

Role of Syllabus in Creating School & Classroom Culture: A Comparative Study of Public & Private Sectors in Pakistan

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Abstract

Every language has its cultural norms, some of which can be completely different and in conflict with other cultures' norms. Conflicts of cultural norms basically create the communication gap among the cultures. Perhaps one solution for such problems is to help language learners to learn the target culture within the syllabus. Syllabus is the most suitable key for promoting any culture either target culture or native culture. Through target culture it is easy to learn target language and we can say that its vice versa. Target language has its own culture so it's best to learn the target language with the all norms of target culture. Raising the learners' cultural awareness in a language course, as Tomlinson and Masuhara (2004) note, can facilitate language acquisition too. The basic purpose of this paper is to present the role of syllabus in language classrooms and promoting the school and classroom through syllabus both public and private sector.

Keywords: Syllabus, culture, ELT, Public & Private Sector.

Introduction

Etymologically syllabus means a 'label or 'table of contents'. Wilkins (1981) pointed out: "syllabuses are specification of the content of language teaching which have been submitted to some degree of structuring or ordering with the aim of making teaching and learning a more effective process". So far, there have been several approaches to syllabus design within literature. In essence, each type of syllabus offers alternative answers to the question: What does a learner of a new language need to know, and what does a learner need to be able to do with this knowledge? (Breen, 1987, p. 85) To design a syllabus is to decide what gets taught and in what order.

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Schools themselves have a culture—a set of norms and ways of working, thinking, talking, valuing, and behaving. When the culture of the school reflects the culture of the home or community, the classroom is more familiar to children. When school reflects different ways of thinking, knowing, and valuing, children must cross boundaries, making the learning process more complex. School can be a more foreign experience, and more mysterious or intimidating, for students whose home or community context is substantially different from what they experience in school. If the school does not incorporate aspects of students' home and community life in the learning process, students may feel alienated by the classroom environment. In addition, if teachers do not understand the cultural norms that guide their students' thinking and behaviour, they may misinterpret or miss entirely what students understand, another addition, if classroom syllabus does not structured according to the cultural norms, it creates also misinterpretation.

Every culture has its own cultural norms for communication and these norms differ from one culture to another. The more effectively we observe the norms of other cultures, the better is our communication with people of the target culture. Consequently, to achieve success in second language acquisition, the learners need to learn the target culture, and the teachers have to provide them with materials which focus on both language and socio-cultural components. This would lead to viewing culture as an essential part of a syllabus.

Native language is learned along with the norms and attitudes of the social group which manifested through the words and expressions that are commonly used by members of the group. Therefore, learning to understand a foreign culture should help students of another language to use words and expressions more skilfully and authentically; to act naturally with persons of the other culture; and to recognize their different reactions.

Theoretical Background

Culture is such an everyday experience for us that we often do not notice it—just as a fish does not notice the water it lives in. Over the past 25 years we have begun to understand the important role that culture plays in learning. The relationship between culture and thinking is

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so close that it is often impossible to disentangle one from the other. Our experiences, rooted in our cultures, shape what we perceive and how we make sense of it, as well as how we communicate with others.

Sonia Nieto defines culture in the following way:

Culture consists of the values, traditions, social and political relationships, and worldview created, shared, and transformed by a group of people bound together by a common history, geographic location, language, social class, and/or religion. Culture includes not only tangibles such as foods, holidays, dress, and artistic expression, but also less tangible manifestations such as communication style, attitudes, values, and family relationships. These features of culture are often more difficult to pinpoint, but doing so is necessary if we want to understand how students learning may be effected. (Nieto, 2000, pp. 139-140)

Culture, according to Graves (1996) provides a broader context for how one determines what is valued, appropriate, or even feasible and why. The fact that no society exists without a culture reflects the need for culture to be incorporated in social context within which people communicate. This is why Damen (1986, cited in Graves, 1996) calls culture the fifth dimension of language teaching. Also Kramsch (1993) suggests that culture is not just a fifth skill or an aspect of communicative competence; it is the underlying dimension of all one knows and does.

