalf of teachers. Teachers may not have been adequately trained in the teaching of culture and do not have suitable strategies and clear goals that would help them to create a framework for organizing instructions around cultural themes. As it is also proposed in the literature, the development of such framework depends on teachers’ own definitions of culture from which much of the difficulty arises.

Another problem is that teachers may not know how to measure cross cultural competence and changes in students’ attitudes as a result of culture teaching. Byram and Kramsch (2008) also state that teachers who teach language as culture often fear of the stereotypes related to the target culture, and they have concerns related to students’ ability to deduce meanings from what they read and how they interact. Consequently, how teachers approach to teaching culture in the second language classroom, and whether they have sufficient awareness on how to integrate culture in language teaching have an important role in determining how and to what extent second language culture should be integrated into language teaching.

## **2.12 Tips on Teaching Practice**

Lili Dai(2011 ibid 1032) states that The best one of cultural learning approaches is to encourage an interactional, experiential learning concerned with the learners’ own interest. To explore effective approaches of culture communication transmission in English classroom teaching, teachers are expected to help students build up the following relevant skills in culture comprehension and appreciation:

### **2.12.1Activities for Personalization**

Only by personalizing activities and content can teachers hope to lead students to better cultural understanding. The teacher can start off by talking about a distant country, but this will only result in stereotyping if he or she does not allow students to relate the same issues to their own lives. And as every language teacher knows, students love to talk about themselves. For instance, when discussing a new text or a topic, students can be asked to draw links to their real experiences of constructing similar events, situations and selves to make them respond to text worlds.

Students can be encouraged to make use of their text-world experiences as a lens to create imaginative perspectives on their real-experiences by discussing conventional ways and then writing a true/imaginary story that might happen in their real lives. By elaborating on their real world experiences, students discover certain beliefs and attitudes about that experience they use to interpret text-world experience (Beach, 1998). Obviously, by helping students make personal and inter-textual connections, these read responses methods engage them and increase the depth of their learning.

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### **2.12.2Students'Autonomy in GroupWork**

Students can learn autonomously more in group work. Throughout the activities, the students should be entirely autonomous: They decide their work partner, the topic, materials, presentation, audience involvement, etc. While working, the group members cooperate, influence, and simulate each other. There is more interaction among members because they assume different roles and share responsibilities. There is also a team spirit since they all work towards the same

goal. Each group of students decides their own presentation, which can best communicate their ideas to the class and get the whole class involve They may present their materials through debate, lectures and short plays, simulate press conference, etc. They can use pictures, maps, charts, and video shows as visual aids. In this way, students can learn how to conduct basic interaction. Besides, in this kind of activity, the group members must evaluate their own work by comparing their actual performance with what they prepare and expect. Then, their classmates will tell them directly their strengths and weaknesses. Lastly, the teacher should summarize the key points of the group's work.

The prompt feedback not only makes the group see their problems, but also enables the other groups to become aware of the problems so they can avoid them and do even better.

### **2.12.3Scientific Reading Activities**

Teachers should introduce and produce cultural readers. Foreign culture acquisition cannot be achieved merely through classroom teaching. Students should have things to be read. Teachers should also prepare their lessons carefully try to find reading materials with cultural information. There should be proper language learning strategies —such as checking comprehension with a partner, and reading groups of words instead of word by-word —including throughout the text to help students look at their own learning process and build a repertoire of ways to become active learners, both during and after the course. Reading is integrated with listening, speaking and writing. For this reason activities should become more varied and demanding. For example, students are initially asked to choose the best summary of a given story; later, they are asked to write their own summary.(ibid1035)

Here are some of the activities students can do:

Before reading	While reading	After reading
<ul style="list-style-type: none"> <li>• discuss the topic</li> </ul> Interview their classmates Review what they already know about the topic Take a quiz about the topic Predict the content of the reading I	Match pictures with paragraphs Mark the main idea of the topic Find evidence for particular point of view Look for answers to the pre-reading quiz Write captions for pictures	React to the culture background Check their predictions Identify facts vs. opinions Compare issues cross culturally Write or correct a summary Look for examples that support a point

These activities help students make sense of the readings, and then encourage them to use details from the readings to discuss contemporary issues. Almost all of the activities involve either pair work or group work, thus maximizing student-to-student interaction. When students work alone on an activity, they follow up by comparing answers with a partner. Thus, students have numerous opportunities to communicate in meaningful ways in a collaborative atmosphere.(ibid)

## 2.12.4 Cultural Interaction by Literature

As most students of foreign languages struggle with a language and culture with which they are unfamiliar, literature which deals with either of these themes can be relevant to them. As said, literature cannot escape its cultural implications, and literature is a response to a relationship between the culture of the students and that represented by the current readers of literature being presented (Chen

Ben, 2004). In this respect, literature is one among several means of access to the foreign culture background studies.

