Source Culture and Target Culture in English Language Teaching: A Study of Intercultural Pragmatics and Students' Learning Outcomes

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Abstract

This study explores the role of intercultural pragmatics in the improvement of students' reading comprehension of English. This is an experimental study conducted with 50 eighth-grade Pashtun students whose approximate ages ranged between twelve and thirteen. The experimental group (n=25) was taught an intercultural curriculum which included topics from the British culture (target culture) and Pashtun culture (source culture) in addition to the structure and form of language. The control group (n=25) received the curriculum in the traditional manner, in which the focus was on the structure and form of language. Pre and post-tests were administered to both groups. Comparison of mean scores revealed greater improvement in English language proficiency of the experimental group. It is recommended that topics from both the source and target cultures written in the target language be included in the English curriculum. Further, training programs for language teachers should include intercultural pragmatics in their syllabi. Additional research may be conducted using the same design with participants from different cultures and age groups.

***Keywords*:** teaching English, Pashtun culture (source culture), English culture (target culture), intercultural pragmatics, reading comprehension

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Introduction

In this paper, the researchers looked into the relationship between intercultural pragmatics and reading comprehension. Reading comprehension or the ability to comprehend a text is a fundamental skill. It can be a complex task to comprehend a text in the target language since it involves semantic, orthographic, syntactic and phonological processing. It can involve top-down processing, previous or background knowledge, and bottom-up processing (Adams & Collins, 1977).

Reading is a dynamic process in which the reader is not a passive participant but is actively involved in it (Anderson, 2003). The reader continuously constructs/builds meaning of the written text. Words printed on a page do not portray the meaning but the reader builds it by combining the written words with his previous knowledge. With the help of previous experience and knowledge, the reader makes sense of the text (Anderson, 2003).

Reading is an active and interactive activity and the writer and the reader interact with each other; the writer conveys or delivers their message and the reader perceives it, and in this process "a text is a basis for interaction that is both the representation of the producer's choices and the reflection of the receiver's interpretations" (Uysal, 2012, p. 12).

Teaching reading is a challenging task, which needs in-depth knowledge and preparation. In our traditional way of teaching reading skills, as observed, learners are asked to look into or read a text from a linguistic perspective i.e. looking into grammar, structure, and vocabulary used in the text. The text is not approached from a cultural perspective. The teachers try to teach second/foreign language reading comprehension without counting on the cultural background of the students and the text. This practice can be held accountable for the low performance of students in reading comprehension (Dubin & Bycina, 1991).

The relationship of language with culture and thought has always been made ambiguous by many contrasting theories and school of thoughts. One such argument comes from Sapir (1921), an American anthropologist, who claims that culture and thought are not independent of language; instead, both are dependent on language in certain respects. Culture and thought require a medium of conveyance for delivering its myriad ideas about the ways and complex motifs of life. Consequently, the knowledge that is attained shows a person's personality by observing the ways of living, interacting, and behaviour in a certain culture. In addition, the cultural aspect explains the various ways in which people

interact and deal with each other in their everyday lives. Thus, we could say that the role of language in permeating culture and thought is vital (Sheraz, Kazemian, & Mahar, 2015).

It is a widely accepted fact among linguists and cultural historians that culture has profound effects on language. Language changes its shape along with changing cultural norms. The two are involved in a dynamic natural process. Each new generation modifies, to an extent, the prevalent norms and customs, and this affects language. Many new words and phrases have been added to English language in the last few years alone owing to the huge cultural and technological revolution brought about by the millennial. Therefore, the culture of any region has profound effects on the language of that region. Consequently, any new learner of a particular language needs to be aware of this while he is learning the language. He needs to know the context of certain phrases and expressions and need not resort to literal translations of phrases from his own language. Many expressions have different meanings in different contexts and hence should be used accordingly. The teachers who teach languages also have a vital role here. They need to familiarize students with the culture of the target language, with its customs and traditions in order to make students learn the language more efficiently and meaningfully (Peterson & Coltrane, 2003).

Ali, Kazemian and Mahar (2015) investigated how cultural teaching enhances the development of communicative competence among the students in Pakistan and Iran. According to them, the inclusion of cultural awareness is of great importance in second language teaching programme in order for the L2 learners to become proficient in intercultural communicator. In their 2003 study, Emmit and Komesaroff told one of the main reasons of the students' being incompetent in L2 in Pakistan is that the schools only focus on the developments of the four major skills of language, but completely ignores to teach them the target language in a cultural context. This paper focuses on the impact of intercultural input on reading comprehension in English. The provision of cultural knowledge along with the grammar of English may enhance students' reading comprehension.