Cultures of Schooling

The word “culture” describes a wide range of influences on how people behave in organizations, communities and even nations. In general, it refers to a set of common values, attitudes, beliefs and norms, some of which are explicit and some of which are not. People in a particular culture may or may not be conscious of its influence and may or may not be able to articulate its elements. They do what they do and say what they say because that is the way things are commonly done or said. They tell certain kinds of stories and extol certain kinds of behaviour and mythologize certain kinds of events, and the sum total of all these actions and conversations becomes the context they need for finding meaning in their lives and establishing relationships with others. It has long been observed that an organization’s

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success can be attributed stand how student learning may be affected (Nieto, 2000, pp. 139-140).

Ingredients of a School Culture

Studies of effective schools have established a number of cultural elements that seem to have some impact on student achievement. Fyans and Maehr (1990) singled out academic challenges, a sense of community, recognition for achievement and perception of school goals as salient variables. Cheong (1993) related organizational ideology, shared participation, charismatic leadership and intimacy to stronger teacher motivation and satisfaction. Senge (1990), Fullan(1992), and Deal and Peterson (1990) all point to the importance of a shared vision championed by a strong leader with a sense of moral purpose. From the work of these and many other researchers and practitioners of school reform, a few general principles emerge.

Ingredients for High Achievement

If you want a school culture that supports hard work and high achievement, you need the following ingredients:

- An inspiring **vision**, backed by a clear, limited and challenging **mission**
- A curriculum, modes of instruction, assessments and learning opportunities that are clearly **linked** to the vision and mission and **tailored** to the needs and interests of the students
- Sufficient **time** for teachers and students to do their work well
- A pervasive **focus on student and teacher learning**, coupled with a continual, school-wide conversation about the **quality** of everyone's work
- Close, supportive teacher-student, teacher-teacher and student-student **relationships**
- Many opportunities and **venues for creating culture**, discussing fundamental values, taking responsibility, coming together as a community and celebrating individual and group success
- **Leadership** that encourages and protects trust, on-the-job learning ,flexibility, risk-taking, innovation and adaptation to change

- **Data-driven decision-making systems** that draw on timely, accurate ,qualitative and quantitative information about progress toward the vision and sophisticated knowledge about organizational change
- Unwavering **support** from parents
- **District flexibility and support** for multiple school designs, visions ,missions and innovations.

Culture Education

Education is the medium through which culture can be passed from one generation to the next. Luthuli (1985:23) argues that it is through education where various practices by means of which culture tries to perpetuate, improve and enrich it through acquainting each successive generation with its most important traditions, habits, beliefs and experiences.

Multicultural Education

Inequities in schooling can be addressed in part by taking into account the range of experiences, histories, and cultures that students bring to the classroom.

James Banks describes five ways scholars and teachers have thought about multicultural education, each of which reflects an aspect of educating for and about cultural diversity.

They are: *content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowerment of school culture.*(Banks, 1993).

Content integration is “the extent to which teachers uses examples, data, and information from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline” (Banks, 1993, p. 5).

Curriculum materials and textbooks can serve to marginalize students of colour when they fail to represent students’ lives and histories or when they represent them in a superficial manner. Content integration occurs not only in history or literature classes, but also in science classes when scientists and inventors from many cultures are discussed, or in mathematics

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class, when teachers draw on examples from students' experiences outside the classroom. When classroom materials reflect students' own experiences, students feel validated and can better connect to the learning at hand.

Difference between Syllabus and Curriculum

Nunan (1988) believes that curriculum is wider term as compared with syllabus. Curriculum covers all the activities and arrangements made by the institution throughout the academic year to facilitate the learners and the instructors whereas syllabus is limited to particular subject of a particular class.

Types of Syllabi

Scholars have distinguished six different types of syllabi throughout the literature. Almost all the language teaching syllabi are amalgamations of two or more of the types defined below:

Product-oriented versus Process-oriented Syllabuses

Nunan (1988) that product-oriented syllabuses are those in which the focus is on the knowledge and skills which learners should gain as a result of instruction (the product or the end), while process syllabuses are those which focus on the learning experiencing themselves (the processes toward the end).