However, interaction with a literary text depends on a reader's familiarity with the cultural assumptions in it. Literature is a facet of culture. Its significance can be best understood in term of its culture, and its purpose is meaningful only when the assumption it is based on are understood and accepted to solve the problem, teachers are to help students develop competence in the understanding of the readings and arouse the students' interest in thinking deeply about the ideas expressed by the selected works and to relate these to their own experience.(ibid)

### **2.12.5 Design of Course Objectives**

When we study and compare cultures, we actually begin a search for our own identity. This introductory course hopes to help students better understand the culture that has formed us in relation to "other" cultures that have found „others“ by studying how one particular culture has itself been formed. Placing cultural texts in their social environments, this course will primarily introduce students to the international perspectives of comparative cultural studies in relation to other forms of presentation.

This will enable us to appreciate how a particular form of writing encodes, transmits and questions cultural values and hence to understand the forces that shape our world. Teachers must offer direct instruction of techniques or procedures for developing a cultural class through various classroom interactions, and they also should model an enthusiasm for and curiosity about the target culture through their own behaviors and attitudes. Teachers will automatically accumulate "teachable resources" throughout the day, point out interesting words or sentences as they crop up in texts, stories, or conversation;

ask students to explore ways to express the topic and meaning; and help identify colorful, descriptive ways of speaking and writing in the material.(ibid)

## **2.13 Previous Studies:**

One studies has been carried out by Gada A. RhmanHarbi the researcher is going to introduce this study which is entitled

### **2.13.1 the title: The Role Of Culture In English Language Teaching And Learning M.A. (2007) by Gada A. RhmanHarbi**

**Aims:** the study aims to investigate the use of student's local culture as content and the use of foreign (English) culture as content and their influence upon English language and teaching.

**Tools:** the researcher used a questionnaire to gather data

**Results:** the results of the study indicate that the aim of teaching English language is to facilitate the communications of learner's ideas and culture. English language courses contribute a lot of language grammar and skills. The study of culture increases learner's motivation. linguistics competence alone is not enough in learning , cultural competence is importance in learning English language.

**Recommendation:** the researcher recommends the following:

- 1- Raise cultural awareness in English language students concerning both native and target societies.
- 2- Culture should be incorporated in the curriculum.
- 3- Culture class should does have a great role
- 4- Teaching a foreign is not tantamount ti giving a homily on syntactic structure or learning new vocabulary and expression. But mainly incorporates. Some cultural elements which are intertwined with language itself.
- 5- teachers should present students with cultural competence.

### **Comments on the previous study:**

The finding of previous study show that the study of culture increases learners motivation.

It is also found that the aim of teaching English language to facilitate the communications of learner's ideas and culture.

This study reached the point that, culture should be incorporate in the curriculum.

so this study aims to investigate the use of student's local culture as content and the use of foreign (English) culture as content and their influence upon English language and teaching.



# **Chapter three**

## **Methodology of the Research**

## **Chapter three**

### **Methodology of the Research**

#### **3.0 Introduction**

This chapter is devoted to the description of the methodology used to investigate the problems that encounter students in knowledge of culture. It focuses on the sample that is chosen, the research tool and the procedures of data collection.

#### **3.1 Research Method**

The researcher used the quantitative analytical method to conduct the study.

#### **3.2 Population of the Study**

The population of this study are some students who study at Sudan University of Science and Technology, fourth year. the students have been selected randomly from the class.

This table is about students and their University; they are fifty students from one class.

**Table 3.1 Sample of the Students**

University	Level	Number of the Students
Sudan University of Science and Technology	Forth Level	50 Students

#### **3.3Sample of the Study**

The sample of this study amounts to 50 students from fourth level who were randomly chosen to test their knowledge of culture.