Objectives of the Study

i. to examine the impact of intercultural pragmatics on students' English language reading comprehension

ii. to explore the impact of interculturally-based curriculum on learners' reading comprehension

iii. to examine how far the incorporation of source culture and target culture in language curriculum supports students' second/foreign language learning.

Research Hypothesis

The research revolves around the following hypothesis:

H1: Exposure of learners to intercultural pragmatics in foreign/second language learning has a positive effect on their reading comprehension in English.

Literature Review

The relationship between language and culture has been examined extensively but we believe that research on language and culture will never exhaust. Many linguists consider language and culture as interrelated and interdependent. Culture defines a language and language defines a culture. Language, as defined by Folklorist Crats William, is "culture expressing itself in sound" (as cited in Brock-Utne, 2005, p. 2).

Culture has varying definitions depending upon the context in which it is being defined. But broadly, culture is a set of ideas, customs, traditions, norms, values prevailing in society. Further, the different ethnicities, races, languages, religions in a particular society have their own cultural norms. Consequently, a deep understanding of the culture of an area is essential in understanding the language spoken there since the language is in fact a communication of the cultural norms. Over time, some old words become extinct, and an addition of certain new words to the language takes place. This is because the old words had no use in this new cultural setup. This dynamic process is natural. Over time, new things and new words and expressions are added to a live language. Hence, we see an obvious difference in the text of novels today and a century ago. Therefore, language and culture are related, culture dictates the changes and development of a language (Kuo & Lai, 2006).

Based on different cultures, the phrases and words of a language may acquire different meanings. The expressions that would mean something in a particular language may have a very different meaning in another language. An interesting and amusing example, as reported by Wang (2011), of this is that an American invited a Chinese couple for dinner. The Chinese arrived at his house with his wife. The American being

courteous said, 'Your wife is very good looking' to which the Chinese replied 'where, where' the American host looked a bit bewildered. Actually, the phrase 'nali, nali' (where, where) means you are very humbled. However, since the cultures are very different here so the phrases of the language have acquired different meanings. Such instances are very common when people of different cultures and languages meet. The non-native language speaker just translates the phrases from his mother tongue into the language of the speaker that can lead to some amusing replies. Consequently, whenever a language needs to be understood, it should be learned in detail and in the context of the prevailing custom and traditions in that society.

Brock-Utne (2005) explored the mutual connection between language and culture. He argues that language comprises culture, and culture encompasses language. Native speakers of a language will have a naturally strong bonding with their native culture. However, when exposed to a new language, they will also need to develop an insight into the culture associated with that language. This exposure to a new language and hence a new culture will be an "enriching" experience for the learner (Brock-Utne, p. 1).

The use of a common language in society essentially drives the cultural narratives prevailing in that society. The cultural norms exist simply because of the development of language. For instance, an individual can be associated with a particular culture, based on his use of language. In fact, human personality is constructed primarily because of the influence of culture on an individual's daily life. Culture directs behaviour and norms in everyday life. Some linguists (as cited in Sheraz, Kazemian & Mahar, 2015) opine that for the transferring of attitudes, societal norms, values, ideals and other cultural precedents and norms to coming generations, the development of a language is necessary since language will be used as a conduit for delivering all these cultural constructs. As a direct consequence, we see societies following old customs, traditions, and norms, which have been passed down the generations. This has only been possible because past societies developed language and used it to portray and represent their culture (Sheraz, Kazemian & Mahar, 2015).

Whenever people are required to learn an L2 besides learning their L1, they need to learn and practice all the relevant linguistic forms of that particular language. Moreover, in some cases, it is required to get accustomed to the culture of the language being learned. In this way, the need to learn more languages for academic or other purposes makes an individual get close to the culture in which that language is prevalent. The example of culture as a dynamic social exercise can be seen through the above-mentioned phenomenon (Sheraz, Kazemian & Mahar, 2015).

Lado (1957, as cited in Wang, 2011) is of the view that true learning of L2 takes place when learners are able to understand and use meaning in a specific cultural context. According to him, the form and structure should not be students' only focus when learning the target; meaningful learning takes place when L2 is learned with all its social and cultural connotations. It clearly shows that culture has to be given due representation in the teaching and learning of L2.