Product-oriented	Process-oriented
Structural/Formal	Tasked-based
Situational	Procedural
Lexical	Negotiated
Notional-Functional	Proportional
	Content-based

Figure 1. Product/Process-oriented syllabi

Analytic versus Synthetic Syllabuses

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Wilkins (1976) draws a distinction between synthetic and analytic types of syllabuses. A synthetic language teaching strategy is one in which the different parts of language are taught separately and gradually. Here, the acquisition is a process of accumulation of parts until the whole structure of language has been constructed. In contrast, analytic syllabuses are organized in terms of the purposes for which people intend to learn the language and the kinds of language performance that are necessary to fulfill those objectives.

Analytic syllabuses	Synthetic syllabuses
Tasked-based	Structural
Procedural	Situational
Notional-functional [According to Wilkins (1976)]	Notional-functional [(According to Long & Crooks (1992))
Content-based	
Negotiated	

Figure 2. Analytic/Synthetic-oriented syllabi

Structural/Formal Syllabus

Krahnke (1987) maintains that the structural syllabus is, doubtless, the most familiar of syllabus types. It has a long history, and a major portion of language teaching has been carried out using some form of it. The structural syllabus is based on a theory of language that assumes that the grammatical or structural aspects of language form are the most basic or useful. He further (p. 10) holds that a structural (or formal) syllabus is one in which the content of language teaching is a collection of the forms and structures, usually grammatical, of the language being taught.

Situational Syllabus

Palmer and Horn by believed that a grammatical or structural syllabus was neither efficient, nor effective for language learning since this model offers language samples outside their social and cultural contexts which makes transfer of learning from the classroom to the real

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world quite difficult. The limitations attributed to the structural syllabus led to an alternative approach where the point of departure became situational needs rather than grammatical units.

Notional Functional Syllabus

A functional-notional syllabus is based on learning to recognize and express the communicative functions of language and the concepts and ideas it expresses. In other words, this kind of syllabus is based more on the purposes for which language is used and on the meanings the speaker wanted to express than on the forms used to express them. Hedge (2000, p. 246) highlights how the ‘communicative revolution’ in the 1970s urged educators to go beyond structural analyses of language provided by linguists and start to consider what ‘communicative ability’ in a language entailed. It became apparent that developing such ability required a different view of language.

Proportional Syllabus

The proportional or balanced syllabus, originally proposed by Yalden (1983), is a type of syllabus which offers a close interweaving of structural and non-structural (functional), systematic and non-systematic elements over time (White, 1988). Yalden (1987, pp. 96-97) maintains that, this syllabus “is a model that can be used where neither immersion nor the sheltered classroom format is possible, but where development of overall competence is desirable.” This syllabus comprises a number of elements within the main theme acting as a link between the units. This theme is designated by the learners. The syllabus is designed to be dynamic, not static, with adequate room for feedback and flexibility. Yalden’s fully developed proportional model encompasses an initial phase which focuses mainly on formal meaning. This phase is more appropriate for true beginners and as the proficiency level of the students’ increases, the focus shifts to functional (non-structural) meaning.

Negotiated Syllabus

Negotiated syllabus is a social and problem-solving model for syllabus design, in which the learner plays the main role and where negotiation is the key concept. This model draws upon general philosophical and educational principles rather than on second language acquisition principles, and its origins can be found in the work of Breen and Candlin (1987), Breen (1984, 1987), and Breen and Littlejohn (2000).

Procedural Syllabus

With the growing dissatisfaction with the Structural and Oral-Situational syllabi, Prabhu who was working at the Regional Institute of English in Bangalore at the time evolved an approach which was called Communicational Teaching Project. Based on this approach, a project named the Bangalore/Madras or the Bangalore Communicational Teaching Project was undertaken in Southern India in the late 1970s and early 1980s. Johnson (1982) defines procedural syllabus as 'a syllabus of tasks which are graded conceptually and grouped by similarity'. Prabhu recognizes that the acquisition of a linguistic structure is not "an instant, one-step procedure, and claims with Krashen that language form is acquired subconsciously through 'the operation of some internal system of abstract rules and principles' (Prabhu, 1987, p. 70) when the learner's attention is focused on meaning, i.e., task-completion, not language". Prabhu (1987) himself mentions that tasks in a procedural syllabus should be intellectually challenging enough to maintain students' interest, for that is what will sustain learners' efforts at task completion, focus them on meaning and, as part of that process, engage them in confronting the task's linguistic demands.