### **3.4 Tool of the Study**

In this study only one tool was used for data collection. Which is Discourse completion Test (DCT)? The test is designed for students who study at Sudan University of Science and Technology, College of languages, English Department, fourth year. The students' test (St) consists of eight questions to gather the data necessary for the study. The test was about investigating the problems that encounter students in their knowledge of culture. The test contains eight questions; each one contains one statements.

### **3.5 Validity and Reliability**

When the researcher tended to design the test, he consulted the supervisor. The validity of the test is that the tool should measure the exact aim for which it had been designed.

To guarantee the validity of the test, the following steps were taken:

1. The test was reviewed by two teachers who are experts in teaching English.
2. Those teachers helped the researcher in editing some few words.
3. The test was checked by the supervisor for the final evaluation then it was given to a number of participants who face no problem in answering the questions.

To measure the validity, SPSS was used:

$$\text{Validity} = \sqrt{\text{Reliability}}$$

The researcher calculates the reliability coefficient of the scale used in the test by alpha equation and the results as follows:

**Table 3.2** Reliability and Validity

Questionnaire	
reliability coefficient	Validity coefficient
0 .647	0.80

### **3.6 Procedures**

The researcher designed the test. Before she distributed it to the students, she informed them about the purpose in order to take their agreement and which time is suitable for them to do the test. She found no problem in helping her. Then she distributed copies to 50 students.

Their scores were processed statistically to reveal the results in terms of tables, and figures.

### **3.7 Summary of the Chapter**

This chapter gives full description of the methods and techniques which the researcher used to conduct this study. It shows that this study is descriptive and analytical. Then it describes the population and the sample of the study. Also it considers the tool of the study. It explains the procedures which the researcher followed to test the validity and reliability of the tool and how she collected the data of the study and how she analyzed them.

# **Chapter Four**

## **Data Analysis, Results and Discussion**

## **Chapter Four**

### **Data Analysis, Results and Discussion**

#### **4.1 Introduction**

This chapter is devoted to data analysis, results and their discussion. Tables and figures are used to display the results.

#### **4.2 Data Analysis**

Below, the analysis and results of the study are shown.

##### **Statistical analysis**

##### **Reliability and Validity:**

Reliability is defined as the extent to which a questionnaire, test, observation or any measurement procedure produces the same results on repeated trials.

Validity is defined as the extent to which the instrument measures what it purports to measure. and calculate in many ways represents the easiest being the square root of the reliability coefficient.

##### **Statistical methods used:**

To achieve the objectives of the study and to verify hypotheses, statistical methods were used the following:

- 1- charts.
- 2- frequency distribution of the answers.
- 3- percentages.
- 4- alpha equation, to calculate the reliability coefficient.