Our ideas, philosophies, concepts are presented in the form of language. Language encompasses in itself the cultural constructs prevalent in a particular society. One of the fascinating characteristics of language is its inherent capacity to incorporate all changes. It adapts its words according to the changing cultural landscape. Words in different languages do not necessarily carry the same meanings forever. There are many instances in which words which initially had different meanings but with the passage of time changed their meanings due to the change in thought processes in society. Language is a symbolic representation of our abstract thoughts. For example, the word 'Awful' initially meant something that is awe-inducing 'that awful grandeur of mountains', but now the word means disgusting and ugly. This clearly shows how words in a language can change over time based on the flux in the cultural conditions. The culture of any geographical area is made up of many different languages and small subcultures in even smaller areas. All of these small subcultures contribute to the shaping of language/languages spoken in that society. Many new phrases, expressions, and words are being added to English language. Sometimes words, which have no genesis in the English speaking society itself, can become as popular as to become part of the language. An example of this can be the word 'sushi', which is essentially a Japanese word.

Ibrahim and Sabtain (2013) studied the role of cultural background information in learning English. Their research revealed a strong positive relationship between the performance of the learners in the target language and their cultural familiarity. This shows that culture plays a significant role in attaining expertise in L2. It is recommended that language instructors should discuss or impart the cultural knowledge along with the subject knowledge while teaching an ESL/EFL classroom (Ibrahim & Sabtain, 2013).

Mahabadi (2013) advocates the localization of materials in ESL/EFL classroom. Localization means to teach the target language with respect to the learner's own culture. Localization of the text makes it familiar to the learners and they can easily comprehend and learn it. She does not insist on making all the material based on the source culture but according to her, it would be helpful to localize the material in the target language to some extent. Morgan and Byram (1994, as cited in

Mahabadi, 2013) opine that the localization of the material in the target language is important as learners have a very strong connection or bonding with their own cultural values and beliefs. It will be difficult for them to completely disconnect from their own culture and enter into a completely different one in order to comprehend the text. By doing so, the learner will develop a negative attitude towards the target language and will show resistance to learning it. Such experience will result in poor learning (Mahabadi, 2013).

Gatbonton and Tucker (1917) also give the idea of providing students with the knowledge about the background of the culture of the text in ESL/EFL classroom. According to them language teachers should make the material familiar to the students by giving them the essential cultural exposure behind the text. In this way, students will easily relate to the text and comprehend it, which will ultimately result in a better learning experience and outcomes.

Background knowledge has a specific place in reading which has been well illustrated in the schema theory. The schema theory comprises various components/types. Formal schema can be defined as the understanding of the accepted standards and conventions of language. This also encompasses the organization of texts, salient aspects of various individual genres of writing. Various studies conducted on formal schema have suggested that writings whose organizations are in harmony with familiar rhetoric are relatively easy to understand as opposed to texts with completely strange and unfamiliar rhetoric.

Content schema deals with information related to content. It is further divided into various other types, mainly two, the subject matter knowledge and the background schema. The former is related to the knowledge about the contents of the subject whereas the latter deals with knowledge, which may not necessarily be related to the matter of a certain text (Alderson, 2000). The third type, the cultural schema, deals with the cultural knowledge the writer has about his subject in hand (Erten & Razı, 2009)

The reviewed literature shows that cultural knowledge is an influencing factor in text comprehension as it influences the cognitive processing of information. According to Steffensen, Joag-dev and Anderson (1979, as cited in Yang, 2008) students interpreted the texts related to their cultures more appropriately whereas they gave distorted interpretations of the texts from the foreign cultures, which may mean that learners stimulate their cultural schemata when they come across culturally related text or experiences implying thereby that students' cultural understanding of their cultures affects how information is processed. Therefore, it is possible that in order to avoid disharmony with the existing cultural schemata, students may change the meaning of

the text (Yang, 2008) if they do not have the pragmatic understanding of the culturally rich texts and teaching practices. It is in this spirit that an attempt has been made to explore the impact of intercultural pragmatics on reading comprehension in English in this study.

Methodology

The research is primarily quantitative in nature. An experimental design was employed to explore the effect of intercultural pragmatics on reading comprehension in English.

