CHAPTER-II
REVIEW OF LITERATURE

2.0 Introduction

The chapter begins with a discussion on culture and language. It presents an understanding of language and culture, followed by a discussion on the relationship between language and culture. It also presents the available research on culture and language. Then, it presents and discusses oral communication skills which is followed by importance and understanding of oral communication skills. The chapter also presents and discusses the studies relevant to oral communication skills. It discusses the theories on language, culture and oral communication skills. It ends with conclusion.

2.1 What is Culture and What is Language?

What is culture?

Culture can be understood as a way of life, practice or information. It has a significant role in the way meanings and practices are understood. Diversity of life and variability of living are the two significant components, which characterise what culture is. Understanding this variability and diversity of learners is significant for teaching-learning process in the classroom. Basically, culture is related to language and language is related to culture. Understanding culture and language of the learners is crucial for teaching and learning process in the classroom. Culture and language are interconnected and inert-related. They are to be understood in relation to teaching and learning of the language. In order understand their relationships; one has to understand two significant inter-related issues: what culture is and how one
understands the place of language within the culture and the place of culture within the language for better language learning and teaching.


“The ideas, customs, skills, arts, tools which distinguish any group of learners or people in a particular age, decade or time.”

Chastain (1988) defines culture in the anthropological sense as

“The way people live”.

According to Tang (1999),

“Culture is defined as language and language is defined as culture. He further adds that to communicate in a target language well, a learner has to think in the target language because thought is very powerful”.

According to the National Centre for Cultural Competence culture is defined as

An integrated pattern of human behaviour that includes thoughts, communications, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting and roles, relationships and expected behaviours of a racial, ethnic, religious or social group; and the ability to transmit the above to succeeding generations” (Goode, Sockalingam, Brown, & Jones, 2000, cited in Elizabeth Peterson and Bronwyn Coltrane, 2003).

This means that language is not only part of how culture is defined, but it also reflects culture. Hence, the culture associated with a language can be learnt with the help of one’s festivals, celebrations, folk songs, or costumes of the region (tribals) in which the language is used.
Merriam-Webster's Collegiate Dictionary defines culture as

— The integrated pattern of human knowledge, belief and behaviour that depends upon man's capacity for learning and transmitting knowledge to succeeding generations”.

Another usage in the same dictionary stresses the social aspect of culture and defines it as

— The customary beliefs, social forms, and material traits of a racial, religious or social group”.

The Oxford English Dictionary (OED), in a similar defines culture as,

— A particular form, stage, or type of intellectual development or civilization in a society; a society or group characterized by its distinctive customs, achievements, products, outlook, etc”.

There can hardly be any language learning and teaching or transmitting information and knowledge or intellectual or cognitive development without language. Language is a means through which one can access information and knowledge. Nothing can function in the society without language. Language becomes the centre of human living and life. Understanding of culture takes us to understanding of language.

What is language?

Language is the most important aspect in the life of all beings. Language is used to express inner thoughts and emotions, make sense of complex and abstract thought, to learn to communicate with others, to fulfil our wants, needs, and to establish rules and maintain culture.

Language plays a dual role first as a means of communication and second as a carrier of culture. Many scholars state that language is unimaginable without culture, so is culture without language. Both language and culture are inter-related and intertwined.
They should be understood together. They play a prominent role developing communication skills of the learners, particularly the Erukala tribal learners as they are very close to their culture and any aspect of their home culture being represented in their language learning would be easier for them.

**Definition of Language**

Language is defined by many anthropologists, sociologists and linguists from many different perspectives and background. Some of the definitions are presented below.

Brown (1994, cited in Sharmin Sultana, 2011, p. 114) defines language as part of a learner's way of life and culture and it is also part of their language. Hence, language and culture are interrelated and interconnected.

Jiang (1994, p. 27 cited in Sharmin Sultana, 2011, p. 114) proposes “three different kinds of metaphorical pairs to show the intimate relation between language and culture--flesh/blood, swimming skill/water and vehicle/traffic light”.

According to Francis (1958),

>Language is an arbitrary system of articulated sounds made use of by a group of humans as a means of carrying on the affairs of their society”

For Chomsky (1972),

>Language is an expression of human mind rather than a product of nature, is boundless in scope and is constructed on the basis of a recursive principle and that permits each creation to serve as a basis for a new creative act”.

Knowing about what culture is and what language is takes us to an understanding of these two key terms – language and culture.
2.1.1 Understanding Culture and Language

Understanding Culture

Culture is nothing but a culmination of one’s thoughts, emotions, ideas, attitudes, beliefs, morals, and behaviour patterns that are shared by groups of people belonging to different socio-economic, religious and ethnicity. Culture is also often considered to be a body of knowledge which people think about a particular society. There is only one way through which culture can be understood or perceived. However, culture is not only a body of knowledge but also a framework through which people lead their lives and communicate and exchange information and shared meanings with one another.

Understanding Language

Since, culture and language are interrelated, it is important to understand them separately and in unison. Language reflects both the individual characteristics of a person and the beliefs, values and practices of his or her community, which can be termed as culture. Language is a natural act, which is innate and comes very instantly. It is mainly a means of communication, and communication almost always happens in one's social context. Thus, effective communication calls for an understanding and identifying the inter-relationship among the culture, language and the people who use it. Such inter-relationships are complex: for instance, they let us know what kind of language or expressions to be used in both formal and informal occasions/contexts. Language is integrally inter-twined with beliefs and notions of who we are on both in the society and who we are individually and personally. Language is primarily used to communicate one's ideas, beliefs, thoughts and the cultural notions and practices of
the societies of which one is a part: the families, social groups, and other communities and associations.

Hence, it is important to understand the relationship between the language and culture and culture and language. The following section discusses the relationship.

2.1.2 Relationship between Language and Culture

Language and culture are interrelated and intertwined. The relationship between language and culture can be considered as two inseparable entities, which further need to be elaborated with the aim of how culture and language contribute to efficient and effective learning and teaching of the target language, i.e., English.

According to Sapir (1921),

―Language is used for speaking and communicating their way of life, feelings, emotions, notions, ideas and desires by language learners through a system of freely produced signs and symbols‖.

According to Lyons (1970, cited in Pukeho Lokho 2010),

―Language is a system of communication through which the members of the particular groups communicate among themselves (linguistic community)‖.

Therefore, from the two definitions, it is evident that language is defined as a tool to function but it (language) is not defined comprehensively. Hence, it is true and not possible that one definition of language is ever able to define all the aspects of any language. Nevertheless, communication continues as a key concept of language learning.
Culture is defined by, anthropologists, sociologists, philosophers, linguists and scholars from many other disciplines as well. The term culture is understood by them in their own way in agreement with the aspect they are connected with.

According to Yamuna Kachru (1999: p.77), the word culture is defined as

“The model of meanings symbolized in symbolic forms, including their way of life, ideas, beliefs, actions, and relevant objectives of various types, by virtue of which people communicate with each other and share their personal experiences, notions, beliefs and conceptions.”

Raymond Williams (1983: p.87) defines culture as

“the most complex and complicated terms in the English language”.