Skill-based Syllabus

The skill-centred approach to course design has been widely been applied in a number of countries, particularly in Latin America. Students in universities and colleges there have the limited, but important need to read subject texts in English, because they are unavailable in their mother-tongue. As Mohsenifar (2008) puts it, in a "skill-based syllabus", the content of the language teaching is a collection of specific abilities that may play a part in using language. Skill-based syllabi group linguistic competencies (pronunciation, vocabulary, grammar, and discourse) together into generalized types of behaviour, such as listening to spoken language for the main idea, writing well-formed paragraphs, giving effective oral

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presentations, and so on. The primary purpose of skill-based instruction is to learn the specific language skill. A possible secondary purpose is to develop more general competence in the language, learning only incidentally any information that may be available while applying the language skills.

Content-based Syllabus

Content-based instruction refers to an approach in which teaching is organized around the content rather than around a linguistic syllabus (Richards & Rodgers, 2001). Krahne (1987, p. 65) defines content-based syllabus as the teaching of content or information in the language being learned with little or no direct or explicit effort to teach the language itself separately from the content being taught. Content-based syllabus is considered as a sub-category of process-oriented and an analytic syllabus (Nunan, 1988). While Ellis (2003) believes that content-based instruction is a kind of task-based approach, Nunan (1988) maintains that in content-based syllabuses unlike task-based syllabuses which are based on linguistic criteria, the experiential content is derived from subject area.

Task-based Syllabus

According to Krahne (1987, p. 59) “The primary theory of learning underlying task-based instruction is Krashen’s acquisition theory (Krashen, 1982). Acquisition theory argues that the ability to use a language is through exposure to the language and participation in using it. Nunan (2001) also asserts that task-based syllabuses offer a specific realization of communicative language teaching and differs from the previously proposed syllabuses like structural and functional notional syllabuses on the ground that task-based syllabuses start with needs analysis. This needs analysis results in a list of the target tasks that the learners need to carry out in real-life situations such as going through a job interview, completing a credit card application, and finding one’s way from a hotel to a subway station.

Lexical Syllabus

Emergence of lexical syllabus was a reaction against traditional structural syllabus. The basic concept on which this syllabus rests is that students must be able to understand and use lexical phrases such as chunks, prefabricated patterns, and collocations. In this regard, Lewis (1993, p. 95) says that “an important part of language acquisition is the ability to comprehend and produce lexical phrases as unanalysed wholes, or “chunks,” and that these chunks become the raw data by which learners perceive patterns of language traditionally thought of as grammar.”

Cultural Syllabus

Whether culture should be taught as a separate subject is a controversial issue in the field of second language education. As Abbaspour et al. (in press) concluded, culture and language are inseparable and culture learning must be an integral part of language learning. Along the same line, Brown (2007, p. 165) maintains that, “A language is part of a culture and culture is part of language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”.

Stern (1983) proposes a four-dimensional model in which he integrates four major areas or “syllabi”, namely, the Language Syllabus, encompassing both structural and functional aspects of the language; the Communicative/Experiential Syllabus, which specifies “fields of experience” for project-based language activities; the Culture Syllabus, containing topics and applications for the development of socio-cultural knowledge and awareness. A cultural syllabus often addresses the non-verbal as well as the verbal components of language and how these may be incorporated into language lessons by teachers.

Multi-dimensional Syllabus

So far we have looked at syllabuses as they are mutually exclusive; that a course designer would base the course on only one parameter (being the structure, the situation, the task, the function etc.) as the unit of organization, and not the amalgamation of all these parameters. However, there are various ways in which different syllabus specifications may be combined to create what is sometimes referred to as the 'multidimensional syllabus' (Johnson 2009). The underlying principle of multi-dimensional syllabus is that, unlike other syllabuses which

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solely rely on one specification, there should be flexibility to change the central point of the teaching material as the goes on (Mohsenifar, 2008).