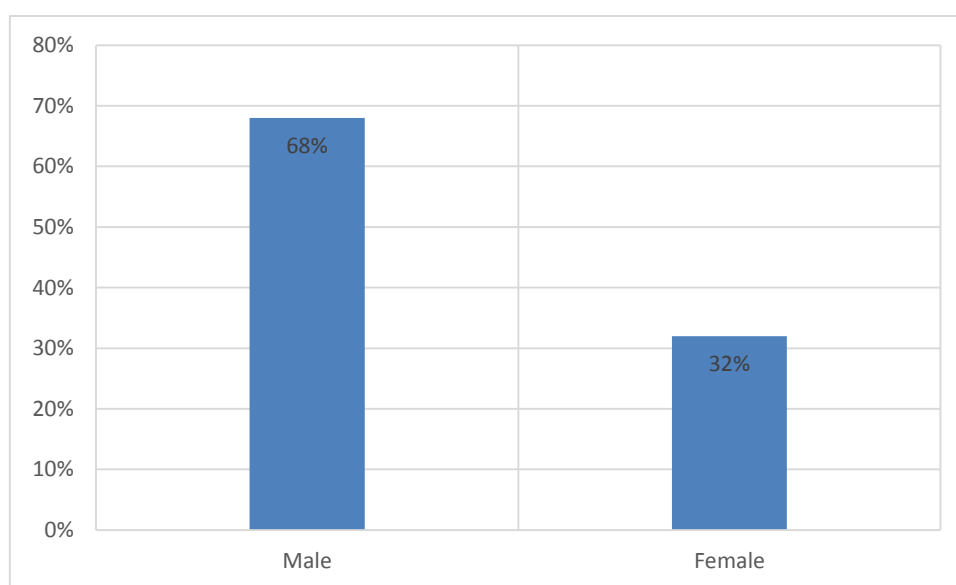
## Statistical analysis

### 1- gender

**Table ( 1)**

Gender	Frequency	Percentage
Male	34	68%
Female	16	32%
Total	50	100%

Source: prepared by researcher, using SPSS, 2015



**Figure (1)**

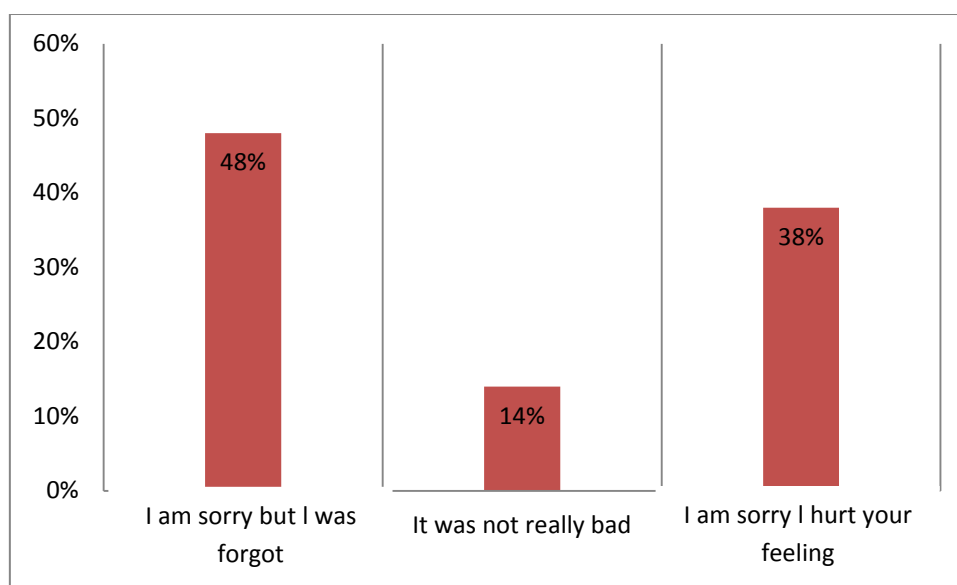
Table (1) and figure (1) show that the gender of most of the individuals study are (Male) by (34) and with (%68 )while the total number is (Female) by (16) and with (32%).

## 2-q2

**Table ( 2)**

Answer	Frequency	Percentage
I am sorry but I was forgot	24	48%
It was not really bad	7	14%
I am sorry but I hurt your feeling	19	38%
Total	50	100%

Source: prepared by researcher, using SPSS, 2015



**Figure (2)**

Table (2) and figure (2) show that the answer of most of the individuals study are (I am sorry but I forgot) by (24)and with (48%)while the total number is (I am sorry I hurt your feeling) by (19) and with (38%) this means that the magority of students have a problem in how to appologize while a few of students have no problem.