It is considered that the word “culture” is originated from agriculture in the 18th century and the word “cultivation” is synonymously used. With the replication of social anthropologists in the 19th century the word “culture” is understood in a broader meaning as it is understood today as a “whole way of life. This “whole way of life includes what is called as behaviours, symbols, beliefs and value systems of a/any society. Therefore, from the view of the anthropologists culture is considered as one’s way of living and life which comprises everything that one does and what one thinks one does and how one does them in one’s life. The understanding of culture as one’s way of life and living is discussed by Billington (1991: p. 9).

Tylor (1891: p.18, in Billington et al ed. 1991), anthropologist defines culture more explicitly as

“the complicated and complex entity that includes one’s belief, art, knowledge, morals, and law. One's way of life, beliefs, custom, cultures,
and any other abilities and habits obtained by people as members of a society”.

Vallette (in Valdes, 1986:p.179) emphasizes two important elements of culture: from one side, it is anthropological or sociological culture: the beliefs, culture, attitudes, customs and every activities of people, their way of living and thinking, their morals, values and their wishes. Language is considered to be a direct expression of different stages of culture, any society, mainstream or a tribal culture are notable to be fully understood without understanding of what language is. Another aspect of the component of one’s culture is the account of history and civilization. Historically, characterizing the cultural aspects of second and foreign language learning and teaching include their culture, way of life, history, geography and achievements in the social sciences, sciences, and the arts”.

Dorothy and Naomi (1987:p.5) in their articles –Culture and cognition” considering the views of the anthropologists define that culture as

—A collective knowledge not - a people’s culture, customs, beliefs, artefacts and oral traditions, but what people must know in order to act as they act, make the things they make, and understand their experience in the distinctive way people generally do.”

Robinson (1985: p, 12, cited in Dumais, S. A. 2002) states that the word culture is conceived as

—Categories of beliefs, cultures, ideas, notions, behaviours or products which are shared by members of a group”.

The behaviourists define culture as
Observable events and actions and the functionalists focus on the underlying structure and rules which rule and explain observable actions and events”.

Both the ideas of culture of behaviourists and functionalists has commonly been applied in bilingual and foreign and second language classroom teaching practices with and understanding that awareness of socio-cultural behaviours and governing norms would help people envisage or at least predict how other are going to enact and why. Nevertheless, the symbolic and cognitive perceptions are less applied in bilingual and foreign and second language teaching. As these aspects of culture are observable and non-observable and internal to the cultural aspects or learner which is hard to expect and measure.

Definitions, meaning and understanding revealed above of culture stated that language is very much part of culture or understanding of what culture is. The culture, ideas, customs, values, practices, knowledge, beliefs, rituals, manners, etc. expressed in language become part of a particular culture in turn all these figure out that culture. So is the case when one’s culture is represented in learning a particular culture. Considering this relationship between culture and language, it can be argued that language and culture are interconnected and inter-related. In other words, language is not only the essence how one defines a culture but also manifests the same. Hence, it can be understood that a language connected with a particular culture can be learnt with the help of a few lessons of prose, poetry, literature, grammar and other available learning resources. It can be best acquired when a cultural situation is created in which the teaching of second language happens. For this to happen, regional cultural components or culturally familiar aspects such as stories, pictures, narratives, folk-
tales, folk-songs and legends are to be incorporated either written in English or in translation as a part of the syllabus.

Hence, it is important to integrate one’s culture into learning materials. This idea is supported by Brown (1990) who advised that for learning a target language, it can be done through the second language learners' culture. It would make learning easier for the learners, particularly the Erukala tribal learners.

2.1.3 Importance of Culture in Language Teaching and Learning

Scholars like Byram and Kramsch during 80s and 90s contributed to the understanding of importance of culture in second language learning and teaching. It was only then the importance of culture in second language learning and teaching had been understood. In this context, Hinkel (1999: p.6) states that in the present understanding of the role of culture in second and foreign language teaching learning aspects, the work of Michael Byram has played a significant role. However, there have been still problems persistent as to how to teach one's culture in the most effective and efficient way in the second language classroom. In addition, the importance of language teaching and integrating learners' culture in second language learning and teaching is still a distance dream.

Lado (1988: p.74) points out that the importance of learners' home culture in language learning-teaching and communication should not be like that to teach any language as a mathematics without relation to its culture is unacceptable in human aspects and communication without consideration to the learners' home culture would lead to miscommunication and misunderstanding.
Inextricable relationship between language and culture has become a subject of importance for English language teachers and, material designers and teacher educators. Taking this fact into consideration, questions such as whether culture of the target language is to be incorporated in the second language teaching has become a matter of concern in a domain of language teaching and learning. However, as mentioned above, as far as the educationists and researchers’ knowledge is concerned the inclusion or teaching of the learners’ home culture in second language learning and teaching has not been given due importance as far as in the state of Telangana is concerned.

Byram (1999) and Kramsch (1993:257) have highlighted the influence of learners’ culture in second and foreign language teaching. With this background understanding, an attempt is made in the current study to incorporate learners’ culture-based materials into the second language learning and teaching with the view that the learners’ home culture helps them to gain cultural awareness and self confidence, and battle against the ethnocentric behaviour and inculcate a positive attitude towards other cultures, ultimately leading such learners towards intercultural language learning and communication. Therefore, lessons should support the learners’ home culture so that the teachers can draw their attention, curiosity and creativity to the lesson they teach. The crux of any learning-teaching process is to provide students proper understanding, the same is also true with second language pedagogy. In order to gain it, it is believed that culture-based materials, aspects, components or local cultural dimensions can enable language learners’ oral communication skills. Therefore, it is argued that culturally familiar components or local cultural components make the learners easily understand the topics, themes and other contents of discussion in English language learning teaching process. The crux of the emphasis
is that the purpose of developing cultural awareness is to encourage learning and to boost the motivation of the learners. Grove (1982) argues that learners are to be exposed to their own home culture in order to have an understanding of what it means to be part of a culture before getting into strange cultures or territories while learning the language. The point to be noted here is that by accepting and admiring one’s own home culture would not only facilitate learning process but also would enable them admire other cultures better. Finally, language learners would be prepared enough for inter-cultural learning and better communication, particularly communication in the target language.

2.1.4 Ways of Teaching Culture in Language Class

Teaching culture in the language classroom enables better learning. Many scholars and researchers have put forward many approaches and techniques related with the learning and teaching of culture in language classroom. However, the fact is that the choices one makes depend on various factors, the most important choices being:

- The context in which the language is being taught (EFL or ESL).
- Learners’ age and their language competency.

Stern (1992, p.223) distinguishes among three situations in which the learning and teaching of culture can take place:

i. Culture is taught in language courses as well, where students are physically and often psychologically removed from reality of the second culture. In this case, culture teaching provides background and context and helps the learners visualize the reality.

ii. Culture is taught in a situation, which prepares a student for a visit or work in a new environment. Even though the student is physically far away from the
culture, he/she is psychologically better prepared and also more motivated to learn.

iii. Culture is taught in the cultural setting (e.g., to immigrants, students studying in a target language community). In this case, students need more help to come to terms with the foreign environment to avoid cultural misunderstanding. Each of the situations discussed above determines the goals and objectives of culture teaching and the topics to be covered throughout the course. For instance, when the aim of the curriculum is to fill the students with some information about the new culture, the most suitable activities might be, reading and discussing literary and newspaper texts, watching videos and films.