Sample

Female students of Pashtun background were selected for this study. The sample comprised 50 students of Peshawar Public School and College for Girls. Random sampling technique was used for selecting the participants for this study. This was an experimental study and the sample was divided into experimental and control groups. There were 25 students in each group. The source culture in the study was the Pashtun culture whereas the target culture was the British culture.

Instrumentation

Two research instruments (pre- & post-tests) were designed and used in this study. The research instruments comprised different kinds of test items (descriptive, MCQs, True/False, Fill in the blanks) to give a comprehensive view of the students' learning in the second language (English). The research instruments were piloted preceding the experimental study. The split-half reliability of the research instruments (pre-post-tests) was measured using SPSS. The research instruments were found reliable as the reliability coefficient was above .70. The reliability coefficient of the pre-test was .762 and that of the post-test was .706. The research instruments were validated by reviewing the instruments through different experts in the field and necessary changes were made accordingly.

Treatment

The study was started with the same pre-test administered to both groups. The pre-test was conducted in order to know the initial level of

proficiency in English of both groups. The control group was taught in a traditional way i.e. they were taught the text in a neutral way and it was not linked to the source or target culture. The focus was on the structure and form of the target language in the control group. However, the students of experimental group were taught a culturally rich text (lessons were based on source and target cultures), which focused on teaching second/foreign language by linking it to the culture in addition to the structure and form of the target language. At a month's treatment, the same post-test was taken from the students of both groups in order to measure the level of improvement in them. The data were analysed and the mean scores of both groups were compared by applying t-test.

Results

The same pre-test was taken from the experimental and control groups in order to measure the participants' initial level of proficiency in English. The test comprised 32 questions and had 35 total marks. After conducting the test, it was marked. The graphical representation of the pre-test scores of both groups is given in Figure 1.

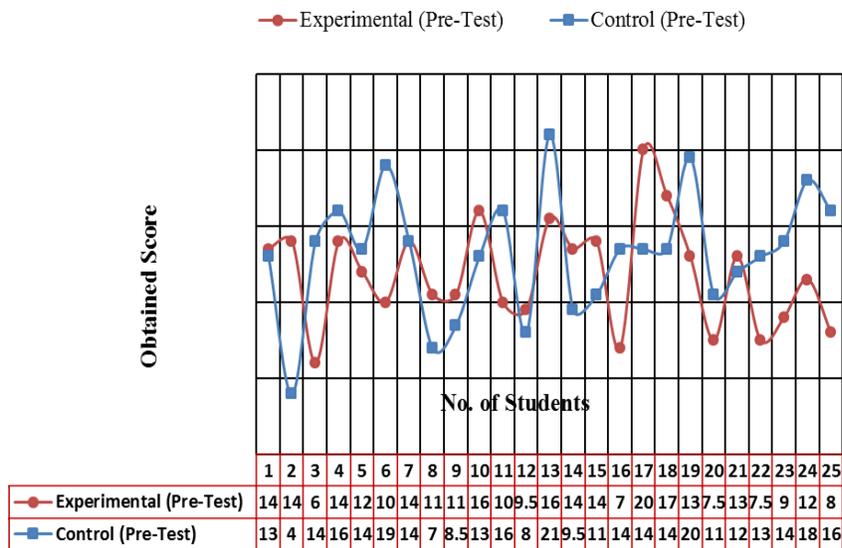| No. of Students	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Experimental (Pre-Test)	14	14	6	14	12	10	14	11	11	16	10	9.5	16	14	14	7	20	17	13	7.5	13	7.5	9	12	8
Control (Pre-Test)	13	4	14	16	14	19	14	7	8.5	13	16	8	21	9.5	11	14	14	14	20	11	12	13	14	18	16

Figure 1: Pre-Test Scores of Experimental and Control Groups.

The graph was generated using Microsoft Excel to show a comparison of pre-test scores of the two groups.

Figure 1 was plotted to give a graphical interpretation of pre-test marks of both groups. Horizontal and vertical axes were used to represent the number of students examined and their marks respectively. The area under both curves, which is the measure of the capability of students' understanding of second/foreign language, was the same for both groups as shown in Figure 1.

For further investigation, the Microsoft Excel (Data Analysis tool) was used to carry out statistical analysis (see Table 1).