The *What* and the *How*

Two main dimensions of language teaching: the *what* and the *how*. I recognise that a distinction between syllabus ('what') and methodology ('how'), although well established, is by no means an uncontested one, as, for example, the various discussions related to process syllabuses have demonstrated (see, for example, Breen & Littlejohn, 2000). To teach or learn any target language proficiently there is need to be taught or learn that target culture also with the language. This cultural awareness will make the learners proficient in the target language. Tomlinson and Masuhara (2004) introduce an approach that helps in cultural awareness.

Approach Teaching Target Culture

An integrated approach to teaching language and culture will focus additionally on culturally significant areas of language and on the skills required by the learner to make sense of cultural difference (Pulverness, 2003). The principles, objectives, procedures, and materials of such an approach are described by Tomlinson and Masuhara (2004) as follows:

Principles

The main learning principles of a cultural awareness approach involve the encouragement of:

- Learning from experience
- Apprehension before comprehension, in that the learner is helped to become aware of something before trying to achieve conscious understanding of it
- Affective and cognitive engagement with an encounter, text, or task
- Intake responses to an encounter, text, or task in the sense of developing and articulating representations of the experience
- discovering clues to the interpretation of an experience by reflecting on that experience
- Tolerance of ambiguity. That is, not worrying about not being able to interpret an experience, or not fixing an immediate and absolute interpretation.

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These principles, as Tomlinson and Masuhara (2004) believe, are coherent in the sense that they connect with each other and have been developed to facilitate the deep processing of experience which can lead to informed awareness, sensitivity and empathy, and to the acquisition of language too.

Objectives

Tomlinson and Masuhara (2004) also state that the main objectives of a cultural awareness approach are to help the learners to:

- discover assumptions, values, and attitudes that underlie utterances and behaviours in other cultures
- discover assumptions, values, and attitudes that underlie utterances and behaviours in their own cultures
- notice implicit conflicts and analyse the causes
- identify options for conflict solutions
- try out options, observe the consequences, and take necessary measures
- resist falling back on stereotyping and ethnocentrism
- develop sensitivity to cultures
- develop empathy with other cultures
- acquire cross-cultural skills
- develop the ability to use language appropriately and effectively in various cultural contexts

To develop cultural awareness alongside language awareness, the acknowledgement of cultural identity is not sufficient. One way of raising this kind of awareness in learners, as Pulverness (2003) suggests, is through literary texts that more directly represent experiences of cultural engagement. Besides, an enhanced language syllabus that takes account of cultural specificity would be concerned with aspects of language that are often neglected in course materials: connotation, idiom, the construction of style and tone, rhetorical structure, critical language awareness and translation.

In order to teach culture to foreign language teenage students who usually do not have close contact with native speakers of English and have little opportunity to discover how these speakers think, feel, and interact with others in their own peer group and to stimulate their curiosity about the target culture, Tavares and Cavalcanti (1996) developed a set of activities.

The aim of these activities is to increase students' awareness and to develop their curiosity towards the target culture and their own, helping them to make comparisons among cultures. These comparisons are not meant to underestimate any of the cultures being analysed, but to enrich students' experience and to make them aware that although some culture elements are being globalize, there is still diversity among cultures. This diversity should then be understood and respected, and never over or underestimated. This variety of cultures was grouped under predetermined cultural topics. Tavares and Cavalcanti (1996) developed these activities by using authentic materials, their own personal experience as EFL teachers, and contributions from colleagues through ideas that were adapted to their needs.

Methodology

Except for literature studies, our research is based on questionnaires as well as interviews. This study also aimed both the qualitative aspect and quantitative aspect school culture and matters relating to the role of syllabus.