For the second and third situations mentioned above, learners need many different skills of cultural practices. These skills can be best developed through enactment, role-plays, drama, and dialogues. While devising and utilizing these activities, teachers have to take the learners’ background, age and language proficiency level into account.

Byram (1997, pp.55-56) emphasizes that

—Teaching and learning aims which include understanding, tolerance, empathy, and related notions presuppose a psychological readiness in learners, which may be age-dependent, may be influenced by social factors, may be furthered or even inhibited by exposure to a foreign culture and language. If the approaches and activities that the teacher chooses are to be successfully implemented, the teacher must have a thorough grasp of the context, the situation, and the people involves”.

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Language can be taught better and effectively through proper understanding of culture. The following section presents and discusses the most common approaches in teaching culture.

2.1.5 Most Common Approaches in Teaching Culture

Looking at the teaching pedagogy closely, there have been throughout the history of language learning and teaching, different approaches to teaching culture, which have come into trend and gained utmost importance. Among these different approaches, some have lost popularity in course of time. Some other approaches had been and remained dominant. These teaching approaches can be classified in different ways. Saluveer (2004) has divided them into two broad categories: i) those which focus only (or mostly) on the culture of the country whose language is studied (the mono-cultural approach) and ii) those which are based on comparing learners' own and the other culture (the comparative approach).

Risager (1998, pp. 243-252) describes four approaches to the teaching of culture, namely, i. the intercultural approach, ii. the multicultural approach, iii. the transcultural approach, and iv. the foreign-cultural approach. The intercultural approach draws upon the idea that culture is best learnt through comparison of the target and the learners' own culture. Though the main focus is on the target culture, the intercultural approach pinpoints the relations between the learners' own culture. This approach is aimed at developing learners' understanding of intercultural and communicative competences, enabling them to act as mediators between the two cultures. However, Risager (1998, p. 246) considers this approach inadequate as it is

"Blind to the actual multicultural character of almost all existing countries or states".
He further suggests that language teachers should make use of the multicultural approach. The multicultural approach is based on the idea that in every country a number of sub-cultures exist within one culture. One has to understand this reality of subcultures within the culture. This approach not only includes a focus on the ethnic and linguistic diversity of the target country but also the learners' own home culture. Similar to the intercultural approach, comparison is an important factor here. Risager (1998) emphasises that a balanced and anti-racist view of cultures should be involved. This approach emphasizes the principle that cultures are not monolithic. The third approach put forward by Risager is called the trans-cultural approach. The fundamental principle behind this is that due to mass-communication, World Wide Web, globalization, and the ensuing phenomena, the modern world cultures are intricately interwoven. Since a large number of people use the foreign languages as lingua-francas, this approach considers the foreign language as an international language, so that it is not necessary at all to link the foreign language to any specific culture. However, Byram (1997, p. 55) declares that although it is possible to introduce topics which are of universal significance in all cultures, such an approach leaves language learners without topics which are characteristic of a particular country that is the ones which “characterize its uniqueness for the language learner”. Foreign-cultural approach is shaped upon the concept of a single culture and focuses on the target culture. It solely focuses on the target culture and neither takes the learners' own culture into consideration nor does it compare the two cultures together. What is important here is to develop the target language's communicative competence and cultural understanding. However, this approach has been criticized on the grounds that it does not focus on the relations between the home culture and the target culture of the learners.
Stern (1992, pp. 223-232) presents and discusses eight approaches and techniques to teaching culture, which include:

- Creating an authentic classroom environment (techniques include, for example, displays and exhibitions of realia),
- Providing cultural information (for example, cultural aside, culture capsule and culture cluster),
- Cultural problem solving (for example, culture assimilator),
- Behavioural and affective aspects (for example drama and mini-drama),
- Cognitive approaches (for example student research),
- The role of literature and humanities (for example, literary reading and watching films),
- Real-life exposure to the target culture (for example, visits to the class by native speakers, pen-pals and visits to other countries),
- And making use of cultural community resources (for example, when a foreign language learning takes place in the target-language community, the everyday environment can be used as a resource),

It has been argued that culture cannot be separated from language teaching-learning process. Hence, the research studies also recommend that the culture-based materials should be incorporated into language learning and teaching. Incorporating local or home culture of the learners into textbooks would be more effective into language teaching-learning process.

The following section presents some of the research studies and theories that the present study takes support from. These studies discuss how learners' home culture can be incorporated into language learning and teaching.
2.2 Research on Teaching Culture in ESL/EFL Classroom

This section reviews the literature pertaining to teaching culture in ESL/EFL classroom. There have been research studies dedicated specially to the study of culture in ESL/EFL classroom and how these affect teaching-learning process in the classroom. Mainstream studies illustrate the influence of culture on teaching-learning process of the target language. Such influence can have both the positive impact and the negative impact.

Researchers, linguists and anthropologists have long acknowledged that the forms and uses of a given language reflect the cultural values of the society/country in which the language is spoken. Observing one’s daily experience in communicating with other people and using different vernacular, it is obvious that language competence alone is not sufficient for learners to be competent in that target language. Learners need to be aware, for example, of the appropriate ways or relevance to greet people, to say thank you, make request, and disagree or agree with somebody or someone. One should know that behaviours and intonation patterns that are appropriate in her/his own speech community may be perceived differently by members of the target language speech community. The same is stated in the following study to be discussed.

Smith (1985), in his study, claims that the presentation of an argument in a way that sounds relevant, fluent and elegant in one culture may be regarded as irrelevant, clumsy and circular by members of another culture. Thus, in order for communication to be successful, language use must be associated with other culturally appropriate and relevant behaviour. The culture represented in the teaching materials used to teach language should be relevant to the culture of the learners.

Peck (1998), for instance, emphasizes,
Without the study of culture, foreign or second language instruction is inaccurate and incomplete.

This awareness later developed the perspective that language teaching and learning culture in an ESL/EFL program are inevitable.

Politzer, (as cited in Brooks, 1960) pointed out that second language teachers must be interested in the study of culture not because they necessarily want to teach the culture of the other country, but because they have to teach it. If they teach language without teaching at the same time the culture in which it operates, they are teaching meaningless symbols or symbols to which the student attaches the wrong meaning; for unless she/he is warned, unless she/he receives cultural instruction, she/he will associate concepts or objects with the foreign symbols.

Brown (1994) emphasizes on 'acclturation' as the process of becoming adapted to a new culture.

From the studies discussed above, it is evident that culture is the foundation of communication and they are inter-twined, and it is easy for the target learners to improve their communication skills when the learners' home culture is inter-woven in the teaching materials.