Table 1

Descriptive Statistics of Pre-Test Scores of Both Groups

	N	Mean	Stand. Error	Median	Mode	Stand. Deviation
Control	25	13.22	0.801082	13.5	13.5	4.005413
Experimental	25	11.86	0.688913	12	14	3.44456

As given in Table 1, there is no significant difference in the mean, median, mode, and standard deviation of both groups. Therefore, it can be said that both groups had the same level of proficiency in the target language (English).

The means of the two groups were compared using t-Test procedure (see Table 2).

Table 2

Independent Samples t-Test of Pre-test of Both Groups (Assuming Equal Variance)

	Mean	Variance	P(T<=t) one-tail	t Critical one-tail	P(T<=t) two-tail	t Critical two-tail
Control	13.22	16.04333	0.102101	1.677224	0.204201	2.010635
Experimental	11.86	11.865				

t Stat= 1.287188;N = 25; Df = 48

As can be seen in Table 2, there is no significant difference in the performance of the two groups. The p-value (0.204) is greater than the level of significance 0.05, which means that there is no significant difference in the mean scores of the two groups. In other words, both groups performed equally in the pre-test.

Once the pre-test was administered, the groups were subjected to two different specifically designed second/foreign language curriculum. The

control group curriculum included culture-neutral text, which was taught in the conventional way of teaching language. The experimental group curriculum was culturally rich and included topics from both the source and target culture. In order to measure the level of achievement of the participants, post-test was administered to both groups after the completion of one month's treatment. The data obtained were statistically analyzed as follows:
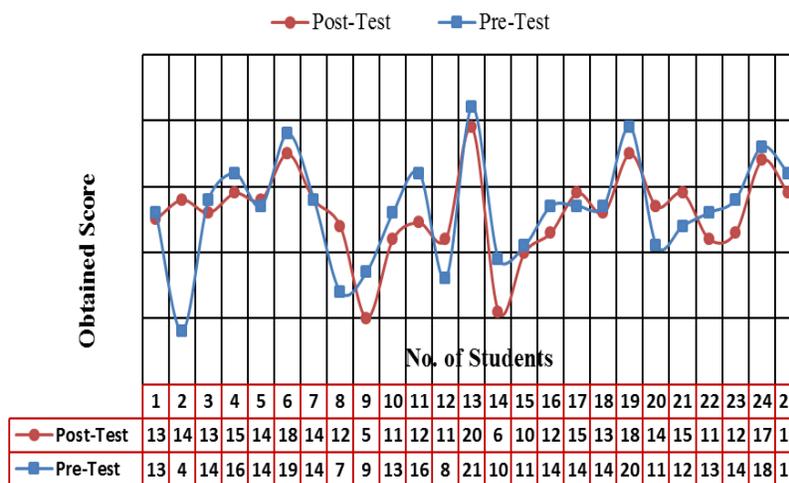

No. of Students	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Post-Test	13	14	13	15	14	18	14	12	5	11	12	11	20	6	10	12	15	13	18	14	15	11	12	17	15
Pre-Test	13	4	14	16	14	19	14	7	9	13	16	8	21	10	11	14	14	14	20	11	12	13	14	18	16

Figure 2: Pre- and Post-Test Scores of Control Group.

The graph was generated using Microsoft Excel to show a comparison of pre- and post-test scores of the Control group.

The graphical interpretation of the pre- and post-test results of control group is shown in Figure 2. Horizontal and vertical axes were used to represent the number of students examined and their marks. It is clear from Figure 2 that the students of the control group do not show any appreciable progress, as the curves are quite close to each other (almost coinciding).

Subsequently, the Microsoft Excel (Data Analysis tool) was also used with the intent to carry out statistical analysis of pre- and post-tests of the control group. The descriptive statistics of pre- and post-tests of Control Group are given in Table 3 below.

Table 3

Descriptive Statistics of Pre- and Post-Tests of Control Group

	N	Mean	Stand. Error	Median	Mode	Stand. Deviation
Pre-Test	25	13.22	0.801083	13.5	13.5	4.005413
Post-Test	25	12.97	0.65643	13	14.5	3.282149

As shown in Table 3, the mean, median, mode, standard deviation etc. were almost same for pre- and post-tests of the control group. Therefore, the control group did not show any significant improvement in understanding the text in the target language (English), after being taught the culture-neutral curriculum.

Moreover, the paired samples t-test was used to compare the means of pre- and post-tests of the control group.