The questionnaire and the interviews were used to obtain data. The teachers were asked questions related to their ideas towards the role of syllabus on culture. The questionnaire and interviewees were asked about: 1) effect of syllabus on culture, 2) the effect of English Language on our culture.

Therefore, the purpose of this study was to investigate the role of syllabus on Pakistani culture with the special reference to the English Language in both public and private sectors. The researchers intended to determine the attitude of teachers towards the role of culture in ELT in general and textbooks and content in particular in improving their English language.

Participants

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The study was carried out in two public schools and two private schools while five male and five female teachers were selected.

- Govt. High School for boys, Shadbagh Lahore
- Govt. High School for Girls, Sheikhpura
- National Model School, Sheikhpura
- Dar-e-Arqam, Sheikhpura

Data analysis

DATA ANALYSIS (PRIVATE SCHOOL)

Sr.#	STATEMENT	GENDER		FREQUENCY	PERCENTAGE
01	Do you think that syllabus effect the culture	M	YES	4	40%
			NO	1	10%
		FM	YES	3	30%
			NO	2	20%
02	School is an appropriate place for incorporating new life experiences.	M	YES	4	40%
			NO	1	10%
		FM	YES	5	50%
			NO	0	0
03	Cultural norms & trends are being affected by the materials (syllabus) that is being used in the classroom.	M	YES	3	30%
			NO	2	20%
		FM	YES	3	30%
			NO	2	20%
04	Syllabus must be rooted in culture.	M	YES	2	20%
			NO	3	30%
		FM	YES	4	40%

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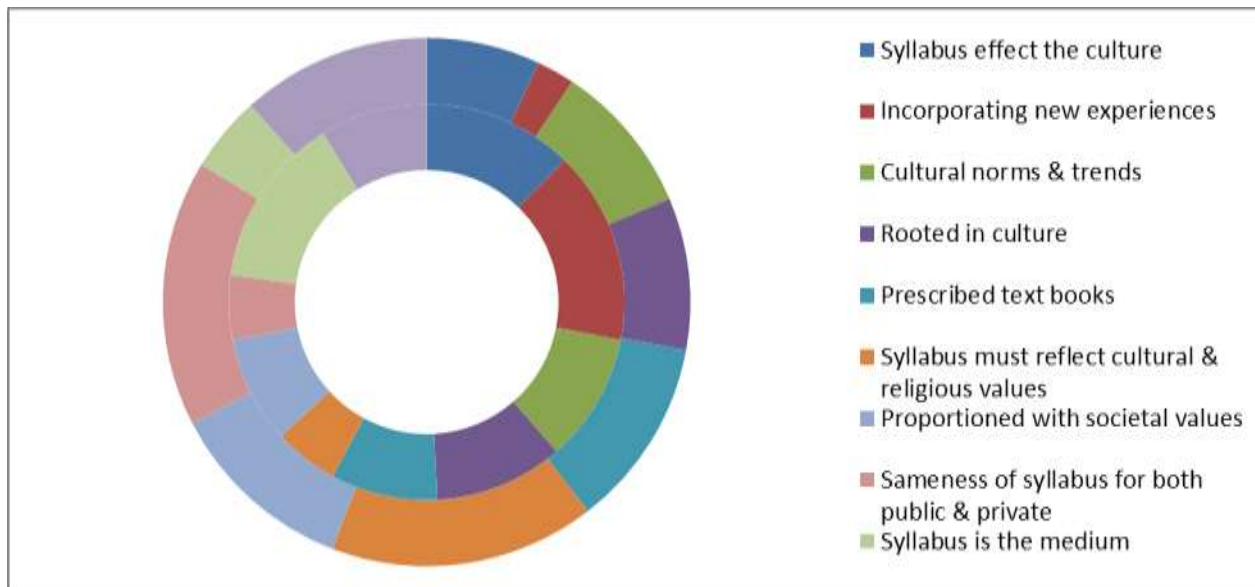
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			NO	1	10%
05	Do you think our prescribed text books are appropriate with our cultural values	M	YES	1	10%
			NO	4	40%
		FM	YES	4	40%
			NO	1	10%
06	Syllabus must reflect our cultural & religious values.	M	YES	3	30%
			NO	2	20%
		FM	YES	0	0
			NO	5	50%
07	Syllabus must be proportioned with the systematic societal values.	M	YES	3	30%
			NO	2	20%
		FM	YES	2	20%
			NO	3	30%
08	Do you favour for sameness of syllabus both for public & private sector	M	YES	2	20%
			NO	3	30%
		FM	YES	1	10%
			NO	4	40%
09	Syllabus is the medium that broadens learners' exposure to the globalized world.	M	YES	5	50%
			NO	0	0
		FM	YES	3	30%
			NO	2	20%
10	Classroom environment is an instructional procedure is	M	YES	1	10%
			NO	4	40%
		FM	YES	4	40%