There have been innumerable teaching methods/approaches such as Direct Method, Structuralism, Audio-lingualism, Suggestopedia, the Silent Way, Total Physical Response, Community Language Learning, and the Natural Approach in the beginning of 1970s, which have alienated the culture from the learners and learners from the culture. These teaching approaches regard ESL/EFL teaching as a matter of linguistics, and thus, emphasis was put on structures and vocabulary. With the
advancement of Communicative Language Teaching (CLT), the negligence of culture closed down the gap. This approach focuses on the teaching of practical, relevant and contents directed to enable learners communicate orally, so that ESL/EFL classrooms initially dominated by dialogues would later become more communicative. However, in later development of the communicative approach, it was realized that to communicate effectively, one should adapt the properties of her/his language use (such as intonation, lexical choice, and syntax) to the social 'variables' (such as those of class, gender or race) in which she/he interacts with others. Consequently, role of culture in the ESL/EFL curriculum developed, as it is shown by the appearance many texts which are teacher-oriented, texts such as that of River's (1981) and Hammerly's (1982), which incorporated the chapters on culture teaching for the ESL/EFL class. Other major works regarding culture learning in ESL/EFL contexts appeared in this time are Robinson's (1988) and Valdes (1986).

In the 1990s, the syllabus-based culture, which had been supported by scholars and researchers, was again confirmed in Stern's (1992) book. The studies and writings such as those of Byram (1994; 1997a; 1997b) and Kramsch (1993; 2001) strengthened the seamless relationship of ESL/EFL teaching and target culture teaching. The consistent growth of second language, i.e., English as a world language affects the incorporation of culture in ESL/EFL curriculum, which is unavoidable.

Anil Kumar (1987) in his work Developing Culturally Indigenous Teaching Material for Teaching of English examined the existing teaching materials in the light of the affective-filter principle and developed culturally indigenous materials that were supposed to be more effectively useful in English language teaching programme. He chose the target group from degree first year of Bachelor of Arts” in rural area of Maharashtra. He obtained feasible opinions from the respondents on culturally
indigenous materials. He suggested some possible research studies in this study that would be carried out in future. They were: "Culturally Indigenous Materials and Classroom Interaction: A Study of Classroom Interaction", "A Materials Comparison Study" and "A Study from Educational Point of View". Finally, the results of his study revealed that language learning would not take in vacuum in human mind and human community. Psychological factors affected the language learning and sociological factors could give new direction to the process in the community.

Biljana Misic Ilic (2004) in his article "Language and Culture Studies – Wonderland through the Linguistic Looking Glass" examined how language would influence and be influenced by culture, and what could be found out about a particular culture by studying its language by providing an overview of the relationship between the study of language and the study of culture. The common argument of the research interests was identified as language and society, language use, and language and thought, from the disciplines such as anthropological linguistics, ethno-linguistics, sociolinguistics, pragmatics, discourse analysis, contrastive rhetoric, applied linguistics, and cognitive linguistics.

Kim Myonghee (2006) in his work An Ethnographic Study of the Culture of a Third Grade ESL Class: ESL Education for Whole Child Development asserted that the main purpose of the study was to construct an integrated description and interpretation of the culture of an ESL pullout class. More specifically, this study aimed to examine the nature of the classroom processes and interaction occurring there and also to assess what learning opportunities were carried out through the processes. This study also further sought to interpret classroom life in terms of its relation to the children’s overall development and school life in general. Kim mentioned three main problems of linguistic, academic and emotional faced by ESL students in the classroom. When
these developmental areas were appropriately addressed, the overall goal of ESL education could be achieved. He also stated that three classroom practices such as an integration of socio-cultural and individual resources, student-teacher interaction and cooperative learning were required for learners’ language development.

Pukeho Lokho (2010) conducted a study, which shows that there is a need to make the learning and teaching of second language, i.e., English in accordance with the changing times and cultural ecosystem of the target learners. The participants of the study were hundred with 10 students from each school and the sample size of the teachers was thirty with three from each chosen school for this study. In this empirical study, it was observed that the materials were mostly adopted from their own home culture, which could be utilized for efficient and effective learning and teaching of the language. It was also illustrated that the tribal language learners in Nagaland realised it easy to learn the lessons given in the textbooks in English using the culture-based material without losing their grammar learning and structure of English as well developing vocabulary etc, as well as with the four skills of language learning. The researcher emphasised that the culture-based syllabus could be designed by integrate culturally relevant teaching material in the syllabus. Such syllabus could be considered significant for the target learners for it would enhance their second language learning capability. In the current study too, the respondents stated that the culture-based materials and the topics, which were introduced in their lessons would motivate these learners to effectively communicate in English. The researcher suggested that the pedagogical implications should prioritize the language learning and the culture of the target learners and their culture in which the learners were familiar, born and brought up and lived. It was significant because learners learnt from their own daily experiences and understanding of the people around them.
through their own culture. The results of his study further suggested that the English syllabus should be their home culture-specific and their region-specific to address the basic needs and conditions of the local learners in the classroom. Nevertheless, the cultural elements are to be included into the syllabus should not be limited to their home culture, which obstructs the target learners from getting views from the world around them. Therefore, the syllabus and curriculum should look into multi-cultural and multi-lingual setting of any society and unfamiliar cultures too however it should enhance it to suit the immediate needs of the regional medium learners. It is necessary for the learners to enhance inter-cultural and cross-cultural perception and understanding in communication in oral skills.

Hemat Purba (2011) in his article “The Importance of Including Culture in EFL Teaching” presented that language and culture could not be separated and language learning was cultural learning. In this article, it was argued that current English as a Foreign Language teaching is indeed culture teaching because of three reasons such as inseparable culture and language, developing acculturation and communicating successfully with the speakers of the language.

Thomas Hardy (2004) in his article “Language and culture: Teaching Methods and Materials” mentioned that culture would take crucial place in learning a language and teachers should consider the features of language when teaching an international language like English. However, he further added on to say that while teaching a language like English he suggested that a teacher should consider the role of learners‘ culture and the role of cultural expressions, teaching methods and the materials that were used in the classroom. In the same article, he quoted the work of Cortazzi and Jin (1999, cited in Cortazzi, M., & Jin, L. 1999) where he distinguished material into
three categories viz Source Culture Material, Target Culture Material and International Target Culture Material.

In the source culture material, learners' culture was given due importance. As the learners are part of the culture, they have ample exposure towards their own culture. This gives the learners immense scope to know about their culture. In the Target Culture Material, the culture of English was introduced to the learners. It is at this point, where the learners spend most of their time reading and learning about target culture. This association with the target language culture may help the learners to learn the target language (English). In the third and the final category, International Target Culture Material, wide range of materials from different cultures was introduced to the learners. This introduction of wide range of culture to the students may be from English and non-English cultures. However, as the research focuses on the usage of culture-based narratives, as Thomas Hardy rightly focused the importance of culture-based materials, which were helpful in improving the proficiency of learners. Hence, from the article of Thomas hardy, it could be concluded that culture-based materials were a source to improve the proficiency of learners.

Genc and Bada (2005) in this study Culture in Language Learning and Teaching attempted to explore what students think about the effects of the culture class they attended in the fall semester of 2003-2004 academic years. This study was conducted with the participation of the students of the ELT department of Cukurova University in Turkey. As a result of the study, a significant similarity between the students' views and the theoretical benefits of a culture class as argued by some experts in the field was observed. Concerning to the benefits of learning about culture, attending the culture class has raised cultural awareness in ELT students relating to both native and
target societies. This study illustrated how arguments of language teaching experts in favour of a culture class in language learning and teaching were justified by some sound evidence provided by the participants of the study.