Table 4

Paired Samples t-Test of Control Group

	Mean	Variance	P(T<=t) one-tail	t Critical one-tail	P(T<=t) two-tail	t Critical two-tail
Pre-Test	13.22	16.04333	0.343437	1.710882	0.686875	2.063899
Post-Test	12.97	10.7725				

t Stat= 0.408022;N = 25; Df = 24; Pearson Correlation = 0.662937

The results in Table 4 indicate that there is no significant difference between the pre- and post-test mean scores of the control group as the p-value (0.687) is greater than the level of significance (.05). The results demonstrate that the control group did not show significant improvement after receiving the culture-neutral treatment.
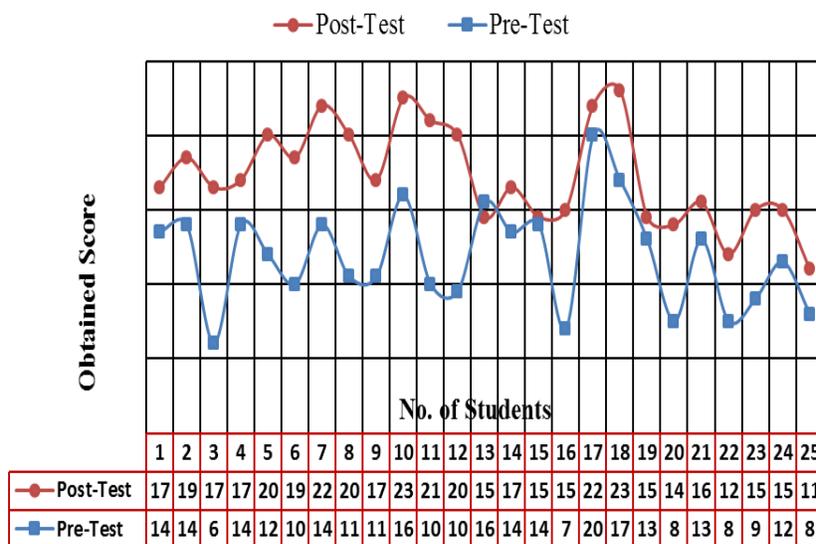
No. of Students	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Post-Test	17	19	17	17	20	19	22	20	17	23	21	20	15	17	15	15	22	23	15	14	16	12	15	15	11
Pre-Test	14	14	6	14	12	10	14	11	11	16	10	10	16	14	14	7	20	17	13	8	13	8	9	12	8

Figure 3: Pre- and Post-Test Score of Experimental Group.

Figure 3 is based on the marks gained by the students of experimental group in pre- and post-tests. It is important to highlight here, that the students showed considerable improvement as post-test curve was above the pre-test.

The descriptive statistics of Pre- and Post-Tests of experimental group are given in Table 5 below.

Table 5

Descriptive Statistics of Pre- and Post-Tests of Experimental Group

	N	Mean	Stand. Error	Median	Mode	Stand. Deviation
Pre-Test	25	11.86	0.688912	12	14	3.444561
Post-Test	25	17.28	0.665257	16.5	16.5	3.326284

As shown in Table 5, post-test values are higher than pre-test implying the improvement shown by the students of experimental group in comprehending the text in the target language (English), after being taught the intercultural curriculum.

The paired samples t-Test results are shown in Table 6 below.

Table 6

Paired Samples t-Test of Experimental Group

	Mean	Variance	P(T<=t) one-tail	t Critical one-tail	P(T<=t) two-tail	t Critical two-tail
Pre-Test	11.86	11.8650	1.04E-08	1.710882	**2.08E-08**	2.063899
Post-Test	17.28	11.06417				

t Stat= -8.18897;N = 25; Df = 24; Pearson Correlation = 0.522689

Table 6 shows the significant difference between the pre- and post-test mean scores of the experimental group, as the P value (2.08E-08) was much below the significance level of 0.05. It shows that the students of the experimental group improved significantly after being exposed to an intercultural curriculum.

Discussion

The results show a clear and substantial difference between the learning outcomes of the experimental and control groups in reading comprehension in the target language. Tables 1 and 2 show that before the execution of the treatment both groups had almost similar understanding in the target language. A pre-test was conducted so that students' ability in reading comprehension in a traditional teaching set up could be measured which could be then compared to their learning after the treatment.