	depended upon syllabus.		NO	1	10%
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GRAPH



DATA ANALYSIS (PUBLIC SECTOR)

Sr.#	STATEMENT	GENDER		FREQUENCY	PERCENTAGE
01	Do you think that syllabus effect the culture	M	YES	4	40%
			NO	1	10%
		FM	YES	3	30%
			NO	2	20%
02	School is an appropriate place for incorporating new life experiences.	M	YES	3	30%
			NO	2	20%
		FM	YES	2	20%
			NO	3	30%
03	Cultural norms & trends are being affected by the materials (syllabus) that is	M	YES	5	50%
			NO	0	0

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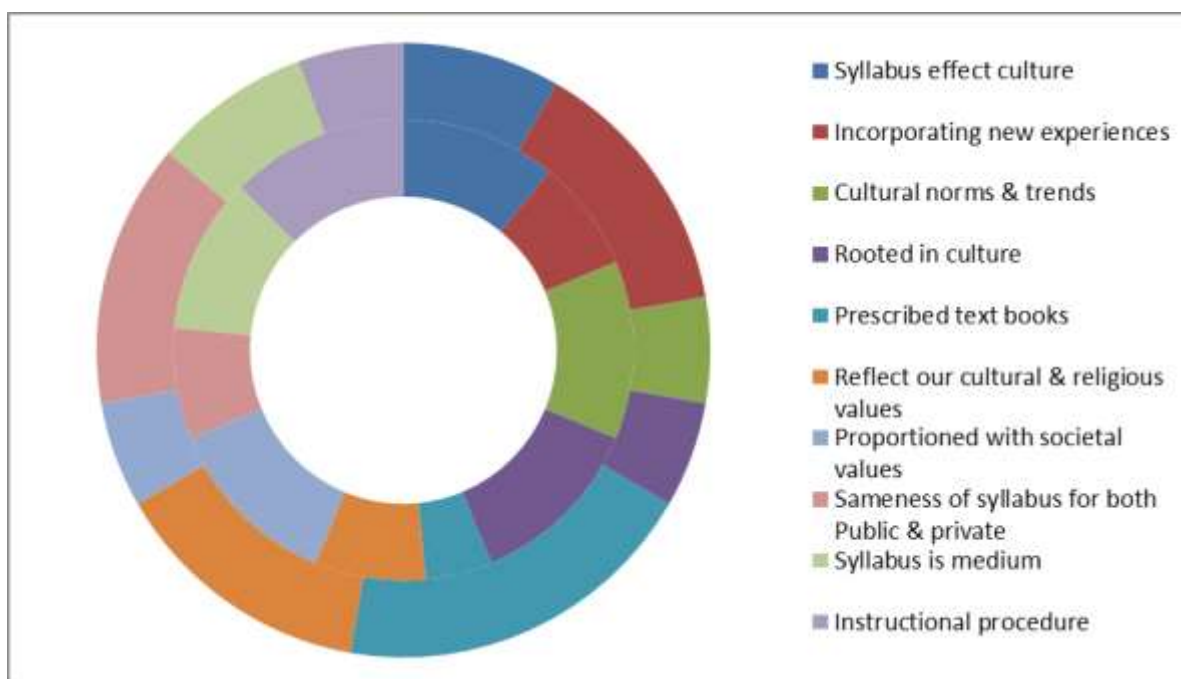
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	being used in the classroom.	FM	YES NO	3 2	30% 20%
04	Syllabus must be rooted in culture.	M FM	YES NO YES NO	4 1 4 1	40% 10% 40% 10%
05	Do you think our prescribed text books are appropriate with our cultural values	M FM	YES NO YES NO	2 3 1 4	20% 30% 10% 40%
06	Syllabus must reflect our cultural & religious values.	M FM	YES NO YES NO	5 0 0 5	50% 0 0 50%
07	Syllabus must be proportioned with the systematic societal values.	M FM	YES NO YES NO	4 1 4 1	40% 10% 40% 10%
08	Do you favour for sameness of syllabus both for public & private sector	M FM	YES NO YES NO	3 2 2 3	30% 20% 20% 30%
09	Syllabus is the medium that broadens learners'	M	YES NO	4 1	40% 10%