Yakup Doganay (2013) in this study *The impact of cultural based activities in foreign language teaching at upper-intermediate (B2) level* investigated to find out the influence of cultural based activities in foreign language teaching through conducting number of lessons continued approximately 10 weeks in Language School at Suleyman Demirel University. The aim of this study was to find out the attitudes of students on use of cultural based activities and tasks in classroom, and also to form how they were progressed and affected by the use of culture-based activities in teaching a foreign language (English). In this study, the main focus was on developing integrated language skills. He stated that the teachers would develop learners' accuracy, oral fluency and language appropriateness by practicing the language in real-life contexts. The sample of the study was 80 consisting of 2 control groups and 2 experimental groups. This was an experimental study. He also used cultural-based activities in English lessons to develop communicative and linguistic competence in second language. The used cultural based activities in this study were games, role plays, dialogues, discussions, comparisons of home and host cultures, video and authentic materials that could help and encourage students to keep up their interest and work. Through practicing various cultural based tasks and exercises, the learners explored communicative skills. The tasks conducted both for the teachers' and students' insights into how cultural based activities could be used not only to develop students' confidence and language skills but also to expand their sense of awareness of intercultural concerns in second language.
Finally, he stated that teaching and learning a foreign language through learners' culture-based activities was one of the most effective and interesting ways for presenting, practicing and improving the learner's communicative competence. He also added that teaching language through culture could be profitable and fruitful but should be carefully planned and designed equally to other methods of teaching.

Elena Makarova (2010) stated in this article “Teaching Culture in English Language Classroom” that culture was the way people of any community saw the world around them - their way of thinking, behaving and reacting to the world and to other people. Language teachers must have an understanding of cultural diversity, knowledge of how learning was shaped by culture, and skills for effective teaching in multicultural classrooms. Teaching learners' culture provided the collective deposit of knowledge, experience, attitudes, and meanings to students.

The focus was on cultural knowledge as an educational objective in the study. The focus was on cultural features of the society and development of tolerant behaviour, on culture and how to integrate it into English language teaching. He further emphasised that knowing culture would help students easily integrate into the global community. There were difficulties for teaching English in Russia, which were because it would take place in the absence of linguistic and cultural environment, and students were poor in communicating in English outside their classroom. Language differences were problems that could be drawn to cultural differences and/or the student's lack of facility with English. Therefore, they experienced a culture shock right after arriving in a foreign country. He also emphasised that culture could be learnt in various ways like taking part in English language club activities, travelling abroad and participating in the Work & Travel program. Teaching culturally and
linguistically diverse students was an unbelievable learning experience in world cultures.

Jasmina Dordevic (2009) in this article “The Integration of the Mother Culture in the Process of Teaching and Learning English as a Foreign Language” presented and discussed the integration of the mother culture of students belonging to the Serbian speech community and the culture of the English language studied as a foreign language. He stated that a student learning English in Africa would have different problems to face than a student in a European country. He mentioned that the influence of one’s mother tongue in English language classroom in Serbia proved to be undeniable and every teacher of English in all levels possibly had the frustrating experience that 25 out of 30 students responded that English was hard to understand not because of the language but because of the culture that was sometimes completely different from their mother culture. Unfamiliar words, idiomatic expressions and specific terms of English language made students get depression and lead teachers into self-criticism because those expressions were unrelated to the cultural concepts of the students. He further added that multicultural and multilingual environments were the trades of modern society and it would probably be difficult to single out a monolingual and mono-cultural speech community. The mother tongue was the basic tool of communication and thus the most dominant aspect in an individual's identity profile, had undeniably a vast impact on the process of English language learning because of entering the English language classroom as ready-made individuals characterised not only by a particular mother tongue but also by a particular mother culture, sometimes so different from the culture of the English language speech community that it may lead to serious issues in the English language classroom.
The studies and research presented and discussed above clearly indicate that there is a dire need to integrate the learners' home culture into teaching materials.

2.3 Theories Related to Culture

The present study takes the support of some of the theories discussed below. In thinking about teaching, learning and assessing teaching materials, it is essential to consider the understandings and the assumptions about language learning. The reason to consider these assumptions is that they form the understanding whether it is implicit or explicit which influence our teaching, learning and assessment practices. The understandings of language learning are not simply acquired as knowledge that is put into practice; rather, they develop over time and in diverse contexts working with diverse students, based on ongoing experience and reflection. In such an ongoing process, often dominant theories of the past continue to operate as the default framework affecting and driving current practices and perspectives (Shepard, 2000: p.4). Therefore, it is of high importance to have knowledge about the past theories on culture and more contemporary conceptualisations of language learning as a basis for examining understandings and assumptions about how students learn the target language. Teachers as social beings construct the world of teaching and learning according to their values and dispositions. As such, their biographies are essential to what they perceive and how they interpret their world. As Shepard points out, changing conceptions of language learning are closely intertwined with changing conceptions of curriculum and assessment. She observes that, at present, there is a mismatch between current views of language learning on the one hand and teaching and assessment practices on the other. This mismatch gives us a caution that further consideration in each particular context of teaching and learning is to be considered.
Some teachers find dealing with theory to be of limited direct value and as a result, there is a need for a shift in focus from theory to practice. Theory versus practice dichotomies do not reflect current understandings as theory and practice are not seen as opposite to one another. Existing knowledge show that there is an important relationship between the two: a good theory can be immensely practical, just as excellent practice informs theory-making. It is learning theory that provides big picture understandings when teachers wish to reconsider and potentially change their practices.

The present study takes the support of various theories of language teaching and learning, theories such as behaviourism.

**Behaviourism**

During 1940s and 1950s, behaviourism was considered as the most crucial theory of learning which was based on stimulus-response associations. It focused on observable behaviour rather than the cognitive thinking or unobservable behaviour. Language learning within this theory entails the accumulation of atomised bits of knowledge that are sequenced and ordered hierarchically. Each item of knowledge (called ‘objectives’ in curriculums and programs) is to be learned independently on the assumption that this makes learning more manageable. Before moving to the next level in the hierarchy, all the constituent parts are to be learnt in the beginning. According to this theory, learning is observed as developing associations between stimuli and responses. Motivation involves positive reinforcement of the many small steps in learning and forming good habits. Development is seen as occurring through a series of required stages, in a step-by-step process.

The major concerns with this theory are that:
- Learning is broken down into ever-smaller, analytic parts that are no longer integrated to form a whole.
- Learning entails much more than a response to a stimulus.
- Learning is task and context dependent.

Another important theory that the present study takes support from is cognitive theories.

**Cognitive theories**

There have been various cognitive theories, which challenged behaviourism, introduced the concept of a thinking mind. According to the cognitive theories, learning is understood as a process of active construction whereby each one makes sense of new information in his/her mind by mapping it onto his/her existing framework of knowledge and understanding. The incorporation of new knowledge leads to a restructuring of the individual’s conceptual map. These theories also highlight the fact that learning is context-dependent where new knowledge can only be taken in and the same is connected to existing knowledge structures. In this sense, learning involves a process of making connections – reorganising unrelated bits of knowledge and experience into new patterns, integrated wholes. Learners learn by relating new experiences with the existing knowledge of their own. Language learning involves making new meanings, which are generally expressed through language. In this way learning, language, meaning and thinking are closely related. Within this perspective, beyond the accumulation and restructuring of information, developing knowledge involves developing processes of self-monitoring and awareness that we refer to as meta-cognition.