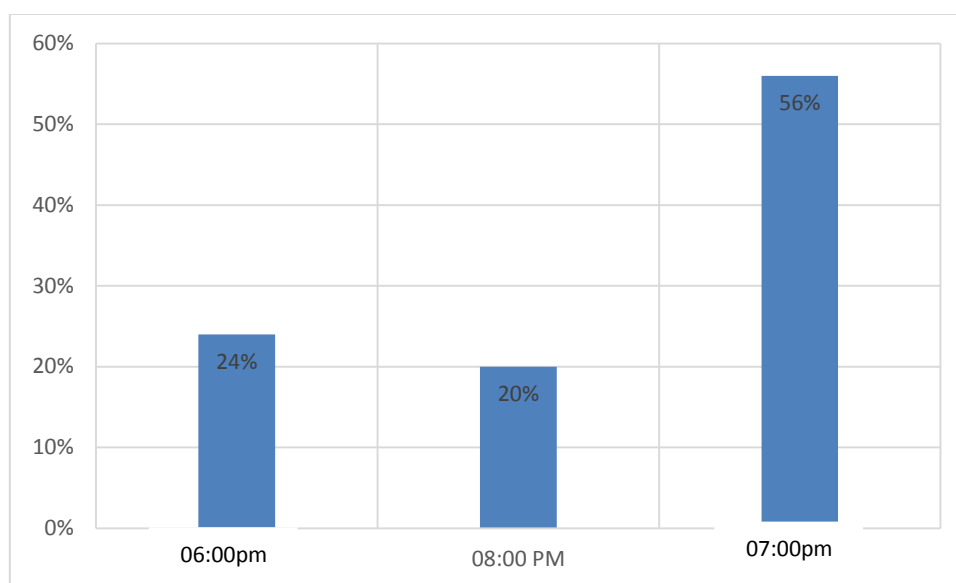


### **3-q3**

**Table (3)**

Answer	Frequency	Percentage
6 PM	12	24%
8 PM	10	20%
7 PM	28	56%
Total	30	100%

Source: prepared by researcher, using SPSS, 2015



**Figure (3)**

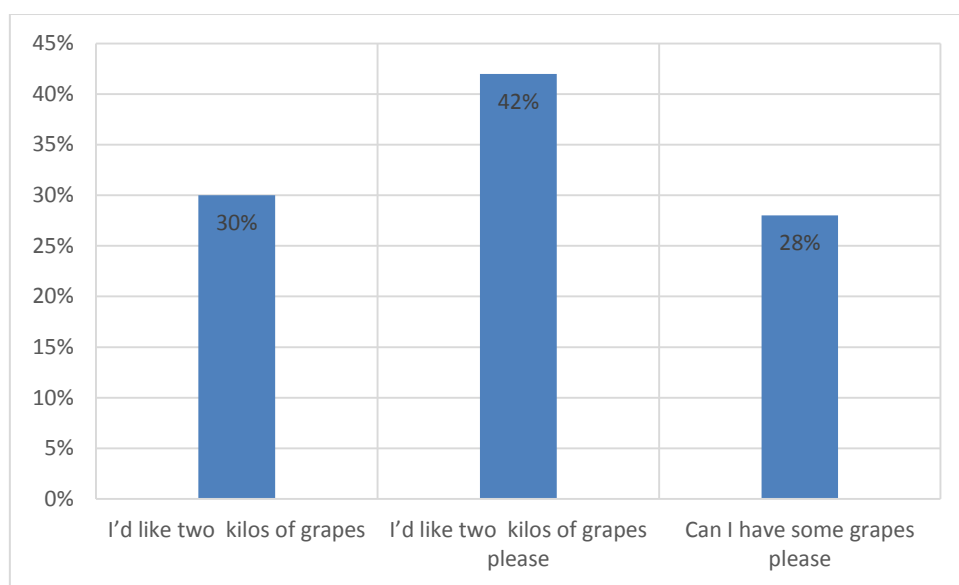
Table (3) and figure (3) display that the answer of most of the individuals study are (7 PM) by (28) and with (56%) while the total number is (6 PM) by (12) and with (24%). This indicates that the majority of students have a problem in accruing the times, whereas few numbers (12) have no problem.

#### **4-q4**

**Table (4)**

Answer	Frequency	Percentage
I'd like two kilos of grapes	15	30%
I'd like two kilos of grapes please	21	42%
Can I have some grapes please	14	28%
Total	30	100%

Source: prepared by researcher, using SPSS, 2015



**Figure (4)**

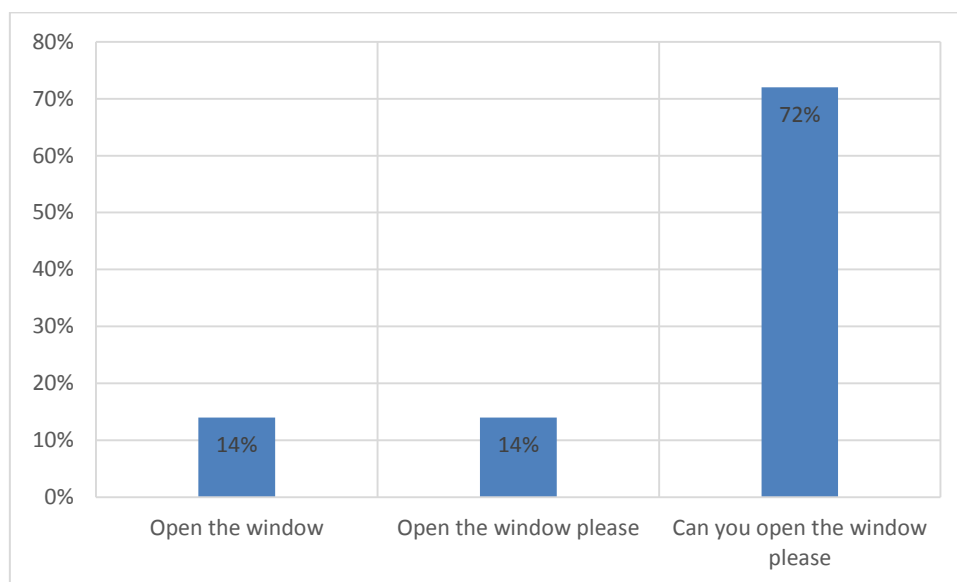
Table (4) and figure (4) indicate that the answer of most of the individuals study are (I'd like two kilos of grapes please) by (21) and with (42%) while the rest number is (I'd like two kilos of grapes) by (15) and with (30%). and a few number is ( Can I have some grapes please?) with (28%) by (14) This means that the magority of students have no idea in how to be polite with others while (14) have no problem in politness.