	exposure to the globalized world.	FM	YES	3	30%
			NO	2	20%
10	Classroom environment is an instructional procedure is depended upon syllabus.	M	YES	4	40%
			NO	1	10%
		FM	YES	4	40%
			NO	1	10%

GRAPH



Results and Discussion

The data analysis and interpretation lead to the discussion reported in the next and important section which is based on the results of the questionnaire and interviews collected by both public and private schools' teachers.

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Role of Syllabus in Creating School & Classroom Culture: A Comparative Study of Public & Private Sector in Pakistan

Syllabus is the medium through which we indulge our customs, traditions and culture in the next generation. Syllabus is our key that helps to other nations to understand the other cultures. School and classroom is the most appropriate place for incorporating new life experiences. Teachers are not much more satisfied with the prescribed text books. They think that present syllabus is not suitable for our cultural values. Mostly teachers say that there must be homogeneity for both public & private schools syllabus. Syllabus is the medium that broadens learners 'exposure towards globalized world.

School and classroom culture depends upon the material that we use in the class. So that must be according to our cultural values because classroom is the platform where people gather to enhance their cultural values.

When we as a researchers asked the teachers, that what they think ENGLISH LANGUAGE TEACHING has a positive effect or negative effect on PAKISTANI CLASSROOM CULTURE. Mostly teachers said that this does not have negative effect, as you know that English Language is the basic necessity of a successful life, so it's the positive effect and at the same time strong socioeconomic factor that can make strong economically. The negative aspect is the methodologies that we use for the improvement of ELT.

ENGLISH LANGUAGE SYLLABUS doesn't affect any religious culture. Teachers said that it's the use of ENGLISH LITERATURE that affects our religious culture. So, we can teach ENGLISH LANGUAGE through our RELIGIOUS LITERATURE.

Teachers said that if they are curriculum designer, generally, they will focus learners' age and mental ability, trainings and seminars for the teachers especially for the English Language Teachers.

Conclusion

The students' awareness about target language and the target culture, and the differences between the target language and their own will help them to succeed in their studies and to join in a real-life language setting as well. Language instructional materials must include socio cultural components, and language teachers have a vital role in providing some of the

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cultural components missing from the textbook. They can provide their own materials to compensate for whatever they think are absent from the textbook.

Another suggestion for teachers is to select topics which focus on both language and content. To do so, as Pulverness (2003, p. 435) states, “the primary objectives can be clearly to develop critical thinking about cultural issues, resisting the tendency of the materials to use content only to contextualize the presentation and practice of language items” (p. 435). However, when the primary focus of language classrooms is language learning, cultural learning is appreciated as an integral part of language education and not restricted to the cultural studies lessons.

Putting into practice the presented suggestions will hopefully help teachers to succeed in combining language learning and cultural learning, so that overall purpose would be to provide units of lessons in which students are able to develop both kinds of knowledge as interrelated parts of language knowledge.

Moreover, all this does not mean that target language learning will change the learner’s identity. Students should be able to discuss their native culture at the same time they are provided with a real- life content of the target culture. Using the target language perfectly does not require the target language users to change their values and beliefs. Their ethnic, religious, and national backgrounds will remain the same even if they will be appreciated as successful target language users.

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