Another set of theories that support the present study is socio-cultural theories.


**Socio-cultural theories**

Cognitive theories highlighted thinking, as it occurs in the mind of the individual, whereas socio-cultural theories consider the relationship between thinking and the social, cultural, historical and institutional context where it occurs. The rediscovery of the work of Vygotsky (1978) has led to the understanding that learning and development are culturally embedded and socially supported or mediated processes.

As Lantolf, one of the major researchers, who has developed socio-cultural theory in the field of applied linguistics, explains:

>Socio-cultural theory holds that specifically human forms of mental activity arise in the interactions we enter into with other members of our culture and with the specific experiences we have with the artefacts produced by our ancestors and by our contemporaries. Rather than dichotomising the mental and the social, the theory insists on a seamless and dialectic relationship between these two domains. In other words, not only does our mental activity determine the nature of our social world, but this world of human relationships and artefacts also determines to a large extent how we regulate our mental processes”. (Lantolf, 2000:79)

According to this theory, learning is developed through *social interaction* with more knowledgeable or more proficient others. This social process of interaction (through language, as well as other systems and tools such as gestures, narratives, technologies) mediates the construction of knowledge and leads to the individual’s development of a framework for making sense of experience that is congruent with the cultural system in which the learner and learning are located. It is through this social and cultural process that learners are socialised to act, communicate and ‘be’ in
ways that are culturally appropriate to the groups in which they participate as members, and through which identities are formed.

Within socio-cultural theories, development occurs twice: firstly in the process of social interaction (that is, on an interpersonal) and then within the mind of the individual (that is, on an intrapersonal). Language is integral to learning in that it is the major means by which we make and share meanings with ourselves and with others, and by which we negotiate social relationships and social values. It is language that makes it possible for people to objectify and conceptualise themselves in the world – to give names to experiences, and make sense of the environment, objects, experiences, events and interactions. In short, language is central to the process of conceiving meaning, which is integral to learning.

Socio-cultural theory is concerned with the development of individuals over time. According to Vygotsky (1978), language learning is not static but dynamic and developmental. In other words, the developmental focus is on an individual’s potential abilities. An individual’s language learning potential depends fundamentally on mediation – that is, learning support or scaffolds that are made available. These scaffolds might include reminders, examples, models, graphics, illustrations, explanations, further questions and elaborations, as well as encouragement. They are designed to move the learning forward in the zone of proximal development. An individual’s learning and achievement are mediated by supportive interactions with others. This interaction is fundamental to learning. To understand learners’ language learning and potential development, it is important to take into account both what they are able to do independently and what they can do, with others, in and through social interaction – what they are able to do at any particular time and what they continue to learn to do over time.
The cultural dimension of socio-cultural theories of learning is highlighted by Gee (2008: p.100).

A socio-cultural approach places a premium on learners’ experiences, social participation, use of mediating devices (tools and technologies), and position within various activity systems and communities of practice. The word ‘culture’ has taken on a wide variety of different meanings in different disciplines. Nonetheless, it is clear that as part and parcel of our early socialisation in life, we each learn ways of being in the world, of acting, and interacting, thinking and valuing and using language, objects and tools that critically shape our early sense of self. A situated/socio-cultural perspective amounts to an argument that students learn new academic ‘cultures’ at school (new ways of acting, interacting, valuing and using language, objects and tools) and, as in the case of acquiring any new culture, the acquisition of these new cultures interacts formidably with learners’ initial cultures”.

Thus, the diverse cultural understanding and experiences that learners bring are highly influential and need to be taken into account. The implication of this for anyone as a profession is that one needs to enlarge the understanding of learners, recognise the extraordinary differences in their social and cultural life-worlds, experiences, motivations, aspirations, and incorporate this diversity into teaching and learning.

Another theory that the present study bases on is merged theory.

**Merged Theories**

While there is much debate within and among cognitive, constructivist and socio-cultural theories, Shepard (2000: p.6), among others, maintains that it is some kind of combined or ‘merged’ theory that will end up being accepted as common wisdom
and carried into practice‘. Learning, then, is socially constructed, mediated through language and other tools that are congruent with the culture in which the learner and learning are situated, and develops over time. As Broadfoot (2005: pp. 138-139) states:

-What we can and should do is … recognise that learners are first and foremost sentient beings and, hence, that the quality and scope of their learning is likely to be at least as closely related to their feelings and beliefs about it as it is to their intellectual capacity”.

Learners in the classroom bring with them their own background such as conceptions, misconceptions, understandings, experiences and feelings that shape their learning. All the theories presented and discussed above would enable to understand the current study from right perspective.

The sections above presented and discussed the key term culture and the research studies and the theories related to it. However, the following section presents and discusses the understanding of oral communication skills in relation to culture, language and its relation to oral communication skills.

2.4 What is Oral Communication Skills?

Oral Communication, as it is generally understood, is the ability to express something to others and to give and exchange information & ideas such as: introduce oneself, describe, ask questions, give directions, co-ordinate work tasks, explain & persuade.

The goal of any language learning is to communicate. Oral communication skills are fundamental to the development of literacy and essential for thinking, understanding and learning. By speaking, learners not only communicate opinions, ideas and information but also explore and come to understand beliefs, notions and concepts;
identify and solve problems; organize their experience, information and knowledge; express and clarify their thoughts, emotions, feelings, and opinions. Hence, communication skills are significant at every stage of student life. They are essential for interaction at home, at school, at work place and in the community.

―Tell me and I forget, teach me and I may remember, involve me and I learn.” This quote by Benjamin Franklin that rings true in this conversation based learning approach. Learners must be involved in language learning through different communicative activities and tasks in the language classroom.

What is Oral Communication?

Oral communication implies communication through mouth. It includes individuals conversing with each other, whether it is direct conversation or telephonic conversation. Speeches, presentations, discussions and different language functions are all forms of oral communication. It is generally recommended when the communication matter is of temporary kind or where a direct interaction is required. Face-to-face communication (meetings, lectures, conferences, interviews, etc.) is important in order to build a rapport and trust.

Definition and Types of Oral Communication

Communication is exchange of ideas between people either orally or in writing. In this research, communication is taken in the sense of language fluency and accuracy. Alwright (1994) considers oral communication as
Learning by doing approach in teaching where teacher and students both are involved. Speaking takes place in the presence of listener because listener responds to the speaker’s communication”.

As Byrne (1986) defines,

- Oral communication is a two way process between the speaker and the listener and involves the productive skills of speaking and the receptive skills of understanding”.

It is considered to be helpful in improving learning as Staab (1992, p.7) states,

- I believe that oral language is important not only as a vital communication tool that empowers us in our daily lives but also as a valuable way to learn”.

He considers listening and speaking as oral communication skills. As he states,

- Oral communication skills mean both speaking and listening to oral language, both talking and listening are lifelong activities and probably our most important communication tool” (p.6).