## **5-:q5**

**Table (5)**

Answer	Frequency	Percentage
Open the window	7	14%
Open the window please	7	14%
Can you open the window please	36	72%
Total	50	100%

Source: prepared by researcher, using SPSS, 2015



**Figure (5)**

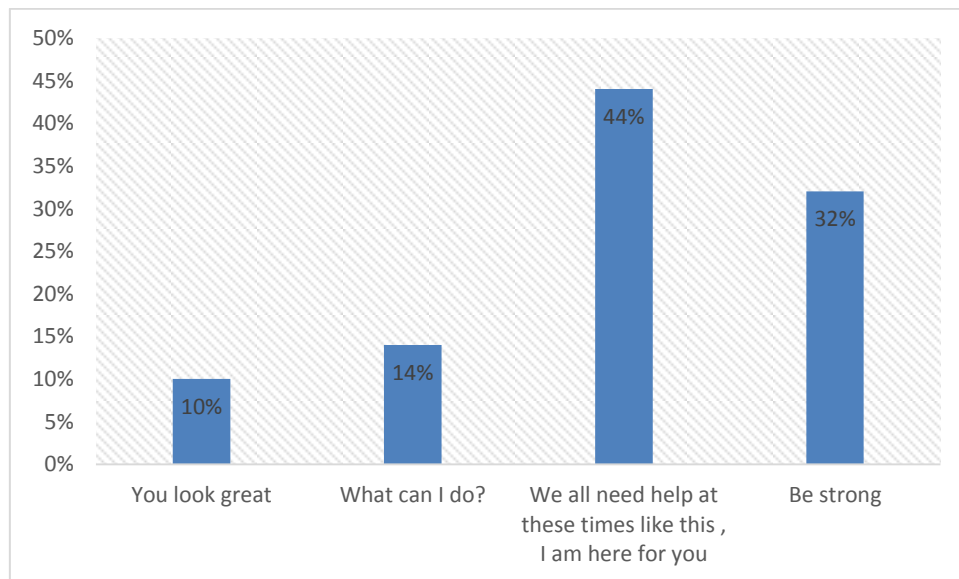
Table (5) and figure (5) show that the answer of most of the individuals study are (Can you open the window please) by (36) and with (72%)while the total number is (Open the window) and (Open the window please)by (7) and with (14%).this means that the magority of students have no problem while (7) have a problem

**6-q6**

**Table (6)**

Answer	Frequency	Percentage
You look great	5	10%
What can I do?	7	14%
We all need help at these times like this , I am here for you	22	44%
Be strong	16	32%
Total	50	100%

Source: prepared by researcher, using SPSS, 2015



**Figure (6)**

Table (6) and figure (6) indicates that the answer of most of the individuals study are (We all need help at these times like this , I am here for you) by (22) and with (44%)while the total number is (Be strong) by (16) and with (32%). This