The learners in the control group, exposed to the conventional way of teaching language i.e. aiming on the form and structure of the language, were taught a cultural neutral text. Such text was selected for the control group, which did not illustrate any source or target culture ideas or concepts. Tables 3 and 4 show the evaluation of pre- and post-test scores of the control group. The results show that the students in control group did not show considerable improvement in reading comprehension. There is no major change between the scores of pre- and post-test scores of the control group and hence no significant improvement was shown.

The students in the experimental group were exposed to an intercultural curriculum, which comprised lessons related to both the source (Pashtun) and target cultures (British). The teaching methodology was also different as compared to the control group focusing more on the explanation of cultural concepts and ideas in addition to the form and structure of the language. Tables 5 and 6 show the comparison between

the pre- and post-test scores of the experimental group. The results show that students in the experimental group greatly improved in reading comprehension in the target language.

The purpose of teaching a language cannot be fulfilled if the language teachers do not teach the culture associated with the language. It is evident from the fact that there is an implicit teaching of culture in teaching a language (McLeod, 1976, p. 212). Wang (2011) investigated the way in which cultural background acquaintance plays a dynamic role in English language teaching. According to Wang (2011) teachers should help the language learners in handling the problems created by the cultural variances by making them study and apprehend the difference in source and the target cultures.

The results are also consistent with Ibrahim and Sabtain (2013) who investigated the influence of cultural background familiarity on second/foreign language learning. Ibrahim and Sabtain (2013) suggest that teachers of second/foreign language should initiate teaching by activating two types of previous knowledge in the students i.e. "the subject knowledge and the cultural knowledge" (Ibrahim & Sabtain, 2013, p.22).

The association between culture and language dictates various connotations and elucidation of words and phrases. Our comprehension of the present or of the past is always because of the knowledge passed down to us through language and culture. Hence, intercultural contacts actually let us observe this relationship among different cultures. In addition, the complex connection between knowing something and being made aware of it is not linear. It is more complex. Gathering information about something actually adds to the awareness as opposed to the notion that awareness precedes knowledge. An intercultural student develops a higher sense of understanding of himself based on his observations and experiences in studying a range of languages and cultures. The intercultural aspect in this regard not only includes mere awareness but a detailed comprehension of the matter at hand. The intercultural student learns about various cultures through their languages. Consequently, language helps one to understand the culture of the geographical region in which that language is used. However, that said, intercultural is not just about awareness and knowledge of the culture being studied but actually analysing, critiquing, comparing the cultural norms being observed. Therefore, the intercultural learners do not simply engage in conversations about the diversity and the contextual history of various cultures, but they are provided with a detailed explanation of their norms and traditions (Liddicoat, 2011).

Lu (1998) compares the learning of a foreign language with a child's way of getting along with the new family, community and environment in which he has to live. According to her, the first language acquisition happens naturally because of the continuous input in the mother tongue from the surroundings. In the same way, second language acquisition also needs to incorporate the linguistic as well as cultural components. In case of absence of any of the component, second language proficiency will be compromised. According to Byram et al. (1994), the knowledge of culture is inevitable while learning a language. They argue that language should be learned meaningfully by learning the culture specific meanings in addition to mastering the grammar rules of a language.

The interrelationship between language and culture cannot be repudiated or overlooked. The cultural background knowledge along with the knowledge of structure and form of the language is essential to learn the target language. Meaning is created in the cultural context and is communicated and interpreted through language. Intercultural pragmatics is important in language pedagogy because the source and the target cultures play an imperative role in the way the meaning will be perceived and understood.

Conclusion

From the above discussion, it is shown that teaching and learning a second or foreign language is dependent upon the culture. If the culture (source and target cultures) will be ignored or excluded in the second/foreign language pedagogy, it will be difficult to become highly proficient in the target language. Incorporation of culture into language teaching is necessary to get significantly positive results in the target language.

Recommendations

Based on the current study, the researchers recommend that second/foreign language i.e. English should be taught from an intercultural perspective. The second/foreign language programme should be designed in such a way that it includes the topics from both the source and the target cultures written in the target language. When the students will come across a text about their own culture in the target language, they will relate to it and will understand it easily.

Secondly, second/foreign language teachers should understand the significance of culture in language teaching-learning and integrate it into the language teaching-learning strategies.

The concept that language and culture are interrelated should be included in language teacher training programs. The prospective language teachers should be given an insight into intercultural pragmatics and how it can enhance the second/foreign language learning.

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