Both are integrated skills and supports in developing each other.

As (Brown, 1994), also asserts that the integration of listening and speaking skills is termed as oral communication skills because listening can be developed indirectly by integrating it to speaking. The research literature states that communication is an exchange of ideas between people either orally or in writing. It is also an exchange of meaning and understanding. Meaning is central to communication.

Rahman (2010, p.3) considers it symbolic because
It involves not only words but also symbols and gestures that accompany the spoken words because symbolic action is not limited to verbal communication’’.

He further defines this ‘an interactive process” where two communication agents i.e. Sender (S) and Receiver (R) are involved in the process. In this research, both speaking and listening skills are considered oral communication skills. Both support each other in the development of language proficiency and without either oral communication skills remain meaningless.

Communication skills are the gateway to success in the academic and business world. Oral communication is the process of verbally transmitting information, knowledge and ideas from one individual or group to another. Oral communication can be either formal or informal. Examples of informal oral communication include:

- Face-to-face conversations
- Telephone conversations
- Discussions that take place at business meetings

More formal types of oral communication include:

- Presentations at business meetings
- Classroom lectures
- Commencement speeches given at a graduation ceremony

With the advancement in technology, new forms of oral communication continue to develop. Video phones and video conferences combine audio and video so that workers in distant locations can both see and speak with each other. Other modern forms of oral communication include podcasts (audio clips that you can access on the
Internet) and Voiceover Internet Protocol (VoIP), which allows callers to communicate over the Internet and avoid telephone charges. Skype is an example of VoIP.

2.4.1 Importance of Teaching Oral Communication Skills

A student who can't communicate effectively can't compete in the modern computerized and competitive world. This is why teaching effective oral communication skills must serve as the cornerstone for any program preparing young people, particularly students for the 21st century.

Edward Wilczynski (2009) states that along with interpersonal and collaborative skills, communication skills figure prominently among those identified as '21st century'. Specifically, expressing thoughts clearly, crisply articulating opinions, communicating coherent instructions, motivating others through powerful speech, these skills have always been valued in the workplace and in public life, according to Intellectual and Policy Foundations of the 21st Century Skills Framework.

Communication skills include not only reading, writing, and listening, but an often and paradoxically most neglected part of our language arts speaking. Paradoxically, because speaking is what most of us do most! Notwithstanding the wonders and efficiencies of technological and electronic communication i.e e-mailing, texting, twittering, etc. There is nothing more powerful and effective in the hierarchy of human communication than face-to-face verbal communication. Without a sound foundation of oral communication and presentation skills, core 21st century skills goals would likely go unrealized. How else could you express thoughts clearly, articulate opinions crisply, communicate instructions, or motivate others and here
come the key discriminators such as anywhere, anytime, and most of all, immediately than through powerful speech? Immediately, with nothing in the middle, no paper or electronic screen, large or small; nothing between the speaker and listener but vibrating air can happen.

If youngsters can't instantly represent themselves effectively, with what Aristotle called the right ethos; if they can't summon the logos and the confidence to ask the necessary questions; and if they can't grasp the appropriate tone and timbre in their pathos, they will be ill-prepared and distinctly disadvantaged as they leave high school and go to work, college, or university. In short, youngsters need to know how to use their abilities in oral communications to get where they want to go and to become who they want to be. Youngsters should speak well, and your interlocutor will affirm that hearing believes.

Where Do You Start? What’s Important in Oral Communication Skills?

Students need to know and need to be taught among many other things, how to introduce themselves properly, how to describe someone, how to make meaningful eye contact, how to start and maintain conversations, how to interact with all kinds of people, how to give a successful interview, manage relationships, and eventually stand up and address a live audience with authority and confidence. Students must learn to create rapport, trust and respect. These are the basic components of nearly every affirmative human interaction, including those explicit and implicit in realizing the post-modern 21st Century skills.

This area of the language arts is best taught face-to-face in an informal, low-risk and highly interactive way. The instructor needs to model the manner of delivery that achieves proven, positive results; i.e., the instructor must be a teacher as well as
mentor and role model. Nothing becomes second nature until it becomes first nature first. Students must not only see what effective communication looks and feels like; they must also understand the details of how it is done, so they can practice and hone their skills.

**A Framework for Teaching Communication Skills**

Edward Wilczynski (2009), cited in Retherford, K. S., & Sterling-Orth, A. J. 2009) had developed a framework for teaching communication skills. Teaching effective communication starts with very basic tools to establish a sound foundation, which is built upon and reinforced with increasingly challenging lessons. In the often-scary realm of public speaking, it is vital that we move step-by-step from talking about easy subjects, things we know about, to subjects that demand thought, introspection, and spontaneity.

The following are the language functions that can be utilized to enhance the oral communication skills.

**Introductions**

Self-introduction with an appropriate handshake, proper eye contact, and a fitting demeanour is a foundational skill. It is the way we begin most interactions with others and likely sets the tone for a brief conversation, a meeting, or a life-long relationship.

You cannot say the first thing twice!

**The Elevator Speech**

The ability to make a speech and a short presentation that appropriately informs a friend/client/collaborator/boss of who you are and what you do. It is one of the very basic elements of oral communication.
Vocabulary

Diction plays a prominent role in communication skills. Students need to learn vocabulary well in order to communicate effectively. Studies show a direct correlation between vocabulary and success. The point here is not just learning new words but to developing in our students a curiosity for the power, nuance, and proper application of our rich language. It is no accident that the end of the German word for vocabulary, Wortschatz, means treasure.

Listening

Active and engaged listening is an essential, but often neglected part of the communication spectrum. It is essential to showing, and to having, respect.

Communication Etiquette and Courtesies

Start with the basics: "Thank you," "please," and, "I'm sorry," then move to rules of etiquette involving communication devices and situational needs.

Overcoming Fear

The fear of public speaking ranks right up there with death as our number one fear. Students must master proven methods of dealing with and overcoming this fear from the very beginning of their public speaking careers, including relaxation exercises, visualization techniques, and most importantly knowing what they are talking about before they speak.

How to Ask for What You Want

We ask for many things each day: "May I be excused from class today?" "Will you give me this job?" "How about a raise?" "Will you go on a date with me?" But, it's not just asking, timing and tone figure importantly.
The Interview skills
The skills deployed in a successful interview apply well beyond securing employment or entrance to advanced education. An interview is taking place when you ask for a loan or try to put a work team together, or when you’re choosing a contractor to paint your house. Do you know who’s in control during an interview?

Being Nice and Being Liked
What? No kidding! Studies have shown that on job interviews, all other things being equal, an employer will pick the “nice” person, the “likeable” one, over others.

Networking
Networking has always been a challenge for even the most accomplished of communicators. Knowing how to work a room, make connections, and establish and maintain relationships, are the skills that mark a successful person.

Speech Construction and Delivery
Finally, building on everything that’s come before, it’s time to get up in front of a room of people and give a speech. It is time to knock them alive!

When students practice and synthesize these elements in the right sequence over the right amount of time, the result can be a confident, well-spoken individual, not just someone ready to be a better student, but someone ready to be heard.

2.4.2 Understanding Speaking Skill and its Sub-skills
Speaking is one of the four main language skills. In general, it is the second skill to be acquired after listening. Later come reading and writing.