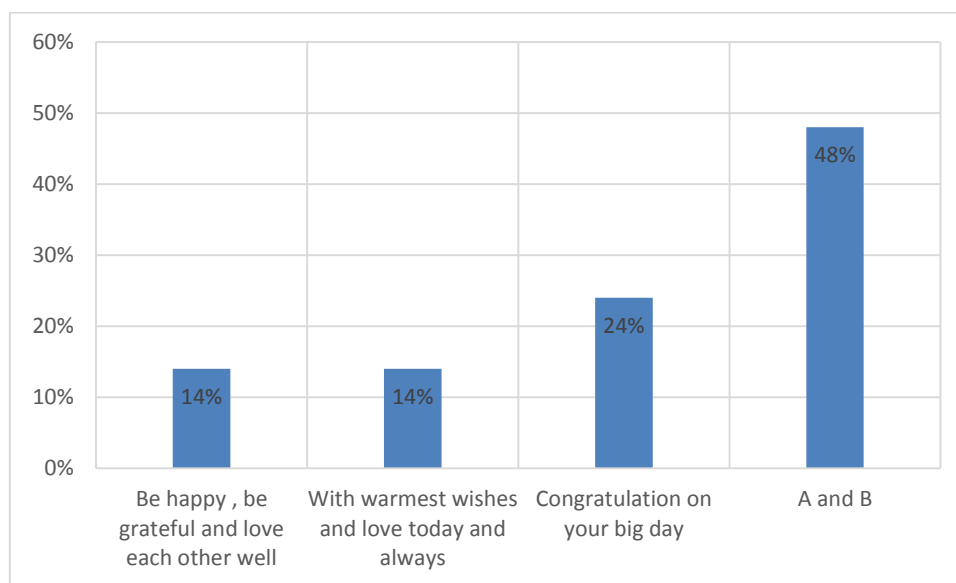
means the majority of students have no problem in offering whereas a few of students have a problem in offering.

### **7-q7**

**Table (7)**

Answer	Frequency	Percentage
Be happy , be grateful and love each other well	7	14%
With warmest wishes and love today and always	7	14%
Congratulation on your big day	12	24%
A and B	24	48%
Total	50	100%

Source: prepared by researcher, using SPSS, 2015



**Figure (7)**

Table (7) and figure (7) show that the answer of most of the individuals study are (A and B) by (24) and with (48%))while the total number is (Congratulation on

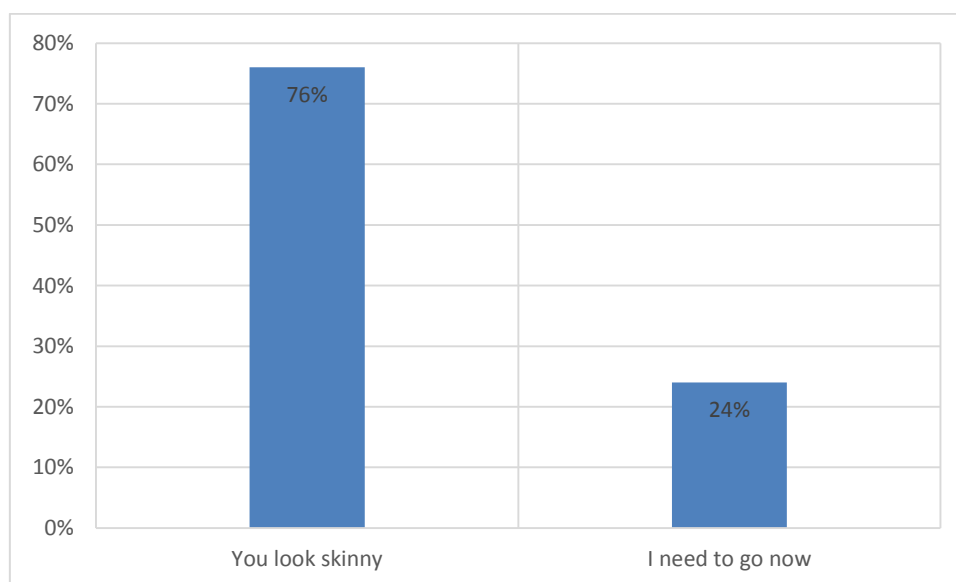
your big day) by (12) and with (24%) .this means the magority of students have a knowledge in how to cogratulate in wedding occations while a few of students have not.

### **8-:q8**

**Table (8)**

Answer	Frequency	Percentage
You look skinny	38	76%
I need to go now	12	24%
Total	50	100%

Source: prepared by researcher, using SPSS, 2015



**Figure (8)**

Table (8) and figure (8) desplay that the answer of most of the individuals study are (You look skinny) by (38) and with (76 %)while the rest number is (I need to go now) by (12) and with (24%) .this means that the magority of students have

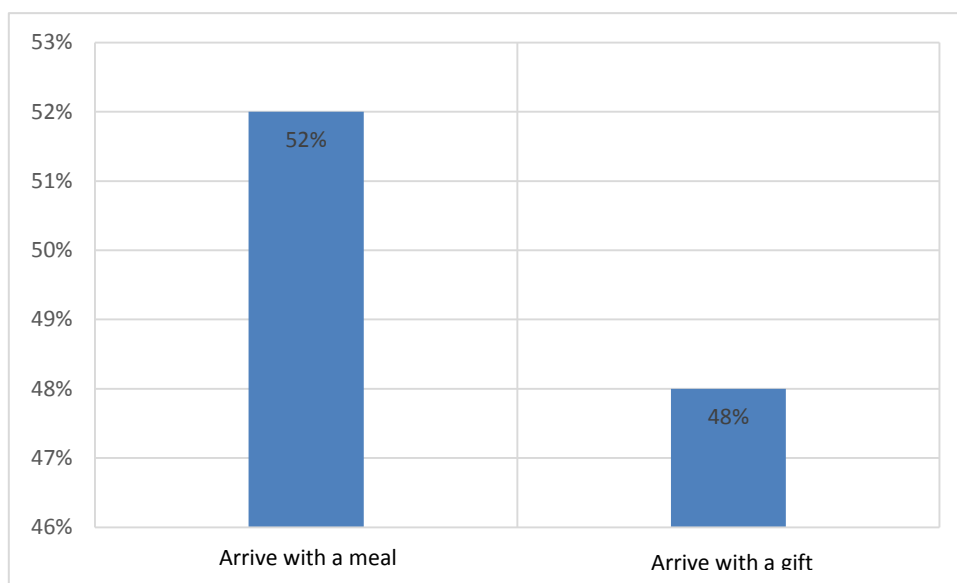
no knowledge in what should say for a sick person while a few number of them have no problem in what would you say for a sick person.

## **9-:q9**

**Table (9)**

Answer	Frequency	Percentage
Arrive with a gift	26	52%
Arrive with a meal	24	48%
Total	50	100%

Source: prepared by researcher, using SPSS, 2015



**Figure (9)**

Table (9) and figure (9) display that the answer of most of the individuals study are (Arrive with a meal) by (26) and with (52%) while the total number is (Arrive with a gift) by (24) and with (48%). This means that the majority of the

participants do not know how to deal with the new british neighborhood while a few of the participants have no problem.

### **4.3 Testing Hypotheses**

This study consists of three hypotheses; below each one is tested in order to assert or reject:-

1. learning and teaching English culture broaden EFL students knowledge of it as an international language .

Concerning this hypothesis, the majority of students do not have wide knowledge of English culture; they face real problems. The result asserts the hypothesis.

2. Exposure to English culture enable EFL students to assimilate English cultural differences.

Regarding this hypothesis, the majority of students are not aware of the usage of English cultural differences. The result asserts the hypothesis.

3. Teaching EFL students English culture prepare them for international communication .

Concerning this hypothesis, the majority of students face problems in communicating globally; . The result assures the hypothesis.



# **Chapter Five**

## **Conclusions, Recommendations and Suggestions for Further Studies**

## **Chapter Five**

### **Conclusions, Recommendations and Suggestions for Further Studies**

#### **5.1 Introduction**

This is the last chapter of the study. It provides conclusions, recommendations based on findings of the study and suggestions for further studies.

#### **5.2 Conclusions**

This study investigates the importance of teaching English language culture in foreign students classrooms. There are three hypotheses concerning this study. First, learning and teaching English culture broaden EFL students' knowledge of it as an international language. Second .exposure to English culture enables EFL students to assimilate English cultural differences And the last one, Teaching EFL students other English culture prepare them for international communication.

In order to verify the above hypotheses; the researcher used one tool, a test for students. The sample consisted of fifty students from SUST.

Here are the major findings of the study that fulfill its objectives:

1. Students have a little knowledge in English language culture
2. Students do not know how to communicate freely and globally.
3. Students have not enough cultural awareness of global English.
4. Students do not differentiate between English language culture and their culture.

### **5.3 Recommendations**

According to the findings discussed above, there are some recommendations are incorporated in the conclusion of this study:

1. Students should extend their knowledge in English language culture.
2. English language students shouldn't just restrict their study on academic curricula; they should read books which contain culture.
3. Incorporate teaching English language culture in the curriculum.

### **5.4 Suggestion For Further Studies**

On basis of the findings the researcher suggests some further studies in the future:

1. Further studies can be conducted on the same topic with the spine series.
2. About the way of teaching culture.
3. The differences between English language culture and the local culture.

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