Speaking is an act of making vocal sounds. We can say that speaking means to converse, or expressing one's thoughts and feelings in spoken language. To speak often implies conveying information. Speaking skills are the skills that give us
the ability to express/communicate effectively. Speaking skills allow the speaker, to convey his message in a passionate, thoughtful, and convincing manner. They also help to assure that one won't be misunderstood by those who are listening.

Speaking is the productive skill in the oral mode. It, like the other three skills, is more complicated than it seems at first and involves more than just pronouncing words. There are three kinds of speaking situations, which are: i. interactive, ii. partially interactive, and iii. non-interactive.

i. Interactive speaking situations include face-to-face conversations and telephone calls, in which we are alternately listening and speaking, and in which we have a chance to ask for clarification, repetition, or slower speech from our conversation partner.

ii. Some speaking situations are partially interactive, such as when giving a speech to a live audience, where the convention is that the audience does not interrupt the speech. The speaker nevertheless can see the audience and judge from the expressions on their faces and body language whether or not he or she is being understood.

iii. Few speaking situations may be totally non-interactive, such as when recording a speech for a radio broadcast. In all the above explained conditions speaking is always a headache for most of the people. Although the fear of speaking is common, studies show that ability to speaking can be enhanced by improving speaking skills.

Sub-Skills of Speaking

Depending on the level and ability of speakers, in the sphere of speaking, there are several sub-skills worth looking at. The following are some of them:
- Pronunciation
- using stress, rhythm and intonation well enough so that people can understand what is said
- using the correct forms of words
- word order
- using appropriate vocabulary
- using the appropriate language register
- building an argument

These sub-skills go towards the main goal of teaching speaking: being able to hold a steady, understandable conversation. They are often dealt with need-based rather than as general lessons.

2.4.3 Understanding Fluency Vs Accuracy

Fluency and accuracy are two factors, which can determine the success of language students in the future. Essentially, fluency in a language is the ability to produce language easily and smoothly, on the other hand, accuracy in a language is the ability to produce correct sentences using correct grammar and vocabulary.

Fluency, according to the Oxford dictionary, is defined as the quality or condition of being fluent, in particular the ability to express oneself easily and articulately.

Ellis and Barkhuizen (2005), following Skehan (1998), define fluency as

―The production of language in real time without undue pausing or hesitation.‖

To put into simpler words, language fluency is the ability to speak, write and read smoothly and effortlessly. Teachers who put more emphasis on fluency aim to
produce students who are competent in expressing themselves and giving responses in communication. They focus more on meaning and context rather than grammatical structure. The usual classroom activities to promote fluency are public speaking, debate, role-play, group works and games.

Accuracy is defined by the Oxford dictionary as the quality or state of being correct or precise.

Quoting from British Council's website teachingenglish.org.uk, accuracy refers to how correct learners' use of the language system is, including their use of grammar, pronunciation and vocabulary. In other words, accuracy is the ability to speak or write without making any grammatical, vocabulary, punctuations and other errors. Teachers who believe accuracy is the key help their students to produce written and spoken English with zero mistake and perfect correctness. Typical classroom activities for accuracy-based learning are grammar drilling, fill-in-the-gaps exercises, error analysis and grammar presentation.

2.5 Research on Oral Communication Skills and Speaking Skills

Concerning oral communication skills, Richards and Rogers (1986) quoting La Forge (1983), declare that oral communication is more than just a message being transmitted from a speaker to a listener; the speaker is at the same time both subject and object of his own message (p. 91).

The goal of this oral communication skill is to have the ability to understand the spoken language, and to provide a meaningful reply in the target language. In terms of teaching language in a communicative context, Richards and Rogers (1986) believe
that communicative language teaching encourages the learners to communicate using Enhancing Oral Communication Skills through culture-based materials.

Richard and Rodgers (1986) declare that

―The communicative approach in language teaching starts from a theory of language as communication‖ (p. 159).

The aim of this approach is to communicate and interact through the language.

Anna (2015) to investigate what attitudes some English teachers and pupils in 9th grade in Sweden have towards oral communication in the teaching of English. She tried to find out why oral communication is an important part of the teaching of English, what factors teachers and pupils believe contribute to orally active pupils in the English foreign language classroom and what English teachers think of the assessment of pupils‘ ability to express themselves orally in English. She has interviewed three English teachers, and 85 pupils in 9th grade have answered a questionnaire. The results of the study indicate that the teachers and a majority of the pupils think that oral communication is an important part of the teaching of English, mainly because of the fact that being able to express oneself orally in English today is of great importance and because through this the pupils get to use the English language a lot themselves. Factors that contribute to verbally active pupils in the English classroom are a safe classroom atmosphere, pupils‘ self-esteem, small groups, meaningful assignments, enthusiastic and encouraging teachers and motivated pupils. The results also show that the teachers believe that the assessment of pupils‘ oral ability is hard because it is not as concrete as other skills that they assess in the
English foreign language classroom. Other reasons why the assessment is hard are the problem of getting shy or unmotivated pupils to participate orally and lack of time.

2.6 Theories on Oral Communication Skills

Oral communication reflects the constant and powerful role of language and communication in human society. Communication is a dynamic interactive process that involves the effective transmission of facts, ideas, thoughts, feelings and values. It is not passive and does not just happen; people actively and consciously engage in communication in order to develop information and understanding required for effective group functioning. It is dynamic because it involves a variety of forces and activities interacting over time. The word process suggests that communication exists as a flow through a sequence or series of steps. The term process also indicates a condition of flux and change. The relationships of people engaged in communication continuously grow and develop.

Communication is an exchange of meaning and understanding. Meaning is central to communication. Communication is symbolic because it involves not only words but also symbols and gestures that accompany the spoken words because symbolic action is not limited to verbal communication. Communication is an interactive process. The two communication agents involved in the communication process are sender (S) and receiver (R). Both the communication agents exert a reciprocal influence on each other through inter-stimulation and response.

At its most basic level, oral communication is the spoken interaction between two or more people. The interaction is far more complex than it seems. Oral communication
is composed of multiple elements which, when taken as a whole, result in the success or failure of the interaction. Not everyone is an effective communicator.

In order to function successfully academically and professionally, one needs to learn effective oral communication skills. For many, conversational speech comes naturally. However, in more formal speech, effective communication skills are essential. A poorly conducted interview, sales presentation, or legal argument could have ramifications that affect many more people than the speaker. By becoming an effective communicator, one will be able to conduct herself/himself in a variety of personal, professional, and academic environments with confidence.

The sections presented and discussed above have provided a better understanding of how learners’ home culture can be integrated into teaching materials, which in turn would enhance the oral communication skills of the learners.

2.7 Conclusion

The chapter has discussed what culture and language is. It has presented an understanding of language and culture, and has been followed by a discussion on the relationship between the language and culture. It has also presented the available research on culture and language. Then, it has presented and discussed the oral communication skills, which is followed by a discussion on the importance and understanding of oral communication skills. The chapter has reviewed the research relevant to oral communication skills. It has ended with a discussion on the theories on language, culture and communication skills. The next chapter presents the methodology adopted for the current study.